NOONDAY PRAYER

The Church of the Holy Trinity
Juneau, Alaska

Readings for November 9 - 14, 2026

Michelangelo Buonarroti, 1475-1564. The Prophet Joel, from Art in the Christian Tradition, a project of the Vanderbilt University Divinity Library, Nashville, TN. https://act.library.vanderbilt.edu/artworks/54225 Sistine Chapel



Monday, November 9 2026

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

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

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

O God, whose blessed Son came into the world that he might destroy the works of the devil and make us children of God and heirs of eternal life: Grant that, having this hope, we may purify ourselves as he is pure; that, when he comes again with power and great glory, we may be made like him in his eternal and glorious kingdom; where he lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

77 *Voce mea ad Dominum*

1 I will cry aloud to God; *
I will cry aloud, and he will hear me.

2 In the day of my trouble I sought the Lord; *
my hands were stretched out by night and did not tire;
I refused to be comforted.

3 I think of God, I am restless, *
I ponder, and my spirit faints.

4 You will not let my eyelids close; *
I am troubled and I cannot speak.

5 I consider the days of old; *
I remember the years long past;

6 I commune with my heart in the night; *
I ponder and search my mind.

7 Will the Lord cast me off for ever? *
will he no more show his favor?

8 Has his loving-kindness come to an end for ever? *
has his promise failed for evermore?

9 Has God forgotten to be gracious? *
has he, in his anger, withheld his compassion?

10 And I said, "My grief is this: *
the right hand of the Most High has lost its power."

11 I will remember the works of the Lord, *
and call to mind your wonders of old time.

12 I will meditate on all your acts *
and ponder your mighty deeds.

13 Your way, O God, is holy; *
who is so great a god as our God?

14 You are the God who works wonders *
and have declared your power among the peoples.

15 By your strength you have redeemed your people, *
the children of Jacob and Joseph.

16 The waters saw you, O God;
the waters saw you and trembled; *
the very depths were shaken.

17 The clouds poured out water;
the skies thundered; *
your arrows flashed to and fro;

18 The sound of your thunder was in the whirlwind;
your lightnings lit up the world; *
the earth trembled and shook.

19 Your way was in the sea,
and your paths in the great waters, *
yet your footsteps were not seen.

20 You led your people like a flock *
by the hand of Moses and Aaron.

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

The Book of Joel is the second book of the 12 minor prophets in the Old Testament. The prophetic text contains a series of "divine announcements", meant to call God's people to repentance so they could escape judgment and enjoy blessings on the approaching day of the Lord.
Unlike other prophets, Joel never accuses Israel of any specific sin. Like the other prophets, he announces that God's justice is coming to confront Israel's sin, but he never says why. Joel assumes that, like him, you've been reading the books of the prophets and already know all about Israel's rebellion.
In the New Testament, his prophecy of the outpouring of God's Holy Spirit upon all people was notably quoted by Saint Peter in his Pentecost sermon.

Joel 1:1-13

1The word of the Lord that came to Joel son of Pethuel:

2 Hear this, O elders,
give ear, all inhabitants of the land!
Has such a thing happened in your days,
or in the days of your ancestors?
3 Tell your children of it,
and let your children tell their children,
and their children another generation.

4 What the cutting locust left,
the swarming locust has eaten.
What the swarming locust left,
the hopping locust has eaten,

and what the hopping locust left,
  the destroying locust has eaten.

5 Wake up, you drunkards, and weep;
  and wail, all you wine-drinkers,
over the sweet wine,
  for it is cut off from your mouth.
6 For a nation has invaded my land,
  powerful and innumerable;
its teeth are lions' teeth,
  and it has the fangs of a lioness.
7 It has laid waste my vines,
  and splintered my fig trees;
it has stripped off their bark and thrown it down;
  their branches have turned white.

8 Lament like a virgin dressed in sackcloth
  for the husband of her youth.
9 The grain-offering and the drink-offering are cut off
  from the house of the Lord.
The priests mourn,
  the ministers of the Lord.
10 The fields are devastated,
  the ground mourns;
for the grain is destroyed,
  the wine dries up,
  the oil fails.

11 Be dismayed, you farmers,
  wail, you vine-dressers,
over the wheat and the barley;
  for the crops of the field are ruined.
12 The vine withers,
  the fig tree droops.
Pomegranate, palm, and apple—
  all the trees of the field are dried up;
surely, joy withers away
  among the people.

13 Put on sackcloth and lament, you priests;

wail, you ministers of the altar.
Come, pass the night in sackcloth,
you ministers of my God!
Grain-offering and drink-offering
are withheld from the house of your God.

