

Daily Prayer

Feria

Wednesday, October 6, 2021

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 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.

We begin by saying

O God, make speed to save us.

O Lord, make haste to help us.

Make me to know your ways, O Lord,
and teach me your paths.

Psalm 25.3

The First Reading

But this was very displeasing to Jonah, and he became angry. He prayed to the LORD and said, 'O LORD! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love, and ready to relent from punishing. And now, O LORD, please take my life from me, for it is better for me to die than to live.' And the LORD said, 'Is it right for you to be angry?' Then Jonah went out of the city and sat down east of the city, and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city.

The LORD God appointed a bush, and made it come up over Jonah, to give shade over his head, to save him from his discomfort; so Jonah was very happy about the bush. But when dawn came up

the next day, God appointed a worm that attacked the bush, so that it withered. When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might die. He said, 'It is better for me to die than to live.'

But God said to Jonah, 'Is it right for you to be angry about the bush?' And he said, 'Yes, angry enough to die.' Then the LORD said, 'You are concerned about the bush, for which you did not labour and which you did not grow; it came into being in a night and perished in a night. And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand people who do not know their right hand from their left, and also many animals?'

Jonah 4.1-11

The Psalm

Incline your ear, O Lord, and answer me, ♦
for I am poor and in misery.

Preserve my soul, for I am faithful; ♦
save your servant, for I put my trust in you.

Be merciful to me, O Lord, for you are my God; ♦
I call upon you all the day long.

Gladden the soul of your servant, ♦
for to you, O Lord, I lift up my soul.

For you, Lord, are good and forgiving, ♦
abounding in steadfast love to all who call upon you.

Give ear, O Lord, to my prayer ♦
and listen to the voice of my supplication.

In the day of my distress I will call upon you, ♦
for you will answer me.

Among the gods there is none like you, O Lord, ♦
nor any works like yours.

All nations you have made shall come and worship you,
O Lord, ♦
and shall glorify your name.

For you are great and do wonderful things; ♦
you alone are God.

Psalm 86.1-10

The Gospel Reading

Jesus was praying in a certain place, and after he had finished, one of his disciples said to him, 'Lord, teach us to pray, as John taught his disciples.' He said to them, 'When you pray, say: Father, hallowed be your name.

Your kingdom come.

Give us each day our daily bread.

And forgive us our sins,

for we ourselves forgive everyone indebted to us.

And do not bring us to the time of trial.'

Luke 11.1-4

We continue with 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?

The Reflection

Paul MacLean

Teach us to pray ...

Although it was the first disciples who asked this of Jesus, by the time Luke was writing he was conveying Jesus' response to a very different, later audience - Gentile Christians with little knowledge of the Old Testament God, Jewish tradition and prayer. Perhaps that is why Luke gives us a very basic, stripped down version in comparison to Matthew who wrote for Jewish Christians and whose longer version is the one we are most familiar with.

We've said this prayer uncountable times. It's probably had a wide range of meanings and associations for us - times of joy and celebration, times of great concern for ourselves or others, and just everyday, normal times when the prayer comes up as a matter of course in a service or private meditation. But if we were to strip down all these experiences to a few basics what would we say? When, for example, do we really start to pay attention to the words we are saying in those 'normal times'?

I don't want to suggest that there is only one meaning for this prayer. However, perhaps we can enhance our praying in the words Jesus taught us by looking at Luke's particular emphasis.

First, (not unique to Luke) is 'Father'. Personally, I need to be reminded of Jesus' relationship with God as that of a loving parent. Our Father cares deeply about each of us and wants to sustain, protect and provide for us and the whole creation. And when we go on to say 'hallowed be your Name' we are affirming the sacredness of God's nature and person, and rejecting everything that would deny this. 'Your kingdom come' references Jesus' reading of Isaiah's prophecy in the synagogue in Nazareth, and its fulfillment in his Galilean ministry of teaching, healing and miracles.

The loving Parent, the sacredness of this love, and the sweep of this healing, freeing, invigorating love into our lives is the basis, the foundation and vision, for the three petitions that follow. ‘

Daily bread’. For me, and perhaps for you, I am not particularly worried about where my next meal is coming from. This, of course, is not true for many people, including some of those who are part of our Common Table. ‘Daily bread’ does mean the sustenance we need to get through the day. However, remember the many times that Jesus shared meals with people - a great diversity of rich and poor, sinners and righteous, humble and great. Breaking ‘daily bread’ around a table, especially in the stories told by Luke, was an occasion for breaking down barriers between all these people and finding common humanity, human beings all equally loved by the Father. So, I might not be asking God for my next meal, but I’m certainly in need of finding a common humanity, of being reconciled with my neighbour, and those things may well come through sharing food. When I stop to think about it, I’m not saying ‘Give me my daily bread.’ It’s ‘us’ and ‘our’, bread that is shared.

The next petition is probably when most of us really start paying attention. We are quite aware of our sins and our need for forgiveness. We’re probably aware, but with less specificity, that we haven’t completely forgiven others. In Matthew this petition is driven home with a commentary about how we need to forgive others before God can forgive us. But in Luke there is teaching about being persistent in asking, about constantly striving and knocking on doors, and about having confidence that God will provide us with good gifts. These things - persistence, searching and learning, seeking relationships, knowing this is all part of ‘Your kingdom come’ - are good to remember as we pursue the forgiveness of sins and reconciliation, especially with indigenous peoples.

The third petition in Luke's short version is again, very simple: keep us on the right path and in the right company. There are many temptations to stray, or to let that foundational relationship fade from our consciousness. Here again, I think Luke's emphasis is on seeking the Kingdom of



God through reconciliation, care for the poor, social justice. The temptation is to forget these things, to stop walking altogether. But note that the implication behind the request 'Lead' is that God, the loving Parent, is with us on the journey.

At the Redeemer when we are together for worship we pray the Lord's Prayer with one voice, either singing or speaking in unison. When the services have been on Zoom we are unmuted and a great cacophony ensues. Both experiences have something to teach us. We are united by this prayer in the fellowship of Jesus and his followers. And we each have our own unique experiences of faith that we bring using these ancient, contemporary words.

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

The Canticle ~ The Song of Manassah

*Full of compassion and mercy and love
is God, the Most High, the Almighty.*

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.

Glory to the Father and to the Son
and to the Holy Spirit;
as it was in the beginning is now
and shall be for ever. Amen.

Full of compassion and mercy and love
is God, the Most High, the Almighty.

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

For the whole People of God, that each one may be a true and faithful servant of Christ, let us pray to the Lord.

Lord, have mercy.

For those drawing near to the light of faith, that the Lord will bring them to true knowledge of himself, let us pray to the Lord.

Lord, have mercy.

For our families and friends, that the Lord will give them joy and satisfaction in all that they do, let us pray to the Lord.

Lord, have mercy.

For those who are lonely, sick, hungry, persecuted, or ignored, that the Lord will comfort and sustain them, let us pray to the Lord.

Lord, have mercy.

For our country, that the Lord will help us to contribute to its true growth and well-being, let us pray to the Lord.

Lord, have mercy.

For the whole human family, that we may live together in justice and peace, let us pray to the Lord.

Lord, have mercy.

Our prayers conclude

God of all,
your being is love
and your desire is for us to grow in relationship with you.
Bless us on our journey,
that as we glorify you in praise and seek you in stillness
we may come to know you at the end of all our striving
and come to experience you as our faithful companion on the way,
through Jesus Christ our Lord

[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

Let us pursue all that makes for peace
and builds up our common life.
Amen.

Credits:

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