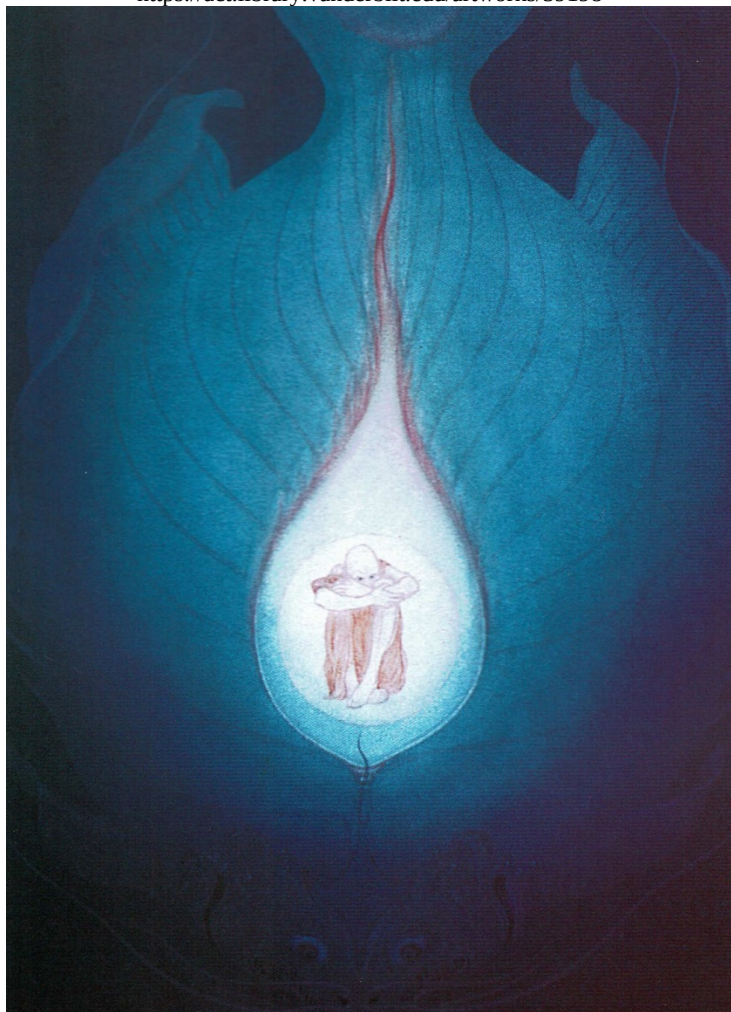


NOONDAY PRAYER

The Church of the Holy Trinity
Juneau, Alaska

Readings for October 12 - 17, 2026

Wesley, Frank, 1923-2002. *Jonah in the Whale*, from *Art in the Christian Tradition*, a project of the Vanderbilt University Divinity Library, Nashville, TN.
<https://act.library.vanderbilt.edu/artworks/59198>



Monday, October 12 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.

Lord, we pray that your grace may always precede and follow us,
that we may continually be given to good works; through Jesus
Christ our Lord, who lives and reigns with you and the Holy Spirit,
one God, now and for ever. *Amen.*

1 *Beatus vir qui non abiit*

1 Happy are they who have not walked in the counsel of
the wicked, *
nor lingered in the way of sinners,
nor sat in the seats of the scornful!

2 Their delight is in the law of the Lord, *
and they meditate on his law day and night.

3 They are like trees planted by streams of water,
bearing fruit in due season, with leaves that do not wither; *
everything they do shall prosper.

4 It is not so with the wicked; *
they are like chaff which the wind blows away.

5 Therefore the wicked shall not stand upright when
judgment comes, *
nor the sinner in the council of the righteous.

6 For the Lord knows the way of the righteous, *
but the way of the wicked is doomed.

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 7:1-7

7 Woe is me! For I have become like one who,
after the summer fruit has been gathered,
after the vintage has been gleaned,
finds no cluster to eat;
there is no first-ripe fig for which I hunger.

² The faithful have disappeared from the land,
and there is no one left who is upright;
they all lie in wait for blood,
and they hunt each other with nets.

³ Their hands are skilled to do evil;
the official and the judge ask for a bribe,
and the powerful dictate what they desire;
thus they pervert justice.*

⁴ The best of them is like a brier,
the most upright of them a thorn hedge.
The day of their* sentinels, of their* punishment, has come;
now their confusion is at hand.

