NOONDAY PRAYER

An isle of respite in the turmoil of the day

The Church of the Holy Trinity
Juneau, Alaska



Readings for the 1st Week of Advent
November 30-December 5, 2026

Monday November 30 2026

Saint Andrew the Apostle

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

The God of love is with us

The Spirit of love is in us.

Blessed be the one God, whose prophets foretold the coming of the light

And blessed be the Son, whose coming we await.

O Christ of the poor and the yearning, kindle in our hearts a flame of love for our neighbors, for our foes, for our friends, for our kindred all. From the humblest things that live to the Name that is highest of all, kindle in our hearts within a flame of Love. Today, tomorrow and always. Amen.

Romans 10:8b-18

"The word is near you,
on your lips and in your heart"

(that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, "No one who believes in him will be put to shame." For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, "Everyone who calls on the name of the Lord shall be saved."

But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!" But not all have obeyed the good news; for Isaiah says, "Lord, who has believed our message?" So faith comes from what is heard, and what is heard comes through the word of Christ.

But I ask, have they not heard? Indeed they have; for
"Their voice has gone out to all the earth,
and their words to the ends of the world."

Psalm 19:1-6
Caeli enarrant

1 The heavens declare the glory of God, *
and the firmament shows his handiwork.

2 One day tells its tale to another, *
and one night imparts knowledge to another.

3 Although they have no words or language, *
and their voices are not heard,

4 Their sound has gone out into all lands, *
and their message to the ends of the world.

5 In the deep has he set a pavilion for the sun; *
it comes forth like a bridegroom out of his chamber;
it rejoices like a champion to run its course.

6 It goes forth from the uttermost edge of the heavens
and runs about to the end of it again; *
nothing is hidden from its burning heat.

Praise to the holy and undivided Trinity, one God:
as it was in the beginning, is now, and will be for ever. Amen.

Alleluia, alleluia.
I do not call you servants but friends, because I have made known to you everything that I have heard from my Father. *John 15.15*
Alleluia.

Matthew 4:18-22
As Jesus walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were fishermen. And he said to them, "Follow me, and I will make you fish for people." Immediately they left their nets and followed him. As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father, and followed him.

Hear what the Spirit is saying to God's people
Thank be to God

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

Officiant and People
Our Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those that trespass against us. And lead us not into temptation, but deliver us from evil.

Lord, hear our prayer;
And let our cry come to you.
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.

Free intercessions may be offered.

AMEN.

Almighty God, who gave such grace to your apostle Andrew that he readily obeyed the call of your Son Jesus Christ, and brought his brother with him: Give us, who are called by your Holy Word, grace to follow him without delay, and to bring those near to us into his gracious presence; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Bless all work done today that enables the human family to be clothed, fed and housed, to travel and learn, to communicate and exchange wisely, to craft and celebrate, in everything reflecting your glory.

Good God, be with us in every experience of life.

Hold us, O God of the cold, dark days, secure in the knowledge that from its wintry depths the earth brings forth a Saviour.

Let us bless the Lord.

Thanks be to God.

May God bless the work of our hands.

Amen.

Most biographical notes on this Apostle begin "Andrew was Simon Peter's brother," and he is so described in the Gospels. Identifying Andrew as Peter's brother makes it easy to know who he is, but it also makes it easy to overlook the fact of Andrew's own special gift to the company of Christ. The Gospel according to John tells how Andrew, a disciple of John the Baptist, was one of two disciples who followed Jesus after John had pointed him out, saying, "Behold the Lamb of God" (John 1:29). Andrew and the other disciple went with Jesus and stayed with him, and Andrew's first act afterward was to find his brother and bring him to Jesus. We might call Andrew the first missionary in the company of disciples.

Though Andrew was not a part of the inner circle of disciples (Peter, James, and John), he is always named in the list of disciples, and the Gospel of Matthew records Jesus' calling them from their occupation, and their immediate response to his call. Andrew was also the disciple who brought the boy with the loaves and fishes to Jesus for the feeding of the multitude.



We hear little of Andrew as a prominent leader, and he seems always to be in the shadow of Peter. Eusebius, the early church historian, records his going to Scythia, but there is no reliable information about the end of his life. Tradition has it that he was fastened to an X-shaped cross and suffered death at the hands of angry pagans. Andrew is the patron saint of Scotland.

