Holy Cross Lutheran Church
Our Mission

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.
Prayers of this Body

We pray for those in special need of God’s care: Carol Wright, Daniel Smyth (Sharon’s son), David Applegate (Kate’s husband), Jackie Bois (Mike’s Mom), Wanda McKay (Janice Weihe’s sister), Fred Bell (Karen McIntyre’s father) Katherine Nesbitt (Jackie Nesbitt (Fleming)’s mother), Max Glass (friend of Jackie Nesbitt & Scott Fleming), Cheryl Mandel (friend of Janice Wiehe), Mary Fleming (Bob Fleming’s sister-in-law), Charity DiPaolo (Petra 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 friend), Hans & Erika Bratfisch (Rose Orfanokos & El Bratfisch’s parents) Laura (Curran’s neighbour), Natalie and Amelia (Carrans), and Alex (Nelson Gonzales’s brother).
**MINISTERS TODAY**

| MINISTRATION      | TODAY      | Next Sunday  
|-------------------|------------|--------------
| Worshippers       | Carol Wegford | Pat Lovell  
| Comission Assistants | Bob Fleming | Terry Hutchings  
|                   | Rose Orfankos | Gary Curran  
|                   | Neil Nauman | Linda Fleming  
| Lector            | Petra Vollmerhausen | Anthony de Boer  
| Ushers            | Sharon Smyth | Michael Smith  
|                   | Lawrence McCutcheon | Gary Curran  
| Communion Assistants | Anne Keith | Gary Curran  
|                   | Terry Hutchings | Bob Fleming  
|                   | Petra Vollmerhausen | Lawrence McCutcheon  
| Coffee Hosts      | Marg Nauman | Marg Nauman  
|                  | Neil Nauman | Bob Fleming  
|                  | Dave Kirby | Dave Kirby  
|                  | Cherilyn Spraakman | Cherilyn Spraakman  

**THIS WEEK AT HOLY CROSS**

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<thead>
<tr>
<th>Day</th>
<th>Event</th>
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<tr>
<td>Monday</td>
<td>Cinemania at SilverCity &amp; KEG Conversations: Wadjda</td>
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<td>Tuesday</td>
<td>Seekers’ Group @ Sharon Euler’s</td>
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<tr>
<td>Wednesday</td>
<td>Choir</td>
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<td>Thursday</td>
<td>Meditation Space Confirmation</td>
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<td>Sunday</td>
<td>Adult Education: Painting the Stars</td>
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<td></td>
<td>Worship Holy Communion</td>
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<td>Lunch</td>
<td>12:45pm</td>
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<td></td>
<td>Blanket Exercise</td>
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**According to The Inclusive Bible:**

The First Egalitarian Translation

Translations of the Hebrew and Greek texts of the Bible are many and varied. During worship we will use:

*the inclusive bible: The First Egalitarian Translation*

This translation is the work of the Priests for Equality Project of the Quixote Center Collective. Published by Rowman and Littlefield in 2007, this translation seeks to be faithful to the original languages while using non-sexist language to express the ancient writings.
Agape Meals
All together for Conversation
Sundays 12:30 to 2:00pm
February 2 & 23

We will gather for feasting and conversation, as together we explore our dreams and visions and seek the Spirit’s wisdom to inspire and guide our congregation, as we follow wherever Christ may lead us.

Each of us have wisdom to share! So please mark these dates in your calendar and don’t miss this opportunity to learn about the challenges and opportunities that lay before us!

Some of the topics we will be discussing include:

Team Ministry: an opportunity to reflect on the work of our pastors and explore ways to approach the challenge of meeting our commitment to Pastor Tom’s half-time term call. We are two years into our five year commitment and looking to ensure the future of this vital position.

Accessibility: The Accessibility sub-committee worked diligently to provide a detailed report for the Church Council which outlines the challenges of making our building physically accessible to all. Before making any recommendations to the Congregation the Church Council wants the opportunity to share the sub-committee’s findings with the Congregation so that, together we can discuss our options.

The theme for our pot-luck will be Mediterranean finger-food.
So bring along your contribution to add to our feast.
Wine & Fruit Juices are welcome!

Songs of Love & Romance
February 14 or 15 @ 7:30pm

Featuring:
Cynthia Wallbank soprano
Linda Condy mezzo soprano
Gary Curran tenor
Tom Doherty tenor
& the Forever Plaid Quartet

Accompanied by:
Marney Curran pianist

Before the Sermon, Children and Teachers will be invited to the front of the church for a few moments with the Pastor. They will then go downstairs to explore the story of how Jesus gathered people together to learn about life.
Children will return from Sunday School in time to participate in Communion.

