

## Twenty-First Sunday after Pentecost, November 2

The Collect and Psalm will be read from The Episcopal Church Book of Common Prayer. The Old Testament, Epistle and Gospel will be read from the God's Word translation.

**The Collect:** Almighty and merciful God, it is only by your gift that your faithful people offer you true and laudable service: Grant that we may run without stumbling to obtain your heavenly promises; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

### Track 1 Old Testament: Habakkuk 1:1-4; 2:1-4

1 The divine revelation that the prophet Habakkuk saw.

2 How long, O Lord, am I to cry for help,  
but you will not listen?

I cry out to you, "There's violence!"  
yet you will not come to the rescue.

3 Why do you make me see wrongdoing?  
And why do you watch wickedness?  
Destruction and violence are in front of me.  
Quarrels and disputes arise.

4 That is why your teaching is numbed,  
and justice is never carried out.  
Wicked people surround righteous people  
so that when justice is carried out, it's perverted.

I will stand at my guard post.  
I will station myself on the wall.  
I will watch to see what he will say to me  
and what answer I will get to my complaint.

2 Then the Lord answered me,

“Write the vision.

Make it clear on tablets

so that anyone can read it quickly.

3 The vision will still happen at the appointed time.

It hurries toward its goal.

It won't be a lie.

If it's delayed, wait for it.

It will certainly happen.

It won't be late.

4 “Look at the proud person. He is not right in himself.

But the righteous person will live because of his faithfulness.

**Hear what the Spirit is saying to God's people**

**Track 1 Psalm: Psalm 119:137-144**

137 You are righteous, O Lord, \*  
and upright are your judgments.

138 You have issued your decrees \*  
with justice and in perfect faithfulness.

139 My indignation has consumed me, \*  
because my enemies forget your words.

140 Your word has been tested to the uttermost, \*  
and your servant holds it dear.

141 I am small and of little account, \*  
yet I do not forget your commandments.

142 Your justice is an everlasting justice \*  
and your law is the truth.

143 Trouble and distress have come upon me, \*  
yet your commandments are my delight.

144 The righteousness of your decrees is everlasting; \*  
grant me understanding, that I may live.

## **Track 2 Old Testament: Isaiah 1:10-18**

10 Listen to the Lord's word, you rulers of Sodom!

Pay attention to the teachings from our God, you people of Gomorrah!

11 The Lord asks, "What do your many animal sacrifices mean to me?

I've had enough of your burnt offerings of rams

and enough fat from your fattened calves.

I'm not pleased with the blood of bulls, lambs, or male goats.

12 When you appear in my presence,

who asked you to trample on my courtyards?

13 Don't bring any more worthless grain offerings.

Your incense is disgusting to me,

so are your New Moon Festivals, your days of rest—holy days,

and the assemblies you call.

I can't stand your evil assemblies.

14 I hate your New Moon Festivals and your appointed festivals.

They've become a burden to me,

and I'm tired of putting up with them.

15 So when you stretch out your hands ⌋in prayer ⌋,

I will turn my eyes away from you.

Even though you offer many prayers,

I will not listen because your hands are covered with blood.

16 "Wash yourselves! Become clean!

Get your evil deeds out of my sight.

Stop doing evil.

17 Learn to do good.

Seek justice.

Arrest oppressors.

Defend orphans.

Plead the case of widows."

18 "Come on now, let's discuss this!" says the Lord.

"Though your sins are bright red,

they will become as white as snow.

Though they are dark red,  
they will become as white as wool.

### **Hear what the Spirit is saying to God's people**

#### **Track 2 Psalm: Psalm 32:1-8**

- 1 Happy are they whose transgressions are forgiven, \*  
and whose sin is put away!
- 2 Happy are they to whom the Lord imputes no guilt, \*  
and in whose spirit there is no guile!
- 3 While I held my tongue, my bones withered away, \*  
because of my groaning all day long.
- 4 For your hand was heavy upon me day and night; \*  
my moisture was dried up as in the heat of summer.
- 5 Then I acknowledged my sin to you, \*  
and did not conceal my guilt.
- 6 I said, "I will confess my transgressions to the Lord." \*  
Then you forgave me the guilt of my sin.
- 7 Therefore all the faithful will make their prayers to you in  
time of trouble; \*  
when the great waters overflow, they shall not reach them.
- 8 You are my hiding-place;  
you preserve me from trouble; \*  
you surround me with shouts of deliverance.

