

Holy Trinity Anglican Church, Metcalfe  
FOURTH SUNDAY IN LENT  
MARCH 30, 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.**

Trisagion *Said 3x's*

All: **Holy God**

**holy and mighty,**

**holy immortal one,**

**have mercy upon us.**

Celebrant: Gracious Father,  
whose blessed Son Jesus Christ came from heaven  
to be the true bread which gives life to the world,  
evermore give us this bread,  
that he may live in us, and we in him,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever.

All: **Amen**

Reader: A Reading From The Book of Joshua

The Lord said to Joshua, "Today I have rolled away from you the disgrace of Egypt." And so that place is called Gilgal to this day. While the Israelites were camped in Gilgal they kept the passover in the evening on the fourteenth day of the month in the plains of Jericho. On the day after the Passover, on that very day, they ate the produce of the land, unleavened cakes and parched grain. The manna ceased on the day they ate the produce of the land, and the Israelites no longer had manna; they ate the crops of the land of Canaan that year. JOSHUA 5:9-12

The Word of the Lord

People: **Thanks be to God**

Reader: PSALM 32

Happy are they whose transgressions are forgiven,

All: **and whose sin is put away!**

Reader: Happy are they to whom the Lord imputes no guilt,

All: **and in whose spirit there is no guile!**

Reader: While I held my tongue, my bones withered away,

All: **because of my groaning all day long.**

Reader: For your hand was heavy upon me day and night;

All: **my moisture was dried up as in the heat of summer.**

Reader: Then I acknowledged my sin to you,

All: **and did not conceal my guilt.**

Reader: I said, "I will confess my transgressions to the Lord."

All: **Then you forgave me the guilt of my sin.**

Reader: Therefore all the faithful will make their prayers to you in time of trouble;

All: **when the great waters overflow, they shall not reach them.**

Reader: You are my hiding-place; you preserve me from trouble;

All: **you surround me with shouts of deliverance.**

Reader: "I will instruct you and teach you in the way that you should go;

All: **I will guide you with my eye.**

Reader: Do not be like horse or mule, which have no understanding;

All: **who must be fitted with bit and bridle, or else they will not stay near you."**

Reader: Great are the tribulations of the wicked;

All: **but mercy embraces those who trust in the Lord.**

Reader: Be glad, you righteous, and rejoice in the Lord;

All: **shout for joy, all who are true of heart.**

Reader: A Reading From The Second Letter Of Paul To The Corinthians  
From now on, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. So if anyone is in Christ, there is a new creation: everything old

has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

2 CORINTHIANS 5:16-21

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 (LUKE 15:1-3, 11B-32)

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

Celebrant: Now all the tax collectors and sinners were coming near to listen to Jesus. And the Pharisees and the scribes were grumbling and saying, "This fellow welcomes sinners and eats with them." So he told them this parable: "There was a man who had two sons. The younger of them said to his father, 'Father, give me the share of the property that will belong to me.' So he divided his property between them. A few days later the younger son gathered all he had and travelled to a distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands."' So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him.

Then the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his slaves, 'Quickly, bring out a robe - the best one - and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!' And they began to celebrate. Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what

was going on. He replied, 'Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.' Then he became angry and refused to go in. His father came out and began to plead with him. But he answered his father, 'Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!'

Then the father said to him, 'Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.'

The Gospel of Christ.

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

Homily - Love and The Prodigal Son

(Jos. 5:9-12; Luke 15:1-2, 11-32; 2 Cor. 5:16-21)

God who loves at all costs, help us to love you truly and love each other truly without reservation. Amen.

There's a father. He has two sons. The younger asks his father for his inheritance now so he can live off it in a different country. In Jesus' era and place, this would have hurt deeply. It would still hurt today. The father has to sell half the farm. His son takes the money and leaves. There is no way of staying in touch. In the process, the son openly shames his father, treating him like he is better off dead. The father loses half his land and livestock and a son. It's somewhat normal today in Canada to leave your hometown or farm for the other side of the country or another country, but it was a community-wide insult in Jesus' time and place. And let's be honest, when people leave, it hurts a little. But the prodigal son full-on disowns his father and brother, sells their heritage land, all the horses and cows, moves to Las Vegas and wastes the money on cards, boos, "escorts" and coke. This is embarrassing. It's hugely shameful. It's morally bankrupt, whether your concern is for the justice of it or the holiness of it. But most importantly a family has lost a son and brother, not to death, but disastrous life-choices.

