

Holy Trinity Anglican Church, Metcalfe
THIRD SUNDAY AFTER EPIPHANY WITH BAPTISM
JANUARY 26, 2025
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 God,
by grace alone you call us
and accept us in your service.
Strengthen us by your Spirit,
and make us worthy of your call;
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 Nehemiah

All the people gathered together into the square before the Water Gate. They told the scribe Ezra to bring the book of the law of Moses, which the Lord had given to Israel. Accordingly, the priest Ezra brought the law before the assembly, both men and women and all who could hear with understanding. This was on the first day of the seventh month. He read from it facing the square before the Water Gate from early morning until midday, in the presence of the men and the women and those who could understand; and the ears of all the people were attentive to the book of the law. And Ezra opened the book in the sight of all the people, for he was standing above all the people; and when he opened it, all the people stood up. Then Ezra blessed the Lord, the great God, and all the people answered, "Amen, Amen," lifting up their hands. Then they bowed their heads and worshipped the Lord with their faces to the ground. So they read from the book, from the law of God, with interpretation. They gave the sense, so that the people understood the reading. And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people said to all the people, "This day is holy to the Lord your God; do not mourn or weep."

For all the people wept when they heard the words of the law. Then he said to them, "Go your way, eat the fat and drink sweet wine and send portions of them to those for whom nothing is prepared, for this day is holy to our Lord; and do not be grieved, for the joy of the Lord is your strength."

NEHEMIAH 8:1-3, 5-6, 8-10

The Word of the Lord

People: **Thanks be to God**

Reader: Our Psalm is Psalm 19

The heavens declare the glory of God,

All: **and the firmament shows his handiwork.**

Reader: One day tells its tale to another,

All: **and one night imparts knowledge to another.**

Reader: Although they have no words or language,

All: **and their voices are not heard,**

Reader: Their sound has gone out into all lands,

All: **and their message to the ends of the world.**

Reader: In the deep has he set a pavilion for the sun;

All: **it comes forth like a bridegroom out of his chamber; it rejoices like a champion to run its course.**

Reader: It goes forth from the uttermost edge of the heavens and runs about to the end of it again;

All: **nothing is hidden from its burning heat.**

Reader: The law of the Lord is perfect and revives the soul;

All: **the testimony of the Lord is sure and gives wisdom to the innocent.**

Reader: The statutes of the Lord are just and rejoice the heart;

All: **the commandment of the Lord is clear and gives light to the eyes.**

Reader: The fear of the Lord is clean and endures for ever;

All: **the judgements of the Lord are true and righteous altogether.**

Reader: More to be desired are they than gold, more than much fine gold,

All: **sweeter far than honey, than honey in the comb.**

Reader: By them also is your servant enlightened,

All: **and in keeping them there is great reward.**

Reader: Who can tell how often he offends?

All: **cleanse me from my secret faults.**

Reader: Above all, keep your servant from presumptuous sins; let them not get dominion over me;

All: **then shall I be whole and sound, and innocent of a great offense.**

Reader: Let the words of my mouth and the meditation of my heart be acceptable in your sight,

All: **O Lord, my strength and my redeemer.**

Reader: A Reading From The First Letter Of Paul To The Corinthians

Just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body - Jews or Greeks, slaves or free - and we were all made to drink of one Spirit. Indeed, the body does not consist of one member

but of many. If the foot would say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. And if the ear would say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many members, yet one body. The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." On the contrary, the members of the body that seem to be weaker are indispensable, and those members of the body that we think less honourable we clothe with greater honour, and our less respectable members are treated with greater respect; whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honour to the inferior member, that there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honoured, all rejoice together with it. Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak in tongues? Do all interpret? But strive for the greater gifts.

1 CORINTHIANS 12:12-31A

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 Luke (4:14-21)

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

Celebrant: Then Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. He began to teach in their synagogues and was praised by everyone. When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour." And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, "Today this scripture has been fulfilled in your hearing."

The Gospel of Christ.

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

Homily - Good News

Jesus our Christ and King, give us the grace to enact your good purposes and love in our parishes and communities. In the name of the Father, the Son, and the Holy Spirit. Amen.