⁵ Put no trust in a friend,
have no confidence in a loved one;
guard the doors of your mouth
from her who lies in your embrace;

⁶ for the son treats the father with contempt,
the daughter rises up against her mother,
the daughter-in-law against her mother-in-law;
your enemies are members of your own household.

⁷ But as for me, I will look to the Lord,

I will wait for the God of my salvation;
my God will hear me.

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.

EDITH CAVELL

NURSE, 12 October 1915

Living God, the source of all healing and wholeness: we bless you for the compassionate witness of your servant Edith Cavell. Inspire us to be agents of peace and reconciliation in a world beset by injustice, poverty, and war. We ask this through Jesus Christ, the Prince of Peace, who lives and reigns with you and the Holy Spirit, one God, to the ages of ages. 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**



Edith Cavell was born the eldest of four children on December 4th, 1865 in a small village near Norwich, England where her father held a long tenure as vicar. Edith received a classical English boarding school education and spent a period after her schooling serving as a governess in Brussels.

After caring for her father following a grave illness, Edith became a nurse at the London Hospital in 1896. In addition to working at hospitals and infirmaries throughout England, Edith served as a private traveling

nurse, visiting and caring for patients in their own homes. In 1907, Edith assumed a position as matron at the newly founded L'École Belge d'Infirmières Diplômées (known in English as the The Berkendael Medical Institute) in Brussels. While serving as matron at the Berkendael Medical Institute, Edith launched a nursing journal, L'infirmière, and taught nursing in many schools throughout Belgium.

World War I broke out while Edith was in England visiting family which precipitated an immediate return to Belgium where she began serving as a Red Cross nurse. Following the German occupation of Brussels in 1914, Cavell began collaborating with others to shelter and smuggle Allied soldiers out of Belgium and into the Netherlands. Motivated by deeply held Christian faith, Edith insisted on treating wounded soldiers on both sides of the war effort, which, combined with her outspokenness against the war and the occupation, placed her in violation of German military law. Edith Cavell was arrested on

August 3rd, 1915. During her depositions to the German police, Edith confessed to smuggling more than 60 British and 15 French soldiers, as well as 100 French and British draftable civilians out of Belgium and into neutral countries.

The evening before she was executed, Edith spoke to Father Stirling Gahan, the Anglican prison chaplain, these words which are inscribed on her memorial near Trafalgar Square in London: “Patriotism is not enough. I must have no hatred or bitterness towards anyone.” On the morning of her execution, she asked Pastor Paul Le Seur, the Lutheran prison chaplain to ask “Father Gahan to tell my loved ones later on that my soul, as I believe, is safe, and that I am glad to die for my country.” Edith Cavell was executed by the German government on October 12th, 1915.

Tuesday October 13 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.

Lord, we pray that your grace may always precede and follow us,
that we may continually be given to good works; through Jesus
Christ our Lord, who lives and reigns with you and the Holy Spirit,
one God, now and for ever. *Amen.*

11 *In Domino confido*

1 In the Lord have I taken refuge; *
how then can you say to me,
"Fly away like a bird to the hilltop;

2 For see how the wicked bend the bow
and fit their arrows to the string, *
to shoot from ambush at the true of heart.

3 When the foundations are being destroyed, *
what can the righteous do?"

4 The Lord is in his holy temple; *
the Lord's throne is in heaven.

5 His eyes behold the inhabited world; *
his piercing eye weighs our worth.

6 The Lord weighs the righteous as well as the wicked, *
but those who delight in violence he abhors.

7 Upon the wicked he shall rain coals of fire and
burning sulphur; *
a scorching wind shall be their lot.

8 For the Lord is righteous;
he delights in righteous deeds; *
and the just shall see his face.

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 Jonah is a four-chapter prophetic narrative about a rebellious prophet who tries to run from God's command to show mercy to Israel's enemies. The main themes include: Divine Mercy: God's compassion extends to all people, even hostile foreign nations. And Universalism vs. Nationalism: The contrast between God's universal love and Jonah's narrow nationalistic spite. God's mercy, compassion, and grace extend to all people, even to one's worst enemies.

