



St. Paul's Anglican Church

The Anglican Archdiocese
of North America

Monthly Gazette

November 2025



Parish News

On October 4, 2025, we had a successful Blessing of the Pets and Bake Sale. Several people brought their dogs in to be blessed and then attended the Bake Sale. We will have another Bake Sale on December 13. A BIG thank you to Robin for selling the leftover items at the VFW and donating the proceeds to the Church. A BIG thank you to Angel for taking the leftovers to the VFW. Also, a BIG thank you to everyone that contributed to the bake sale and those of the Parish that purchased items. If there is anything in particular that you liked, please let Mariann (faegi47@gmail.com) know so we can be sure to have it at the next bake sale.



Thanksgiving is right around the corner. If you have not **signed up** for the Thanksgiving Dinner at the Church, **please do so quickly**. The turkeys need to be ordered.

November Birthdays

3 Sally Bagby
5 Dan Bassinger
19 Angel Macias
22 Billy Kuczynski

November Anniversaries

None

Special Prayers

Mary Moore

St. Paul's

John, April and Baby Willow

Calendar

The following is the calendar for November, 2025.

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

Lunch Club every 2 weeks on Wednesdays at 12:30 p.m. The venue will be announced the Sunday before at Church.

November 1 - All Saint's Day
 27 - Thanksgiving Day
 30 - St. Andrew the Apostle

Special Services

All Saint's Day

In the orthodox Anglican tradition, All Saints' Day stands as a solemn yet joyful affirmation of the Church's enduring unity across time and eternity. Celebrated on November 1st, this feast honors the entire company of saints—those whose names are remembered in history and those known only to God—who have borne faithful witness to Christ.

Rooted in Scripture and the early Church's veneration of martyrs, the day is not merely a commemoration of exemplary individuals but a theological proclamation: that all baptized believers, sanctified by grace and perseverance, are part of the communion of saints. This conviction is echoed in the creeds, especially the affirmation of "the communion of saints," which underscores the mystical bond between the Church militant on earth and the Church triumphant in heaven.

Orthodox Anglican liturgy on All Saints' Day typically draws from Revelation 7 and the Beatitudes, emphasizing both the eschatological hope of resurrection and the present call to holiness. The white vestments, the singing of hymns like "For All the Saints," and the reading of names of the departed reflect a deep reverence for those who have gone before, not as distant icons but as spiritual forebears whose lives continue to shape the Church's witness.

Unlike traditions that canonize saints through formal ecclesiastical processes, Anglicanism—particularly in its orthodox expression—recognizes sainthood as a vocation rooted in baptism and discipleship. The saints are not distant intermediaries but fellow members of Christ's body, whose lives exemplify the fruits of the Spirit and whose memory encourages the faithful to press on in the race set before them.

This feast also serves as a corrective to cultural amnesia. In a world often preoccupied with novelty and spectacle, All Saints' Day invites reflection on enduring faithfulness, sacrificial love, and the quiet heroism of ordinary Christians. It is a day to remember that holiness is not confined to cloisters or martyrdom, but is cultivated in daily obedience, prayer, and service.

Ultimately, All Saints' Day in the orthodox Anglican tradition is not a nostalgic glance backward, but a forward-looking celebration of the Church's destiny. It is a liturgical glimpse of the heavenly banquet, where every tribe and tongue will gather in worship before the Lamb. In remembering the saints, the Church renews its own calling to be holy, to be faithful, and to be one.

St. Andrew the Apostle

In the orthodox Anglican tradition, St. Andrew the Apostle is remembered not only as the brother of Simon Peter, but as the first to respond to the call of Christ. His feast day, observed on November 30th, marks the beginning of the Church's liturgical year in many Anglican calendars, setting the tone for Advent with a call to discipleship, evangelism, and humble service.

Andrew's story begins in the Gospel of John, where he is introduced as a disciple of John the Baptist. Upon hearing John proclaim Jesus as the Lamb of God, Andrew follows Jesus and spends time with Him. Moved by this encounter, he seeks out his brother Peter and declares, "We have found the Messiah." This act of witness—bringing another to Christ—is emblematic of Andrew's legacy and central to the Anglican understanding of apostolic vocation.

