# NOONDAY PRAYER

The Church of the Holy Trinity
Juneau, Alaska

Readings for November 23 - 28, 2026



# Monday, November 23 2026

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

O God, make speed to save us.
**O Lord, make haste to help us.**

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

Almighty and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

**106**
**Part I** *Confitemini Domino*
1 Hallelujah!
Give thanks to the Lord, for he is good, *
for his mercy endures for ever.

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

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

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

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

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

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

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

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

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

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

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

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

14 A craving seized them in the wilderness, *
and they put God to the test in the desert.
15 He gave them what they asked, *
but sent leanness into their soul.

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

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

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

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

Zechariah, a Hebrew prophet of the late 6th century BC is one of the 12 minor prophets. His name means “God remembered." The book of Zechariah is one of the prophetic writings given when the Babylonian captivity had ended, and people of Israel had returned to the land. The main message is a call for a discouraged, post-

exilic generation of Jews to return to God, renew their covenant faithfulness, and finish rebuilding the temple in Jerusalem, anchored in the promise that God remembers His people and will ultimately bring about His messianic kingdom. We are reading from the second half of the book which contains some of the Old Testament's most vivid prophecies concerning the coming Messiah (chapters 9–14)—foreseeing Christ as the humble King arriving on a donkey, the pierced Savior, and the Good Shepherd, culminating in the final establishment of God's universal reign.

## Zechariah 10:1-12

10 Ask rain from the Lord
in the season of the spring rain,
from the Lord who makes the storm-clouds,
who gives showers of rain to you,*
the vegetation in the field to everyone.
2 For the teraphim* utter nonsense,
and the diviners see lies;
the dreamers tell false dreams,
and give empty consolation.
Therefore the people wander like sheep;
they suffer for lack of a shepherd.

3 My anger is hot against the shepherds,
and I will punish the leaders;*
for the Lord of hosts cares for his flock, the house of Judah,
and will make them like his proud warhorse.
4 Out of them shall come the cornerstone,
out of them the tent-peg,
out of them the battle-bow,
out of them every commander.
5 Together they shall be like warriors in battle,
trampling the foe in the mud of the streets;
they shall fight, for the Lord is with them,
and they shall put to shame the riders on horses.

6 I will strengthen the house of Judah,
and I will save the house of Joseph.
I will bring them back because I have compassion on them,

and they shall be as though I had not rejected them;
for I am the Lord their God and I will answer them.
7 Then the people of Ephraim shall become like warriors,
and their hearts shall be glad as with wine.
Their children shall see it and rejoice,
their hearts shall exult in the Lord.

8 I will signal for them and gather them in,
for I have redeemed them,
and they shall be as numerous as they were before.
9 Though I scattered them among the nations,
yet in far countries they shall remember me,
and they shall rear their children and return.
10 I will bring them home from the land of Egypt,
and gather them from Assyria;
I will bring them to the land of Gilead and to Lebanon,
until there is no room for them.
11 They* shall pass through the sea of distress,
and the waves of the sea shall be struck down,
and all the depths of the Nile dried up.
The pride of Assyria shall be laid low,
and the sceptre of Egypt shall depart.
12 I will make them strong in the Lord,
and they shall walk in his name,
says the Lord.

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.**

CLEMENT OF ROME
BISHOP (23 NOV 100)
Almighty God, who chose your servant Clement of Rome to recall the church in Corinth to obedience and stability: Grant that your church may be grounded and settled in your truth by the indwelling of the Holy Spirit; reveal to it what is not yet known; fill up what is lacking; confirm what has already been revealed; and keep it blameless in your service; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

**Final Collect**
May the road rise up to meet you.
May the wind be always at your back.
May the sun shine warm upon your face;
the rains fall soft upon your fields and until we meet again, may God hold you in the palm of His hand. (Celtic)

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

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

According to early traditions, Clement was a disciple of the Apostles and the third Bishop of Rome. He is generally regarded as the author of a letter written about the year 96 from the Church in Rome to the Church in Corinth, and known as “First Clement” in the collection of early documents called “The Apostolic Fathers.”



The occasion of the letter was the action of a younger group at Corinth, who had deposed the elder clergy because of dissatisfaction with their ministrations. The unity of the Church was being jeopardized by a dispute over its ministry. Clement’s letter sets forth a hierarchical view of Church authority. It insists that God requires due order in all things, that the deposed clergy must be reinstated, and that the legitimate superiors must be obeyed.

The letter used the terms “bishop” and “presbyter” interchangeably to describe the higher ranks of clergy, but refers to some of them as “rulers” of the Church. It is they who lead its worship and “offer the gifts” of the Eucharist, just as the duly appointed priests of the Old Testament performed the various sacrifices and liturgies in their time.

