

NOONDAY PRAYER

The Church of the Holy Trinity
Juneau, Alaska

Readings for September 28 – October 3, 2026



Monday, September 28 2026

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

O God, make speed to save us.

O Lord, make haste to help us.

Officiant and People

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

Grant us, O Lord, to trust in you with all our hearts; for, as you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

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Part I *Misericordias Domini*

1 Your love, O Lord, for ever will I sing; *
from age to age my mouth will proclaim your faithfulness.

2 For I am persuaded that your love is established for ever; *
you have set your faithfulness firmly in the heavens.

3 "I have made a covenant with my chosen one; *
I have sworn an oath to David my servant:

4 'I will establish your line for ever, *
and preserve your throne for all generations.'"

5 The heavens bear witness to your wonders, O Lord, *
and to your faithfulness in the assembly of the holy ones;

6 For who in the skies can be compared to the Lord? *
who is like the Lord among the gods?

7 God is much to be feared in the council of the holy ones, *
great and terrible to all those round about him.

8 Who is like you, Lord God of hosts? *
O mighty Lord, your faithfulness is all around you.

9 You rule the raging of the sea *
and still the surging of its waves.

10 You have crushed Rahab of the deep with a deadly wound; *
you have scattered your enemies with your mighty arm.

11 Yours are the heavens; the earth also is yours; *
you laid the foundations of the world and all that is in it.

12 You have made the north and the south; *
Tabor and Hermon rejoice in your Name.

13 You have a mighty arm; *
strong is your hand and high is your right hand.

14 Righteousness and justice are the foundations of your throne; *
love and truth go before your face.

15 Happy are the people who know the festal shout! *
they walk, O Lord, in the light of your presence.

16 They rejoice daily in your Name; *
they are jubilant in your righteousness.

17 For you are the glory of their strength, *
and by your favor our might is exalted.

18 Truly, the Lord is our ruler; *
The Holy One of Israel is our King.

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 2:14-23

¹⁴ Therefore, I will now persuade her,
and bring her into the wilderness,
and speak tenderly to her.

¹⁵ From there I will give her her vineyards,
and make the Valley of Achor a door of hope.

There she shall respond as in the days of her youth,
as at the time when she came out of the land of Egypt.

¹⁶ On that day, says the Lord, you will call me, 'My husband', and no longer will you call me, 'My Baal'.^{*} ¹⁷ For I will remove the names of the Baals from her mouth, and they shall be mentioned by name no more. ¹⁸ I will make for you^{*} a covenant on that day with the wild animals, the birds of the air, and the creeping things of the ground; and I will abolish^{*} the bow, the sword, and war from the land; and I will make you lie down in safety. ¹⁹ And I will take you for my wife for ever; I will take you for my wife in righteousness and in justice, in steadfast love, and in mercy. ²⁰ I will take you for my wife in faithfulness; and you shall know the Lord.

²¹ On that day I will answer, says the Lord,
I will answer the heavens
and they shall answer the earth;

²² and the earth shall answer the grain, the wine, and the oil,
and they shall answer Jezreel;^{*}

²³ and I will sow him^{*} for myself in the land.

And I will have pity on Lo-ruhamah,^{*}

and I will say to Lo-ammi,^{*} 'You are my people';
and he shall say, 'You are my God.'

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.

O Lord our Governor, bless the leaders of our land, that we may be a people at peace among ourselves and a blessing to other nations of the earth.

Lord, keep this nation under your care.

To the President and members of the Cabinet, to Governors of States, Mayors of Cities, and to all in administrative

authority, grant wisdom and grace in the exercise of their duties.

Give grace to your servants, O Lord.

To Senators and Representatives, and those who make our laws in States, Cities, and Towns, give courage, wisdom, and foresight to provide for the needs of all our people, and to fulfill our obligations in the community of nations.

Give grace to your servants, O Lord.

To the Judges and officers of our Courts give understanding and integrity, that human rights may be safeguarded and justice served.

Give grace to your servants, O Lord.

And finally, teach our people to rely on your strength and to accept their responsibilities to their fellow citizens, that they may elect trustworthy leaders and make wise decisions for the well-being of our society; that we may serve you faithfully in our generation and honor your holy Name.

For yours is the kingdom, O Lord, and you are exalted as head above all.

Free intercessions may be offered.

Amen.

