



St. Paul's Anglican Church

The Anglican Archdiocese
of North America

Monthly Gazette

February 2026



Parish News

St. Paul's will hold a free Pancake Brunch from 11:00 a.m. to 1:00 p.m. and a Pancake Supper from 4:00 p.m. to 6:00 p.m. in the Parish Hall. All are invited including members of the community. There will be church services 1/2 hour before the Pancake Feast. If you have any questions or wish to help, please see Heather.

On December 31, 2025, Bp. George Ordained John Isbell as Sub-Deacon. We wish you well on your journey towards Deacon.



Heather Isbell has been named Treasurer for St. Paul's. She has a degree in accounting and will be keeping all our finances in order.



We are happy to welcome Mary Moore back to church. She was missed during her illness.

REMINDER:

The Nicene Creed on page 71 of the Book of Common Prayer has a change. In the last paragraph, we omit "and the Son" from the phrase "Who proceedeth from the Father" in the second line.

Thank you to Sally for keeping our Altar looking beautiful with fresh flowers.

February Birthdays

1 Clyde Brooks

February Anniversaries

14 Angel Macias

Special Prayers

St. Paul's Anglican Church

Jack L.

John and April (and baby Willow)

Bp. George and Mary as they travel back to Prescott

Anne-Marie

Calendar

The following is the calendar for February, 2026.

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

Morning Prayer and Bible Study Wednesdays at 10:00 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.

February

- 1 - Septuagesima - Holy Communion 10:30 a.m.**
- 1 - Clyde Brooks' Birthday
- 2 - The Purification
- 4 - Morning Prayer and Bible Study 10:00 a.m.**
- 8 - Sexagesima - Holy Communion 10:30 a.m.**
- 11- Morning Prayer and Bible Study 10:00 a.m.**
- 14 - Angel Macias' Anniverary
- 15 - Quinquagesima - Holy Communion 10:30 a.m.**
- 17 - Shrove Tuesday
- 18 - Ash Wednesday (First day of Lent)
- 22 - First Sunday in Lent - Holy Communion 10:30 a.m.**
- 24 - St. Matthias the Apostle
- 25 - Morning Prayer and Bible Study 10:00 a.m.**

Special Services

Septuagesima

The quiet weeks after Epiphany often feel like a lingering glow of Christmas—light still shining, joy still warm. Yet in the older Anglican and Western tradition, there comes a sudden shift, subtle but unmistakable, like a cool wind stirring before dawn. This shift is Septuagesima, the first of the “Gesima” Sundays, and it stands as a threshold between the brightness of Christ’s manifestation and the sober pilgrimage toward the Cross.

In the Orthodox Anglican mind, Septuagesima is not a season of gloom but of awakening. It is the Church's gentle way of saying, *"The journey to Pascha begins now—prepare your heart."* The alleluias fall silent, not in despair, but in reverent anticipation. The liturgy takes on a more restrained tone, as though the Church herself is drawing a deep breath before the long ascent of Lent.

The narrative that shapes this Sunday is the story of labor, calling, and grace. The appointed Gospel—Christ's parable of the laborers in the vineyard—reminds the faithful that the Kingdom is not earned by the length of toil but granted by the generosity of the Master. This is the first lesson of Septuagesima: salvation is gift, not wage. The Orthodox Anglican tradition holds this truth with both humility and gratitude, recognizing that every step toward Easter is taken only because God first calls us into His vineyard.

The Epistle, with its imagery of running, striving, and discipline, adds a second thread. The Christian life is not passive; it is a race, a training of the soul. Septuagesima therefore becomes a spiritual warm-up, a time to examine the heart before the rigors of Lent arrive. It is the Church's way of saying, *"Do not wait until Ash Wednesday to begin the work of repentance. Start now, while the soil of the heart is still soft."*

In this way, Septuagesima mirrors the Orthodox instinct for preparation—just as the Eastern Church keeps the Pre-Lenten Sundays of the Publican and Pharisee, the Prodigal Son, and the Last Judgment, the Western tradition keeps the Gesimas. Both paths lead the faithful into a deeper awareness of their need for mercy and a clearer vision of the road to the Cross.

