

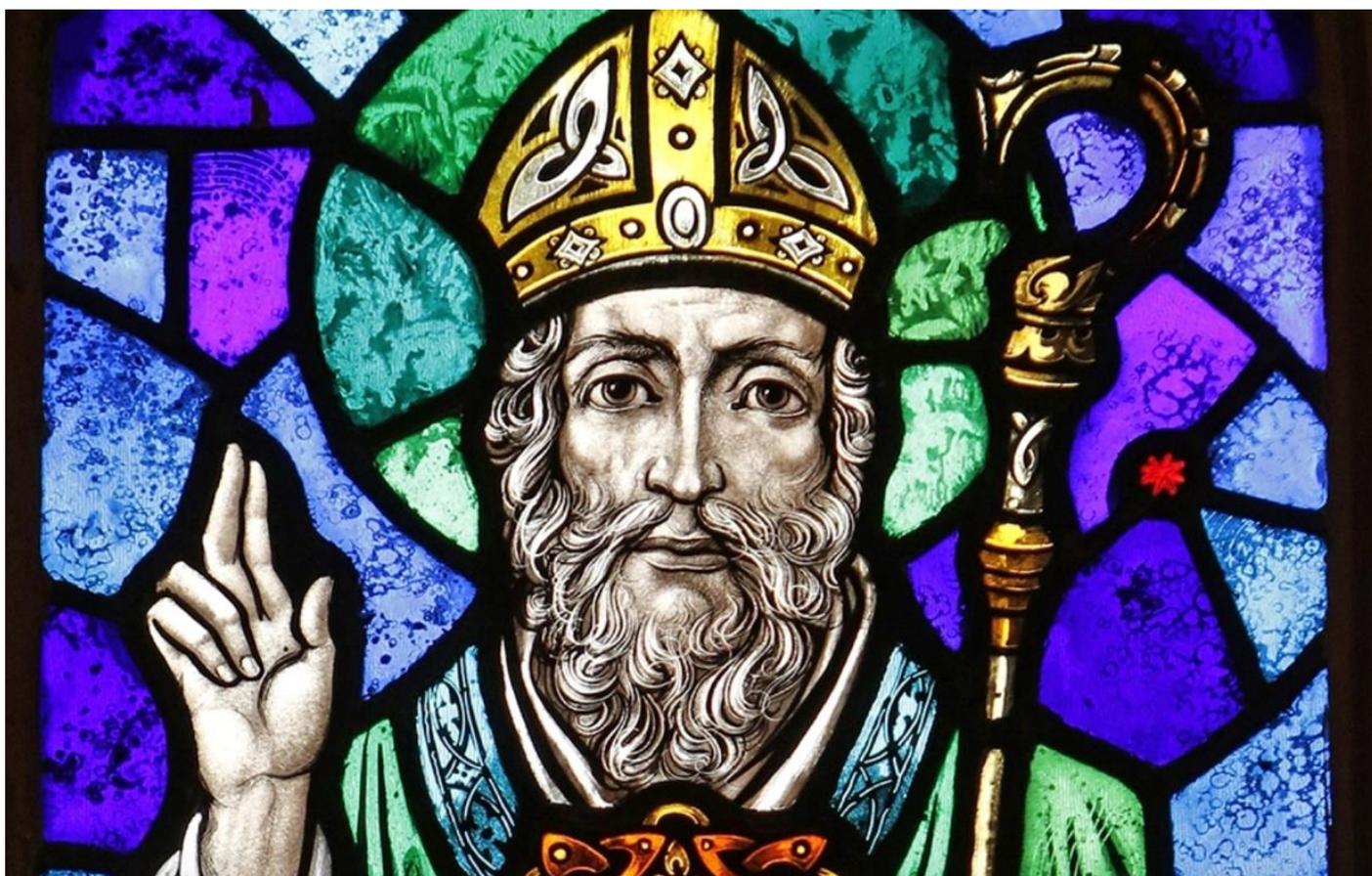
Contemplative Noonday Prayer & Scriptural Reflection

March 4, 2026

St. Columba's Episcopal Church, Inverness, CA

St. Patrick, Enlightener of Ireland

Born c. 385-390



Died c.461.

