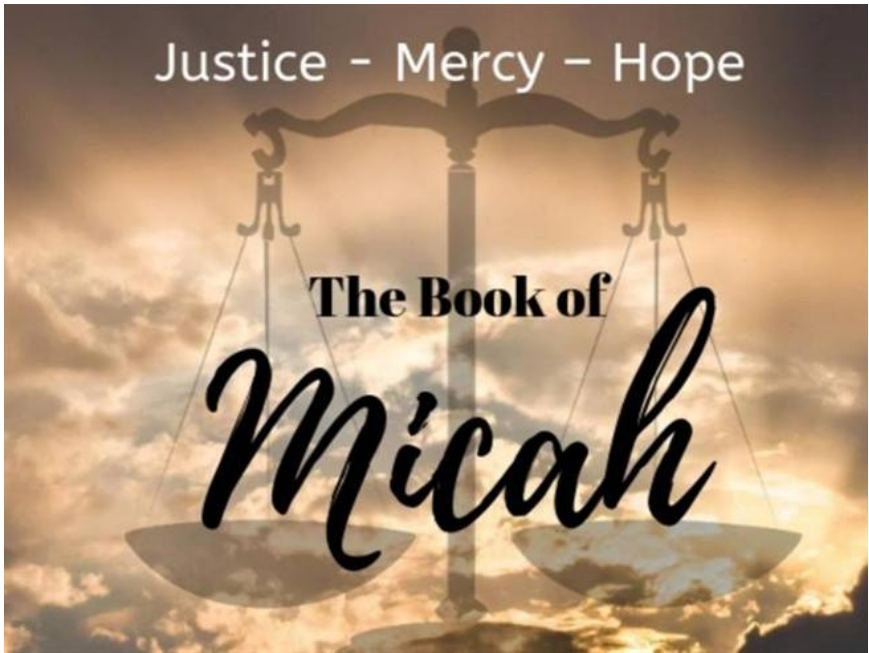


NOONDAY PRAYER

The Church of the Holy Trinity
Juneau, Alaska

Readings for October 5 - 10, 2026



Monday, October 5 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.

Almighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

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Part I *Confitemini Domino*

1 Hallelujah!

Give thanks to the Lord, for he is good, *
for his mercy endures for ever.

2 Who can declare the mighty acts of the Lord *
or show forth all his praise?

3 Happy are those who act with justice *
and always do what is right!

4 Remember me, O Lord, with the favor you have for your people,
*
and visit me with your saving help;

5 That I may see the prosperity of your elect
and be glad with the gladness of your people, *
that I may glory with your inheritance.

6 We have sinned as our forebears did; *
we have done wrong and dealt wickedly.

7 In Egypt they did not consider your marvelous works,
nor remember the abundance of your love; *
they defied the Most High at the Red Sea.

8 But he saved them for his Name's sake, *
to make his power known.

9 He rebuked the Red Sea, and it dried up, *
and he led them through the deep as through a desert.

10 He saved them from the hand of those who hated them *
and redeemed them from the hand of the enemy.

11 The waters covered their oppressors; *
not one of them was left.

12 Then they believed his words *
and sang him songs of praise.

13 But they soon forgot his deeds *
and did not wait for his counsel.

14 A craving seized them in the wilderness, *
and they put God to the test in the desert.

15 He gave them what they asked, *
but sent leanness into their soul.

16 They envied Moses in the camp, *
and Aaron, the holy one of the Lord.

17 The earth opened and swallowed Dathan *
and covered the company of Abiram.

18 Fire blazed up against their company, *
and flames devoured the wicked.

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 14:1-9

14Return, O Israel, to the Lord your God,
for you have stumbled because of your iniquity.

² Take words with you
and return to the Lord;

say to him,

‘Take away all guilt;
accept that which is good,
and we will offer
the fruit* of our lips.

³ Assyria shall not save us;
we will not ride upon horses;
we will say no more, “Our God”,
to the work of our hands.

In you the orphan finds mercy.’

⁴ I will heal their disloyalty;
I will love them freely,
for my anger has turned from them.

⁵ I will be like the dew to Israel;
he shall blossom like the lily,
he shall strike root like the forests of Lebanon.*

⁶ His shoots shall spread out;
his beauty shall be like the olive tree,
and his fragrance like that of Lebanon.