PAULA AND EUSTOCHIUM

MONASTICS AND SCHOLARS, 404, c.419

Compel us, O God, to attend diligently to your Word, as did your faithful servants Paula and Eustochium, that, by the inspiration of the Holy Spirit, we may find it profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and that thereby we may be made wise unto salvation through faith in Christ Jesus our Lord. Amen.

Final Collect

May the road rise up to meet you.

May the wind be always at your back.

May the sun shine warm upon your face;

the rains fall soft upon your fields and until we meet again, may God hold you in the palm of His hand. (Celtic)

Let us bless the Lord.

Thanks be to God.

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



Paula (b. 347) was descended from Cornelia Africana, the mother of the Gracchi. As Cornelia was the model of a Roman Matron whose sons were her only jewels, so Paula became the model of the Desert Mother whose wealth was surrendered to the service of God. Married at a young age, she had five children and was widowed at age 32. Though she had lived in patrician luxury, after being widowed she was inspired by the example of Marcella (January 31) and devoted her life to the worship of God, rigorous asceticism, and service to the needy. Both Marcella and Paula converted

their palaces into monasteries and gathered to them many widows and virgins.

In 382 Paula met Jerome who had come to Rome at the invitation of Bishop Damasus, and was residing in the home of Marcella. Paula and her daughter Eustochium (b. 386) took to the irascible scholar and preacher of asceticism. They became Jerome's dearest companions and the only antidotes to his infamous wrath. They restrained his temper and frequently recalled him to the mildness and humility that Christ enjoins. While urged by her noble family to marry, Eustochium, under the guidance of Jerome, made a vow of perpetual virginity. Jerome's famous *De custodia virginitatis* was written for her instruction.

Fluent in Greek, Paula and Eustochium were ardent students of the scriptures and they quickly mastered Hebrew under Jerome's tutelage. When he left to return to the East, Paula and Eustochium followed after him, making a pilgrimage of the Holy Land. The three of them settled in Bethlehem and there Paula had four monasteries erected — one for men, over which Jerome presided, and three for women.

In Bethlehem, their passion for the study of scripture only grew, and their challenging questions led Jerome to write many of his commentaries. Under Paula's persuasive and persistent influence, Jerome undertook a new Latin translation of the Bible from the original languages, which came to be known as the Vulgate. Paula also provided the books that were essential to Jerome's work. She and Eustochium suggested revisions to his translation drafts and edited all his works, and the women of their convents were the scribes who made copies of the finished work available. Paula and Eustochium were Jerome's colleagues in this work and without them there would be no Vulgate.

Paula presided over the Bethlehem monasteries for twenty years until her death in 404. In his eulogy for her, Jerome wrote: "If all the members of my body were turned into tongues and all my joints were to utter human voices, I should be unable to say anything worthy of the holy and venerable Paula." After the death of her mother, Eustochium assumed direction of the monasteries. Eustochium died in 419 or 420, her eyes closed by her niece Paula, who took over direction of the monasteries after her death.

Tuesday September 29 2026

Saint Michael and All Angels

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

In the whirling wheels of the world,

you are with us.

When the day takes its toll,

you are with us.

In the clamour of strife,

you are with us.

When the world turns sour,

you are with us.

Make us aware, dear God, of

the eye that beholds us,

the hand that holds us,

the heart that loves us,

the Presence that enfolds us.

Genesis 28:10-17

Jacob left Beer-sheba and went toward Haran. He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. And the Lord stood beside him and said, "I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you." Then Jacob woke from his sleep and said, "Surely the Lord is in this place—and I did not know it!" And he was afraid, and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."

Psalms 103:19-22

Benedic, anima mea

19 The LORD has set his throne in heaven, *
and his kingship has dominion over all.

20 Bless the LORD, you angels of his,
you mighty ones who do his bidding, *
and hearken to the voice of his word.

21 Bless the LORD, all you his hosts, *
you ministers of his who do his will.

22 Bless the LORD, all you works of his,
in all places of his dominion; *
bless the LORD, O my soul.

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.

Acclamation

Alleluia, alleluia.

Bless the Lord, all you his hosts, you ministers of his who do his will.

Alleluia.

Psalms 103.21

Revelation 12:7-12

War broke out in heaven; Michael and his angels fought against the dragon. The dragon and his angels fought back, but they were defeated, and there was no longer any place for them in heaven. The great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him.