For Orthodox Anglicans, then, Septuagesima is a doorway. On one side lies the joy of Christ's appearing; on the other, the solemn beauty of the Lenten fast. Standing in that doorway, the Church invites her children to look honestly at their lives, to remember the generosity of the Master who calls them, and to begin the inward journey that will culminate in the radiant dawn of Easter.

It is a quiet Sunday, but a profound one. A Sunday that whispers rather than shouts. A Sunday that turns the heart toward repentance not with fear, but with hope. And as the alleluias fade, the soul begins to hear another sound—the distant, beckoning call of the Resurrection.

The Purification

The Feast of the Purification—also called Candlemas—arrives like a quiet jewel at the end of the Christmas cycle. The world has already moved on from the Nativity, but the Church lingers at the manger a little longer, savoring the mystery of God made flesh. In the Orthodox Anglican understanding, this feast is not merely a remembrance of an ancient ritual; it is a moment when

the veil lifts, and the faithful glimpse the humility of Christ and the obedience of His Mother in a single, radiant act.

The story unfolds forty days after the birth of Jesus. Mary and Joseph ascend to the Temple, not with pomp or privilege, but with the offering of the poor—two turtledoves. The Orthodox Anglican heart pauses here, recognizing that the Lord of glory enters His own house not as a triumphant king but as a child carried in the arms of a humble mother. The Purification becomes a living icon of the Incarnation: the Almighty choosing the path of lowliness, the Creator submitting to the law He Himself gave.

Mary's obedience is central to this feast. She who bore the Word in her womb now submits to the rites of purification, not because she is unclean, but because she is faithful. Her humility becomes a pattern for the Church. The Orthodox Anglican tradition sees in her action a reminder that holiness is not self-assertion but surrender—an offering of oneself to God's order, even when one stands above it. Her purity is not diminished by obedience; it is revealed through it.

Yet the feast is not only about Mary. It is also the Presentation of Christ. In the Temple, the infant Savior is met by Simeon, the righteous elder who has waited his whole life for this moment. When he takes the Child into his arms, the longings of Israel and the hopes of the nations converge. His words—*“a light to lighten the Gentiles, and the glory of thy people Israel”*—become the heartbeat of Candlemas. Light has come into the world, not for one people alone, but for all.

This is why the Orthodox Anglican tradition blesses candles on this day. The flame is not a mere symbol; it is a proclamation. Christ is the Light, and those who follow Him carry that light into a world still shadowed by fear and sin. The Purification therefore marks a turning point. The joy of Christmas begins to give way to the solemn journey toward the Cross. The light is still bright, but it now casts long shadows, hinting at the sacrifice to come.

In this way, the feast becomes a hinge between seasons. It gathers up the tenderness of the Nativity and sets the stage for the discipline of Lent. The Orthodox Anglican faithful stand with Mary and Joseph in the Temple, offering what little they have. They stand with Simeon, recognizing the Messiah even in His hiddenness. And they stand with the Church universal, holding candles that testify to the Light that no darkness can overcome.

The Purification, then, is a feast of humility, revelation, and mission. It teaches that God's glory is found in obedience, that His salvation is revealed in simplicity, and that His light is entrusted to ordinary hands. As the candles flicker in the sanctuary, the faithful are reminded that they too are called to bear Christ into the world—not with fanfare, but with quiet, steadfast devotion.

Sexagesima

Sexagesima arrives like a deepening stillness. Septuagesima has already called the Church to awaken, to recognize that the long road to Easter has begun. But Sexagesima presses further inward. It is the Sunday when the Church listens—truly listens—to the Word of God, and measures the soil of the heart.

In the Orthodox Anglican understanding, Sexagesima is shaped by the Gospel of the Sower. Christ scatters His Word with a generosity that borders on extravagance. He does not ration the seed. He does not calculate the odds. He casts it upon every kind of ground—hard paths, rocky places, thorny patches, and fertile soil. The feast becomes a mirror in which the faithful see themselves, not as spectators, but as soil.

