

NOONDAY PRAYER

The Church of the Holy Trinity
Juneau, Alaska

Readings for September 14 – September 19, 2026

Front gate, Ganghwa Anglican Church (Korea), from Art in the Christian Tradition, a project of the Vanderbilt University Divinity Library, Nashville, TN. <https://act.library.vanderbilt.edu/artworks/54324>



Monday, September 14 2026

Holy Cross Day

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

We adore you, O Christ, and we bless you;

by your holy cross, you have redeemed the world.

God chose what is weak in the world to shame the strong.

We adore you, O Christ, and we bless you.

We preach Christ crucified,

the power of God and the wisdom of God.

By your holy cross, you have redeemed the world.

God forbid that I should glory,

save in the cross of our Lord Jesus Christ.

We adore you, O Christ, and we bless you;

by your holy cross, you have redeemed the world.

Almighty God, who in the passion of your blessed Son made an instrument of painful death to be for us the means of life and peace: grant us so to glory in the cross of Christ that we may gladly suffer for his sake; who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

Galatians 6:14-18

May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision nor uncircumcision is anything; but a new creation is everything! As for those who will follow this rule-- peace be upon them, and mercy, and upon the Israel of God.

From now on, let no one make trouble for me; for I carry the marks of Jesus branded on my body.

May the grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen.

Psalm 98:1-4 *Cantate Domino*

1 Sing to the LORD a new song, *
for he has done marvelous things.

2 With his right hand and his holy arm *
has he won for himself the victory.

3 The LORD has made known his victory; *
his righteousness has he openly shown in the sight of the nations.

4 He remembers his mercy and faithfulness to the house of Israel, *
and all the ends of the earth have seen the victory of our God.

Glory to the Father, and to the Son, and to the Holy Spirit*
As it was in the beginning, is now, and will be forever. Amen.

Alleluia, alleluia.

We adore you, O Christ, and we bless you,

because by your holy cross you have redeemed the world.

Alleluia. Alleluia.

John 12:31-36a

Jesus said, "Now is the judgment of this world; now the ruler of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself." He said this to indicate the kind of death he was to die. The crowd answered him, "We have heard from the law that the Messiah remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?" Jesus said to them, "The light is with you for a little longer. Walk while you have the light, so that the darkness may not overtake you. If you walk in the darkness, you do not know where you are going. While you have the light, believe in the light, so that you may become children of light."

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

Thanks be to God.

Let us pray to the Father through his Son,
who suffered on the cross for the world's redemption.

Fill with your Spirit Christ's broken body, the Church. Give to
Christian people everywhere a deep longing to take up the cross and
to understand its mysterious glory.

By the Saviour's cross and passion,

Lord, save us and help us.

Bless those who lead the Church's worship. In the preaching of the
word and the celebration of the sacraments, draw your people close to
you.

By the Saviour's cross and passion,

Lord, save us and help us.

Give your grace to those who preach your word to the nations. Help us to witness to the faith we have received by our words and in our deeds, and daily conform us more and more to Christ, that we may glory in his cross.

By the Saviour's cross and passion,
Lord, save us and help us.

Look in your mercy upon the world you loved so much that you sent your Son to suffer and to die. Strengthen those who work to share the reconciliation won at such a cost upon the cross.

By the Saviour's cross and passion,
Lord, save us and help us.

Bring healing by the wounds of Christ to all who are weighed down by pain and injustice. Help the lonely and the betrayed, the suffering and the dying, to find strength in the companionship of Jesus, and in his passion to know their salvation.

By the Saviour's cross and passion,
Lord, save us and help us.

Welcome into paradise all who have left this world in your friendship. According to your promises, bring them with all your saints to share in the benefits of Christ's death and resurrection.

By the Saviour's cross and passion,
Lord, save us and help us.

Free intercessions may be offered.

Amen.