Then I heard a loud voice in heaven, proclaiming,

“Now have come the salvation and the power
and the kingdom of our God
and the authority of his Messiah,

for the accuser of our comrades has been thrown down,
who accuses them day and night before our God.

But they have conquered him by the blood of the Lamb
and by the word of their testimony,
for they did not cling to life even in the face of death.

Rejoice then, you heavens
and those who dwell in them!
But woe to the earth and the sea,
for the devil has come down to you
with great wrath,
because he knows that his time is short!"

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

Thanks be to God.

A Time for Prayer

In the power of the Spirit, and in union with Christ, let us pray to the Father.

Father in heaven,
by his blood your Christ has ransomed us to you,
and has made us a kingdom and priests to you our God.
As the angels minister to you in heaven,
strengthen your Church to serve you here on earth.
Lord, hear us,

Lord, graciously hear us.

Father in heaven,
when the angels greeted the birth of your Son
they sang for joy 'Glory to God and peace on earth'.
Bless with Christ's peace the nations of the world.
Lord, hear us,

Lord, graciously hear us.

Father in heaven,
your Son has promised to your children
the care of the guardian angels who look upon your face.
Protect by your mercy our neighbours, families and friends.
Lord, hear us,

Lord, graciously hear us.

Father in heaven,
you give your angels charge over those who trust in you
to guard them in all their ways.
Be with those in trouble...,
rescue them and show them your salvation.
Lord, hear us,

Lord, graciously hear us.

Father in heaven,
your angel declares ‘Blessed are the dead who die in the Lord.’
‘Blessed indeed,’ says the Spirit,
‘for they may rest from their labours,
for they take with them the record of their deeds.’
Enfold in your love all who come in faith
to your judgement seat in heaven.
Lord, hear us,

Lord, graciously hear us.

Please add your prayers and intercessions.

Father in heaven,
the angels sing by day and night around your throne:
‘Holy, holy, holy is the Lord God almighty.’
With Michael, prince of the angels, who contends by our side,
with Gabriel, your herald, who brings glad tidings,
with Raphael, the protector, who ministers your healing,
and with the whole company of heaven,
we worship you, we give you glory,
we sing your praise and exalt you for ever.

Amen.

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.

Everlasting God, you have ordained and constituted in a wonderful order the ministries of angels and mortals: Mercifully grant that, as your holy angels always serve and worship you in heaven, so by your appointment they may help and defend us here on earth; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

God direct our hours, protect our belongings, still our hearts. May we see the face of Christ in everyone we meet.

May everyone we meet see the face of Christ in us.

God keep us in the fellowship of his saints;
Christ protect us by the ministry of the angels;
the Spirit make us holy in God’s service;

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

**Blessing and honour and thanksgiving and praise
more than we can utter, more than we can conceive,
be to you, most holy and glorious Trinity,
Father, Son, and Holy Spirit,
from all angels, and all people, all creatures
for ever and ever. Amen.**

Let us bless the Lord.

Thanks be to God.

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



The biblical word “angel” (Greek: angelos) means, literally, a messenger. Messengers from God can be visible or invisible, and may assume human or non-human forms. Christians have always felt themselves to be attended by helpful spirits—swift, powerful, and enlightening. Those beneficent spirits are often depicted in Christian art in human form, with wings to signify their swiftness and spacelessness, with swords to signify their power, and with

dazzling raiment to signify their ability to enlighten. Unfortunately, this type of pictorial representation has led many to dismiss the angels as “just another mythical beast, like the unicorn, the griffin, or the sphinx.”

Of the many angels spoken of in the Bible, only four are called by name: Michael (“Who is like God?”), Gabriel (God is my champion), Uriel (God is my light), and Raphael (God heals). The Archangel Michael is the powerful agent of God who wards off evil from God’s people, and delivers peace to them at the end of this life’s mortal

struggle. “Michaelmas,” as his feast is called in England, has long been one of the popular celebrations of the Christian Year in many parts of the world.

Michael is the patron saint of countless churches, including Mont Saint-Michel, the monastery fortress off the coast of Normandy that figured so prominently in medieval English history, and Coventry Cathedral, England’s most famous modern church building, rising from the ashes of the Second World War.

Michael is the patron saint of Protector of the Jewish people, Guardian of the Catholic Church, Vatican City, sickness, and the military

Gabriel is the patron saint of Telecommunication Workers, Radio Broadcasters, Messengers, Postal Workers, Clerics, Diplomats, Stamp Collectors, and ambassadors.

