

The Old Testament Reading.Numbers 11:4–6, 10–16, 24–29

Now the rabble that was among [the children of Israel] had a strong craving. And the people of Israel also wept again and said, "Oh that we had meat to eat! We remember the fish we ate in Egypt that cost nothing, the cucumbers, the melons, the leeks, the onions, and the garlic. But now our strength is dried up, and there is nothing at all but this manna to look at..." Moses heard the people weeping throughout their clans, everyone at the door of his tent. And the anger of the LORD blazed hotly, and Moses was displeased. Moses said to the LORD, "Why have you dealt ill with your servant? And why have I not found favor in your sight, that you lay the burden of all this people on me? Did I conceive all this people? Did I give them birth, that you should say to me, 'Carry them in your bosom, as a nurse carries a nursing child,' to the land that you swore to give their fathers? Where am I to get meat to give to all this people? For they weep before me and say, 'Give us meat, that we may eat.' I am not able to carry all this people alone; the burden is too heavy for me. If you will treat me like this, kill me at once, if I find favor in your sight, that I may not see my wretchedness." Then the LORD said to Moses, "Gather for me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them, and bring them to the tent of meeting, and let them take their stand there with you... So Moses went out and told the people the words of the LORD. And he gathered seventy men of the elders of the people and placed them around the tent. Then the LORD came down in the cloud and spoke to him, and took some of the Spirit that was on him and put it on the seventy elders. And as soon as the Spirit rested on them, they prophesied. But they did not continue doing it. Now two men remained in the camp, one named Eldad, and the other named Medad, and the Spirit rested on them. They were among those registered, but they had not gone out to the tent, and so they prophesied in the camp. And a young man ran and told Moses, "Eldad and Medad are prophesying in the camp." And Joshua the son of Nun, the assistant of Moses from his youth, said, "My lord Moses, stop them." But Moses said to him, "Are you jealous for my sake? Would that all the LORD's people were prophets, that the LORD would put his Spirit on them!"

The Epistle Reading.James 5:1–20

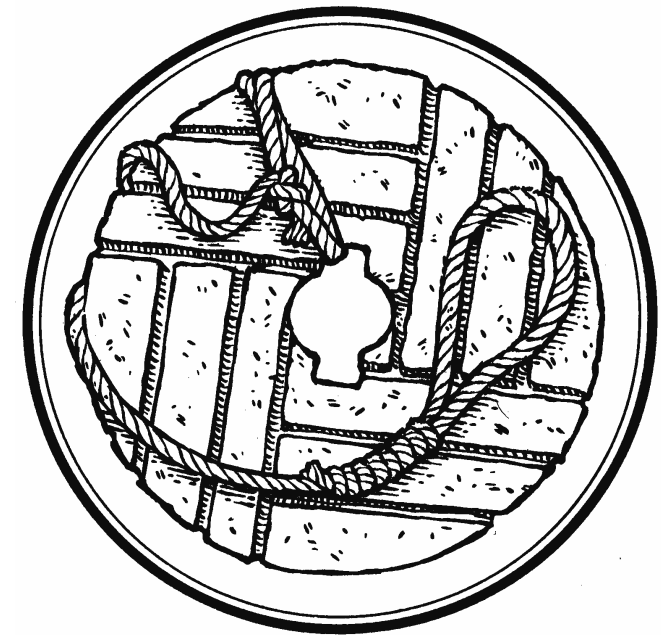
Come now, you rich, weep and howl for the miseries that are coming upon you. Your riches have rotted and your garments are moth-eaten. Your gold and silver have corroded, and their corrosion will be evidence against you and will eat your flesh like fire. You have laid up treasure in the last days. Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, are crying out against you, and the cries of the harvesters have reached the ears of the Lord of hosts. You have lived on the earth in luxury and in self-indulgence. You have fattened your hearts in a day of slaughter. You have condemned; you have murdered the righteous person. He does not resist you. Be patient, therefore, brothers, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, being patient about it, until it receives the early and the late rains. You also, be patient. Establish your hearts, for the coming of the Lord is at hand. Do not grumble against one another, brothers, so that you may not be judged; behold, the Judge is standing at the door. As an example of suffering and patience, brothers, take the prophets who spoke in the name of the Lord. Behold, we consider those blessed who remained steadfast. You have heard of the steadfastness of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful. But above all, my brothers, do not swear, either by heaven or by earth or by any other oath, but let your "yes" be yes and your "no" be no, so that you may not fall under condemnation. Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praise. Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the one who is sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working. Elijah was a man with a nature like ours, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. Then he prayed again, and heaven gave rain, and the earth bore its fruit. My brothers, if anyone among you wanders from the truth and someone brings him back, let him know that whoever brings back a sinner from his wandering will save his soul from death and will cover a multitude of sins.

