

Holy Trinity Anglican Church, Metcalfe
TWENTY-SECOND SUNDAY AFTER PENTECOST
OCTOBER 20, 2024
Reverend Tom Hubschmid

Invitation to Worship

The Gathering of the Community

Celebrant: The grace of our Lord Jesus Christ,
and the love of God,
and the fellowship of the Holy Spirit,
be with you all.

People: **And also with you.**

Celebrant: We acknowledge our presence on the ancestral lands of the Algonquin Anishinaabe nation.

All: **In a spirit of reconciliation, may we always seek to respect the history, spirituality, and culture of Indigenous Peoples and uphold our continuing responsibility as treaty people.**

Celebrant: Almighty God,

People: **to you all hearts are open,
all desires known,
and from you no secrets are hidden.**

**Cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord. Amen.**

Celebrant: Glory to God in the highest

People: **and peace to his people on earth.**

**Lord God, heavenly king,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.
Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.
For you alone are the Holy One,**

**you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.**

Celebrant: Almighty and everliving God,
increase in us your gift of faith,
that forsaking what lies behind
and reaching out to what is before,
we may run the way of your commandments
and win the crown of everlasting joy;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever.

All: **Amen**

The Proclamation of The Word

Reader: A reading from the Book of Job

Then the Lord answered Job out of the whirlwind: "Who is this that darkens counsel by words without knowledge? Gird up your loins like a man, I will question you, and you shall declare to me. Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements - surely you know! Or who stretched the line upon it? On what were its bases sunk, or who laid its cornerstone when the morning stars sang together and all the heavenly beings shouted for joy?" "Can you lift up your voice to the clouds, so that a flood of waters may cover you? Can you send forth lightnings, so that they may go and say to you, 'Here we are'? Who has put wisdom in the inward parts, or given understanding to the mind? Who has the wisdom to number the clouds? Or who can tilt the waterskins of the heavens, when the dust runs into a mass and the clods cling together? Can you hunt the prey for the lion, or satisfy the appetite of the young lions, when they crouch in their dens, or lie in wait in their covert? Who provides for the raven its prey, when its young ones cry to God, and wander about for lack of food?" JOB 38:1-7, 34-41

The Word of the Lord

People: **Thanks be to God**

Reader: Our Psalm is from Psalm 104

Bless the Lord, O my soul;

All: **O Lord my God, how excellent is your greatness! you are clothed with majesty and splendour.**

Reader: You wrap yourself with light as with a cloak

All: **and spread out the heavens like a curtain.**

Reader: You lay the beams of your chambers in the waters above;

All: **you make the clouds your chariot;
you ride on the wings of the wind.**

Reader: You make the winds your messengers

All: **and flames of fire your servants.**

Reader: You have set the earth upon its foundations,

All: **so that it never shall move at any time.**

Reader: You covered it with the deep as with a mantle;

All: **the waters stood higher than the mountains.**

Reader: At your rebuke they fled;

All: **at the voice of your thunder they hastened away.**

Reader: They went up into the hills and down to the valleys beneath,

All: **to the places you had appointed for them.**

Reader: You set the limits that they should not pass;

All: **they shall not again cover the earth.**

Reader: O Lord, how manifold are your works!

All: **in wisdom you have made them all; the earth is full of your creatures.**

Reader: bless the Lord, O my soul.

All: **Hallelujah!** PSALM 104:1-9, 25, 37

Reader: A reading from the Letter to the Hebrews

Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins. He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness; and because of this he must offer sacrifice for his own sins as well as for those of the people. And one does not presume to take this honour, but takes it only when called by God, just as Aaron was. So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him, "You are my Son, today I have begotten you"; as he says also in another place, "You are a priest forever, according to the order of Melchizedek." In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek.

HEBREWS 5:1-10

The Word of the Lord

People: **Thanks be to God**

Celebrant: The Lord be with you.

People: **And also with you.**

Celebrant: The Holy Gospel of our Lord Jesus Christ according to MARK (10:35-45)

People: **Glory be to you, Lord Jesus Christ.**

Celebrant: James and John, the sons of Zebedee, came forward to Jesus and said to him, "Teacher, we want you to do for us whatever we ask of you." And he said to

them, "What is it you want me to do for you?" And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory." But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?" They replied, "We are able." Then Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared." When the ten heard this, they began to be angry with James and John. So Jesus called them and said to them, "You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many." The Gospel of Christ.