Tuesday, December 1 2026

The God of love is with us

The Spirit of love is in us.

Blessed be the one God, whose prophets foretold the coming of the light

And blessed be the Son, whose coming we await.

Almighty God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

6 *Domine, ne in furore*

1 Lord, do not rebuke me in your anger; *
do not punish me in your wrath.

2 Have pity on me, Lord, for I am weak; *
heal me, Lord, for my bones are racked.

3 My spirit shakes with terror; *
how long, O Lord, how long?

4 Turn, O Lord, and deliver me; *
save me for your mercy's sake.

5 For in death no one remembers you; *
and who will give you thanks in the grave?

6 I grow weary because of my groaning; *
every night I drench my bed
and flood my couch with tears.

7 My eyes are wasted with grief *
and worn away because of all my enemies.

8 Depart from me, all evildoers, *
for the Lord has heard the sound of my weeping.

9 The Lord has heard my supplication; *
the Lord accepts my prayer.

10 All my enemies shall be confounded and quake with fear; *
they shall turn back and suddenly be put to shame.

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.

Throughout Advent we will be reading from The Book of Isaiah, the first of the major prophets in the Christian Old Testament. The main message of the Book of Isaiah is salvation through God's judgment and grace, centered on the holiness of God and the coming of the promised Messiah.

The book is divided into two sections. We will be reading from the first, in which Isaiah confronts the people and leaders of Judah and Jerusalem for turning away from God, practicing idolatry, and mistreating the poor. God warns that their unfaithfulness will lead to severe discipline and exile (such as the rise of Assyria and the later threat of Babylon). Even in warning, Isaiah promises that a faithful remnant will survive and looks forward to a righteous King from the line of David

Isaiah 1:21-31

21 How the faithful city
has become a whore!
She that was full of justice,
righteousness lodged in her—
but now murderers!
22 Your silver has become dross,
your wine is mixed with water.
23 Your princes are rebels
and companions of thieves.
Everyone loves a bribe
and runs after gifts.
They do not defend the orphan,
and the widow’s cause does not come before them.

24 Therefore says the Sovereign, the Lord of hosts, the Mighty One of Israel:
Ah, I will pour out my wrath on my enemies,

and avenge myself on my foes!
25 I will turn my hand against you;
I will smelt away your dross as with lye
and remove all your alloy.
26 And I will restore your judges as at the first,
and your counsellors as at the beginning.
Afterwards you shall be called the city of righteousness,
the faithful city.

27 Zion shall be redeemed by justice,
and those in her who repent, by righteousness.
28 But rebels and sinners shall be destroyed together,
and those who forsake the Lord shall be consumed.
29 For you shall be ashamed of the oaks
in which you delighted;
and you shall blush for the gardens
that you have chosen.
30 For you shall be like an oak
whose leaf withers,
and like a garden without water.
31 The strong shall become like tinder,
and their work* like a spark;
they and their work shall burn together,
with no one to quench 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, which art in heaven, Hallowed be thy Name. Thy Kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those that trespass against us. And lead us not into temptation, but deliver us from evil.

Lord, hear our prayer;

And let our cry come to you.

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.

CHARLES DE FOUCAULD
MONASTIC AND MARTYR, 1916

Loving God, help us to know you wherever we find you and seek to serve you in all people, that with your servant Charles de Foucauld, we may be faithful even unto death; through Jesus

Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen*.

WORLD AIDS DAY

God of all compassion, Comfort your family members who live with HIV. Spread over us all your quilt of mercy, love and peace. Open our eyes to your presence reflected in their faces. Open our ears to your truth echoing in their hearts. Give us the strength to weep with the grieving, to walk with the lonely, to stand with the depressed. May our love mirror your love for those who live in fear, who live under stress and who suffer rejection. Comforting, healing God grant rest to those who have died and hope to all who live with HIV. God of life, help us to find the cure now and help us to build a world in which no one dies alone and where everyone lives accepted, wanted and loved. We pray in your name. 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*

Hold us, O God of the cold, dark days, secure in the knowledge that from its wintry depths the earth brings forth a Saviour.

