

NOONDAY PRAYER

The Church of the Holy Trinity
Juneau, Alaska

Readings for August 24 – August 29, 2026



Monday, August 24 2026

Saint Bartholomew, Apostle

Bringer of the Gospel to India, [Ethiopia](#), [Mesopotamia](#), [Parthia](#), [Lycaonia](#), and Greater Armenia

The service for noonday can be found by going to our website trinityjuneau.org and clicking on the bulletins link.

Praise the Lord, all you saints!

Praise him, all you heavenly hosts!

So great a cloud of witnesses surrounds us.

They witness to God's mighty acts.

They witness to God's steadfast love.

Their witness guides us in our faith.

Give thanks to God for Saint Bartholomew. :

Apostle of our Lord Jesus Christ.

Sing praise to God, sing praise to him.

Sing praise and thanks for all his saints.

Almighty and everlasting God, who gave to your apostle Bartholomew grace truly to believe and to preach your Word: Grant that your Church may love what he believed and preach what he taught; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Deuteronomy 18:15-18

The Lord your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet. This is what you requested of the Lord your God at Horeb on the day of the assembly when you said: "If I hear the voice of the Lord my God any more, or ever again see this great fire, I will die." Then the Lord replied to me: "They are right in what they have said. I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command.

Psalms 91 *Qui habitat*

1 He who dwells in the shelter of the Most High, *
abides under the shadow of the Almighty.

2 He shall say to the LORD,
"You are my refuge and my stronghold, *
my God in whom I put my trust."

3 He shall deliver you from the snare of the hunter *
and from the deadly pestilence.

4 He shall cover you with his pinions,
and you shall find refuge under his wings; *
his faithfulness shall be a shield and buckler.

Glory to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning, is now, and will be for ever. Amen.

Alleluia, Alleluia!

Alleluia, Alleluia!

The Word of the Lord lasts forever.

What is the Word that is living?

It is brought to us through his Son Jesus Christ.

Alleluia, Alleluia!

Alleluia, Alleluia!

Luke 22:24-30

A dispute arose among the disciples as to which one of them was to be regarded as the greatest. But Jesus said to them, "The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves. "You are those who have stood by me in my trials; and I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

Hear what the Spirit is saying to God's people.

Thanks be to God.

A meditation, silent or spoken, may follow.

The Officiant then begins the Prayers

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Officiant and People

Our Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those that trespass against us. And lead us not into temptation, but deliver us from evil.

Lord, hear our prayer;

And let our cry come to you.

With prayers for a world waiting in hope, let us turn to the Lord, and we shall be saved.

For the Church, still waiting for unity, still hoping for renewal. May all the faithful be blessed by the sound of the Gospel proclaimed to the ends of the earth.

Come, Lord Jesus, hear our prayer.

For all nations, still waiting for peace, still hoping for an end to war, still searching for common ground. May all peoples be blessed by the sound of understanding between clans and tribes, rulers and races.

Come, Lord Jesus, hear our prayer.

For those who have lost hope, still waiting for a job, still hoping for a cure, still searching for a place to call home. May those without joy this season be blessed by the sound of God's promise for them fulfilled.

Come, Lord Jesus, hear our prayer.

For travelers and visitors, families and friends, still waiting for welcome, still hoping for reconciliation, still searching for a way to mend what has been broken. May everyone we encounter this season be blessed by greetings of peace, compassion, and hospitality.

Come, Lord Jesus, hear our prayer.

For the sick and the dying and those who care for them, still waiting for results, still hoping for a miracle, still searching for courage and comfort. May all the sick be blessed by the sound of God's healing word and the strength of our prayers.

Come, Lord Jesus, hear our prayer.

For the dead - loved ones whom we miss this season, forgotten ones who died alone, innocent ones caught in the crossfire of violence. May all who have died be blessed by the sound of God welcoming them home.

Come, Lord Jesus, hear our prayer.

Please add your petitions and intercessions, either silently or aloud.

Deliver us, we implore you Lord, from all evils, past, present and to come, and by the intercession of the blessed and glorious Mary, ever virgin, Mother of God, of blessed Bartholomew and all the saints, mercifully give peace in our days; that through the help of your mercy we may always be free from sin and safe from all troubles. Through the same Jesus Christ, your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

Final Collect

May God the Father bless us;
May Christ take care of us;
May the Holy Spirit enlighten us
all the days of our life.

The Lord be our Defender
and Keeper of body and soul
both now and for ever,
to the ages of ages.

(Book of Cerne, tenth century)

Let us bless the Lord.

Thanks be to God.

May God bless the work of our hands. **Amen**

Bartholomew is one of the twelve Apostles known to us only by his being listed among them in the Gospels according to Matthew, Mark, and Luke. His name means “Son of Tolmai,” and he is sometimes identified with Nathanael, the friend of Philip, the “Israelite without guile” in John’s Gospel, to whom Jesus promised the vision of angels ascending and descending on the Son of Man. Nothing more is heard of him in the four Gospels.

Some sources credit Bartholomew with having written a Gospel, whose existence was known to Jerome and Bede, but which is lost today. There

is a tradition that Bartholomew traveled to India, and Eusebius reports that when Pantaenus of Alexandria visited India, between 150 and 200, he found there “the Gospel according to Matthew” in Hebrew, which had been left behind by “Bartholomew, one of the Apostles.”

