

Daily Prayer

Rogation

Wednesday, May 20, 2020

We enter into a time of quiet. We offer to God our selves and in the silence know that God embraces us as God's very own. We offer to God our hopes and our concerns through our prayers and in the silence listen for God. Today we Rogation—the three days between the Sixth Day of Easter and Ascension.

We begin by saying

Do not worry about anything,
but in everything
by prayer and supplication with thanksgiving
let your requests be made known to God.

Philippians 4.6

The Psalm

Be joyful in the Lord, all you lands; *
serve the Lord with gladness
and come before his presence with a song.

Know this: The Lord himself is God; *
he himself has made us, and we are his;
we are his people and the sheep of his pasture.

Enter his gates with thanksgiving;
go into his courts with praise; *
give thanks to him and call upon his name.

For the Lord is good;
his mercy is everlasting; *
and his faithfulness endures from age to age.

Psalm 100

The Reading

We continue with the reading and the reflection that follows. In silence we ask what the reading has to say to us today. Is there something in the reflection that draws us more deeply into the reading? What does God have to say to us? What do we have to ask God?

On the way to Jerusalem Jesus was going through the region between Samaria and Galilee. As he entered a village, ten lepers approached him. Keeping their distance, they called out, saying, 'Jesus, Master, have mercy on us!' When he saw them, he said to them, 'Go and show yourselves to the priests.' And as they went, they were made clean. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. He prostrated himself at Jesus' feet and thanked him. And he was a Samaritan. Then Jesus asked, 'Were not ten made clean? But the other nine, where are they? Was none of them found to return and give praise to God except this foreigner?' Then he said to him, 'Get up and go on your way; your faith has made you well.'

Luke 17.11-19

The Reflection

Steven Mackison

Rogation days are observed on April 25, and on the Monday-Wednesday just before the feast of the Ascension. Rogation comes from the Latin word "to ask" and that is what Rogation days are all about, asking—asking God to nurture and sustain what has been planted in order that it might bear fruit and that we might be fed.

In their infancy (as early as the 7th century in the British Isles) they began as days of intercession and fasting in the hopes that the harvest would be fruitful. The community would assemble around the fields where crops would be planted and gather the animals that were to bear offspring, praying fervently that "both land and beast would bear fruit and yield their increase." Then the long,

anxious waiting would begin, and along with seed and prayer, the hopes that were planted in Rogation would lie in wait until Harvest, when the community would gather again to give thanks for what God had provided.

Our ancestors in the faith lived a rhythm of planting and reaping, of asking and giving thanks, that we have lost somewhat. Increasingly, we have become less the stewards of God's creation and more it's masters: taking when we have not asked, and reaping where we have not sowed. The Gospel that comes to us on this last breath of Rogation is a powerful witness to how we have lost our way in our relationship with creation.

Much of what ails us in our relationship with creation is obvious, even at a casual glance. The malady of the lepers who approached Jesus in the Gospel was plain for all to see. Likewise, acid rain, greenhouse emissions, ozone depletion, toxic waste, and nuclear contamination, are just a few of the visible signs of how we have gone astray with the world that God has entrusted to our care.

However, while we may repent of the practices that lead to these adverse environmental impacts, we still have not addressed our relationship with creation itself; how we have failed to see the world and all that is in it as "neighbour" no less than our human neighbours whom we are called to love as ourselves. In other words, we still deal with creation as though it is ours, an object to be acted upon – as our desires dictate, rather than a being with whom we are called into mutual relationship.

In the Gospel this distinction is pronounced by the postures of the lepers who receive their healing at Jesus's bidding. The nine, after discovering that they have been healed, merely go on their way—failing to even acknowledge the one who healed them. In contrast, the tenth turns back, praises God and prostrates himself at

Jesus' feet. It is this posture of gratitude that is instructive (corrective?) in our relationship with creation.

Just as Rogation – asking God's blessing that we may be fruitful - loses its coherence if not coupled with Thanksgiving—responding in gratitude for what has come to fruition—so, too, we are called to respond to the grace and healing, the giftedness and abundance that we find in creation in a spirit of gratitude. For when we are truly grateful, when we turn back and see Jesus as the source of all healing and giftedness, then we are able to see God, ourselves, and the other whom we find in creation, in a new way.

