



# St. Paul's Anglican Church

## Monthly Gazette

January 2026

The Anglican Archdiocese  
of North America



### *Parish News*

On December 7, the families of John and April Isbell held a baby shower for them. They very graciously invited the entire congregation. Here are some pictures from that event.





The Bake Sale on December 13 was a huge success. A big thank you to all who participated from our Church by baking, buying, hanging the banner and selling leftovers at the VFW. These once full tables looked like this after one hour.



Thank you to our anonymous parishioners that spruced up the sanctuary and decorated for Christmas. Also, thank you to all that brought in poinsettias for Christmas.



---

## *January Birthdays*

7 Parshalla Wood  
20 Marion Anderson

---

## *January Anniversaries*

None

---

## *Special Prayers*

St. Paul's Anglican Church

Dan and Marion

Mary Moore

Jack L.

John and April

---

## *Calendar*

**The following is the calendar for January, 2026.**

**Holy Communion is every Sunday at 10:30 a.m.**

**Lunch Club every 2 weeks on Wednesdays at 12:30 p.m. has been suspended until after the holidays. The venue will be announced the Sunday before at Church.**

<b>January</b>	<b>1</b> - The Circumcision of Christ
	<b>4</b> - Holy Communion 10:30 a.m.
	<b>6</b> - Epiphany 10:30 a.m.
	<b>7</b> - Parshalla Wood Birthday
	<b>7</b> - Morning Prayer/Bible Study 10:00 a.m.
	<b>11</b> - Holy Communion 10:30 a.m.
	<b>14</b> - Morning Prayer/Bible Study 10:00 a.m.
	<b>18</b> - Holy Communion 10:30 a.m.
	<b>20</b> - Marion Anderson Birthday

**21** - Morning Prayer/Bible Study 10:00 a.m.

**25** - Conversion of St. Paul, Holy Communion 10:30 a.m.

**28** - Morning Prayer/Bible Study 10:00 a.m.

---

## *Special Services*

### **The Circumcision of Christ**

On the **eighth day after His birth**, the infant Jesus was brought by Mary and Joseph to undergo the rite commanded in the Law of Moses. This act, simple yet profound, marked His full participation in the covenant given to Abraham. Though He was the eternal Son of God, clothed in human flesh, He submitted Himself to the same ritual that bound Israel to its identity as God's chosen people.

For Anglicans, the **Feast of the Circumcision and Holy Name of Jesus** (January 1st) is not merely about a physical ritual. It is a reminder that Christ entered into the obligations of the Law on our behalf. By receiving circumcision, He bore the sign of obedience and humility, foreshadowing the greater obedience He would render in His Passion and death. The shedding of His infant blood anticipates the sacrifice of Calvary, where His blood would be poured out for the salvation of the world.

At this moment, He was also given the **Name above all names—Jesus**, meaning “The Lord saves.” The Anglican tradition emphasizes that this naming is inseparable from the circumcision: the covenant sign and the covenant name together reveal His mission. He is the fulfillment of Israel’s hope, yet also the One who inaugurates the New Covenant, where baptism replaces circumcision as the mark of belonging to God’s people.

The narrative carries a pastoral dimension. The Church places this feast on the first day of the year, inviting believers to begin their calendar with the **Holy Name of Jesus**. It is a call to live under His lordship, bearing His name in our hearts and actions. The collect from the Book of Common Prayer prays that we may “faithfully bear His Name, and worship Him with pure hearts according to the New Covenant”.

Thus, the Anglican explanation of Christ’s circumcision is not a curiosity about ancient ritual, but a **theological proclamation**:

- Christ fulfills the Law for us.
- His blood, even in infancy, points to redemption.
- His Name declares His saving mission.
- The Church begins its year by honoring Him as Lord and Savior.

The Anglican narrative of the Circumcision of Christ emphasizes **obedience, covenant fulfillment, and the foreshadowing of redemption**, while linking the ritual to the **Holy Name of Jesus** as the foundation of Christian identity and worship.

