

Holy Trinity Anglican Church, Metcalfe
Nineteenth Sunday After Pentecost
OCTOBER 19, 2025
Reverend Dr. 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: Let us be grateful for the land on which we gather to worship today and acknowledge it as the ancestral, unceded territory of our neighbours the Algonquin-Anishinaabe.

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 Jeremiah

The days are surely coming, says the Lord, when I will sow the house of Israel and the house of Judah with the seed of humans and the seed of animals. And just as I have watched over them to pluck up and break down, to overthrow, destroy, and bring evil, so I will watch over them to build and to plant, says the Lord. In those days they shall no longer say: "The parents have eaten sour grapes, and the children's teeth are set on edge." But all shall die for their own sins; the teeth of everyone who eats sour grapes shall be set on edge. The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt - a covenant that they broke, though I was their husband, says the Lord. But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. No longer shall they teach one another, or say to each other, "Know the Lord," for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and remember their sin no more.

JEREMIAH 31:27-34

The Word of the Lord

People: **Thanks be to God**

Reader: Psalm 119:97-104

Oh, how I love your law!

All: **all the day long it is in my mind.**

Reader: Your commandment has made me wiser than my enemies,

All: **and it is always with me.**

Reader: I have more understanding than all my teachers,

All: **for your decrees are my study.**

Reader: I am wiser than the elders,

All: **because I observe your commandments.**

Reader: I restrain my feet from every evil way,

All: **that I may keep your word.**

Reader: I do not shrink from your judgements,

All: **because you yourself have taught me.**

Reader: How sweet are your words to my taste!

All: **they are sweeter than honey to my mouth.**

Reader: Through your commandments I gain understanding;

All: **therefore I hate every lying way.**

Reader: A Reading From The Second Letter Of Paul To Timothy

As for you, continue in what you have learned and firmly believed, knowing from whom you learned it, and how from childhood you have known the sacred writings that are able to instruct you for salvation through faith in Christ Jesus. All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work. In the presence of God and of Christ Jesus, who is to judge the living and the dead, and in view of his appearing and his kingdom, I solemnly urge you: proclaim the message; be persistent whether the time is favourable or unfavourable; convince, rebuke, and encourage, with the utmost patience in teaching. For the time is coming when people will not put up with sound doctrine, but having itching ears, they will accumulate for themselves teachers to suit their own desires, and will turn away from listening to the truth and wander away to myths. As for you, always be sober, endure suffering, do the work of an evangelist, carry out your ministry fully.

2 TIMOTHY 3:14-4:5

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 18:1-8)

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

Celebrant: Then Jesus told them a parable about their need to pray always and not to lose heart. He said, "In a certain city there was a judge who neither feared God nor had respect for people. In that city there was a

widow who kept coming to him and saying, 'Grant me justice against my opponent.' For a while he refused; but later he said to himself, 'Though I have no fear of God and no respect for anyone, yet because this widow keeps bothering me, I will grant her justice, so that she may not wear me out by continually coming.'" And the Lord said, "Listen to what the unjust judge says. And will not God grant justice to his chosen ones who cry to him day and night? Will he delay long in helping them? I tell you, he will quickly grant justice to them. And yet, when the Son of Man comes, will he find faith on earth?"

The Gospel of Christ.

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

Homily - The New Covenant
(Jeremiah 31:31-34)

Holy and Loving God, our Creator and Redeemer, may your Spirit grant us the gift of faith, and by it, increase our understanding. Amen.

I want to teach about this idea of “covenant” that often comes up in the Bible. Every Sunday, your priest raises the chalice of wine and repeats Jesus’ own words about the cup. “This is my blood of the new covenant,” he says. What’s he mean, “covenant,” and what was the old covenant? And he continues, “which is shed for you and for many for the forgiveness of sins.” Whatever this covenant is, forgiveness of sins is foundational to it—like freedom is foundational to democracy, and like family is foundational to marriage.