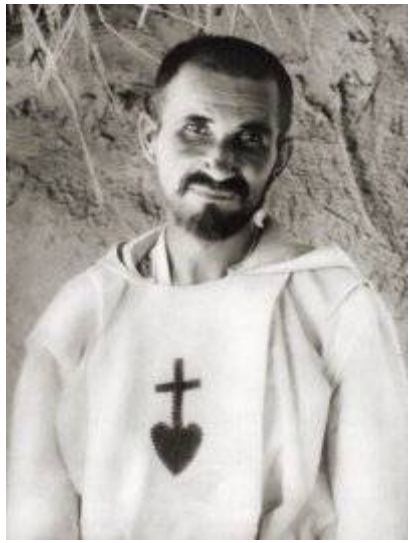
Let us bless the Lord.

Thanks be to God.

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

Amen.

Charles de Foucauld, sometimes referred to as Brother Charles of Jesus, is often credited with the revival of desert spirituality in the early twentieth century and was the inspiration behind the founding of new religious communities for men and women.



Born in Strasbourg, France in 1858, Charles was orphaned at age six and raised by his grandparents. As a young man, he lost his faith and, in spite of the discipline of his grandfather, whom he deeply respected, Charles lived a life that was a mix of laxity and stubbornness. After training as a career army officer, Charles served in Algeria and Tunisia until he resigned his commission in 1882. He then became an explorer in Morocco. There he encountered devout Muslims, whose practice of their faith inspired Charles to begin a search for the faith that was his own. Upon returning to France, he continued his quest, and, in 1886, at age 28, re-discovered God and made a new commitment that would guide the rest of his life.

Charles entered the Cistercian Order of Strict Observance, the Trappists, first in France and then in Syria, for a commitment of seven years. He then went to Nazareth and lived as a servant to a convent of the Poor Clares. It was there that he began to develop a life of solitude, prayer, and adoration. The Poor Clares saw in him a vocation to the priesthood, encouraged him in spite of his reluctance, and he was ordained a priest in 1901.

Charles then moved to the Sahara, where his desire was to live a "ministry of presence" among "the furthest removed, the most abandoned." He believed his call was to live among those whose faith and culture differed from his own. To witness to Christ among them was not to be eloquent preaching or missionary demands, but "to shout the Gospel with his life." Charles sought to live so that those who saw his life would ask, "If such is the servant, what must the Master be like?"

Charles lived among the Tuareg people, learning their language and culture as he ministered to them. He was shot to death outside his refuge by bandits on December 1st, 1916. He is considered a martyr by the Roman Catholic Church and was beatified in 2005.

Wednesday, December 2, 2020

A Service of Healing

The God of love is with us

The Spirit of love is in us.

Blessed be the one God, whose prophets foretold the coming of the light

And blessed be the Son, whose coming we await..

Almighty God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

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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**.**

Throughout Advent we will be reading from The Book of Isaiah, the first of the major prophets in the Christian Old Testament. The main message of the Book of Isaiah is salvation through God's judgment and grace, centered on the holiness of God and the coming of the promised Messiah.

The book is divided into two sections. We will be reading from the first, in which Isaiah confronts the people and leaders of Judah and Jerusalem for turning away from God, practicing idolatry, and mistreating the poor. God warns that their unfaithfulness will lead to severe discipline and exile (such as the rise of Assyria and the later threat of Babylon). Even in warning, Isaiah promises that a faithful remnant will survive and looks forward to a righteous King from the line of David

Isaiah 2:1-11

2The word that Isaiah son of Amoz saw concerning Judah and Jerusalem.

2 In days to come
the mountain of the Lord's house
shall be established as the highest of the mountains,
and shall be raised above the hills;
all the nations shall stream to it.
3 Many peoples 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.
4 He shall judge between the nations,
and shall arbitrate for many peoples;
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.

5 O house of Jacob,
come, let us walk
in the light of the Lord!
6 For you have forsaken the ways of* your people,
O house of Jacob.
Indeed they are full of diviners* from the east
and of soothsayers like the Philistines,
and they clasp hands with foreigners.
7 Their land is filled with silver and gold,
and there is no end to their treasures;
their land is filled with horses,
and there is no end to their chariots.
8 Their land is filled with idols;
they bow down to the work of their hands,
to what their own fingers have made.
9 And so people are humbled,
and everyone is brought low—
do not forgive them!
10 Enter into the rock,
and hide in the dust
from the terror of the Lord,
and from the glory of his majesty.
11 The haughty eyes of people shall be brought low,
and the pride of everyone shall be humbled;
and the Lord alone will be exalted
on that day.