The question that rises on this Sunday is simple yet searching: *What kind of ground am I?* The Orthodox Anglican tradition treats this not as a moment for self-condemnation but for honest reflection. The Gesima weeks are a time of preparation, and Sexagesima invites the soul to examine its readiness to receive the Word before the rigors of Lent begin.

The Epistle reinforces this theme with the apostolic witness of St. Paul, who recounts his trials, his weakness, and the sufficiency of God's grace. The pairing is deliberate. The Gospel asks whether the heart is open to the Word; the Epistle reminds the faithful that the power to bear fruit comes not from human strength but from divine mercy. The Orthodox Anglican mind holds these truths together: the soil must be tended, but the growth is God's.

Sexagesima also carries a quiet penitential note. The alleluias remain absent, and the liturgy retains the subdued tone introduced the week before. Yet this is not sorrow for its own sake. It is the stillness of a field waiting for rain. The Church, like the soil, rests in expectation, knowing that the Word will come, and that the heart must be ready to receive it.

In this way, Sexagesima resonates with the Eastern instinct for spiritual preparation. Just as the Orthodox East uses the pre-Lenten Sundays to cultivate humility, repentance, and longing for God, the Western Gesimas guide the faithful into a posture of receptivity. The Orthodox Anglican tradition, standing at the crossroads of East and West, sees in Sexagesima a call to interior quiet—a clearing away of stones, a pulling up of thorns, a softening of the hardened places.

The narrative of this Sunday is therefore one of invitation. Christ the Sower walks through the fields of the soul, scattering His Word with boundless generosity. He does not despair over the barren places; He simply sows again. And the Church, hearing His voice, begins the work of

preparing the heart for the coming fast, so that when Lent arrives, the seed may take root and bear fruit.

Sexagesima is not dramatic. It is not loud. It is a Sunday of depth rather than height, of listening rather than speaking. But in its quiet way, it teaches one of the most essential truths of the Christian life: that the Word of God desires to dwell richly in the heart, and that the heart must be made ready to receive it.

Quinquagesima

Quinquagesima stands at the very threshold of Lent. If Septuagesima awakens the soul and Sexagesima teaches it to listen, then Quinquagesima teaches it to love. It is the final summons before the ashes, the Church's last great reminder that the journey toward the Cross is not a march of grim duty but a pilgrimage of charity.

In the Orthodox Anglican understanding, Quinquagesima is shaped by two great themes: the charity without which all spiritual effort is empty, and the resolute turning of Christ toward His Passion. These themes meet in the Gospel, where Jesus foretells His suffering, death, and resurrection. The disciples do not understand, but Christ presses forward. His face is set toward Jerusalem. The Church, standing beside Him on this Sunday, feels the gravity of what lies ahead.

Yet the Epistle speaks not of sorrow but of love. St. Paul's hymn to charity—patient, kind, enduring—becomes the lens through which the faithful are invited to view the coming fast. The Orthodox Anglican tradition holds this passage close, recognizing that Lent without love becomes mere austerity, a spiritual performance rather than a transformation of the heart. Quinquagesima therefore asks the soul: *What is the motive of your repentance? Is it fear, or is it love?*

The Gospel completes this question with the healing of the blind man near Jericho. He cries out for mercy, and Christ restores his sight. This miracle is not placed here by accident. As the Church prepares to enter Lent, it is reminded that true vision comes only from Christ. The Orthodox Anglican mind sees in this healing a symbol of the soul's need for illumination before the fast begins. The blind man receives sight; the Church receives clarity. The path ahead is revealed not as a burden but as a gift.

Liturgically, Quinquagesima retains the subdued tone of the Gesima weeks. The alleluias remain absent, and the prayers carry a quiet urgency. Yet there is also a sense of anticipation, as though the Church is gathering strength for the long ascent to Calvary. The Orthodox Anglican tradition views this Sunday as a spiritual hinge: the last moment to prepare the heart before the solemn beauty of Ash Wednesday descends.