When ancient peoples had a new king or clan-leader, our ancestors swore “fealty” to them. Fealty is just another word for faith; total loyalty; to break fealty was to betray your people and yourself. When you declared your fealty, you entered covenant. A solemn oath and promise formed a new relationship, and that relationship shall not be broken. To break the covenant, was to tear a whole in the fabric of society.

The ancient people of Isreal were stuck in bad covenants with their oppressive neighbours. There was this thing called a “vassal covenant.” It was forced on a people. They were conquered by stronger Kings. The Kings would then issue them a vassal covenant. They always went something like this: ‘I have conquered you; I am Lord; here are my rules; do them and you will live; don’t do them and I will destroy you.’

Love or hate the Old Testament—what’s beautiful about it is that it is the account of God looking at humanity, seeing it crippled by many bad covenants, and deciding to pick an oppressed desert people and make a good covenant with them. The Holy Covenant always went something like this; I am the One who freed you from slavery in Egypt; I am the Creator of the Heavens and the Earth; I am Lord—not human Kings or their puppet

gods; here are my rules, starting with love; keep them and you will live, break them and you will die.

But God showed through this covenant with the people of Israel that there is something in the heart of humanity that makes it impossible for us to keep fealty with our Creator, to be faithful even for our own good to the God who created us to love us. What an absolutely astonishing life this could be, this life on earth, if our worst thoughts didn't get the best of us, if our unhealthiest desires didn't win over, if we didn't afflict or fail each other, if our nations weren't runaway trains. Sin is the Bible's name for this situation. Right and wrong refers to right and wrong. But sin refers to the situation where we can't seem to do right even when we're trying our very best, or when we somehow manage to do right in the completely wrong way. It's like we're born into a vassal covenant with the Devil, and he's somehow tricked us, like an abusive spouse, into thinking his thoughts, wanting his wants, and, most importantly, believing we could never do better.

God watched as all peoples in all places made a wreck of the astonishingly wonderful life God gives. Then, pretty late in the game, God started a rescue plan. It started with the descendants of Abraham. By the time the Prophet Jeremiah speaks, Israel has gone from a wandering slave people, to a luxurious Kingdom, to total collapse. Again and again, that vassal covenant with the Devil—which we call sin—kept luring the people away from their Holy covenant with God. As everything is falling apart, God speaks through Jeremiah.

“The Days are surely coming...when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant they broke, though I was their husband.” A new covenant, unlike the former. What will it be like?

For starters, no more hand-holding. The first covenant was like training wheels, in a way. It was God's version of a human thing. But in the story of Israel failing to be faithful, God proved for all people how even when God holds a people's hand, all go astray, whether in a big or small way. So, the new covenant would be a God-style covenant, and it would be a covenant no sin could break. “This is the covenant I will make...I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people.” First, God's ways would come from our hearts, flowing out from who we truly are. Second, God would no longer hold our hands by acting like the gods and kings of human-style covenants; no longer would God act, in the Hebrew word, like a “ba'al”—which means master, owner, and husband. “I will be their God, and they will be my people.” No more human-style covenant; a God-style covenant.

“For,” God continues, and this is crucial, “I will forgive their iniquity, and remember their sin no more.” One commentator writes this: “the new covenant does not envision sinlessness but forgiveness of sin resulting in

restoration of fellowship with God. The foundation of the new covenant...is the absolute and complete forgiveness of sins.”

So now, maybe, we can hear anew Jesus’ words about his cup of wine:

“This is my blood of the new covenant which is shed for you and for many for the forgiveness of sins.” I am making a blood-pact with you, Jesus says.

First, Jesus’ shed blood makes us so-called “blood-brothers and blood-sisters” with Jesus, and it breaks whatever pacts with the Devil—so to speak—that we’re stuck in. Second, while the wine and blood of sin leaves us stained, the wine and blood of Jesus takes stain away. His blood washes. It’s his blood “for the forgiveness of sins.”