I'll tell you a story. Before I moved from Alberta to Toronto to study theology, I dreamt about the kinds of conversations I'd have with professors and fellow students. For a little while, I was living in my hometown and groundskeeping at the agricultural college nearby. I sat on a lawnmower, or spread mulch, and I did a lot of daydreaming and thinking. I imagined that when I got to seminary, I'd talk about the deep things of God and hard questions with people as godly as they were smart. It struck me how little of that actually happened. My college held weekly "theology pub" conversations, where PhD students got to drink beer with our favourite professors and talk about some question. And I guess I was a little disappointed. Because much of what was talked about was just current events and politics and social commentary. It's amazing to think how you can get the so-called finest Christian minds in a room, and what's on those minds? Is it the deep mysteries of Christ, and Trinity, and God's covenants with humanity? No, COVID vaccines, and protests, the latest conservative or liberal causes, wars, Brexit, elections.

What's been on your mind this week? I'm going to try to talk about a Christian response to changing political and cultural landscapes, basically by not talking about it. Because I want us to notice what Jesus doesn't talk about, and what Paul doesn't say in our readings today. It'll help us get a sense as Christians, specifically as Christians, how to seek the Kingdom of God and Christ's Rulership, while we go about our lives as Christians who also happen to be Canadian.

So, early in Jesus' ministry, Jesus makes a big splash in his small home-town. He turns to a famous passage from Isaiah. It's a promise for what Israel's Saviour King would be like – the one who would crush their enemies, establish the mighty rule of God, free the Jewish people, and make Judea a Kingdom greater than it ever was and stronger than even Rome or old Babylon and Assyria and Egypt. Try to picture the scene. The equivalent of Jesus' old hockey coach and art teacher and school buddies are listening. It's his hometown, right? And Jesus reads: "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour."

He sounds like a radical social justice warrior. And it might be true except for the warrior part. And that's what I want us to notice. He declares, "Today this scripture has been fulfilled in your hearing." Essentially, 'I'm the King promised through Isaiah.' But we need to be aware of what he doesn't declare. Because in his time there were competing religious and political factions. But he doesn't join or promote any of them, and he doesn't start yet another faction seeking political power. At the time, there were the Zealots. They were Jewish freedom fighters who tried to sabotage Rome and violently resist Roman rule. There were the Pharisees, who sought to throw off Roman rule by winning God's favour through excessive rule-keeping. There was Herod the Great and his ruling class who sought to make Judah wealthy by getting in bed with Rome. But as Jesus speaks in his hometown and declares himself the Saviour King of his people, he doesn't say a peep about his country or the Roman Empire. He says nothing against Herod or Caesar, which is significant because if he really fulfills the promise he just read, then he is a competitor to Herod and Caesar as King.

In a way, Jesus does have an agenda of sorts. Jesus comes to bring good news to the poor, release to the captives, sight to the blind, and freedom to the oppressed. And he accomplishes this for the body and the soul. In terms of the body, all around Jesus and his disciples, poor people eat and are clothed, some prisoners are let out, like Peter sprung from jail, many blind and lame and sick people are healed, those oppressed by burdensome religious rules are freed from law to live by grace. In terms of the soul, he takes the poverty of our sin and sorrow; he takes the blindness of our ignorance; he takes our bondage to anger and pride and greed and lust and fear and violence; he takes the oppression of social norms and prejudices – and he carries it all to the cross and the grave. It dies and is buried with him. In his resurrection, Jesus comes to us alive again, carrying all that is true about us, carrying all that is good about us, carrying all that is holy about us, all that is free and right about us, and he makes it available to us again. He still lives. And when we're joined to him by his Holy Spirit, we receive all that he made available to us again by his resurrection. This is the good news, and the core of our faith.

But what are we to do, practically speaking, if Jesus is Lord in a real way not only of our lives but over every nation and time?

Jesus rules in Heaven. Here on earth, the body of believers is called to form the material body of Christ in the world. His Spirit gives each one of us a gift. Some people are teachers, some healers, some assisters, some leaders, some truth-speakers, some miracle workers, some prayer leaders, some care-givers. No gift is dispensable. Like Paul writes, the hand can't say to the foot, "I don't need you." All we need to do, and all the Christian next to us needs to do, is do what we are good at for the people around us, and especially for our churches and local communities. Paul doesn't teach that the body of Christ – as in the gathering of Christians – ought to try to gain political power or become a separate country. All we're told to do is offer to those around us what Christ has given each of us, and

then in some sense, let Jesus worry about the rise and fall of nation, the beginning and end of eras.

To be baptised – as Micah will be today – is to be officially made a member in the body of Christ. All that's asked of Micah in his commitment to Christ and his church is to do what he's good at for Christ, our parish, and his local community of friends and neighbours. There's no expectation that the one gifted for care-giving or leadership should do what the treasurer or alter-guild members or priest are good at. What Christ has given you, give back, and that's as much as we're asked to do for our hands-on action in the world.