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

A meditation, silent or spoken, may follow.

The Officiant then begins the Prayers

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

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

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

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

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

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

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

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

To the President and members of the Cabinet, to Governors of States, Mayors of Cities, and to all in administrative authority, grant wisdom and grace in the exercise of their duties.
Give grace to your servants, O Lord.

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

To the Judges and officers of our Courts give understanding and integrity, that human rights may be safeguarded and justice served.
Give grace to your servants, O Lord.

And finally, teach our people to rely on your strength and to accept their responsibilities to their fellow citizens, that they may elect trustworthy leaders and make wise decisions for the well-being of our society; that we may serve you faithfully in our generation and honor your holy Name.
For yours is the kingdom, O Lord, and you are exalted as head above all.

Free intercessions may be offered.

Amen.

RICHARD ROLLE, WALTER HILTON, AND MARGERY KEMPE
MYSTICS, 1349, 1396, c. 1440
Direct our hearts, O Gracious God, and inspire our minds; that, like your servants Richard Rolle, Walter Hilton, and Margery Kempe, we might pass through the cloud of unknowing until we behold your

glory face to face; in the Name of Jesus Christ our Lord; who with you and the Holy Spirit lives and reigns, 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**



Richard Rolle, Walter Hilton, and Margery Kempe were three prominent figures associated with the development of Christian mysticism in England.

Richard Rolle, born in 1290, was an English hermit about whose early life we know little. Although he grew up in a poor farming family, he was sponsored for education at Oxford by the Archdeacon of Durham. At the age of 18, however, he dropped out of Oxford to live as a hermit, out of which grew a ministry of prayer, writing, and spiritual direction. His writings were among the most widely read works of spirituality in England in the 15th century and include several scriptural commentaries, some theological writings, and many poems. Rolle spent his final years near the Cistercian convent near Hampole, a village in south Yorkshire, where he served as a spiritual director for the nuns.

We likewise know little about the early life of Walter Hilton beyond his birth in 1340, but evidence suggests that he studied at Cambridge. Hilton spent time as a hermit before becoming an Augustinian canon at Thurgarton Priory in Nottinghamshire in the late fourteenth century. In his great work, The Scale of Perfection, he develops his

understanding of the “luminous darkness” which marks the transition between self-love and the love of God. His writings were influential in England not only in the years leading up to the Reformation, but also during the Oxford Movement. Evelyn Underhill was greatly drawn to his works and published an updated translation of The Scale of Perfection in modern English in 1923.

Born around 1373, Margery Kempe and her husband John had at least 14 children. She seems to have had no formal education. Though illiterate, she dictated the Book of Margery Kempe, from which we learn most of our knowledge of her. A mystic who experienced intense visions, she went on pilgrimages to Canterbury, the Holy Land and to Santiago de Compostela. She also visited Julian of Norwich and was encouraged by her. Her book describes her travels as well as her mystical experiences and her deep compassion for sinners.

These three writers of vernacular English mysticism, together with the anonymous authors of The Cloud of Unknowing and the Ancrene Wisse, all exerted a great influence on later English and Anglican spiritual writings.

Tuesday November 10 2026

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O Lord, make haste to help us.

Officiant and People
Glory to the Father, and to the Son, and to the Holy Spirit:
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Alleluia.

O God, whose blessed Son came into the world that he might destroy the works of the devil and make us children of God and heirs of eternal life: Grant that, having this hope, we may purify ourselves as he is pure; that, when he comes again with power and great glory, we may be made like him in his eternal and glorious kingdom; where he lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

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Part I *Attendite, populе*

1 Hear my teaching, O my people; *
incline your ears to the words of my mouth.

2 I will open my mouth in a parable; *
I will declare the mysteries of ancient times.

3 That which we have heard and known,
and what our forefathers have told us, *
we will not hide from their children.

4 We will recount to generations to come
the praiseworthy deeds and the power of the Lord, *
and the wonderful works he has done.

5 He gave his decrees to Jacob
and established a law for Israel, *

which he commanded them to teach their children;

6 That the generations to come might know,
and the children yet unborn; *
that they in their turn might tell it to their children;

7 So that they might put their trust in God, *
and not forget the deeds of God,
but keep his commandments;

8 And not be like their forefathers,
a stubborn and rebellious generation, *
a generation whose heart was not steadfast,
and whose spirit was not faithful to God.