As a Jewish man, the prodigal son spirals from shame to shame. In the foreign country the only work he can find, after squandering all his money, is feeding pigs. Do you know anyone who considers pigs to be religiously unclean? It's quite something to watch their faces go pale just at the sight of pigs. The prodigal son lives with them and feeds them.

Eventually he comes to his senses. He returns home. He'll have a better lot as a slave to his father. The father sees him coming from afar, and he runs. For ancient

men it was considered beneath their dignity to run. This old father runs. Puts his arms around the son. Kisses him. The son owns up to his humiliation and betrayal and wrong. "I'm no longer worthy to be called your son." But the father commands his slaves to throw a party. Honours his son with a princely robe, a ring, and sandals, while the slaves would have gone barefoot.

But the elder son returns from the field. He is frustrated that his little brother has been welcomed with such a celebration. The elder son has never been celebrated like this. The elder son has only acted honourably to his father. And he's not ready to acknowledge his little brother as a brother anymore: "This son of yours," he calls him to their father. "We had to celebrate and rejoice, because this brother of yours" – the father gently insists – "was dead and has come to life."

The star in this parable is really the father. Jesus tells the parable to teach us about what his love is like for us, together with the One he calls Father and their Spirit. A compassionate, humiliated and betrayed old man running to hug and kiss his embarrassment of a son. The only thing important to the running old man is that he gets to love his boy again.

And the elder son is in some ways the voice of reason in the story – at least the voice of supposed reason. The elder son has played by the rules of honour. And along with the rules of honours, the rules of shame, which the young brother has broken. Don't we people from small towns and farming communities know a thing or two about shame and honour? Seems like everyone knows everything. But shame and honour plays a bigger role in modern society than I think people give credit. What are the lines you can't cross because your friends or family would raise their eyebrows? What are the appearances you keep up? What are the expectations you feel you must meet even if you feel strongly that there are other, more "normal" expectations you resist? How often is it fear of shame that moves you? How often is respect and honour what we really want in life?

And all the while, respect and honour don't necessarily amount love. When the father corrects his elder son, he says, "Son, you are always with me." The elder son wants to be honoured with a celebration, but honour is not what the celebration is about. The elder son already has what the father wants to give above all else.

They're there, at arm's length, to be father and son. But, while the younger brother failed their father's love by leaving, the older brother seems to fail their father's love despite staying. Has he stayed only to avoid shame and get honour? The celebration isn't to honour the younger brother. It's just to celebrate that he's alive and within arms' reach again. He has nothing but the love of his Dad now, with a robe, ring, and a set of sandals. The elder son has his full allotment of land and livestock as well as his Dad's love. He just needs to learn to cherish that love, and he will have everything.

How is this all reflected in our Creator's ways with us? Paul writes this, "in Christ, God was reconciling the world to himself, not counting their trespasses against them." God did not count God's own honour as the Holy One more important than God's love for God's creation and creatures. God puts all heavenly honours aside, like the old man forgetting his dignity to go running to his lost boy, and God becomes a grubby little creature in the person of Jesus. And more than that, if there is any offering we ought to make to God to be reconciled from our injustices and unholiness, and if there is any shame to be borne, God the Son offers it all himself and takes it all on himself. God the Father receives God the Son's death at the hands of sinners as the most precious of offerings and the holiest of acts.

Any sinner like you or I, no matter what level of shame we may or may not have descended to – any of us who are joined to Jesus by his Spirit, are now sons and daughters of God in him. "For our sake," Paul reflects, "[God] made [Jesus] to be sin who knew no sin, so that in him we might become the righteousness of God." We are sons and daughters – and the like – in Jesus, the Son. He's the robe God clothes us in. His Spirit is the ring we are given. The scriptures and baptism and communion and belonging in the community of faith are the sandals for our feet. And if we feel more like the elder brother, Jesus is our permission to let honour and shame be quiet. Love is the thing. And it's always available to us.

When we are soaked through with the love of God, no other feeling matters. And when we are soaked through with the love of God, love of each other and strangers and even enemies becomes the only measure of honour.

