



**St. Paul's Anglican Church**

The Anglican Archdiocese  
of North America

## **Monthly Gazette**

**March 2026**



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### *Parish News*

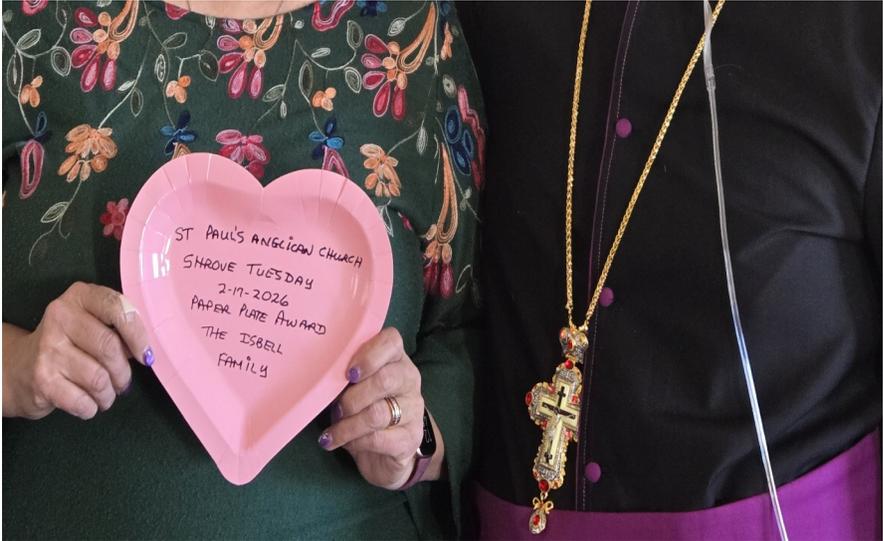
We welcome with open arms a new addition to our congregation...Willow May Isbell, born February 19, 2026, 8 pounds, 9 ounces, 20 3/4" long.



A big THANK YOU to the Isbell family for planning, preparing, and serving the Shrove Tuesday Pancake Meals.



On February 22, 2026, the Isbell family was presented with the Paper Plate Award for their efforts on Shrove Tuesday.



## *March Birthdays*

4 Mary I. S. Moore

10 Dorina Taylor

20 Dave Michelson

21 Phil Jones

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## *March Anniversaries*

5 Dan Basinger and Marion Anderson

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## *Special Prayers*

St. Paul's Anglican Church

Fr. Walt

Mary P.

John, April, and Willow

Anne-Marie

Mary M.

Billy K.

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## *Calendar*

The following is the calendar for March, 2026.

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

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

March            1 Holy Communion 10:30 a.m.  
                     4 Morning Prayer and Bible Study 10:00 a.m.  
                     4 Mary I. S. Moore Birthday  
                     5 Dan Basinger and Marion Anderson Anniversary  
                     8 Holy Communion 10:30 a.m.  
                     10 Dorina Taylor Birthday  
                     11 Morning Prayer and Bible Study 10:00 a.m.  
                     15 Holy Communion 10:30 a.m.  
                     18 Morning Prayer and Bible Study 10:00 a.m.  
                     20 Dave Michelson Birthday  
                     21 Phil Jones Birthday  
                     22 Holy Communion 10:30 a.m.  
                     25 Morning Prayer and Bible Study 10:00 a.m.  
                     25 The Annunciation of the Blessed Virgin Mary  
                     29 Palm Sunday - Holy Communion 10:30 a.m.

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## *Special Dates*

### *Annunciation of the Blessed Virgin Mary*

In the **Anglican tradition**, the Annunciation is cherished as the moment when **God's redeeming work** enters human history in a new and decisive way. It is the feast that celebrates both **God's initiative** and **Mary's faithful response**, holding together divine grace and human freedom — a balance Anglicans love.

## 1. Scriptural Foundation

The story is rooted in **Luke 1:26–38**, where the Archangel Gabriel announces to Mary that she will bear Jesus, the Son of the Most High. Anglican preaching often highlights:

- the gentleness of God’s approach,
- the dignity given to Mary,
- and the mystery of the Incarnation unfolding in ordinary human life.

## 2. Mary’s “Yes” — A Model of Christian Discipleship

Anglicans frequently speak of Mary’s *fiat* (“Let it be to me according to your word”) as:

- an example of **obedient trust**,
- a pattern for the Church’s own response to God,
- and a reminder that God works through human cooperation.

Mary is honored as **Theotokos** (“God-bearer”), a title affirmed in the Anglican tradition because it safeguards the truth of Christ’s full divinity and full humanity.

## 3. Liturgical Celebration

In the **Book of Common Prayer**, the Annunciation is a **Principal Feast**, observed on **March 25**. The collect beautifully captures Anglican theology:

*“Pour your grace into our hearts, O Lord, that we who have known the incarnation of your Son Jesus Christ, announced by an angel to the Virgin Mary, may by his cross and passion be brought to the glory of his resurrection...”*

This prayer emphasizes:

- the unity of Incarnation and Passion,
- the movement from announcement to redemption,
- and the grace that enables our own faithful response.