Many congregations of the early Church read this letter in their worship, and several ancient manuscripts include it in the canonical books of the New Testament, along with a second letter, which is actually an early homily of unknown authorship. The text of First Clement was lost to the western Church in the Middle Ages, and was not rediscovered until 1628.

Clement writes: “The apostles received the Gospel for us from the Lord Jesus Christ; Jesus the Christ was sent from God. Thus Christ is from God and the apostles from Christ. In both instances, the orderly procedure depends on God’s will. So thereafter, when the apostles had been given their instructions, and all their doubts had been set at rest by the resurrection of our Lord Jesus Christ, they went forth in the confidence of the Holy Spirit to preach the Good News of the coming of God’s kingdom. They preached in country and city, and appointed their first converts, after testing them by the Spirit, to be the bishops and deacons of future believers.”

# Tuesday November 24 2026

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O God, make speed to save us.
**O Lord, make haste to help us.**

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

Almighty and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

**126** *In convertendo*

1 When the Lord restored the fortunes of Zion, *
then were we like those who dream.

2 Then was our mouth filled with laughter, *
and our tongue with shouts of joy.

3 Then they said among the nations, *
"The Lord has done great things for them."

4 The Lord has done great things for us, *
and we are glad indeed.

5 Restore our fortunes, O Lord, *
like the watercourses of the Negev.

6 Those who sowed with tears *
will reap with songs of joy.

7 Those who go out weeping, carrying the seed, *
will come again with joy, shouldering their sheaves.

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.

Zechariah, a Hebrew prophet of the late 6th century BC is one of the 12 minor prophets. His name means “God remembered." The book of Zechariah is one of the prophetic writings given when the Babylonian captivity had ended, and people of Israel had returned to the land. The main message is a call for a discouraged, post-exilic generation of Jews to return to God, renew their covenant faithfulness, and finish rebuilding the temple in Jerusalem, anchored in the promise that God remembers His people and will ultimately bring about His messianic kingdom. We are reading from the second half of the book which contains some of the Old Testament's most vivid prophecies concerning the coming Messiah (chapters 9–14)—foreseeing Christ as the humble King arriving on a donkey, the pierced Savior, and the Good Shepherd, culminating in the final establishment of God's universal reign.

# Zechariah 11:4-17

4 Thus said the Lord my God: Be a shepherd of the flock doomed to
slaughter. 5 Those who buy them kill them and go unpunished; and
those who sell them say, ‘Blessed be the Lord, for I have become
rich’; and their own shepherds have no pity on them. 6 For I will no
longer have pity on the inhabitants of the earth, says the Lord. I will
cause them, every one, to fall each into the hand of a neighbour, and
each into the hand of the king; and they shall devastate the earth, and
I will deliver no one from their hand.

7 So, on behalf of the sheep dealers, I became the shepherd of the
flock doomed to slaughter. I took two staffs; one I named Favour, the
other I named Unity, and I tended the sheep. 8 In one month I disposed
of the three shepherds, for I had become impatient with them, and
they also detested me. 9 So I said, ‘I will not be your shepherd. What is
to die, let it die; what is to be destroyed, let it be destroyed; and let
those that are left devour the flesh of one another!’ 10 I took my staff
Favour and broke it, annulling the covenant that I had made with all
the peoples. 11 So it was annulled on that day, and the sheep dealers,
who were watching me, knew that it was the word of the Lord. 12 I
then said to them, ‘If it seems right to you, give me my wages; but if
not, keep them.’ So they weighed out as my wages thirty shekels of

silver. [13]Then the Lord said to me, ‘Throw it into the treasury’[*]—this lordly price at which I was valued by them. So I took the thirty shekels of silver and threw them into the treasury[*] in the house of the Lord. [14]Then I broke my second staff Unity, annulling the family ties between Judah and Israel.

15 Then the Lord said to me: Take once more the implements of a worthless shepherd. [16]For I am now raising up in the land a shepherd who does not care for the perishing, or seek the wandering,[*] or heal the maimed, or nourish the healthy,[*] but devours the flesh of the fat ones, tearing off even their hoofs.
[17] Oh, my worthless shepherd,
who deserts the flock!
May the sword strike his arm
and his right eye!
Let his arm be completely withered,
his right eye utterly blinded!