## Epiphany

On **January 6th**, the Church celebrates the **Epiphany of Our Lord**, a feast whose very name means “manifestation” or “revealing.” In Anglican tradition, this day proclaims that Christ is not only the Savior of Israel but the **Light to all nations**. The story of the Magi—wise men from distant lands who followed the star to Bethlehem—embodies this truth. They represent the Gentiles, the wider world, coming to worship the newborn King. Their gifts of gold, frankincense, and myrrh are not mere tokens, but symbols of His kingship, divinity, and sacrificial death.

Epiphany is more than a single event. Anglican teaching often highlights a **threefold revelation**:

- The **adoration of the Magi**, showing Christ revealed to the nations.
- The **baptism of Jesus in the Jordan**, where the Father’s voice and the Spirit’s descent declare Him the beloved Son.
- The **miracle at Cana**, His first sign, revealing His glory and inaugurating His ministry.

Together, these moments form a tapestry of manifestation: Christ is shown as King, Son, and Lord of creation.

Placed immediately after the Twelve Days of Christmas, Epiphany shifts the Church’s gaze outward. The Incarnation, celebrated at Christmas, is now revealed to the world. The Anglican collect for the day prays that we, who know Christ by faith, may be “brought to behold His glory face to face.” This is not only a commemoration of past events but a **missionary call**: the light that drew the Magi is the same light we are called to bear into the world.

Epiphany also carries a pastoral rhythm. In the northern hemisphere, it falls in the deep of winter, when nights are long and darkness lingers. The feast proclaims that **Christ is the true Light who shines in the darkness**, and no darkness can overcome Him. For Anglicans, this is a season of hope and witness, reminding us that the Gospel is for all peoples, transcending boundaries of culture and nation.

The Anglican narrative of Epiphany emphasizes **Christ revealed to the nations, the universality of salvation, and the Church’s call to mission**. It is both a celebration of His glory and a summons to bear His light into the world.

## Conversion of St. Paul

The Church commemorates the Conversion of St. Paul on January 25th, a feast that celebrates not only a dramatic moment in history but also the enduring truth that God's grace can transform even the fiercest opponent into His most devoted servant. Saul of Tarsus, zealous for the Law and determined to extinguish the fledgling Christian movement, was struck down on the road to Damascus by a light brighter than the sun. In that moment, he heard the voice of the risen Christ: "*Saul, Saul, why persecutest thou me?*"

This encounter was not merely a change of mind but a rebirth of vocation. The persecutor became the apostle; the enemy of the Church became its tireless missionary. Anglican tradition sees in Paul's conversion the pattern of God's mercy: no one is beyond the reach of divine grace, and the most unlikely person may be chosen to bear witness to Christ.

The feast also emphasizes the unity of the Church. Paul's mission was to the Gentiles, proclaiming that salvation in Christ is for all nations. His conversion thus marks a turning point in the Gospel's expansion, from Jerusalem outward to the ends of the earth. For Anglicans, this universality is central: the Church is catholic, embracing all peoples, and Paul's conversion is a sign of that inclusiveness.

Liturgically, the day is framed by prayers that ask God to "cause us to be called by Thy grace, and to walk in Thy light." It is not only Paul's story but ours: each believer is summoned from darkness into light, from self-will into obedience, from resistance into mission. The collect reminds us that the same Christ who spoke to Paul speaks to us, calling us to bear His Name before the world.

The Anglican narrative of the Conversion of St. Paul emphasizes grace, transformation, and mission. It is a feast of hope, showing that God's call can overturn hostility, renew identity, and send forth His people to proclaim the Gospel to all nations.

---

*The Book of Common Prayer  
Offices of Instruction*

The **Offices of Instruction** are one of those uniquely Anglican treasures tucked into the **Book of Common Prayer (BCP)**. They're not as widely known as the Daily Offices (Morning and Evening Prayer), but they serve a very specific purpose: to **teach the faith in a liturgical setting**. Let me give you a clear, narrative-style explanation:

### What Are the Offices of Instruction?

- The **Offices of Instruction** are short liturgical services designed to **catechize**—that is, to instruct Christians in the essentials of the faith.
- They were first included in the **American BCP (1928)**, though they draw on older Anglican catechetical traditions.
- They are structured like a service, with prayers, responses, and readings, but their focus is **teaching rather than worship alone**.