People: **Praise to you, Lord Jesus Christ.**

Homily -The Reverend Tom Hubschmid
A Person Rather than an Answer

God who draws near, meet us where we are at and speak to us with the Word of Jesus. And give us that understanding which is beyond understanding. Amen.

There's only one religious question that seems to actually matter to people. There are some good questions that people also wrestle with: Is there a God? Better yet, what is God? Does Jesus reconcile us to God? Is Jesus the only way to God? All good questions. All haunting questions. But they all feel a little...academic...compared to the one on pretty much everyone's mind, especially those who don't or can't believe: why do we suffer?

We want an answer. But we don't really get it. At least we don't get the kind of answer that the question wants. Instead, we get a person. That's literally it. We don't get an answer. We get a person. And the person is God, who draws near to us, and meets us in the place of suffering, when we endure with faith.

This is what the Book of Job teaches us, so long as we read it while still mindful of Jesus bearing our griefs and sorrows. We get to the most dramatic part of the Book of Job, it's most famous and infamous part. All the book is a back and forth between Job and his friends, while Job sits on a pile of ashes, using a potsherd to scrape scabs that cover him head to foot, after all his children and livestock have died. It's bleak. But the book isn't meant to give us an understanding of who makes us suffer, whether God or Satan or both, depending how you look at it. The thrust of the book is more about how a person ought to respond to their suffering, and how God responds to our suffering, when we're faithful.

The lesson unfolds in a long disagreement between Job and his friends, who throw all kinds of answers at the question of Job's suffering, but they always wrong. Because there isn't actually a good answer.

Here's my favourite thing about the book of Job. Job is a specific kind of literature in the Bible. It's one of the four Wisdom books. It comes with the book of Proverbs, Ecclesiastes, and Song of Solomon. The Wisdom books don't reveal God's plan to save humanity and creation from sin and despair, which starts with Genesis and Exodus and culminates in the Gospels. More importantly, the Wisdom books don't all teach the same thing. They disagree, and they all hold each other in tension. This is the Bible for you. It doesn't give you a whole picture. It gives you bits and pieces of a picture. If you try to force them together, you get a weird picture. We need to hold the bits and pieces of the picture all at once and say, well, I don't know nothing; I also don't know everything; I know bits and pieces and they don't all fit together. And that's not easy. It's a lot easier to be like Socrates and claim that at the end of the day we know nothing. And it's a lot easier to be the crazy uncle and claim that we pretty much know everything while going "la la la la la la la." But truth isn't easy. Our job is to learn how to live in the tension of having only bits and pieces – some of which don't fit together in any obvious way – but while definitely having some bits and pieces.

Now. Job's friends think they understand everything. They pretty much throw the book of Proverbs at him. Proverbs – one of the Wisdom books – insists that good things come to those who do good, and bad things to those who do bad. And it's often true. And people who think that way tend to be pretty religious. So, Job's friends preach at him. You must have done something, Job. Only sinners suffer. And Job says, I'm not guilty! And he's actually right. He's not being punished. He's just suffering, and he doesn't deserve it. So, the Book of Job is wise in a different way than Proverbs. It names the fact that sometimes we suffer for no particular reason, and wisdom doesn't necessarily look like becoming more righteous so that our suffering will end, so much as learning how to endure suffering even when it's not our fault.

But Job himself is wrong about what enduring faithfully looks like. He doesn't stop asking the question, "Why am I suffering?" He insists – rightly - that there is no good answer. But he just leaves it there, as if the truth of his life is nothing other than a matter of questions and answers. He resolves that his suffering can't be explained, but he looks for no other solution to his misery. That's when God finally gets involved.

"Then the LORD answered Job out of the whirlwind: Who is this that darkens counsel by words without knowledge?"

How is it that Job can be right about the pointlessness of his suffering but nonetheless have "words without knowledge?" Because his words are still attempts to answer the question about suffering with an answer, even if its saying that some suffering is just for no good reason. He's technically right, but only in his words. He doesn't have the knowledge yet because truth is bigger. The truth of his life, and the truth of our lives, is far beyond our questions and answers.

