The First Reading. . . . . Acts 8:26–40

Now an angel of the Lord said to Philip, "Rise and go toward the south to the road that goes down from Jerusalem to Gaza." This is a desert place. And he rose and went. And there was an Ethiopian, a eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure. He had come to Jerusalem to worship and was returning, seated in his chariot, and he was reading the prophet Isaiah. And the Spirit said to Philip, "Go over and join this chariot." So Philip ran to him and heard him reading Isaiah the prophet and asked, "Do you understand what you are reading?" And he said, "How can I, unless someone guides me?" And he invited Philip to come up and sit with him. Now the passage of the Scripture that he was reading was this: "Like a sheep he was led to the slaughter and like a lamb before its shearer is silent, so he opens not his mouth. In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth." And the eunuch said to Philip, "About whom, I ask you, does the prophet say this, about himself or about someone else?" Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus. And as they were going along the road they came to some water, and the eunuch said, "See, here is water! What prevents me from being baptized?" And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him. And when they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch saw him no more, and went on his way rejoicing. But Philip found himself at Azotus, and as he passed through he preached the gospel to all the towns until he came to Caesarea.

The Epistle Reading. . . . . .1 John 4:1–21

Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already. Little children, you are from God and have overcome them, for he who is in you is greater than he who is in the world. They are from the world; therefore they speak from the world, and the world listens to them. We are from God. Whoever knows God listens to us; whoever is not from God does not listen to us. By this we know the Spirit of truth and the spirit of error. Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God. Anyone who does not love does not know God, because God is love. In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No one has ever seen God; if we love one another, God abides in us and his love is perfected in us. By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and testify that the Father has sent his Son to be the Savior of the world. Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him. By this is love perfected with us, so that we may have confidence for the day of judgment, because as he is so also are we in this world. There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected in love. We love because he first loved us. If anyone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen. And this commandment we have from him: whoever loves God must also love his brother.

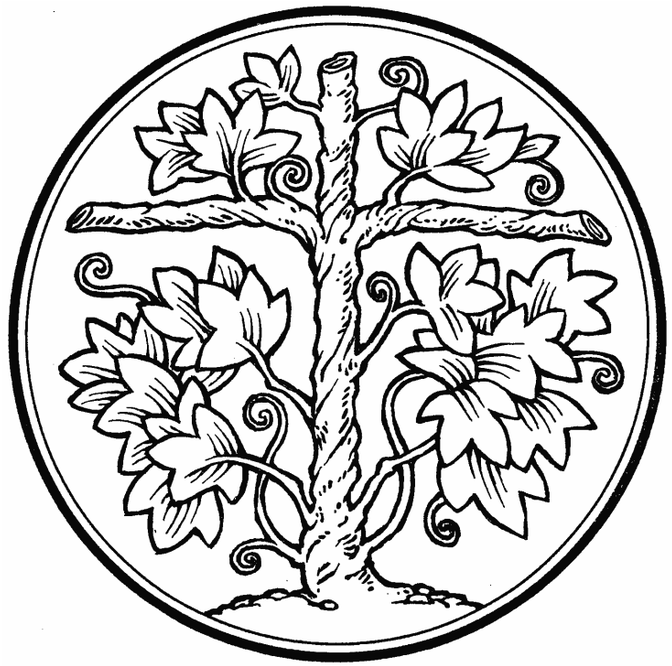
The Gospel Reading. . . . . .John 15:1–8

"I am the true vine, and my Father is the vinedresser. Every branch of mine that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. Already you are clean because of the word that I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. If anyone does not abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. By this my Father is glorified, that you bear much fruit and so prove to be my disciples."

HOLY CROSS LUTHERAN CHURCH

2003 N.E. Englewood Road
Kansas City, Missouri 64118
816.452.9113

"I am the vine; you are the branches."



Fifth Sunday of Easter
May 2, 2021

Website: http://holycrosskc.org
Email: church@holycrosskc.org

Receiving the Lord's Supper at Holy Cross

Our Lord gives both directions and warnings in Scripture when it comes to the precious gift of Holy Communion, which we take great care to follow. A small brochure is available in the pew which describes the importance of the Biblical and historic practice known as "Closed Communion." If you are not under the spiritual care of Holy Cross, please speak with the pastor before communing so that our unity with Christ and with one another may be genuine. Our aim is not to insult, but to instruct and prepare those who earnestly desire to join our communion. So, if you or your children are not yet communicants, you may come forward for a blessing tied to baptism, and you are encouraged to signify this by crossing your arms over your chest as the pastor comes by. The Blood of Christ is offered either in individual glasses, or simply hold out your hand to take the chalice by the base as you drink from it.

Notes on the service: A month has passed since Easter, and now our hearts begin to turn toward Ascension joy. Jesus is at the right hand of the Father, but in "a little while" we will see Him (*Introit*). That is to say, whether we see Him or wait to see Him, we are connected. This is the theme of the day, branches connected to the vine. As we wait, we pray that all the branches may be of one will and that our wills might be ordered by Christ's commands and promises (*Collect*). The unity of will for which we pray is granted whenever we are cleansed through the forgiving of our sins. This comes in Baptism (*First Reading*) and also when the Father cleanses and prunes us (*Gospel*) by His Word. When we keep and cherish this word, we bear the fruit that demonstrates that we are Jesus' disciples. The greatest of this fruit is love for our neighbor (*Epistle*). And thus, we wait that little while. But even now, with our hearts fixed on the one we long to see, we find "true joys" and raise our voices in praise.

THE COLLECT OF THE DAY:

P: O God, You make the minds of Your faithful to be of one will. Grant that we may love what You have commanded and desire what You promise, that among the many changes of this world our hearts may be fixed where true joys are found; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C: Amen.

Organist. . . . . .Linda Rusche
Communion Elder. . . . . Steve Hoffman
Ushers. . . . . Luther Salonen & Randy Wilson

Psalm 145

A little while, and you will see me no | longer; *
and again a little while, and you | will see me.

I will extol you, my | God and King,*
and bless your name forever and | ever.

Every day I will | bless you*
and praise your name forever and | ever.

The LORD is gracious and | merciful,*
slow to anger and abounding in | steadfast love.

All your works shall give thanks to you, | O LORD,*
and all your saints shall | bless you!

My mouth will speak the praise | of the LORD,*
and let all flesh bless his holy name forever and | ever.

All: Glory be to the Father and | to the Son*
and to the Holy | Spirit;
as it was in the be- | ginning, *
is now, and will be forever. | Amen.

A little while, and you will see me no | longer; *
and again a little while, and you | will see me.

Note: Standing and Kneeling are optional

10:00 A.M.

Divine Service Setting One—LSB 151

Prelude

Welcome and Announcements

Opening Hymn—LSB #869

Confession and Absolution—LSB 151

Service of the Word—LSB 152

Introit—Psalm 145 (printed at left)

Kyrie - LSB 152-153

Hymn of Praise - This Is the Feast - LSB 155

Collect of the Day

The Lessons: (printed on back)

Hymn of the Day - LSB #474

Sermon - "Your World View in Focus"
Text: 1 John 4:4
Rev. Paul Mehl

The Nicene Creed - LSB 158

Prayer of the Church - LSB 159

Offering

Offertory - LSB 159-160

Service of the Sacrament—LSB 160

Sanctus - LSB 161

Lord's Prayer *(right column)* - LSB 162

Agnus Dei - LSB 163

Distribution - LSB 164
Hymns—LSB #633
LSB #643
LSB #697

Thank the Lord - LSB 164

Benediction - LSB 166

Closing Hymn— LSB #923

Postlude