In this way, Quinquagesima mirrors the Eastern instinct for purification of the heart before the Great Fast. Just as the Orthodox East emphasizes forgiveness and reconciliation before Lent begins, the Western tradition—at its best—places charity at the center. The Orthodox Anglican tradition, standing at the crossroads of East and West, sees in Quinquagesima a call to enter Lent not with clenched fists but with open hands.

The narrative of this Sunday is therefore one of readiness. Christ sets His face toward Jerusalem. The blind man receives sight. St. Paul proclaims the primacy of love. And the Church, hearing all this, prepares to follow the Lord into the desert with a heart purified by charity.

Quinquagesima is the Church's final whisper before the ashes:

Let love be the root of your repentance. Let mercy be the shape of your fasting. Let Christ be the light that guides your steps.

Shrove Tuesday

Shrove Tuesday stands at the very edge of Lent, like the last golden light before dusk. In the Orthodox Anglican tradition, it is not a day of indulgence but a day of honesty—a final pause before the solemn work of repentance begins. Its name comes from the old English word *shrive*, meaning *to confess*, and this gives the day its true character. Before the ashes are placed upon the brow, the heart is invited to be cleansed.

The world often remembers Shrove Tuesday for its pancakes and festivities, but the Orthodox Anglican mind sees deeper. The clearing of the pantry—using up rich foods before the fast—is a symbol of something far more profound: the clearing of the soul. Just as the household prepares for the lean discipline of Lent, so the Christian prepares the inner life, setting aside whatever clutters the heart and distracts from God.

This is why confession lies at the center of the day. To be “shriven” is to be absolved, to hear the words of forgiveness spoken over a repentant heart. The Orthodox Anglican tradition treasures this moment, recognizing that Lent must begin not with vague resolve but with the concrete grace of reconciliation. Shrove Tuesday becomes a spiritual threshold, where the faithful step from the ordinary days of the year into the holy journey of the fast with a clean conscience and a renewed spirit.

Yet the day is not somber. There is a gentle joy in its simplicity. Families gather, meals are shared, and the Church remembers that fasting is not a rejection of God's good gifts but a reordering of them. The modest feasting of Shrove Tuesday is a reminder that the Christian life holds both fasting and feasting, both discipline and delight. The Orthodox Anglican tradition sees this balance as essential: the heart must know joy if it is to repent with hope.

Liturgically, Shrove Tuesday carries no special service in the Prayer Book, yet its spirit permeates the life of the parish. Bells may ring to call the faithful to confession. Households may tidy their homes as a sign of inward preparation. The Church stands poised, ready to enter the desert with Christ, but not before pausing to breathe, to reflect, and to be forgiven.

In this way, Shrove Tuesday mirrors the Eastern instinct for beginning Lent with reconciliation. Just as the Orthodox East keeps Forgiveness Sunday, the Western tradition—at its best—keeps Shrove Tuesday as a day of clearing the heart. The Orthodox Anglican tradition, standing at the meeting point of East and West, sees in this day a call to begin Lent with humility, honesty, and peace.

The narrative of Shrove Tuesday is therefore one of preparation and grace. The pantry is emptied, the heart is examined, and the soul is shriven. And as the sun sets on this final day before Lent, the Church stands ready—lightened, forgiven, and eager to follow Christ into the wilderness.

Ash Wednesday (First day of Lent)

Ash Wednesday rises before the Church like a stark doorway—narrow, unadorned, and utterly honest. In the Orthodox Anglican tradition, it is the day when all pretense falls away, when the soul stands before God without ornament, and when the journey of Lent begins not with heroic resolve but with humility.

The liturgy of this day is unlike any other. The alleluias remain silent, the vestments darken, and the prayers take on a tone of grave tenderness. The faithful come forward, one by one, to receive ashes upon their foreheads. This simple act carries a weight that words can scarcely hold. The Orthodox Anglican mind sees in it not a gesture of despair, but a confession of truth: *“Remember that thou art dust, and unto dust shalt thou return.”* It is a reminder of mortality, yes—but also of mercy. For the God who formed humanity from the dust is the same God who breathes life into the repentant heart.