9 The people of Ephraim, armed with the bow, *
turned back in the day of battle;

10 They did not keep the covenant of God, *
and refused to walk in his law;

11 They forgot what he had done, *
and the wonders he had shown them.

12 He worked marvels in the sight of their forefathers, *
in the land of Egypt, in the field of Zoan.

13 He split open the sea and let them pass through; *
he made the waters stand up like walls.

14 He led them with a cloud by day, *
and all the night through with a glow of fire.

15 He split the hard rocks in the wilderness *
and gave them drink as from the great deep.

16 He brought streams out of the cliff, *
and the waters gushed out like rivers.

17 But they went on sinning against him, *
rebelling in the desert against the Most High.

18 They tested God in their hearts, *
demanding food for their craving.

19 They railed against God and said, *
"Can God set a table in the wilderness?

20 True, he struck the rock, the waters gushed out, and the gullies overflowed; *
but is he able to give bread
or to provide meat for his people?"

21 When the Lord heard this, he was full of wrath; *
a fire was kindled against Jacob,
and his anger mounted against Israel;

22 For they had no faith in God, *
nor did they put their trust in his saving power.

23 So he commanded the clouds above *
and opened the doors of heaven.

24 He rained down manna upon them to eat *
and gave them grain from heaven.

25 So mortals ate the bread of angels; *
he provided for them food enough.

26 He caused the east wind to blow in the heavens *
and led out the south wind by his might.

27 He rained down flesh upon them like dust *
and wingèd birds like the sand of the sea.

28 He let it fall in the midst of their camp *
and round about their dwellings.

29 So they ate and were well filled, *
for he gave them what they craved.

30 But they did not stop their craving, *
though the food was still in their mouths.

31 So God's anger mounted against them; *
he slew their strongest men
and laid low the youth of Israel.

32 In spite of all this, they went on sinning *
and had no faith in his wonderful works.

33 So he brought their days to an end like a breath *
and their years in sudden terror.

34 Whenever he slew them, they would seek him, *
and repent, and diligently search for God.

35 They would remember that God was their rock, *
and the Most High God their redeemer.

36 But they flattered him with their mouths *
and lied to him with their tongues.

37 Their heart was not steadfast toward him, *
and they were not faithful to his covenant.
38 But he was so merciful that he forgave their sins
and did not destroy them; *
many times he held back his anger
and did not permit his wrath to be roused.

39 For he remembered that they were but flesh, *
a breath that goes forth and does not return.

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

The Book of Joel is the second book of the 12 minor prophets in the Old Testament. The prophetic text contains a series of "divine announcements", meant to call God's people to repentance so they could escape judgment and enjoy blessings on the approaching day of the Lord.
Unlike other prophets, Joel never accuses Israel of any specific sin. Like the other prophets, he announces that God's justice is coming to confront Israel's sin, but he never says why. Joel assumes that, like him, you've been reading the books of the prophets and already know all about Israel's rebellion.
In the New Testament, his prophecy of the outpouring of God's Holy Spirit upon all people was notably quoted by Saint Peter in his Pentecost sermon.

Joel 1:15-2:11

15 Alas for the day!
For the day of the Lord is near,
  and as destruction from the Almighty* it comes.
16 Is not the food cut off
  before our eyes,
joy and gladness
  from the house of our God?

17 The seed shrivels under the clods,*
  the storehouses are desolate;
the granaries are ruined
  because the grain has failed.
18 How the animals groan!
  The herds of cattle wander about
because there is no pasture for them;
  even the flocks of sheep are dazed.*

19 To you, O Lord, I cry.
For fire has devoured
  the pastures of the wilderness,
and flames have burned
  all the trees of the field.
20 Even the wild animals cry to you
  because the watercourses are dried up,

and fire has devoured
the pastures of the wilderness.
2Blow the trumpet in Zion;
sound the alarm on my holy mountain!
Let all the inhabitants of the land tremble,
for the day of the Lord is coming, it is near—
2 a day of darkness and gloom,
a day of clouds and thick darkness!
Like blackness spread upon the mountains
a great and powerful army comes;
their like has never been from of old,
nor will be again after them
in ages to come.
3 Fire devours in front of them,
and behind them a flame burns.
Before them the land is like the garden of Eden,
but after them a desolate wilderness,
and nothing escapes them.

4 They have the appearance of horses,
and like warhorses they charge.
5 As with the rumbling of chariots,
they leap on the tops of the mountains,
like the crackling of a flame of fire
devouring the stubble,
like a powerful army
drawn up for battle.
6 Before them peoples are in anguish,
all faces grow pale.*
7 Like warriors they charge,
like soldiers they scale the wall.
Each keeps to its own course,
they do not swerve from* their paths.
8 They do not jostle one another,
each keeps to its own track;
they burst through the weapons
and are not halted.
9 They leap upon the city,

they run upon the walls;
they climb up into the houses,
they enter through the windows like a thief.