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.**

CATHERINE OF ALEXANDRIA,
BARBARA OF NICOMEDIA &
MARGARET OF ANTIOCH
MARTYRS, c. 300
Embolden your church, O God, with the stories of your saints Catherine, Barbara, and Margaret, that we might face all trials and adversities with a fearless mind and an unbroken spirit, knowing that we are more than conquerors through Jesus Christ who strengthens us. Through the same Jesus Christ our Lord, *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.**



Catherine of Alexandria, Barbara of Nicomedia, and Margaret of Antioch were three of the most popular ancient and medieval saints, and they even attracted widespread devotion among Anglicans after the Reformation. In the mid-twentieth century, however, their popularity waned significantly as doubts about this historicity grew. The lives of all three virgin martyrs contain many elements that are indisputably either legendary or metaphorical. In recent decades, however, martyrdom accounts written in such a style have attracted increased scholarly attention as we have started to ponder the particular ways in which communities choose to remember trauma. It is striking, for example, that virtually no female martyrdom accounts include sexual violence, even though we know from other genres of writing that it was historically very common. Whatever is happening in these accounts, it is clearly not a straightforward description of the facts, but seems to be rather a recasting of trauma into something that one might actually want to remember and feel inspired by, and the kind of stories that one could pass on to one's children. In the world of historical facts, we all know that instruments of torture do not spontaneously shatter and that dragons do not explode. (For that matter, we know that there are no dragons to begin with!) But if the purpose of such narratives is not to convey the literal truth of what happened, but rather to portray the unvanquished spirits of these early Christian martyrs in the face of trauma, then perhaps there may be a kind of truth behind the legends after all.



According to the life of Catherine of Alexandria, she was a young scholar and the daughter of an Egyptian government official who converted to Christianity as a teenager. When she rebuked the emperor for his cruelty in inciting persecution against the Christians, he summoned 50 of his best philosophers and orators to debate with her, but she won every single argument and many of them were converted to Christianity. The emperor then condemned her to be tortured to death on a spiked wheel, but it shattered at her touch. Finally, he had her beheaded.

Barbara's life states that because of her beauty, her father locked her up in a tower where only her pagan tutors were granted access to her. From them she became highly educated and began to consider the nature of the physical and metaphysical world, and eventually decided that there was only one true God, and that it might be the God of the Christians. She had a third window added to her prison, and thus created place of personal prayer where she could contemplate the Trinity as the light moved across the three windows. When her father questioned this action, she professed her Christian faith to him and was executed.



The life of Margaret of Antioch recounts that she was the daughter of a pagan priest named Aedesius. Her mother died in childbirth, and so she was given to a Christian woman to nurse, and as she grew up she

embraced the Christian religion. When her religion became known, she was subjected to severe persecutions, the most famous trial included being swallowed by Satan in the form of a dragon. The cross that she was holding in her hand irritated the dragon's stomach, however, and caused it to immediately explode. Eventually, after prevailing through many trials, she was executed. Margaret was one of the most popular English saints, both before and after the Reformation. Many Anglican parishes have been dedicated to her, as has the women's religious community the Society of Saint Margaret.

# Wednesday, November 25 2026

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O God, make speed to save us.
**O Lord, make haste to help us.**

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

Almighty and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

**129** *Sæpe expugnaverunt*

1 "Greatly have they oppressed me since my youth," *
let Israel now say;

2 "Greatly have they oppressed me since my youth, *
but they have not prevailed against me."

3 The plowmen plowed upon my back *
and made their furrows long.

4 The Lord, the Righteous One, *
has cut the cords of the wicked.

5 Let them be put to shame and thrown back, *
all those who are enemies of Zion.

6 Let them be like grass upon the housetops, *
which withers before it can be plucked;

7 Which does not fill the hand of the reaper, *
nor the bosom of him who binds the sheaves;

8 So that those who go by say not so much as,
"The Lord prosper you. *
We wish you well in the Name of the Lord."

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

Zechariah, a Hebrew prophet of the late 6th century BC is one of the 12 minor prophets. His name means “God remembered." The book of Zechariah is one of the prophetic writings given when the Babylonian captivity had ended, and people of Israel had returned to the land. The main message is a call for a discouraged, post-exilic generation of Jews to return to God, renew their covenant faithfulness, and finish rebuilding the temple in Jerusalem, anchored in the promise that God remembers His people and will ultimately bring about His messianic kingdom. We are reading from the second half of the book which contains some of the Old Testament's most vivid prophecies concerning the coming Messiah (chapters 9–14)—foreseeing Christ as the humble King arriving on a donkey, the pierced Savior, and the Good Shepherd, culminating in the final establishment of God's universal reign.

## Zechariah 12:1-10

12An Oracle.