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.

CHANNING MOORE WILLIAMS
MISSIONARY TO ASIA (2 DEC. 1910)
O God, who in your providence called Channing Moore Williams to the ministry of this church and gave him the gifts and the perseverance to preach the Gospel in new lands: 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.

Hold us, O God of the cold, dark days, secure in the knowledge that from its wintry depths the earth brings forth a Saviour.

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.



Channing Moore Williams, a farmer's son, was born in Richmond, Virginia, on July 18th, 1829, and was brought up in straitened circumstances by his widowed mother. He attended the College of William and Mary and the Virginia Theological Seminary.

Ordained as a deacon in 1855, he offered himself for work in China, where he was ordained as a priest in 1857. Two years later, he was sent to Japan and opened work in Nagasaki. His first convert was baptized in 1866, the year that he was chosen as bishop for both China and Japan.

After 1868, he decided to concentrate all his work in Japan, following the revolution that opened the country to renewed contact with the western world. Relieved of his responsibility for China in 1874, Williams made his base at Yedo (now Tokyo), where he founded a divinity school, later to become St. Paul's University. At a synod in 1887, he helped bring together the English and American Anglican missions to form the Nippon Sei Ko Kai, the Holy Catholic Church of Japan, when the church there numbered fewer than a thousand communicants.

Williams translated parts of the Prayer Book into Japanese, and he was a close friend and warm supporter of Bishop Schereschewsky, his successor in China, in the latter's arduous work of translating the Bible into Chinese.

After resigning his jurisdiction in 1889, Bishop Williams stayed in Japan to help his successor there, Bishop John McKim, who was consecrated in 1893. Williams lived in Kyoto and continued to work in the opening of new mission stations until his return to the United States in 1908. He died in Richmond, Virginia, on December 2nd, 1910.

Thursday, December 3 2026

The God of love is with us
The Spirit of love is in us.
Blessed be the one God, whose prophets foretold the coming of the light
And blessed be the Son, whose coming we await.

Almighty God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

18
Part I *Diligam te, Domine.*

1 I love you, O Lord my strength, *
O Lord my stronghold, my crag, and my haven.

2 My God, my rock in whom I put my trust, *
my shield, the horn of my salvation, and my refuge;
you are worthy of praise.

3 I will call upon the Lord, *
and so shall I be saved from my enemies.

4 The breakers of death rolled over me, *
and the torrents of oblivion made me afraid.

5 The cords of hell entangled me, *
and the snares of death were set for me.

6 I called upon the Lord in my distress *
and cried out to my God for help.

7 He heard my voice from his heavenly dwelling; *
my cry of anguish came to his ears.
8 The earth reeled and rocked; *
the roots of the mountains shook;
they reeled because of his anger.

9 Smoke rose from his nostrils
and a consuming fire out of his mouth; *
hot burning coals blazed forth from him.

10 He parted the heavens and came down *
with a storm cloud under his feet.

11 He mounted on cherubim and flew; *
he swooped on the wings of the wind.

12 He wrapped darkness about him; *
he made dark waters and thick clouds his pavilion.

13 From the brightness of his presence, through the clouds, *
burst hailstones and coals of fire.

14 The Lord thundered out of heaven; *
the Most High uttered his voice.

15 He loosed his arrows and scattered them; *
he hurled thunderbolts and routed them.

16 The beds of the seas were uncovered,
and the foundations of the world laid bare, *
at your battle cry, O Lord,
at the blast of the breath of your nostrils.

17 He reached down from on high and grasped me; *
he drew me out of great waters.

18 He delivered me from my strong enemies
and from those who hated me; *
for they were too mighty for me.

19 They confronted me in the day of my disaster; *
but the Lord was my support.

20 He brought me out into an open place; *
he rescued me because he delighted in 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.

Throughout Advent we will be reading from The Book of Isaiah, the first of the major prophets in the Christian Old Testament. The main message of the Book of Isaiah is salvation through God's judgment and grace, centered on the holiness of God and the coming of the promised Messiah.