Instead of answering the question, God draws near. And that's his answer. God draws near. We ask for an answer. God gives us Himself. One theologian writes this: "It is perhaps not so much the content of what God says that is the most important but the fact that God comes closer to Job and speaks to him" (Ellul, 119).

When God speaks, God's whole Word is present (Ellul, 119), and we know that God's Word is no empty speech but God's very Person. This is the capitol-W Word that the gospel according to John says was with God in the beginning and is God, and who became human flesh in Jesus Christ. The amazing thing in the story of Job is that once God draws near and speaks to him, Job's questions go away. If we didn't have the rest of the Bible with us, it would look like God just scares Job into shutting up. But because we know God, we can see that this text expresses something profoundly Christian. The answer to the question of suffering is a person, not an answer. He is a person, Christ Jesus, who brings with him the presence of our Maker. And he doesn't so much intimidate us into silence, as astonishes us with a relationship that our questions and answers can't really keep up with. Our understanding of things ceases to be the measure of truth, and instead of demanding answers to questions, we take up the challenge of just learning how to be the person in relationship with the utterly strange and holy Person who creates us and makes us new.

Amen.

Silence for reflection

The Apostles' Creed

Celebrant: Let us confess the faith of our baptism, as we say,

People: **I believe in God,
the Father Almighty,
creator of heaven and earth.**

**I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.**

**He suffered under Pontius Pilate,
was crucified, died, and was buried.**

He descended to the dead.

On the third day he rose again.

**He ascended into heaven,
and is seated at the right hand of the Father.**

**He will come again
to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

Prayers of the People

Reader: As we stand in God's presence, let us pray to the Lord, saying, "Lord, have mercy." For the whole People of God, that each one may be a true and faithful servant of Christ; that the Spirit would guide Shane, our Bishop, Anne, our Metropolitan, and the Acting Primate of the Anglican Church of Canada, as well as The Anglican Council of Indigenous Peoples, the Rt. Rev. Christopher Harper, National Indigenous Anglican Archbishop, Sacred Circle Events, and the Ministry of Reconciliation; that Jesus would be known through the clergy and lay people who minister in hospitals and long-term care facilities throughout our Diocese, as well as The Reverend Colin McFarland and The Reverend Canon Aigah Attagutsiak of St. Margaret's parish in Ottawa. Let us pray to the Lord.

All: **Lord, have mercy.**

Reader: For those drawing near to the light of faith, and for those who believe but are struggling, that the Lord will bring them to true knowledge of himself, let us pray to the Lord.

All: **Lord, have mercy.**

Reader: 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.

All: **Lord, have mercy.**

Reader: For those who are lonely, sick, hungry, persecuted, or ignored, that the Lord will comfort and sustain them, especially those in our parish prayer list: Kelly, Marjorie, Louise, Liesa, Randy, Beth, Howard, Irene, Richard, Deb, Jeanette, Cheryl, Zachariah, and those know to you alone. Let us pray to the Lord.

All: **Lord, have mercy.**

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

All: **Lord, have mercy.**

Reader: For the whole human family, that we may live together in justice and peace, and that we may see others how you see them, especially the outcasts, let us pray to the Lord.

All: **Lord, have mercy.**

Reader: Holy Spirit we celebrate your life in us. Increase our awareness of this power for your service. Open our eyes and ears to the needs of those you put before us, and use us as your hands and feet. Give us courage to open conversations with those we meet, regardless of their appearance, belief, and status; give us your words to say. Grant us discernment to understand the yearnings of hearts and wisdom to know how to help those who seek to understand your Gospel. Help us to be light to your world. Keep us open to the adventure of life where we meet you day by day. Remind us of the need to be open to how you are moving in our midst and in the lives of those both in the mainstream and on the margins. Guide us by your Spirit to those you have already prepared to receive the Good News of your Kingdom.

All: **Amen.**

Confession and Absolution

Celebrant: Dear friends in Christ,
God is steadfast in love and infinite in mercy;
he welcomes sinners
and invites them to his table.
Let us confess our sins,
confident in God's forgiveness.

Silence is kept.