The word of the Lord concerning Israel: Thus says the Lord, who stretched out the heavens and founded the earth and formed the human spirit within: [2]See, I am about to make Jerusalem a cup of reeling for all the surrounding peoples; it will be against Judah also in the siege against Jerusalem. [3]On that day I will make Jerusalem a heavy stone for all the peoples; all who lift it shall grievously hurt themselves. And all the nations of the earth shall come together against it. [4]On that day, says the Lord, I will strike every horse with panic, and its rider with madness. But on the house of Judah I will keep a watchful eye, when I strike every horse of the peoples with blindness. [5]Then the clans of Judah shall say to themselves, ‘The inhabitants of Jerusalem have strength through the Lord of hosts, their God.’

6 On that day I will make the clans of Judah like a blazing pot on a pile of wood, like a flaming torch among sheaves; and they shall devour to the right and to the left all the surrounding peoples, while Jerusalem shall again be inhabited in its place, in Jerusalem.
7 And the Lord will give victory to the tents of Judah first, so that the glory of the house of David and the glory of the inhabitants of Jerusalem may not be exalted over that of Judah. 8On that day the Lord will shield the inhabitants of Jerusalem, so that the feeblest among them on that day shall be like David, and the house of David shall be like God, like the angel of the Lord, at their head. 9And on that day I will seek to destroy all the nations that come against Jerusalem.

10 And I will pour out a spirit of compassion and supplication on the house of David and the inhabitants of Jerusalem, so that, when they look on the one* whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn.

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.**

JAMES OTIS SARGENT HUNTINGTON
FOUNDER (25 NOV 1935)
Preserve your people, O God, from discouragement in the face of adversity, as you did your servant James Huntington, knowing that when you have begun a good work you will bring it to completion. Through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, 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.

In the Rule for the Order of the Holy Cross, James Huntington wrote: "Holiness is the brightness of divine love, and love is never idle; it must accomplish great things." Commitment to active ministry rooted in the spiritual life was the guiding principle for the founder of the first permanent Episcopal monastic community for men in the United States.

James Otis Sargent Huntington was born in Boston in 1854. After graduation from Harvard, he studied theology at St. Andrew's Divinity School in Syracuse, New York, and was ordained as a deacon and as a priest by his father, the first Bishop of Central New York. In 1880 and 1881, he ministered in a working-class congregation at Calvary Mission, Syracuse.

While attending a retreat at St. Clement's Church in Philadelphia, Huntington discerned a call to the religious life. He considered joining the Society of St. John the Evangelist, which had by that time established a province in the United States, but he perceived a need to found an indigenous American community.



Huntington and two other priests began their common life at Holy Cross Mission on New York's Lower East Side, ministering with the Sisters of St. John Baptist among poor immigrants. The taxing daily regimen of Eucharist, prayer, and long hours of pastoral work soon forced one priest to leave for reason of health. The other discerned that this was not his vocation. Despite these setbacks, Huntington went on alone, and on November 25th, 1884, his life vow was received by Bishop Potter of New York.

As Huntington continued his work among the immigrants, with emphasis on helping young people, he became increasingly committed to the social witness of the church. His early involvements in the single-tax movement and the labor union movement were instrumental in the eventual commitment of the Episcopal Church to social ministries. The order gradually attracted vocations and, as it grew in the ensuing years, the community moved, first to Maryland, and, in 1902, to West Park, New York, where it established the monastery which is its mother house. Huntington served as Superior on several occasions, continuing his energetic round of preaching, teaching, and spiritual counsel until his death on June 28th, 1935. He is commemorated on November 25th in honor of his profession of life vows.

# Thursday, November 26 2026

## THANKSGIVING

Enter God's gates with thanksgiving!

**Enter God's courts with praise!**

Give thanks to God and bless God's name!

**For God is Good, and God's love endures forever!**

God is faithful to all generations!

**Praise the Lord!**

O sacred season of autumn, be my teacher,
for I wish to learn the virtue of contentment.
As I gaze upon your full-colored beauty,
I sense all about you an at-home-ness with your
amber riches.

**You are the season of retirement,**
**of full barns and harvested fields.**
**The cycle of growth has ceased**
**and the busy work of giving life**
**is now completed.**

Earth-maker God, our society is ever restless,
always craving one more thing to do,
seeking happiness through ever-more possessions.

**Teach us to be at peace with what we have,**
**to embrace what we have given and received;**
**to know that enough is enough,**
**until our strivings cease**
**and we rest content in you alone.**

### Deuteronomy 8:7-18

Moses said to all Israel: For the LORD your God is bringing you into a good land, a land with flowing streams, with springs and underground waters welling up in valleys and hills, a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive trees and honey, a land where you may eat bread without scarcity, where you will lack nothing, a land whose stones are iron and from whose hills you may mine copper. You shall eat your fill and bless the LORD your God for the good land that he has given you.