An ancient tradition maintains that Bartholomew was flayed alive at Albanopolis in Armenia.

Bartholomew is the patron saint of Armenia; bookbinders; butchers; Florentine cheese and salt merchants; leather workers; neurological diseases; skin diseases; dermatology; plasterers; shoemakers; curriers; tanners and trappers.



“For the growing good of the world is partly dependent on unhistoric acts; and that things are not so ill with you and me as they might have been, is half owing to the number who lived faithfully a hidden life, and rest in unvisited tombs.”

Tuesday August 25 2026

The service for noonday can be found by going to our website trinityjuneau.org and clicking on the bulletins link.

O God, make speed to save us.

O Lord, make haste to help us.

Officiant and People

Glory to the Father, and to the Son, and to the Holy Spirit:

as it was in the beginning, is now, and will be for ever. Amen. Alleluia.

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

6 Domine, ne in furore

1 Lord, do not rebuke me in your anger; *
do not punish me in your wrath.

2 Have pity on me, Lord, for I am weak; *
heal me, Lord, for my bones are racked.

3 My spirit shakes with terror; *
how long, O Lord, how long?

4 Turn, O Lord, and deliver me; *
save me for your mercy's sake.

5 For in death no one remembers you; *
and who will give you thanks in the grave?

6 I grow weary because of my groaning; *
every night I drench my bed
and flood my couch with tears.

7 My eyes are wasted with grief *
and worn away because of all my enemies.

8 Depart from me, all evildoers, *
for the Lord has heard the sound of my weeping.

9 The Lord has heard my supplication; *
the Lord accepts my prayer.

10 All my enemies shall be confounded and quake with fear; *
they shall turn back and suddenly be put to shame.

Glory to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning, is now, and will be for ever. Amen.

John 6:60-71

60 When many of his disciples heard it, they said, ‘This teaching is difficult; who can accept it?’ ⁶¹But Jesus, being aware that his disciples were complaining about it, said to them, ‘Does this offend you? ⁶²Then what if you were to see the Son of Man ascending to where he was before? ⁶³It is the spirit that gives life; the flesh is useless. The words that I have spoken to you are spirit and life. ⁶⁴But among you there are some who do not believe.’ For Jesus knew from the first who were the ones that did not believe, and who was the one that would betray him. ⁶⁵And he said, ‘For this reason I have told you that no one can come to me unless it is granted by the Father.’

66 Because of this many of his disciples turned back and no longer went about with him. ⁶⁷So Jesus asked the twelve, ‘Do you also wish to go away?’ ⁶⁸Simon Peter answered him, ‘Lord, to whom can we go? You have the words of eternal life. ⁶⁹We have come to believe and know that you are the Holy One of God.’ ⁷⁰Jesus answered them, ‘Did I not choose you, the twelve? Yet one of you is a devil.’ ⁷¹He was speaking of Judas son of Simon Iscariot, * for he, though one of the twelve, was going to betray him.

Hear what the Spirit is saying to God’s people.

Thanks be to God.

A meditation, silent or spoken, may follow.

The Officiant then begins the Prayers

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Officiant and People

Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil.

Lord, hear our prayer;

And let our cry come to you.

Let us pray.

Creator, our Father in heaven, we come to you as your children. We confess that we are weak and broken images of you. We pray for the forgiveness and healing you give in Jesus Christ. May his Spirit clean our spirits, minds, hearts, and bodies. We pray that your Holy Spirit will help us to worship in spirit and truth.

Give us the blessing of your example. Help us to follow in the Way of Jesus today and every day. Give us compassion at the center of all we do: Compassion for ourselves, as disciples still young in faith; compassion for others as members of our own family in God. Let us become examples for others as so many others have been examples to us, through your love and for the sake of your glory.

Almighty God, we entrust all who are dear to us to your never-failing care and love, for this life and the life to come, knowing that you are doing for them better things than we can desire or pray for.

O God, take from us cynicism, domination and idle chatter. Give us wholeheartedness, patience and love. Help us to see where we are wrong and not to judge others. Let your face shine on us, O Lord, as we make our prayer to you. Rescue us from our distress and transform our poverty by the richness of your grace. We ask all this through Jesus Christ the Lord.

Grant, O God, that your holy and life-giving Spirit may so move every human heart, that barriers which divide us may crumble, suspicions disappear, and hatreds cease; that our divisions being healed, we may live in justice and peace; through Jesus Christ our Lord.

Free intercessions may be offered.

Amen.

LOUIS IX

KING OF FRANCE (25 AUGUST 1270)

O God, you called your servant Louis of France to an earthly throne that he might advance your heavenly kingdom, and gave him zeal for your church and love for your people: Mercifully grant that we who commemorate him this day may be fruitful in good works, and attain to the glorious crown of your saints; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Final Collect

Let our eyes be your eyes, sharing compassion, warmth and love. Let our hands be your hands bringing healing with their touch. Let our ears be your ears listening where there is need. Let our words be your words bringing comfort joy and peace. **Amen.** (Celtic)

Let us bless the Lord.

Thanks be to God.