10 The earth quakes before them,
the heavens tremble.
The sun and the moon are darkened,
and the stars withdraw their shining.
11 The Lord utters his voice
at the head of his army;
how vast is his host!
Numberless are those who obey his command.
Truly the day of the Lord is great;
terrible indeed—who can endure it?

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.

LEO OF ROME
BISHOP OF ROME, DOCTOR (10 NOV 461)
O Lord our God, grant that your Church, following the teaching of your servant Leo of Rome, may hold fast the great mystery of our redemption, and adore the one Christ, true God and true Man, neither divided from our human nature nor separate from your divine Being; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and or ever.

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.**

When Leo was born, around the year 400, the Western Roman Empire was almost in shambles. Weakened by barbarian invasions and by a totally inefficient economic and political system, the structure that had been carefully built by Augustus had become a chaos of internal warfare, subversion, and corruption.



The social and political situation notwithstanding, Leo received a good education, and was ordained as a deacon, with the responsibility of looking after church possessions, managing the distribution of food, and generally administering the finances. He won considerable respect for his abilities, and a contemporary of his, Cassian, described him as "the ornament of the Roman Church and the divine ministry."

In 440, Leo was unanimously elected Pope, despite the fact that he was absent at the time on a mission in Gaul. His ability as a preacher shows clearly in the 96 sermons still extant, in which he expounds doctrine, encourages almsgiving, and refutes various heresies.

In Gaul, Africa, and Spain, Leo's strong hand was felt, as he issued orders to limit the powers of one over-presumptuous bishop, confirmed the rights of another bishop over his vicars, and selected candidates for holy orders. Leo's letter to the Council of Chalcedon in 451 dealt so

effectively with the doctrine of the human and divine natures of the One Person of Christ that the assembled bishops declared, “Peter has spoken by Leo,” and affirmed his definition as orthodox teaching.

With similar strength of spirit and wisdom, Leo negotiated with Attila when the Huns were about to sack Rome. He persuaded them to withdraw from Italy and to accept an annual tribute. Three years later, Genseric led the Vandals against Rome. Again Leo negotiated. Unable to prevent pillaging by the barbarians, he did dissuade them from burning the city and slaughtering its inhabitants. He worked, thereafter, to repair the damage, to replace the holy vessels in the desecrated churches, and to restore the morale of the Roman people. Leo died in Rome in 461.

Wednesday, November 11 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.

O God, whose blessed Son came into the world that he might destroy the works of the devil and make us children of God and heirs of eternal life: Grant that, having this hope, we may purify ourselves as he is pure; that, when he comes again with power and great glory, we may be made like him in his eternal and glorious kingdom; where he lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

82 *Deus stetit*

1 God takes his stand in the council of heaven; *
he gives judgment in the midst of the gods:

2 "How long will you judge unjustly, *
and show favor to the wicked?

3 Save the weak and the orphan; *
defend the humble and needy;

4 Rescue the weak and the poor; *
deliver them from the power of the wicked.

5 They do not know, neither do they understand;
they go about in darkness; *
all the foundations of the earth are shaken.

6 Now I say to you, 'You are gods, *
and all of you children of the Most High;

7 Nevertheless, you shall die like mortals, *
and fall like any prince."'
8 Arise, O God, and rule the earth, *
for you shall take all nations for your own.

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

The Book of Joel is the second book of the 12 minor prophets in the Old Testament. The prophetic text contains a series of "divine announcements", meant to call God's people to repentance so they could escape judgment and enjoy blessings on the approaching day of the Lord.
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In the New Testament, his prophecy of the outpouring of God's Holy Spirit upon all people was notably quoted by Saint Peter in his Pentecost sermon.

Joel 2:12-19

12 Yet even now, says the Lord,
return to me with all your heart,
with fasting, with weeping, and with mourning;
13 rend your hearts and not your clothing.
Return to the Lord, your God,
for he is gracious and merciful,
slow to anger, and abounding in steadfast love,
and relents from punishing.
14 Who knows whether he will not turn and relent,
and leave a blessing behind him,
a grain-offering and a drink-offering
for the Lord, your God?

15 Blow the trumpet in Zion;
sanctify a fast;

call a solemn assembly;
16 gather the people.
Sanctify the congregation;
assemble the aged;
gather the children,
even infants at the breast.
Let the bridegroom leave his room,
and the bride her canopy.

