

NOONDAY PRAYER

The Church of the Holy Trinity
Juneau, Alaska

Readings for September 21 – September 26, 2026

Millais, John Everett, 1829-1896. Esther, from *Art in the Christian Tradition*, a project of the Vanderbilt University Divinity Library, Nashville, TN.
<https://act.library.vanderbilt.edu/artworks/59122>



Monday, September 21 2026

Saint Matthew, Apostle and Evangelist

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 St. Matthew:

Apostle and evangelist of our Lord Jesus Christ.

Sing praise to God, sing praise to him.

Sing praise and thanks for all his saints.

Almighty God, whose blessed Son called Matthew the tax collector to be an apostle and evangelist: give us grace to forsake the selfish pursuit of gain and the possessive love of riches that we may follow in the way of your Son Jesus Christ, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

Proverbs 3:1-6

My child, do not forget my teaching,
but let your heart keep my commandments;
for length of days and years of life
and abundant welfare they will give you.

Do not let loyalty and faithfulness forsake you;
bind them round your neck,
write them on the tablet of your heart.
So you will find favour and good repute
in the sight of God and of people.

Trust in the Lord with all your heart,
and do not rely on your own insight.
In all your ways acknowledge him,
and he will make straight your paths.

2 Timothy 3:14-17

As for you, continue in what you have learned and firmly believed, knowing from whom you learned it, and how from childhood you have known the sacred writings that are able to instruct you for salvation through faith in Christ Jesus. All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work.

Psalms 119:33-40 *Legem pone*

33 Teach me, O LORD, the way of your statutes, *
and I shall keep it to the end.

34 Give me understanding, and I shall keep your law; *
I shall keep it with all my heart.

35 Make me go in the path of your commandments, *
for that is my desire.

36 Incline my heart to your decrees *
and not to unjust gain.

37 Turn my eyes from watching what is worthless; *
give me life in your ways.

38 Fulfill your promise to your servant, *
which you make to those who fear you.

39 Turn away the reproach which I dread, *
because your judgments are good.

40 Behold, I long for your commandments; *
in your righteousness preserve my life.

Alleluia, alleluia.

I do not call you servants but friends,
because I have made known to you
everything that I have heard from my Father.

Alleluia, alleluia.

Matthew 9:9-13

As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, "Follow me." And he got up and followed him. And as he sat at dinner in the house, many tax collectors and sinners came and were sitting with him and his disciples. When the Pharisees saw this, they said to his disciples,

“Why does your teacher eat with tax collectors and sinners?” But when he heard this, he said, “Those who are well have no need of a physician, but those who are sick. Go and learn what this means, ‘I desire mercy, not sacrifice.’ For I have come to call not the righteous but sinners.”

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.

As we celebrate anew the memory of Saint Matthew, we bring you prayers, O Lord, humbly imploring you to look kindly on your Church, whose faith you have nourished by the preaching of the Apostles.

We pray for all who work through the power of Christ in the Church today, serving the needs of the poor and healing the wounds of injustice, division and materialism in our society. *(Please add your prayers and intercessions in the silences)*

We pray for the elderly, the sick and the lonely among us: that they may receive comfort, companionship and care from those around them. (Silence)

We pray that those who have been persecuted or seriously wronged by others may experience warmth and love with Christ, and be able to forgive those who have hurt them. (Silence)

We pray for the members of the Church, that we may humbly admit our failure to meet the needs of others. (Silence)

We pray that the Christian churches may grow together towards unity of faith, and witness to the values of the gospel.

(Silence)

O God of unchangeable power and eternal light, look favourably on your Church, that wonderful and sacred mystery; and by the tranquil operation of perpetual providence, carry out the work of the salvation of humankind; and let the whole world feel and see that things which were cast down are being made new, and that all things are returning to perfection through Him from whom they took their origin, through our Lord Jesus Christ. Amen.

We thank you, heavenly Father, for the witness of your apostle and evangelist Matthew to the Gospel of your Son our Savior; and we pray that, after his example, we may with ready wills and hearts obey the calling of our Lord to follow him; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen*.

May the infinite and glorious Trinity, the Father, the Son, and the Holy Spirit, direct our life in good works, and after our journey through this world, grant us eternal rest with the saints. Amen.