The only other thing I'd say, just mindful of how Jesus was purely focused on the Kingdom of God and not so much on his country of Judah, is this. I don't think now is the time for us to lean anymore heavily into our political sensibilities and frustrations. But that doesn't mean withdrawing from action and concern for current events. It means leaning more heavily into the teachings and practices of our faith, and if those ever seem to lean us sometimes "right" or sometimes "left," that's besides the point.

Amen.

Silence for reflection

The Celebration Of The Baptism

Presentation and Examination of the Candidates

Celebrant: The candidate for Holy Baptism will now be presented.

Parents and sponsors: ***I present Micah to receive the sacrament of baptism.***

Celebrant: Do you desire to be baptized?

Candidate: ***I do.***

Celebrant: Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?

Candidate: ***I renounce them.***

Celebrant: Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?

Candidate: ***I renounce them.***

Celebrant: Do you renounce all sinful desires that draw you from the love of God?

Candidate: ***I renounce them.***

Celebrant: Do you turn to Jesus Christ and accept him as your Saviour?

Candidate: ***I do.***

Celebrant: Do you put your whole trust in his grace and love?

Candidate: ***I do.***

Celebrant: Do you promise to obey him as your Lord?

Candidate: ***I do.***

To the congregation:

Celebrant: Will you who witness these vows do all in your power to support Micah in his life in Christ?

People: **We will.**

Prayers for the Candidate

Celebrant: Let us now pray for Micah who is to receive the sacrament of new birth.

Reader: Deliver him, O Lord, from the way of sin and death.

All: **Lord, hear our prayer.**

Reader: Open his hearts to your grace and truth.

All: **Lord, hear our prayer.**

Reader: Fill him with your holy and life-giving Spirit.

All: **Lord, hear our prayer.**

Reader: Teach him to love others in the power of the Spirit.

All: **Lord, hear our prayer.**

Reader: Send him into the world in witness to your love.

All: **Lord, hear our prayer.**

Reader: Bring him to the fullness of your peace and glory.

All: **Lord, hear our prayer.**

Reader: Grant, O Lord,
that all who are baptized

into the death of Jesus Christ your Son may live in the power of his resurrection and look for him to come again in glory; who lives and reigns now and for ever.

All: **Amen.**

Thanksgiving over the Water

Celebrant: The Lord be with you.

All: **And also with you.**

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

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

Celebrant: We give you thanks, almighty God and Father, for by the gift of water you nourish and sustain all living things.

All: **Blessed be God for ever.**

Celebrant: We give you thanks that through the waters of the Red Sea, you led your people out of slavery to freedom in the promised land.

All: **Blessed be God for ever.**

Celebrant: We give you thanks for sending your Son Jesus. For us he was baptized by John in the river Jordan. For us he was anointed as Christ by your Holy Spirit. For us he suffered the baptism of his own death and resurrection, setting us free from the bondage of sin and death, and opening to us the joy and freedom of everlasting life.

All: **Blessed be God for ever.**

Celebrant: We give you thanks for your Holy Spirit who teaches us and leads us into all truth, filling us with his gifts so that we might proclaim the gospel to all nations and serve you as a royal priesthood.

All: **Blessed be God for ever.**

Celebrant: We give you thanks for you have called Micah to new life through the waters of baptism. Now sanctify this water, that your servant who is washed in it may be made one with Christ in his death and resurrection, to be cleansed and delivered from all sin.

Anoint him with your Holy Spirit and bring him to new birth in the family of your Church, that they may become inheritors of your glorious kingdom.

Celebrant: We give you praise and honour and worship through your Son Jesus Christ our Lord, in the unity of the Holy Spirit, now and for ever.

All: **Blessed are you, our strength and song, and our salvation.**

To the congregation

Celebrant: Let us join now with Micah in his commitment to Christ, and renew our own baptismal covenant.

The Baptismal Covenant

Celebrant: Do you believe in God the Father?

All: **I believe in God,
The Father almighty,
creator of heaven and earth.**

Celebrant: Do you believe in Jesus Christ, the Son of God?

All: **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.

Celebrant: Do you believe in God the Holy Spirit?

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

Celebrant: Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

All: I will, with God's help.

Celebrant: Will you persevere in resisting evil and, whenever you fall into sin, repent and return to the Lord?

All: I will, with God's help.

Celebrant: Will you proclaim by word and example the good news of God in Christ?

All: I will, with God's help.