Uriel is the patron saint of Arts, confirmation, sciences, and poetry

Raphael is the patron saint of Apothecaries; the blind; bodily ills, druggists, eye problems; happy meetings; insanity; lovers; mental illness; nightmares; nurses; pharmacists; healing; physicians; shepherds; the sick, travelers; and young people.

Wednesday, September 30 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, O Lord, to trust in you with all our hearts; for, as you
always resist the proud who confide in their own strength, so you
never forsake those who make their boast of your mercy; through
Jesus Christ our Lord, who lives and reigns with you and the Holy
Spirit, one God, now and for ever. *Amen.*

101 *Misericordiam et iudicium*

1 I will sing of mercy and justice; *
to you, O Lord, will I sing praises.

2 I will strive to follow a blameless course;
oh, when will you come to me? *
I will walk with sincerity of heart within my house.

3 I will set no worthless thing before my eyes; *
I hate the doers of evil deeds;
they shall not remain with me.

4 A crooked heart shall be far from me; *
I will not know evil.

5 Those who in secret slander their neighbors I will destroy; *
those who have a haughty look and a proud heart I cannot abide.

6 My eyes are upon the faithful in the land, that they may dwell with
me, *
and only those who lead a blameless life shall be my servants.

7 Those who act deceitfully shall not dwell in my house, *

and those who tell lies shall not continue in my sight.

8 I will soon destroy all the wicked in the land, *
that I may root out all evildoers from the city of the Lord.

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 4:11-19

Wine and new wine

take away the understanding.

¹² My people consult a piece of wood,
and their divining-rod gives them oracles.

For a spirit of whoredom has led them astray,
and they have played the whore, forsaking their God.

¹³ They sacrifice on the tops of the mountains,
and make offerings upon the hills,
under oak, poplar, and terebinth,
because their shade is good.

Therefore your daughters play the whore,
and your daughters-in-law commit adultery.

¹⁴ I will not punish your daughters when they play the whore,
nor your daughters-in-law when they commit adultery;
for the men themselves go aside with whores,
and sacrifice with temple prostitutes;
thus a people without understanding comes to ruin.

¹⁵ Though you play the whore, O Israel,
do not let Judah become guilty.
Do not enter into Gilgal,

or go up to Beth-aven,
and do not swear, 'As the Lord lives.'

¹⁶ Like a stubborn heifer,
Israel is stubborn;
can the Lord now feed them
like a lamb in a broad pasture?

¹⁷ Ephraim is joined to idols—
let him alone.

¹⁸ When their drinking is ended, they indulge in sexual orgies;
they love lewdness more than their glory.*

¹⁹ A wind has wrapped them* in its wings,
and they shall be ashamed because of their altars.*

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.

JEROME

SCHOLAR, TRANSLATOR, AND THEOLOGIAN (30 SEP 420)

O God, who gave us the holy Scriptures as a light to shine upon our path: Grant us, after the example of your servant Jerome, so to learn of you according to your holy Word, that we may find the Light that shines more and more to the perfect day; even Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now 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.

Jerome was the foremost biblical scholar of early Latin Christianity. His Latin translation of the Bible from early Hebrew and Greek texts, known as the Vulgate version, along with his commentaries and homilies on the biblical books, have made him a major intellectual force in the Western church.

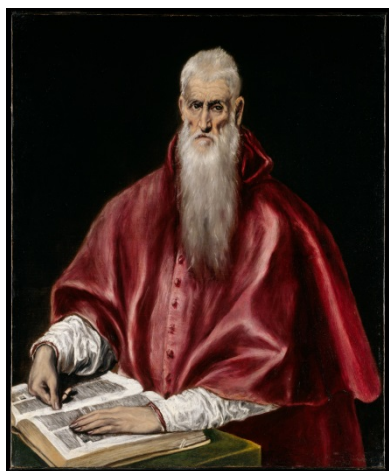
Jerome was born in Stridon, in the Roman province of Dalmatia, around 347, and was converted and baptized during his days as a student in Rome. On a visit to Trier, in the Rhineland, he found himself attracted to the monastic life, which he tested in a brief but unhappy experience as a hermit in the Syrian desert of Syria. At Antioch in 378, he reluctantly allowed himself to be ordained as a priest, and there continued his studies in Hebrew and Greek. The following year, he was in Constantinople as a student of Gregory of Nazianzus. From 382 to 384, he served as secretary to Pope Damasus I in Rome, who set him to the task of making a new translation of

the Bible into Latin—the vulgus tongue used by the common people, as distinguished from the classical Greek—hence the name of his translation, the Vulgate.