Let us bless the Lord.

Thanks be to God.

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

Matthew, one of Jesus' disciples, is probably to be identified with Levi, a tax collector ("publican") mentioned by Mark and Luke. In the Gospel according to Matthew, it is said that Matthew was seated in the custom-house when Jesus visited him, "Follow me." When Jesus called him, he at once left everything, followed Jesus, and later gave a dinner for him. Mark and Luke also note that Levi was a tax collector. In all three accounts, Jesus is severely criticized for eating at the same table with tax collectors and other disreputable persons.



Tax collectors were viewed as collaborators with the Roman State, extortioners who took money from their own people to further the cause of Rome and to line their own pockets. They were spurned as traitors and outcasts. The Jews so abhorred them that pious Pharisees refused to marry into a family that had a publican as a member. Clearly, Matthew was hardly the type of man that a devout Jew would have had among his closest associates. Yet Jesus noted that it was the

publican rather than the proud Pharisee who prayed the acceptable prayer, "Lord, be merciful to me, a sinner." There are several favorable references to publicans in the sayings of Jesus in the Gospel according to Matthew.

According to the early Christian writers Irenaeus and Clement of Alexandria, Matthew converted many people to Christianity in Judea, and then traveled on to the East; however, there is no certain evidence for this. He has traditionally been venerated as a martyr, but the time and circumstances of his death are unknown.

Matthew is the patron saint of accountants; bankers; tax collectors; perfumers; and civil servants.

Tuesday September 22 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 us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 78: Part II *Quoties exacerbaverunt*

40 How often the people disobeyed him in the wilderness *
and offended him in the desert!

41 Again and again they tempted God *
and provoked the Holy One of Israel.

42 They did not remember his power *
in the day when he ransomed them from the enemy;

43 How he wrought his signs in Egypt *
and his omens in the field of Zoan.

44 He turned their rivers into blood, *
so that they could not drink of their streams.

45 He sent swarms of flies among them, which ate them up, *
and frogs, which destroyed them.

46 He gave their crops to the caterpillar, *
the fruit of their toil to the locust.

47 He killed their vines with hail *
and their sycamores with frost.

48 He delivered their cattle to hailstones *
and their livestock to hot thunderbolts.

49 He poured out upon them his blazing anger: *
fury, indignation, and distress,
a troop of destroying angels.

50 He gave full rein to his anger;
he did not spare their souls from death; *
but delivered their lives to the plague.

51 He struck down all the firstborn of Egypt, *
the flower of manhood in the dwellings of Ham.

52 He led out his people like sheep *
and guided them in the wilderness like a flock.

53 He led them to safety, and they were not afraid; *
but the sea overwhelmed their enemies.

54 He brought them to his holy land, *
the mountain his right hand had won.

55 He drove out the Canaanites before them
and apportioned an inheritance to them by lot; *
he made the tribes of Israel to dwell in their tents.

