

25TH OCTOBER, 2026

WALKING GENTLY ON THE SACRED EARTH



Prayer is central to our relationship and ministry with God, with God abiding in us and we in God.

To pray, it is often helpful to remove distractions. Some people like to play gentle music to enter into God's stillness and sheer silence, while others prefer to focus in quiet.

If you have a candle, find it and something to light it with, and place it where you can see it. If you do not have a candle, use a lamp.

As you light the candle or lamp, say:

"the light shines in the darkness and the darkness can never put it out."

Sit in silence and notice the light and the shadows in the room. When you are ready, offer this time of worship to God.

Day		Saint	Comment
Sunday	25	Goeznoveus 675	He was born in Cornwall and became one of many of his countrymen who moved to the continent in the wake of the Anglo-Saxon invasions and helped found the Brittonic settlement in Armorica that became established as Brittany.
Monday	26	Bean	On 16 December, the Roman Martyrology and some Irish calendars list a Saint Bean in Ireland, confused with the St Bean commemorated on 26 October in Aberdeen as founder of Mortlach in Banff, precursor to the Aberdeen see. Nothing else is known of him.
Tuesday	27	Odran and Oran of Iona 547, 548	Companions of St Columba. Odran was the first to die on Iona, and the others who followed are buried around him. Lots of myths, legends and accredited miracles and foundations for both.
Wednesday	28	Simon and Jude Apostles and Martyrs	St. Jude, known as Thaddaeus, was a brother of St. James the Less, and a relative of Our Saviour. He was one of the 12 Apostles of Jesus. He journeyed to Persia with Simon the Zealot. One tradition said he was martyred with Jude (65), the other, he died at home in Edessa (107)
Thursday	29	Colman of Kilmacduagh 632	Abbot-bishop, son of the Irish chieftain, Duac. He lived as a hermit at Arranmore and Burren, in County Clare, Ireland. Made a bishop against he will, he founded a monastery at Kilmacduagh, on land given by King Guaire of Connaught.
Friday	30	Arilda	Arilda (or Saint Arild), a 5th- or 6th-century virgin martyr from Oldbury-on-Severn, Gloucestershire, was possibly Anglo-Saxon or Welsh. According to John Leland, she was killed by Muncius for refusing his advances.
Saturday	31	Hallowe'en Bega 7th Cent	Bega (or Bee), an Irish princess and hermitess, fled a Norwegian marriage and was miraculously taken to Cumberland. Advised by St Oswald and professed by St Aidan, she founded and led St Bee's Monastery as abbess until her death. She is also commemorated in Kilbees, Scotland.

As Trinity gives way to the Kingdom season, God calls us into metanoic light—a new way of seeing, shaped by Resurrection and the promise of Christ’s reign. In these days, we are invited to root ourselves in God’s life, let righteousness become visible, and carry love to neighbours who still walk in shadow.

Day 1

Psalm 1:1-3

Walking in God’s light means noticing where you place your weight—whose counsel you trust, which voices shape you, which paths you tread. Psalm 1 portrays the blessed life not as hurried but rooted: a tree by streams. Amidst busyness, it asks: what nourishes your soul now?

Some call this season ‘metanoic light’—a vision reshaping our view of the world, ourselves and God. It reveals the future and nourishes the hidden. Delighting in God’s ways day and night produces steady, resilient, life-giving fruit.

Let yourself be planted before you strive to be productive. The fruit of divine love grows in a heart watered by God’s presence, not just stirred by urgency. Rootedness is not escape from mission; it is the ground from which mission grows.

- What voices, media, or conversations have most shaped your mindset this week—and what fruit are they producing in you?
- Where do you notice yourself feeling “unrooted” right now (anxiety, irritation, hurry, cynicism)?
- Choose one daily practice for the next 24 hours that helps you “delight” in God (a psalm, a quiet walk, breath prayer, journaling).
- What would it look like for your faith to be less like a task list and more like a stream that continually nourishes you?
- Name one kind of fruit you’re asking God to grow in you during this season (peace, courage, patience, generosity, integrity).

Day 2

Leviticus 19:15-16

Metanoia’s light clarifies: Leviticus embeds righteousness in daily life—judge fairly, reject partiality and slander, and avoid profiting from others’ harm. It exposes quiet drifts from justice. Dennis warns that fear fuels stereotypes and dehumanising speech; Leviticus insists on your neighbour’s dignity and the weight of words, for slander erodes trust and enables harm.

Today invites action: walk in the light through small choices—speech, repetition, silence, defence. Divine love strengthens by rejecting contempt.

- Where are you tempted to show partiality—favouring people who benefit you or dismissing those you find difficult to understand?
- Is there a story, stereotype, or “hot take” you’ve repeated that might diminish another person’s dignity? What would repentance look like?
- Identify one setting where you can practice fair-mindedness this week (work, family, Church, online). What concrete choice can you make?
- Before sharing information today, pause and ask: Is it true, is it necessary, is it loving, and is it just?
- Who is a “neighbor” in your life that could be harmed by casual slander or silence—and what protective step can you take?

Day 3

Matthew 22:37-40

Jesus centres the greatest commandment on loving God with heart, soul, and mind, and loving one’s neighbour as oneself. This dual love, rooted in the Sh’mah, defines metanoic light: life shaped by God’s character and faith made flesh in justice and welcome. Righteousness becomes relational faithfulness.

