

Daily Prayer

John Wyclif

Wednesday, October 30, 2024

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 Lord, open our lips.

And our mouth shall proclaim your praise.

Make me to know your ways, O Lord,

and teach me your paths.

The First Reading

When Israel was a child, I loved him,
and out of Egypt I called my son.

The more I called them,
the more they went from me;
they kept sacrificing to the Baals,
and offering incense to idols.

Yet it was I who taught Ephraim to walk,
I took them up in my arms;
but they did not know that I healed them.

I led them with cords of human kindness,
with bands of love.

I was to them like those
who lift infants to their cheeks.

I bent down to them and fed them.

They shall return to the land of Egypt,
and Assyria shall be their king,
because they have refused to return to me.
The sword rages in their cities,
it consumes their oracle-priests,
and devours because of their schemes.
My people are bent on turning away from me.
To the Most High they call,
but he does not raise them up at all.

How can I give you up, Ephraim?
How can I hand you over, O Israel?
How can I make you like Admah?
How can I treat you like Zeboiim?
My heart recoils within me;
my compassion grows warm and tender.
I will not execute my fierce anger;
I will not again destroy Ephraim;
for I am God and no mortal,
the Holy One in your midst,
and I will not come in wrath.

Hosea 11.1-9

The Psalm

Hear, O my people, and I will speak: ♦
‘I will testify against you, O Israel;
for I am God, your God.
‘I will not reprove you for your sacrifices, ♦
for your burnt offerings are always before me.
‘I will take no bull out of your house, ♦
nor he-goat out of your folds,

'For all the beasts of the forest are mine, ♦
the cattle upon a thousand hills.

'I know every bird of the mountains ♦
and the insect of the field is mine.

'If I were hungry, I would not tell you, ♦
for the whole world is mine and all that fills it.

'Do you think I eat the flesh of bulls, ♦
or drink the blood of goats?

'Offer to God a sacrifice of thanksgiving ♦
and fulfil your vows to God Most High.

'Call upon me in the day of trouble; ♦
I will deliver you and you shall honour me.'

Psalm 50.7-15

The Gospel Reading

When he was sitting on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, 'Tell us, when will this be, and what will be the sign that all these things are about to be accomplished?' Then Jesus began to say to them, 'Beware that no one leads you astray. Many will come in my name and say, "I am he!" and they will lead many astray. When you hear of wars and rumours of wars, do not be alarmed; this must take place, but the end is still to come. For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines. This is but the beginning of the birth pangs.

'As for yourselves, beware; for they will hand you over to councils; and you will be beaten in synagogues; and you will stand before governors and kings because of me, as a testimony to them. And

the good news must first be proclaimed to all nations. When they bring you to trial and hand you over, do not worry beforehand about what you are to say; but say whatever is given you at that time, for it is not you who speak, but the Holy Spirit. Brother will betray brother to death, and a father his child, and children will rise against parents and have them put to death; and you will be hated by all because of my name. But the one who endures to the end will be saved.

Mark 13.3-13

In silence, we ask what the readings have to say to us today. Is there something that draws us more deeply into the reading? What does God have to say to us? What do we have to ask God?

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

The Canticle ~ A Song of the Word of the Lord

Return to the Lord, who will have mercy,
to our God, who will richly pardon.

Seek the Lord while he may be found, ♦
call upon him while he is near;

Let the wicked abandon their ways, ♦
and the unrighteous their thoughts;

Return to the Lord, who will have mercy; ♦
to our God, who will richly pardon.

'For my thoughts are not your thoughts, ♦
neither are your ways my ways,' says the Lord.

'For as the heavens are higher than the earth, ♦
so are my ways higher than your ways
and my thoughts than your thoughts.

'As the rain and the snow come down from above, ♦
and return not again but water the earth,

'Bringing forth life and giving growth, ♦
seed for sowing and bread to eat,
'So is my word that goes forth from my mouth; ♦
it will not return to me fruitless,
'But it will accomplish that which I purpose, ♦
and succeed in the task I gave it.'

Isaiah 55.6-11

*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.*

Return to the Lord, who will have mercy,
to our God, who will richly pardon.

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

The Intercessions

We pray for the flourishing of God's gifts to his Church, saying:
Lord of the Church,
in your mercy hear us.

God our Father, you give us gifts that we may work together
in the service of your Son:
bless the leaders of your Church,
that they may be firm in faith,
and humble before you.

Lord of the Church,
in your mercy hear us.

Bless those who teach,
that they may increase our understanding,
and be open to your word for them.

Lord of the Church,

in your mercy hear us.

Bless those who minister healing,
that they may bring wholeness to others,
yet know your healing in themselves.

Lord of the Church,
in your mercy hear us.

Bless those through whom you speak,
that they may proclaim your word in power,
yet open their ears to your gentle whisper.

Lord of the Church,
in your mercy hear us.

Bless those who work in your world today,
that in the complexity of their daily lives
they may live for you, fulfil your purposes,
and seek your kingdom first.

Lord of the Church,
in your mercy hear us.

Bless those who are uncertain of their gifts
and those who are powerless in this world's eyes,
that they may be made strong in your gift of the Holy Spirit.

Lord of the Church,
hear our prayer,
and make us one in heart and mind
to serve you with joy for ever. Amen.

Our prayers conclude

O God,
whose justice continually challenges your Church
to live according to its calling,
grant us who now remember the work of John Wyclif

so to forsake all anger and self-will,
that the pure light of your gospel
may continually cleanse and renew
the body of your Son Jesus Christ;
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 God grant to the world justice, peace and truth.

Amen.

John Wyclif—30 October

Reformer, 1384—Commemoration

John Wyclif was a fourteenth-century English priest who has been remembered in the Protestant tradition as a forerunner of the Reformation.

A native of Yorkshire, Wyclif entered Oxford University in 1345 and spent most of the next forty years there. The details of his career are very obscure, though it is known that he was granted a doctorate in 1372 and appointed rector of Lutterworth two years later.

By that time Wyclif had become notorious for his attacks on the clergy of his day. He produced a series of theological treatises in which he argued for the right of secular rulers to deprive “unworthy priests.” He was cited for heresy, but the patronage of the English royal family saved him from being tried in ecclesiastical court. His royal patrons withdrew their protection when Wyclif went on to attack the Church’s official teaching about Christ’s presence in the eucharist. With the king’s support, his opinions were formally condemned in 1382 and his supporters were excluded from Oxford. Wyclif himself seems to have left the university two years earlier and retired to Lutterworth.

Wyclif gave his approval to a translation of Scripture into Middle English, although he had no hand in its actual production. A movement known as the Lollards called him their master, but his academic concerns and connection with the unpopular policies of the Crown left him without any wide influence or following among the people of England. He died in 1384, having suffered a stroke while hearing Mass.

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