Jonah 1:1-17

1 Now the word of the Lord came to Jonah son of Amittai, saying,
2 'Go at once to Nineveh, that great city, and cry out against it; for their wickedness has come up before me.' 3 But Jonah set out to flee to Tarshish from the presence of the Lord. He went down to Joppa and found a ship going to Tarshish; so he paid his fare and went on board, to go with them to Tarshish, away from the presence of the Lord.

4 But the Lord hurled a great wind upon the sea, and such a mighty storm came upon the sea that the ship threatened to break up. 5 Then the mariners were afraid, and each cried to his god. They threw the cargo that was in the ship into the sea, to lighten it for them. Jonah, meanwhile, had gone down into the hold of the ship and had lain down, and was fast asleep. 6 The captain came and said to him, 'What are you doing sound asleep? Get up, call on your god! Perhaps the god will spare us a thought so that we do not perish.'

7 The sailors* said to one another, 'Come, let us cast lots, so that we may know on whose account this calamity has come upon us.' So they cast lots, and the lot fell on Jonah. 8 Then they said to him, 'Tell us why this calamity has come upon us. What is your occupation? Where do you come from? What is your country? And of what people are you?' 9 'I am a Hebrew,' he replied. 'I worship the Lord, the God of heaven, who made the sea and the dry land.' 10 Then the men were even more afraid, and said to him, 'What is this that you have done!'

For the men knew that he was fleeing from the presence of the Lord, because he had told them so.

11 Then they said to him, ‘What shall we do to you, that the sea may quieten down for us?’ For the sea was growing more and more tempestuous. ¹²He said to them, ‘Pick me up and throw me into the sea; then the sea will quieten down for you; for I know it is because of me that this great storm has come upon you.’ ¹³Nevertheless, the men rowed hard to bring the ship back to land, but they could not, for the sea grew more and more stormy against them. ¹⁴Then they cried out to the Lord, ‘Please, O Lord, we pray, do not let us perish on account of this man’s life. Do not make us guilty of innocent blood; for you, O Lord, have done as it pleased you.’ ¹⁵So they picked Jonah up and threw him into the sea; and the sea ceased from its raging. ¹⁶Then the men feared the Lord even more, and they offered a sacrifice to the Lord and made vows.

17 ^{*}But the Lord provided a large fish to swallow up Jonah; and Jonah was in the belly of the fish for three days and three nights.

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 14 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.

Lord, we pray that your grace may always precede and follow us, that we may continually be given to good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

13 *Usquequo, Domine?*

1 How long, O Lord?

will you forget me for ever? *

how long will you hide your face from me?

2 How long shall I have perplexity in my mind,

and grief in my heart, day after day? *

how long shall my enemy triumph over me?

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

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

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

and my foes rejoice that I have fallen.

5 But I put my trust in your mercy; *

my heart is joyful because of your saving help.

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

I will praise the Name of the Lord Most High.

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

The Book of Jonah is a four-chapter prophetic narrative about a rebellious prophet who tries to run from God's command to show mercy to Israel's enemies. The main themes include: Divine Mercy: God's compassion extends to all people, even hostile foreign nations. And Universalism vs. Nationalism: The contrast between God's universal love and Jonah's narrow nationalistic spite. God's mercy, compassion, and grace extend to all people, even to one's worst enemies.

Jonah 1:17-2:10

17 ^{*}But the Lord provided a large fish to swallow up Jonah; and Jonah was in the belly of the fish for three days and three nights.

2 Then Jonah prayed to the Lord his God from the belly of the fish,
²saying,

‘I called to the Lord out of my distress,
and he answered me;
out of the belly of Sheol I cried,
and you heard my voice.

³ You cast me into the deep,
into the heart of the seas,
and the flood surrounded me;
all your waves and your billows
passed over me.

⁴ Then I said, “I am driven away
from your sight;
how^{*} shall I look again
upon your holy temple?”

⁵ The waters closed in over me;
the deep surrounded me;
weeds were wrapped around my head
⁶ at the roots of the mountains.

I went down to the land
whose bars closed upon me for ever;
yet you brought up my life from the Pit,
O Lord my God.

⁷ As my life was ebbing away,
I remembered the Lord;
and my prayer came to you,
into your holy temple.

⁸ Those who worship vain idols
forsake their true loyalty.