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***

The Collect

Almighty God, in your providence you chose your servant Patrick to be the apostle to the Irish people, to bring those who were wandering in darkness and error to the true light and knowledge of you: Grant us so to walk in that way that we may come at last to the light of everlasting life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 128

New Revised Standard Version, Anglicised

Happy is everyone who fears the LORD,
who walks in his ways.

You shall eat the fruit of the labour of your hands;
you shall be happy, and it shall go well with you.

***Your wife will be like a fruitful vine
within your house;***

your children will be like olive shoots
around your table.

***Thus shall the man be blessed
who fears the LORD.***

The LORD bless you from Zion.

May you see the prosperity of Jerusalem
all the days of your life.

***May you see your children's children.
Peace be upon Israel!***

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 John 7:53-8:11

(New Revised Standard Version, Anglicised)

Then each of them went home, while Jesus went to the Mount of Olives. Early in the morning he came again to the temple. All the people came to him and he sat down and began to teach them. The scribes and the Pharisees brought a woman who had been caught in adultery; and making her stand before all of them, they said to him, 'Teacher, this woman was caught in the very act of committing adultery. Now in the law Moses commanded us to stone such women. Now what do you say?' They said this to test him, so that they might have some

charge to bring against him. Jesus bent down and wrote with his finger on the ground. When they kept on questioning him, he straightened up and said to them, 'Let anyone among you who is without sin be the first to throw a stone at her.' And once again he bent down and wrote on the ground. When they heard it, they went away, one by one, beginning with the elders; and Jesus was left alone with the woman standing before him. Jesus straightened up and said to her, 'Woman, where are they? Has no one condemned you?' She said, 'No one, sir.' And Jesus said, 'Neither do I condemn you. Go your way, and from now on do not sin again.'

Mother Teri: Hear what the Spirit is saying.

Assistant: Thanks be to God.

Celtic Contemplation: 15 minutes

Please sit comfortably and close your eyes for 15 minutes of silent meditation. Chimes will sound to begin and end the time. For today's reflection:

"Christ beside me, Christ before me, Christ behind me, Christ within me, Christ beneath me, Christ above me." St. Patrick

Mother Teri: Kyrie Eleison

Assistant: Christe Eleison

Mother Teri: Kyrie Eleison

Lord, hear our prayer;

And let our cry come to you.

God of compassion,

teach us how to embody your love

God of faithfulness

help us to be constant in service

God of creation

give us compassion for all your children

God of blessing

hear our prayers¹

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

Continue after personal intercessions with...

Mother Teri: God of love

Assistant: draw our hearts to you²

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.³

¹ Daily Prayer for All Seasons, p. 13

² Daily Prayer for All Seasons, p. 13

³ excerpted from the Ita Compline, Northumbria Community.

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

Our Father who art in heaven,
hallowed be thy Name, Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us today our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Mother Teri: Let us bless the Lord.

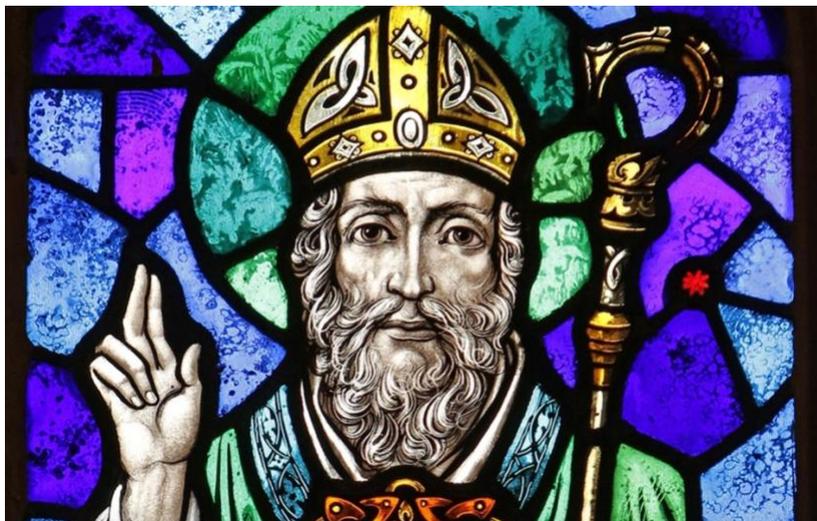
Assistant: Thanks be to God.

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

Scriptural Study

St. Patrick, Enlightener of Ireland

Born c. 385-390



Died c.461.