May God grant to the world justice, truth and peace. **Amen.**



Louis IX was born at Poissy on April 25th, 1214. His father, Louis VIII, died when Louis IX was 11 years old; he was crowned King at Rheims on November 29th, 1226. His mother and regent, Blanche of Castile, inspired his early religious exercises of devotion and asceticism. At age 20, Louis married Margaret of Provence, who bore him 11 children, 9 of whom lived past infancy. Blanche remained a major influence on her son Louis IX until her death in 1252.

A man of unusual purity of life and manners, he was sincerely committed to his faith and to its moral demands. Living simply, dressing plainly, visiting hospitals, helping the poor, and acting with integrity and honesty, Louis IX believed that the crown was given him by God and that God would hold him accountable for his reign.

A deplorable aspect of medieval Christianity was its anti-Semitism, and despite his attempts to cultivate holiness, Louis IX was complicit in official action against Jewish believers. Louis ordered the expulsion of all Jews engaged in usury and the confiscation of their property to finance his crusade. At the urging of Pope Gregory IX, Louis also ordered the burning in Paris in 1243 of some 12,000 manuscript copies of the Talmud and other Jewish books and increased the power and authority of the Inquisition in France.

In the winter of 1244, Louis fell gravely ill. In an act customary of the piety and politics of his time and culture, he vowed that if he recovered he would lead a Crusade against the Muslims. Leaving his mother Blanche in charge of the kingdom, Louis led the Seventh

Crusade fortified with 36 ships and 15,000 soldiers, including two of his brothers. They began with an attack upon Damietta in Egypt, where Louis won an easy victory in June 1249 that quickly led to disaster as the troops progressed to Cairo. The Egyptian army was numerically superior, the French troops ravaged with famine and disease that forced the Crusaders back to Damietta. But on the way, the Egyptians defeated Louis at Fariskur on April 6th 1250, and he was taken captive. Released only after paying a very large ransom, Louis then went to Acre, where he engaged in a series of fruitless negotiations. When the money ran out, and learning of the death of his mother, Louis IX went home to France.

Back in France, Louis' piety inspired his patronage of the arts and encouraged the spread of Gothic architecture. One of his most notable commissions is Sainte-Chapelle ("Holy Chapel"), located within the royal palace complex in the center of Paris, erected as a shrine for the Crown of Thorns and a fragment of the True Cross, precious relics of the Passion of Jesus that Louis had purchased in 1239–41 for a sum twice the total cost of the chapel itself.

The Eighth Crusade, launched by Louis IX in 1270 in response to Mamluk attacks against the Christian outposts in Syria, landed him in Tunis in July of 1270. Most of the soldiers dispatched ahead of him had developed diarrheal diseases from poor drinking water. Louis developed "flux of the stomach" and died August 25th, 1270. Louis' brother, Charles of Anjou, continued the crusade to a negotiated settlement, and Louis' son, Philip III, succeeded his father as king.

Wednesday, August 26 2026

The service for noonday can be found by going to our website trinityjuneau.org and clicking on the bulletins link.

O God, make speed to save us.

O Lord, make haste to help us.

Officiant and People

Glory to the Father, and to the Son, and to the Holy Spirit:

as it was in the beginning, is now, and will be for ever. Amen. Alleluia.

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

113 *Usquequo, Domine?*

1 How long, O Lord?

will you forget me for ever? *

how long will you hide your face from me?

2 How long shall I have perplexity in my mind,

and grief in my heart, day after day? *

how long shall my enemy triumph over me?

3 Look upon me and answer me, O Lord my God; *

give light to my eyes, lest I sleep in death;

4 Lest my enemy say, "I have prevailed over him," *

and my foes rejoice that I have fallen.

5 But I put my trust in your mercy; *

my heart is joyful because of your saving help.

6 I will sing to the Lord, for he has dealt with me richly; *

I will praise the Name of the Lord Most High.

Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be for ever. Amen.

John 7:1-13

7After this Jesus went about in Galilee. He did not wish^{*} to go about in Judea because the Jews were looking for an opportunity to kill him.

²Now the Jewish festival of Booths* was near. ³So his brothers said to him, 'Leave here and go to Judea so that your disciples also may see the works you are doing; ⁴for no one who wants* to be widely known acts in secret. If you do these things, show yourself to the world.' ⁵(For not even his brothers believed in him.) ⁶Jesus said to them, 'My time has not yet come, but your time is always here. ⁷The world cannot hate you, but it hates me because I testify against it that its works are evil. ⁸Go to the festival yourselves. I am not* going to this festival, for my time has not yet fully come.' ⁹After saying this, he remained in Galilee.

10 But after his brothers had gone to the festival, then he also went, not publicly but as it were* in secret. ¹¹The Jews were looking for him at the festival and saying, 'Where is he?' ¹²And there was considerable complaining about him among the crowds. While some were saying, 'He is a good man', others were saying, 'No, he is deceiving the crowd.'
¹³Yet no one would speak openly about him for fear of the Jews.

Hear what the Spirit is saying to God's people.

Thanks be to God.

A meditation, silent or spoken, may follow.

The Officiant then begins the Prayers

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Officiant and People

Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil.

Lord, hear our prayer;

And let our cry come to you.

Let us pray.

Litany of Healing

God the Father,

have mercy on us.

God the Son,

have mercy on us.

God the Holy Spirit,

have mercy on us.