Take care that you do not forget the LORD your God, by failing to keep his commandments, his ordinances, and his statutes, which I am commanding you today. When you have eaten your fill and have built fine houses and live in them, and when your herds and flocks have multiplied, and your silver and gold is multiplied, and all that you have is multiplied, then do not exalt yourself, forgetting the LORD your God, who brought you out of the land of Egypt, out of the house of slavery, who led you through the great and terrible wilderness, an arid wasteland with poisonous snakes and scorpions. He made water flow for you from flint rock, and fed you in the wilderness with manna that your ancestors did not know, to humble you and to test you, and in the end to do you good. Do not say to yourself, "My power and the might of my own hand have gotten me this wealth." But remember the LORD your God, for it is he who gives you power to get wealth, so that he may confirm his covenant that he swore to your ancestors, as he is doing today.

**Psalm 65**

***Te decet hymnus***

1 You are to be praised, O God, in Zion; *
to you shall vows be performed in Jerusalem.
2 To you that hear prayer shall all flesh come, *
because of their transgressions.
3 Our sins are stronger than we are, *
but you will blot them out.
4 Happy are they whom you choose
and draw to your courts to dwell there! *
they will be satisfied by the beauty of your house,
by the holiness of your temple.
5 Awesome things will you show us in your righteousness,
O God of our salvation, *
O Hope of all the ends of the earth
and of the seas that are far away.
6 You make fast the mountains by your power; *
they are girded about with might.
7 You still the roaring of the seas, *
the roaring of their waves,
and the clamor of the peoples.

8 Those who dwell at the ends of the earth will tremble at
your marvelous signs; *
you make the dawn and the dusk to sing for joy.
9 You visit the earth and water it abundantly;
you make it very plenteous; *
the river of God is full of water.
10 You prepare the grain, *
for so you provide for the earth.
11 You drench the furrows and smooth out the ridges; *
with heavy rain you soften the ground and bless its
increase.
12 You crown the year with your goodness, *
and your paths overflow with plenty.
13 May the fields of the wilderness be rich for grazing, *
and the hills be clothed with joy.
14 May the meadows cover themselves with flocks,
and the valleys cloak themselves with grain; *
let them shout for joy and sing.

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.

**Corinthians 9:6-15**

The point is this: the one who sows sparingly will also reap sparingly, and the one who sows bountifully will also reap bountifully. Each of you must give as you have made up your mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that by always having enough of everything, you may share abundantly in every good work. As it is written,

"He scatters abroad, he gives to the poor;
his righteousness endures forever."

He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness. You will be enriched in every way for your great generosity, which will produce thanksgiving to God through us; for the rendering of this ministry not only supplies the needs of the saints but also overflows with many thanksgivings to God. Through the testing of this ministry you glorify God by your obedience to the confession of the gospel of Christ and by the generosity of your sharing with them and with all others, while they long for you and

pray for you because of the surpassing grace of God that he has given you. Thanks be to God for his indescribable gift!

Alleluia, alleluia.
Lift up your eyes, and see that the fields are ripe for harvesting. Gather the fruit for eternal life. **Alleluia, alleluia.**

**Luke 17:11-19**
On the way to Jerusalem Jesus was going through the region between Samaria and Galilee. As he entered a village, ten lepers approached him. Keeping their distance, they called out, saying, "Jesus, Master, have mercy on us!" When he saw them, he said to them, "Go and show yourselves to the priests." And as they went, they were made clean. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. He prostrated himself at Jesus' feet and thanked him. And he was a Samaritan. Then Jesus asked, "Were not ten made clean? But the other nine, where are they? Was none of them found to return and give praise to God except this foreigner?" Then he said to him, "Get up and go on your way; your faith has made you well."

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

*A meditation, silent or spoken, may follow.*

## *Thanksgivings*
Let us give thanks to God our Father for all his gifts so freely bestowed upon us.

For the beauty and wonder of your creation, in earth and sky and sea.
**We thank you, Lord.**

For all that is gracious in the lives of men and women, revealing the image of Christ,
**We thank you, Lord.**

For our daily food and drink, our homes and families, and our friends,
**We thank you, Lord.**

For minds to think, and hearts to love, and hands to serve,
**We thank you, Lord.**

For health and strength to work, and leisure to rest and play,
**We thank you, Lord.**

For the brave and courageous, who are patient in suffering and faithful in adversity,

**We thank you, Lord.**

For all valiant seekers after truth, liberty, and justice,

**We thank you, Lord.**

For the communion of saints, in all times and places,

**We thank you, Lord.**

Above all, we give you thanks for the great mercies and promises given to us in Christ Jesus our Lord;