⁷ They shall again live beneath my* shadow,
they shall flourish as a garden;*

they shall blossom like the vine,
their fragrance shall be like the wine of Lebanon.

⁸ O Ephraim, what have I^{*} to do with idols?
It is I who answer and look after you.^{*}
I am like an evergreen cypress;
your faithfulness^{*} comes from me.
⁹ Those who are wise understand these things;
those who are discerning know them.
For the ways of the Lord are right,
and the upright walk in them,
but transgressors stumble in 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.

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.

**WILLIAM TYNDALE (1536) and MILES COVERDALE
TRANSLATORS OF THE BIBLE (1569)**

Almighty God, you planted in the heart of your servants William Tyndale and Miles Coverdale a consuming passion to bring the Scriptures to people in their native tongue, and endowed them with the gift of powerful and graceful expression and with strength to persevere against all obstacles: Reveal to us your saving Word, as we read and study the Scriptures, and hear them calling us to repentance and life; 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 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**



William Tyndale was born about 1495 at Slymbridge near the Welsh border. He received his degrees from Magdalen College, Oxford, and also studied at Cambridge. He was ordained to the priesthood in 1521, and soon began to speak of his desire, which eventually became his life's obsession, to translate the Scriptures into English. It is reported that, in the course of a dispute with a prominent clergyman who disparaged this proposal, he said, "If God spare my life, ere many years I will cause a boy that driveth

the plow to know more of the Scriptures than thou dost." The remainder of his life was devoted to keeping that vow, or boast.

Finding that the King, Henry VIII, was firmly set against any English version of the Scriptures, he fled to Germany (visiting Martin Luther in 1525), and there travelled from city to city, in exile, poverty,

persecution, and constant danger. Tyndale understood the commonly received doctrine -- the popular theology -- of his time to imply that men earn their salvation by good behavior and by penance. He wrote eloquently in favor of the view that salvation is a gift of God, freely bestowed, and not a response to any good act on the part of the receiver. His views are expressed in numerous pamphlets, and in the introductions to and commentaries on various books of the Bible that accompanied his translations. He completed his translation of the New Testament in 1525, and it was printed at Worms and smuggled into England. Of 18,000 copies, only two survive. In 1534, he produced a revised version, and began work on the Old Testament. In the next two years he completed and published the Pentateuch and Jonah, and translated the books from Joshua through Second Chronicles, but then he was captured (betrayed by one he had befriended), tried for heresy, and put to death. He was burned at the stake, but, as was often done, the officer strangled him before lighting the fire. His last words were, "Lord, open the King of England's eyes."

Miles Coverdale (see below) continued Tyndale's work by translating those portions of the Bible (including the Apocrypha) which Tyndale had not lived to translate himself, and publishing the complete work. In 1537, the "Matthew Bible" (essentially the Tyndale-Coverdale Bible under another man's name to spare the government embarrassment) was published in England with the Royal Permission. Six copies were set up for public reading in Old St Paul's Church, and throughout the daylight hours the church was crowded with those who had come to hear it. One man would stand at the lectern and read until

his voice gave out, and then he would stand down and another would take his place. All English translations of the Bible from that time to the present century are essentially revisions of the Tyndale-Coverdale work.

Myles Coverdale (Also spelt **Miles Coverdale**) (c. 1488 - 20 January 1569) was a 16th-century Bible translator who produced the first complete printed translation of the Bible into English.



From 1528 to 1535, he appears to have spent most of his time on the Continent. In 1535 he published the first complete English Bible in print, the so-called Coverdale Bible. As Coverdale was not proficient in Hebrew or Greek, he used 'five soundry interpreters' in Latin, English and 'Douche' (German) as source text. He made use of Tyndale's translation of the New Testament (following Tyndale's November 1534 Antwerp edition) and of those books which were translated by Tyndale: the Pentateuch, and the book of Jonah. The publication appeared in Antwerp and was partly financed by Jacobus van Meteren. In 1537, his translations were included in the Matthew Bible. In 1538, he was in Paris, superintending the printing of the "Great Bible," and the same year were published, both in London and Paris, editions of a Latin and an English New Testament, the latter being by Coverdale. That 1538 Bible was a diglot (dual-language) Bible, in which he compared the Latin Vulgate with his own English translation. He also edited the Great Bible (1540).