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

Almighty God, whose Son our Savior Jesus Christ was lifted high upon the cross that he might draw the whole world to himself: Mercifully grant that we, who glory in the mystery of our redemption, may have grace to take up our cross and follow him; who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. **Amen.**

Christ crucified draw us to himself to find in us a sure ground for faith, a firm support for hope, and the assurance of sins forgiven; and

the blessing of God almighty, the Father, the Son, and the Holy Spirit,
be among us and remain with us always.

Lord Jesus Christ, Light of the world,
by your cross you have overcome all darkness that oppresses.

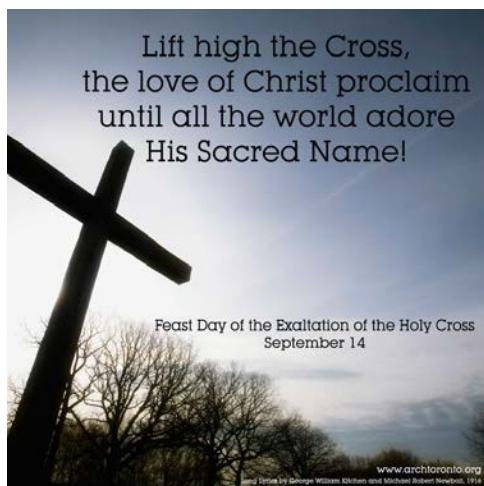
**Come and shine on us in our communities,
that we may grow and live together in your love,
which makes us one with all humanity.**

**The grace of our Lord Jesus Christ, the love of
God, and the fellowship of the Holy Spirit be
with us all evermore.**

Let us bless the Lord.

Thanks be to God.

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



The historian Eusebius, in his *Life of Constantine*, tells how that emperor ordered the erection of a complex of buildings in Jerusalem “on a scale of imperial magnificence,” to set forth as “an object of attraction and veneration to all, the blessed place of our Savior’s resurrection.” The overall supervision of the work—on the site where the Church of the Holy Sepulchre now

stands—was entrusted to Constantine’s mother, the empress Helena.

In Jesus’ time, the hill of Calvary had stood outside the city; but when the Roman city which succeeded Jerusalem, Aelia Capitolina, was built, the hill was buried under tons of fill. It was during the excavations directed by Helena that a relic, believed to be that of the true cross, was discovered. Constantine’s shrine included two principal buildings: a large basilica, used for the Liturgy of the Word, and a circular church, known as “The Resurrection”—its altar placed on the site of the tomb—which was used for the Liturgy of the Table, and for the singing of the Daily Office.

Toward one side of the courtyard which separated the two buildings, and through which the faithful had to pass on their way from Word to Sacrament, the exposed top of Calvary’s hill was visible. It was there that the solemn veneration of the cross took place on Good Friday; and it was there that the congregation gathered daily for a final prayer and dismissal after Vespers.

The dedication of the buildings was completed on September 14th, 335, the seventh month of the Roman calendar, a date suggested by the account of the dedication of Solomon’s temple in the same city, in the seventh month of the Jewish calendar, hundreds of years before (2 Chronicles 7:8–10).

Tuesday September 15 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.

O God, because without you we are not able to please you,
mercifully grant that your Holy Spirit may in all things direct and
rule our hearts; through Jesus Christ our Lord, who lives and reigns
with you and the Holy Spirit, one God, now and for ever. *Amen.*