**To him be praise and glory, with you, O Father, and the Holy Spirit, now and for ever. Amen.**

*Free intercessions may be offered.*

**AMEN.**

Creator, from whom come all good things,

**we savour your presence and recall your generosity towards us.**

*There may be a pause.*

Our hearts are grateful for the life you have given us and the world in which we live;

**for the beauty and bounty of the world, its seasons and its gifts;**

for harvest's boundless store, and earth's fruits which sustain and gladden us;

**for those who work the land, and the food-chain which reaches our door;**

for comforts, homes and friends, and the power of compassion;

**for this earth, and the One you sent to restore us when we fell away from your plan.**

Lord, have mercy.

**Christ, have mercy.**

Lord, have mercy.

Our Father, who 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.

Almighty and gracious Father, we give you thanks for the fruits of the earth in their season and for the labors of those who harvest them. Make us, we pray, faithful stewards of your great bounty, for the provision of our necessities and the relief of all who are in need, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Most merciful Father, we humbly thank you for all your gifts so freely bestowed upon us: for life and health and safety, for strength to work and leisure to rest, for all that is beautiful in creation and in human life; but above all we thank you for our spiritual mercies in Christ Jesus our Lord; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. **Amen.**

**Closing**

May this season of mellow fruitfulness enrich and bless us,

**May we harvest relationships of trust, forgiveness and generosity,**
**and until we meet again, may we be kept in the hollow of God's hand**

Let us bless the Lord.

**Thanks be to God.**

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

**Thanksgiving Proclamation of 1789**
By the President of the United States of America, a Proclamation.

Whereas it is the duty of all Nations to acknowledge the providence of Almighty God, to obey his will, to be grateful for his benefits, and humbly to implore his protection and favor-- and whereas both Houses of Congress have by their joint Committee requested me to recommend to the People of the United States a day of public thanksgiving and prayer to be observed by acknowledging with grateful hearts the many signal favors of Almighty God especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness.

Now therefore I do recommend and assign Thursday the 26th day of November next to be devoted by the People of these States to the service of that great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be-- That we may then all unite in rendering unto him our sincere and humble thanks--for his kind care and protection of the People of this Country previous to their becoming a Nation--for the signal and manifold mercies, and the favorable interpositions of his Providence which we experienced in the course and conclusion of the late war--for the great degree of tranquility, union, and plenty, which we have since enjoyed--for the peaceable and rational manner, in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national One now lately instituted--for the civil and religious liberty with which we are blessed; and the means we have of acquiring and diffusing useful knowledge; and in general for all the great and various favors which he hath been pleased to confer upon us.

and also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations and beseech him to pardon our national and other transgressions-- to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually--to render our national government a blessing to all the people, by constantly being a Government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed--to protect and guide all Sovereigns and Nations (especially such as have shewn kindness unto us) and to bless them with good government, peace, and concord--To promote the knowledge and practice of true religion and virtue, and the

encrease of science among them and us--and generally to grant unto all Mankind such a degree of temporal prosperity as he alone knows to be best.

Given under my hand at the City of New York the third day of October in the year of our Lord 1789.

Go: Washington

*Washington issued a proclamation on October 3, 1789, designating Thursday, November 26 as a national day of thanks. In his proclamation, Washington declared that the necessity for such a day sprung from the Almighty's care of Americans prior to the Revolution, assistance to them in achieving independence, and help in establishing the constitutional government.*



Washington, D.C.
October 3, 1863
By the President of the United States of America.

**A Proclamation.**

The year that is drawing towards its close, has been filled with the blessings of fruitful fields and healthful skies. To these bounties, which are so constantly enjoyed that we are prone to forget the source from which they come, others have been added, which are of so extraordinary a nature, that they cannot fail to penetrate and soften even the heart which is habitually insensible to the ever watchful providence of Almighty God. In the midst of a civil war of unequalled magnitude and severity, which has sometimes seemed to foreign States to invite and to provoke their aggression, peace has been preserved with all nations, order has been maintained, the laws have been respected and obeyed, and harmony has prevailed everywhere except in the theatre of military conflict; while that theatre has been greatly contracted by the advancing armies and navies of the Union. Needful diversions of wealth and of strength from the fields of peaceful industry to the national defence, have not arrested the plough, the shuttle or the ship; the axe has enlarged the borders of our settlements, and the mines, as well of iron and coal as of the precious metals, have yielded even more abundantly than heretofore. Population has steadily increased, notwithstanding the waste that has been made in the camp, the siege and the battle-field; and the country,