17 Between the vestibule and the altar
let the priests, the ministers of the Lord, weep.
Let them say, 'Spare your people, O Lord,
and do not make your heritage a mockery,
a byword among the nations.
Why should it be said among the peoples,
"Where is their God?" '

18 Then the Lord became jealous for his land,
and had pity on his people.
19 In response to his people the Lord said:
I am sending you
grain, wine, and oil,
and you will be satisfied;
and I will no more make you
a mockery among the nations.

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.

MARTIN OF TOURS
BISHOP AND THEOLOGIAN (11 NOV 397)
Lord God of hosts, who clothed your servant Martin the soldier with the spirit of sacrifice and set him as a bishop in your Church to be a defender of the catholic faith: Give us grace to follow in his holy steps, that, at the last, we may be found clothed with righteousness in the dwellings of peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Almighty God, You know every veteran by name. You know their deeds, their hard work, and their perseverance. You know their needs, both material and spiritual. Please draw each one closer to you and grant them all the peace that passes understanding *(Philippians 4:7)*, the peace of Christ to rule in their hearts *(Colossians 3:15)*, and ‘joy in your

presence, with eternal pleasures at your right hand' forevermore *(Psalm 16:11).*

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.



Martin, one of the patron saints of France, was born about 330 at Sabaria, the modern Szombathely in Hungary. His early years were spent in Pavia in Italy. After a term of service in the Roman army, he traveled around Europe and finally settled in Poitiers, whose bishop, Hilary, he had come to admire.

According to an old legend, while Martin was still a catechumen, he was approached by a poor man, who asked for alms in the name of Christ. Martin, drawing his sword, cut off part of his military cloak and gave it to the beggar. On the following night, Jesus appeared to Martin, clothed in half a cloak, and said to the saints and angels surrounding him, "Martin, a simple catechumen, covered me with this garment."

Martin was baptized, but believed that his commitment as a Christian required him to leave the army, saying famously: “I am a soldier of Christ. I cannot fight.” Martin pursued the vocation of a hermit for some years until, to his dismay, he was elected as Bishop of Tours in 372. He agreed to serve only if he were allowed to continue his strict, ascetic way of life. His monastery of Marmoutier, near Tours, had a great influence on the development of Celtic monasticism in Britain, where Ninian, among others, promoted Martin’s ascetic and missionary ideals.

Martin was unpopular with many of his episcopal colleagues, both because of his manner of life and because of his strong opposition to their violent repression of heresy. Martin believed that heretics should be persuaded by sound preaching and by the testimony of holy lives rather than by force. He was a diligent missionary to the pagans in the countryside near his hermitage and was always a staunch defender of the poor and the marginalized.

Martin died on November 8th, 397, but he has long been commemorated on November 11th, the date of his burial. His shrine at Tours became a popular site for pilgrimages and a secure sanctuary for those seeking protection and justice.

Thursday, November 12 2025

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

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

O God, whose blessed Son came into the world that he might destroy the works of the devil and make us children of God and heirs of eternal life: Grant that, having this hope, we may purify ourselves as he is pure; that, when he comes again with power and great glory, we may be made like him in his eternal and glorious kingdom; where he lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

27 *Dominus illuminatio*

1 The Lord is my light and my salvation;
whom then shall I fear? *
the Lord is the strength of my life;
of whom then shall I be afraid?

2 When evildoers came upon me to eat up my flesh, *
it was they, my foes and my adversaries, who
stumbled and fell.

3 Though an army should encamp against me, *
yet my heart shall not be afraid;

4 And though war should rise up against me, *
yet will I put my trust in him.

5 One thing have I asked of the Lord;
one thing I seek; *
that I may dwell in the house of the Lord all the days of my life;

6 To behold the fair beauty of the Lord *
and to seek him in his temple.

7 For in the day of trouble he shall keep me safe in his shelter; *
he shall hide me in the secrecy of his dwelling
and set me high upon a rock.

8 Even now he lifts up my head *
above my enemies round about me.

9 Therefore I will offer in his dwelling an oblation
with sounds of great gladness; *
I will sing and make music to the Lord.

10 Hearken to my voice, O Lord, when I call; *
have mercy on me and answer me.

11 You speak in my heart and say, "Seek my face." *
Your face, Lord, will I seek.

12 Hide not your face from me, *
nor turn away your servant in displeasure.

13 You have been my helper;
cast me not away; *
do not forsake me, O God of my salvation.

14 Though my father and my mother forsake me, *
the Lord will sustain me.

15 Show me your way, O Lord; *
lead me on a level path, because of my enemies.

16 Deliver me not into the hand of my adversaries, *
for false witnesses have risen up against me,
and also those who speak malice.