#### **Epistle: 2 Thessalonians 1:1-4, 11-12**

1 From Paul, Silas, and Timothy.

To the church at Thessalonica united with God our Father and the Lord Jesus Christ.

2 Good will and peace from God our Father and the Lord Jesus Christ are yours!

3 We always have to thank God for you, brothers and sisters. It's right to do this because your faith is showing remarkable growth and your love for each other is increasing. 4 That's

why we brag in God's churches about your endurance and faith in all the persecutions and suffering you are experiencing.

11 With this in mind, we always pray that our God will make you worthy of his call. We also pray that through his power he will help you accomplish every good desire and help you do everything your faith produces. 12 That way the name of our Lord Jesus will be honored among you. Then, because of the good will of Jesus Christ, our God and Lord, you will be honored by him.

### **Hear what the Spirit is saying to God's people**

#### **Gospel: Luke 19:1-10**

Jesus was passing through Jericho. 2 A man named Zacchaeus was there. He was the director of tax collectors, and he was rich. 3 He tried to see who Jesus was. But Zacchaeus was a small man, and he couldn't see Jesus because of the crowd. 4 So Zacchaeus ran ahead and climbed a fig tree to see Jesus, who was coming that way.

5 When Jesus came to the tree, he looked up and said, "Zacchaeus, come down! I must stay at your house today."

6 Zacchaeus came down and was glad to welcome Jesus into his home. 7 But the people who saw this began to express disapproval. They said, "He went to be the guest of a sinner."

8 Later, at dinner, Zacchaeus stood up and said to the Lord, "Lord, I'll give half of my property to the poor. I'll pay four times as much as I owe to those I have cheated in any way."

9 Then Jesus said to Zacchaeus, "You and your family have been saved today. You've shown that you, too, are one of Abraham's descendants. 10 Indeed, the Son of Man has come to seek and to save people who are lost."

#### **The Gospel of the Lord**

**On November 6 we celebrate the life of William Temple Archbishop of Canterbury.  
Read from *A Great Cloud of Witnesses*.**

William Temple was a renowned teacher and preacher, regarded as one of the most exemplary Archbishops of Canterbury of the 20<sup>th</sup> century. His writings reflect a robust social theology that engages the challenges of modern industrialized society.

Temple was born October 15, 1881, and baptized three weeks later, on November 6, in Exeter Cathedral. His father, Dr. Frederick Temple, Bishop of Exeter and then of London, became Archbishop of Canterbury when William was fifteen. Growing up at the heart of the Church of England, William's love for it was deep and lifelong.

Endowed with a brilliant mind, Temple took a first-class honors degree in classics and philosophy at Oxford, where he was then elected Fellow of Queen's College. At the age of twenty-nine he became headmaster of Repton School, and then, in quick succession, rector of St. James's Church, Piccadilly, Bishop of Manchester, and Archbishop of York.

Though he was never subject to poverty himself, he developed a passion for social justice which shaped his words and his actions. He owed this passion to a profound belief in the Incarnation. He wrote that in Jesus Christ God took flesh and dwelt among us, and, as a consequence, "the personality of every man and woman is sacred."

In 1917, Temple resigned from St. James's, Piccadilly, to devote his energies to the "Life and Liberty" movement for reform within the Church of England. Two years later, an Act of Parliament led to the setting up of the Church Assembly, which for the first time gave the laity a voice in Church matters.

As bishop, and later as archbishop, Temple committed himself to seeking "the things which pertain to the Kingdom of God." He understood the Incarnation as giving worth and meaning not only to individuals but to all of life. He therefore took the lead in establishing the Conference on Christian Politics, Economics, and Citizenship (COPEC), held 1924. In 1940, he convened the great Malvern Conference to reflect on the social reconstruction that would be needed in Britain once the Second World War was over.

At the same time, he was a prolific writer on theological, ecumenical, and social topics, and his two-volume Readings in St. John's Gospel, written in the early days of the war, rapidly became a spiritual classic.

In 1942, Temple was appointed Archbishop of Canterbury and reached an even wider audience through his wartime radio addresses and newspaper articles. However, the scope of his responsibilities and the pace he set himself took their toll. On October 26, 1944, he died at Westgate-on-Sea, Kent, after only two and a half years at Canterbury.

**Let us pray:** O God of light and love, you illumined your Church through the witness of your servant William Temple: Inspire us, we pray, by his teaching and example, that we may rejoice with courage, confidence, and faith in the Word made flesh, and may be led to establish that city which has justice for its foundation and love for its law; through Jesus Christ, the light of the world, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**