In the Synoptic Gospels, Andrew is called alongside Peter while casting nets into the sea. Jesus' invitation, "Follow me, and I will make you fishers of men," is met with immediate obedience. Orthodox Anglican theology sees in this moment a model of vocation: a call that demands response, not delay; a summons to leave behind the familiar for the sake of the Kingdom.

Though Andrew does not occupy the same prominence in the Gospels as Peter, James, or John, his presence is steady and significant. He appears at key moments—offering the boy's loaves and fishes to Jesus, inquiring about the destruction of the Temple, and facilitating access to Christ for the Greeks who sought Him. These glimpses reveal a disciple who is attentive, faithful, and eager to bring others into the presence of the Lord.

Tradition holds that Andrew preached the Gospel in regions stretching from Asia Minor to the Black Sea, and ultimately suffered martyrdom in Patras, Greece. According to ancient accounts, he was crucified on an X-shaped cross, now known as the saltire, a symbol that has become closely associated with Scotland, one of the many nations that claim him as patron.

For orthodox Anglicans, Andrew's life is not merely a historical curiosity but a living witness. He embodies the quiet strength of those who serve without seeking acclaim, the courage of those who proclaim Christ in hostile places, and the grace of those who lead others to Jesus without drawing attention to themselves. His example challenges the Church to recover a vision of apostleship rooted not in status, but in faithfulness.

Liturgically, the Feast of St. Andrew invites the Church to reflect on the nature of calling and the urgency of mission. The readings often include Romans 10, which speaks of the beauty of those who bring good news, and Matthew 4, which recounts Andrew's call. The collect for the day prays for grace to follow Christ without delay and to bring others into His presence—echoing Andrew's own first act of evangelism.

In remembering St. Andrew, the orthodox Anglican tradition affirms that the apostolic witness is not confined to the past. It is a living call to every believer: to follow Christ, to proclaim the Gospel, and to bring others into the joy of His presence.

The Book of Common Prayer

The Collects, Epistles, and Gospels

In the orthodox Anglican tradition, the structure of public worship is deeply rooted in Scripture and shaped by centuries of liturgical practice. Central to this rhythm are three key elements: the *Collect*, the *Epistle*, and the *Gospel*. These components form the backbone of the Eucharistic liturgy and are appointed for each Sunday and Holy Day in the Church calendar.

The Collect

The *Collect* is a short, focused prayer that gathers the spiritual themes of the day into a single petition. Typically composed of an invocation, a request, and a doxology, the Collect sets the theological tone for the service. It is called a “collect” because it collects the prayers of the faithful into one voice. In orthodox Anglicanism, the Collect is not merely a liturgical formality—it is a theological lens through which the readings and sermon are interpreted. It often draws from Scripture and reflects the season of the Church year, whether Advent’s longing, Easter’s joy, or the solemnity of saints’ days.

The Epistle

The *Epistle* reading is drawn from the New Testament letters—most often from Paul, Peter, James, or John. These passages offer doctrinal instruction, ethical exhortation, and encouragement to the Church. In the Anglican tradition, the Epistle is read before the Gospel, signifying the Church’s reception of apostolic teaching. Orthodox Anglicans view the Epistle as a bridge between the Old Covenant and the New, a witness to the life of the early Church and a guide for Christian living today.

The Gospel

The *Gospel* reading is the climax of the liturgy of the Word. Taken from Matthew, Mark, Luke, or John, it recounts the life, teachings, death, and resurrection of Jesus Christ. In many Anglican parishes, the Gospel is read with special ceremony—often standing, sometimes with candles or

a procession—to signify its centrality. The orthodox Anglican perspective holds that the Gospel is not just a historical account but the living Word of God, proclaimed anew in every generation. It is the voice of Christ speaking to His Church.

Liturgical Harmony

Together, the Collect, Epistle, and Gospel form a liturgical triad that shapes the spiritual focus of each service. The Collect introduces the theme, the Epistle develops it through apostolic teaching, and the Gospel reveals it through the life of Christ. This structure reflects the Anglican commitment to Scripture, tradition, and reason—each element reinforcing the others in the worship of God.