His translation of the Psalter is used in the Book of Common Prayer, and is the most familiar translation of the psalms for many Anglicans all over the world. As a consequence, many musical settings of the psalms make use of the Coverdale translation.

Tuesday October 6 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.

Almighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

122 *Lætatus sum*

1 I was glad when they said to me, *
"Let us go to the house of the Lord."

2 Now our feet are standing *
within your gates, O Jerusalem.

3 Jerusalem is built as a city *
that is at unity with itself;

4 To which the tribes go up,
the tribes of the Lord, *
the assembly of Israel,
to praise the Name of the Lord.

5 For there are the thrones of judgment, *
the thrones of the house of David.

6 Pray for the peace of Jerusalem: *

"May they prosper who love you.

7 Peace be within your walls *
and quietness within your towers.

8 For my brethren and companions' sake, *
I pray for your prosperity.

9 Because of the house of the Lord our God, *
I will seek to do you good."

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 Micah is a prophetic book in the Hebrew Bible and the Christian Old Testament, written by the prophet Micah from Moresheth in Judah during the 8th century BC. Micah addresses the future of Judah/Israel after the Babylonian exile: he reproaches unjust leaders, defends the rights of the poor against the rich and powerful while looking forward to a world at peace centered on Zion under the leadership of a new Davidic monarch. The seven chapters alternate between warnings of divine judgment and promises of future restoration.

Micah 1:1-9

1 The word of the Lord that came to Micah of Moresheth in the days of Kings Jotham, Ahaz, and Hezekiah of Judah, which he saw concerning Samaria and Jerusalem.

² Hear, you peoples, all of you;
listen, O earth, and all that is in it;
and let the Lord God be a witness against you,
the Lord from his holy temple.

³ For lo, the Lord is coming out of his place,
and will come down and tread upon the high places of the earth.

⁴ Then the mountains will melt under him
and the valleys will burst open,
like wax near the fire,

like waters poured down a steep place.

⁵ All this is for the transgression of Jacob
and for the sins of the house of Israel.

What is the transgression of Jacob?

Is it not Samaria?

And what is the high place* of Judah?

Is it not Jerusalem?

⁶ Therefore I will make Samaria a heap in the open country,
a place for planting vineyards.

I will pour down her stones into the valley,
and uncover her foundations.

⁷ All her images shall be beaten to pieces,
all her wages shall be burned with fire,
and all her idols I will lay waste;

for as the wages of a prostitute she gathered them,
and as the wages of a prostitute they shall again be used.

⁸ For this I will lament and wail;

I will go barefoot and naked;

I will make lamentation like the jackals,
and mourning like the ostriches.

⁹ For her wound* is incurable.

It has come to Judah;

it has reached to the gate of my people,
to Jerusalem.

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.

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.**

Wednesday, October 7 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.

Almighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

130 *De profundis*

1 Out of the depths have I called to you, O Lord;
Lord, hear my voice; *
let your ears consider well the voice of my supplication.

2 If you, Lord, were to note what is done amiss, *
O Lord, who could stand?

3 For there is forgiveness with you; *
therefore you shall be feared.

4 I wait for the Lord; my soul waits for him; *
in his word is my hope.

5 My soul waits for the Lord,
more than watchmen for the morning, *
more than watchmen for the morning.

6 O Israel, wait for the Lord, *

for with the Lord there is mercy;

7 With him there is plenteous redemption, *
and he shall redeem Israel from all their sins

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 Micah is a prophetic book in the Hebrew Bible and the Christian Old Testament, written by the prophet Micah from Moresheth in Judah during the 8th century BC. Micah addresses the future of Judah/Israel after the Babylonian exile: he reproaches unjust leaders, defends the rights of the poor against the rich and powerful while looking forward to a world at peace centered on Zion under the leadership of a new Davidic monarch. The seven chapters alternate between warnings of divine judgment and promises of future restoration.

Micah 2:1-13

2 Alas for those who devise wickedness
and evil deeds* on their beds!

When the morning dawns, they perform it,
because it is in their power.

² They covet fields, and seize them;
houses, and take them away;
they oppress householder and house,
people and their inheritance.