Ash Wednesday is therefore a day of clarity. It strips away illusions of self-sufficiency. It reveals the fragile beauty of human life. And it calls the faithful to repentance—not as a burden, but as a gift. The Orthodox Anglican tradition understands repentance as a return, a homecoming. The ashes mark the beginning of that return, tracing upon the brow the sign of the Cross, the very emblem of the love that redeems.

The appointed readings deepen this call. Joel summons the people to rend their hearts, not their garments. Christ teaches that fasting, prayer, and almsgiving must be done in secret, where only the Father sees. These words shape the Orthodox Anglican approach to Lent: a

season not of outward display but of inward renewal. The ashes, then, are not a badge of piety but a sign of intention—a quiet declaration that the heart is ready to be changed.

There is also a profound communal dimension to this day. The faithful kneel together, confess together, and receive absolution together. The Orthodox Anglican tradition treasures this shared humility. Lent is not a solitary trek through the wilderness; it is the pilgrimage of the whole Church. Ash Wednesday gathers the community at the starting line, united in weakness, united in hope.

Yet the day is not without light. Even in its somberness, Ash Wednesday carries the promise of Easter. The ashes are shaped into a cross, reminding the faithful that death is not the end. The journey that begins in dust will end in resurrection. The Orthodox Anglican heart holds this tension with reverence: sorrow for sin, gratitude for mercy, and anticipation of the joy that lies beyond the fast.

In this way, Ash Wednesday mirrors the Eastern instinct for beginning Lent with repentance and reconciliation. The Orthodox Anglican tradition, standing at the crossroads of East and West, sees in this day a sacred threshold—a moment when the Church steps from the ordinary into the holy, from complacency into renewal, from dust into grace.

The narrative of Ash Wednesday is therefore one of truth and tenderness. The ashes speak of mortality, but the Cross speaks of life. The prayers confess sin, but the absolution proclaims mercy. And as the faithful leave the sanctuary, the mark upon their brows becomes a quiet witness: the journey has begun, and God walks with them into the wilderness.

St. Matthias the Apostle

The Feast of St. Matthias the Apostle stands quietly in the Church's calendar, yet it carries a profound lesson about God's faithfulness and the mysterious ways He restores what human frailty has broken. In the Orthodox Anglican tradition, Matthias is not remembered for dramatic deeds or famous miracles, but for something far more subtle: he is the apostle chosen to heal a wound in the apostolic band.

After the Ascension, the disciples gathered in the upper room, still bearing the ache of Judas's betrayal. The Twelve—once a symbol of the renewed Israel—were now incomplete. The Orthodox Anglican mind pauses here, recognizing the tenderness of this moment. The early Church, fragile and waiting for the Spirit, understood that its mission could not begin with a gap in its foundation. Something had to be restored.

Matthias enters the story not as a self-promoter but as a faithful witness. He had walked with Christ from the beginning, heard His teaching, seen His works, and stood among the disciples

after the Resurrection. Yet he remained in the background, unnoticed by name until this moment. The Orthodox Anglican tradition sees in him the quiet holiness of those who serve without seeking recognition. His apostleship is not a reward for ambition but a confirmation of steadfast discipleship.

The method of his selection—prayer and the casting of lots—reveals the Church's trust in God's providence. Before Pentecost, before the boldness of the Spirit descended, the disciples acted with humility. They did not presume to choose an apostle by their own wisdom. They prayed, *"Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen."* The Orthodox Anglican heart treasures this moment as a model of discernment: human responsibility joined to divine guidance, humility joined to trust.

Matthias's feast therefore becomes a celebration of God's ability to restore what has been lost. Judas's fall did not thwart the divine plan; the Lord raised up another to take his place. The Orthodox Anglican tradition sees in this a message of hope for the Church and for every believer. Human failure, even grievous failure, does not have the final word. God can mend what is broken, fill what is empty, and raise up new servants to continue His work.

