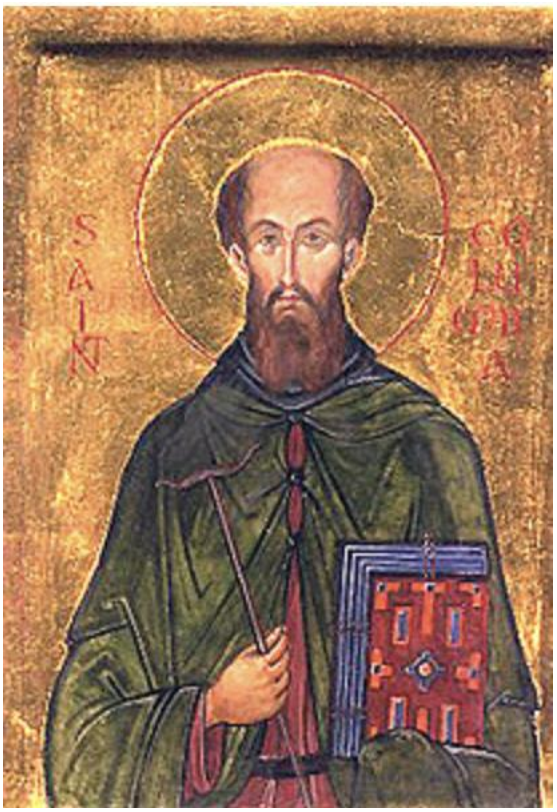
Contemplative Noonday Prayer
& Scriptural Reflection Nov 11 2026

St.Columba's Episcopal Church, Inverness, CA

St Columba



521-597 AD

Mother Teri: O God, make speed to save us.
Assistant: ***O Lord, make haste to help us.***

+ Glory to You O Eternal Source,
Divine Savior, and Holy Spirit:

As it was in the beginning is now
and will be forever. Amen

Mother Teri: **The Collect**

O God, who roars like a fiery lion; we ask for your voice to awaken and move us, and the Holy Wisdom of Sophia to guide us, so that we actively show to the world what you speak in our hearts. In your name we pray. Amen.

(6/15/22), Noonday Prayer Group

Please join by repeating lines in ***bold italics*** *at home on mute.*

Hear my voice, O God, in my complaint;
preserve my life from the dread enemy.

New Revised Standard Version, Anglicised
Psalm 123

Mother Teri: [1] To you I lift up my eyes,
O you who are enthroned in the heavens!
Assistant : [2] ***As the eyes of servants***
look to the hand of their master,
as the eyes of a maid
to the hand of her mistress,

so our eyes look to the Lord our God,
until he has mercy upon us.
3 ***Have mercy upon us, O Lord, have mercy upon us,***
for we have had more than enough of contempt.
4 Our soul has had more than its fill
of the scorn of those who are at ease,
of the contempt of the proud.

Mother Teri + Glory to You O Eternal Source,
Divine Savior, and Holy Spirit:

Assistant: As it was in the beginning is now
and will be forever. Amen

Mother Teri:

A reading from the Gospel of **Matthew 12:43-45 New Revised Standard Version, Anglicised**

The Return of the Unclean Spirit
43 'When the unclean spirit has gone out of a person, it wanders through waterless regions looking for a resting-place, but it finds none. 44 Then it says, "I will return to my house from which I came." When it comes, it finds it empty, swept, and put in order. 45 Then it goes and brings along seven other spirits more evil than itself, and they enter and live there; and the last state of that person is worse than the first. So will it be also with this evil generation.'

Mother Teri: **Hear what the Spirit is saying.**

Assistant: Thanks be to God.

Celtic Contemplation: 15 minutes

Prayer of St Columba



Be O Lord,
a guiding star above me,
a smooth path below me,
a kindly shepherd behind me
and a bright flame before me;
today, tonight and forever. Amen.

Please follow along and chant the Kyrie with us while on mute.
We will chant 3x through.

Assistant/ Mother Teri & All

Kyrie Eleison (***Kyrie Eleison***)
Christe Eleison (***Christe Eleison***)
Kyrie (***Kyrie),*** Christe (***Christe)***
Eleison (***Eleison)***

Mother Teri: Please join now in praying as Jesus taught…

(*ALL*) **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. For the kingdom, the power, and the glory are yours, now and for ever. Amen.



Assistant: Lord, hear our prayer;
Mother Teri: And let our cry come to you.

Let us pray, using words from the *Ita Compline*[1]

Search me, O God, and know my heart.
Test me and know my thoughts.

Keep Your people, Lord, in the arms of Your embrace.
Shelter them under Your wings.

Assistant: For whom and what else do we pray?