³ Therefore, thus says the Lord:
Now, I am devising against this family an evil
from which you cannot remove your necks;
and you shall not walk haughtily,
for it will be an evil time.

⁴ On that day they shall take up a taunt-song against you,
and wail with bitter lamentation,
and say, 'We are utterly ruined;
the Lord * alters the inheritance of my people;
how he removes it from me!

Among our captors* he parcels out our fields.'

⁵ Therefore you will have no one to cast the line by lot
in the assembly of the Lord.

⁶ ‘Do not preach’—thus they preach—
‘one should not preach of such things;
disgrace will not overtake us.’

⁷ Should this be said, O house of Jacob?
Is the Lord’s patience exhausted?
Are these his doings?

Do not my words do good
to one who walks uprightly?

⁸ But you rise up against my people* as an enemy;
you strip the robe from the peaceful,*
from those who pass by trustingly
with no thought of war.

⁹ The women of my people you drive out
from their pleasant houses;
from their young children you take away
my glory for ever.

¹⁰ Arise and go;
for this is no place to rest,
because of uncleanness that destroys
with a grievous destruction.*

¹¹ If someone were to go about uttering empty falsehoods,
saying, ‘I will preach to you of wine and strong drink’,
such a one would be the preacher for this people!

¹² I will surely gather all of you, O Jacob,
I will gather the survivors of Israel;
I will set them together
like sheep in a fold,
like a flock in its pasture;
it will resound with people.

¹³ The one who breaks out will go up before them;
they will break through and pass the gate,
going out by it.
Their king will pass on before them,
the Lord at their head.

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.

BIRGITTA OF SWEDEN

Mystic and Prophetic Witness, 1373

O God, who beholds all things and whose judgment is always mercy; by the example of your servant Brigitta of Sweden, give to us in this life the vision of your kingdom where Jesus Christ is all and in all, that we may pattern our earthly lives on things heavenly, where our

lives are hidden with Christ in you, who with him and the Holy Spirit live and reign for ever and ever. Amen.

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

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

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

**Renew in us
the stillness of our being,
the soundness of our bodies
and the secret of our wholeness.**

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

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

Anyone desiring healing prayers is invited to come to the altar after the service.

Birgitta Birgersdotter came from a noble Swedish family and was born in 1303. Early in her life she discerned a religious vocation, but was married against her will at the age of 13 to a member of the Swedish nobility. The couple had eight children. Birgitta sought to live a holy, religious life. When her husband was absent, she openly practiced a strict asceticism, and when he was home, she did so secretly. Both she and her husband became members of the Franciscan Third Order, which admitted laypeople.

From childhood, Birgitta had experienced visions. Christ, Mary, and the saints spoke with her often in Swedish and shared with her warnings intended for others, which Birgitta would write down or dictate to her confessor. Eventually these messages became increasingly political, which caused her great discomfort. Although Birgitta enjoyed a good relationship with the royal family, she sharply criticized the king, becoming a symbolic leader for the aristocratic Swedish opposition.

Birgitta advised popes and rulers throughout Europe, and criticized the extravagant lifestyles of the clergy, monastic orders, and laity, challenging four popes to return to Rome from Avignon. She also tried to persuade the rulers of England and France to negotiate peace and end the war that would later be called the Hundred Years' War. Because of her struggles, she was recognized throughout Europe as an uncomfortable counselor and a visionary.

After the death of her husband in 1344, Birgitta devoted herself entirely to the religious life. The Order she founded, the Brigittines, was based on the revelations she had received earlier in her life. Her monastery would always have a women's and men's cloister next to one another, joined by a shared church, in which the monks, nuns, and laity would pray together. The abbess would be in charge of both the men's and

women's cloister. To get papal approval for her order's founding, Birgitta traveled to Rome. In 1370, Urban V recognized the new order and allowed its foundation at Vadstena, Sweden. Birgitta was, in fact, not the first abbess there, but rather her daughter Catherine.

Except for several pilgrimages, Birgitta remained in Rome for the rest of her life. She ministered to both rich and poor, sheltered the homeless, and worked untiringly for the return of the pope from Avignon to Rome. In 1372, she was spurred by a vision to visit the Holy Land. On the return trip from Jerusalem Birgitta fell ill and entered eternal life on July 23rd, 1373. In Sweden she is celebrated on October 7th, which is the anniversary of her canonization.