The book is divided into two sections. We will be reading from the first, in which Isaiah confronts the people and leaders of Judah and Jerusalem for turning away from God, practicing idolatry, and mistreating the poor. God warns that their unfaithfulness will lead to severe discipline and exile (such as the rise of Assyria and the later threat of Babylon). Even in warning, Isaiah promises that a faithful remnant will survive and looks forward to a righteous King from the line of David

Isaiah 2:12-22

12 For the Lord of hosts has a day
against all that is proud and lofty,
against all that is lifted up and high;*
13 against all the cedars of Lebanon,
lofty and lifted up;
and against all the oaks of Bashan;
14 against all the high mountains,
and against all the lofty hills;
15 against every high tower,
and against every fortified wall;
16 against all the ships of Tarshish,
and against all the beautiful craft.*
17 The haughtiness of people shall be humbled,
and the pride of everyone shall be brought low;

and the Lord alone will be exalted on that day.
18 The idols shall utterly pass away.
19 Enter the caves of the rocks
and the holes of the ground,
from the terror of the Lord,
and from the glory of his majesty,
when he rises to terrify the earth.
20 On that day people will throw away
to the moles and to the bats
their idols of silver and their idols of gold,
which they made for themselves to worship,
21 to enter the caverns of the rocks
and the clefts in the crags,
from the terror of the Lord,
and from the glory of his majesty,
when he rises to terrify the earth.
22 Turn away from mortals,
who have only breath in their nostrils,
for of what account are they?

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

A meditation, silent or spoken, may follow.

The Officiant then begins the Prayers

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

Officiant and People
Our Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those that trespass against us. And lead us not into temptation, but deliver us from evil.

Lord, hear our prayer;
And let our cry come to you.
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.

Free intercessions may be offered.

AMEN.

FRANCIS XAVIER
Missionary to the Far East, 1552
God of all nations, Raise up in this and every land, evangelists and heralds of your kingdom, that like your servant Francis Xavier we may proclaim the unsearchable riches of our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, 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!*

Hold us, O God of the cold, dark days, secure in the knowledge that from its wintry depths the earth brings forth a Saviour.

The service concludes as follows

Let us bless the Lord.
Thanks be to God.

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

Francis Xavier was one of the great missionaries of the church. Born in Spain in 1506, he studied locally before taking up university studies in Paris in 1526, receiving a master's degree in 1530. While in Paris he met Ignatius Loyola and, with a small group of companions, they bound themselves together for the service of God on August 15th, 1534, the beginning of what would later become the Society of Jesus, or the Jesuits. After further theological study, Francis and Ignatius were ordained together in 1537.

Francis went to India as the nuncio to the east for King John III of Portugal, arriving at Goa on the western coast in 1542. He later moved south and traveled to Sri Lanka and the Molucca Islands, now Indonesia. For seven years, he labored among the people there, winning many converts to the faith, baptizing, teaching, and trying to ease the suffering of the people. His efforts were not always well received. New Christians were often abused and enslaved and sometimes killed.



In 1549, Francis moved on to the southern region of Japan and immediately set about learning the language and preparing a catechism to support his missionary efforts. In time, he moved north to the imperial capital, Kyoto, and made an effort to see the Mikado, the Japanese emperor. Civil strife and localized resistance made Francis' Japanese efforts difficult, but he came away from the experience with a deep sense of respect for the people

and their culture.

After returning to India 1551, Francis was appointed the Jesuit Provincial for India, but he was not satisfied only to maintain the work already begun. He immediately set out for China, at the time closed to foreigners, in hopes of launching new missionary efforts there. He set up camp near the mouth of the Canton River in August 1552, hoping to secure passage into the country. Later that year he took ill and died, at age forty-six, on December 3rd, 1552. His remains were later transferred back to Goa, India.

Friday December 4 2026

The God of love is with us

The Spirit of love is in us.

Blessed be the one God, whose prophets foretold the coming of the light

And blessed be the Son, whose coming we await.

Almighty God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him 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.

Throughout Advent we will be reading from The Book of Isaiah, the first of the major prophets in the Christian Old Testament. The main message of the Book of Isaiah is salvation through God's judgment and grace, centered on the holiness of God and the coming of the promised Messiah.

The book is divided into two sections. We will be reading from the first, in which Isaiah confronts the people and leaders of Judah and Jerusalem for turning away from God, practicing idolatry, and mistreating the poor. God warns that their unfaithfulness will lead to severe discipline and exile (such as the rise of Assyria and the later threat of Babylon). Even in warning, Isaiah promises that a faithful remnant will survive and looks forward to a righteous King from the line of David

Isaiah 3:8-15

8 For Jerusalem has stumbled
and Judah has fallen,
because their speech and their deeds are against the Lord,
defying his glorious presence.