Celebrant: Will you seek and serve Christ in all persons, loving your neighbour as yourself?

All: I will, with God's help.

Celebrant: Will you strive for justice and peace among all people, and respect the dignity of every human being?

All: I will, with God's help.

Celebrant: Will you strive to safeguard the integrity of God's creation, and respect, sustain and renew the life of the Earth?

All: I will, with God's help.

The Baptism

Celebrant: Micah, I baptize you
in the name of the Father,
and of the Son, and of the Holy Spirit.

All: Amen.

Celebrant: Micah, I sign you with the cross, and mark you as Christ's own for ever.

Celebrant: Heavenly Father,
we thank you that by water and the Holy Spirit you have bestowed upon Micah
the forgiveness of sin,
and have raised them to the new life of grace. Sustain them, O Lord, in your Holy Spirit.

Give them an inquiring and discerning heart, the courage to will and to persevere,
a spirit to know and to love you,
and the gift of joy and wonder in all your works.

All: **Amen.**

The Giving Of The Light

Celebrant: Receive the light of Christ,
to show that you have passed
from darkness to light.

All: **Let your light so shine before others that they may see your good works
and glorify your Father in heaven.**

Celebrant: Let us welcome the newly baptized.

People: **We receive you into the household of God.**

**Confess the faith of Christ crucified, proclaim his resurrection,
and share with us in his eternal priesthood.**

The Peace

Celebrant: The peace of the Lord be always with you.

People: **And also with you.**

Prayer over the Gifts

Celebrant: Loving God,
before the world began you called us.
Make holy all we offer you this day,
and strengthen us in that calling.

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.**

Seated

Celebrant: It is indeed right that we should praise you, gracious God,
for you created all things.

You formed us in your own image:
male and female you created us.

When we turned away from you in sin,
you did not cease to care for us,

but opened a path of salvation for all people. You made a covenant with Israel,

and through your servants Abraham and Sarah gave the promise of a blessing to all nations.

Through Moses you led your people from bondage into freedom;
through the prophets
you renewed your promise of salvation. Therefore, with them, and with all your saints who have served you in every age,
we give thanks and raise our voices to proclaim the glory of your name.

**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: Holy God, source of life and goodness,
all creation rightly gives you praise.

In the fullness of time, you sent your Son Jesus Christ,
to share our human nature,
to live and die as one of us,
to reconcile us to you,
the God and Father of all.

He healed the sick

and ate and drank with outcasts and sinners;

he opened the eyes of the blind

and proclaimed the good news of your kingdom

to the poor and to those in need.

In all things he fulfilled your gracious will.

On the night he freely gave himself to death,

our Lord Jesus Christ took bread,

and when he had given thanks to you,

he broke it, and gave it to his disciples,

and said, " Take, eat:

this is my body which is given for you.

Do this for the remembrance of me."

After supper he took the cup of wine;

and when he had given thanks,

he gave it to them,

and said, " Drink this, all of you:

this is my blood of the new covenant,

which is shed for you and for many

for the forgiveness of sins.

Whenever you drink it,

do this for the remembrance of me.”

Gracious God,

his perfect sacrifice

destroys the power of sin and death;

by raising him to life

you give us life for evermore.

Therefore we proclaim the mystery of faith.

All: **Christ has died.**

Christ is risen.

Christ will come again.

Celebrant: Recalling his death,

proclaiming his resurrection,

and looking for his coming again in glory,

we offer you, Father, this bread and this cup.

Send your Holy Spirit upon us

and upon these gifts,

that all who eat and drink at this table

may be one body and one holy people,

a living sacrifice in Jesus Christ, our Lord.

Through Christ, with Christ, and in Christ,

in the unity of the Holy Spirit,

all glory is yours, almighty Father,

now and for ever.

People: **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 the bread of life,

and that life is the light of the world.

**All: God here among us,
light in the midst of us,
bring us to light and life.**

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

All: Thanks be to God.

Prayer After Communion

Celebrant: Gracious God,
our hands have taken holy things;
our lives have been nourished by the body of your Son.
May we who have eaten at this holy table
be strengthened for service in your world.
We ask this 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: The peace of God, which passes all understanding,
keep your hearts and minds
in the knowledge and love of God,
and of his Son Jesus Christ our Lord:
And the blessing of God almighty,
the Father, the Son, and the Holy Spirit
be amongst you and remain with you always.

All: Amen

Celebrant: Go forth into all the world, rejoicing in the power of the Spirit. People:
Thanks be to God.

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