56 But they tested the Most High God, and defied him, *
and did not keep his commandments.

57 They turned away and were disloyal like their fathers; *
they were undependable like a warped bow.

58 They grieved him with their hill-altars *
and provoked his displeasure with their idols.

59 When God heard this, he was angry *
and utterly rejected Israel.

60 He forsook the shrine at Shiloh, *
the tabernacle where he had lived among his people.

61 He delivered the ark into captivity, *
his glory into the adversary's hand.

62 He gave his people to the sword *
and was angered against his inheritance.

63 The fire consumed their young men; *
there were no wedding songs for their maidens.

64 Their priests fell by the sword, *
and their widows made no lamentation.

65 Then the Lord woke as though from sleep, *
like a warrior refreshed with wine.

66 He struck his enemies on the backside *
and put them to perpetual shame.

67 He rejected the tent of Joseph *
and did not choose the tribe of Ephraim;

68 He chose instead the tribe of Judah *
and Mount Zion, which he loved.

69 He built his sanctuary like the heights of heaven, *
like the earth which he founded for ever.

70 He chose David his servant, *
and took him away from the sheepfolds.

71 He brought him from following the ewes, *
to be a shepherd over Jacob his people
and over Israel his inheritance.

72 So he shepherded them with a faithful and true heart *
and guided them with the skillfulness of his hands.

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 5:1-14

5 On the third day Esther put on her royal robes and stood in the inner court of the king's palace, opposite the king's hall. The king was sitting on his royal throne inside the palace opposite the entrance to the palace. ²As soon as the king saw Queen Esther standing in the court, she won his favour and he held out to her the golden sceptre that was in his hand. Then Esther approached and touched the top of the sceptre. ³The king said to her, 'What is it, Queen Esther? What is your request? It shall be given you, even to the half of my kingdom.' ⁴Then Esther said, 'If it pleases the king, let the king and Haman come today to a banquet that I have prepared for the king.' ⁵Then the king said, 'Bring Haman quickly, so that we may do as Esther desires.' So the king and Haman came to the banquet that Esther had prepared. ⁶While they were drinking wine, the king said to Esther, 'What is your petition? It shall be granted you. And what is your request? Even to the half of my kingdom, it shall be fulfilled.' ⁷Then Esther said, 'This is my petition and request: ⁸If I have won the king's favour, and if it pleases the king to grant my petition and fulfil my request, let the king and Haman come tomorrow to the banquet that I will prepare for them, and then I will do as the king has said.'

9 Haman went out that day happy and in good spirits. But when Haman saw Mordecai in the king's gate, and observed that he neither rose nor trembled before him, he was infuriated with Mordecai;

¹⁰nevertheless, Haman restrained himself and went home. Then he

sent and called for his friends and his wife Zeresh, ¹¹and Haman recounted to them the splendour of his riches, the number of his sons, all the promotions with which the king had honoured him, and how he had advanced him above the officials and the ministers of the king.

¹²Haman added, 'Even Queen Esther let no one but myself come with the king to the banquet that she prepared. Tomorrow also I am invited by her, together with the king. ¹³Yet all this does me no good so long as I see the Jew Mordecai sitting at the king's gate.' ¹⁴Then his wife Zeresh and all his friends said to him, 'Let a gallows fifty cubits high be made, and in the morning tell the king to have Mordecai hanged on it; then go with the king to the banquet in good spirits.' This advice pleased Haman, and he had the gallows made.

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.

PHILANDER CHASE
BISHOP OF OHIO, AND OF ILLINOIS,
22 SEPT. 1852

Almighty God, whose Son Jesus Christ is the pioneer and perfecter of our faith: Grant that like your servant Philander Chase we might have the grace to minister in Christ's name in every place, led by bold witnesses to the Gospel of the Prince of Peace, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

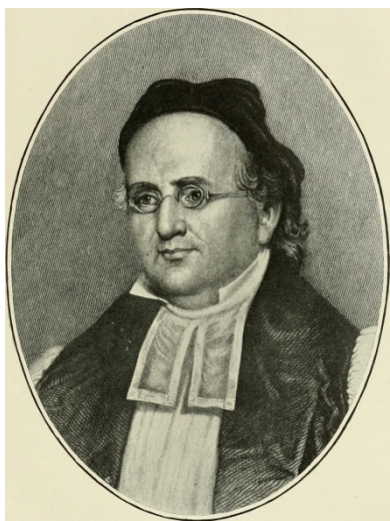
Final Collect

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.**



Born the youngest of fifteen children on December 14th, 1775, in Cornish, New Hampshire, Philander Chase attended Dartmouth College, where he prepared to become a Congregationalist minister. While at Dartmouth, he happened upon a copy of the Book of Common Prayer. Next to the Bible, he thought it was the most excellent book he had ever studied, and believed that it was surely inspired by God. At the age of nineteen he was confirmed in the Episcopal Church.

Following his graduation from Dartmouth, Chase worked as a schoolteacher in Albany, New York, and read for Holy Orders. Ordained as a deacon in 1798, he began mission work on the northern and western frontiers among the pioneers and the Mohawk and Oneida peoples. The first of the many congregations he founded was at Lake George in New York State.