rejoicing in the consciousness of augmented strength and vigor, is permitted to expect continuance of years with large increase of freedom. No human counsel hath devised nor hath any mortal hand worked out these great things. They are the gracious gifts of the Most High God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy. It has seemed to me fit and proper that they should be solemnly, reverently and gratefully acknowledged as with one heart and one voice by the whole American People. I do therefore invite my fellow citizens in every part of the United States, and also those who are at sea and those who are sojourning in foreign lands, to set apart and observe the last Thursday of November next, as a day of Thanksgiving and Praise to our beneficent Father who dwelleth in the Heavens. And I recommend to them that while offering up the ascriptions justly due to Him for such singular deliverances and blessings, they do also, with humble penitence for our national perverseness and disobedience, commend to His tender care all those who have become widows, orphans, mourners or sufferers in the lamentable civil strife in which we are unavoidably engaged, and fervently implore the interposition of the Almighty Hand to heal the wounds of the nation and to restore it as soon as may be consistent with the Divine purposes to the full enjoyment of peace, harmony, tranquillity and Union.

In testimony whereof, I have hereunto set my hand and caused the Seal of the United States to be affixed.

Done at the City of Washington, this Third day of October, in the year of our Lord one thousand eight hundred and sixty-three, and of the Independence of the United States the Eighty-eighth.

By the President: Abraham Lincoln
William H. Seward,
Secretary of State

# Friday, November 27 2026

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

O God, make speed to save us.
**O Lord, make haste to help us.**

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

Almighty and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

**142** *Voce mea ad Dominum*

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

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

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

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

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

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

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

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

Zechariah, a Hebrew prophet of the late 6th century BC is one of the 12 minor prophets. His name means “God remembered." The book of Zechariah is one of the prophetic writings given when the Babylonian captivity had ended, and people of Israel had returned to the land. The main message is a call for a discouraged, post-exilic generation of Jews to return to God, renew their covenant faithfulness, and finish rebuilding the temple in Jerusalem, anchored in the promise that God remembers His people and will ultimately bring about His messianic kingdom. We are reading from the second half of the book which contains some of the Old Testament's most vivid prophecies concerning the coming Messiah (chapters 9–14)—foreseeing Christ as the humble King arriving on a donkey, the pierced Savior, and the Good Shepherd, culminating in the final establishment of God's universal reign.

# Zechariah 14:1-11

14See, a day is coming for the Lord, when the plunder taken from you will be divided in your midst. [2]For I will gather all the nations against Jerusalem to battle, and the city shall be taken and the houses looted and the women raped; half the city shall go into exile, but the rest of the people shall not be cut off from the city. [3]Then the Lord will go forth and fight against those nations as when he fights on a day of battle. [4]On that day his feet shall stand on the Mount of Olives, which lies before Jerusalem on the east; and the Mount of Olives shall be split in two from east to west by a very wide valley; so that half of the Mount shall withdraw northwards, and the other half southwards. [5]And you shall flee by the valley of the Lord’s mountain,* for the valley between the mountains shall reach to Azal;* and you shall flee as you fled from the earthquake in the days of King Uzziah of Judah. Then the Lord my God will come, and all the holy ones with him.
6 On that day there shall not be* either cold or frost.* [7]And there shall be continuous day (it is known to the Lord), not day and not night, for at evening time there shall be light.

8 On that day living waters shall flow out from Jerusalem, half of them to the eastern sea and half of them to the western sea; it shall continue in summer as in winter.

9 And the Lord will become king over all the earth; on that day the Lord will be one and his name one.

10 The whole land shall be turned into a plain from Geba to Rimmon south of Jerusalem. But Jerusalem shall remain aloft on its site from the Gate of Benjamin to the place of the former gate, to the Corner Gate, and from the Tower of Hananel to the king's wine presses.
11 And it shall be inhabited, for never again shall it be doomed to destruction; Jerusalem shall abide in security.

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.**

**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.**

# Saturday November 28 2026

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

O God, make speed to save us.
**O Lord, make haste to help us.**

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

Almighty and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

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**137** *Super flumina*

1 By the waters of Babylon we sat down and wept, *
when we remembered you, O Zion.

2 As for our harps, we hung them up *
on the trees in the midst of that land.

3 For those who led us away captive asked us for a song,
and our oppressors called for mirth: *
"Sing us one of the songs of Zion."

4 How shall we sing the Lord's song *
upon an alien soil?

5 If I forget you, O Jerusalem, *
let my right hand forget its skill.

6 Let my tongue cleave to the roof of my mouth
if I do not remember you, *
if I do not set Jerusalem above my highest joy.

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.