After the Pope's death, Jerome returned to the East and established a monastery at Bethlehem, where he lived and worked until his death on September 30th, 420. He was buried in a chapel beneath the Church of the Nativity, near the traditional place of our Lord's birth.

Jerome's irascible disposition, pride of

learning, and extravagant promotion of asceticism involved him in many bitter controversies over both theological and exegetical questions. Yet he was candid at times in admitting his failings, never ambitious for churchly honors, a militant champion of orthodoxy, an indefatigable worker, and a literary stylist with rare gifts.



Thursday, October 1 2026

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, O Lord, to trust in you with all our hearts; for, as you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

105

Part I *Confitemini Domino*

1 Give thanks to the Lord and call upon his Name; *
make known his deeds among the peoples.

2 Sing to him, sing praises to him, *
and speak of all his marvelous works.

3 Glory in his holy Name; *
let the hearts of those who seek the Lord rejoice.

4 Search for the Lord and his strength; *
continually seek his face.

5 Remember the marvels he has done, *
his wonders and the judgments of his mouth,

6 O offspring of Abraham his servant, *
O children of Jacob his chosen.

7 He is the Lord our God; *
his judgments prevail in all the world.

8 He has always been mindful of his covenant, *
the promise he made for a thousand generations:

9 The covenant he made with Abraham, *
the oath that he swore to Isaac,

10 Which he established as a statute for Jacob, *
an everlasting covenant for Israel,

11 Saying, "To you will I give the land of Canaan *
to be your allotted inheritance."

12 When they were few in number, *
of little account, and sojourners in the land,

13 Wandering from nation to nation *
and from one kingdom to another,

14 He let no one oppress them *
and rebuked kings for their sake,

15 Saying, "Do not touch my anointed *
and do my prophets no harm."

16 Then he called for a famine in the land *
and destroyed the supply of bread.

17 He sent a man before them, *
Joseph, who was sold as a slave.

18 They bruised his feet in fetters; *
his neck they put in an iron collar.

19 Until his prediction came to pass, *
the word of the Lord tested him.

20 The king sent and released him; *
the ruler of the peoples set him free.

21 He set him as a master over his household, *
as a ruler over all his possessions,

22 To instruct his princes according to his will *
and to teach his elders wisdom.

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 5:8-6:6

⁸ Blow the horn in Gibeah,
the trumpet in Ramah.

Sound the alarm at Beth-aven;
look behind you, Benjamin!

⁹ Ephraim shall become a desolation
on the day of punishment;
among the tribes of Israel

I declare what is sure.

¹⁰ The princes of Judah have become
like those who remove the landmark;
on them I will pour out
my wrath like water.

¹¹ Ephraim is oppressed, crushed in judgement,
because he was determined to go after vanity.*

¹² Therefore I am like maggots to Ephraim,
and like rottenness to the house of Judah.

¹³ When Ephraim saw his sickness,
and Judah his wound,

then Ephraim went to Assyria,
and sent to the great king.*

But he is not able to cure you
or heal your wound.

¹⁴ For I will be like a lion to Ephraim,

and like a young lion to the house of Judah.
I myself will tear and go away;
I will carry off, and no one shall rescue.
¹⁵ I will return again to my place
until they acknowledge their guilt and seek my face.
In their distress they will beg my favour:
⁶ 'Come, let us return to the Lord;
for it is he who has torn, and he will heal us;
he has struck down, and he will bind us up.
² After two days he will revive us;
on the third day he will raise us up,
that we may live before him.
³ Let us know, let us press on to know the Lord;
his appearing is as sure as the dawn;
he will come to us like the showers,
like the spring rains that water the earth.'

⁴ What shall I do with you, O Ephraim?
What shall I do with you, O Judah?
Your love is like a morning cloud,
like the dew that goes away early.
⁵ Therefore I have hewn them by the prophets,
I have killed them by the words of my mouth,
and my ^{*} judgement goes forth as the light.
⁶ For I desire steadfast love and not sacrifice,
the knowledge of God rather than burnt-offerings.

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.

