

***Contemplative Noonday Prayer & Scriptural
Reflection*** Sept 16, 2026

St. Columba's Episcopal Church, Inverness, CA

St. Theodore, Archbishop of Canterbury



Died 19 September, 690.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*

Assistant: The Collect

Courage and Confidence (8/2/23)

O God who comforts us in the dark; enable us to be courageous and confident so that we will be bold enough to spread your light and comfort to others. In your name we pray, amen.

(8/2/23 Noonday Prayer Group)



Mother Teri:

Psalm 77

New Revised Standard Version, Anglicised

I cry aloud to God,
aloud to God, that he may hear me.
***In the day of my trouble I seek the Lord;
in the night my hand is stretched out without
wearying;
my soul refuses to be comforted.***
I think of God, and I moan;
I meditate, and my spirit faints. *Selah*

***You keep my eyelids from closing;
I am so troubled that I cannot speak.***
I consider the days of old,
and remember the years of long ago.
***I commune with my heart in the night;
I meditate and search my spirit:
'Will the Lord spurn for ever,
and never again be favourable?
Has his steadfast love ceased for ever?
Are his promises at an end for all time?
Has God forgotten to be gracious?
Has he in anger shut up his compassion?' Selah***
***And I say, 'It is my grief
that the right hand of the Most High has changed.'***

I will call to mind the deeds of the Lord;
I will remember your wonders of old.

***I will meditate on all your work,
and muse on your mighty deeds.***

Your way, O God, is holy.

What god is so great as our God?

***You are the God who works wonders;
you have displayed your might among the peoples.***

With your strong arm you redeemed your people,
the descendants of Jacob and Joseph. *Selah*

***When the waters saw you, O God,
when the waters saw you, they were afraid;
the very deep trembled.***

The clouds poured out water;
the skies thundered;
your arrows flashed on every side.

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

Your way was through the sea,
your path, through the mighty waters;
yet your footprints were unseen.

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

+ 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:

A reading from the Gospel of Mark 11:20-25

New Revised Standard Version, Anglicised

When Jesus had come down from the mountain, great crowds followed him; and there was a leper who came to him and knelt before him, saying, ‘Lord, if you choose, you can make me clean.’ He stretched out his hand and touched him, saying, ‘I do choose. Be made clean!’ Immediately his leprosy was cleansed. Then Jesus said to him, ‘See that you say nothing to anyone; but go, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them.’

When he entered Capernaum, a centurion came to him, appealing to him and saying, ‘Lord, my servant is lying at home paralysed, in terrible distress.’ And he said to him, ‘I will come and cure him.’ The centurion answered, ‘Lord, I am not worthy to have you come under my roof; but only speak the word, and my servant will be healed. For I also am a man under authority, with soldiers under me; and I say to one, “Go”, and he goes, and to another, “Come”, and he comes, and to my slave, “Do this”, and the slave does it.’ When Jesus heard him, he was amazed and said to those who followed him, ‘Truly I tell you, in no one in Israel have

I found such faith. I tell you, many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven, while the heirs of the kingdom will be thrown into the outer darkness, where there will be weeping and gnashing of teeth.' And to the centurion Jesus said, 'Go; let it be done for you according to your faith.' And the servant was healed in that hour.

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:

“What need I fear, when thou art near
O King of night and day?

(St. Columba)

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

Mother Teri / Assistant:

Kyrie Eleison (***Kyrie Eleison***)

Christe Eleison (***Christe Eleison***)

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

THE PRAYERS

Mother Teri: Lord, hear our prayer;

Assistant: *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:

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

Continue after personal intercessions with...

Mother Teri: God of love

Assistant: *draw our hearts to you*²

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.



¹ Daily Prayer for All Seasons, p. 13

² Daily Prayer for All Seasons, p. 13

³ excerpted from the Ita Compline, Northumbria Community.

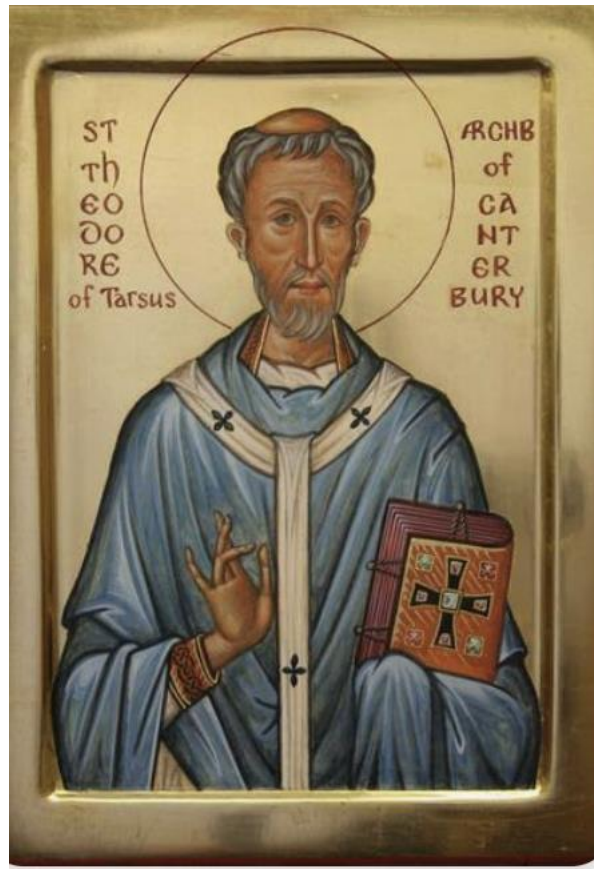
[Mother Teri] Please join now in praying as Jesus taught...