Zechariah, a Hebrew prophet of the late 6th century BC is one of the 12 minor prophets. His name means “God remembered." The book of Zechariah is one of the prophetic writings given when the Babylonian captivity had ended, and people of Israel had returned to the land. The main message is a call for a discouraged, post-exilic generation of Jews to return to God, renew their covenant faithfulness, and finish rebuilding the temple in Jerusalem, anchored in the promise that God remembers His people and will ultimately bring about His messianic kingdom. We are reading from the second half of the book which contains some of the Old Testament's most vivid prophecies concerning the coming Messiah (chapters 9–14)—foreseeing Christ as the humble King arriving on a donkey, the pierced Savior, and the Good Shepherd, culminating in the final establishment of God's universal reign.

## Zechariah 14:12-21

12 This shall be the plague with which the Lord will strike all the
peoples that wage war against Jerusalem: their flesh shall rot while
they are still on their feet; their eyes shall rot in their sockets, and
their tongues shall rot in their mouths. 13 On that day a great panic
from the Lord shall fall on them, so that each will seize the hand of a
neighbour, and the hand of one will be raised against the hand of the
other; 14 even Judah will fight at Jerusalem. And the wealth of all the
surrounding nations shall be collected—gold, silver, and garments in
great abundance. 15 And a plague like this plague shall fall on the
horses, the mules, the camels, the donkeys, and whatever animals may
be in those camps.

16 Then all who survive of the nations that have come against
Jerusalem shall go up year by year to worship the King, the Lord of
hosts, and to keep the festival of booths.* 17 If any of the families of
the earth do not go up to Jerusalem to worship the King, the Lord of
hosts, there will be no rain upon them. 18 And if the family of Egypt do
not go up and present themselves, then on them shall* come the
plague that the Lord inflicts on the nations that do not go up to keep
the festival of booths.* 19 Such shall be the punishment of Egypt and

the punishment of all the nations that do not go up to keep the festival of booths.*

20 On that day there shall be inscribed on the bells of the horses,
'Holy to the Lord.' And the cooking-pots in the house of the Lord
shall be as holy as* the bowls in front of the altar; 21and every
cooking-pot in Jerusalem and Judah shall be sacred to the Lord of
hosts, so that all who sacrifice may come and use them to boil the
flesh of the sacrifice. And there shall no longer be traders* in the
house of the Lord of hosts 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.

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.**

KING KAMEHAMEHA AND QUEEN EMMA OF HAWAI'I
(28 NOV 1864)
O God, who called your servants Kamehameha and Emma to an earthly throne that they might advance your heavenly kingdom, and gave them zeal for your church and love for your people: Mercifully grant that we also may be fruitful in good works, and attain to the glorious crown of your saints; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

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

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

May Christ dwell in our hearts by faith. Amen.

Within a year of ascending the throne in 1855, the twenty-year-old King Kamehameha IV and his spouse, Emma Rooke, embarked on the path of altruism and unassuming humility for which they have been revered by their people. The year before, Honolulu, and especially its native Hawaiians, had been horribly afflicted by

smallpox. The people, accustomed to a royalty which ruled with pomp and power, were confronted instead by a king and queen who went about, "with notebook in hand," soliciting from rich and poor the funds to build a hospital. Queen's Hospital, named for Emma, is now the largest civilian hospital in Hawaii.



In 1860, the king and queen petitioned the Bishop of Oxford to send missionaries to establish the Anglican Church in Hawaii. The king's interest came through a boyhood tour of England where he had seen, in the stately beauty of Anglican liturgy, a quality that seemed attuned to the gentle beauty of the Hawaiian spirit. England responded by sending the Rt. Rev. Thomas N. Staley and two priests. They arrived on October 11, 1862, and the king and queen were confirmed a month later, on November 28, 1862. They then began preparations for a cathedral and school, and the king set about to translate the Book of Common Prayer and much of the hymnal.

Kamehameha's and Emma's lives were marred by the tragic death of their only child, a four-year- old son, in 1862. Kamahameha seemed unable to survive his sadness, although a sermon he preached after his son's death expresses a hope and faith that is eloquent and profound. His own death took place only a year after his son's, in 1863. Emma declined to rule; instead, she committed her life to good works. She was responsible for schools, churches, and efforts on behalf of the poor and sick. She traveled several times to England and the European continent to raise funds and became a favorite of Queen Victoria's. Archbishop Longley of Canterbury remarked upon her visit to Lambeth: "I was much struck by the cultivation of her mind…But what excited my interest most was her almost saintly piety."

The cathedral was completed after Emma died. It was named St. Andrew's in memory of the king, who died on that saint's day. Among the Hawaiian people, Emma is still referred to as "our beloved Queen."