17 What if I had not believed
that I should see the goodness of the Lord *
in the land of the living!

18 O tarry and await the Lord's pleasure;
be strong, and he shall comfort your heart; *
wait patiently for 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**.**

The Book of Joel is the second book of the 12 minor prophets in the Old Testament. The prophetic text contains a series of "divine announcements", meant to call God's people to repentance so they could escape judgment and enjoy blessings on the approaching day of the Lord.
Unlike other prophets, Joel never accuses Israel of any specific sin. Like the other prophets, he announces that God's justice is coming to confront Israel's sin, but he never says why. Joel assumes that, like him, you've been reading the books of the prophets and already know all about Israel's rebellion.
In the New Testament, his prophecy of the outpouring of God's Holy Spirit upon all people was notably quoted by Saint Peter in his Pentecost sermon.

Joel 2:21-27
21 Do not fear, O soil;
be glad and rejoice,
for the Lord has done great things!
22 Do not fear, you animals of the field,
for the pastures of the wilderness are green;
the tree bears its fruit,
the fig tree and vine give their full yield.

23 O children of Zion, be glad
and rejoice in the Lord your God;
for he has given the early rain* for your vindication,
he has poured down for you abundant rain,
the early and the later rain, as before.
24 The threshing-floors shall be full of grain,
the vats shall overflow with wine and oil.

25 I will repay you for the years

that the swarming locust has eaten,
the hopper, the destroyer, and the cutter,
my great army, which I sent against you.

26 You shall eat in plenty and be satisfied,
and praise the name of the Lord your God,
who has dealt wondrously with you. And my people shall never again be put to shame.
27 You shall know that I am in the midst of Israel,
and that I, the Lord, am your God and there is no other.
And my people shall never again
be put to shame.

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

A meditation, silent or spoken, may follow.

The Officiant then begins the Prayers

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

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

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

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

Give your blessings to Mark our bishop. Give him a spirit of courage and right judgement, a spirit of knowledge and love. Let your Holy Spirit be his companion. Let your Gospel be always in his thoughts.

May your presence in his life be a light for all to see, in every good work for the building up of your people and to the Glory of your Holy Name.

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

Look with pity, O heavenly Father, upon the people in this land who live with injustice, terror, disease, and death as their constant companions. Have mercy upon us. Help us to eliminate our cruelty to these our neighbors. Strengthen those who spend their lives establishing equal protection of the law and equal opportunities for all. And grant that every one of us may enjoy a fair portion of the riches of this land; through Jesus Christ our Lord.

Free intercessions may be offered.

Amen.

CHARLES SIMEON
TEACHER, PROMOTOR OF MISSIONARY WORK (12 NOV 1836)
Loving God, whose unerring wisdom and unbounded love order all things: Grant us in all things to see your hand; that, following the example and teaching of your servant Charles Simeon, we may walk with Christ in all simplicity and serve you with a quiet and contented mind; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Final Collect
May God the Father bless us;
May Christ take care of us;
May the Holy Spirit enlighten us
all the days of our life.
The Lord be our Defender
and Keeper of body and soul
both now and for ever,
to the ages of ages. (*Book of Cerne, tenth century)*

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

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



The historian Thomas Macaulay said about Charles Simeon, "If you knew what his authority and influence were, and how they extended from Cambridge to the most remote corners of England, you would allow that his real sway in the Church was far greater than that of any primate."

Simeon's conversion in 1779, while he was still a student, occurred as he was preparing himself to receive Holy Communion, an act required of undergraduates at the University. His first Communion had been a deeply depressing and discouraging experience because of his use of the popular devotional tract, The Whole Duty of Man, which emphasized law and obedience as the means of receiving the Sacrament worthily. When he was again preparing for Communion before Easter, he was given a copy of Bishop Thomas Wilson's Instructions for the Lord's Supper. Here was a very different approach, which recognized that the law could not make one righteous and that only the sacrifice of Christ, perceived by faith, could enable one to communicate worthily. This time, the experience of Holy Communion was one of peace and exhilaration, a new beginning in a Christian life whose influence would be difficult to exaggerate.

In 1782, the year of his graduation from King's College, Cambridge, he was placed in charge of Trinity Church in that city, while still a deacon. He remained as rector there for 54 years, despite intense early opposition from the churchwardens and congregation over his evangelical preaching. Simeon's influence and authority developed slowly, but he eventually became the recognized leader of the evangelical movement in the Church of England. He helped to found the Church Missionary Society and was active in recruiting and supporting missionaries, including Henry Martyn. As a preacher, he ranks high in the history of Anglicanism. His sermons were unfailingly biblical, simple, and passionate.