Holy and blessed Trinity,

have mercy upon us and save us.

For those who suffer in body

Hear us, good Lord.

For the distressed in mind and spirit

Hear us, good Lord.

For those burdened by sin

Hear us, good Lord.

For all of us who fall short of your glory

Hear us and save us.

For strength to endure

Hear us, good Lord.

For hope to sustain

Hear us, good Lord.

For the grace of the Holy Spirit

Hear us, good Lord.

For all of us present .

Hear us and save us.

For those who we lift up in our prayers

Hear us and save us.

In your great mercy look with compassion on your people,
hear our prayers, pardon our sins and bring us to eternal life.

Lord, hear us and have mercy.

O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever. **Amen.**

(Welsh BCP)

Lord, give your blessings to the Diocese of Alaska. Watch over our churches, sustain our people, strengthen our leaders. Through the Holy Spirit, guide and guard the Diocese, keeping it always under your care and protection. Let us be a loving family, serving you in faithful devotion to the Gospel of your son, Jesus Christ.

Give your blessings to Mark our bishop. Give him a spirit of courage and right judgement, a spirit of knowledge and love. Let your Holy Spirit be his companion. Let your Gospel be always in his thoughts. May your presence in his life be a light for all to see, in every good work for the building up of your people and to the Glory of your Holy Name.

Give us the blessing of your example. Help us to follow in the Way of Jesus today and every day. Give us compassion at the center of all we do: Compassion for ourselves, as disciples still young in faith; compassion for others as members of our own family in God. Let us

become examples for others as so many others have been examples to us, through your love and for the sake of your glory.

O God, you have bound us together in a common life. Help us, in the midst of our struggles for justice and truth, to confront one another without hatred or bitterness, and to work together with mutual forbearance and respect; through Jesus Christ our Lord.

Free intercessions may be offered.

Amen.

SIMEON BACHUS, THE ETHIOPIAN EUNUCH
EVANGELIST IN AFRICA, N. T.

Holy One of love, you called your servant Simeon Bachos to study your word and led him to the waters of baptism, making him your evangelist to Ethiopia: give us the grace to follow where you lead, overcoming the barriers that divide and diminish your people, that we may behold you in all your glory; through our Savior and Lord Jesus Christ, who with you and the Holy Spirit lives and reign for ever and ever. Amen.

Great Physician of our souls and bodies, you are always at work in our lives to bring good out of evil . . .

May your sick children

**experience the same surge of healing power as did the sick woman
who touched the hem of your robe.**

Great Spirit, who broods over the world, restore the garment of our self-respect, and remake us in your beauty.

Renew in us

the stillness of our being,

the soundness of our bodies

and the secret of our wholeness.

Let us bless the Lord. **Thanks be to God.**

May Christ our redeemer bring us healing and wholeness. **Amen.**

Anyone desiring healing prayers is invited to come to the altar after the service.
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Philip the Evangelist was told by an angel to go to the road from Jerusalem to Gaza, and there he encountered the Ethiopian eunuch, the treasurer of the Candace, Queen of the Ethiopians. The eunuch had been to Jerusalem to worship and was returning home. Sitting in his chariot, he was reading the Book of Isaiah, specifically [Isaiah 53:7-8](#). Philip asked the Ethiopian, "Do you understand what you are reading?" He said he did not ("How can I understand unless I have a teacher to teach me?"), and asked Philip to explain the text to him.

Philip told him the Gospel of Jesus, and the Ethiopian asked to be baptized. They went down into a water source, traditionally thought to be the *Dhirweh fountain* near Halhul, and Philip baptized him.

After this, Philip was suddenly taken away by the Spirit of the Lord, and the eunuch "went on his way rejoicing" (verse 39).

[Irenaeus](#) of Lyons in his book [Adversus haereses](#) (*Against the Heresies*, an early anti-Gnostic theological work) 3:12:8 (180 AD), wrote regarding the Ethiopian eunuch, "This man (Simeon Bachos the Eunuch) was also sent into the regions of Ethiopia, to preach what he had himself believed, that there was one God preached by the prophets, but that the Son of this (God) had already made (His) appearance in human flesh, and had been led as a sheep to the slaughter; and all the other statements which the prophets made regarding Him." In Ethiopian Orthodox Tewahedo tradition he was referred to as Bachos and is known as an Ethiopian Jew with the name Simeon also called the Black, a name used in [Acts 13:1](#).

"Candace" was the name given in Greco-Roman historiography to all the female rulers or consorts of the Kingdom of Kush (now part of Sudan). "Ethiopian" was a Greek term for black-skinned peoples generally, often applied to Kush (which was well known to the Hebrews and often mentioned in the Hebrew Bible).

Some scholars, such as Frank M. Snowden, Jr., interpret the story as emphasizing that early Christian communities accepted members regardless of race: "Ethiopians were the yardstick by which antiquity measured colored peoples." Others, such as Clarice Martin, write that it

is a commentary on the religion rather than on its adherents, showing Christianity's geographical extent; Gay L. Byron goes further, saying, "The Ethiopian eunuch was used by Luke to indicate that salvation could extend even to Ethiopians and Blacks."

Thursday, August 27 2025

O God, make speed to save us.

O Lord, make haste to help us.

Officiant and People

Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be for ever. Amen. Alleluia.