⁹ But I with the voice of thanksgiving
will sacrifice to you;
what I have vowed I will pay.

Deliverance belongs to the Lord!’

¹⁰ Then the Lord spoke to the fish, and it spewed Jonah out upon the
dry land.

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.

SAMUEL ISAAC JOSEPH SCHERESCHEWSKY
SCHOLAR, TRANSLATOR, BISHOP (14 OCT 1906)

O God, who in your providence called Joseph Schereschewsky to the ministry of this church and gave him the gifts and the perseverance to translate the Holy Scriptures: Inspire us, by his example and prayers, to commit our talents to your service, confident that you uphold those whom you call; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen

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

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

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

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

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

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

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



BISHOP SCHERESCHEWSKY IN 1895

Joseph Schereschewsky was born on May 6th, 1831, of Jewish parents, in the Lithuanian town of Tauroggen. His early education was directed toward the rabbinate but, during graduate studies in Germany, he became interested in Christianity, both through contact with missionaries and through his own reading of a Hebrew translation of the New Testament. In 1854, Schereschewsky immigrated to America and entered the Western Theological Seminary in Pittsburgh to train for the ministry of the Presbyterian Church. After two years, he decided to become an

Episcopalian and to finish his theological studies at the General Theological Seminary in New York City, from which he graduated in 1859.

After ordination, and in response to Bishop Boone's call for helpers in China, Schereschewsky left for Shanghai. Being a talented linguist, he learned to write Chinese during the voyage. From 1862 to 1875, he lived in Peking and translated the Bible and parts of the Prayer Book into Mandarin. Schereschewsky was elected Bishop of Shanghai in 1877 and was consecrated in Grace Church, New York City. He established St. John's University in Shanghai, and began his translation of the Bible and other works into classical Chinese.

After some years, however, he became seriously ill. Stricken with paralysis, he resigned his see in 1883. Schereschewsky was determined to continue his translation work, however, and after many difficulties in finding support, he was able to return to Shanghai in 1895. Two years later, he moved to Tokyo, where he died on October 15th, 1906. With heroic perseverance, Schereschewsky completed his translation of the Bible, typing some 2,000 pages with the middle finger of his partially crippled hand. Four years before his death, he said, "I have sat in this chair for over twenty years. It seemed very hard at first. But God knew best. He kept me for the work for which I am best fitted." He is buried in the Aoyama Cemetery in Tokyo, next

to his wife Susan Mary Waring, who supported him constantly during his labors and illness.

Thursday, October 15 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.

Lord, we pray that your grace may always precede and follow us, that we may continually be given to good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalms 18: Part II *Et retribuēt mihi*

21 The Lord rewarded me because of my righteous dealing; *
because my hands were clean he rewarded me;

22 For I have kept the ways of the Lord *
and have not offended against my God;

23 For all his judgments are before my eyes, *
and his decrees I have not put away from me;

24 For I have been blameless with him *
and have kept myself from iniquity;

25 Therefore the Lord rewarded me according to my
righteous dealing, *
because of the cleanness of my hands in his sight.

26 With the faithful you show yourself faithful, O God; *
with the forthright you show yourself forthright.

27 With the pure you show yourself pure, *
but with the crooked you are wily.

28 You will save a lowly people, *
but you will humble the haughty eyes.

29 You, O Lord, are my lamp; *
my God, you make my darkness bright.

30 With you I will break down an enclosure; *
with the help of my God I will scale any wall.

31 As for God, his ways are perfect;
the words of the Lord are tried in the fire; *
he is a shield to all who trust in him.

32 For who is God, but the Lord? *
who is the Rock, except our God?

33 It is God who girds me about with strength *
and makes my way secure.

34 He makes me sure-footed like a deer *
and lets me stand firm on the heights.

35 He trains my hands for battle *
and my arms for bending even a bow of bronze.

36 You have given me your shield of victory; *
your right hand also sustains me;
your loving care makes me great.

37 You lengthen my stride beneath me, *
and my ankles do not give way.

38 I pursue my enemies and overtake them; *
I will not turn back till I have destroyed them.

39 I strike them down, and they cannot rise; *
they fall defeated at my feet.

40 You have girded me with strength for the battle; *
you have cast down my adversaries beneath me;
you have put my enemies to flight.

41 I destroy those who hate me;
they cry out, but there is none to help them; *
they cry to the Lord, but he does not answer.