The influence of Simeon and his friends was thus described by the historian William Edward Hartpole Lecky: “They gradually changed the whole spirit of the English Church. They infused into it a new fire and passion of devotion, kindled a spirit of fervent philanthropy, raised the standard of clerical duty, and completely altered the whole tone and tendency of the preaching of its ministers.”

Simeon died on November 13th, 1836, in Cambridge, and was buried at King’s College.

Friday, November 13 2026

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

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

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

O God, whose blessed Son came into the world that he might destroy the works of the devil and make us children of God and heirs of eternal life: Grant that, having this hope, we may purify ourselves as he is pure; that, when he comes again with power and great glory, we may be made like him in his eternal and glorious kingdom; where he lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

92 *Bonum est confiteri*

1 It is a good thing to give thanks to the Lord, *
and to sing praises to your Name, O Most High;

2 To tell of your loving-kindness early in the morning *
and of your faithfulness in the night season;
3 On the psaltery, and on the lyre, *
and to the melody of the harp.

4 For you have made me glad by your acts, O Lord; *
and I shout for joy because of the works of your hands.

5 Lord, how great are your works! *
your thoughts are very deep.

6 The dullard does not know,
nor does the fool understand, *
that though the wicked grow like weeds,
and all the workers of iniquity flourish,

7 They flourish only to be destroyed for ever; *
but you, O Lord, are exalted for evermore.

8 For lo, your enemies, O Lord,
lo, your enemies shall perish, *
and all the workers of iniquity shall be scattered.

9 But my horn you have exalted like the horns of wild bulls; *
I am anointed with fresh oil.

10 My eyes also gloat over my enemies, *
and my ears rejoice to hear the doom of the wicked who rise up against me.

11 The righteous shall flourish like a palm tree, *
and shall spread abroad like a cedar of Lebanon.

12 Those who are planted in the house of the Lord *
shall flourish in the courts of our God;

They shall still bear fruit in old age; *
they shall be green and succulent;

14 That they may show how upright the Lord is, *
my Rock, in whom there is no fault.

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

The Book of Joel is the second book of the 12 minor prophets in the Old Testament. The prophetic text contains a series of "divine announcements", meant to call God's people to repentance so they could escape judgment and enjoy blessings on the approaching day of the Lord.
Unlike other prophets, Joel never accuses Israel of any specific sin. Like the other prophets, he announces that God's justice is coming to confront Israel's sin, but he never says why. Joel assumes that, like him, you've been reading the books of the prophets and already know all about Israel's rebellion.
In the New Testament, his prophecy of the outpouring of God's Holy Spirit upon all people was notably quoted by Saint Peter in his Pentecost sermon.

Joel 2:28-3:8

28 *Then afterwards
I will pour out my spirit on all flesh;
your sons and your daughters shall prophesy,
your old men shall dream dreams,
and your young men shall see visions.
29 Even on the male and female slaves,
in those days, I will pour out my spirit.
30 I will show portents in the heavens and on the earth, blood and fire and columns of smoke. 31The sun shall be turned to darkness, and the moon to blood, before the great and terrible day of the Lord comes. 32Then everyone who calls on the name of the Lord shall be saved; for in Mount Zion and in Jerusalem there shall be those who escape, as the Lord has said, and among the survivors shall be those whom the Lord calls.
3 *For then, in those days and at that time, when I restore the fortunes of Judah and Jerusalem, 2I will gather all the nations and bring them down to the valley of Jehoshaphat, and I will enter into judgement with them there, on account of my people and my heritage Israel, because they have scattered them among the nations. They have divided my land, 3and cast lots for my people, and traded boys for prostitutes, and sold girls for wine, and drunk it down.

4 What are you to me, O Tyre and Sidon, and all the regions of Philistia? Are you paying me back for something? If you are paying me back, I will turn your deeds back upon your own heads swiftly and speedily. 5For you have taken my silver and my gold, and have carried my rich treasures into your temples.* 6You have sold the people of Judah and Jerusalem to the Greeks, removing them far from their own border. 7But now I will rouse them to leave the places to which you have sold them, and I will turn your deeds back upon your own heads. 8I will sell your sons and your daughters into the hand of the people of Judah, and they will sell them to the Sabeans, to a nation far away; for the Lord has spoken.

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 November14 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.

O God, whose blessed Son came into the world that he might destroy the works of the devil and make us children of God and heirs of eternal life: Grant that, having this hope, we may purify ourselves as he is pure; that, when he comes again with power and great glory, we may be made like him in his eternal and glorious kingdom; where he lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

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87 *Fundamenta ejus*

1 On the holy mountain stands the city he has founded; *
the Lord loves the gates of Zion
more than all the dwellings of Jacob.

