We gather as an open community of Christians, responding to God’s call. We welcome all people as members of our extended family. We gather to support and nourish one another in the faith, equipping people to live the Gospel in the world. Our purpose is to encounter the Gospel in worship, play, study, music, work, prayer, and activism. We provide worship that is diverse, flexible, thought provoking and relevant to our challenging times. We are a voice for compassion and actively seek justice and peace in the world. We identify and serve our neighbors in need. We offer programs that encourage spiritual growth by teaching the Gospel in the Lutheran tradition. We provide opportunities to work, play, and pray together.

Everyone Is Welcome!
In response to the overwhelming love of God we stand in awe of the wideness of God’s mercy. In faithfulness to the Gospel of Jesus Christ, mindful of our Lutheran emphasis on grace, and rejoicing in the celebration of our shared baptismal journey, we welcome as members of our extended family, all those who have ever felt excluded by the Church because of their race, gender, sexual orientation, age, physical or mental challenges, financial resources, or family status.

As followers of Christ, all members of Holy Cross Lutheran Church are compelled by the Gospel to seek reconciliation and wholeness in a world that is all too often an unloving place. Therefore, rejoicing in God’s abundant grace, we extend a special welcome to all. Whether you are gay, straight, lesbian, bisexual, or transgender; whatever your country of origin or ancestry; whether you are a believer, a doubter or a seeker; in Christ’s love, we welcome you, so that by the power of the Holy Spirit we can work together to usher in God’s Reign of justice, peace, and mercy.
We pray for those in special need of God’s care:

- Daniel Smyth (Sharon’s son),
- David Applegate (Kate’s husband),
- Jackie Bois (Mike’s Mom),
- Wanda McKay (Janice Wiehe’s sister),
- Nora & Dave Curran (Gary’s Parents),
- Fred Bell (Karen McIntyre’s father),
- Katherine Nesbitt (Jackie Nesbitt (Fleming)’s mother),
- Barb Green (friend of the congregation),
- Max Glass (friend of Jackie Nesbitt & Scott Fleming),
- Cheryl Mandel (friend of Janice Wiehe),
- Mary Fleming (Bob Fleming’s sister-in-law),
- Charity DiPaolo (Peta Vollmerhausen’s friend),
- Christine, Morgan & Tracy (friends of Pat Lovell),
- Anne (Gary Curran’s extended family),
- Chris Ehrat (Carol Wegford’s cousin),
- Conny (Daphne Young’s friend),
- Colleen Rodo (David Kirby’s wife),
- Jean Rockel (Sylvia McCutcheon’s sister-in-law) and
- Alex (Nelson Gonzalez’s brother).

**MINISTERS TODAY**

| Worship Assistant | Bob Fleming |
| Communion Assistant | Sharon Smith |
| Lector | Michael Smith |
| Ushers | Michael Smith |
| Coffee Hosts | Marg Nauman |
| Counters | Bob Fleming |
| Altar Care | Sylvia McCutcheon |
| Greeter | Rose Orfanakos |
| Cleaners | Barb Weber & Mike Bois |

| Worship Assistant | Anthony de Boer |
| Communion Assistant | Linda Fleming |
| Lector | Jeremy Heinze |
| Ushers | Rose Orfanakos |
| Coffee Hosts | Bev Metzger-Noble |
| Counters | Neil Nauman |
| Altar Care | Sylvia McCutcheon |
| Greeter | Laura Lawrence |
| Cleaners | Barb Weber & Mike Bois |

**Next Sunday November 24th 2013**

- **Worship Assistant**: Anthony de Boer
- **Communion Assistant**: Linda Fleming
- **Lector**: Jeremy Heinze
- **Ushers**: Rose Orfanakos
- **Coffee Hosts**: Bev Metzger-Noble
- **Counters**: Neil Nauman
- **Altar Care**: Sylvia McCutcheon
- **Greeter**: Laura Lawrence
- **Cleaners**: Barb Weber & Mike Bois