Tickets: $25.00
Includes refreshments, proceeds to support Holy Cross’ Community Ministries

This is the final concert in the series Songs Worth Sharing
Tickets for all 3 concerts in the series $60.00

KAIROS & HOLY CROSS Lutheran Church
Uncovering Indigenous History
The Blanket Exercise
Sunday January 26, 2014

12:45pm Lunch
1:30—3:30pm Welcome & The Blanket Exercise followed by a Talking Circle

The Blanket Exercise is an interactive exercise on Indigenous rights that teaches the history most of us never learn. The Blanket Exercise was written by KAIROS: Canadian Ecumenical Justice Initiatives.

Holy Cross Lutheran Church
1035 Wayne Dr. Newmarket
RSVP: charlynn@rogers.com
or 905-898-1682
GATHERING

Prelude & Welcome

* Opening Hymn  #720 We Are Called

* 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.

* Bidding

Verse

We are in God, and God is in us.

Refrain

Light in all people: Creative Energy.

**Hymn of Praise**

*As We Gather In Your Presence*

**Refrain**

As we gather in your Presence, Make this Here in-finity.

As we gather in your Spir- it, Make this Now e-ter-ni-ty.

**Verse**

You are won-der, you are mys-ter-y, You are dark-ness, you are light,

Like the dawm-ing of the morn-ing, Like the si-ence of the night.


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**Prayer of the Day**

**P:** God is with you.

**C:** And also with you.

**P:** Let us continue in prayer....

**First Reading**

Matthew 5:43-45

**Response**

*God Weeps* printed on the next page

*Words: Shirley Erna Murray; Music: Jim Strathdee* Printed under Liscentsing #1975

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**God Weeps**

1 God weeps at love with- an- ger's stones to

2 God bleeds at hun- gry waits for

3 God cries at trust be- trayed, for hearts to

4 God cries at run- ning sores, for cre-a-tures for

in-no-cence a-bused, and till we change the way we

bat- tered and a-fraid, and till we change the way we

dy-ing with- out cause, and till we change the way we

hold each oth- er's need, and till we un- der-stand the

love, God weeps.

God bleeds.

God cries.

God cries.

IN THE END,
WE WILL REMEMBER NOT THE WORDS OF OUR ENEMIES,
BUT THE SILENCE OF OUR FRIENDS.
Second Reading  From “Love Your Enemies” by Martin Luther King, Jr.

To our most bitter opponents we say: We shall match your capacity to inflict suffering by our capacity to endure suffering. We shall meet your physical force with soul force. Do to us what you will, and we shall continue to love you. We cannot in all good conscience obey unjust laws, because non-cooperation with evil is as much a moral obligation as is cooperation with good. Throw us in jail, and we will still love you. Bomb our homes and threaten our children and we shall still love you. Send your hooded perpetrators of violence into our community at the midnight hour and beat us and leave us half dead, and we shall still love you. But be assured that we will wear you down by our capacity to suffer. One day we shall win freedom, but not only for ourselves. We shall so appeal to your heart and conscience that we shall win you in the process, and our victory will be a double victory.

* Acclamation  
   
   Open My Eyes that I May See

   "Open my eyes that I may see, open my ears that I may hear, open my mind that I may know, open my heart that I may live."

   Kristopher E. Lindquist


   * Gospel  
   John 1:29-42

   Sermon

   Hymn of the Day  
   #841 Lift Every Voice and Sing

   Often referred to as “The Negro National Anthem,” Lift Every Voice and Sing was written as a poem by James Weldon Johnson (1871-1938) in 1899 and set to music by his brother John Rosamond Johnson (1873-1945) in 1900.

   * Prayers of the Body

   As we pray, our petitions will end with the words:  
   Liberated by Christ

   To which you are invited to respond with the words:  
   Let us bring Love to the world.

   * 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.”

   * Offering

   * Offertory:  
   From the Fruit of All Creation

   Refrain

   "From the fruit of your Creation Bread and wine we bring to share, from the bounty of the planet That you give to human care.

   By your Spirit all is sacred So your Presence may appear, In thanks-giving celebration For your people gathered here."

   Verse


   * Offertory Prayer
HOLY COMMUNION

* Great Thanksgiving

P: God is with you.
C: And also with you.

