



**We declare that Jesus is Lord!**

**His resurrection is a decisive victory  
over the powers that deform and destroy human life.**

**His lordship is hidden.**

**The world appears to be dominated by people and systems  
that do not acknowledge his rule.**

**But his lordship is real.**

**It demands our loyalty and sets us free  
from the fear of all lesser lords who threaten us.**

**We maintain that ultimate sovereignty**

**now belongs to Jesus Christ  
in every sphere of life.**

**Jesus is Lord!**

**He has been Lord from the beginning.**

**He will be Lord at the end.**

**Even now he is Lord! Alleluia! Amen!**

\*THE GREETINGS OF PEACE AND FRIENDSHIP

THE CHILDREN'S SERMON

*At the conclusion of the Children's Sermon, a "helper" will walk down the center aisle with a basket to collect Prayer Requests. Kindly pass your notes to the center so they may be placed into the basket. These will be included in the Pastoral Prayer of the Day and also forwarded to the Prayer Cordon for special attention. Thanks.*

THE SHARING OF JOYS, CONCERNS AND ANNOUNCEMENTS

THE CHORAL PRAYER OF ILLUMINATION

*God be in my Head*

John Rutter

THE OLD TESTAMENT LESSON      Psalm 119:1-18      (*Pew Bible p. 542*)

Liturgist: This is the word of the Lord.      All: **Thanks be to God!**

THE ANTHEM

*How Blessed They*

Johannes Herbst

THE EPISTLE LESSON      Ephesians 1:11-23      (*Pew Bible p. 180*)

Liturgist: Here ends the reading of the Epistle.      All: **Praise be to you, O Lord.**

\*THE GOSPEL LESSON      Luke 19:1-10      (*Pew Bible p. 78*)

Pastor: The Gospel of our Lord.      All: **Glory to You, O Christ.**

\*THE CONGREGATIONAL CANTICLE      (Hymn Tune #333 Seek Ye First)

**Seek ye first the kingdom of God  
And His righteousness,  
And all these things shall be added unto you.  
Al-le-lu, alleluia!**

**Ask and it shall be given unto you,  
Seek and ye shall find,  
Knock and the door shall be opened unto you.  
Al-le-lu, alleluia!**

THE SERMON

“ LURED BY GRACE ”

Dr. Swanson

THE PASTORAL PRAYER & THE LORD’S PRAYER (using “debts & “debtors”)

THE THREE-FOLD AMEN

Robert Lau

THE PRESENTATION OF TITHES, OFFERINGS, AND GIFTS

THE OFFERTORY ANTHEM

*Bless Your Church, O Lord*

Robert Lau

\*THE DOXOLOGY

*Praise God, from whom all blessings flow;  
Praise Him, all creatures here below;  
Praise Him above, ye heavenly host;  
Praise Father, Son, and Holy Ghost.*

\*THE UNISON PRAYER OF DEDICATION

**Use us, O God of miracles, and the offerings we have brought, to bring life and health and hope to your world. Make us generous and faithful stewards of your mysteries, as we share the bounty which you have granted unto us. Through Christ we pray. Amen.**

THE COMMUNION HYMN 370 (seated)

*Just as I Am, Without One Plea*

WOODWORTH

THE INVITATION TO THE TABLE

*Friends, this is the joyful feast of the whole people of God! Believers will come from east and west, and from north and south, to sit at table in the kingdom of God. This is the Lord's Table. Our Savior invites all those who trust Him to share the feast which He has prepared.*

Pastor: Lift up your hearts!

People: **We lift them to the Lord!**

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

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

Pastor: It is truly right and our greatest joy to give you honor and praise, O God. With thanksgiving, we offer our very selves to you, to be a living and holy sacrifice, dedicated to your service.

People: **Around this table we gather: awed by the example of Christ, remembering His sacrifice, confessing our role in His continuing passion.**

Pastor: Around this table we gather: humbled by God’s forgiveness, encouraged to carry the cross of Christ in our own time and culture.