[1] *excerpted from* the Ita Compline, *Northumbria Community.*

Please offer your intercessions here, aloud or silently.
Prayers given aloud are followed with:

Mother Teri: We pray to the Lord
Assistant: ***Lord, hear our prayer***

Continuing after personal intercessions with…

Be their light in darkness.
Be their hope in distress.
Be their calm in anxiety.

Be strength in their weakness.
Be their comfort in pain.
Be their song in the night.

Let us bless the Lord.
Thanks be to God.



Please remain for discussion
on today's topic and scriptural reading.



St Columba

521-597 AD

Columba (/kəˈlʌmbəˌ ˈkɒlʌmbə/) or Colmcille[a] (7 December 521 – 9 June 597 AD) was an Irish abbot and missionary credited with spreading Christianity at the start of the Hiberno-Scottish mission in what became Scotland.[3][4] He founded the important abbey on Iona, which became a dominant religious and political institution in the region for centuries.[5] He is the patron saint of Derry and one of the patron saints of Ireland along with Patrick and Brigid. He was venerated by both the Gaels of Dál Riata and

the Picts, and is remembered as one of the Twelve Apostles of Ireland.[6]

Columba was born in Tyrconnell, studied under some of Ireland's most prominent church figures and founded several monasteries in the country. Around 563 AD he and his twelve companions crossed to Kintyre before settling on the island of Iona in the Hebrides, part of the Gaelic kingdom of Dál Riata. They founded Iona Abbey, which became a base for spreading Christianity among the pagan northern Pictish kingdoms.[7][8] He remained active in Irish politics, though he spent most of the remainder of his life in what became Scotland. Three surviving early-medieval Latin hymns are attributed to him.[4]

Early life in Ireland



Ruins of Colmcille's Chapel at Gartan Lough

Columba was born to Fedlimid and Eithne of the Cenél Conaill in Gartan, a district beside Lough Gartan, in Tír Chonaill (mainly modern County Donegal, Ireland). On his father's side, he is claimed as being the great-great-grandson of Niall of the Nine Hostages, a pseudo-historical Irish high king of the 5th century.[9] One tradition holds that he was born on a flagstone called *Leac na Cumha* in the townland of Lacknacoo.[10] He was baptised in Temple-Douglas, in the County Donegal parish of Conwal (midway between Gartan and Letterkenny), by his teacher and foster-uncle Cruithnechán.[11][12][13]

Columba lived in the remote district of what is now Glencolmcille (which was named after him) for roughly five years. It is not known

for sure if his name at birth was Colmcille or if he adopted this name later in life; Adomnán (Eunan) of Iona thought it was his birth name but other Irish sources have claimed his name at birth was Crimthann (meaning 'fox').[14] In the Irish language his name means 'dove', which is the same name as the Prophet Jonah (Jonah in Hebrew is also 'dove'), which Adomnán of Iona, as well as other early Irish writers, were aware of, although it is not clear if he was deliberately named after Jonah or not. *Columba* is also Latin for dove, and the name of the bird genus.

When sufficiently advanced in letters he entered the monastic school of Movilla, at Newtownards, under Finnian of Movilla who had studied at Ninian's "Magnum Monasterium" on the shores of Galloway. He was about twenty, and a deacon when, having completed his training at Movilla, he travelled southwards into Leinster, where he became a pupil of an aged bard named Gemman. On leaving him, Columba entered the monastery of Clonard, governed at that

time by Finnian, noted for sanctity and learning. Here he imbibed the traditions of the Welsh Church, for Finnian had been trained in the schools of David.[15]

The study of Latin learning and Christian theology in monasteries flourished. Columba became a pupil at the monastic school at Clonard Abbey, situated on the River Boyne in modern County Meath. During the sixth century, some of the most significant names in the history of Insular Christianity studied at the Clonard monastery. The average number of scholars under instruction at Clonard was said to be 300.[6] Columba was one of twelve students of Finnian of Clonard who became known as the Twelve Apostles of Ireland. He became a monk and eventually was ordained a priest.[16]

Another preceptor of Columba was Mobhí Clárainech, whose monastery at Glasnevin was frequented by such famous men as Cainnech of Aghaboe, Comgall, and Ciarán. A pestilence which devastated Ireland in 544 caused the dispersion of Mobhi's disciples,

and Columba returned to Ulster, the land of his kindred.[17]



Stained-glass window of Colmcille founding Derry

The foundation of several important monasteries marked the following years: Derry, at the southern edge of Inishowen; Durrow, County Offaly; Kells, County Meath; and Swords, County Dublin.[18] While at Derry it is said that he planned a pilgrimage to Rome and Jerusalem, but did not proceed farther than Tours. From Tours, he brought a copy of those gospels that had lain on the bosom of Martin for 100 years. This relic was deposited in Derry.[15] St Colmcille is also believed to have established a Church on Inishkea North, County Mayo which is named