In orthodox Anglicanism, these readings are not chosen at random but follow a lectionary that ensures the whole counsel of God is proclaimed over time. This disciplined approach to Scripture reflects the Church's desire to be formed not by personal preference but by the rhythm of divine revelation.

This is NO Joke

God Is Everywhere. So, Why Go To Church On Sunday?

Since God is everywhere, why can't I worship him anywhere? I can. I can worship God anywhere, anytime. I can pray to God whenever I want to. I can even be with God, as one Facebooker said, "At Wal-Mart." However, there's more than one kind of worship and there's more than one kind of prayer.

For non Catholic Christians, the primary purpose of going to church is generally to hear preaching and to fellowship with each other. Indeed, scripture does tell Christians to "not forsake the gathering of yourselves together" (Hebrews 10: 25). Nevertheless, going to church for many Christians is considered highly recommended but not obligatory. If the preaching is boring and nobody feels inspired then there is a sense that they didn't really "have church." If the sermon or the singing is inspiring, then people may leave the service feeling as though they "really had church." In any case, communing with each other while hearing preaching and singing together is the bottom line. So, while it is true that God is everywhere, one can only worship communally where the

community is. Hence, one good reason for going to church on Sunday. It's not about where God is located, it's about where you are located. Are you with the community of believers or are you off being an individualistic Christian? There is worship and then there is communal worship. For 2000 years the community of believers has met for communal worship on the first day of the week, Sunday.

Catholic Christians (the 2000 year old Church) also meet on Sunday to hear scripture and preaching and singing and prayer and to fellowship with each other. However, although Catholics acknowledge that God is everywhere, they also recognize that Jesus is present in a unique way during the Catholic Mass. During the Catholic Mass Jesus is present physically, not just spiritually. Consequently, Catholic Christians are communing with each other and with God in a unique way as they receive into themselves the body, blood, soul and divinity of Jesus Christ. This they do as Christ instructed at the Last Supper and in the Bread of Life discourse in the Gospel of John chapter six. There is no higher form of worship or prayer than this as it is a partaking of the supreme sacrifice of Christ himself. Therein lies the second good reason for going to church on Sunday. The Mass happens at church. If the preaching or the music is lackluster "church" has still taken place because Jesus has been physically and spiritually present regardless of how anyone feels about it. His presence is an objective reality not a subjective experience of the believer. There is a certain grace that is only accessible in this Eucharistic banquet.

Having said all of this, isn't the fact that God wants us to worship together on Sunday enough of a reason to go to church? I have not been able to find anything in scripture to suggest that any Christian should be content with a "Jesus and me" Christianity. Christianity is about community. Having a personal relationship with Christ and being saved is a starting point. A Christian is born again into a family of believers. Family meal time happens at specific times and in specific places. A Christian who says, "I don't have to eat with my family" is like the adolescent that is only interested in "doing my own thing." The parents have to say, "You are part of the family. Eat with us." This is akin to the Catholic Church declaring a Sunday obligation for attending Mass (except for valid reasons for missing). It is also the reason many preachers can be heard to say, "There's no such thing as a lone ranger Christian."

So, if you're a Christian, don't miss church on Sunday without a valid reason. Not because I said so, but because Jesus himself invited you. Why turn down such an invitation? You can go with me if you want to!

The Book of Common Prayer has a wonderful lectionary for reading the Bible, both Old and New Testaments. The following are the readings for the month of November 2025.

Book of Common Prayer Readings

Nov. 1. Sat II Kings 2:1-15 I Tim 3:1-13 Job 42:1-9 Matt 19:1-15

November 2 - Twentieth Sunday after Trinity

<1> Mal 2:14 Matt 19:3-9a, 13-15
Jer 31:31-37 John 13:31-35
<2> Qoh 9:4-10 Eph 6:1-9 Jer 2:1-9, 13 Matt 22:1-14
<3> Ex 32:1-6, 15-20, 30-34
I Cor 10:14-22 II Kings 2:1-15 Acts 24:10