The Gospel Reading.Mark 9:38–50

John said to [Jesus], "Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us." But Jesus said, "Do not stop him, for no one who does a mighty work in my name will be able soon afterward to speak evil of me. For the one who is not against us is for us. For truly, I say to you, whoever gives you a cup of water to drink because you belong to Christ will by no means lose his reward. "Whoever causes one of these little ones who believe in me to sin, it would be better for him if a great millstone were hung around his neck and he were thrown into the sea. And if your hand causes you to sin, cut it off. It is better for you to enter life crippled than with two hands to go to hell, to the unquenchable fire. And if your foot causes you to sin, cut it off. It is better for you to enter life lame than with two feet to be thrown into hell. And if your eye causes you to sin, tear it out. It is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell, 'where their worm does not die and the fire is not quenched.' For everyone will be salted with fire. Salt is good, but if the salt has lost its saltiness, how will you make it salty again? Have salt in yourselves, and be at peace with one another."

**HOLY CROSS LUTHERAN CHURCH
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Kansas City, Missouri 64118
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**“Would that all the LORD’s people
were prophets, that the LORD would
put his Spirit on them!”**



**Eighteenth Sunday after Pentecost
September 26, 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: The Sundays after Pentecost emphasize the Church's place between the salvation already accomplished by Christ and the final judgment that will take place on the Last Day. In the Apostles' and Nicene Creeds, the Church confesses events in both past and future tenses. We believe in one Lord Jesus Christ, who was born of the Virgin, suffered, died and was buried, rose on the third day, and ascended into heaven; yet we also believe that this same Lord Jesus Christ will come again to judge the living and the dead. Thus, the Church's life is the link that connects the past to the future, that joins the end to the beginning. The Church gathers around the body and blood of Jesus, not only to remember His saving Passion but also to "proclaim" —in the present— "the Lord's death until He comes" (1 Corinthians 11:26). The readings assigned for the Sundays after Pentecost call the faithful to order their lives now in remembrance of what Christ has done for us, but also in sober recognition of what is yet to come.

THE COLLECT OF THE DAY: (The theme prayer of the day.)

P: Everlasting Father, source of every blessing, mercifully direct and govern us by Your Holy Spirit that we may complete the works You have prepared for us to do; 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. Myla Miller
Communion Elder. Randy Wilson
Ushers. David Johnson & Dave Senne

Psalm 135



Your name, O LORD, endures for- | ever,*
your renown, O LORD, throughout all | ages.
Praise the LORD! Praise the name | of the LORD,*
give praise, O servants | of the LORD,
who stand in the house | of the LORD,*
in the courts of the house | of our God!
Praise the LORD, for the | LORD is good;*
sing to his name, for it is | pleasant!
Your name, O LORD, endures for- | ever,*
your renown, O LORD, throughout all | ages.
For the LORD will vindicate his | people*
and have compassion on his | servants.

Note: Standing and Kneeling are optional

10:00 A.M.

Divine Service Setting Three LSB 184

Prelude

Welcome and Announcements

Opening Hymn—LSB #901

Confession and Absolution LSB 184

Service of the Word LSB 186

Introit - Psalm 135—(printed at left)

Gloria Patri - LSB 186

Kyrie - LSB 186

Gloria in Excelsis—LSB 187-189

Collect of the Day—LSB 189

The Lessons: (printed on back)

The Nicene Creed - LSB 191

Hymn of the Day - LSB #851

Sermon - Rev. Perry Copus

Offertory & Offering - LSB 192-193

Prayer of the Church - LSB 193

Service of the Sacrament LSB 194

Preface & Sanctus - LSB 194-195

Lord's Prayer - LSB 196 (Spoken)

The Words of Our Lord—LSB 197

Agnus Dei - LSB 198

Distribution - LSB 199

Hymns—LSB #619

LSB #615

LSB #850

Nunc Dimittis - LSB 199

Benedicamus & Benediction - LSB 201-202

Closing Hymn—LSB #921

Postlude