62 Nonne Deo?

1 For God alone my soul in silence waits; *
from him comes my salvation.

2 He alone is my rock and my salvation, *
my stronghold, so that I shall not be greatly shaken.

3 How long will you assail me to crush me,
all of you together, *
as if you were a leaning fence, a toppling wall?

4 They seek only to bring me down from my place of honor; *
lies are their chief delight.

5 They bless with their lips, *
but in their hearts they curse.

6 For God alone my soul in silence waits; *
truly, my hope is in him.

7 He alone is my rock and my salvation, *
my stronghold, so that I shall not be shaken.

8 In God is my safety and my honor; *
God is my strong rock and my refuge.

9 Put your trust in him always, O people, *
pour out your hearts before him, for God is our refuge.

10 Those of high degree are but a fleeting breath, *
even those of low estate cannot be trusted.

11 On the scales they are lighter than a breath, *
all of them together.

12 Put no trust in extortion;
in robbery take no empty pride; *
though wealth increase, set not your heart upon it.

13 God has spoken once, twice have I heard it, *
that power belongs to God.

14 Steadfast love is yours, O Lord, *
for you repay everyone according to his deeds.

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 12:9-19

9 When the great crowd of the Jews learned that he was there, they came not only because of Jesus but also to see Lazarus, whom he had raised from the dead. ¹⁰So the chief priests planned to put Lazarus to death as well, ¹¹since it was on account of him that many of the Jews were deserting and were believing in Jesus.

12 The next day the great crowd that had come to the festival heard that Jesus was coming to Jerusalem. ¹³So they took branches of palm trees and went out to meet him, shouting,
'Hosanna!

Blessed is the one who comes in the name of the Lord—
the King of Israel!'

¹⁴Jesus found a young donkey and sat on it; as it is written:

¹⁵'Do not be afraid, daughter of Zion.

Look, your king is coming,
sitting on a donkey's colt!'

¹⁶His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him. ¹⁷So the crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to testify.* ¹⁸It was also because they heard that he had performed this sign that the crowd went to meet him.

¹⁹The Pharisees then said to one another, ‘You see, you can do nothing. Look, the world has gone after 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.

CATHERINE OF GENOA
MYSTIC AND NURSE, 1510

Gracious God, reveal to your church the depths of your love; that, like your servant Catherine of Genoa, we might give ourselves in loving service, knowing that we have been perfectly loved by you; through Jesus Christ our Lord. 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.**

Catherine of Genoa is remembered both for her ministry of nursing the sick during repeated plagues, and also for the works that she wrote recounting her mystical experiences. Her writings became widely known when they were made the subject of Baron Friedrich von Hügel's classic work *The Mystical Element of Religion* (1908).

Catherine was born in Genoa, Italy, in 1447, the youngest of five children. As a teenager, Catherine wanted to become a nun, but her application to the convent was denied. Instead, she was married at the age of 16 to Giuliano Adorno as part of an attempt to end the feud between their two families. The couple were initially miserable together. Giuliano was angry, unfaithful, and lost most of their money through gambling and reckless spending. Catherine spent the first ten years of her marriage in a deep depression, praying that God would strike her with a great sickness so that she could remain in bed all day.

The trajectory of her life was changed on March 22nd, 1473 when she had a sudden mystical experience. While she was in church, in the middle of making her confession to a priest, she was suddenly struck with an overpowering sense of the overwhelming love of God. She was so stunned and dazed by this experience that she walked out of the church without even completing her confession. This was the beginning of a life of profound prayer.

Catherine combined a deep and intense contemplative life with an active dedication to caring for the sick in the local hospital. In time, her husband joined her in this work, and the couple became increasingly close to one another through their shared labor for those in need. They eventually moved together into the Pannatome, a large hospital in Genoa, in order to devote themselves completely to caring for the sick there. There Catherine also dictated a number of works of mystical theology, which were published some 40 years after her death.

Catherine insisted that God should be loved only for God's self, and not for anything that one might expect to receive from him, insisting



that “Pure Love loves God without any for.” She also wrote: “All that I have said is nothing compared to what I feel within, the witnessed correspondence of love between God and the soul; for when God sees the soul, as pure as it was in its origins, he tugs at it with a glance, draws it and binds it to himself with a fiery love that by itself could annihilate the immortal soul.”

She died on September 15th, 1510 while nursing the sick, and was buried in the hospital chapel.

Wednesday, September 16 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.