St Colmcille's Church.[19][20][21] Another monastery was established by St Colmcille at Carrickmore, County Tyrone. The church of St Colmcille stands within the Parish of Termonmaguirc on Rockstown Road in Carrickmore.[22]

Some traditions assert that sometime around 560 Columba became involved in a quarrel with Finnian of Moville of Movilla Abbey over a psalter. Columba copied the manuscript at the scriptorium under Finnian, intending to keep the copy. Finnian disputed his right to keep it. There is a suggestion that this conflict resulted in the Battle of Cúl Dreimhne in Cairbre Drom Cliabh (now in County Sligo) in 561, during which many men were killed. Richard Sharpe, translator of Adomnán's Life of St. Columba (referenced in the bibliography below) makes a stern caution at this point against accepting the many references that link the battle and Columba's leaving of Ireland, even though there is evidence in the annals that Columba supported his own king against the high king. Political conflicts that had existed for

some time resulted in the clan Neill's battle against King Diarmait at Cooldrevny in 561. An issue, for example, was the king's violation of the right of sanctuary belonging to Columba's person as a monk on the occasion of the murder of Prince Curnan, Columba's kinsman.[15]

Prince Curnan of Connacht, who had fatally injured a rival in a hurling match and had taken refuge with Columba, was dragged from his protector's arms and slain by Diarmaid's men, in defiance of the rights of sanctuary.[17]

A synod of clerics and scholars threatened to excommunicate him for these deaths, but Brendan of Birr spoke on his behalf. Eventually, the process was deemed a miscarriage of justice. Columba's own conscience was uneasy, and on the advice of an aged hermit, Molaise, he resolved to expiate his sense of offence by departing Ireland. The term "exile" is used in some references. This, too, can be disputed, for the term "pilgrimage" is used more frequently in

the literature about him. A marker at Stroove Beach on the Inishowen Peninsula commemorates the place where Columba set sail for Scotland.[23] He left Ireland, but through the following years, he returned several times to visit the communities he had founded there.[15]

Columba's copy of the psalter has been traditionally associated with the Cathach of St. Columba. In 574/575, during his return for the Synod of Drum Ceat, he founded the monastery of Drumcliff in Cairbre, now County Sligo.[24]

Scotland



Nineteenth century illustration of Columba's meeting with King Bridei, by William Hole

In 563, he travelled to Scotland with twelve companions (said to include Odran of Iona) in a wicker currach covered with leather. According to legend he first landed on the Kintyre Peninsula, near Southend. However, being still in sight of Ulster, he moved farther north up the west coast of Scotland. The island of Iona was made over to him by his kinsman Conall mac Comgaill King of Dál Riata, who perhaps had invited him to come to Scotland in the first place.[17] However, there is a sense in which he was not leaving his native people, as the Ulster Gaels had been inhabiting the west coast of Scotland for the previous couple of centuries.[25] Aside from the services he provided guiding the only centre of literacy in the region, his reputation as a holy man led to his role as a diplomat among the tribes.[26]

He visited the pagan King Bridei, King of Fortriu, at his base in Inverness, winning Bridei's respect, although not his conversion. He subsequently played a major role in the politics of the country. Adomnán wrote that

Columba communicated with the Picts through an unnamed interpreter.[27]

There are also many stories of miracles which he performed during his work to convert the Picts, the most famous being his encounter with an unidentified animal that some have equated with the Loch Ness Monster in 565. It is said that he banished a ferocious "water beast" to the depths of the River Ness after it had killed a Pict and then tried to attack Columba's disciple, Lugne (see Vita Columbae Book 2 below).



"Saint Columba Rescuing a Captive", 19th-century painting by Robert Herdman

He was also very energetic in his work as a missionary, and, in addition to founding several churches in the Hebrides, he worked to turn his monastery at Iona into a school

for missionaries. He was a renowned man of letters, having written several hymns and being credited with having transcribed 300 books. One of the few, if not the only, times he left Scotland was towards the end of his life, when he returned to Ireland to found the monastery at Durrow.

According to traditional sources, Columba died in Iona on Sunday, 9 June 597, and was buried by his monks in the abbey he created. However, Dr. Daniel P. Mc Carthy disputes this and assigns a date of 593 to Columba's death.[28] The Annals record the first Viking raid made upon Iona in A.D. 795, with further raids occurring in 802, 806 and 825.[29] Columba's relics were finally removed in 849 and divided between Scotland and Ireland.[30]