THÉRÈSE OF LISIEUX

Monastic, 1897

Gracious Father, who called your servant Thérèse to a life of fervent prayer, give to us the spirit of prayer and zeal for the ministry of the Gospel, that the love of Christ may be known throughout all the world; through the same Jesus Christ, our Lord. 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.**



Called “the greatest saint in modern times” by Pope Pius X, canonized by Pope Pius XI just twenty- eight years after her death, and named a Doctor of the Church by Pope John Paul II, Thérèse of Lisieux has become one of the most beloved saints of the Roman Catholic Church.

From an early age, Thérèse felt called to the religious life; even as a little girl she played at being a nun. On Christmas Even 1886, at age fourteen, she experienced a vision of the infant Christ and what she called a “complete conversion.”

Thereafter she understood her vocation to be prayer for priests, and she began seeking admittance to the Carmelite convent in Lisieux. When she entered the order at age 17 as a Discalced Carmelite, she assumed the name Thérèse of the Child Jesus and the Holy Face.

Dedicated to what she called her “little way,” she led a simple, quiet life of prayer — in particular for priests — and small acts of charity. She struggled with illness throughout her life and suffered greatly from tuberculosis before her death in 1897 at age twenty-four. At age twenty-two, just two years before her death, her prioress instructed her to write her memoirs. The Story of a Soul, as it came to be called, commended a life “great love” rather than “great deeds,” echoing the insight of The Imitation of Christ by Thomas à Kempis, a book that had helped her to discover her vocation and develop her spiritual life. She corresponded with Roman Catholic missionaries

to China and Indonesia as well as with young priests, pursuing what she saw as the mission of the Carmelites, “to form evangelical workers who will save thousands of souls whose mothers we shall be.”

Towards the end of her short life, Thérèse experienced a profound sense of abandonment by God, but even this did not shake her love for God. On the verge of death, Thérèse confessed that she had “lost her faith” and all her certainty, and was now “only capable of loving”. She experienced her sense of separation from God as something to be born in solidarity with unbelievers. She “no longer saw” God in the light of faith, but nevertheless responded to him with a passionate love. In this experience, her youthful decision that her vocation was “to be love in the heart of the church” lost all hint of sentimentality. Her last words epitomize her “little way”: “My God, I love you.”



Shrine of St Therese, Patron Saint of Alaska, Juneau, Alaska

Friday, October 2 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, O Lord, to trust in you with all our hearts; for, as you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

102 Domine, exaudi

1 Lord, hear my prayer, and let my cry come before you; *
hide not your face from me in the day of my trouble.

2 Incline your ear to me; *
when I call, make haste to answer me,

3 For my days drift away like smoke, *
and my bones are hot as burning coals.

4 My heart is smitten like grass and withered, *
so that I forget to eat my bread.

5 Because of the voice of my groaning *
I am but skin and bones.

6 I have become like a vulture in the wilderness, *
like an owl among the ruins.

7 I lie awake and groan; *
I am like a sparrow, lonely on a house-top.

8 My enemies revile me all day long, *
and those who scoff at me have taken an oath against me.

9 For I have eaten ashes for bread *
and mingled my drink with weeping.

10 Because of your indignation and wrath *
you have lifted me up and thrown me away.

11 My days pass away like a shadow, *
and I wither like the grass.

12 But you, O Lord, endure for ever, *
and your Name from age to age.

13 You will arise and have compassion on Zion,
for it is time to have mercy upon her; *
indeed, the appointed time has come.

14 For your servants love her very rubble, *
and are moved to pity even for her dust.

15 The nations shall fear your Name, O Lord, *
and all the kings of the earth your glory.

16 For the Lord will build up Zion, *
and his glory will appear.

17 He will look with favor on the prayer of the homeless; *
he will not despise their plea.

18 Let this be written for a future generation, *
so that a people yet unborn may praise the Lord.

19 For the Lord looked down from his holy place on high; *
from the heavens he beheld the earth;

20 That he might hear the groan of the captive *
and set free those condemned to die;

21 That they may declare in Zion the Name of the Lord, *
and his praise in Jerusalem;

22 When the peoples are gathered together, *
and the kingdoms also, to serve the Lord.

23 He has brought down my strength before my time; *
he has shortened the number of my days;

24 And I said, "O my God,
do not take me away in the midst of my days; *
your years endure throughout all generations.

25 In the beginning, O Lord, you laid the foundations of the earth,
*

and the heavens are the work of your hands;

26 They shall perish, but you will endure;
they all shall wear out like a garment; *
as clothing you will change them,
and they shall be changed;

27 But you are always the same, *
and your years will never end.

28 The children of your servants shall continue, *
and their offspring shall stand fast in your sight."

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 10:1-15

10 Israel is a luxuriant vine
that yields its fruit.

The more his fruit increased
the more altars he built;
as his country improved,
he improved his pillars.