Ordained as a priest in 1799, at the age of twenty-three, Chase served as rector of Christ Church, Poughkeepsie, New York until 1805. He then moved to New Orleans, where he organized the first Protestant congregation in Louisiana. That parish now serves as the cathedral church for the Diocese of Louisiana. In 1810, he returned north to Hartford, Connecticut, where he served for six years as rector of Christ Church, now the cathedral church of the Diocese of Connecticut. In 1817, he accepted a call to be the first rector of St. John's Church in Worthington, Ohio. A year later he was elected the first Bishop of Ohio. He immediately began founding congregations and organizing the diocese. He also established Kenyon College and Bexley Hall Seminary.

In 1831, Chase resigned as Bishop of Ohio and began ministering to Episcopalians and the unchurched in southern Michigan. In 1835, he was elected the first Bishop of Illinois and served in this office until he died on September 20, 1852. During his time in Illinois, he founded numerous congregations, together with Jubilee College, which included a seminary. As the senior bishop in the Episcopal Church, he served as the Presiding Bishop from 1843 until his death.

Wednesday, September 23 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 us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

82 *Deus stetit*

1 God takes his stand in the council of heaven; *
he gives judgment in the midst of the gods:

2 "How long will you judge unjustly, *
and show favor to the wicked?

3 Save the weak and the orphan; *
defend the humble and needy;

4 Rescue the weak and the poor; *
deliver them from the power of the wicked.

5 They do not know, neither do they understand;
they go about in darkness; *
all the foundations of the earth are shaken.

6 Now I say to you, 'You are gods, *
and all of you children of the Most High;

7 Nevertheless, you shall die like mortals, *
and fall like any prince."

8 Arise, O God, and rule the earth, *
for you shall take all nations for your own.

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 6:1-14

6That night the king could not sleep, and he gave orders to bring the book of records, the annals, and they were read to the king. ²It was found written how Mordecai had told about Bigthana and Teresh, two of the king's eunuchs, who guarded the threshold, and who had conspired to assassinate* King Ahasuerus. ³Then the king said, 'What honour or distinction has been bestowed on Mordecai for this?' The king's servants who attended him said, 'Nothing has been done for him.' ⁴The king said, 'Who is in the court?' Now Haman had just entered the outer court of the king's palace to speak to the king about having Mordecai hanged on the gallows that he had prepared for him. ⁵So the king's servants told him, 'Haman is there, standing in the court.' The king said, 'Let him come in.' ⁶So Haman came in, and the king said to him, 'What shall be done for the man whom the king wishes to honour?' Haman said to himself, 'Whom would the king wish to honour more than me?' ⁷So Haman said to the king, 'For the man whom the king wishes to honour, ⁸let royal robes be brought, which the king has worn, and a horse that the king has ridden, with a royal crown on its head. ⁹Let the robes and the horse be handed over to one of the king's most noble officials; let him* robe the man whom the king wishes to honour, and let him* conduct the man on horseback through the open square of the city, proclaiming before him: "Thus shall it be done for the man whom the king wishes to honour." '

¹⁰Then the king said to Haman, ‘Quickly, take the robes and the horse, as you have said, and do so to the Jew Mordecai who sits at the king’s gate. Leave out nothing that you have mentioned.’ ¹¹So Haman took the robes and the horse and robed Mordecai and led him riding through the open square of the city, proclaiming, ‘Thus shall it be done for the man whom the king wishes to honour.’

12 Then Mordecai returned to the king’s gate, but Haman hurried to his house, mourning and with his head covered. ¹³When Haman told his wife Zeresh and all his friends everything that had happened to him, his advisers and his wife Zeresh said to him, ‘If Mordecai, before whom your downfall has begun, is of the Jewish people, you will not prevail against him, but will surely fall before him.’

14 While they were still talking with him, the king’s eunuchs arrived and hurried Haman off to the banquet that Esther had prepared.

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.

THECLA OF ICONIUM

PROTO-MARTYR AMONG WOMEN, c. 70

God of liberating power, who called Thecla to proclaim the gospel and did not permit any obstacle or peril to inhibit her: Empower courageous evangelists among us, that men and women everywhere may know the freedom that you offer us in Jesus Christ, 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.