Thursday, October 8 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.

Almighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Amen.

134 *Ecce nunc*

1 Behold now, bless the Lord, all you servants of the Lord, *
you that stand by night in the house of the Lord.

2 Lift up your hands in the holy place and bless the Lord; *
the Lord who made heaven and earth bless you out of Zion.

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

The Book of Micah is a prophetic book in the Hebrew Bible and the Christian Old Testament, written by the prophet Micah from Moresheth in Judah during the 8th century BC. Micah addresses the future of Judah/Israel after the Babylonian exile: he reproaches unjust leaders, defends the rights of the poor against the rich and powerful while looking forward to a world at peace centered on Zion under the leadership of a new Davidic monarch. The seven chapters alternate between warnings of divine judgment and promises of future restoration.

Micah 3:1-8

3And I said:

Listen, you heads of Jacob

and rulers of the house of Israel!

Should you not know justice?—

² you who hate the good and love the evil,
who tear the skin off my people,*
and the flesh off their bones;
³ who eat the flesh of my people,
flay their skin off them,
break their bones in pieces,
and chop them up like meat* in a kettle,
like flesh in a cauldron.

⁴ Then they will cry to the Lord,
but he will not answer them;
he will hide his face from them at that time,
because they have acted wickedly.

⁵ Thus says the Lord concerning the prophets
who lead my people astray,
who cry ‘Peace’
when they have something to eat,
but declare war against those
who put nothing into their mouths.

⁶ Therefore it shall be night to you, without vision,
and darkness to you, without revelation.

The sun shall go down upon the prophets,
and the day shall be black over them;

⁷ the seers shall be disgraced,
and the diviners put to shame;
they shall all cover their lips,
for there is no answer from God.

⁸ But as for me, I am filled with power,
with the spirit of the Lord,
and with justice and might,
to declare to Jacob his transgression
and to Israel his sin.

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.

WILLIAM DWIGHT PORTER BLISS and

PRIEST, 8 October 1926

RICHARD THEODORE ELY

ECONOMIST, 4 October 1943

Blessed God, whose Son Jesus came as servant to all: We thank you for William Bliss and Richard Ely, whose dedication to the commonweal through economic justice led them to be bold reformers of the world and the Church; and we pray that we, with them, may find our true happiness through self-sacrifice in service of your reign, where all the hungry are fed and the downtrodden are raised up through Jesus Christ our Liberator; who with you and the Holy Spirit lives and reigns, one God, now and for ever. Amen.

Final Collect

May God the Father bless us;

May Christ take care of us;

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

The Lord be our Defender
and Keeper of body and soul

both now and for ever,

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

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

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



William Dwight Porter Bliss (20 August 1856 – 8 October 1926) was a U.S. Christian Socialist.

Bliss was son of U.S. missionaries in Turkey and was born in Constantinople. He was educated at Phillips Academy, Andover and the Hartford Theological Seminary in Hartford, Connecticut.

He acted as pastor following his graduation in 1882. He first served Congregationalist communities and then Episcopalian churches.

In the 1880s Bliss became interested in Christian Socialism. This movement sought to apply the teachings of Christ to modern social difficulties, caused, they believed, by industrialisation and urbanisation. In 1889 Bliss organised the first Christian Socialist Society in the U.S.A. He was also the editor of *The Dawn*, its magazine. He lectured extensively on labour and social reform. He edited and compiled many publications, including the [*Encyclopædia of Social Reform*](#) in 1897.

In 1887 Bliss, running on the Labor Party ticket, attempted to become the Lieutenant-Governor of Massachusetts but lost the election. He served as an investigator for the Bureau of Labor.

In World War I, he did educational work among French and Belgian soldiers interned in Switzerland. After the War, he returned to the United States and preached in New York City until his death in that city.

Richard Theodore Ely (April 13, 1854 – October 4, 1943) was an American economist and leader of the progressive Movement who called for more government intervention in order to reform the injustices of capitalism, especially regarding factory conditions, compulsory education, child labor and labor unions. He opposed the individualism he found troubling in capitalism, calling for an evolution to a higher stage of social conscience. He helped inspire and lead the Social Gospel movement.