2 Glorious things are spoken of you, *
O city of our God.

3 I count Egypt and Babylon among those who know me; *
behold Philistia, Tyre, and Ethiopia:
in Zion were they born.

4 Of Zion it shall be said, "Everyone was born in her, *
and the Most High himself shall sustain her."

5 The Lord will record as he enrolls the peoples, *
"These also were born there."

6 The singers and the dancers will say, *
"All my fresh springs are in you."

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

The Book of Joel is the second book of the 12 minor prophets in the Old Testament. The prophetic text contains a series of "divine announcements", meant to call God's people to repentance so they could escape judgment and enjoy blessings on the approaching day of the Lord.
Unlike other prophets, Joel never accuses Israel of any specific sin. Like the other prophets, he announces that God's justice is coming to confront Israel's sin, but he never says why. Joel assumes that, like him, you've been reading the books of the prophets and already know all about Israel's rebellion.
In the New Testament, his prophecy of the outpouring of God's Holy Spirit upon all people was notably quoted by Saint Peter in his Pentecost sermon.

Joel 3:9-17

9 Proclaim this among the nations:
Prepare war,*
stir up the warriors.
Let all the soldiers draw near,
let them come up.
10 Beat your ploughshares into swords,
and your pruning-hooks into spears;
let the weakling say, 'I am a warrior.'

11 Come quickly,*
all you nations all around,
gather yourselves there.
Bring down your warriors, O Lord.
12 Let the nations rouse themselves,
and come up to the valley of Jehoshaphat;
for there I will sit to judge
all the neighbouring nations.

13 Put in the sickle,
for the harvest is ripe.
Go in, tread,
for the wine press is full.
The vats overflow,
for their wickedness is great.

14 Multitudes, multitudes,
in the valley of decision!
For the day of the Lord is near
in the valley of decision.
15 The sun and the moon are darkened,
and the stars withdraw their shining.

16 The Lord roars from Zion,
and utters his voice from Jerusalem,
and the heavens and the earth shake.
But the Lord is a refuge for his people,
a stronghold for the people of Israel.

17 So you shall know that I, the Lord your God,
dwell in Zion, my holy mountain.
And Jerusalem shall be holy,
and strangers shall never again pass through it.

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.

CONSECRATION OF SAMUEL SEABURY
BISHOP (14 NOV 1784)
(BESTOWAL OF THE AMERICAN EPISCOPATE)
We give you thanks, O Lord our God, for your goodness in bestowing upon this church the gift of the episcopate; and we pray that, joined together in unity with our bishops and nourished by your holy sacraments, we may proclaim the Gospel of redemption with apostolic zeal; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Final Collect

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

Let us bless the Lord.

Thanks be to God.

May Christ dwell in our hearts by faith. Amen.



Samuel Seabury, the first bishop of the Episcopal Church, was born in Groton, Connecticut on November 30th, 1729. After ordination in England in 1753, he was assigned, as a missionary of the Society for the Propagation of the Gospel, to Christ Church, New Brunswick, New Jersey. In 1757, he became rector of Grace Church, Jamaica, Long Island, and in 1766, rector of St. Peter's, Westchester County. During the American Revolution, he remained loyal to the British crown and served as a chaplain in the British army.

After the Revolution, a secret meeting of Connecticut clergy in Woodbury, held on March 25th, 1783, named Seabury or the Rev. Jeremiah Leaming, whichever would be able or willing, to seek episcopal consecration in England. They extended the call first to Leaming, who declined; Seabury then accepted, and sailed for England.

After a year of negotiation, Seabury found it impossible to obtain episcopal orders from the Church of England because, as an American citizen, he could not swear allegiance to the crown. He then turned to the non–juring bishops of the Episcopal Church in

Scotland. On November 14th, 1784, in Aberdeen, he was consecrated by the Bishop and the Bishop Coadjutor of Aberdeen and the Bishop of Ross and Caithness in the presence of many people.

Upon his return home, Seabury was recognized as Bishop of Connecticut in Convocation on August 3rd, 1785, at Middletown. With Bishop William White, he was active in the organization of the Episcopal Church at the General Convention of 1789. Seabury kept his promise, made in a concordat with the Scottish bishops, to persuade the American Church to adopt the Scottish form for the celebration of the Holy Eucharist.

In 1790, Seabury became responsible for episcopal oversight of the churches in Rhode Island; and, at the General Convention of 1792, he participated in the first consecration of a bishop on American soil, that of John Claggett of Maryland. Seabury died on February 25th, 1796, and is buried beneath St. James' Church, New London.