There are **two Offices of Instruction**:

#### 1. **First Office of Instruction**

- Covers the **Creed, Commandments, and Lord's Prayer**.
- Teaches the basics of Christian belief, moral law, and prayer.
- Often used with children or new believers preparing for baptism or confirmation.

#### 2. **Second Office of Instruction**

- Explains the **Sacraments** (Baptism and Holy Communion).
- Highlights their meaning, institution by Christ, and role in the life of the Church.
- Reinforces Anglican sacramental theology in a simple, memorable way.

### Liturgical Character

- They are **dialogical**: the minister asks questions, and the people respond.
- They echo the **Catechism** but in a more formal, worshipful setting.
- They can be used in parish teaching, confirmation classes, or even as part of a service to remind the congregation of the foundations of faith.

### Anglican Significance

- They embody the Anglican balance of **Scripture, tradition, and reason** by teaching doctrine in a way that is both devotional and practical.
- They remind us that **instruction is part of worship**—learning the faith is not separate from prayer but woven into it.
- They serve as a bridge between the **Catechism** and the **Daily Offices**, showing that teaching and prayer belong together.

The **Offices of Instruction** are liturgical catechisms: short services that teach the essentials of Christian faith and sacramental life, reminding Anglicans that worship and learning are inseparable.

---

## *Joke of the Month*

One Sunday a pastor told the congregation that the church needed some extra money and asked the people to prayerfully consider giving a little extra in the offering plate.

He said that whoever gave the most would be able to pick out three hymns.

After the offering plates were passed, the pastor glanced down and noticed that someone had placed a \$1,000 bill in offering. He was so excited that he immediately shared his joy with his congregation and said he'd like to personally thank the person who placed the money in the plate.

A very quiet, elderly and saintly lady all the way in the back shyly raised her hand. The pastor asked her to come to the front. Slowly, she made her way to the pastor. He told her how wonderful it was that she gave so much and in thanks asked her to pick out three hymns.

Her eyes brightened as she looked over the congregation, pointed to the three handsomest men in the building and said, "I'll take him and him and him."

## *The Psalms*

### **The 23rd Psalm**

A Psalm of David.

<sup>1</sup> The LORD *is* my shepherd; I shall not want.

**2** He maketh me to lie down in green pastures: he leadeth me beside the still waters.

**3** He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

**4** Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.

**5** Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

**6** Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

Psalm 23 has long been a cherished song of trust within the Anglican tradition, reminding us that the Lord's care is both gentle and steadfast. When we speak these familiar words, we are reminded that God is not distant or abstract, but a Shepherd who knows each of His sheep by name.

"The Lord is my Shepherd" assures us that we are not left to wander on our own. God guides us with a wisdom that sees further than we ever can. Like a shepherd leading his flock to quiet, open places, God invites us into moments of stillness where our souls can be restored. In a world that often pulls us in every direction, these "green pastures" and "still waters" become gifts of grace—spaces where we can breathe again and remember who holds our life.

Even when the path leads through dark valleys—times of illness, grief, fear, or uncertainty—we do not walk alone. The Shepherd's rod and staff are symbols of His active protection and His steady presence. The psalm never promises that valleys will disappear, but it promises that God's companionship never will.

As the psalm shifts from pasture to table, we find a God who not only guards us but welcomes us. The imagery of a banquet prepared in the presence of enemies proclaims God's triumph over everything that threatens to undo us. God anoints us with blessing, and our cup is not merely full but overflowing—an image of grace beyond measure.

Psalm 23 concludes not with fear of what lies ahead but with confidence grounded in the goodness of God. "Surely goodness and mercy shall follow me" is a reminder that God's love does not simply accompany us; it pursues us. And our journey ultimately leads to dwelling in the house of the Lord forever—a promise of unbroken communion with God.

In the Anglican way, Psalm 23 is not merely a text to recite; it is a prayer to live. It invites us to trust the Shepherd who leads, restores, protects, feeds, and loves without end.

---

St. Paul's Anglican Church

600 W. Hilside Avenue

Prescott, AZ 86301

928-778-6018

StPaulsPrescott@gmail.com

Archbishop George Parrish, presiding