² Their heart is false;
now they must bear their guilt.

The Lord * will break down their altars,
and destroy their pillars.

³ For now they will say:
‘We have no king,

for we do not fear the Lord,
 and a king—what could he do for us?’
⁴ They utter mere words;
 with empty oaths they make covenants;
 so litigation springs up like poisonous weeds
 in the furrows of the field.
⁵ The inhabitants of Samaria tremble
 for the calf^{*} of Beth-aven.
 Its people shall mourn for it,
 and its idolatrous priests shall wail^{*} over it,
 over its glory that has departed from it.
⁶ The thing itself shall be carried to Assyria
 as tribute to the great king.^{*}
 Ephraim shall be put to shame,
 and Israel shall be ashamed of his idol.^{*}

⁷ Samaria’s king shall perish
 like a splinter on the face of the waters.
⁸ The high places of Aven, the sin of Israel,
 shall be destroyed.
 Thorn and thistle shall grow up
 on their altars.
 They shall say to the mountains, Cover us,
 and to the hills, Fall on us.

⁹ Since the days of Gibeah you have sinned, O Israel;
 there they have continued.
 Shall not war overtake them in Gibeah?
¹⁰ I will come^{*} against the wayward people to punish them;
 and nations shall be gathered against them
 when they are punished^{*} for their double iniquity.

¹¹ Ephraim was a trained heifer
 that loved to thresh,
 and I spared her fair neck;
 but I will make Ephraim break the ground;
 Judah must plough;
 Jacob must harrow for himself.
¹² Sow for yourselves righteousness;
 reap steadfast love;

break up your fallow ground;
for it is time to seek the Lord,
that he may come and rain righteousness upon you.

¹³ You have ploughed wickedness,
you have reaped injustice,
you have eaten the fruit of lies.
Because you have trusted in your power
and in the multitude of your warriors,
¹⁴ therefore the tumult of war shall rise against your people,
and all your fortresses shall be destroyed,
as Shalman destroyed Beth-arbel on the day of battle
when mothers were dashed in pieces with their children.
¹⁵ Thus it shall be done to you, O Bethel,
because of your great wickedness.
At dawn the king of Israel
shall be utterly cut off.

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.

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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.

REMIGIUS OF RHEIMS

BISHOP, APOSTLE OF THE FRANKS (1 OCTOBER 530)

Almighty God, who by your servant Remigius spread the truth of the gospel and the fullness of the catholic faith: Grant that we who glory in the name of Christian may show forth our faith in worthy deeds; 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.**

Remigius, also known as Remi, one of the patron saints of France, was born around 438, the son of the Count of Laon. At the age of twenty-two he became Bishop of Rheims.

Noted for his learning and holiness of life, Remigius is chiefly remembered because he converted and baptized King Clovis of the Franks on Christmas Day, 496. This event changed the religious history of Europe. By becoming Catholic instead of Arian, as most of the Germanic people were at the time, Clovis was able to unite the Gallo-

Roman population and their Christian leaders behind his expanding hegemony over the Germanic rulers of the West and to liberate Gaul from Roman domination. His conversion also made possible the cooperation the Franks gave later to Pope Gregory the Great in his evangelistic efforts for the English.

Certainly, Clovis' motives in accepting Catholic Christianity were mixed, but there is no doubt of the sincerity of his decision, nor of the important role of Remigius in bringing it to pass. When Clovis was baptized, together with 3,000 of his followers, Remigius gave him the well-known charge: "Worship what you have burned, and burn what you have worshiped."

The feast of Remigius is observed at Rheims on January 13th, possibly the date of his death. The later date of is derived from the translation of his relics to a new abbey church by Pope Leo IX in 1049.