Thecla, who according to tradition was a disciple of the apostle Paul, was one of the most popular female saints in the early church. Her story is told in the second-century Acts of Paul and Thecla. According to this narrative, upon hearing Paul preach the gospel, Thecla abandoned her plans for marriage and followed Paul. Condemned to burn at the stake, her life was saved by a miraculous thunderstorm. As her adventures continued, she was thrown to the beasts in the local arena. There she was protected by a fierce lioness. Finally, thinking this was her last chance to be baptized,

she threw herself into a pool of ravenous seals and baptized herself in the water, while the seals were struck dead by lightening. The governor then released her, and she went on to travel and preach the gospel.

Although the Acts of Paul and Thecla unabashedly incorporates many of the tropes and styles of ancient fiction, which makes it difficult to disentangle history from myth, Christians in late antiquity largely believed that there was indeed a historical Thecla behind all of the legends, and devotion to her was very widespread, especially among women. According to Tertullian (writing around the year 200), early Christian women appealed to Thecla's example to defend women's freedom to teach and to baptize.

A shrine to Thecla in Seleucia (Asia Minor) became a popular pilgrimage site in the fourth and fifth centuries. Devotion to Thecla from Gaul to Palestine is also evident in literature, art, and in the practice of naming children after her. Her image appeared on wall paintings, clay flasks, oil lamps, stone reliefs, textile curtains, and other materials.

In the Orthodox Church she is given the title "Proto-Martyr Among Women" because, just as Stephen is believed to have been the first male martyr, so Thecla is believed to have been the first female martyr.

Thursday, September 24 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 us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

85 *Benedixisti, Domine*

1 You have been gracious to your land, O Lord, *
you have restored the good fortune of Jacob.

2 You have forgiven the iniquity of your people *
and blotted out all their sins.

3 You have withdrawn all your fury *
and turned yourself from your wrathful indignation.

4 Restore us then, O God our Savior; *
let your anger depart from us.

5 Will you be displeased with us for ever? *
will you prolong your anger from age to age?

6 Will you not give us life again, *
that your people may rejoice in you?

7 Show us your mercy, O Lord, *
and grant us your salvation.

8 I will listen to what the Lord God is saying, *
for he is speaking peace to his faithful people
and to those who turn their hearts to him.

9 Truly, his salvation is very near to those who fear him, *
that his glory may dwell in our land.

10 Mercy and truth have met together; *
righteousness and peace have kissed each other.

11 Truth shall spring up from the earth, *
and righteousness shall look down from heaven.

12 The Lord will indeed grant prosperity, *
and our land will yield its increase.

13 Righteousness shall go before him, *
and peace shall be a pathway for his feet.

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 7:1-10

¹So the king and Haman went in to feast with Queen Esther. ²On the second day, as they were drinking wine, the king again said to Esther, ‘What is your petition, Queen Esther? It shall be granted you. And what is your request? Even to the half of my kingdom, it shall be fulfilled.’ ³Then Queen Esther answered, ‘If I have won your favour, O king, and if it pleases the king, let my life be given me—that is my petition—and the lives of my people—that is my request. ⁴For we have been sold, I and my people, to be destroyed, to be killed, and to be annihilated. If we had been sold merely as slaves, men and women, I would have held my peace; but no enemy can compensate for this

damage to the king.’⁵ Then King Ahasuerus said to Queen Esther, ‘Who is he, and where is he, who has presumed to do this?’⁶ Esther said, ‘A foe and enemy, this wicked Haman!’ Then Haman was terrified before the king and the queen.⁷ The king rose from the feast in wrath and went into the palace garden, but Haman stayed to beg his life from Queen Esther, for he saw that the king had determined to destroy him.⁸ When the king returned from the palace garden to the banquet hall, Haman had thrown himself on the couch where Esther was reclining; and the king said, ‘Will he even assault the queen in my presence, in my own house?’ As the words left the mouth of the king, they covered Haman’s face.⁹ Then Harbona, one of the eunuchs in attendance on the king, said, ‘Look, the very gallows that Haman has prepared for Mordecai, whose word saved the king, stands at Haman’s house, fifty cubits high.’ And the king said, ‘Hang him on that.’¹⁰ So they hanged Haman on the gallows that he had prepared for Mordecai. Then the anger of the king abated.

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.