42 I beat them small like dust before the wind; *
I trample them like mud in the streets.

43 You deliver me from the strife of the peoples; *
you put me at the head of the nations.

44 A people I have not known shall serve me;
no sooner shall they hear than they shall obey me; *
strangers will cringe before me.

45 The foreign peoples will lose heart; *
they shall come trembling out of their strongholds.

46 The Lord lives! Blessed is my Rock! *
Exalted is the God of my salvation!

47 He is the God who gave me victory *
and cast down the peoples beneath me.

48 You rescued me from the fury of my enemies;
you exalted me above those who rose against me; *
you saved me from my deadly foe.

49 Therefore will I extol you among the nations, O Lord, *
and sing praises to your Name.

50 He multiplies the victories of his king; *
he shows loving-kindness to his anointed,
to David and his descendants for ever.

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

The Book of Jonah is a four-chapter prophetic narrative about a rebellious prophet who tries to run from God's command to show mercy to Israel's enemies. The main themes include: Divine Mercy: God's compassion extends to all people, even hostile foreign nations. And Universalism vs. Nationalism: The contrast between God's universal love and Jonah's narrow nationalistic spite. God's mercy, compassion, and grace extend to all people, even to one's worst enemies.

Jonah 3:1-10,4:1-11

3The word of the Lord came to Jonah a second time, saying, ²‘Get up, go to Nineveh, that great city, and proclaim to it the message that I tell you.’ ³So Jonah set out and went to Nineveh, according to the word of the Lord. Now Nineveh was an exceedingly large city, a three days’ walk across. ⁴Jonah began to go into the city, going a day’s walk. And he cried out, ‘Forty days more, and Nineveh shall be overthrown!’ ⁵And the people of Nineveh believed God; they proclaimed a fast, and everyone, great and small, put on sackcloth.

6 When the news reached the king of Nineveh, he rose from his throne, removed his robe, covered himself with sackcloth, and sat in ashes. ⁷Then he had a proclamation made in Nineveh: ‘By the decree of the king and his nobles: No human being or animal, no herd or flock, shall taste anything. They shall not feed, nor shall they drink water. ⁸Human beings and animals shall be covered with sackcloth, and they shall cry mightily to God. All shall turn from their evil ways and from the violence that is in their hands. ⁹Who knows? God may relent and change his mind; he may turn from his fierce anger, so that we do not perish.’

10 When God saw what they did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it.

4But this was very displeasing to Jonah, and he became angry. ²He prayed to the Lord and said, ‘O Lord! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love, and ready to relent from punishing. ³And now, O Lord, please take my life from me, for it is better for me to die than to live.’ ⁴And the Lord said, ‘Is it right for

you to be angry?’ ⁵Then Jonah went out of the city and sat down east of the city, and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city.

6 The Lord God appointed a bush,^{*} and made it come up over Jonah, to give shade over his head, to save him from his discomfort; so Jonah was very happy about the bush. ⁷But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. ⁸When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might die. He said, ‘It is better for me to die than to live.’

9 But God said to Jonah, ‘Is it right for you to be angry about the bush?’ And he said, ‘Yes, angry enough to die.’ ¹⁰Then the Lord said, ‘You are concerned about the bush, for which you did not labour and which you did not grow; it came into being in a night and perished in a night. ¹¹And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand people who do not know their right hand from their left, and also many animals?’

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.

TERESA OF AVILA

REFORMER AND CONTEMPLATIVE (15 OCT 1582)

O God, by your Holy Spirit you moved Teresa of Avila to manifest to your Church the way of perfection: Grant us, we pray, to be nourished by her teaching, and enkindle within us a keen and unquenchable longing for true holiness; through Jesus Christ, the joy of loving hearts, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.

Final Collect

May God the Father bless us;

May Christ take care of us;

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

The Lord be our Defender
and Keeper of body and soul

both now and for ever,
to the ages of ages. (*Book of Cerne, tenth century*)

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

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



Teresa was born in Spain, near Avila. Even in her childhood, she took much pleasure in the study of saints' lives, and she used to delight in spending times of contemplation, repeating over and over, "For ever, for ever, for ever, for ever, they shall see God."