Thanks be to God. 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.**

Reader: With confidence and trust let us pray to the Lord, saying, "Lord, have mercy." We pray for Shane, our Bishop; Anne, our Metropolitan and Acting Primate of the Anglican Church of Canada; as well as the Area Parish of the Valley and Reverend Matthew Brown, Reverend Nicholas Forte, Reverend Gillian Hoyer and Reverend Christine Muise. Increase our faith and good works as the hands and feet of Christ in our communities, we pray to you, Lord.

All: **Lord, have mercy.**

Reader: For the mission of the Church, that in faithful witness it may preach the gospel to the ends of the earth, especially as we see new need for hope and renewed spiritual strength in the midst of difficult times, we pray to you, Lord. All: **Lord, have mercy.**

Reader: For those preparing for baptism and for their teachers and sponsors, we pray to you, Lord.

All: **Lord, have mercy.**

Reader: For peace in the world, that a spirit of respect and reconciliation may grow among nations and peoples, especially across the divisions and histories that divide the cultures of our own country, we pray to you, Lord.

All: **Lord, have mercy.**

Reader: For the poor, the persecuted, the sick, and all who suffer, especially those on our prayer list: Liesa, Kelly, Marjorie, Randy, Richard, Deb, Louise, Howard, Irene, Beth, Jeanette, Cheryl, Zachariah and those known to you alone; for refugees, prisoners, and all in danger; that they may be relieved and protected, we pray to you, Lord.

All: **Lord, have mercy.**

For all whom we have injured or offended, including our enemies, we pray to you, Lord.

All: **Lord, have mercy.**

Reader: For grace to amend our lives and to further the reign of God, and for your Spirit to cleanse us of the things that make us less aware of your presence, action, and love, we pray to you, Lord.

All: **Lord, have mercy.**

Reader: These things and those known to you alone we pray through Christ our Lord in the unity of the Holy Spirit.

All: **Amen.**

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: God of mercy and compassion,  
your Word calls us home to faith and love.  
Accept all we offer you this day,  
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,  
through your beloved Son, Jesus Christ,  
our Saviour and Redeemer.

He is your living Word,  
through whom you have created all things.

By the power of the Holy Spirit  
he took flesh of the Virgin Mary  
and shared our human nature.

He lived and died as one of us,  
to reconcile us to you,  
the God and Father of all.

In fulfilment of your will  
he stretched out his hands in suffering,  
to bring release to those who place their hope in you;  
and so he won for you a holy people.

He chose to bear our griefs and sorrows,  
and to give up his life on the cross,  
that he might shatter the chains of evil and death,  
and banish the darkness of sin and despair.

By his resurrection  
he brings us into the light of your presence.

Now with all creation we 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 he who comes in the name of the Lord.**

**Hosanna in the highest.**

Celebrant: Holy and gracious God,  
accept our praise,  
through your Son our Saviour Jesus Christ;

who on the night he was handed over  
to suffering and death,

took bread and gave you thanks,  
saying, "Take, and eat:

this is my body which is broken for you."

In the same way he took the cup,

saying, "This is my blood which is shed for you.

When you do this, you do it in memory of me."

Remembering, therefore, his death and resurrection,  
we offer you this bread and this cup,

giving thanks that you have made us worthy  
to stand in your presence and serve you.

We ask you to send your Holy Spirit  
upon the offering of your holy Church.  
Gather into one  
all who share in these sacred mysteries,  
filling them with the Holy Spirit  
and confirming their faith in the truth,  
that together we may praise you  
and give you glory  
through your Servant, Jesus Christ.  
All glory and honour are yours,  
Father and Son,  
with the Holy Spirit  
in the holy Church,  
now and for ever.  
All: **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,

All: **Communion in Christ's body once broken.**

Celebrant: Let your Church be the wheat  
which bears its fruit in dying.

All: **If we have died with him,  
we shall live with him;  
if we hold firm,  
we shall reign with him.**

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

All: **Thanks be to God.**

## Communion

### Prayer After Communion

Celebrant: Giver of life,  
you enlighten all who come into the world.  
Fill our hearts with the splendour of your grace,  
that we may perfectly love you  
and worthily praise your holy name,  
through 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 God of mercy  
transform you by his grace,  
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 forth in the name of Christ.

People: **Thanks be to God.**

Worship follows the Holy Eucharist in the Book of Alternative Services  
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