Our Father who art in heaven,

[Mother Teri & All]: , *hallowed be thy Name, Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day 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.*

Assistant: Let us bless the Lord. [Mother Teri & All]
Thanks be to God.

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



Theodore, seventh Archbishop of Canterbury

Born at Tarsus in Cilicia about 602;
died at Canterbury 19 September, 690.

A monk of the Greek Church, but not yet in Holy Orders, living at Rome in 667, when Pope Vitalian chose him for the See of Canterbury in place of Wighard, who had died before consecration. After receiving orders, Theodore was consecrated by the Pope himself, on 26 March, 668, and set out for England, but did not reach Canterbury until May, 669.

The new primate found the English Church still suffering from the jealousies and bitterness engendered by the long Paschal controversy, only lately settled, and sadly lacking in order and organisation. The dioceses, coterminous with the divisions of the various kingdoms, were of unwieldy size, and many of them were vacant. Theodore, says Bede, at once "visited all the island, wherever the tribes of the Angles inhabited", and was everywhere received with respect and welcome. He made appointments to the vacant bishoprics, regularised the position of St. Chad, who may not have been duly consecrated, corrected all that was faulty, instituted the teaching of music and of sacred and secular learning, throughout the country, and had the distinction of being, as Bede specifically mentions, "the first archbishop whom all the English obeyed".

But there is another aspect, not so attractive...

....."Elsewhere, however, matters were not so benignly worked out. Theodore of Tarsus, on his arrival in 669, found it necessary to use forceful measures to quell the remnants of the Celtic heresy. Despite the direct and immediate effects of Whitby on the central Celtic house at Lindisfarne, it may be remembered that the Picts and Scots, including at this point the Columban motherhouse at Iona, remained unwilling to accept Roman orthodoxy. Theodore's 'Penitential' clearly announced his views on the issues. He recognised neither episcopal consecration nor baptism as performed by the Celtic Church. Eddius tells us

that he insisted on reconsecrating Chad, "through every episcopal grade," and demanded the rebaptism of converts of the Celtic Church. He also ordered a year's penance for anyone receiving communion from Celtic priests.

....."The hostility along the Welsh and Cornish borders was apparently mutual. Aldhelm of Malmesbury wrote that the Welsh bishops considered the clergy of Rome to be excommunicated until they should individually perform forty days penance, and refused to pray with them or join them at meals. The leftovers of food touched by Roman priests were ordered thrown to swine so that Celtic Christians would not suffer spiritual contagion. Their vessels were to be purified with fire or sand, and they were to receive neither salutation nor the kiss of peace." Carol Neuman's "The Northumbrian Renaissance", Associated University Presses, N.J., 1987, ISBN: 0-941664-11-2.

In 673 he convoked at Hertford the first synod of the whole province, an assembly of great importance as the forerunner and prototype of future English witenagemotes and parliaments.

Going later to the court of the King of Northumbria, which country was entirely under the jurisdiction of St. Wilfrid, he divided it into four dioceses against the will of Wilfrid, who appealed to Pope Agatho. The pope's decision did not acquit Theodore of arbitrary and irregular action, although his plan for the subdivision of the Northumbrian diocese

was carried out. For St. Cuthbert in 685, and in the following year he was fully reconciled to Wilfrid, who was restored to his See of York. Thus, before his death, which occurred five years later, Theodore saw the diocesan system of the English Church fully organised under his primatial and metropolitan authority. Stubbs emphasizes the immensely important work done by Theodore not only in developing a single united ecclesiastical body out of the heterogeneous Churches of the several English kingdoms, but in thus realising a national unity which was not to be attained in secular matters for nearly three centuries.

Apart from the epoch-making character of his twenty-one years' episcopate, Theodore was a man of commanding personality: inclined to be autocratic, but possessed of great ideas, remarkable powers of administration, and intellectual gifts of a high order, carefully cultivated.

Practically his only literary remains are the collected decisions in disciplinary matters, well known as "The Penitential of Theodore". The body of canon law drawn up under his supervision, and his structure of dioceses and parishes, survived the turmoil of the sixteenth and seventeenth centuries and are substantially intact today. It was first published complete by Wasserschleben in 1851, and several editions of it have been printed during the past sixty years.

He founded a school at Canterbury that trained Christians from both the Celtic and the Roman traditions, and did much to unite the two groups. The school was headed by Adrian, an abbot born in Africa but later resident in Italy, who had been the Pope's first choice for Archbishop, but who had refused and recommended Theodore instead. Adrian was learned in the Scriptures, a good administrator, and fluent in Latin and Greek. The school taught Bible, theology and sacred studies, Latin and Greek (Bede says that some of the students knew these languages as well as they knew English), poetry, astronomy, and calendar calculation (of some importance for political reasons, as stated above, in the paschal controversy).

Theodore was buried in St. Augustine's Monastery, Canterbury, a long poetical epitaph, of which Bede has preserved only eight verses, being inscribed upon his tomb.