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

18

Part I *Diligam te, Domine.*

1 I love you, O Lord my strength, *
O Lord my stronghold, my crag, and my haven.

2 My God, my rock in whom I put my trust, *
my shield, the horn of my salvation, and my refuge;
you are worthy of praise.

3 I will call upon the Lord, *
and so shall I be saved from my enemies.

4 The breakers of death rolled over me, *
and the torrents of oblivion made me afraid.

5 The cords of hell entangled me, *
and the snares of death were set for me.

6 I called upon the Lord in my distress *
and cried out to my God for help.

7 He heard my voice from his heavenly dwelling; *
my cry of anguish came to his ears.

8 The earth reeled and rocked; *
the roots of the mountains shook;
they reeled because of his anger.

9 Smoke rose from his nostrils
and a consuming fire out of his mouth; *
hot burning coals blazed forth from him.

10 He parted the heavens and came down *
with a storm cloud under his feet.

11 He mounted on cherubim and flew; *
he swooped on the wings of the wind.

12 He wrapped darkness about him; *
he made dark waters and thick clouds his pavilion.

13 From the brightness of his presence, through the clouds, *
burst hailstones and coals of fire.

14 The Lord thundered out of heaven; *
the Most High uttered his voice.

15 He loosed his arrows and scattered them; *
he hurled thunderbolts and routed them.

16 The beds of the seas were uncovered,
and the foundations of the world laid bare, *
at your battle cry, O Lord,
at the blast of the breath of your nostrils.

17 He reached down from on high and grasped me; *
he drew me out of great waters.

18 He delivered me from my strong enemies
and from those who hated me; *
for they were too mighty for me.

19 They confronted me in the day of my disaster; *
but the Lord was my support.

20 He brought me out into an open place; *
he rescued me because he delighted in me.

Glory to the Father, and to the Son, and to the Holy Spirit: as it was in
the beginning, is now, and will be for ever. Amen.

John 7:14-36

14 About the middle of the festival Jesus went up into the temple and began to teach. ¹⁵The Jews were astonished at it, saying, ‘How does this man have such learning,* when he has never been taught?’ ¹⁶Then Jesus answered them, ‘My teaching is not mine but his who sent me. ¹⁷Anyone who resolves to do the will of God will know whether the teaching is from God or whether I am speaking on my own. ¹⁸Those who speak on their own seek their own glory; but the one who seeks the glory of him who sent him is true, and there is nothing false in him.

19 ‘Did not Moses give you the law? Yet none of you keeps the law. Why are you looking for an opportunity to kill me?’ ²⁰The crowd answered, ‘You have a demon! Who is trying to kill you?’ ²¹Jesus answered them, ‘I performed one work, and all of you are astonished. ²²Moses gave you circumcision (it is, of course, not from Moses, but from the patriarchs), and you circumcise a man on the sabbath. ²³If a man receives circumcision on the sabbath in order that the law of Moses may not be broken, are you angry with me because I healed a man’s whole body on the sabbath? ²⁴Do not judge by appearances, but judge with right judgement.’

25 Now some of the people of Jerusalem were saying, ‘Is not this the man whom they are trying to kill?’ ²⁶And here he is, speaking openly, but they say nothing to him! Can it be that the authorities really know that this is the Messiah? ²⁷Yet we know where this man is from; but when the Messiah* comes, no one will know where he is from.’ ²⁸Then Jesus cried out as he was teaching in the temple, ‘You know me, and you know where I am from. I have not come on my own. But the one who sent me is true, and you do not know him. ²⁹I know him, because I am from him, and he sent me.’ ³⁰Then they tried to arrest him, but no one laid hands on him, because his hour had not yet come. ³¹Yet many in the crowd believed in him and were saying, ‘When the Messiah* comes, will he do more signs than this man has done?’*

32 The Pharisees heard the crowd muttering such things about him, and the chief priests and Pharisees sent temple police to arrest him. ³³Jesus then said, ‘I will be with you a little while longer, and then I am going to him who sent me. ³⁴You will search for me, but you will not find me; and where I am, you cannot come.’ ³⁵The Jews said to one another, ‘Where does this man intend to go that we will not find him? Does he intend to go to the Dispersion among the Greeks and teach the Greeks?’ ³⁶What does he mean by saying, “You will search for me and you will not find me” and, “Where I am, you cannot come”?’

Hear what the Spirit is saying to God's people.

Thanks be to God.

A meditation, silent or spoken, may follow.

The Officiant then begins the Prayers

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Officiant and People

Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread.

Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil

Lord, hear our prayer;

And let our cry come to you.

Let us pray.

O God of grace and mercy: Give your blessings to the Diocese of Alaska. Watch over our churches, sustain our people, strengthen our leaders. Through the Holy Spirit, guide and guard the Diocese, keeping it always under your care and protection. Let us be a loving family, serving you in faithful devotion to the Gospel of your son, Jesus Christ.

Give your blessings to Mark our bishop. Give him a spirit of courage and right judgement, a spirit of knowledge and love. Let your Holy Spirit be his companion. Let your Gospel be always in his thoughts. May your presence in his life be a light for all to see, in every good work for the building up of your people and to the Glory of your Holy Name.

