

# Daily Prayer

*Charles Inglis*

*Wednesday, August 12, 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 hold in our prayers the ordinary moments in life—the trials and the joys—and commemorate the consecration of Charles Inglis, the first Anglican bishop in Canada, 1787.*

*We begin by saying*

Unless the Lord builds the house,  
their labour is in vain who build it.

*Psalm 127.1*

## The Psalm

Great are the wonders you have done, O Lord my God.

How great your designs for us! ♦

There is none that can be compared with you.

If I were to proclaim them and tell of them ♦

they would be more than I am able to express.

Sacrifice and offering you do not desire ♦

but my ears you have opened;

Burnt offering and sacrifice for sin you have not required; ♦

then said I: 'Lo, I come.

'In the scroll of the book it is written of me

that I should do your will, O my God; ♦

I delight to do it: your law is within my heart.'

I have declared your righteousness in the great  
congregation; ♦

behold, I did not restrain my lips,  
and that, O Lord, you know.

Your righteousness I have not hidden in my heart;  
I have spoken of your faithfulness and your salvation; ♦  
I have not concealed your loving-kindness and truth  
from the great congregation.

Do not withhold your compassion from me, O Lord; ♦  
let your love and your faithfulness always preserve me.

*Psalm 40.5-11*

## **The Gospel Reading**

*We continue with the gospel reading and the reflection that follows. In silence, we ask what the readings have 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?*

Then Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, 'The harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest.'

*Matthew 9.35-38*

## **The Reflection**

*Jim Boyles*

"Can you help me?"

Words we might speak, or words we might hear, sometimes with a "Please", or without. For many of us asking for help is very hard. We've been raised in a culture that prizes self-reliance, independence. Asking for help feels like admitting weakness, perhaps even shame. When others ask us for help, well that's a different story. We may say cheerfully, "Yes", or it may be a

reluctant, "Yes". It may be an annoyed, "No", or an apologetic, "No". There are likely a myriad of responses in between the "Yes" and the "No".

Jesus in this passage from Matthew seems to be asking for help. He is surveying the crowd. They seem harassed and helpless, and he has compassion for them. He is likely exhausted from the day's work, feeling overwhelmed. He speaks to the disciples, "The harvest is plentiful, but the laborers are few, therefore ask the Lord of the harvest to send out laborers into his harvest." These verses don't flow easily. One possible interpretation is that Jesus is in a roundabout way simply calling for help.

Often we hear this passage as a call for more clergy, a recruiting slogan. That may be part of it, but I think there's a much deeper call here. Jesus uses the image of the harvest. So the workers are recruited, they gather the abundant harvest into the barns, they party and rejoice, but that isn't the end of the story. The harvest is not an end in itself. The point of gathering the harvest is to feed the people. That is Jesus' concern, feeding and caring for the harassed and helpless people he sees in the crowd around him. Clergy may be part of it, but this is a plea to each one of us to help Jesus out, to respond to the people around us, friends and strangers, those feeling harassed and helpless, the weak, the depressed, the sick, the lost.

Today, we honour the first Anglican Bishop in Canada, Charles Inglis. I am cautious when we come to honour the early church leaders in our land. Inglis was born in Ireland, served in Delaware and New York in the thirteen colonies before the American revolution, returned to England, and then was appointed by George III as the first Bishop of Nova Scotia. Apparently his entire New York congregation had migrated north as Loyalists to Nova Scotia.

The problem was that Inglis, like the others, came as part of the British Empire with all its cultural baggage. It's said that in New York he prayed for George III as George Washington sat in the congregation. Inglis and others came to help, often reaching out to help the Indigenous peoples, the Mi'k Maqs in this case, even though they were not asking for help. Perhaps harassed by the British officials, but not helpless at all. I don't know what kind of person Inglis was, whether he had a sensitivity to the people in Nova Scotia, including the Indigenous people. But even so, he was part of the imperial establishment with its sense of entitlement - to the land, to the resources, to the people.

I would hope that in the years to come we will honour in our church calendar more of our Indigenous brothers and sisters who have served the Lord,

Last month, the Rev. Margaret Waterchief died. She was 88, a priest in the Diocese of Calgary, someone I knew well during my years in Calgary. A friend. She was a gentle soul, a woman filled with wisdom, and with compassion. In 1991 she spoke to the Anglican Church national council meeting in Winnipeg, the first time the council had considered the story of the Indian Residential Schools. She had attended St. Paul's School in Cardston, and recalled looking out her dorm window across the prairie, where she could just barely see her home on the western horizon. She would long for her home, for her brothers also at the school, but segregated and apart from her. She realized that her parents sent her to the school because there was not enough food at home for her many siblings. She was so lonely. She went on to be a mother, a grandmother, a loyal member of St. John's Church on the Siksika reserve, and then was ordained, and spent over 25 years in service in parishes, and as a spiritual elder to the Indigenous street people in Calgary, attached to the Cathedral there.

Linking Charles Inglis and Margaret Waterchief may seem strange, but we honour both, with thanksgiving, as ones who responded to Jesus, wanting to help him out.

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

## **The Canticle ~ The Song of Manasseh**

Lord almighty and God of our ancestors, ♦  
you who made heaven and earth in all their glory:  
All things tremble with awe at your presence, ♦  
before your great and mighty power.  
Immeasurable and unsearchable is your promised mercy, ♦  
for you are God, Most High.  
You are full of compassion, long-suffering and very  
merciful, ♦  
and you relent at human suffering.  
O God, according to your great goodness, ♦  
you have promised forgiveness for repentance  
to those who have sinned against you.  
The sins I have committed against you ♦  
are more in number than the sands of the sea.  
I am not worthy to look up to the height of heaven, ♦  
because of the multitude of my iniquities.  
And now I bend the knee of my heart before you, ♦  
imploping your kindness upon me.  
I have sinned, O God, I have sinned, ♦  
and I acknowledge my transgressions.  
Unworthy as I am, you will save me, ♦  
according to your great mercy.

For all the host of heaven sings your praise, ♦  
and your glory is for ever and ever.

*Manasseh 1a,2,4,6,7a,b,9a,c,11,12,14b,15b*

*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 pray to the Lord,  
who is our refuge and stronghold.

For the health and well-being of our nation,  
that all who are fearful and anxious  
may be at peace and free from worry:  
Lord, hear us, Lord, graciously hear us.

For the isolated and housebound,  
that we may be alert to their needs,  
and care for them in their vulnerability:  
Lord, hear us, Lord, graciously hear us.

For our homes and families,  
our schools and young people,  
and all in any kind of need or distress:  
Lord, hear us, Lord, graciously hear us.

For a blessing on our local community,  
that our neighbourhoods may be places of trust and friendship,  
where all are known and cared for:  
Lord, hear us, Lord, graciously hear us.

We commend ourselves, and all for whom we pray,  
to the mercy and protection of God.

Merciful Father,  
accept these prayers  
for the sake of your Son, our Saviour Jesus Christ. Amen.

*We conclude our prayers*

Eternal God,  
who laid your hand upon Charles Inglis  
and made him the first bishop  
of your Anglican flock in Canada,  
grant to each and all of us the insight of faith,  
the eagerness of hope, and the skill of love,  
that we may continue to build upon the one foundation of life,  
which is Jesus Christ our Lord,  
who is alive and reigns with you and the Holy Spirit,  
one God, now and for ever.

*[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*

May Christ our redeemer bring us healing and wholeness.  
Amen.

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The Intercessions are from the Church of England Coronavirus resources.

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