



St. Paul's Anglican Church Monthly Gazette



April 2025

Parish News

How wonderful to have so many people at Church that they have to wait in line for Holy Communion!



Announcements

This year we will be trying to create a budget. Therefore, pledge cards are being handed out and you are requested to pledge to the best of your ability and put the pledge cards in the offering plate.

We also have offering envelopes in the Parish Hall. Please grab a box and use them for your offering so that we can send out giving letters at the end of the year for tax purposes. In order to have a voice in the vote at the Annual Meeting, you must be a donating member of record, so please use your envelopes. Please designate on the envelope if it is for general fund, building fund, flower fund, or other. We do not pay tithes to the Diocese on other than general fund donations.

April Birthdays

23 Kitty Prevel

April Anniversaries

8 Fr. George and Mary Parrish

Special Prayers

The Parish of St. Paul's, The Parish at St. Jude's, Tucson and their Priest, Fr. David, The Parish of St. Stephen's of Eustice, Florida, Bishop Steve, and Sharon T.

Calendar

The following is the calendar for April, 2025. April is a busy month because it contains Holy Week and Easter.

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

Morning Prayer and Bible Study Wednesdays at 10:00 a.m.

Lunch Club at the VFW Wednesdays at 12:30 p.m.

April **8 - Fr. George and Mary Parrish Anniversary**

- 13 - Palm Sunday
 - 14 - Monday before Easter
 - 15 - Tuesday before Easter
 - 16 - Wednesday before Easter
 - 17 - Maundy Thursday, Holy Communion 3:00 p.m.
 - 18 - Good Friday, 10:00 a.m. - 3:00 p.m.
 - 19 - Easter Vigil
 - 20 - Easter Sunday, Holy Communion, 10:30 a.m.
 - 21 - Easter Monday
 - 22 - Easter Tuesday
 - 23 - Kitty Prevel's Birthday
 - 25 - St. Mark the Evangelist, Holy Communion, 3:00 p.m.
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Special Services

Palm Sunday - Palm Sunday marks the beginning of Holy Week, the holiest week of the liturgical year. During Holy Week, we walk with Jesus through his final days before his crucifixion. The tone of this week begins with joy as we remember his triumphal entry into Jerusalem. Like the people in the Bible, we wave palm branches and shout "Hosanna," proclaiming Jesus to be the "King of Kings." We remember his ultimate victory over death. We also pray that we who bear these palm branches will "ever hail him as our King and follow him in the way that leads to eternal life" (Book of Common Prayer).

During the Roman Empire, palms were a symbol of triumph and victory. It was customary to wave them when someone of the highest honor was passing by and to lay them down in their path. Later, with the Early Church, they became associated with Christian martyrs and their spiritual victory or triumph over death. They are also mentioned in [Revelation 7:9](#), where a great multitude that no one could count, from every nation, tribe, people, and language, stood before the throne and before the Lamb. They were wearing white robes and were holding palm branches in their hands. (<https://anglicancompass.com/the-liturgical-home-palm-sunday/>)

Maundy Thursday- 'Maundy' is derived from the latin 'mandatum' which means basically "commandment." Because Thursday night of Holy Week corresponds to the Last Supper, it includes Jesus saying, "A new commandment I give to you, that you love one another as I have loved you." This is the night of that New Commandment, in other words, it is **New Commandment Thursday**.

Maundy Thursday services traditionally include a focus on the Last Supper, not only as the beginning of the Triduum (the Great Three Days), but also as the institution of the Lord's

Supper, Eucharist, Communion. In many places, a foot washing service is included, and the service often ends with the Stripping of the Altar.

Interestingly, the Stripping of the Altar did not grow out of a liturgical decision made from “on high” (actually few liturgical developments were planned beforehand, but that’s a story for another day).

Instead, this tradition developed simply because the altar guilds needed to strip the altar after Maundy Thursday in preparation for the bare, stark altar on [Good Friday](#). People stayed after worship to observe this, and it was soon experienced as a powerful spiritual moment.

Today, the stripping and washing of the altar is often an integral part of Maundy Thursday.

Traditionally, there would be no Eucharist on Good Friday. But in some places, the sacrament is reserved from Maundy Thursday to be administered on Good Friday.

Either way, Maundy Thursday ends with the starkness of the empty, bare altar. Our souls are bare as well, as we begin to walk through the rest of the weekend.
(<https://anglicancompass.com/the-liturgical-home-palm-sunday/>)

Good Friday - Good Friday is the most somber day of the [Christian year](#). On this day, we remember the death of Jesus on the cross.

Why do we call the day “Good Friday?” The [etymology of Good Friday](#) goes back to Middle English, where “good” had the sense of “holy.” At the time, other days in Holy Week were also called good; for example, “Holy Wednesday” was called “Good Wednesday.” However, as the older meaning of “good” became archaic in our language, we continued to use “Good Friday” for this day. Why?

Because what was evil for Jesus is good for us. Jesus’s death has brought us life. His atonement has forgiven our sins. Jesus is the suffering servant, prophesied long ago by Isaiah.