Give us the blessing of your example. Help us to follow in the Way of Jesus today and every day. Give us compassion at the center of all we do: Compassion for ourselves, as disciples still young in faith; compassion for others as members of our own family in God. Let us become examples for others as so many others have been examples to us, through your love and for the sake of your glory.

Look with pity, O heavenly Father, upon the people in this land who live with injustice, terror, disease, and death as their constant companions. Have mercy upon us. Help us to eliminate our cruelty to these our neighbors. Strengthen those who spend their lives establishing equal protection of the law and equal opportunities for all. And grant that every one of us may enjoy a fair portion of the riches of this land; through Jesus Christ our Lord.

Free intercessions may be offered.

Amen.

THOMAS GALLAUDET & HENRY WINTER SYLE
PRIESTS (27 AUGUST 1902 & 6 JANUARY 1890)

O Loving God, whose will it is that everyone should come to you and be saved: We bless your holy Name for your servants Thomas Gallaudet and Henry Winter Syle, and we pray that you will continually move your Church to respond in love to the needs of all people; through Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Final Collect

May God the Father bless us;

May Christ take care of us;

May the Holy Spirit enlighten us
all the days of our life.

The Lord be our Defender

and Keeper of body and soul

both now and for ever,

to the ages of ages. (*Book of Cerne, tenth century*)

Let us bless the Lord. **Thanks be to God.**

May God kindle in us the fire of love. **Amen.**



BeMinistry to the deaf in the Episcopal Church begins with Thomas Gallaudet and his protégé, Henry Winter Syle. Without Gallaudet's genius and zeal for the spiritual well-being of deaf

persons, it is improbable that a history of ministry to the deaf in the Episcopal Church could be written. He has been called "The Apostle to the Deaf."

Gallaudet was born June 3, 1822, in Hartford. He was the eldest son of Thomas Hopkins Gallaudet, founder of the West Hartford School for the Deaf, and his wife, Sophia, who was deaf. After graduating from Trinity College in Hartford, Connecticut,

Thomas announced his desire to become a priest in the Episcopal Church. His father, who was a Congregationalist minister, prevailed upon him to postpone a final decision, and to accept a teaching position in the New York Institution for Deaf-Mutes. There he met and married a deaf woman named Elizabeth Budd.

Gallaudet was ordained as a deacon in 1850 and served his diaconate at St. Stephen's Church, where he established a Bible class for deaf persons. Ordained as a priest in 1851, Gallaudet became Assistant Rector at St. Ann's Church, where he conceived a plan for establishing a church that would be a spiritual home for deaf people. This became a reality the following year, with the founding of St. Ann's Church for Deaf-Mutes. The congregation was able to purchase a church building in 1859, and it became a center for missionary work to the deaf continuing into its merger with the parish of Calvary-St. George in 1976. As a result of this ministry, mission congregations were established in many cities. Gallaudet died on August 27, 1902.

One fruit of Gallaudet's ministry was Henry Winter Syle. Born in China, he had lost his hearing as a young child as the result of scarlet fever. Educated at Trinity College, Hartford; St. John's College, Cambridge, England; and Yale University, Syle was a brilliant student, who persisted in his determination to obtain an education in spite of his deafness and fragile health. He was encouraged by Gallaudet to offer himself for ordination as a priest, and was supported in that call by Bishop William Bacon Stevens of Pennsylvania, against the opposition of many who believed that the impairment of one of the senses was an impediment to ordination. Syle was ordained as a deacon in 1876, the first deaf person to be ordained in this church, and later ordained as a priest in 1883. In 1888, he built All Souls Church for the Deaf in Philadelphia, the first Episcopal church constructed especially for deaf persons. He died on January 6, 1890.

Friday, August 28 2026

The service for noonday can be found by going to our website trinityjuneau.org and clicking on the bulletins link.

O God, make speed to save us.

O Lord, make haste to help us.

Officiant and People

Glory to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning, is now, and will be for ever. Amen. Alleluia.

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

16 *Conserva me, Domine*

1 Protect me, O God, for I take refuge in you; *
I have said to the Lord, "You are my Lord,
my good above all other."

2 All my delight is upon the godly that are in the land, *
upon those who are noble among the people.

3 But those who run after other gods *
shall have their troubles multiplied.

4 Their libations of blood I will not offer, *
nor take the names of their gods upon my lips.

5 O Lord, you are my portion and my cup; *
it is you who uphold my lot.

6 My boundaries enclose a pleasant land; *
indeed, I have a goodly heritage.

7 I will bless the Lord who gives me counsel; *
my heart teaches me, night after night.

8 I have set the Lord always before me; *
because he is at my right hand I shall not fall.

9 My heart, therefore, is glad, and my spirit rejoices; *
my body also shall rest in hope.

10 For you will not abandon me to the grave, *
nor let your holy one see the Pit.

11 You will show me the path of life; *
in your presence there is fullness of joy,
and in your right hand are pleasures for evermore.

Glory to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning, is now, and will be for ever. Amen

John 7:37-52

37 On the last day of the festival, the great day, while Jesus was standing there, he cried out, ‘Let anyone who is thirsty come to me,’³⁸ and let the one who believes in me drink. As^{*} the scripture has said, “Out of the believer’s heart^{*} shall flow rivers of living water.”³⁹ Now he said this about the Spirit, which believers in him were to receive; for as yet there was no Spirit,^{*} because Jesus was not yet glorified.