People: **Around this table we gather as one body of Christ!**

THE GREAT PRAYER OF THANKSGIVING

THE CONSECRATION OF THE ELEMENTS

THE RECEIVING OF THE SACRAMENT (come forward)

A TIME FOR SILENT REFLECTION

\*THE UNISON PRAYER FOLLOWING THE SACRAMENT

**O God, who called us from death to life: we give ourselves to You, and with the church through all ages, we praise You for Your saving love in Jesus Christ, who makes us new and strong, who brings us life eternal. By the nourishment we have received at this table, help us to love and to serve you, rejoicing in the power of the Holy Spirit. Amen.**

\*THE RECESSIONAL HYMN 442     *The Church's One Foundation*     AURELIA

\*THE BENEDICTION

\*THE CHORAL RESPONSE     *A Clare Benediction*     John Rutter

\*THE TIME OF SILENCE

\*THE CHARGE AND DISMISSAL

Pastor: Now may the blessing of God rest on our heads,  
And the Truth of God set us free from all dangers, real and perceived;  
So that in our labor and in our leisure,  
In our rising up and our sitting down,  
In hours of joy or in days of sorrow,  
We shall with gladness of heart  
Commend our lives wholly unto Him who keeps us from falling.

People: **Through Christ, our Lord! His peace endures!**

THE POSTLUDE     *Allegro Maestoso*     G. F. Handel  
The Brass Quartet

\*Those who are able, please stand.

**GREETINGS TO ALL this day who have come to worship. We want to get to know you, especially if you are a visitor!**

Please introduce yourself to others sitting nearby during the passing of the peace. Following the worship, everyone is invited to share a time of coffee, tea and fellowship downstairs in the Assembly Room. (exit at the rear of the sanctuary, go down the stairs and past the Library to the entrance near the Sallman painting of Christ knocking at the door.)

**THE BRASS QUARTET** - We welcome to our worship service this morning Matt Altdorfer, Trombone; Josh Betz, Trombone; Will Guess, Trumpet; and Aaron Sattely, Trumpet, all students at Slippery Rock University and members of the Brass Quartet who performed music for the Prelude and Postlude, the anthems, and the hymns.

SPECIAL MENTION: Thank-you to Matt Altdorfer, our bass section leader and a member of the Brass Quartet, who arranged for the quartet to take part in our worship service this morning.

**THE FLOWERS** in the Sanctuary are provided by Pam Patterson in honor of her son, Cole Patterson whose 23<sup>rd</sup> birthday is November 6<sup>th</sup>.

**FELLOWSHIP HOUR** immediately follows this worship service downstairs in the Assembly Room. Everyone is cordially invited to attend. Hosting today's Fellowship Hour is Grace Sechler.

**EQUAL EXCHANGE FAIRLY TRADED GOURMET COFFEE** will be available for sale in the Assembly Room during Fellowship Hour today. Each sample packet (1.5 ounces) of *Café Salvador* contains enough coffee to make one (64 fluid oz.) pot of coffee. The cost is \$1 per packet. (A couple boxes of tea are also available for \$1 each.)

**YOU WERE GREETED TODAY** by Grace Sechler.

**THE USHERS:** Ann Morrison and Grace Sechler

## *In The Life of Our Church*

*Prayer Concerns:* Bob and Joan Moore, Dorothy Hitchcock, Brenda Keith, Tracey Schlicht (Chuck & Jeanne's daughter-in-law), Phyllis Thoma, Ellie Walchesky

*Celebrating birthdays:*

Cole Patterson (November 6) & Andrew Swanson (November 8)



### **Covenant Cupboard: November - Peanut Butter or Jelly**

*Baskets for your donations are located in the front hallway.  
Monetary donations are always appreciated and needed.  
Please make checks payable to Covenant Cupboard.*