In other words, God is in the business of bringing good out of evil. As Joseph said to his brothers, the same brothers who had sold him into slavery, “You meant evil against me, but God meant it for good” ([Genesis 50:20](#)). Thus, even though this is indeed a solemn day on which we remember the unjust crucifixion of our Lord, the day is also properly called “Good Friday.”

An even older term for Good Friday is “Long Friday,” which was used by the Anglo-Saxons and is still found in Scandinavia. It is a “Long Friday” because, on this day, we remember the six hours that Jesus hung on the cross, from 9 AM to 3 PM.

When you come to church on Good Friday, it will feel strangely bare. The linens on the altar and pulpit have been removed, as have the candles and other implements. Some churches even empty the water from the baptismal font. The clergy do not wear vestments on this day, and many churches reduce instrumentation or even sing a capella. Some churches cover their crosses in black mesh or cloth. Congregants often wear black or other muted colors.

These practices fit the somber tone of the day and also reflect details in the crucifixion account, such as the stripping of Jesus' clothes and his crucifixion outside the city (see [Mark 15:21-24](#)).

We also do not celebrate communion on Good Friday, consistent with Jesus' teaching at the end of the last supper: "I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God" ([Mark 14:25](#)). Some churches do distribute pre-consecrated elements, without using the eucharistic prayers. (<https://anglicancompass.com/the-liturgical-home-palm-sunday/>)

Easter Vigil - The Easter Vigil is the first service of Easter and begins sometime on the evening of Holy Saturday (the day before Easter Day). It begins with a symbolic expectant waiting (usually outdoors around a fire) for the resurrection of Jesus on Easter morning, and this is represented visually by a large Easter candle, which is lit from the fire and brought into a darkened church. This depiction of new life and light represents Jesus' resurrection on the first Easter morning. The congregation then light their own candles from the Easter candle, representing their own new life as followers of Jesus. The service will contain a number of readings from the Bible, and also an opportunity for all the participants to renew the promises made at their baptism. The Easter Vigil is generally a quiet and thoughtful service, but one full of joy.

Easter Sunday - On Easter Sunday, we remember and celebrate the triumphal Resurrection of Jesus Christ from the dead! Easter Sunday then kicks off a period of 50 days traditionally known as Eastertide — ending with Pentecost Sunday. (<https://anglicancompass.com/what-is-holy-week-a-rookie-anglican-guide/>)

St. Mark the Evangelist - Saint Mark wrote his Gospel for Gentile Christians, emphasizing the words and deeds of the Savior which reveal His divine Power. Many aspects of his account can be explained by his closeness to Saint Peter. The ancient writers say that the Gospel of Mark is a concise record of Saint Peter's preaching.

One of the central theological themes in the Gospel of Saint Mark is the power of God achieving what is humanly impossible. The Apostles performed remarkable miracles with Christ ([Mark 16:20](#)) and the Holy Spirit ([Mark 13:11](#)) working through them. His disciples were told to go into

the world and preach the Gospel to all creatures (Mark 13:10, 16:15), and that is what they did.
(OCA.org)

The Book of Common Prayer

The Collects

The Collects comprise a set form of prayer which bring together or “collect” our thoughts on a matter, concentrating our minds on a particular desire or intention, be it stewardship, peace, guidance, adoration, thanksgiving for the life of a saint, or any other matter. The Collect for the Day sets the emphasis for the prayers and liturgy of the day. Many of these prayers are very ancient and are among the great devotional riches of our heritage.

In form, collects address God by calling to mind some aspect of His Being, offer petition or petitions for a stated need, and conclude with a clause acknowledging the mediatorial role of Jesus Christ who is known through the eternal activity of the Blessed Trinity.
(http://justus.anglican.org/resources/bcp/Anglican_Service_Book/collects.html)

As we’ll see illustrated below when we discuss the collects’ structure, all of the collects are theologically rich, focusing on the many glorious attributes of the Triune God and his saving actions on behalf of his people throughout history.

In addition to this theological richness, some of the collects are very old. Many collects in current use trace their origins at least back to the first Books of Common Prayer, composed in 1549, 1559, and 1662.

Don’t take this the wrong way, but have you ever found it difficult to keep your own prayers focused? I know I have. I often end up rambling.

Of course, we believe that God hears and delights in answering our prayers, even when we ramble. Thanks be to God! However, if you, like me, would like to get better at praying more focusedly, the collects can help structure your personal prayers!

Although some collects depart from the pattern, they share a relatively stable structure.

We address God, focusing on an attribute and/or action of His.

We make a request based upon God’s attribute and/or action.

We state the basis upon which this request is being made: Jesus Christ, who lives and reigns with God the Father and the Holy Spirit, one God.

Begin by addressing God, focusing on an attribute or action of His that is related to the request you'd like to make. For example, if you're praying for healing, address (and thank!) God for being the Great Physician, the Creator of the human body.

Then, make your request, and end using the standard closing words of the collects: "through Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen."

Granted, some collects are purposefully "generic," and they could be used profitably at any point during the Christian Year.

However, other collects are some of the best liturgical indicators of the changing seasons of the Church calendar. For example, the collects during Advent get us ready to celebrate Christmas. Likewise, the collects during Lent help get us ready to celebrate Easter.