Though Scripture records no further deeds of Matthias, the Church honors him as a true apostle—one who bore witness to the Resurrection and carried the Gospel into the world. His silence in the biblical record is itself a lesson. The Orthodox Anglican tradition values the hidden saints, the faithful laborers whose names are known only to God. Matthias stands among them, reminding the Church that holiness is measured not by fame but by fidelity.

Liturgically, his feast falls near the threshold of Lent, and this timing deepens its meaning. As the Church prepares for repentance and renewal, Matthias's story becomes a gentle encouragement. God restores. God chooses. God fills the empty places. The apostolic band is made whole again, and the mission continues.

The narrative of St. Matthias is therefore one of quiet faithfulness, divine restoration, and humble obedience. He is the apostle of the mended breach, the witness chosen in stillness, the reminder that God's work does not depend on human perfection but on divine grace.

The Book of Common Prayer

The Order of Confirmation

In the Orthodox Anglican tradition, the Order of Confirmation in the 1928 *Book of Common Prayer* stands as a moment of profound spiritual maturity—a threshold where baptized Christians step forward to claim, with their own lips and hearts, the faith once delivered to the saints. It is not a new beginning but a deepening, not a replacement of baptism but its flowering.

The rite begins with a quiet solemnity. Those who come to be confirmed have already been washed in the waters of baptism, already marked as Christ's own. Yet the Church recognizes that the Christian life requires more than a beginning; it requires strength, perseverance, and the inward working of the Holy Ghost. Confirmation is the Church's prayer that the baptized may be fortified for the lifelong journey of discipleship.

The Orthodox Anglican mind sees in this rite a beautiful harmony of divine grace and human response. The candidates stand before the bishop, the successor of the apostles, not as children carried by others but as persons ready to speak for themselves. They renew the promises once made on their behalf, affirming their renunciation of sin and their allegiance to Christ. This renewal is not a mere formality. It is a declaration of intent: *I will follow Christ, not by compulsion, but by conviction.*

The bishop's role is central. In the 1928 rite, he stretches out his hands over the candidates and invokes the strengthening power of the Holy Ghost. This gesture, ancient and apostolic, expresses the Church's confidence that the Spirit who descended at Pentecost continues to equip the faithful for witness and holiness. The Orthodox Anglican tradition treasures this moment as a sign of continuity with the early Church. The laying on of hands is not symbolic alone; it is sacramental, a channel through which God imparts grace.

The prayer that follows asks for steadfastness, courage, and growth in virtue. It is a prayer shaped by realism. The Christian life is not easy. Temptations persist, doubts arise, and the world often pulls the heart in contrary directions. The 1928 rite does not pretend otherwise. Instead, it asks God to strengthen the confirmed with the gifts necessary to endure: wisdom, understanding, counsel, ghostly strength, knowledge, true godliness, and holy fear. These are not abstract ideals but practical graces for daily living.

In the Orthodox Anglican view, Confirmation also marks a fuller entry into the sacramental life of the Church. Having been strengthened by the Spirit, the newly confirmed are prepared to

receive the Holy Communion with deeper understanding and greater devotion. The rite thus forms a bridge between baptismal identity and eucharistic participation. It is the moment when the Christian stands ready to take up the responsibilities and privileges of mature faith.

The tone of the 1928 rite is both sober and hopeful. It acknowledges human weakness while proclaiming divine sufficiency. It calls the faithful to holiness while assuring them of God's help. It binds the individual to the Church and the Church to the apostolic mission. In this way, Confirmation becomes not merely a personal milestone but a communal celebration of God's ongoing work in His people.

For Orthodox Anglicans, then, the Order of Confirmation in the 1928 *Book of Common Prayer* is a sacramental moment of strengthening, belonging, and commissioning. It is the Church's prayer that the baptized may be rooted in grace, steadfast in faith, and courageous in witness. And as the bishop lays hands upon each candidate, the Church sees again the promise of Pentecost renewed: the Holy Ghost still descends, still empowers, still leads the faithful into all truth.