Ely was born in Ripley, New York. He was born as the eldest of three children of Ezra Sterling and Harriet Gardner (Mason) Ely. His parents were Presbyterian but he never had a religious conversion experience and became an Episcopalian in college. Ely received his undergraduate degree from Columbia, later receiving his doctorate in economics from the University of Heidelberg, where he studied under Karl Knies. He was a product of the German historical school with an emphasis on evolution to new forms, and never accepted the marginalist revolution that was transforming economic theory in Britain and the U.S. He held the professorship of economics at Johns Hopkins University from 1881 to 1892, and was subsequently professor of economics at the University of Wisconsin-Madison. In 1894 an unsuccessful attempt was made to depose him from his chair at Wisconsin for teaching socialistic doctrines: an effort met by the state Board of Regents with a ringing proclamation of the necessity for freely "sifting and winnowing" among claims of truth.

Ely was in fact opposed to socialism. "I condemn alike," he declared, "that individualism that would allow the state no room for industrial activity, and that socialism which would absorb in the state the functions of the individual." He argued that socialism was not needed, and "the alternative of socialism is our complex socio-economic order, which is based, in the main, upon private property." He warned that the proper "balance between private and public enterprise" is "menaced by socialism, on the one hand, and by plutocracy, on the other."

Ely was strongly influenced by [Herbert Spencer](#) and strongly favored competition over monopoly or state ownership, with regulation to "secure its benefits" and "mitigate its evils." What was needed was "to raise its moral and ethical level."

Ely did support labor unions and opposed child labor, as did many leaders of the Progressive Movement, including such conservatives as Mark Hanna. He was close to the Social Gospel movement, emphasizing that the Gospel of Christ was social, not merely individualistic; he worked hard to get churches to realize their responsibility to reform capitalism so that workers got fair treatment. Ely strongly influenced his friend [Walter Rauschenbusch](#), a leading spokesman for the Social Gospel.

Professor Ely took an active part in the formation of the American Economic Association, serving as its secretary from 1885 to 1892 and its president from 1899 to 1901. He also edited *Macmillan's Citizen's Library of Economics, Politics, and Sociology*. Throughout his teaching career he was a frequent contributor to periodical literature, both scientific and popular. He died in Old Lyme, Connecticut.

Friday, October 9 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.

Almighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

142 *Voce mea ad Dominum*

1 I cry to the Lord with my voice; *
to the Lord I make loud supplication.

2 I pour out my complaint before him *
and tell him all my trouble.

3 When my spirit languishes within me, you know my path; *
in the way wherein I walk they have hidden a trap for me.

4 I look to my right hand and find no one who knows me; *
I have no place to flee to, and no one cares for me.

5 I cry out to you, O Lord; *
I say, "You are my refuge,
my portion in the land of the living."

6 Listen to my cry for help, for I have been brought very low; *
save me from those who pursue me,
for they are too strong for me.

7 Bring me out of prison, that I may give thanks to your Name; *
when you have dealt bountifully with me,
the righteous will gather around 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

The Book of Micah is a prophetic book in the Hebrew Bible and the Christian Old Testament, written by the prophet Micah from Moresheth in Judah during the 8th century BC. Micah addresses the future of Judah/Israel after the Babylonian exile: he reproaches unjust leaders, defends the rights of the poor against the rich and powerful while looking forward to a world at peace centered on Zion under the leadership of a new Davidic monarch. The seven chapters alternate between warnings of divine judgment and promises of future restoration.

Micah 3:9-4:5

⁹ Hear this, you rulers of the house of Jacob
and chiefs of the house of Israel,
who abhor justice
and pervert all equity,

¹⁰ who build Zion with blood
and Jerusalem with wrong!

¹¹ Its rulers give judgement for a bribe,
its priests teach for a price,
its prophets give oracles for money;
yet they lean upon the Lord and say,
‘Surely the Lord is with us!
No harm shall come upon us.’

¹² Therefore because of you
Zion shall be ploughed as a field;
Jerusalem shall become a heap of ruins,
and the mountain of the house a wooded height.

4In days to come
the mountain of the Lord’s house
shall be established as the highest of the mountains,
and shall be raised up above the hills.