## 4. Anglican Spiritual Themes

Anglican reflection on the Annunciation often highlights:

- **Incarnation as God’s affirmation of creation**
- **Mary as the first disciple**
- **The quiet, hidden beginnings of God’s work**
- **The sanctity of ordinary life**
- **The interplay of Word and Spirit**

It’s a feast that invites contemplation, humility, and hope.

## 5. Place in Anglican Devotion

While Anglicans vary in their devotional approach to Mary, the Annunciation is universally honored across the Communion. Even in more evangelical parishes, the feast is valued for its Christological depth. In more Anglo-Catholic settings, it may be marked with:

- incense,
- Marian hymns,
- and a strong sense of the mystery of the Incarnation.

## *Palm Sunday*

### **Palm Sunday in the Anglican Tradition**

In the Anglican tradition, **Palm Sunday** stands as the solemn doorway into **Holy Week**, the most sacred days of the Christian year. It is a day of contrast—joy and sorrow, triumph and impending suffering—held together in the Anglican way with reverence, beauty, and honest reflection.

#### **1. The King Who Comes in Humility**

Palm Sunday recalls Christ's entry into Jerusalem, described in all four Gospels. Anglicans emphasize the paradox at the heart of the day:

- Jesus enters as **King**, yet riding on a **donkey**, not a warhorse.
- The crowds shout "*Hosanna!*", yet within days the city will cry "*Crucify him!*".
- The palms signal victory, yet the shadow of the Cross already lies across the road.

This tension is not avoided in Anglican worship—it is embraced as the truth of the Christian life.

#### **2. The Liturgy of the Palms**

The **Book of Common Prayer** shapes the day with a distinctive rhythm:

- **Blessing of the Palms**
- **Procession** (often outside or through the church)
- **Reading of the Passion Gospel**

The procession is not a reenactment but a proclamation: the Church joins the crowds of Jerusalem in welcoming Christ as Lord. The palms we carry become signs of our own discipleship—fragile, hopeful, and in need of grace.

#### **3. The Reading of the Passion**

After the joyful procession, the tone shifts dramatically. The Passion narrative is read in full, often with multiple voices. This is deliberate. Anglican worship invites the faithful to walk with Christ from triumph to betrayal, from the cheering crowds to the foot of the Cross.

The movement from palms to passion is one of the most powerful liturgical moments of the year. It teaches that the Christian journey cannot skip from celebration to resurrection without passing through suffering, obedience, and love unto death.

#### **4. Anglican Themes**

Anglican reflection on Palm Sunday often highlights:

- **Christ's kingship defined by humility**
- **The fickleness of the human heart**
- **The cost of discipleship**
- **The nearness of the Cross to all Christian hope**
- **The invitation to enter Holy Week with honesty and courage**

The day is not merely historical remembrance; it is a summons to follow Christ in the way of self-giving love.

#### **5. The Palms We Take Home**

Many Anglicans keep their palms throughout the year—tucked behind a cross, placed in a prayer book, or set near a family altar. They serve as a quiet reminder that Christ's victory is won not by force but by sacrificial love. Traditionally, the palms are later returned to the church to be burned for the next year's Ash Wednesday ashes, completing a beautiful liturgical circle.

# *The Solemnization of Matrimony*

## **The Solemnization of Matrimony**

In the Anglican tradition, the **Solemnization of Matrimony** is not merely a civil contract but a **holy covenant**, grounded in Scripture and blessed by the Church. The rite in the **Book of Common Prayer (BCP)** presents marriage as a divine vocation—ordered by God, rooted in creation, and fulfilled in Christ.

### **1. Marriage as a Divine Institution**

The service begins by declaring that marriage was **“instituted of God”** for three purposes:

- the mutual joy and help of the couple,
- the safeguarding and nurture of family life,
- and the sanctification of human love as a sign of Christ’s union with His Church.

Anglicans hold these purposes together without reducing marriage to any single one. The rite is both pastoral and theological, affirming marriage as a gift of God’s grace.

### **2. The Intent and the Vows**

Before the vows, the couple publicly declares their intention:

- to enter marriage freely,
- to remain faithful,
- and to commit to lifelong union.

This emphasis on **consent** is deeply Anglican. The Church witnesses the couple giving themselves to one another; the priest does not “marry” them—the couple marries each other, and the Church blesses what they have vowed.

The vows themselves are profoundly Anglican in their plainness and depth:

- to love, comfort, honor, and keep one another,
- in sickness and in health,
- for better for worse,
- till death parts them.

These promises are not sentimental; they are covenantal, binding the couple in faithfulness and grace.

### **3. The Joining of Hands and the Giving of Rings**

The couple joins right hands—a gesture of equality and mutuality. The rings are blessed as outward and visible signs of the inward bond they now share. Anglican theology loves sacramental signs, and the ring becomes a small sacrament of fidelity.