O God, because without you we are not able to please you,
mercifully grant that your Holy Spirit may in all things direct and
rule our hearts; through Jesus Christ our Lord, who lives and reigns
with you and the Holy Spirit, one God, now and for ever. *Amen.*

72 Deus, judicium

1 Give the King your justice, O God, *
and your righteousness to the King's Son;

2 That he may rule your people righteously *
and the poor with justice.

3 That the mountains may bring prosperity to the people, *
and the little hills bring righteousness.

4 He shall defend the needy among the people; *
he shall rescue the poor and crush the oppressor.

5 He shall live as long as the sun and moon endure, *
from one generation to another.

6 He shall come down like rain upon the mown field, *
like showers that water the earth.

7 In his time shall the righteous flourish; *
there shall be abundance of peace till the moon shall be no more.

8 He shall rule from sea to sea, *
and from the River to the ends of the earth.

9 His foes shall bow down before him, *
and his enemies lick the dust.

10 The kings of Tarshish and of the isles shall pay tribute, *
and the kings of Arabia and Saba offer gifts.

11 All kings shall bow down before him, *
and all the nations do him service.

12 For he shall deliver the poor who cries out in distress, *
and the oppressed who has no helper.

13 He shall have pity on the lowly and poor; *
he shall preserve the lives of the needy.

14 He shall redeem their lives from oppression and violence, *
and dear shall their blood be in his sight.

15 Long may he live!
and may there be given to him gold from Arabia; *
may prayer be made for him always,
and may they bless him all the day long.

16 May there be abundance of grain on the earth,
growing thick even on the hilltops; *
may its fruit flourish like Lebanon,
and its grain like grass upon the earth.

17 May his Name remain for ever
and be established as long as the sun endures; *
may all the nations bless themselves in him and call him blessed.

18 Blessed be the Lord God, the God of Israel, *
who alone does wondrous deeds!

19 And blessed be his glorious Name for ever! *
and may all the earth be filled with his glory.
Amen. Amen.

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 12:20-26

20 Now among those who went up to worship at the festival were some Greeks. ²¹They came to Philip, who was from Bethsaida in Galilee, and said to him, ‘Sir, we wish to see Jesus.’ ²²Philip went and told Andrew; then Andrew and Philip went and told Jesus. ²³Jesus answered them, ‘The hour has come for the Son of Man to be glorified. ²⁴Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. ²⁵Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. ²⁶Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honour.

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.

NINIAN OF GALLOWAY

BISHOP, MISSIONARY TO SCOTLAND (16 SEP 430)

O God, who by the preaching of your blessed servant and bishop Ninian caused the light of the Gospel to shine in the land of Britain: Grant, we pray, that having his life and labors in remembrance, we may show our thankfulness by following the example of his zeal and patience; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, 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.



The dates of Ninian's life, and the exact extent of his work, are much disputed. The earliest, and possibly the best, account is the brief one in Bede's Ecclesiastical History.

Ninian was a Romanized Briton, born in the latter half of the fourth century in southern Scotland. He is said to have been educated in Rome and to have received ordination as a bishop. But the main influence on his life was Martin of Tours, with whom he spent some time, and from whom he gained his ideals of an episcopal-

monastic structure designed for missionary work.

Around the time of Martin's death in 397, Ninian established his base at a place called Candida Casa ("White House") or Whithorn in Galloway, which he dedicated to Martin. Traces of place names and church dedications suggest that his work covered the Solway Plains and the Lake District of England. Ninian seems also to have converted many of the Picts of northern Scotland, as far north as the Moray Firth.

Ninian, together with Patrick, is one of the links of continuity between the ancient Roman-British Church and the developing Celtic Christianity of Ireland and Scotland.

Thursday, September 17 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.

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

70 *Deus, in adjutorium*

1 Be pleased, O God, to deliver me; *

O Lord, make haste to help me.

2 Let those who seek my life be ashamed

and altogether dismayed; *

let those who take pleasure in my misfortune
draw back and be disgraced.

3 Let those who say to me "Aha!" and gloat over me turn back, *
because they are ashamed.

4 Let all who seek you rejoice and be glad in you; *

let those who love your salvation say for ever,
"Great is the Lord!"