40 When they heard these words, some in the crowd said, ‘This is really the prophet.’⁴¹ Others said, ‘This is the Messiah.’^{*} But some asked, ‘Surely the Messiah^{*} does not come from Galilee, does he?’⁴² Has not the scripture said that the Messiah^{*} is descended from David and comes from Bethlehem, the village where David lived?’⁴³ So there was a division in the crowd because of him. ⁴⁴Some of them wanted to arrest him, but no one laid hands on him.

45 Then the temple police went back to the chief priests and Pharisees, who asked them, ‘Why did you not arrest him?’⁴⁶ The police answered, ‘Never has anyone spoken like this!’⁴⁷ Then the Pharisees replied, ‘Surely you have not been deceived too, have you?’⁴⁸ Has any one of the authorities or of the Pharisees believed in him?’⁴⁹ But this crowd, which does not know the law—they are accursed.’⁵⁰ Nicodemus, who had gone to Jesus^{*} before, and who was one of them, asked,⁵¹ ‘Our law does not judge people without first giving them a hearing to find out what they are doing, does it?’⁵² They replied, ‘Surely you are not also from Galilee, are you? Search and you will see that no prophet is to arise from Galilee.’

Hear what the Spirit is saying to God’s people.

Thanks be to God.

A meditation, silent or spoken, may follow.

The Officiant then begins the Prayers

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Officiant and People

Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil.

Lord, hear our prayer;

And let our cry come to you.

Let us pray.

O God of grace and mercy: Give your blessings to the Diocese of Alaska. Watch over our churches, sustain our people, strengthen our leaders. Through the Holy Spirit, guide and guard the Diocese, keeping it always under your care and protection. Let us be a loving family, serving you in faithful devotion to the Gospel of your son, Jesus Christ.

Give your blessings to Mark our bishop.

Give him a spirit of courage and right judgement, a spirit of knowledge and love. Let your Holy Spirit be his companion. Let your Gospel be always in his thoughts. May your presence in his life be a light for all to see, in every good work for the building up of your people and to the Glory of your Holy Name.

Give us the blessing of your example. Help us to follow in the Way of Jesus today and every day. Give us compassion at the center of all we do: Compassion for ourselves, as disciples still young in faith; compassion for others as members of our own family in God. Let us become examples for others as so many others have been examples to us, through your love and for the sake of your glory.

Almighty God, you proclaim your truth in every age by many voices: Direct, in our time, we pray, those who speak where many listen and write what many read; that they may do their part in making the heart of this people wise, its mind sound, and its will righteous; to the honor of Jesus Christ our Lord.

Free intercessions may be offered.

AMEN.

AUGUSTINE OF HIPPO

BISHOP AND THEOLOGIAN (28 AUGUST 430)

Lord God, the light of the minds that know you, the life of the souls that love you, and the strength of the hearts that serve you: Help us, following

the example of your servant, Augustine of Hippo, so to know you that we may truly love you, and so to love you that we may fully serve you, whose service is perfect freedom; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Final Collect

May God's love be the love that surrounds us today.

May God's peace be the peace that we share on our way.

May God's grace be the grace that our actions display.

May God's truth be the truth in the words that we say. Amen *Celtic*

The service concludes as follows

Let us bless the Lord.

Thanks be to God.

May Christ our Savior give us peace. **Amen.**



Augustine, perhaps the most influential theologian in the history of Western Christianity, was born in 354 at Tagaste in North Africa. In his restless search for truth, he was attracted by Manichaeism and Neoplatonism, and was constantly engaged in an inner struggle against sin. Finally, under the influence of his mother Monica, Augustine surrendered to the Christian faith in the late summer of 386. He was baptized by Ambrose, Bishop of Milan, on Easter Eve in 387. After returning to North Africa in 391, Augustine found himself chosen by the people of Hippo to be a priest. Four years later he was chosen bishop of that city. His spiritual

autobiography, *The Confessions*, written shortly before 400 in the form of an extended prayer, is a classic of Western spirituality. He famously wrote, "You have made us for yourself, O Lord, and our hearts are restless until they rest in you."

Augustine wrote countless treatises, letters, and sermons. They have provided a rich source of new and fresh insights into Christian truth, and

became foundational of later Christian theology as it developed in the Western church.

Much of Augustine's theology developed in dialogue with those he disagreed with, and his training in rhetoric is on full display. The Manichaeans had attempted to solve the problem of evil by positing the existence of an independent agent eternally opposed to God. In refutation, Augustine affirmed that all creation is essentially good, having been created by God, and that evil is, properly speaking, the privation of good. A rigorist sect, the Donatists, had split from the rest of the church after the persecution of Diocletian in the early fourth century. Against them, Augustine asserted that the church was "holy," not because its members could be proved holy, but because holiness was a property of the church, to which all its members are called.

Stirred by Alaric the Visigoth's sack of Rome in 410, Augustine wrote his great work, *The City of God*. In it he writes: "Two cities have been formed by two loves: the earthly by love of self, even to the contempt of God, the heavenly by the love of God, even to the contempt of self. The earthly city glories in itself, the heavenly city glories in the Lord...In the one, the princes, and the nations it subdues, are ruled by the love of ruling; in the other, the princes and the subjects serve one another in love."