Saturday October 3 2026

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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, O Lord, to trust in you with all our hearts; for, as you
always resist the proud who confide in their own strength, so you
never forsake those who make their boast of your mercy; through
Jesus Christ our Lord, who lives and reigns with you and the Holy
Spirit, one God, now and for ever. *Amen.*

108 *Paratum cor meum*

1 My heart is firmly fixed, O God, my heart is fixed; *
I will sing and make melody.

2 Wake up, my spirit;
awake, lute and harp; *
I myself will waken the dawn.

3 I will confess you among the peoples, O Lord; *
I will sing praises to you among the nations.

4 For your loving-kindness is greater than the heavens, *
and your faithfulness reaches to the clouds.

5 Exalt yourself above the heavens, O God, *
and your glory over all the earth.

6 So that those who are dear to you may be delivered, *
save with your right hand and answer me.

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

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.

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Hosea 11:1-9

11When Israel was a child, I loved him,
and out of Egypt I called my son.

² The more I^{*} called them,
the more they went from me;^{*}
they kept sacrificing to the Baals,
and offering incense to idols.

³ Yet it was I who taught Ephraim to walk,
I took them up in my^{*} arms;
but they did not know that I healed them.

⁴ I led them with cords of human kindness,
with bands of love.

I was to them like those
who lift infants to their cheeks.^{*}
I bent down to them and fed them.

⁵ They shall return to the land of Egypt,
and Assyria shall be their king,
because they have refused to return to me.

⁶ The sword rages in their cities,
it consumes their oracle-priests,
and devours because of their schemes.

⁷ My people are bent on turning away from me.
To the Most High they call,
but he does not raise them up at all.^{*}

⁸ How can I give you up, Ephraim?
How can I hand you over, O Israel?
How can I make you like Admah?

How can I treat you like Zeboiim?
My heart recoils within me;
my compassion grows warm and tender.

⁹ I will not execute my fierce anger;

I will not again destroy Ephraim;

for I am God and no mortal,

the Holy One in your midst,

and I will not come in wrath.*

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

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Name.

Give us the blessing of your example. Help us to follow in the Way of
Jesus today and every day. Give us compassion at the center of all we

do: Compassion for ourselves, as disciples still young in faith; compassion for others as members of our own family in God. Let us become examples for others as so many others have been examples to us, through your love and for the sake of your glory.

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

Free intercessions may be offered.

Amen.

JOHN MOTT

EVANGELIST AND ECUMENICAL PIONEER,

3 October 1955

Almighty God, whose servant Katharina Zell toiled for the reform of Revive your Church, Lord God of hosts, whenever it falls into complacency and sloth, by raising up devoted leaders like your servant John Henry Hobart; and grant that their faith and vigor of mind may awaken your people to your message and their mission; 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 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.

A dedicated missionary for the worldwide spread of the gospel, John Raleigh Mott connected ecumenism and evangelism as related tasks for modern Christianity.

John Mott was born in Livingston Manor, New York, on May 25th, 1865, and moved with family to Iowa in September of that same year. After graduating from Cornell University in 1888, Mott became student secretary of the International Committee of the YMCA and chairman of the executive committee of the Student Volunteer Movement. In 1895, he became General Secretary of the World Student Christian Federation, and, in 1901, he was appointed the Assistant General Secretary of the YMCA. During World War I, President Woodrow Wilson appointed him to the National War Work Council, for which he received the Distinguished Service Medal.

His ecumenical work was rooted in the missionary slogan “The Evangelization of the World in this Generation.” Convinced of the need for better cooperation among Christian communions in the global mission field, he served as chairman of the committee that organized the International Missionary Conference in Edinburgh in 1910, over which he also presided. Considered to be the broadest gathering of Christians up to that point, the Conference marked the beginning of the modern ecumenical movement.

Speaking before that Conference, Mott summed up his view of Christian missions: “It is a startling and solemnizing fact that even as



late as the twentieth century, the Great Command of Jesus Christ to carry the Gospel to all mankind is still so largely unfulfilled... The church is confronted today, as in no preceding generation, with a literally worldwide opportunity to make Christ known.” Mott continued his involvement in the developing ecumenical movement, participating in the Faith and Order Conference at Lausanne in 1927, and was Vice-President of the Second World Conference on Faith and Order in Edinburgh (1937). He also served

as Chairman of the Life and Work Conference in Oxford, also held in 1937.

In 1946, he received the Nobel Peace Prize for his work in establishing and strengthening international organizations which worked for peace. The World Council of Churches, the founding of which was largely driven by Mott's efforts, elected him its life-long Honorary President in 1948. Although Mott was a Methodist, the Episcopal Church recognized his work by making him an honorary canon of the National Cathedral. Mott died in 1955.