Lastly, what about God’s law being written on our hearts? Some say, living like Christ comes from sheer gratitude for being forgiven rather than obligation or fear of rejection. That’s a start but I don’t think it says enough. Yes, obedience ought no longer to come from obligation or fear of rejection, and it ought to come from a place of gratitude, but, more than that, it should be almost automatic, hardly even a choice or act of will. It should come from what I’d call a blood-transfusion. Christ’s way is in the blood, so to speak. Christ’s way gets written on our hearts, so that it’s more natural than sin. We consent to having our blood-pact with sin broken, and we get a transfusion of Jesus’ healing and holy blood.

So, this morning, the application of this sermon is terribly simple, and strangely beyond our own will-power. Come to Jesus’ table and take his cup. And in your heart, with faith, just ask that his blood make you into someone you could never make yourself, and be thankful, deeply thankful, that the stain of our mistakes and failures gets washed by the blood of the new covenant, and that his blood can make us into new creatures.

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.**

Prayers of the People

Reader: In peace let us pray to the Lord, saying, "Lord, hear and have mercy." We pray for all who confess the name of Christ, and in our Anglican Church for our Archbishop Shane Parker, Primate of Canada; the Most Rev. Anne Germond, Archbishop of the Ecclesiastical Province of Ontario 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. We pray for our Diocesan Partner: the Episcopal Diocese of Jerusalem and Archbishop Hosam Naoum. We pray for the clergy and lay people who minister in hospitals and long-term care facilities throughout our Diocese. We pray for all clergy under the jurisdiction of the Bishop of Ottawa. We pray for the parish of St. Margaret's, Vanier and The Rev. Colin McFarland and The Rev. Canon Aigah Attagutsiak: fill us with the power of your Holy Spirit.

All: Lord, hear and have mercy.

Reader: We pray for those whose lives are bound in mutual love, and for those who live in celibacy. Oh God, in Christ you have joined all to you in a new covenant: be their joy and their strength.

All: Lord, hear and have mercy.

Reader: For all in danger, for those who are far from home, prisoners, exiles, victims of oppression, from the poor in our communities, to indigenous peoples of this land, to the people of Gaza as they begin to recover during the ceasefire: grant them your salvation.

All: Lord, hear and have mercy.

Reader: For all who are facing trials and difficulties, for those who are sick, and those who are dying, especially those for whom we have been asked to pray: Liesa, Willy, Marjorie, Kelly, Louise, Zabrina, Zachariah, Randy, Deb, Richard, Irene, Howard, Beth, Jeanette and Cheryl, show them your kindness and mercy.

All: Lord, hear and have mercy.

Reader: We pray for one another: may we always be united in service and love.

All: Lord, hear and have mercy.

Reader: May we discover new and just ways of sharing the goods of the earth, struggling against exploitation, greed, or lack of concern: may we all live by the abundance of your mercies and find joy together.

All: **Lord, hear and have mercy.**

Reader: May we be strengthened by our communion with all Christ's saints.

All: **Lord, hear and have mercy.**

In the power, love, and knowledge of our Creator, Redeemer, and Sanctifier we pray. 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.
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**

Eucharistic Prayer 1

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: It is indeed right that we should praise you
gracious God,

for you created all things.

You formed us in your own image:

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 he 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.

Celebrant: Through Christ, with Christ, and in Christ,
in the unity of the Holy Spirit,
all glory is yours, almighty Father,
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: "I am the bread which has come down from heaven," says the Lord.

All: **Give us this bread for ever.**

Celebrant: "I am the vine, you are the branches."

All: **May we dwell in him, as he lives in us.**

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

All: **Thanks be to God.**

Communion

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 Creator watch over you,
May the Spirit guide and lead you.
May Jesus be present in all that you do.
And the blessing of God Almighty,
The Father, the Son and the Holy Spirit
Be with you, within you and surrounding you and those you love,
This day and always.
All: **Amen.**

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

Worship follows the Holy Eucharist in the Book of Alternative Services
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