5 But as for me, I am poor and needy; *

come to me speedily, O God.

6 You are my helper and my deliverer; *

O Lord, do not tarry.

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 12:27-36

27 ‘Now my soul is troubled. And what should I say—“Father, save me from this hour”? No, it is for this reason that I have come to this hour. ²⁸Father, glorify your name.’ Then a voice came from heaven, ‘I have glorified it, and I will glorify it again.’ ²⁹The crowd standing there heard it and said that it was thunder. Others said, ‘An angel has spoken to him.’ ³⁰Jesus answered, ‘This voice has come for your sake, not for mine. ³¹Now is the judgement of this world; now the ruler of this world will be driven out. ³²And I, when I am lifted up from the earth, will draw all people* to myself.’ ³³He said this to indicate the kind of death he was to die. ³⁴The crowd answered him, ‘We have heard from the law that the Messiah* remains for ever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?’ ³⁵Jesus said to them, ‘The light is with you for a little longer. Walk while you have the light, so that the darkness may not overtake you. If you walk in the darkness, you do not know where you are going. ³⁶While you have the light, believe in the light, so that you may become children of light.’

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.

HILDEGARD OF BINGEN
VISIONARY (17 SEP 1179)

God of all times and seasons: Give us grace that we, after the example of your servant Hildegard, may both know and make known the joy and jubilation of being part of your creation, and show forth your glory in the world; through Jesus Christ our Savior, who lives and reigns with you and 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 kindle in us the fire of love. **Amen.**

Hildegard of Bingen, born in 1098 in the Rhineland Valley, was a mystic, poet, composer, dramatist, doctor, and scientist. Her parents' tenth child, she was tithed to the church and raised by the anchoress Jutta in a cottage near the Benedictine monastery of Disibodenberg.

Drawn by their life of silence and prayer, other women joined them, finding the freedom, rare outside of women's religious communities, to develop their intellectual gifts. They organized as a convent under the authority of the abbot of Disibodenberg, with Jutta as abbess. When Jutta died, Hildegard, then 38, became abbess. Later she founded independent convents at Bingen (1150) and Eibingen (1165), with the Archbishop of Mainz as her only superior.

From childhood, Hildegard experienced dazzling spiritual visions. When she was 43, a voice commanded her to tell what she saw. Thus began an outpouring of extraordinarily original writings, illustrated by unusual and wondrous illuminations. These works abound with feminine imagery for God and God's creative activity.

In 1147, Bernard of Clairvaux recommended her first book of visions, *Scivias*, to Pope Eugenius III, leading to papal authentication at the Synod of Trier. Hildegard quickly became famous, and was eagerly sought for counsel, becoming a correspondent of kings and queens, abbots and abbesses, archbishops and popes.

She carried out four preaching missions in northern Europe, which was an unprecedented activity for a woman. She also practiced



medicine, focusing on women's needs; published treatises on natural science and philosophy; and wrote a liturgical drama, *The Play of the Virtues*, in which the personified virtues sing their parts and the devil, condemned to live without music, can only speak. For Hildegard, music was essential to worship. Her liturgical compositions, unusual in structure and tonality, were described by her contemporaries as "chant of surpassing sweet melody" and "strange and unheard-of music."

Hildegard lived in a world accustomed to male governance. Yet within her convents, and to a surprising extent outside of them, she exercised a commanding spiritual authority based on confidence in her visions and considerable political astuteness. When she died in 1179 at the age of 81, she left a rich legacy which speaks eloquently across the ages.

Friday, September 18 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.