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**THIS WEEK AT HOLY CROSS**

- **Tonight**: PubNight: Lester McLean Trio | 7-10 pm
- **Wednesday**: Choir | 7:30 pm
- **Thursday**: Outreach Van Support | 10:00 am
  (Lynn & Clark Edward, Judy Michel and Sharon Euler)
  Meditation Space | 5:30 pm
- **Sunday**: Adult Education: Painting the Stars WORSHIP: Holy Communion | 9:30 am
  10:45 am

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**2013 Jan. 1 to Oct. 31 Financials**

<table>
<thead>
<tr>
<th>INCOME</th>
<th>ACTUAL JAN to OCT</th>
<th>BUDGETED JAN to OCT</th>
<th>VARIANCES</th>
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<td>Regular Offerings</td>
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**TOTAL INCOME Jan. - Oct 31**

$152,206.57 | $156,790.40 | -$4,583.83

**EXPENSES**

- **January to OCTOBER 31 2013**: $147,112.73 | $155,769.30 | -$8,656.57

**NET Income Jan to OCTOBER 31**: $11,573.81

Please review the report of your personal offerings that was sent to you via email last week. Now is the time to both ensure that you haven’t missed an opportunity to increase your giving and to top up your charitable giving for income tax purposes. Together we have made commitments as a community that can only be met when we all pull together with generosity and vision!
Come, Holy Beauty

Words: Jann Aldredge-Clanton; Music: Schlesische Volkslieder, CRUSADERS' HYMN 1842, LiscenSing 1975

1. Come, Holy Beauty, stir our full humanity,
That we may know we embody you,
All our diversity mirrors your truth and grace;
All races show your lovely hue.

2. Come, Christ Sophia, heal all wounded nature,
That suffers long in grief and woe,
Splendor and holiness in every blade of grass,
To blossom fresh, your radiance show.

3. Come, Holy Spirit, fill us with your wisdom,
Open our eyes that we may see
Clothed in your dignity, wisdom, and liberty,
The smallest creature's majesty.

4. Come, Holy Beauty, wake our divinity,
All our diversity mirrors your truth and grace;
Scared by our care less hands, cries out to thrive again,
Creative power with you to share.

Meditation Space

Learn and experience the practice of meditation, have conversation and enjoy a simple meal of soup and bread.

Thursdays at 5:30pm

Yes, we know it's not always easy to sit still. So we're asking parents to let their children wander over to the Worship Center to pick-up a little something to help them worship their way.
Sundays:
Dec. 1 & 8
Spiritual Shopping:
Gifts that Give

FairTrade Advent Fair
Consider doing a little Spiritual Shopping so that this Christmas you can give gifts that give. The items from Ten Thousand Villages have been purchased fairly so that the people who crafted them are paid fairly. Profits from the Fair will be donated to Holy Cross’ LOV Ministries.
This Christmas: Give a gift that gives!

Cash or cheque payments only.
Sponsored by the Global Justice Team of Holy Cross Lutheran Church

Distribution by continuous Communion.
You may choose to take the wine from the Common Cup or the individual glasses. For those who are accustomed to intinction:
in compliance with public health recommendations, we do not offer intinction and so we would encourage you to use the individual glasses.

Grape-Juice Option: is served in the individual glasses – white juice

Everyone is welcome to participate in Communion

Communion Hymns:
Be Still and Know sing a capella, repeat

# 773 Precious Lord, Take My Hand
#765 Lord of All Hopefulness

Following Communion
We Are In God

Kristopher E. Lindquist

Abba Prayer

As Jesus taught us, we pray:

God, lover of us all, most holy one,
help us to respond to you
to create what you want for us here on earth.
Give us today enough for our needs;
forget our weak and deliberate offences,
just as we must forgive others
when they hurt us.
Help us to resist evil
and to do what is good:
for we are yours,
endowed with your power
to make the world whole.
All praise and honor is yours forever. Amen.

