

THE HOPE JOURNAL

LEARNING TO LOVE, TOGETHER

November 9, 2025



LIVING

the gospel beyond future fears

by Drew Downs

When given the chance to explain the rules of the great hereafter, Jesus instead says the here and the after are supposed to share a lot in common. But not in the rules which keep us thinking of ourselves, but in the shape of God's Kin-dom which invites us to share in a vibrant life together.

This is a constant challenge for many of us, who want the future to be better than the present. That the promise helps us make it

to the end of the line, as it were. *That is important!* And also (that should be our favorite phrase, friends: and also!) it reflects the promise of the present. That we can live a life here that is more vibrant, joyful, and embodying the hope, grace, and love of Christ.

We are children of the resurrection. We recognize that death isn't the end — which means how we live matters even more.

ORDINARY TIME

2025

WHAT'S GOING ON

*"You know we've got to find a way
To bring some loving here today".*

-Marvin Gaye

Disciples, Apostles, and Saints!

Food Insecurity

The question of food insecurity is not new to us. Some of us have or presently experience it in our congregation and all of us have friends living on the edge. We have a blessing box to provide some small resources to strangers in our neighborhood. We support Manna From Seven as sponsors, volunteers, and board members. We advocate in Washington with Bread for the World. This is one of our mission values, hearing Jesus's call in Matthew 25 as a command: "for I was hungry and you gave me food"—that we, in helping our neighbors, friends, and strangers in need, are helping Jesus himself.

With SNAP benefits delayed and threatened, I want to encourage each of us to contribute now, both locally and nationally, which allows us to have the most potential impact. Helping feed the person in front of you *is* the most important thing. But when your \$50 can help feed 500 people, we have the additional opportunity to maximize our impact. Please consider contributing to No Kid Hungry at: nokidhungry.org.

I encourage us to see our commitment is, as ever, both/and: to think and act locally and globally. Contributing to Manna and other food distribution organizations and filling our blessing box throughout the week put food into the hands of our neighbors immediately. AND contributing to No Kid Hungry will collect resources to help feed millions by funding organizations already feeding the hungry. I just made a donation. Please join me!

With love,
Drew+

ORDINARY TIME

2025

FOR SUNDAY

Proper 27C

November 9, 2025

Collect

O God, whose blessed Son came into the world that he might destroy the works of the devil and make us children of God and heirs of eternal life: Grant that, having this hope, we may purify ourselves as he is pure; that, when he comes again with power and great glory, we may be made like him in his eternal and glorious kingdom; where he lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Amen.

Reading

Luke 20:27-38

Some Sadducees, those who say there is no resurrection, came to Jesus and asked him a question, "Teacher, Moses wrote for us that if a man's brother dies, leaving a wife but no children, the man shall marry the widow and raise up children for his brother. Now there were seven brothers; the first married, and died childless; then the second and the third married her, and so in the same way all seven died childless. Finally the woman also died. In the resurrection, therefore, whose wife will the woman be? For the seven had married her."

Jesus said to them, "Those who belong to this age marry and are given in marriage; but those who are considered worthy of a place in that age and in the resurrection from the dead neither marry nor are given in marriage. Indeed they cannot die anymore, because they are like angels and are children of God, being children of the resurrection. And the fact that the dead are raised Moses himself showed, in the story about the bush, where he speaks of the Lord as the God of Abraham, the God of Isaac, and the God of Jacob. Now he is God not of the dead, but of the living; for to him all of them are alive."

ORDINARY TIME

Reflection

This week's gospel takes place in Jerusalem during the time we think of as Holy Week, which means Jesus is at the Temple teaching and being confronted by leaders. We need to remember this context so that we can see how the Sadducees double the bad faith in their argument by asking Jesus to prove something they already don't believe in. They aren't there to have a dialogue. There is no chance that Jesus will persuade them to see things his way. Their purpose is to trap him and discredit him. Anything short of that is a loss for them.

Today, when we look back at these passages, we are hoping to glean some wisdom from Jesus. Often hoping against hope that, despite the dishonesty of the questioners, Jesus might offer a true response. I want us to be clear that we're asking a lot out of Jesus and we should ask some more out of ourselves in return: that we remember the question is asked in bad faith and we best not erase the evil embedded within it.

Jesus changes the narrative, however, by suggesting the question itself utterly misrepresents God, resurrection, life, nature, and even the very purpose of our common faith tradition. In other words, he paints them for fools. And he reminds the crowd gathered at the Temple that life isn't only marriage, that eternity isn't marriage, and that the nature of all things isn't the legal code and, as we might say today, the piece of paper.

We are children of God, participating in a grand project, not selfish individuals, paired for eternity in private lives. The distinction Jesus raises, is not about the conditions of laws and the preservation of inequality in the great hereafter, but in the embodiment of God's dream in the people here and throughout eternity. Those with eyes to see will recognize the picture Jesus is painting. Those who don't will need to keep studying and maybe they will get there.

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