P: Open your hearts.
C: We open our hearts to God.

P: Let us give thanks to our God Most Holy.
C: It is right to give our thanks and praise.

P: Here today, through bread and wine,
we renew our journey with Jesus and his followers.
We renew our unity with one another,
Here today, through bread and wine,
we renew our journey with Jesus and his followers.
We renew our unity with one another,
and with all those who have gone before us in faith.
We renew our communion with the earth and our interwovenness
with the broken ones of the world.
We take bread, a symbol of labour and a symbol of life.
We will break the bread because Christ,
the source of life, was broken for the
excluded, exploited, and the downtrodden.

We take wine, a symbol of blood, spilt in war and conflict;
a symbol too of new life.
We will drink the wine because Christ,
the peace of the world overcomes violence.
Now bread and wine are before us, the memory of our meals,
our working, our talking; the story that shapes us:
the grieving and the pain, the seeking and the loving.
and we give thanks for all that holds us together.
And so, with the church on earth, and the hosts of heaven in joyous harmony
we praise God with singing:

† Sanctus  Holy, Holy, Holy

P: In the stories handed down to us by our ancestors we are told that:

On the night before Jesus died,
he had supper with his friends.
At that supper Jesus took bread, gave thanks,
broke it, and gave it to his friends saying:

Take this and eat it, all of you.
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.
Do this to remember me.

Remembering Christ's death and celebrating Christ's resurrection,
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.

Abba Prayer

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;
forgive 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  Round and Round the Table of God

Refrain
Kristopher E. Lindquist

Round and round the ta-ble of God, Round and round the ta-ble of God,

Verse

Ga-ther the peo-ple,s, ga-ther the crea-tures, Ga-ther,O Earth,round the ta-ble of God!

Repeat Refrain

Here is food of life, here is drink to heal,

Here is Sub-stance, here is Es-sence, Here is Pres-ence Di- vine.


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:
#642 Ubi caritas et amor
Sing both the Latin and the English a cappella repeat 3 times
Precious Lord: On April 3, 1968 Martin Luther King, Jr., flew to Memphis, Tennessee, to support a strike for higher wages and better working conditions for Black sanitary public works employees. That day, he delivered his “I’ve Been to the Mountaintop” speech, in which he talked about threats to his life. Dr. King stated, “Like anybody, I would like to live a long life. Longevity has its place. But, I’m not concerned about that now. I just want to do God’s will. And He’s allowed me to go up to the mountain. And, I’ve looked over. And, I’ve seen the promised land. I may not get there with you. But, I want you to know that today, that we as a people, will get to the promised land. And, I’m happy tonight. I’m not worried about anything. I’m not fearing any man. Mine eyes have seen the glory of the coming of the Lord.” The next day, April 4, 1968, at 6:01 p.m. Dr. King was shot in the head while standing on the second floor balcony of the Lorraine Motel in Memphis, surrounded by friends and associates. As he lay dying, he spoke his last words to his friend and musician Ben Branch, who was to perform at the event King was scheduled to attend that night. Dr. King said, “Ben, make sure you play, Take My Hand. Precious Lord in the meeting tonight. Play it real pretty” (Branch, p. 766)

Precious Lord, Take My Hand was written by Thomas A. Dorsey in 1932 following the death of his wife in childbirth and their baby shortly thereafter.

Lord Jesus, You Shall Be My Song

We Shall Overcome: On September 2, 1957, Dr. Martin Luther King, Jr., visited Highlander Folk School in Tennessee. Part of the school’s mission was to help prepare civil rights workers to challenge unjust laws and racist policies that discriminated against African Americans. The school also made a point of bringing Blacks and Whites together to share experiences and to learn from ONE ANOTHER. It was a dangerous idea. It was a time when southern laws kept Blacks and Whites segregated and where certain White racists terrorized African Americans with deadly violence. Dr. King delivered the main speech that day, honouring the school’s 25th anniversary. As part of the meeting, folk singer Pete Seeger got up with his banjo. He plucked out a song he had learned at Highlander, and led the audience in singing it. It offered courage, comfort, and hope as protesters confronted prejudice and hate in the battle for equal rights for African Americans, and became one of Dr. King’s favourites. In fact, Dr. King was quoted as saying, “There’s something about that song that haunts you.” That song was We Shall Overcome, and it quickly became a thematic one for the Civil Rights movement.