Peoples shall stream to it,

² and many nations shall come and say:

‘Come, let us go up to the mountain of the Lord,
to the house of the God of Jacob;
that he may teach us his ways
and that we may walk in his paths.’

For out of Zion shall go forth instruction,
and the word of the Lord from Jerusalem.

³ He shall judge between many peoples,
and shall arbitrate between strong nations far away;
they shall beat their swords into ploughshares,
and their spears into pruning-hooks;
nation shall not lift up sword against nation,
neither shall they learn war any more;

⁴ but they shall all sit under their own vines and under their own fig
trees,
and no one shall make them afraid;
for the mouth of the Lord of hosts has spoken.

⁵ For all the peoples walk,
each in the name of its god,
but we will walk in the name of the Lord our God
for ever and ever.

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.

ROBERT GROSSETESTE
BISHOP OF LINCOLN (9 OCT 1253)

O God, our heavenly Father, who raised up your faithful servant Robert Grosseteste to be a bishop and pastor in your church and to feed your flock: Give abundantly to all pastors the gifts of your Holy Spirit, that they may minister in your household as true servants of Christ and stewards of your divine mysteries; 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.**



Robert Grosseteste, one of the outstanding English bishops of the thirteenth century, rose to preeminence in the church from humble beginnings in Suffolk. He distinguished himself as a scholar in all branches of study—law, medicine, languages, sciences, and theology.

He was appointed Master of the Oxford School, and teacher of theology to the Franciscans when they established a house at Oxford. Grosseteste translated Aristotle's works from the

Greek, wrote commentaries on them, and sought to refute the philosopher's views by developing a scientific method based on Augustine's theories. Because of Grosseteste, Oxford began to emphasize the study of the sciences, especially physics, geometry, and mathematics. One notable pupil of Grosseteste was Roger Bacon, a brilliant proponent of the scientific method. Both as a

teacher and as a bishop, Grosseteste had a strong influence on John Wycliffe.

In 1235, Grosseteste was consecrated as Bishop of Lincoln. He exercised his office with efficiency and conscientiousness, remarking that a bishop's pastoral responsibility was not merely to give instructions but to see that they were carried out. "I am obligated to visit the sheep committed to me with all diligence, as Scripture prescribes," he said.

He traveled regularly to each rural deanery, called together the clergy and laity, preached, confirmed, and dealt with questions of doctrine. "My lord, you are doing something new and exceptional," remarked some of the people during his first visitation. He replied, "Every new thing which implants and promotes and perfects the new man, corrupts and destroys the old. Blessed is the new, and in every way welcome to him who comes to recreate the old man in newness."

Grosseteste actively opposed royal infringements on church liberties and he did not fear to protest even papal abuses of local prerogatives. He once refused to accept the appointment of the pope's nephew to a living in his diocese, saying, "As an obedient son, I disobey, I contradict, I rebel...my every word and act is not rebellion, but filial honor due by God's blessed command to father and mother."

Saturday October 10 2026

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O God, make speed to save us.

O Lord, make haste to help us.

Officiant and People

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Alleluia.

Almighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

144 *Benedictus Dominus*

1 Blessed be the Lord my rock! *
who trains my hands to fight and my fingers to battle;

2 My help and my fortress, my stronghold and my deliverer, *
my shield in whom I trust,
who subdues the peoples under me.

3 O Lord, what are we that you should care for us? *
mere mortals that you should think of us?

4 We are like a puff of wind; *
our days are like a passing shadow.

5 Bow your heavens, O Lord, and come down; *
touch the mountains, and they shall smoke.

6 Hurl the lightning and scatter them; *
shoot out your arrows and rout them.

7 Stretch out your hand from on high; *
rescue me and deliver me from the great waters,
from the hand of foreign peoples,

8 Whose mouths speak deceitfully *
and whose right hand is raised in falsehood.

9 O God, I will sing to you a new song; *
I will play to you on a ten-stringed lyre.

10 You give victory to kings *
and have rescued David your servant.

11 Rescue me from the hurtful sword *
and deliver me from the hand of foreign peoples,

12 Whose mouths speak deceitfully *
and whose right hand is raised in falsehood.

13 May our sons be like plants well nurtured from their youth, *
and our daughters like sculptured corners of a palace.

14 May our barns be filled to overflowing with all manner of
crops; *
may the flocks in our pastures increase by thousands and tens of
thousands;
may our cattle be fat and sleek.