O God, because without you we are not able to please you,
mercifully grant that your Holy Spirit may in all things direct and
rule our hearts; through Jesus Christ our Lord, who lives and reigns
with you and the Holy Spirit, one God, now and for ever. *Amen.*

73 Quam bonus Israel!

1 Truly, God is good to Israel, *
to those who are pure in heart.

2 But as for me, my feet had nearly slipped; *
I had almost tripped and fallen;

3 Because I envied the proud *
and saw the prosperity of the wicked:

4 For they suffer no pain, *
and their bodies are sleek and sound;

5 In the misfortunes of others they have no share; *
they are not afflicted as others are;

6 Therefore they wear their pride like a necklace *
and wrap their violence about them like a cloak.

7 Their iniquity comes from gross minds, *
and their hearts overflow with wicked thoughts.

8 They scoff and speak maliciously; *

out of their haughtiness they plan oppression.

9 They set their mouths against the heavens, *
and their evil speech runs through the world.

10 And so the people turn to them *
and find in them no fault.

11 They say, "How should God know? *
is there knowledge in the Most High?"

12 So then, these are the wicked; *
always at ease, they increase their wealth.

13 In vain have I kept my heart clean, *
and washed my hands in innocence.

14 I have been afflicted all day long, *
and punished every morning.

15 Had I gone on speaking this way, *
I should have betrayed the generation of your children.

16 When I tried to understand these things, *
it was too hard for me;

17 Until I entered the sanctuary of God *
and discerned the end of the wicked.

18 Surely, you set them in slippery places; *
you cast them down in ruin.

19 Oh, how suddenly do they come to destruction, *
come to an end, and perish from terror!

20 Like a dream when one awakens, O Lord, *
when you arise you will make their image vanish.

21 When my mind became embittered, *

I was sorely wounded in my heart.

22 I was stupid and had no understanding; *
I was like a brute beast in your presence.

23 Yet I am always with you; *
you hold me by my right hand.

24 You will guide me by your counsel, *
and afterwards receive me with glory.

25 Whom have I in heaven but you? *
and having you I desire nothing upon earth.

26 Though my flesh and my heart should waste away, *
God is the strength of my heart and my portion for ever.

27 Truly, those who forsake you will perish; *
you destroy all who are unfaithful.

28 But it is good for me to be near God; *
I have made the Lord God my refuge.

29 I will speak of all your works *
in the gates of the city of Zion.

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

The Book of Esther tells the story of a Jewish orphan named Esther who becomes the Queen of Persia and bravely risks her life to save her people from a genocide plot.

The books of Esther and Song of Songs are the only books in the Hebrew Bible that do not mention God explicitly. Traditional Judaism views the absence of God's overt intervention in the story as an example of how God can work through seemingly coincidental events and the actions of individuals.

Esther 1:1-4,10-19

1 This happened in the days of Ahasuerus, the same Ahasuerus who ruled over one hundred and twenty-seven provinces from India to Ethiopia.*² In those days when King Ahasuerus sat on his royal throne in the citadel of Susa,³ in the third year of his reign, he gave a banquet for all his officials and ministers. The army of Persia and Media and the nobles and governors of the provinces were present,⁴ while he displayed the great wealth of his kingdom and the splendour and pomp of his majesty for many days, one hundred and eighty days in all.

10 On the seventh day, when the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha and Abagtha, Zethar and Carkas, the seven eunuchs who attended him,¹¹ to bring Queen Vashti before the king, wearing the royal crown, in order to show the peoples and the officials her beauty; for she was fair to behold.¹² But Queen Vashti refused to come at the king's command conveyed by the eunuchs. At this the king was enraged, and his anger burned within him.

13 Then the king consulted the sages who knew the laws* (for this was the king's procedure towards all who were versed in law and custom,¹⁴ and those next to him were Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven officials of Persia and Media, who had access to the king, and sat first in the kingdom):¹⁵ 'According to the law, what is to be done to Queen Vashti because she has not performed the command of King Ahasuerus conveyed by the eunuchs?'¹⁶ Then Memucan said in the presence of the king and the officials, 'Not only has Queen Vashti done wrong to the king, but also to all the officials and all the peoples who are in all the provinces of King Ahasuerus.¹⁷ For this deed of the queen will be made known to all women, causing them to look with contempt on their husbands, since they will say, "King Ahasuerus commanded Queen Vashti to be brought before him, and she did not come."¹⁸ This very day the noble ladies of Persia and Media who have heard of the queen's behaviour will rebel against* the king's officials, and there will be no end of contempt and wrath!¹⁹ If it pleases the king, let a royal order go out from him, and let it be written among the laws of the Persians and the Medes so that it may not be altered, that Vashti is never again to come before King Ahasuerus; and let the king give her royal position to another who is better than she.