As with the tenth leper in today's Gospel, when we adopt a posture of gratitude, we are made well; we are restored to right relationship with God, our neighbour and the neighbour we are just beginning to discover in creation itself. Amen.

When the time is right, we conclude our time of silence with the canticle

The Canticle ~ Benedicite—a Song of Creation

Bless the Lord all you works of the Lord: ♦
sing his praise and exalt him for ever.

Bless the Lord you heavens: ♦
sing his praise and exalt him for ever.

Bless the Lord you angels of the Lord: ♦
bless the Lord all you his hosts;

bless the Lord you waters above the heavens: ♦
sing his praise and exalt him for ever.

Bless the Lord sun and moon: ♦
bless the Lord you stars of heaven;

bless the Lord all rain and dew: ♦
sing his praise and exalt him for ever.

Bless the Lord all winds that blow: ♦
 bless the Lord you fire and heat;

bless the Lord scorching wind and bitter cold: ♦
 sing his praise and exalt him for ever.

Bless the Lord dews and falling snows: ♦
 bless the Lord you nights and days;

bless the Lord light and darkness: ♦
 sing his praise and exalt him for ever.

Bless the Lord frost and cold: ♦
 bless the Lord you ice and snow;

bless the Lord lightnings and clouds: ♦
 sing his praise and exalt him for ever.

O let the earth bless the Lord: ♦
 bless the Lord you mountains and hills;

bless the Lord all that grows in the ground: ♦
 sing his praise and exalt him for ever.

Bless the Lord you springs: ♦
 bless the Lord you seas and rivers;

bless the Lord you whales and all that swim in the waters: ♦
 sing his praise and exalt him for ever.

Bless the Lord all birds of the air: ♦
 bless the Lord you beasts and cattle;

bless the Lord all people on earth: ♦
 sing his praise and exalt him for ever.

O people of God bless the Lord: ♦
 bless the Lord you priests of the Lord;

bless the Lord you servants of the Lord: ♦
 sing his praise and exalt him for ever.

Bless the Lord all you of upright spirit: ♦
bless the Lord you that are holy and humble in heart;
bless the Father, the Son and the Holy Spirit: ♦
sing his praise and exalt him for ever.

The Song of the Three 35-65

We continue in prayer for those people and situations that we hold up before God (The Intercessions) and continue with the concluding collect, the Lord's prayer and the closing sentences.

The Intercessions

Let us ask the God of creation to send a blessing upon us.
Upon the rich earth send a blessing, O Lord.
Let the earth be fruitful and its resources be hallowed.
We ask in faith:

we ask you to hear us, good Lord.

Upon human labour send a blessing, O Lord.
Prosper the work of our hands;
may all find dignity and just reward in their work;
free the exploited and oppressed.

We ask in faith:

we ask you to hear us, good Lord.

Upon the produce of the earth send a blessing, O Lord.
Guide us into a sustainable future,
and give us the will to share the fruits of the world.

We ask in faith:

we ask you to hear us, good Lord.

Upon the seas and waters send a blessing, O Lord.
Teach us to cherish the water of the earth,
and to conserve the seas, lakes and rivers.

We ask in faith:

we ask you to hear us, good Lord.

Upon aid agencies send a blessing, O Lord.
Where the earth is parched and the well has run dry;
where war brings want, and children go hungry;
where the poor cry out for bread and for justice,
give hands to care and heal, and compel us to be generous.
We ask in faith:

we ask you to hear us, good Lord.

We ask you to hear us, good Lord,
for the sake of your Son,
our Saviour Jesus Christ.

Amen.

We conclude our prayers

Creator of the fruitful earth,
you made us stewards of all things.
Give us grateful hearts for all your goodness,
and steadfast wills to use your bounty well,
that the whole human family,
today and in generations to come,
may with us give thanks for the riches of your creation.
We ask this in the name of Jesus Christ the Lord. **Amen.**

[let us pray as our Saviour taught us,]

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

We conclude

Peace be to us all and love with faith,
from God the Father and the Lord Jesus Christ.
Amen. Alleluia.

Credits:

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