15 May there be no breaching of the walls, no going into exile, *
no wailing in the public squares.

16 Happy are the people of whom this is so! *
happy are the people whose God is 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.

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Micah 5:1-4, 5:10-15

5^{*}Now you are walled around with a wall;^{*}
siege is laid against us;
with a rod they strike the ruler of Israel
upon the cheek.

2^{*}But you, O Bethlehem of Ephrathah,
who are one of the little clans of Judah,
from you shall come forth for me
one who is to rule in Israel,
whose origin is from of old,
from ancient days.

3 Therefore he shall give them up until the time
when she who is in labour has brought forth;
then the rest of his kindred shall return
to the people of Israel.

4 And he shall stand and feed his flock in the strength of the Lord,
in the majesty of the name of the Lord his God.
And they shall live secure, for now he shall be great
to the ends of the earth;

10 On that day, says the Lord,
I will cut off your horses from among you
and will destroy your chariots;

11 and I will cut off the cities of your land
and throw down all your strongholds;

12 and I will cut off sorceries from your hand,
and you shall have no more soothsayers;

13 and I will cut off your images
and your pillars from among you,
and you shall bow down no more

to the work of your hands;

¹⁴ and I will uproot your sacred poles* from among you
and destroy your towns.

¹⁵ And in anger and wrath I will execute vengeance
on the nations that did not obey.

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

Thanks be to God.

A meditation, silent or spoken, may follow.

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Lord, have mercy.

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work for the building up of your people and to the Glory of your Holy
Name.

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

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

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

Free intercessions may be offered.

Amen.

VIDA DUTTON SCUDDER
EDUCATOR AND WITNESS FOR PEACE
(10 October 1954)

Most gracious God, you sent your beloved Son to preach peace to those who are far off and to those who are near: Raise up in your church witnesses who, after the example of your servant Vida Dutton Scudder, stand firm in proclaiming the power of the gospel of Jesus Christ, who lives and reigns with you and the Holy Spirit, 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.



Vida Dutton Scudder exemplifies the marriage of contemplation and action within an engaged Christian spirituality. As a contemplative laywoman, Scudder was a champion for peace, social action, and women throughout her life.

Scudder was born on December 15th, 1861, the child of Congregationalist missionaries in India. In the 1870s, Vida and her mother were prepared for confirmation in the Episcopal

Church by Phillips Brooks, then Rector of Trinity Church, Copley Square, Boston, and later Bishop of Massachusetts. After studying English literature at Smith College and Oxford University, Scudder began teaching at Wellesley College. Her love of scholarship was matched by her social conscience and deep spirituality. As a young woman, Scudder founded the College Settlements Association, joined the Society of Christian Socialists, and, in 1889, began a lifelong association with the Society of the Companions of the Holy Cross, a community living in the world and devoted to intercessory prayer.

In 1893, Scudder took a leave of absence from Wellesley to work with Helena Stuart Dudley in founding Denison House in Boston, a “college settlement,” where wealthy college-educated women provided social services to poor immigrant neighbors, in conversation with the local parish priest. Stresses from teaching and her activism led to a breakdown in 1901. After two years’ recuperation in Italy, she returned renewed and became even more active in church and socialist groups; she started a group for Italian immigrants at Denison House and took an active part in organizing the Women’s Trade Union League. In 1911, Scudder founded The Episcopal Church Socialist League, and formally joined the Socialist party. Her support of the Lawrence, Massachusetts, textile workers’ strike in 1912 drew a great deal of criticism and threatened her teaching position. Though she initially supported World War I, she joined the Fellowship of Reconciliation in 1923, and by the 1930s was a firm pacifist.

Throughout her life, Scudder’s primary relationships and support network were women. After retirement, she authored 16 books on religious and political subjects, combining her intense activism with an equally vibrant spirituality. “If prayer is the deep secret creative force that Jesus tells us it is, we should be very busy with it,” she wrote characteristically, adding that there was one sure way “of directly helping on the Kingdom of God. That way is prayer. Social intercession may be the mightiest force in the world.” Vida Scudder died on October 9th, 1954.