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## *"A Time of Prayer and Thanksgiving"*

Noon organ recital series at St. Peter's Episcopal Church continues  
Wednesdays at 12:15-12:45 p.m. through November 21<sup>st</sup> featuring:

November 7	John C. Davey
November 14	Beverly Antis
November 21	George Armstrong

*A time for silent prayer follows each recital.*



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### **Mission Prayer Breakfast**

This Saturday, November 10<sup>th</sup> at 8:30 am  
Meridian Presbyterian Church, 4150 Highland Ave. (Room 15)

**PURPOSE:** To support Mission workers overseas

- To intentionally pray for Christian workers in the field
- Exchange information about missions of PCUSA
- Promote the missions supported by the participating churches

RSVP: Meridian Presbyterian church office at 724.428.2630



## *Stewardship Challenge*

*November is a very important month in the life of the church. It is the month in which our stewardship emphasis is launched.*

+ **Stewardship** is about making choices, as individuals and in community. It is more than giving money to the church.

+ **Stewardship** is about being faithful disciples, caring for and managing all that God has given us.

+ **Stewardship** is not just one part of Christian discipleship; it involves every aspect of life in all the stages of life.

+ **Stewardship** is the grateful response to God's grace and goodness. It requires a consideration of how our choices affect us and others, of how we can be good caretakers of the created world, and of how we can best serve God as disciples of Christ.

A packet of information will be mailed out the week of November 12<sup>th</sup> to include pledge cards and suggestions with ways in which we can conserve the valuable resources of our planet earth.

*Some important dates to keep in mind:*

**Next Sunday, November 11 – Stewardship Sunday**  
**November 18 – Pledge Dedication Sunday**

Renowned biblical archaeologist and Pittsburgh Theological Seminary professor Ron Tappy (a popular Seekers' speaker) was the subject of a recent front-page feature in the *Pittsburgh Post-Gazette*. The story was written by Presbyterian elder and retired Post-Gazette editor Mark Roth (also a Seekers' speaker, in 2006).



***In the  
News***

In the story, Tappy is cited for his discovery two years ago near Jerusalem of a Hebrew "alphabet stone" that dates back to the 10th century B.C., during the time of King Solomon. The discovery was described by some experts, Roth said, as "the most important find in biblical archaeology in the last 10 years, because it suggests the earliest Hebrew Scriptures could have been written down in that era-- hundreds of years earlier than many scholars had believed."

Dr. Tappy puts himself among traditional archaeologists who believe that many scriptural tales are based on real historic events and places, but have been embellished or reshaped to serve a theological purpose, Roth reports. The full story can be found on the Post-Gazette's Web site:

<http://www.post-gazette.com/pg/07302/829332-85.stm>

# In Loving Memory



Last Thursday was “All Saints Day,” November 1. Our Covenant Church family has in the previous five years (November, 2002 - November, 2007) commended a number of friends and relatives into God’s eternal care, and we await with eagerness that day when we shall be reunited again. On this Sunday, let us give thanks for their memory and for the blessing of knowing and loving each of these dear companions who have walked with us on our individual and collective journeys of faith. Members and friends who have departed:

*Marjorie West Heilman - November 16, 2002*

*Esther J. Shaffer - February 5, 2003*

*Mary A. Waldenmyer - May 28, 2003*

*Nadine Garbisch Kurtz - June 1, 2003*

*Martha M. Steere - July 18, 2003*

*Lois Bouch - October 9, 2003*

*Elizabeth Morrison - January 25, 2004 (Julie Bruno’s sister)*

*Kenneth M. McJunkin, Jr. - June 20, 2004*

*Douglas H. VanDeusen - October 7, 2004 (Doug VanDeusen’s son)*

*Alva Eugene Glasgow - December 15, 2004*

*Ellen Purvis Coulter - December 22, 2004*

*Paul X. Lokovich - February 13, 2005*

*Elizabeth Ann “Betty” Wick - February 16, 2005*

*Helen E. Hofmeister - April 30, 2005*

*Charles D. “Chad” Foringer - June 11, 2005*

*Richard H. “Bud” Campbell - July 20, 2005*

*Leona G. Moyer - August 29, 2005 (Mary Elizabeth Goehring’s sister)*

*John “Jack” E. Daugherty - September 8, 2005 (Rebecca Doyle’s brother)*

*Ida Neeley Ballon - November 9, 2005*

*Beatrice J. Wheeler - November 16, 2005 (Virginia Lokovich’s sister)*

*Norman F. Voelker - January 24, 2006 (Nancy Hitchcock’s father)*

*Charlotte L. Davidson - March 16, 2006 (Tom Davidson’s mother)*

*Roberta Drake Ruff - March 30, 2006*

*Sarah Jane L. Thomas - April 5, 2006*

*Laverne Wilson - April 19, 2006 (Dr. Bill Wilson’s stepmother)*

*Daniel King - May 12, 2006 (Ken King’s father)*

*Martha Tinker Blewett - June 30, 2006*

*James Wilson - September 5, 2006 (Marylou Wilson’s brother)*

*Catherine “Kay” Pia Henninger - September 21, 2006*

*Marilyn Forcht - October 10, 2006*

*Sanford Marshall “Sam” Peters - December 22, 2006*

*Elizabeth “Betty” Jane Graves - February 3, 2007*

*Mary Jane Blaine - February 19, 2007 (Dr. Ray Blaine’s wife)*

*Frances I. Morrison - April 21, 2007 (Larry Morrison’s mother)*

*Mary B. Schweppe Hoffman - May 3, 2007*

*Mary Trenchard Timmons - May 5, 2007*

*James E. Neff - August 11, 2007 (Grace Sechler’s brother)*

*LaRose Jaffe Black - August 23, 2007*

*Muriel L. Taylor Thompson - September 11, 2007*

**November 4, 2007**

Though Zachaeus was rich he was still an outcast, and the instinct of Jesus was to bring him in, not to cut him off. The way in which Jesus deals with Zachaeus is a perfect example of God's way of acting that we read about in the Book of Wisdom (11:23). "You overlook people's sins so that they can repent." The sequence here is very important: first, God overlooks sin – then repentance follows. This sequence underlines the difference between the way Jesus forgives and the way that we forgive: we demand repentance first before we will overlook the wrong.

Source: "He Shocks Us Again" From *Sundays into Silence: Gospel Reflections* by Father Gerry Pierse © 1998 by Claretian Publications

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## **The Short One**

*A Reflection on the gospel (Luke 19:1-10) by Roberta C. Bondi*

In her work as a church historian Roberta C. Bondi has sought to make the wisdom of the early church and the insights of monastic spirituality available to contemporary Christians. Her books To Pray and To Love and To Love as God Loves (both from Augsburg Fortress) explore the life of prayer as exemplified by Christian monks of ancient Egypt. Bondi, who teaches at Candler School of Theology at Emory University in Atlanta, recently wrote Memories of God (Abingdon) and is now working on a book about prayer titled In Ordinary Time. This reprint appeared first in *The Christian Century*, October 19, 2004, p.23.

“Once there was a short, rich, bad man in Jericho named Zacchaeus. He heard that Jesus was coming to town, and he really wanted to see him. Unfortunately, the crowds around Jesus were thick and Zacchaeus was short, so he couldn’t see. Then Zacchaeus had an idea. He would climb a sycamore tree. Fortunately, Jesus spied him up in the tree and invited himself to dinner. Zacchaeus was so happy that he volunteered to make good all the financial harm he had done. At this point, Jesus declared him saved.”