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.

EDWARD BOUVERIE PUSEY

PRIEST, RENEWER OF THE CHURCH (18 SEP 1882)

Grant, O God, that in all time of our testing we may know your presence and obey your will; that, following the example of your servant Edward Bouverie Pusey, we may with integrity and courage accomplish what you give us to do, and endure what you give us to bear; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and 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.**



The revival of High Church teachings and practices in the Anglican Communion, known as the Oxford Movement, found its acknowledged leader in Edward Bouverie Pusey. Born near Oxford on August 22nd, 1800, Pusey spent all of his scholarly life in that University as Regius Professor of Hebrew and as Canon of Christ Church. At the end of 1833, he joined John Keble and John Henry Newman in producing the Tracts for

the Times, which gave the Oxford Movement its popular name of Tractarianism.

His most influential activity, however, was his preaching—catholic in content, evangelical in his zeal for souls. But to many of his more influential contemporaries, it seemed dangerously innovative. A sermon preached before the University in 1843 on “The Holy Eucharist, a Comfort to the Penitent” was condemned without his being given an opportunity to defend it, and he himself was suspended from preaching for two years—a judgment he bore patiently.

His principles were thus brought before the public, and attention was drawn to the doctrine of the Real Presence of Christ in the Eucharist. The revival of private confession in the Anglican Communion may be dated from another University sermon, on “The Entire Absolution of the Penitent.”

When John Henry Newman was received into the Roman Catholic Church in 1845, Pusey’s adherence to the Church of England kept many other Anglicans from following, and he continued to defend the teachings and practices of the Oxford Movement as a legitimate expression of the Church of England.

After the death of his wife in 1839, Pusey devoted much of his family fortune to the establishment of churches for the poor, and much of his time and care to the revival of monasticism. His own daughter, Lucy, had longed to serve the church as a religious sister. While she died too young for her dream to be realized, Pusey dedicated himself to reviving the religious life for women so that other women would be able to respond to that sense of call even though his own daughter could not. In 1845, he established the first Anglican sisterhood since the Reformation. It was at this community’s convent, Ascot Priory in Berkshire, that Pusey died on September 16th, 1882. His body was brought back to Christ Church and buried in the cathedral nave. Pusey House, a house of studies founded after his death, perpetuates his name at Oxford University.

Saturday September 19 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.

O God, because without you we are not able to please you,
mercifully grant that your Holy Spirit may in all things direct and
rule our hearts; through Jesus Christ our Lord, who lives and reigns
with you and the Holy Spirit, one God, now and for ever. *Amen.*

23 Dominus regit me

1 The Lord is my shepherd; *
I shall not be in want.

2 He makes me lie down in green pastures *
and leads me beside still waters.

3 He revives my soul *
and guides me along right pathways for his Name's sake.

4 Though I walk through the valley of the shadow of death,
I shall fear no evil; *
for you are with me;
your rod and your staff, they comfort me.

5 You spread a table before me in the presence of those who trouble
me; *
you have anointed my head with oil,
and my cup is running over.

6 Surely your goodness and mercy shall follow me all the days of my
life, *
and I will dwell in the house of the Lord for ever.

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.

The Book of Esther tells the story of a Jewish orphan named Esther who becomes the Queen of Persia and bravely risks her life to save her people from a genocide plot.