ANNA ELLISON BUTLER ALEXANDER
DEACONESS AND TEACHER, 24 SEPT. 1947

Loving God, who called Anna Alexander as a deaconess in your church: Grant us the wisdom to teach the gospel of Christ to whomever we meet, by word and by example, that all may come to the enlightenment that you intend for your people; through Jesus Christ, our Teacher and Savior. 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.

Anna Ellison Butler Alexander was the youngest of 11 children, born to recently emancipated slaves Aleck and Daphne Alexander on Butler Plantation in MacIntosh County, Georgia, in 1865. Her parents were devout Episcopalians, and they also instilled in their children a love of learning. Anna became a teacher, and eventually the only African American to be consecrated as a deaconess in the Episcopal Church.



Anna dedicated herself to working for the education of African American children in poor communities. First she helped to found and to run St. Cyprian's School at St. Cyprian's Episcopal Church in Darien, and in 1902 she founded a school at Good Shepherd Church in rural Glynn County's Pennick community, where she taught children to read—by tradition, from the Book of Common Prayer and the Bible—in a one-room schoolhouse. The school was later expanded to two rooms with a loft where Anna lived.

In 1907, she was consecrated as a deaconess by Bishop C.K. Nelson. Deaconess Alexander served in difficult times, however. The Diocese of Georgia segregated its congregations in 1907 and African American congregations were not invited to another diocesan convention until 1947. However, her witness—wearing the distinctive dress of a deaconess, traveling by foot from Brunswick through Darien to Pennick, showing care and love for all whom she met—represents the best in Christian witness.

The poor white residents of Glynn County also trusted Deaconess Alexander. When the Depression hit the rural poor, she became the agent for government and private aid, and Good Shepherd Mission served as the distribution center. Locals remember that no one ever questioned her as she served the needs of both races in a segregated south. Strictly religious, strictly business, Deaconess Alexander commanded respect. White men took off their hats when she passed.

Deaconess Alexander wrote, "I am to see everyone gets what they need...some folk don't need help now and I know who they are. The

old people and the children, they need the most...when I tell some they can't get help just now...that others come first, they get mad, a little, but I don't pay no mind and soon they forget to be mad."

She ministered in Pennick for 53 years, leaving a legacy of love and devotion that is still felt in Glynn County.

Friday, September 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 us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

92 Bonum est confiteri

1 It is a good thing to give thanks to the Lord, *
and to sing praises to your Name, O Most High;

2 To tell of your loving-kindness early in the morning *
and of your faithfulness in the night season;

3 On the psaltery, and on the lyre, *
and to the melody of the harp.

4 For you have made me glad by your acts, O Lord; *
and I shout for joy because of the works of your hands.

5 Lord, how great are your works! *
your thoughts are very deep.

6 The dullard does not know,
nor does the fool understand, *
that though the wicked grow like weeds,
and all the workers of iniquity flourish,

7 They flourish only to be destroyed for ever; *
but you, O Lord, are exalted for evermore.

8 For lo, your enemies, O Lord,
lo, your enemies shall perish, *
and all the workers of iniquity shall be scattered.

9 But my horn you have exalted like the horns of wild bulls; *
I am anointed with fresh oil.

10 My eyes also gloat over my enemies, *
and my ears rejoice to hear the doom of the wicked who rise up
against me.

11 The righteous shall flourish like a palm tree, *
and shall spread abroad like a cedar of Lebanon.

12 Those who are planted in the house of the Lord *
shall flourish in the courts of our God;

13 They shall still bear fruit in old age; *
they shall be green and succulent;

14 That they may show how upright the Lord is, *
my Rock, in whom there is no fault.

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 8:1-8, 15-17

8On that day King Ahasuerus gave to Queen Esther the house of Haman, the enemy of the Jews; and Mordecai came before the king, for Esther had told what he was to her. ²Then the king took off his signet ring, which he had taken from Haman, and gave it to Mordecai. So Esther set Mordecai over the house of Haman.