At the breaking of the bread Rejoice Round and Round

Dietrich Bonhoeffer (1906-1945)

Bonhoeffer was a German Lutheran theologian, at pastor who after his martyrdom at the hands of the Gestapo in 1945, lives on in the hearts and minds of Christián everywhere. Bonhoeffer was the founding member of the Confessing Church made up of a small band of congregations that opposed the Nazi Government’s takeover of the state run protestant church. The writings produced while in a Nazi concentration camp introduced a wide public the concept of a nonreligious form Christianity.

Bonhoeffer was born in Breslau, into an upper-class but religiously indifferent, Lutheran family. His father was a prominent psychiatrist and professor. Bonhoeffer studied theology at universities in Tubigen, Berlin, and New York.

By early 1939 Bonhoeffer was in close contact with leaders of the Resistant movement. On April 5, 1943, he was arrested by the Gestapo and sent to Tegel prison. After the attempt on Hitler’s life in July 1944, the Gestapo discovered the extent of Bonhoeffer’s activity in the Resistance. Hew was sent to the concentration camp Buchenwald in February 1945, and then to the camp at Flossenburg, where he was hanged on April 9 on special orders from Himmler.

There are many accounts of his courage, serenity, and helpfulness during his imprisonment. It was during this time that he wrote the letters that made up the posthumous “Letters and Papers from Prison”, in which he calls for Religionless Christianity. Bonhoeffer believed that the world had “come of age” and that the time religion was over. By religion Bonhoeffer meant a purely inward, individualistic piety, which abandons the world or focuses on religious practices such as churchgoing.

For Bonhoeffer, religion conceives of God as deus ex machine, brought in only when our human powers give out or to provide solutions to our problems. Bonhoeffer, saw God as a “this-worldly” transcendence, discovered in concrete living for others. The church task can only be to exist for the sake of others. Discipleship is always modest but cost and must be worldly to avoid all forms of religious escapism.
Opening Hymn  

God of My Childhood  

by Miriam Theresa Winter  

LiscenSing #1975

By the sacrifice of a supernova Earth was planted with the seeds of her future; by the sacrifice of our sun, earth flowered forth. By the sacrifice of Jesus—star-child, Earth’s progeny, child of Mary and Joseph—a new creation was born. In Christ incarnate a second fireball flared forth, the radiant potential of love, forgiveness, and compassion. We are carried in the draft of this explosive event toward a future that needs us in order to emerge the Kin-dom of God.

Remembering the stories of our ancestors, we join with the confused, flawed and glorious disciples who ate with your child Jesus the Christ in that upper room, where on the night when Jesus was betrayed he had supper with his friends. At that supper Jesus took bread, gave thanks, broke it, and gave it to his friends saying: “Take and eat this is my body, given for you. Do this to remember me.”

After supper, Jesus took the cup of wine, gave thanks and gave it to his friends, saying, “Drink this all of you. This cup is the new covenant poured out for you and for all people. Drink this in remembrance of me.”

So here in this place, standing on the shoulders of those who have gone before us, we remember the mystery of Christ’s resurrection that enables us all to dance and sing in life eternal. And we await Christ coming again and again to bring peace and justice to all the earth and we proclaim the mystery of our faith:

C: Christ has died. Christ is risen. Christ will come again and again.

Spirit of God you are here, You have come to us again.
Let the bread that we eat bind us across the world with those who have nothing to eat.
Let the wine we drink fortify our resolve to share with those who thirst for justice.
Let the power of love move us to work with those who long for love.
Let the justice of Jesus become a reality that all people can taste, drink, savour and be sustained by.
Let the reality of justice and peace come, and may we be a part of its coming.