The books of Esther and Song of Songs are the only books in the Hebrew Bible that do not mention God explicitly. Traditional Judaism views the absence of God's overt intervention in the story as an example of how God can work through seemingly coincidental events and the actions of individuals.

Esther 2:5-8,15-23

5 Now there was a Jew in the citadel of Susa whose name was Mordecai son of Jair son of Shimei son of Kish, a Benjaminite. ⁶Kish* had been carried away from Jerusalem among the captives carried away with King Jeconiah of Judah, whom King Nebuchadnezzar of Babylon had carried away. ⁷Mordecai* had brought up Hadassah, that is Esther, his cousin, for she had neither father nor mother; the girl was fair and beautiful, and when her father and her mother died, Mordecai adopted her as his own daughter. ⁸So when the king's order and his edict were proclaimed, and when many young women were gathered in the citadel of Susa in the custody of Hegai, Esther also was taken into the king's palace and put in the custody of Hegai, who had charge of the women.

15 When the turn came for Esther daughter of Abihail the uncle of Mordecai, who had adopted her as his own daughter, to go in to the king, she asked for nothing except what Hegai the king's eunuch, who had charge of the women, advised. Now Esther was admired by all who saw her. ¹⁶When Esther was taken to King Ahasuerus in his royal palace in the tenth month, which is the month of Tebeth, in the seventh year of his reign, ¹⁷the king loved Esther more than all the other women; of all the virgins she won his favour and devotion, so that he set the royal crown on her head and made her queen instead of Vashti. ¹⁸Then the king gave a great banquet to all his officials and ministers—'Esther's banquet.' He also granted a holiday* to the provinces, and gave gifts with royal liberality.

19 When the virgins were being gathered together,* Mordecai was sitting at the king's gate. ²⁰Now Esther had not revealed her kindred

or her people, as Mordecai had charged her; for Esther obeyed Mordecai just as when she was brought up by him. ²¹In those days, while Mordecai was sitting at the king's gate, Bigthan and Teresh, two of the king's eunuchs, who guarded the threshold, became angry and conspired to assassinate* King Ahasuerus. ²²But the matter came to the knowledge of Mordecai, and he told it to Queen Esther, and Esther told the king in the name of Mordecai. ²³When the affair was investigated and found to be so, both the men were hanged on the gallows. It was recorded in the book of the annals in the presence of the king.

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.

THEODORE OF TARSUS

ARCHBISHOP OF CANTERBURY (19 SEP 690)

Almighty God, who gave your servant Theodore of Tarsus gifts of grace and wisdom to establish unity where there had been division and order where there had been chaos: Create in your church, by the operation of the Holy Spirit, such godly union and concord that it may proclaim, both by word and example, the Gospel of the Prince of Peace; who lives and reigns with you and the Holy Spirit, 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.



Theodore was born in Asia Minor in 602 in Saint Paul's native city of Tarsus. He was ordained as Archbishop of Canterbury by Pope Vitalian on March 26th, 668.

A learned monk of the East, Theodore was residing in Rome when the English church, decimated by plague and torn with strife over rival Celtic and Roman customs, was in need of strong leadership. Theodore provided this for a generation, beginning his episcopate at an age when most people are ready to retire.

When Theodore came to England, he established a school at Canterbury that gained a reputation for excellence in all branches of learning and where many leaders of both the Irish and the English churches were trained. His effective visitation of all England brought unity to the two strains of tradition among the Anglo-Saxon Christians. For example, he recognized Chad's worthiness and regularized his episcopal ordination.

Theodore gave definitive boundaries to English dioceses, so that their bishops could give better pastoral attention to their people. He presided over synods that brought about reforms, according to established rules of canon law. He also laid the foundations of the parochial organization that still persists in the English church.

According to Bede, Theodore was the first archbishop whom all the English obeyed, and possibly to no other leader does English Christianity owe so much. He died in his eighty-eighth year on September 19th, 690, and was buried, with Augustine and the other early English archbishops, in the monastic Church of Saints Peter and Paul at Canterbury.