#### **4. The Blessing of the Marriage**

After the vows, the priest invokes God’s blessing upon the couple. This blessing is one of the most beautiful moments in the rite, asking God to:

- unite their wills,
- sanctify their love,
- grant them grace to live faithfully,
- and make their home a place of peace and godly affection.

The blessing situates marriage within the life of the Church and the work of the Holy Spirit.

#### **5. Scripture and Prayer**

The rite includes readings from Scripture—often from Genesis, the Gospels, and the Epistles—emphasizing:

- God’s creation of man and woman,
- Christ’s presence at the wedding in Cana,
- and the call to mutual submission and love.

The prayers that follow ask God to strengthen the couple in virtue, patience, forgiveness, and joy. Anglican marriage is not idealized; it is realistic, pastoral, and rooted in grace.

#### **6. The Nuptial Eucharist (Optional but Traditional)**

In many Anglican parishes, the marriage is followed by the **Holy Eucharist**, placing the couple’s new life together within the sacramental life of the Church. The Eucharist becomes the first act of their shared discipleship.

#### **7. The Anglican Vision of Marriage**

Anglican theology sees marriage as:

- **a vocation**, not merely a personal choice,
- **a covenant**, not merely a contract,
- **a means of grace**, not merely a social arrangement,
- **a sign of Christ’s love**, not merely human affection.

The BCP rite holds together dignity, beauty, and simplicity. It is deeply scriptural, profoundly pastoral, and unmistakably Anglican.

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## *Joke of the Month*

A newcomer asked the rector,  
“Why do Anglicans always sit in the back pews?”

The rector smiled and said,  
“Well, my child, we like to be close enough to hear the Word...  
but far enough away that no one asks us to do anything.”

## *The Psalms*

This month we touch upon some of the Psalms for Healing.

Psalms for Healing (Anglican Tradition)

1. Psalm 6 — A Cry for Mercy in Affliction

KJV excerpt:

**“Have mercy upon me, O LORD; for I am weak: O LORD, heal me; for my bones are vexed.”**

Anglican meaning

Anglicans often pray Psalm 6 during times of physical or emotional weakness. It is one of the Penitential Psalms, but in pastoral practice it becomes a prayer for God’s tenderness toward the suffering. It teaches that lament is not faithlessness — it is faith speaking honestly to God.

2. Psalm 30 — God Turns Mourning into Joy

KJV excerpt:

**“O LORD my God, I cried unto thee, and thou hast healed me.”**

Anglican meaning

This Psalm is used in Anglican healing liturgies because it celebrates God's power to restore life and hope. It reminds the faithful that healing is not only physical but also spiritual — God lifts the soul out of despair and restores joy.

3. Psalm 34 — The Lord Is Near to the Brokenhearted

KJV excerpt:

**“The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.”**

Anglican meaning

Anglicans turn to Psalm 34 for comfort in grief, anxiety, and emotional pain. It affirms that God's presence is especially near in suffering. The Anglican tradition often pairs this Psalm with pastoral visits, hospital prayers, and anointing.

4. Psalm 41 — The Lord Sustains the Sick

KJV excerpt:

**“The LORD will strengthen him upon the bed of languishing.”**

Anglican meaning

Psalm 41 is one of the classic healing Psalms in the Prayer Book tradition. It acknowledges human frailty while proclaiming God's care for the sick. It also calls the community to compassion, reminding Anglicans that healing is both divine gift and communal responsibility.

5. Psalm 91 — God's Protection in Times of Fear

KJV excerpt:

**“He shall cover thee with his feathers, and under his wings shalt thou trust.”**

Anglican meaning

Psalm 91 is beloved in Anglican spirituality for its imagery of divine shelter. It is often used in times of danger, illness, or spiritual attack. The Anglican instinct is not triumphalism but trust — resting under the wings of God.

6. Psalm 103 — Bless the Lord Who Heals

KJV excerpt:

**“Who forgiveth all thine iniquities; who healeth all thy diseases.”**

Anglican meaning

This Psalm is central to Anglican theology of healing: God heals body and soul, forgives sins, renews life, and restores dignity. It is frequently used in healing Eucharists and pastoral anointing.

#### 7. Psalm 121 — Help Comes from the Lord

KJV excerpt:

**“My help cometh from the LORD, which made heaven and earth.”**

Anglican meaning

Psalm 121 is a pilgrimage Psalm, and Anglicans often pray it for those on the “pilgrimage” of illness. It affirms that God watches over His people in every season — going out, coming in, waking, sleeping, suffering, and recovering.

How Anglicans Use These Psalms in Healing

In the Anglican tradition, these Psalms are prayed:

- during pastoral visits,
- in healing Eucharists,
- at bedsides,
- during anointing with oil,
- and in private devotion.

They are not magic formulas but scriptural prayers that shape the heart toward trust, surrender, and hope in God’s restoring grace.

If you need a Bible to delve further into these Psalms, please contact Bp. George.

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