C: Through Christ, with Christ, in Christ, in the unity of the Holy Spirit, all honour and glory are yours, O God of love, now and forever. Amen.
Holy God in whom all of creation thrives, we stand in awe of the whirling, expanding, living, dying, yearning, groaning, abundant majesty of the cosmos. We come to this table, awe-struck creatures, conscious that as we approach Christ's table to receive the gifts of the Earth, the whole cosmos—gathered up in us—journeys with us, and in us, into the sanctifying heart and mind of Christ. As we are recreated by the grace which comes to us in the receiving of Christ's life poured out for all, we rejoice in memory of Jesus who lived fully, completely and lovingly.

the bacteria and the lichen, the moss of the forest floors, the flora and fauna, the gilled ones of the sea, and the feathered ones of the air; we bring the crawling creatures and the furry mammals. On their behalf, imbued by their natural wisdom, we come to the table of Christ, the one who was in the beginning, is now and ever shall be the Love that fills the cosmos and allures us into the dream of the future. And so with our sisters and brothers of every times and place, we join our voices to the canticle of the cosmos:

* Greeting

P: The grace of Christ, who rises in every act of loving kindness, The love of God the source of all being, and the power of the Holy spirit, is with you all.

C: And also with you.

* Hymn of Praise

Mysterium

1. When I stand on a rolling hill
2. When I walk through a wooded grove
3. As I run through the sunlight
4. It's the song of the universe

and I look out to the sea, I can feel the force of freedom
to adore nature's art, I can feel her weave, her wisdom
dom and the shadows of the years, I can feel a strong sensation
as the aeons fall away, It's the song that the stars sing

I can hear a call to courage to be all that I might be.
I can hearer in vision the nation to be part of all I see.
I can hear a call to love, It's a song to the power of all, to infinity
It's a song to the one who is Mystery.
Prayer of the Day

Isaiah 65:17-25

Looking, Longing for Direction

WORDS: Brian Wren; MUSIC: EREVNA LiscenSing 1975

1. Looking, longing for direction, scattered in a starless night,
2. Seeking Christ, we find each other, branches of a single vine,
3. Living Christ, our only Teacher, show us, as your Body grows,

we have seen our Saviour's promise shining, like a distant light;
members of a growing body meeting, sharing bread and wine;
how to love, and hear the wisdom of your friends we most oppose.

yet as alone, approaching, crowding close, we recognize there, along with kindred spirits, also blend, to swell the song,
Through each other, sister, brother, teach, admonish, heal and feed,

that the light of Christ is shining only in each other's eyes.
for our friends and cranky strangers in the way, and in the wrong!
then examine and declare us schooled to serve, and fit to lead.

Offertory Prayer

A: Let us pray:

C: We rejoice in the abundance of life in Christ and celebrate the gifts of God's grace. Our cups overflow with blessings. Our hearts long to share the love of God as we seek to imitate Christ in the pursuit of peace through justice. We offer these gifts trusting that they will be a blessing to others, as together we begin again the work to which we are called by God our Creator, Christ and Spirit ONE. Amen.

Great Thanksgiving

P: God is with you.
C: And also with you.
P: Open your selves.
C: We open ourselves to God.
P: Let us give thanks to our God Most Holy.
C: It is right to give God thanks and praise.
To Eberhard Bethage, April, 1944:

What is bothering me incessantly is the question what Christianity really is, or indeed who Christ really is, for us today. The time when people could be told everything by means of words, whether theological or pious, is over, and so is the time of inwardness and conscience—and that means the time of religion in general. We are moving toward a completely religionless time; people as they are now simply cannot be religious anymore. Even those who honestly describe themselves as "religious" do not in the least act up to it, and so they presumably mean something quite different by "religious."