St. Patrick (flourished 5th century, Britain and Ireland; feast day March 17) is the patron saint and national apostle of Ireland. He is credited with bringing Christianity to Ireland and was probably responsible in part for the Christianization of the Picts and Anglo-Saxons. He is known only from two short works, the *Confessio*, his spiritual autobiography, and his *Letter to Coroticus*, a denunciation of British mistreatment of Irish Christians.

Life



Patrick was born in Britain of a Romanized family. When he was 16 years old, Irish raiders tore him from the villa of his father, Calpornius, a deacon and minor local official, and carried Patrick

into slavery in Ireland. He spent six bleak years there as a herdsman, during which time he turned with fervor to his faith. Upon dreaming that the ship in which he was to escape was ready, he fled his enslaver and found passage to Britain. There he came near to starvation and suffered a second brief captivity before he was reunited with his family. Thereafter he may have paid a short visit to the Continent.

The best-known passage in the Confessio tells of a dream, after his return to Britain, in which one Victoricus delivered him a letter headed “The Voice of the Irish.” As Patrick read it, he seemed to hear a certain company of Irish beseeching him to walk once more among them. “Deeply moved,” he says, “I could read no more.” Nevertheless, because of the shortcomings of his education, he was reluctant for a long time to respond to the call. Even on the eve of his reembarkation for Ireland, he was beset by doubts of his fitness for the task. Once in the field, however, his hesitations vanished. Utterly confident in the Lord, he journeyed far and wide, baptizing and confirming with untiring zeal. In diplomatic fashion he brought gifts to a chieftain here and a lawgiver there but accepted none from any. On at least one occasion, he was cast into chains. On another, he addressed with lyrical pathos a last farewell to his converts who had been slain or kidnapped by the soldiers of Coroticus.

Careful to deal fairly with the Celtic tribes, he nevertheless lived in constant danger of martyrdom. The evocation of such incidents of what he called his “laborious episcopate” was his reply to a charge—to his great grief, endorsed by his ecclesiastical superiors

in Britain—that he had originally sought office for the sake of office. In fact, he was a humble-minded man, pouring forth a continuous paean of thanks to his Maker for having chosen him as the instrument whereby multitudes who had worshipped “idols and unclean things” had become “the people of God.”

The phenomenal success of Patrick’s mission is not, however, the full measure of his personality. Since his writings have come to be better understood, it is increasingly recognized that, despite their occasional incoherence, they mirror a truth and a simplicity of the rarest quality. Not since St. Augustine of Hippo had any religious diarist bared his inmost soul as Patrick did in his writings. As D.A. Binchy, the most austerely critical of Patrician (i.e., of Patrick) scholars, put it, “The moral and spiritual greatness of the man shines through every stumbling sentence of his ‘rustic’ Latin.” It is not possible to say with any assurance when Patrick was born. There are, however, a number of indicators that his missionary career occurred within the second half of the 5th century. In the Coroticus letter, his mention of the Franks as still “heathen” indicates that the letter must have been written between 451, the date generally accepted as that of the Franks’ irruption into Gaul as far as the Somme River, and 496, when they were baptized en masse. Patrick, who speaks of himself as having evangelized heathen Ireland, is not to be confused with Palladius, sent by Pope Celestine I in 431 as “first bishop to the Irish believers in Christ.”

Toward the end of Patrick’s life, he retired to Saul (a village in the former county Down in Northern Ireland), where he may have written his Confessio. It is said that an angel conveyed to him that he was to die at Saul, the site of his first church, despite his wishes to die within the ecclesiastical metropolis of Ireland. His last

rites were administered by St. Tussach (also spelled Tassach or Tassac).

Legends

Before the end of the 7th century, Patrick had become a legendary figure, and the legends have continued to grow. One of these would have it that he drove the snakes of Ireland into the sea to their destruction. A 12th-century hagiography claims that Patrick raised 33 people from the dead, some of whom are said to have been deceased for many years. He also reportedly prayed for the provision of food for hungry sailors traveling by land through a desolate area, and a herd of swine miraculously appeared

Another legend, probably the most popular, is that of the shamrock, which has him explain the concept of the Holy Trinity, three persons in one God, to an unbeliever by showing the example of the three-leaved plant with one stalk.

Traditionally, the Irish have worn shamrocks, the national flower of Ireland, in their lapels on St. Patrick's Day, March 17.

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