This is the tale of Zacchaeus as we’ve all heard it -- a short bad man -- climbing a sycamore tree to get a glimpse of Jesus. It is the story as I knew it until I heard Charlie Cook preach on it one Sunday in the mid- ‘70s. Charlie was the pastor of the United Methodist Church I attended when I lived in South Bend, Indiana, where I taught. He was a short good man, and one of the most extraordinary pastors I have ever known. Here is the way he told it:

*There was once a bad, rich man in Jericho named Zacchaeus who heard that Jesus was coming to town and wanted to see him very much. When Jesus arrived, however, the crowds were thick and Jesus was short, so Zacchaeus couldn’t see him. Then he hit on an idea. He would climb a sycamore tree.*

Wait just a moment... did he say Jesus was short? I remember asking Charlie how he decided that Jesus was the short one in Luke’s story. "I can’t prove that he was," he answered me. "But look it up in the Greek. You really can’t tell who ‘he’ refers to . . . As far as I can tell, however . . . Jesus may in fact been the short one in the story."

Needless to say, with all the other good points to discuss in this gospel reading, it might seem strange to stop at this apparently minor one. Do we even care whether it was Jesus or Zacchaeus who was short?

On my refrigerator is a favorite cartoon, cut from the *New Yorker* magazine many years ago. It is a picture of a small, balding, middle-aged, skinny white guy in a loin cloth sitting on a throne beneath a sign that says "God." A puzzled middle-aged white guy is standing in front of him and staring as he says something to God like, "You know, you don’t look a bit like your picture."

What makes the cartoon funny, of course, is the fact that although we tell ourselves we know that God has no body, and that it doesn’t matter what Jesus, whom Christians say is God incarnate, looks like, we all have our deeply entrenched images, and we are attached to them for very good reasons: our images of God tell us something important about who we are and who we ought to be. The liberation movements of the past few decades

have rightly made it clear how destructive white, male images of God the Father and Jesus have been for large portions of the nonwhite and/or nonmale Christian populations of the world.

I find myself profoundly -- appropriately -- moved by an African crucifix, as well as by images of the crucified Jesus portrayed as a woman, but Charlie's account of the Zacchaeus story reminds me of where my imagination is still lacking. When I find it funny to think of a nerdy bald God or of Jesus as shorter than Zacchaeus, it's because I am still trapped in unrealistic cultural ideals of the perfect man and woman.

When I idealize Jesus and rob him of a real humanity which he shares with us I do him no favors, and I demoralize myself besides. That I usually don't even recognize I am doing it is probably what makes my favorite bumper sticker so funny: "Jesus would have used his turn signal!" I can't picture Jesus driving around in an ordinary car like mine, going to the grocery store on an ordinary road, or standing in line at the bank... and I pay for it.

Thirty years ago when my daughter, Anna Grace, was five, she crept up to me in the kitchen one day while I was cooking dinner. When I looked down at her, I saw that there was a wrinkle above her round brown eyes and her little braids were hanging limply.

"What's the matter, Anna Grace?" I asked her with alarm.

She put her arms around my legs, hugged them hard and mumbled into them. "Mama, is it really true that when Jesus was a little boy, he always kept his room clean and he always, always, always did what he was told?"

Surprised but instantly knowing what she was really asking me, I answered, "No, of course it isn't, Anna Grace. He was a real child just like you are. I'm sure he was messy some of the time, and I'm positive he didn't always do what he was told."

"Really?" she asked again. "Yes, really," I replied. She looked at me uncertainly for a minute. Then, the wrinkle above her nose disappeared and ends of her pigtails curled up again as she went off into the still messy room she had been sent to straighten.

In spite of all the depictions of Jesus as tall, manly and good-looking that we have received through the centuries as part of our Christian tradition, and in spite of our popular imagination that depicts Jesus --and God -- in culturally idealized forms that have nothing to do with real people, there is something to Christians' early identification of the Christ in the passage of Isaiah that speaks of the Anointed One as possessing no physical beauty or particular desirability that would inevitably attract us to him.

I don't know about you, but I believe Charlie may be right. Jesus could indeed have been short!