3 Then Esther spoke again to the king; she fell at his feet, weeping and pleading with him to avert the evil design of Haman the Agagite and the plot that he had devised against the Jews. ⁴The king held out the golden sceptre to Esther, ⁵and Esther rose and stood before the king. She said, 'If it pleases the king, and if I have won his favour, and if the thing seems right before the king, and I have his approval,

let an order be written to revoke the letters devised by Haman son of Hammedatha the Agagite, which he wrote giving orders to destroy the Jews who are in all the provinces of the king. ⁶For how can I bear to see the calamity that is coming on my people? Or how can I bear to see the destruction of my kindred?' ⁷Then King Ahasuerus said to Queen Esther and to the Jew Mordecai, 'See, I have given Esther the house of Haman, and they have hanged him on the gallows, because he plotted to lay hands on the Jews. ⁸You may write as you please with regard to the Jews, in the name of the king, and seal it with the king's ring; for an edict written in the name of the king and sealed with the king's ring cannot be revoked.'

15 Then Mordecai went out from the presence of the king, wearing royal robes of blue and white, with a great golden crown and a mantle of fine linen and purple, while the city of Susa shouted and rejoiced. ¹⁶For the Jews there was light and gladness, joy and honour. ¹⁷In every province and in every city, wherever the king's command and his edict came, there was gladness and joy among the Jews, a festival and a holiday. Furthermore, many of the peoples of the country professed to be Jews, because the fear of the Jews had fallen upon them.

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.

SERGIUS OF RADONEZH

ABBOT OF HOLY TRINITY (25 SEPT 1392)

O God, whose blessed Son became poor that we, through his poverty, might be rich: Deliver us from an inordinate love of this world, that we, inspired by the devotion of your servant Sergius, may serve you with singleness of heart, and attain to the riches of the age to come; 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.**



To the people of Russia, Sergius is a national hero and their patron saint. He was born in Rostov around 1314.

Civil war in Russia forced Sergius' family to leave the city and to live by farming at Radonezh near Moscow. At the age of twenty, he and his brother began a life of seclusion in a nearby forest, from which developed the Monastery of the Holy Trinity, a center of revival of Russian Christianity. There Sergius remained for the rest of his life, refusing higher advancement, including the see of Moscow in 1378.

Sergius' firm support of Prince Dimitri Donskoi helped to rally the

Russians against their Tartar overlords. Dimitri won a decisive victory against them at the Kulikovo Plains in 1380 and laid the foundation of his people's independent national life.

Sergius was simple and gentle in nature, mystical in temperament, and eager to ensure that his monks should serve the needs of their neighbors. He was able to inspire intense devotion to the Orthodox faith. He died in 1392, and pilgrims still visit his shrine at the monastery of Sergiyev Posad, which he founded in 1340. The city, located some forty-three miles northwest of Moscow, contains several splendid cathedrals and is the residence of the Patriarch of Moscow.

The Russian Church observes Sergius' memory on September 25th. His name is familiar to Anglicans from the Fellowship of St. Alban and St. Sergius, a society established to promote closer relations between the Anglican and Orthodox Churches.

Saturday September 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 us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

90 Domine, refugium

1 Lord, you have been our refuge *
from one generation to another.

2 Before the mountains were brought forth,
or the land and the earth were born, *
from age to age you are God.

3 You turn us back to the dust and say, *
"Go back, O child of earth."

4 For a thousand years in your sight are like yesterday when it is
past *
and like a watch in the night.

5 You sweep us away like a dream; *
we fade away suddenly like the grass.

6 In the morning it is green and flourishes; *
in the evening it is dried up and withered.

7 For we consume away in your displeasure; *
we are afraid because of your wrathful indignation.

8 Our iniquities you have set before you, *
and our secret sins in the light of your countenance.

9 When you are angry, all our days are gone; *
we bring our years to an end like a sigh.

10 The span of our life is seventy years,
perhaps in strength even eighty; *
yet the sum of them is but labor and sorrow,
for they pass away quickly and we are gone.

11 Who regards the power of your wrath? *
who rightly fears your indignation?

12 So teach us to number our days *
that we may apply our hearts to wisdom.

13 Return, O Lord; how long will you tarry? *
be gracious to your servants.

14 Satisfy us by your loving-kindness in the morning; *
so shall we rejoice and be glad all the days of our life.

15 Make us glad by the measure of the days that you afflicted us *
and the years in which we suffered adversity.

16 Show your servants your works *
and your splendor to their children.

17 May the graciousness of the Lord our God be upon us; *
prosper the work of our hands;
prosper our handiwork.

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.