Mon	II Kings 4:8-17	I Tim 3: 14 - 4:5	Qoh 1:2-11	Matt 19:16
Tue	II Kings 4:18-25a	I Tim 4:6	Qoh 2:1-11	Matt 20:1-16
Wed	II Kings 4:25b - 37	I Tim 5:1-16	Qoh 2:18	Matt 20:17
Thu	II Kings 5:1-8	I Tim 5:17	Qoh 3:1-2, 9-15	Matt 21:1-16
Fri	II Kings 5:9-19	I Tim 6:1-11	Qoh 3:16	Matt 21:17-32
Sat	II Kings 5:20	I Tim 6:12	Qoh 5:1-7	Matt 21:33

November 9 - Twenty-First Sunday after Trinity

<1>	Isa 59:15b	II Cor 10:1-7, 17-18		
			Gen 15:1-6	Rom 4:1-8
<2>	Baruch 3:14-15, 29-37			
		John 9:1-38	II Kings 5:1-15a	
				John 4:46b
<3>	Ex 33:1, 12-23	Heb 4:1-13	II Kings 6:8-23	Acts 25:1-22

Mon	II Kings 6:8-14	II Tim 1:1-14	Qoh 5:8	Matt 22:15-33
Tue	II Kings 6:15-23	II Tim 1:15 - 2:13	Qoh 6:1-2, 7-12	
			Matt 22:34	
Wed	II Kings 9:1-6, 10b-16	II Tim 2:14	Qoh 8:12 - 9:1	Matt 23:1-12
Thu	II Kings 9:17-28	II Tim 3	Qoh 9:11	Matt 23:13-23
Fri	II Kings 9:30	II Tim 4:1-8	Qoh 11	Matt 23:25
Sat	II Kings 11:1-4, 9-16	II Tim 4:9	Qoh 12	Matt 24:1-14

November 16 - Twenty-Second Sunday after Trinity

<1>	Sir 27:30 - 28:7	Matt 18:7-20	I Kings 8:46-53	Luke 7:36
<2>	Baruch 5	I John 2:24	Zech 7:8	Matt 18:21
<3>	Num 20:14	II Tim 1:3-14	II Kings 9:1-6, 10b-13, 16-26	Acts 26

Mon	II Kings 17:6-8, 12-18	Titus 1	Deut 4:1-9	Matt 24:15-28
Tue	II Kings 21:1-3, 10-18	Titus 2	Deut 4:15-24	Matt 24:29-41
Wed	II Kings 22:3-13	Titus 3	Deut 4:25-31	Matt 24:42
Thu	II Kings 22:14	Philemon	Deut 4:32-40	Matt 25:1-13
Fri	II Kings 23:1-4, 11-14, 21-23			
		II John	Deut 5:1-21	Matt 25:14-30
Sat	II Kings 23:24-30	III John	Deut 5:22	Matt 25:31

November 23 - Twenty-Third Sunday after Trinity

<1>	Jer 29:1, 4-14	Titus 3:1-8	Ezek 33:30	I Cor 4:8-16
<2>	Isa 64	Matt 23:1-12	Wis 6:1-11	Matt 22:15-22
<3>	Deut 34	II Tim 4:1-8	II Kings 23:1-4, 11-14, 21-23	

Acts 27:1-20, 27-32, 39-44

Mon	Jer 35:1-11	Col 1:1-17	Deut 6:1-9	Matt 26:1-16
Tue	Jer 35:12	Col 1:18 - 2:5	Deut 6:10-16, 20-25	Matt 26:17-30
Wed	Jer 36:1-8	Col 2:6-19	Deut 7:6-13	Matt 26:31-46
Thu	Jer 36:11-19	Col 2:20 - 3:11	Deut 8:1-10	Matt 26:47-56
Fri	Jer 36:20-26	Col 3:12-17	Deut 8:11	Matt 26:57
Sat	II Kings 25:8-11, 22, 25-26	Col 3:18 - 4:6	Deut 9:7-17, 25-29	Matt 27:1-10

November 30 - Twenty-Fourth Sunday after Trinity

- <1> Mal 3:13 - 4:3 Luke 10:17-24 Deut 33:1-3, 26-29
Jude 1-4, 17-25
- <2> Ecclesiasticus 36:1-17
I Tim 2:1-8 II Kings 4:18-37
Matt 9:18-26
- <3> Josh 23:1-3, 11-16
Luke 13:1-9 II Chron 36:11 Acts 28:16

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