Week in and week out, the collects help to focus our thoughts on the God we worship – on who He is, what He has done, and how He delights to answer our prayers.

However, the richness and helpfulness of the collects are easy to overlook!
(<https://anglicancompass.com/announcing-collect-reflections/>)

Joke of the Month

Bent over and obviously in pain, the old man with a cane hobbled laboriously through the sanctuary and into the pastor's office while the choir was practicing.

Ten minutes later he came out, walking upright and moving with grace and speed.

"Good gracious," the choir director exclaimed. "Did the pastor heal you by faith?"

"No," the old man said with a smile. "He just gave me a cane that wasn't six inches too short!"

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 April 2025.

Book of Common Prayer Readings

Tue Apr 1	Gen 45	I Cor 12:31b - 13:13	Jer 14:1-10	Mark 12:28-37
Wed Apr 2	Gen 47:29-31, 48:8-20	I Cor 14:1-12	Jer 15:1-9	Mark 12:38
Thu Apr 3	Gen 49:33-50:26	I Cor 14:13-25	Jer 15:10	Mark 13:1-13
Fri Apr 4	Ex 1:8-14, 22	I Cor 14:26	Jer 16:5-13	Mark 13:14-23
Sat Apr 5	Ex 2:1-22	I Cor 15:1-11	Jer 17:5-15	Mark 13:24
Sun Apr 6	<1> Isa 1:10-20 <2> Deut 18:15	I Peter 4:12 Luke 20:9-18	Hosea 6:1-6 Jer 14:7-21	Heb 10:1-25 John 10:17-38
Mon Apr 7	Ex 3:1-15	I Cor 15:12-19	Jer 20:7-13	John 12:1-11
Tue Apr 8	Ex 4:10-18, 27-31	I Cor 15:20-34	Jer 22:10-23	John 12:12-19
Wed Apr 9	Ex 5:1-9, 19 - 6:1	I Cor 15:35-49	Jer 28:1-2, 10-17	John 12:20-33
Thu Apr 10	Ex 11:1-8	I Cor 15:50	Jer 30:12-17, 23-24	John 12:34-43
Fri Apr 11	Ex 12:21-28	I Cor 16:1-14	Jer 32:36-42	John 12:44
Sat Apr 12	Ex 12:29-39, 42	I Cor 16:15	Jer 33:1-9, 14-16	John 13:1-17
Sun April 13 Palm Sunday	<1> Zech 9:9-12 <2> Isa 52:13-53:12	Mark 11:1-11 Matt 26	Jer 8:9-15, 18-9:1 Isa 59:1-3, 9-21	I Cor 1:17 John 12:20-36
Mon Apr 14	Isa 42:1-7	John 14:1-14	Lam 1:7-12	John 14:15
Tue Apr 15	Hosea 14	John 15:1-16	Lam 2:10, 13-19	John 15:17
Wed Apr 16	Zech 12:9-10, 13:1, 7-9	John 16:1-15	Lam 3:1, 14-33	John 16:16
Thu Apr 17 Maundy Thu	Jer 31:31-34	John 13:18	Lam 3:40-58	John 17
Fri Apr 18 Good Fri	Gen 22:1-18 / Wis 2:1, 12-24	John 18	Isa 52:13-53:12	I Peter 2:11
Sat Apr 19 Easter Vigil	Job 14:1-14	John 19:38 / Heb 4	Job 19:21-27a	Rom 6:3-11
Sun Apr 20 Easter Sunday	<1> Isa 25:1-9 <2> Ex 12:1-14	Matt 28:1-10, 16-20 Rev 14:1-7, 12-13	Isa 51:9-16 Isa 12	Luke 24:13-35 John 20:11-18
Mon Apr 21	Isa 61:1-3, 10-11	Luke 24:1-12	Ex 15:1-13	John 20:1-10
Tue Apr 22	Dan 12:1-4, 13	I Thess 4:13	Isa 30:18-21	John 20:11-18
Wed Apr 23	Micah 7:7-9, 18-20	I Tim 6:11-19	Isa 26:12-16, 19	John 20:19-23
Thu Apr 24	Ezek 37:1-14	Phil 3:7	Isa 52:1-10	John 20:24
Fri Apr 25 St. Mark the Evangelist	Isa 65:17	Rev 1:4-18	Zeph 3:14	John 21:1-14
Sat Apr 26	Isa 25:1-9	Rev 7:9	Jer 31:10-14	John 21:15

Sun Apr 27 First Sunday after Easter

	<1> Wis 2:23 - 3:9	Rom 1:1-12	Zeph 3:13	John 20:19
	<2> Isa 43:1-12	Luke 24:36-49	II Esdras 2:33	Rev 1:4-18
Mon Apr 28	Ex 13:3-16	Heb 1	Isa 40:1-11	I Peter 1:1-12
Tue Apr 29	Ex 13:17 - 14:4	Heb 2:1-8	Isa 40:12-17	I Peter 1:13
Wed Apr 30	Ex 14:5-14, 19-21, 24-28, 30	Heb 2:1-8	Isa 40:18, 21-31	I Peter 2:1-10