Our whole nineteen-hundred-year-old Christian preaching and theology rest or the "religious a priori" of humankind. "Christianity" has always been a form—perhaps the true form—of "religion." But if one day it becomes clear that this a priori does not exist at all, but was a historically conditioned and transient form of human self-expression, and if therefore humanity becomes radically religionless—and I think that that is already more or less the case (else how is it, for example, that this war, in contrast to all previous ones, is not calling forth any "religious" reaction?)—what does that mean for "Christianity"? It means that the foundation is taken away from the whole of what has up to now been our "Christianity," and that there remain only a few "last survivors of the age of chivalry," or a few intellectually dishonest people that we are to pounce in fervor, pique, or indignation, in order to sell them goods. Are we to fall upon a few unfortunate people in their hour of need and exercise a sort of religious compulsion on them? If we don't want to do all that, if our final judgment must be that the Western form of Christianity, too, was only a preliminary stage to a complete absence of religion, what kind of situation emerges for us, for the church? How can Christ become the Lord of the religionless as well? Are there religionless Christians? If religion is only a garment of Christianity—and even this garment has looked very different at different times—then what is a religionless Christianity?

The questions to be answered would surely be: What do a church, a community, a sermon, a liturgy, a Christian life mean in a religionless world? How do we speak of God—without religion, i.e., without the temporally conditioned presuppositions of metaphysics, inwardness, and so on? How do we speak (or perhaps we cannot now even "speak" as we used to) in a "secular" way about God? In what way are we "religionless-secular" Christians, in what way are we those who are called forth, no regarding ourselves from a religious point of view as specially favored, but rather as belonging wholly to the world? In that case Christ is no longer an object of religion but something quite different, really the Lord of the world. But what does that mean? What is the place of worship and prayer in a religionless situation?
* Acclamation  

O God We Call

---

_Gospel_  

Luke 21:5-19

Sermon

Hymn of the Day  

Only You O God  

BALM IN GILEAD:  
_African American Spiritual; Text Marty Haugen_

Refrain:  
Only you O God, and you alone the broken heart console  
Only you O God, and you alone the wounded world make whole.

_O God our rock and haven, our stronghold safe and sure_  
_Though earth be torn and shaken, in you we stand secure_  
_Only you O God, and you alone the broken heart console_  
_Only you O God, and you alone the wounded world make whole._

---

* Peace

P: The peace of Christ, which surpasses all our understanding, is with you all.

C: And also with you

We greet each other with a sign of God’s peace. Early Christians used a kiss to symbolize the peace. Hugs and handshakes are also appropriate.

As we greet one another with a sign of the peace we say:  
“Peace be with you.”

Following the peace, you may be seated.

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* Prayers of the Body

As we pray, our petitions will end with the words: *Freed by Christ.* To which you are invited to respond with the words: *Let us be Love in the world.*

---

* Refrain

You guard us faithful Lover within your sheltering hope  
You nurse us loving Mother with milk and healing balm  
Only you O God, and you along the broken heart console  
Only you O God, and you alone the wounded world make whole.

We pray do not abandon the ones you call your own.  
Our comfort and companion we trust in you alone.  
Only you O God, and you alone the broken heart console  
Only you O God, and you alone the wounded world make whole.

Come fill the world with wonder as you O God draw near  
Then break the bow asunder and crush both shield and spear  
Only you O God, and you alone the broken heart console  
Only you O God, and you alone the wounded world make whole.

In every land and nation you the make the wars to cease  
O God of all creation your presence is our peace  
Only you O God, and you alone the broken heart console  
Only you O God, and you alone the wounded world make whole.

---

* Refrain:  

We pray do not abandon the ones you call your own. Our comfort and companion we trust in you alone. Only you O God, and you alone the broken heart console Only you O God, and you alone the wounded world make whole.

---

* Refrain:  

Come fill the world with wonder as you O God draw near. Then break the bow asunder and crush both shield and spear. Only you O God, and you alone the broken heart console. Only you O God, and you alone the wounded world make whole.

---

* Refrain:  

In every land and nation you the make the wars to cease. O God of all creation your presence is our peace. Only you O God, and you alone the broken heart console. Only you O God, and you alone the wounded world make whole.