INJUSTICE ANYWHERE IS A THREAT TO JUSTICE EVERYWHERE.

RESTORE, MARTIN LUTHER KING, JR.
**SENDING**

- Benediction
- Announcements
- Closing Song

*Come Let Us Dream (O WALY WALY)*

WORDS: John Middleton

Come, let us dream God’s dream again.
Come, one and all, let us ascend
the mountaintop where those of old
saw God’s new day on earth unfold.

The lame shall walk, the blind shall see,
the doors swing wide, all prisoners free,
the lowly raised, the proud brought low.
This is God’s dream: let justice flow.

When hatred ends and war shall cease,
so all may dwell in deepest peace,
then be assured the time is near
when perfect love casts out all fear.

But know the cost of claiming sight
of God’s new day, of wrongs made right,
for some have paid the highest price,
their lives for us, a sacrifice.

Prophets are scorned in their own lands
and martyrs slain by righteous hands;
though dreamers die, the dream will live,
for we have yet our lives to give.

- Dismissal

A: God in peace. Be God’s love in the world!
C: Thanks be to God!

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The Reverend Doctor Martin Luther King, Jr.

Martyr to the Faith

……whatever momentary relief King felt was gone the next evening when he returned to his parsonage, exhausted after another long day of organizational meetings. Coretta and their two-month-old daughter, Yolanda, were already asleep, and King was eager to join them. He would not be so lucky. The phone rang out in the midnight silence, and when King lifted the receiver, a drawl released a torrent of obscene words and then the death threat: " Listen, nigger, we’ve taken all we want from you; before next week you’ll be sorry you ever came to Montgomery."

King hung up without comment, as had become his custom. Threatening phone calls had become a daily routine in the weeks of the protests, and King had tried to brush them off at first. In recent days, however, the threatening phone calls had started to take a toll, increasing in number to thirty or forty a day and growing in their menacing intent.

Unwelcome thoughts prey on the mind in the late hours, and King was overcome with fear. "I got out of bed and began to walk the floor. I had heard these things before, but for some reason that night it got to me."

Stirred into wakefulness, King made a pot of coffee and sat down at the kitchen table. "I felt myself faltering," he said. It was as though the violent undercurrents of the protest rushed in upon him with heightened force, and he surveyed the turbulent waters for a way of escape, searching for an exit point between courage and convenience—a way to move out of the picture without appearing a coward—and he found none. "I was ready to give up," he said.

King thought of baby Yoki sleeping in her crib, of her "little gentle smile," and of Coretta, who had sacrificed her music career, according to the milieu of the Baptist pastor's wife, to follow her husband south. For the first time, he grasped the seriousness of his situation and with it the inescapable
fact that his family could be taken away from him any minute, or more likely he from them. He felt himself reeling within, as the Psalmist had said, his soul "melted because of trouble, at wit's end." "I felt myself . . . growing in fear," said King.

Sitting at his kitchen table sipping the coffee, King's thoughts were interrupted by a sudden notion that at once intensified his desperation and clarified his options. "Something said to me, 'You can't call on Daddy now, you can't call on Mama. You've got to call on that something in that person that your daddy used to tell you about, that power that can make a way out of no way.'" With his head now buried in his hands, King bowed over the kitchen table and prayed aloud. He said:

"Lord, I'm down here trying to do what's right. I still think I'm right. I am here taking a stand for what I believe is right. But Lord, I must confess that I'm weak now, I'm faltering. I'm losing my courage. Now, I am afraid. And I can't let the people see me like this because if they see me weak and losing my courage, they will begin to get weak. The people are looking to me for leadership, and if I stand before them without strength and courage, they too will falter. I am at the end of my powers. I have nothing left. I've come to the point where I can't face it alone.

As he prayed alone in the silent kitchen, King heard a voice saying, "Martin Luther, stand up for righteousness. Stand up for justice. Stand up for truth. And lo, I will be with you. Even until the end of the world." Then King heard the voice of Jesus, "I heard the voice of Jesus saying still to fight on. He promised never to leave me, never to leave me alone. No never alone. No never alone. He promised never to leave me, never to leave me alone."

And as the voice washed over the stains of the wretched caller, King reached a spiritual shore beyond fear and apprehension. "I experienced the presence of the Divine as I had never experienced Him before," he said. "Almost at once my fears began to go," King said of the midnight flash of illumination and resolve. "My uncertainty disappeared. I was ready to face anything."