9 The look on their faces bears witness against them;
they proclaim their sin like Sodom,
they do not hide it.
Woe to them!
For they have brought evil on themselves.
10 Tell the innocent how fortunate they are,
for they shall eat the fruit of their labours.
11 Woe to the guilty! How unfortunate they are,
for what their hands have done shall be done to them.
12 My people—children are their oppressors,

and women rule over them.
O my people, your leaders mislead you,
and confuse the course of your paths.

13 The Lord rises to argue his case;
he stands to judge the peoples.
14 The Lord enters into judgement
with the elders and princes of his people:
It is you who have devoured the vineyard;
the spoil of the poor is in your houses.
15 What do you mean by crushing my people,
by grinding the face of the poor? says the Lord God of hosts.

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

Thanks be to God.

A meditation, silent or spoken, may follow.

The Officiant then begins the Prayers

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Officiant and People

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

Lord, hear our prayer;

And let our cry come to you.

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.

Free intercessions may be offered.

AMEN.

JOHN OF DAMASCUS
HYMN-WRITER, DEFENDER OF ICONS (4 DEC 750)
Confirm our minds, O Lord, in the mysteries of the true faith, set forth with power by your servant John of Damscus; that we, with him, confessing Jesus to be true God and true Man, and singing the praises of the risen Lord, may, by the power of the resurrection, attain to eternal joy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for evermore.

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

Hold us, O God of the cold, dark days, secure in the knowledge that from its wintry depths the earth brings forth a Saviour.

The service concludes as follows

Let us bless the Lord.
Thanks be to God.

May Christ our Savior give us peace.
Amen.



John of Damascus was the son of a Christian government official for the Muslim Caliph of Damascus. At an early age, he succeeded his father in this office, but in about 715, he entered the monastery of St. Sabas near Jerusalem. There he devoted himself to an ascetic life and to the study of theology.

In the same year that John was ordained as a priest, 726, the Byzantine Emperor Leo the Isaurian published his first edict against the Holy Images, which signaled the formal outbreak of the iconoclastic controversy. The edict forbade the veneration of sacred images, or icons, and ordered their destruction. In 729-730, John wrote three "Apologies (or Treatises) against the Iconoclasts and in Defense of the Holy Images." He argued that such images were not idols, for they represented neither false gods nor even the true God in his divine nature; but only saints, or our Lord as a man. He further distinguished between the respect, or veneration (proskynesis), that is properly paid to created beings, and the worship (latreia), that is properly given only to God.

The Seventh Ecumenical Council, in 787, decreed that crosses, icons, the book of the gospels, and other sacred objects were to receive reverence or veneration, expressed by salutations, incense, and lights, because the honor paid to them passed on to that which they represented. True worship (latreia), however, was due to God alone.

John also wrote a great synthesis of theology, The Fount of Knowledge, of which the last part, "On the Orthodox Faith," is best known. To Anglicans, John is perhaps best known as the author of the Easter hymns "Thou hallowed chosen morn of praise" (The Hymnal 1982, #198) "Come, ye faithful, raise the strain" (#199; #200), and "The day of resurrection" (#210).

Saturday, December 5 2026

The God of love is with us

The Spirit of love is in us.

Blessed be the one God, whose prophets foretold the coming of the light

And blessed be the Son, whose coming we await.

Almighty God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

20 *Exaudiat te Dominus*

1 May the Lord answer you in the day of trouble, *
the Name of the God of Jacob defend you;

2 Send you help from his holy place *
and strengthen you out of Zion;

3 Remember all your offerings *
and accept your burnt sacrifice;

4 Grant you your heart's desire *
and prosper all your plans.

5 We will shout for joy at your victory
and triumph in the Name of our God; *
may the Lord grant all your requests.

6 Now I know that the Lord gives victory to his anointed; *
he will answer him out of his holy heaven,
with the victorious strength of his right hand.

7 Some put their trust in chariots and some in horses, *
but we will call upon the Name of the Lord our God.

8 They collapse and fall down, *
but we will arise and stand upright.

9 O Lord, give victory to the king *
and answer us when we call.

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.