Most merciful God,
All: **we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbours as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us,
that we may delight in your will,
and walk in your ways,
to the glory of your name. Amen.**

Celebrant: Almighty God have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in eternal life;
through Jesus Christ our Lord.
All: **Amen.**

Celebrant: The peace of the Lord be always with you.
People: **And also with you.**

Prayer over the Gifts
Celebrant: Eternal God,
your word inspires our faith.
May we who offer you our praise
trust you in all things.
We ask this in the name of Jesus Christ the Lord.
All: **Amen**

Celebrant: The Lord be with you.
People: **And also with you.**

Celebrant: Lift up your hearts.

People: **We lift them to the Lord.**

Celebrant: Let us give thanks to the Lord our God.

People: **It is right to give our thanks and praise.**

Celebrant: We give you thanks and praise, almighty God,
for the gift of a world full of wonder,
and for our life which comes from you.

By your power you sustain the universe.

People: **Glory to you for ever and ever.**

Celebrant: You created us to love you with all our heart,
and to love each other as ourselves,
but we rebel against you by the evil that we do.

In Jesus, your Son,

you bring healing to our world
and gather us into one great family.

Therefore, with all who serve you
on earth and in heaven,
we praise your wonderful name, as we sing

All: **Holy, holy, holy Lord,**

**God of power and might,
heaven and earth are full of your glory.**

Hosanna in the highest.

Blessed is the One who comes in the name of the Lord.

Hosanna in the highest.

Celebrant: We give you thanks and praise, loving Father,
because in sending Jesus, your Son, to us
you showed us how much you love us.

He cares for the poor and the hungry.

He suffers with the sick and the rejected.

Betrayed and forsaken, he did not strike back
but overcame hatred with love.

On the cross

he defeated the power of sin and death.

By raising him from the dead
you show us the power of your love
to bring new life to all your people.

People: **Glory to you for ever and ever.**

Celebrant: On the night before he gave up his life for us,
Jesus, at supper with his friends,
took bread, gave thanks to you,
broke it, and gave it to them,

saying, "Take this, all of you, and eat it:
this is my body which is given for you."

After supper, Jesus took the cup of wine,

said the blessing, gave it to his friends,
and said, "Drink this, all of you:
this is the cup of my blood,
the blood of the new and eternal covenant,
which is shed for you and for many,
so that sins may be forgiven.

Do this in memory of me."

People: **Glory to you for ever and ever.**

Celebrant: Gracious God,
with this bread and wine
we celebrate the death and resurrection of Jesus,
and we offer ourselves to you in him.
Send your Holy Spirit on us and on these gifts,
that we may know the presence of Jesus
in the breaking of bread,
and share in the life
of the family of your children.

People: **Glory to you for ever and ever.**

Celebrant: Father, you call us to be your servants;
fill us with the courage and love of Jesus,
that all the world may gather in joy
at the table of your kingdom.
We sing your praise, almighty Father,
through Jesus, our Lord,
in the power of the Holy Spirit,
now and for ever.

People: **Glory to you for ever and ever. Amen.**

Celebrant: And now, as our Saviour Christ has taught us,
we are bold to say,

People: **Our Father who art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
the power, and the glory,
for ever and ever. Amen.**

Celebrant: We break this bread
to share in the body of Christ.

All: **We, being many, are one body,
for we all share in the one bread.**

Celebrant: The gifts of God for the People of God.

All: **Thanks be to God.**

Prayer after Communion

Celebrant: God of peace,
you have nourished us in this sacrament
with the body and blood of Christ.
May we who have taken holy things
keep faith in our hearts and lives,
in the name of Jesus Christ the Lord.

All: **Amen**

Celebrant: Glory to God,

All: **whose power, working in us,
can do infinitely more**

than we can ask or imagine.

**Glory to God from generation to generation,
in the Church and in Christ Jesus,
for ever and ever. Amen.**

Celebrant: May the grace of God uphold you,
the peace of God surround you,
the love of God flow from you
and the strength of God protect
and bring you safely through this day.
and the blessing of God almighty,
The Father, the Son, and the Holy Spirit
Be among you and remain with you always.

All: **Amen**

Celebrant: Go in peace to love and serve the Lord.

People: **Thanks be to God.**

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