In her autobiography, Teresa tells that following her mother's death, she became quite worldly. To offset this, her father placed her in an Augustinian convent to be educated, but serious illness ended her studies.

During convalescence, she determined to enter the religious life and, though opposed by her father, she became a postulant at a Carmelite convent. Again, illness forced her to return home, but after three years, she returned to the convent.

Her prayer life during this period was difficult. She wrote: "I don't know what heavy penance could have come to mind that I would not have gladly and frequently undertaken rather than recollect myself in the practice of prayer." This early difficult experience would shape her later writings on prayer, in which she insisted that the spiritual life cannot be grounded in feelings and consolations.

In time, frustrated by the laxity of life in her community, Teresa set out to establish a reformed Carmelite order of "discalced" religious, who wore sandals or went barefoot. Despite many setbacks, she traveled for 25 years throughout Spain. Energetic, practical, and efficient, as well as being a mystic and ascetic, she established 17 convents of Reformed Carmelites. Even imprisonment did not deter her. Her younger contemporary John of the Cross became a close personal and spiritual friend.

Her sisters urged her to write down some of her teachings on prayer for them, which is how we came to have her works *The Interior Castle* and *The Way of Perfection*. Many people at the time felt that mental prayer (as opposed to reciting the vocal prayer of the liturgy) was too difficult and too dangerous for women, but Teresa insisted that “Mental prayer is nothing else than an intimate sharing between friends. It means taking time frequently to be alone with him whom we know loves us.”

Despite the demands of her administrative and missionary work, Teresa found time to write the numerous letters that give us rare insights into her personality and concerns. Her extensive correspondence often kept her awake at night until 3:00 in the morning, after which she would awaken at 5:00 for morning prayer with the community. Teresa found writing to be burdensome, and often protested that she would be much happier spinning or working in the kitchen. Once she sat down to write, however, she was eloquent and efficient. Her great work *The Interior Castle* was written in less than two months.

Her death in 1582, following two years of illness, was peaceful. Her last sight was of the Sacrament, brought for her comfort; her last words, “O my Lord! Now is the time that we may see each other.”

Friday, October 16 2026

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

O God, make speed to save us.

O Lord, make haste to help us.

Officiant and People

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

Lord, we pray that your grace may always precede and follow us, that we may continually be given to good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

16 *Conserva me, Domine*

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

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

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

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

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

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

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

8 I have set the Lord always before me; *

because he is at my right hand I shall not fall.

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

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

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

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

The Book of Sirach (or Ecclesiasticus) was written in Hebrew by Joshua Ben Sira in Jerusalem around 200–175 BC, during a period of rising Hellenistic (Greek) cultural influence in Judea. It focuses on practical wisdom, emphasizing that true understanding stems from the "fear of the Lord". It offers ethical, moral, and social guidance for daily life, covering topics like friendship, money, family, and self-control. Its ethical teachings closely resembles Proverbs. By emphasizing ethical conduct, family, and religious tradition, it attempts to ensure Jewish adherence to God's ways despite cultural shifts. The book is not in the Bible proper but often printed in a separate section called the Apocrypha.

Sirach 1:1-10,18-27

1 All wisdom is from the Lord,

and with him it remains for ever.

2 The sand of the sea, the drops of rain,
and the days of eternity—who can count them?

3 The height of heaven, the breadth of the earth,
the abyss, and wisdom*—who can search them out?

4 Wisdom was created before all other things,
and prudent understanding from eternity.*

6 The root of wisdom—to whom has it been revealed?
Her subtleties—who knows them?*

8 There is but one who is wise, greatly to be feared,
seated upon his throne—the Lord.

9 It is he who created her;

he saw her and took her measure;
he poured her out upon all his works,
¹⁰ upon all the living according to his gift;
he lavished her upon those who love him.*

¹⁸ The fear of the Lord is the crown of wisdom,
making peace and perfect health to flourish.*

¹⁹ She rained down knowledge and discerning comprehension,
and she heightened the glory of those who held her fast.

²⁰ To fear the Lord is the root of wisdom,
and her branches are long life.*

²² Unjust anger cannot be justified,
for anger tips the scale to one's ruin.

²³ Those who are patient stay calm until the right moment,
and then cheerfulness comes back to them.

²⁴ They hold back their words until the right moment;
then the lips of many tell of their good sense.