Augustine died on August 28th, 430, as the Vandals were besieging his own earthly city of Hippo.

Saturday August 29 2026

The service for noonday can be found by going to our website trinityjuneau.org and clicking on the bulletins link.

O God, make speed to save us.

O Lord, make haste to help us.

Officiant and People

Glory to the Father, and to the Son, and to the Holy Spirit:

as it was in the beginning, is now, and will be for ever. Amen. Alleluia.

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

117 Laudate Dominum

1 Praise the Lord, all you nations; *
laud him, all you peoples.

2 For his loving-kindness toward us is great, *
and the faithfulness of the Lord endures for ever.
Hallelujah!

Glory to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning, is now, and will be for ever. Amen.

John 8:12-20

12 Again Jesus spoke to them, saying, 'I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life.' ¹³Then the Pharisees said to him, 'You are testifying on your own behalf; your testimony is not valid.' ¹⁴Jesus answered, 'Even if I testify on my own behalf, my testimony is valid because I know where I have come from and where I am going, but you do not know where I come from or where I am going. ¹⁵You judge by human standards; I judge no one. ¹⁶Yet even if I do judge, my judgement is valid; for it is not I alone who judge, but I and the Father who sent me. ¹⁷In your law it is written that the testimony of two witnesses is valid. ¹⁸I testify on my own behalf, and the Father who sent me testifies on my behalf.' ¹⁹Then they said to him, 'Where is your Father?' Jesus answered, 'You know neither me nor my Father. If you knew me, you would know my Father also.'

²⁰He spoke these words while he was teaching in the treasury of the temple, but no one arrested him, because his hour had not yet come.

Hear what the Spirit is saying to God's people.

Thanks be to God.

A meditation, silent or spoken, may follow.

The Officiant then begins the Prayers

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Officiant and People

Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil.

Lord, hear our prayer;

And let our cry come to you.

Let us pray.

O God of grace and mercy: Give your blessings to the Diocese of Alaska. Watch over our churches, sustain our people, strengthen our leaders. Through the Holy Spirit, guide and guard the Diocese, keeping it always under your care and protection. Let us be a loving family, serving you in faithful devotion to the Gospel of your son, Jesus Christ.

Give your blessings to Mark our bishop. Give him a spirit of courage and right judgement, a spirit of knowledge and love. Let your Holy Spirit be his companion. Let your Gospel be always in his thoughts. May your presence in his life be a light for all to see, in every good work for the building up of your people and to the Glory of your Holy Name.

Give us the blessing of your example. Help us to follow in the Way of Jesus today and every day. Give us compassion at the center of all we do: Compassion for ourselves, as disciples still young in faith; compassion for others as members of our own family in God. Let us become examples for others as so many others have been examples to us, through your love and for the sake of your glory.

Almighty God, whose loving hand *hath* given us all that we possess: Grant us grace that we may honor *thee* with our substance, and, remembering the account which we must one day give, may be faithful stewards of *thy* bounty.

Free intercessions may be offered.

Amen.

JOHN BUNYAN

WRITER, 30 August 1688

God of peace, you called John Bunyan to be valiant for truth: Grant that we, having endured as strangers and pilgrims on this earth, may at last rejoice with all the faithful in your heavenly city; through Jesus Christ our Savior, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.

Final Collect

May we never walk in solitude or fear, but the fellowship of the Spirit warm our hearts, the love of the Saviour bring us joy and the shelter of the Father's arms forever keep us safe. **Amen.**

Let us bless the Lord.

Thanks be to God.

May Christ dwell in our hearts by faith. Amen.



John Bunyan was born in 1628 at Elstow in Bedfordshire, England. Little is known about his early life. His parents were poor; his father was a brazier, a trade that Bunyan also followed for a time. Bunyan had little to no formal education, and he may have learned to read English from reading the Bible. He served as a soldier in the Parliamentary army during the English Civil War, after which he married. His wife introduced him to Arthur Dent's *Plain Man's Pathway*

to Heaven and Bishop Lewis Bayly's *Practice of Piety*, devotional books that set him on the religious path.

In 1653, he was baptized in the Bedford Baptist (Independent) Church, and was soon thereafter recognized as a preacher, a vocation at which he excelled. He claimed to have had visions similar to those of Teresa of Avila. After the Restoration of the monarchy in 1660, Bunyan was targeted and slandered by the new royalist government, along with many

others who had supported the revolutionary cause during the Civil War. Under the laws of the restored Stuart regime, congregational meeting houses were closed and citizens were required to attend their Anglican parishes. It was punishable by law for anyone, except those who had been ordained according to Anglican orders, to conduct services or preach. Bunyan was arrested while preaching in 1660 and spent most of the next twelve years imprisoned in Bedford.

While imprisoned, Bunyan wrote the first part of his most famous work, *The Pilgrim's Progress*, an allegorical story that was completed in 1684. *The Pilgrim's Progress* tells the story of Christian, a lonely pilgrim who must cross such treacherous terrain as the Slough of Despond and the River of Death before finally reaching the Land of Beulah. Along with John Milton's *Paradise Lost*, it was one of the most influential works of the seventeenth century, and retained its influence for several centuries thereafter. Bunyan died August 31, 1688.