Throughout Advent we will be reading from The Book of Isaiah, the first of the major prophets in the Christian Old Testament. The main message of the Book of Isaiah is salvation through God's judgment and grace, centered on the holiness of God and the coming of the promised Messiah.

The book is divided into two sections. We will be reading from the first, in which Isaiah confronts the people and leaders of Judah and Jerusalem for turning away from God, practicing idolatry, and mistreating the poor. God warns that their unfaithfulness will lead to severe discipline and exile (such as the rise of Assyria and the later threat of Babylon). Even in warning, Isaiah promises that a faithful remnant will survive and looks forward to a righteous King from the line of David

Isaiah 4:2-6

2 On that day the branch of the Lord shall be beautiful and
glorious, and the fruit of the land shall be the pride and glory of the
survivors of Israel. 3Whoever is left in Zion and remains in
Jerusalem will be called holy, everyone who has been recorded for
life in Jerusalem, 4once the Lord has washed away the filth of the
daughters of Zion and cleansed the bloodstains of Jerusalem from
its midst by a spirit of judgement and by a spirit of burning. 5Then
the Lord will create over the whole site of Mount Zion and over its
places of assembly a cloud by day and smoke and the shining of a
flaming fire by night. Indeed, over all the glory there will be a
canopy. 6It will serve as a pavilion, a shade by day from the heat,
and a refuge and a shelter from the storm and rain.

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.

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

Free intercessions may be offered.

AMEN.

CLEMENT OF ALEXANDRIA
TEACHER AND APOLOGIST (5 DEC 213?)
O God of unsearchable wisdom, you gave your servant Clement grace to understand and teach the truth as it is in Jesus Christ, the

source of all truth: Grant to your church the same grace to discern your Word wherever truth is found; through Jesus Christ our unfailing light, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

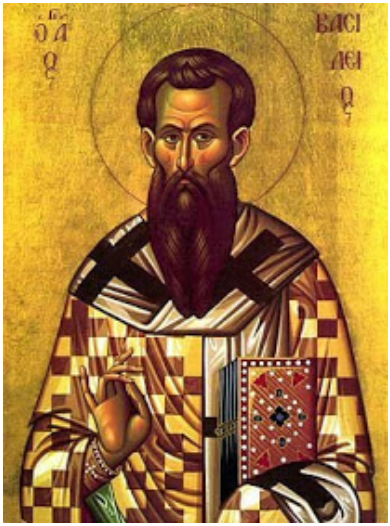
Final Collect
May we never walk in solitude or fear, but the fellowship of the Spirit warm our hearts, the love of the Saviour bring us joy and the shelter of the Father's arms forever keep us safe. Amen.

Hold us, O God of the cold, dark days, secure in the knowledge that from its wintry depths the earth brings forth a Saviour.

The service concludes as follows

Let us bless the Lord.
Thanks be to God.

May Christ dwell in our hearts by faith.
Amen.



Clement was born in the middle of the second century. He was a cultured Greek philosopher who sought truth in many schools until he met Pantaneaus, founder of the Christian catechetical school at Alexandria in Egypt. Clement succeeded Pantaneaus as head of that school in about 190, and was for many years an apologist for the Christian faith to both pagans and Christians. His learning and allegorical exegesis of the Bible helped to commend Christianity to the intellectual circles of Alexandria. His work prepared the way for his pupil Origen, the most eminent theologian of early Greek Christianity. During the persecution under the Emperor Severus in 202, he left Alexandria, possibly for Jerusalem or Cappadocia. The exact time and place of his death are unknown.

Clement lived in the age of "Gnosticism," a comprehensive term for many theories or ways of salvation current in the second and third centuries, all emphasizing "Gnosis" or "knowledge." Salvation,for Gnostics, was to be had through a secret and rather esoteric knowledge accessible only to a few. It was salvation from the world, rather than the salvation of the world. Clement asserted that there was a true Christian Gnosis, to be found in the Scriptures, available to all. Although his understanding of this Christian knowledge—ultimately knowledge of Christ—incorporated several tenets of Greek philosophy that the Gnostics also held, Clement dissented from their negative view of the world and their denial of the role of free will.

Among Clement's writings are the hymns, "Sunset to sunrise changes now" (The Hymnal 1982, #163) and "Jesus our mighty Lord" (#478).