Joke of the Month



The Psalms

This month we have an overview of the Psalms in the Orthodox Anglican Church. We will soon dive into more individual psalms and their meanings.

For the Orthodox Anglican, the Psalms are not merely ancient poetry; they are the heartbeat of the Church's prayer. They form the oldest hymnal of God's people, the inspired songs that shaped Israel's worship and continue to shape the devotion of Christians. To open the Psalter is to step into a sanctuary where every human emotion is brought before the throne of God—joy, sorrow, fear, hope, repentance, and praise.

The 1928 *Book of Common Prayer* places the Psalms at the center of daily worship. Morning and Evening Prayer are built around them, and the entire Psalter is appointed to be read each month. This rhythm reflects the Orthodox Anglican conviction that the Psalms are not optional adornments but essential nourishment. They teach the soul how to pray when words fail, how to trust when faith trembles, and how to rejoice when grace overflows.

The Orthodox Anglican tradition sees the Psalms through three interwoven lenses:

1. The Psalms as the Voice of Christ

The Fathers taught—and Anglican divines joyfully affirmed—that Christ Himself speaks in the Psalms. Sometimes He speaks as the eternal Son praising the Father. Sometimes He speaks as the suffering servant, crying out from the depths. Sometimes He speaks as the risen Lord, proclaiming victory over death.

This Christological reading does not erase the historical meaning; it fulfills it. The Orthodox Anglican heart hears in the Psalms the prayers of Jesus, the true Israel, who gathers all human experience into His redeeming love.

2. The Psalms as the Prayer of the Church

When the Church chants or recites the Psalms, she joins her voice to the communion of saints across time and space. The Orthodox Anglican tradition treasures this continuity. The same words prayed by David, by the apostles, by the monastics of the early centuries, and by generations of Anglican faithful now rise from our own lips.

The Psalms give the Church a common language of worship. They shape the imagination, steady the heart, and anchor the soul in the promises of God. They remind the faithful that prayer is not a private invention but a shared inheritance.

3. The Psalms as the Mirror of the Soul

The Psalter is astonishingly honest. It does not hide human frailty. It does not pretend that faith is always serene. Instead, it gives voice to the full range of human experience:

- thanksgiving that bursts into song
- lament that trembles with grief
- confession that seeks mercy
- trust that clings to God in darkness
- praise that rises like incense

The Orthodox Anglican tradition sees this honesty as a gift. The Psalms teach that nothing in the human heart is foreign to God. Every emotion can be offered to Him. Every burden can be laid before Him. Every joy can be sanctified by His presence.

The Psalms as a School of Holiness

For Orthodox Anglicans, the Psalter is a spiritual school. It trains the soul in humility, patience, repentance, and hope. It teaches the faithful to see the world through God's eyes. It forms the inner life so that outward actions may reflect the love of Christ.

This is why the Prayer Book places the Psalms at the center of daily devotion. They are not merely read; they are lived. They become the rhythm of the heart, the music of the Christian journey.

The Psalms as the Songbook of the Kingdom

Finally, the Psalms point beyond themselves. They look toward the coming of Christ's Kingdom, where justice and mercy meet, where the meek inherit the earth, and where all creation joins in praise. The Orthodox Anglican tradition hears in the Psalms the echo of that future glory—a promise that the God who hears our cries will also bring all things to fulfillment.

In Summary

The Orthodox Anglican view of the Psalms is rich and layered:

- they are the voice of Christ
- they are the prayer of the Church
- they are the mirror of the soul
- they are the school of holiness
- they are the songbook of the Kingdom

To pray the Psalms is to enter into the life of Christ, the worship of the Church, and the hope of the world to come.

St. Paul's Anglican Church

600 W. Hillside Avenue

Prescott, AZ 86301

928-778-6018

StPaulsPrescott@gmail.com

Archbishop George Parrish, presiding