Hosea was an 8th-century BC prophet in Israel. Hosea is often seen as a "prophet of doom", but underneath his message of destruction is a promise of restoration. The Talmud claims that he was the greatest prophet of his generation. He was the only prophet of Israel of his time who left any written prophecy.

The main message of the biblical Book of Hosea is that God's love for his people is unconditional, unbreakable, and forgiving, even when they are unfaithful. Despite Israel's sin and rebellion, God's ultimate goal is not to destroy them permanently. God promises to heal, forgive, and restore his people in the future.

Hosea 1:1-2:1

1 The word of the Lord that came to Hosea son of Beeri, in the days of Kings Uzziah, Jotham, Ahaz, and Hezekiah of Judah, and in the days of King Jeroboam son of Joash of Israel.

2 When the Lord first spoke through Hosea, the Lord said to Hosea, ‘Go, take for yourself a wife of whoredom and have children of whoredom, for the land commits great whoredom by forsaking the Lord.’³ So he went and took Gomer daughter of Diblaim, and she conceived and bore him a son.

4 And the Lord said to him, ‘Name him Jezreel;— for in a little while I will punish the house of Jehu for the blood of Jezreel, and I will put an end to the kingdom of the house of Israel.’⁵ On that day I will break the bow of Israel in the valley of Jezreel.’

6 She conceived again and bore a daughter. Then the Lord said to him, ‘Name her Lo-ruhamah,— for I will no longer have pity on the house of Israel or forgive them.’⁷ But I will have pity on the house of Judah, and I will save them by the Lord their God; I will not save them by bow, or by sword, or by war, or by horses, or by horsemen.’

8 When she had weaned Lo-ruhamah, she conceived and bore a son.⁹ Then the Lord said, ‘Name him Lo-ammi,— for you are not my people and I am not your God.’—

10 —Yet the number of the people of Israel shall be like the sand of the sea, which can be neither measured nor numbered; and in the place where it was said to them, ‘You are not my people’, it shall be said to them, ‘Children of the living God.’¹¹ The people of Judah and the people of Israel shall be gathered together, and they shall appoint for themselves one head; and they shall take possession of— the land, for great shall be the day of Jezreel.

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.

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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.

WILSON CARLILE

PRIEST, FOUNDER OF THE CHURCH ARMY,

26 September 1942.

God of boundless energy and light: We thank you for the courage and passion of Wilson Carlile who, after the example of your Son, sought new ways to open your Church to diverse leaders as beacons of the

Gospel of Christ. Quicken our hearts to give bold witness to Jesus Christ; who with you and the Holy Spirit, lives and reigns, one God, now and for 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.



Born in 1847 in Brixton, England, Wilson Carlile was, from an early age, afflicted with spinal disease, which made his education difficult. He entered his grandfather's business at the age of thirteen and soon became fluent in French, which he used in his own silk trading endeavors in Paris. His business was eventually ruined in the economic depression of the 1870's. The collapse of his business resulted in physical and emotional distress, and it was during this time that Carlile turned to religion for comfort and a new sense of direction.

After serving as an organist in Dwight L. Moody's evangelistic missions, Carlile was ordained a priest in 1881, serving his curacy at St. Mary Abbots, the parish church in Kensington. He had long been concerned with the Church's lack of presence among the poor and working classes, and as a curate, he encouraged soldiers, grooms, coachmen, and other working laymen to preach the gospel among the residents of some of the worst slums of London. Many among the Church establishment accused Carlile of "dragging the Church into the gutter."

In 1882, he resigned his curacy and devoted himself to the formal establishment of the Church Army, an organization dedicated to the proclamation of the gospel among the least of society. Despite great resistance, he sought official approval for his organization and its

work from the Church of England Congress in 1883. In 1885, the Upper Convocation of Canterbury passed a resolution officially approving and recognizing the Church Army. Carlile served as rector of St. Mary-at-Hill, Eastcheap, London, from 1892-1926, where he continued his administration of the Army's ministry. In 1905, he was honored as a Prebendary of St. Paul's Cathedral, London, England. Today, the Church Army has eight independent geographically based societies across the Anglican Communion and is active in fifteen countries, continuing Carlile's work.