²⁵ In the treasuries of wisdom are wise sayings,
but godliness is an abomination to a sinner.

²⁶ If you desire wisdom, keep the commandments,
and the Lord will lavish her upon you.

²⁷ For the fear of the Lord is wisdom and discipline,
fidelity and humility are his delight.

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.

HUGH LATIMER

BISHOP AND MARTYR (16 OCTOBER 1555)

NICHOLAS RIDLEY

BISHOP AND MARTYR (16 OCTOBER 1555)

THOMAS CRANMER

ARCHBISHOP OF CANTERBURY AND MARTYR, 1556

Keep us, O Lord, constant in faith and zealous in witness, that, like your servants Hugh Latimer, Nicholas Ridley, and Thomas Cranmer we may live in your fear, die in your favor, and rest in your peace; for the sake of Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.



THE OXFORD MARTYRS

Hugh Latimer and Nicholas Ridley,
Bishops, 1555 and Thomas Cranmer,
Archbishop of Canterbury, 1556



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.**

Hugh Latimer, Nicholas Ridley, and Thomas Cranmer were among the early Anglican bishops who were executed during the reign of the Roman Catholic Queen Mary I. Hugh Latimer was born around 1490 and graduated from Clare College, Cambridge. King Henry VIII made him a royal chaplain in 1530, and five years later appointed

him to the See of Worcester, a position he relinquished in 1539 in opposition to the king's reactionary policies against the progress of the Reformation. During the reign of Edward VI, Latimer became prominent as a preacher, but he refused to resume his see. With the accession of Queen Mary in 1553 he was imprisoned, and, on October 16th, 1555, he was burned at the stake in Oxford alongside Bishop Nicholas Ridley.

Nicholas Ridley was born in Northumberland and was educated at Pembroke College, Cambridge. A supporter of Archbishop Cranmer's reforming agenda, he was made Bishop of Rochester and participated with Cranmer in the preparation of the first Book of Common Prayer. He was translated to the See of London in 1550, where he was a strong advocate for and administrator of the principles of the Reformation. His unwillingness to recant of his Protestant theology and his opposition to the accession of Queen Mary led to his condemnation and his execution in 1555.

According to a famous, but possibly apocryphal account, Latimer said to Ridley before their execution: "Play the man, Master Ridley; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

Thomas Cranmer was born in Nottinghamshire, England, on July 2nd, 1489 and studied theology at Cambridge University, where he subsequently taught. During his years at Cambridge, he diligently studied the Bible and the new doctrines emanating from the continental Reformation. A chance meeting with King Henry VIII in 1529 led to his involvement in the "King's Affair" – the annulment of Henry's marriage to Catherine of Aragon. Cranmer prepared the King's defense and presented it to the universities in England and Germany, and to Rome. While in Germany, Cranmer associated with the Lutheran reformers, especially with Andreas Osiander, whose daughter he married. When Archbishop Warham died, the King obtained papal confirmation of Cranmer's appointment to the See of Canterbury, and he was consecrated on March 30th, 1533. Among his earliest acts was to declare the King's marriage null and void. He then validated the King's marriage to Anne Boleyn. Her child, the future Queen Elizabeth I, was Cranmer's godchild.

During the reign of Edward VI, Cranmer had a free hand in reforming the worship, doctrine, and practice of the Church. He was principally responsible for the first Book of Common Prayer of

1549, and for the second Book, in 1552. But at Edward's death he subscribed to the dying King's will that the succession should pass to his cousin, Lady Jane Grey. For this, and also for his reforming work, he was arrested, deprived of his office and authority, and condemned by Queen Mary I, a staunch Roman Catholic. He was burned at the stake on March 21st, 1556.

Cranmer wrote two recantations during his imprisonment, but ultimately denied his recantations and died heroically, saying, "Forasmuch as my hand offended in writing contrary to my heart, there my hand shall first be punished; for if I may come to the fire, it shall first be burned."

Saturday October 17 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.