To love God while despising others is division; to love others while neglecting the Source is depletion. Divine love unites devotion and justice, worship and hospitality.

- What is one area of your life where love for God feels strong—and one area where it feels

fragmented or distracted?

- Who is your “neighbor” today in the most practical sense (someone near you, someone you disagree with, someone overlooked)?
- What would it mean to love your neighbour “as yourself” without excusing harm or enabling injustice?
- Consider your schedule: where could you make love visible through time, attention, or presence?
- Pray: “Lord, teach me to love You and to love my neighbour.” What specific person or situation comes to mind as you pray?

Day 4

1 Thessalonians 2:7-8

Paul depicts ministry as gentleness—like a nurse tending her children—and love as self-giving, echoing the Sermon’s image of nurturing divine love. Metanoic light shapes people who embody truth tenderly. This costly love prioritises presence, patience and relationship over dominance or reputation; in a cynical age, such fragility is a powerful witness to Christ’s reign.

Self-sharing offers genuine humanity, not boundaryless exposure. Today, consider how God may call you to self-giving love: someone may need a companion more than a solution. Walking in the light may mean listening, showing up or restoring dignity through care.

- Who has shared not only words but genuine presence with you—and how did that shape your faith?
- Where do you tend to protect yourself by staying distant, sarcastic, or too busy to be tender?
- Choose one simple act of nurturing love you can offer today (a call, a meal, a note, help with a task, attentive listening).
- What boundaries do you need so that your love is steady rather than resentful or performative?
- How might gentleness be a form of courage in one relationship or conversation you’re facing?

Day 5

Isaiah 58:10-11

Metanoia’s light isn’t only something you walk toward; it is something you begin to carry. Isaiah describes a life poured out for the hungry, a heart that satisfies the afflicted. Then, your light rises in the darkness. The Sermon echoes this: those who walk in the light are called to reach into the valley of shadow with love, helping others find their way home.

Notice the promise: as you practice mercy and justice, God strengthens and guides you. You become like a watered garden, like a tree by streams. Rootedness leads to righteousness; righteousness ripens into radiant love. This light is not self-made optimism; it overflows from a life aligned with God’s heart.

Today, notice one place where darkness feels thick: conflict, prejudice, loneliness, strain, or fear. You may not be able to fix it all, but you can refuse dehumanisation, reject slander, and offer real help. To walk in divine love is to become a small sign of Christ’s coming reign.

- Where do you most notice “darkness” around you right now (in your community, workplace, online spaces, or family systems)?
- What is one tangible need you can help meet this week (food, companionship, advocacy, transportation, financial help, prayerful support)?
- Is there someone you’ve quietly labelled or dismissed? What would it look like to re-see them in God’s light?
- How can you use your voice to reduce slander and increase dignity in one setting you’re part of?
- Write a brief commitment statement for the week: “Because God has loved me, I will...” and include one specific action.

Revealed in Lives not Letters

Another splendid collection of Celtic wanderers, obscure bishops, martyrs, and those whose lives have become entangled with legend. The saints we know, the saints we have forgotten, and the saints we have yet to recognise.

Bean (possibly 11th century)

An obscure Scottish bishop, traditionally associated with Mortlach in Banffshire and sometimes identified as its first bishop. Medieval accounts connect his appointment with King Malcolm II, although several saints named Bean or Beóán have become confused in the historical record.

Odran and Oran of Iona (6th century)

Odran, traditionally numbered among Columba's companions, is remembered as the first monk buried on Iona. Legend claims that he voluntarily entered the grave to secure the monastery's foundations, although the story probably developed long after his death. His name survives in Iona's ancient burial ground, Reilig Odhráin, and St Oran's Chapel.

Simon and Jude, Apostles and Martyrs (1st century)

Simon the Zealot and Jude, traditionally identified as Thaddaeus, are remembered together as apostles who carried the Gospel beyond familiar boundaries. Later traditions place their missionary work and martyrdom in Persia, although reliable details are scarce. Jude became the patron of desperate causes, while Simon reminds us that discipleship can transform even the fiercest convictions.

Colman of Kilmacduagh (d. c. 632)

An Irish hermit and bishop, Colman founded the monastery of Kilmacduagh in County Galway. Tradition credits him with a remarkable friendship with animals, including a mouse, a fly and a rooster, each contributing to his daily monastic routine. His life reflects the Celtic conviction that holiness embraces the whole created world.

Hallowe'en — All Hallows' Eve (31 October)

The vigil of All Saints, Hallowe'en invites Christians to remember that holiness is not confined to the famous, the canonised or the comfortably respectable. Beneath the costumes and commercial festivities lies the ancient Christian practice of preparing to celebrate the great communion of saints: those whose names we know and the countless faithful whose stories have disappeared.

Bega (traditionally 7th century)

A saint associated with St Bees in Cumbria, traditionally described as an Irish princess who fled an arranged marriage and embraced the solitary religious life on the Cumbrian coast.

There is also a pastoral connection between Arilda and Bega: women remembered for resisting attempts to control their lives. Their stories deserve careful telling, without romanticising violence or treating the legends as established history.

Perhaps the saints are not simply those who have gone before us, but those who have shown us where to walk. and living within the light towards which we are being drawn.