Lord, we pray that your grace may always precede and follow us,
that we may continually be given to good works; through Jesus
Christ our Lord, who lives and reigns with you and the Holy Spirit,
one God, now and for ever. *Amen.*

117 Laudate Dominum

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

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

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

The Book of Sirach (or Ecclesiasticus) was written in Hebrew by Joshua Ben Sira in Jerusalem around 200–175 BC, during a period of rising Hellenistic (Greek) cultural influence in Judea. It focuses on practical wisdom, emphasizing that true understanding stems from the "fear of the Lord". It offers ethical, moral, and social guidance for daily life, covering topics like friendship, money, family, and self-control. Its ethical teachings closely resembles Proverbs. By emphasizing ethical conduct, family, and religious tradition, it attempts to ensure Jewish adherence to God's ways despite cultural shifts. The book is not in the Bible proper but often printed in a separate section called the Apocrypha.

Sirach 3:17-31

- ¹⁷ My child, perform your tasks with humility;—
then you will be loved by those whom God accepts.
¹⁸ The greater you are, the more you must humble yourself;
so you will find favour in the sight of the Lord.—
²⁰ For great is the might of the Lord;
but by the humble he is glorified.
²¹ Neither seek what is too difficult for you,
nor investigate what is beyond your power.
²² Reflect upon what you have been commanded,
for what is hidden is not your concern.
²³ Do not meddle in matters that are beyond you,
for more than you can understand has been shown to you.
²⁴ For their conceit has led many astray,
and wrong opinion has impaired their judgement.

- ²⁵ Without eyes there is no light;
without knowledge there is no wisdom.—
²⁶ A stubborn mind will fare badly at the end,
and whoever loves danger will perish in it.
²⁷ A stubborn mind will be burdened by troubles,
and the sinner adds sin to sins.
²⁸ When calamity befalls the proud, there is no healing,
for an evil plant has taken root in him.
²⁹ The mind of the intelligent appreciates proverbs,
and an attentive ear is the desire of the wise.

- ³⁰ As water extinguishes a blazing fire,
so almsgiving atones for sin.
³¹ Those who repay favours give thought to the future;
when they fall they will find support.

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

Thanks be to God.

A meditation, silent or spoken, may follow.

The Officiant then begins the Prayers

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Officiant and People

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

Lord, hear our prayer;

And let our cry come to you.

Let us pray.

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

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

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

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

Free intercessions may be offered.

Amen.

IGNATIUS OF ANTIOCH

BISHOP AND MARTYR (17 OCT 107)

Almighty God, we praise your Name for your bishop and martyr Ignatius of Antioch, who offered himself as grain to be ground by the

teeth of wild beasts that he might present to you the pure bread of sacrifice. Accept, we pray, the willing tribute of our lives and give us a share in the pure and spotless offering of your Son Jesus Christ; 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.

Ignatius of Antioch, martyred in 115, had a profound sense of two ends—his own, and the consummation of history in Jesus Christ. In ecstasy, he saw his impending martyrdom as the fitting conclusion to a long episcopate.

Seven letters, which Ignatius wrote to churches while he journeyed across Asia Minor in the custody of ten soldiers ("my leopards," he called them), give valuable insights into the life of the early church and the controversies that it faced. Of certain Gnostic teachings that exalted the divinity of Jesus at the expense of his humanity, Ignatius wrote: "Be deaf... to any talk that ignores Jesus Christ, of David's lineage, of Mary; who was really born, ate, and drank; was really persecuted under Pontius Pilate; was really crucified and died in the sight of heaven and earth and the underworld. He was really raised from the dead."



In another letter, he condemned a form of biblicism espoused by some as the method of historical interpretation and the only rule of church practice. He wrote: "When I heard some people saying,

‘If I don’t find it in the ancient documents, I don’t believe it in the Gospel,’ I answered them, ‘But it is written there.’ They retorted, ‘That has got to be proved.’ But to my mind it is Jesus Christ who is the ancient documents.”

Ignatius maintained that the church’s unity would always spring from that liturgy by which all are initiated into Christ through baptism. He exhorted: “Try to gather more frequently to celebrate God’s Eucharist and to praise him... At these meetings you should heed the bishop and presbyters attentively and break one loaf, which is the medicine of immortality.”

Ignatius regarded the church as God’s holy order in the world. He was, therefore, concerned for the proper ordering of the church’s teaching and worship. He wrote: “Flee from schism as the source of mischief. You should all follow the bishop as Jesus Christ did the Father. Follow, too, the priests as you would the apostles; and respect the deacons as you would God’s law... Where the bishop is present, there let the congregation gather, just as where Jesus Christ is, there is the catholic church.”