

**The Old Testament Reading. . . . . Genesis 2:18–25**

Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him." So out of the ground the LORD God formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him. So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man." Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. And the man and his wife were both naked and were not ashamed.

**The Epistle Reading. . . . . Hebrews 2:1–18**

Therefore we must pay much closer attention to what we have heard, lest we drift away from it. For since the message declared by angels proved to be reliable and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard, while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his will. Now it was not to angels that God subjected the world to come, of which we are speaking. It has been testified somewhere, "What is man, that you are mindful of him, or the son of man, that you care for him? You made him for a little while lower than the angels; you have crowned him with glory and honor, putting everything in subjection under his feet." Now in putting everything in subjection to him, he left nothing outside his control. At present, we do not yet see everything in subjection to him. But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone. For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering. For he who sanctifies and those who are sanctified all have one origin. That is why he is not ashamed to call them brothers, saying, "I will tell of your name to my brothers; in the midst of the congregation I will sing your praise." And again, "I will put my trust in him." And again, "Behold, I and the children God has given me." Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery. For surely it is not angels that he helps, but he helps the offspring of Abraham. Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. For because he himself has suffered when tempted, he is able to help those who are being tempted.

**The Gospel Reading. . . . . Mark 10:2–16**

Pharisees came up and in order to test [Jesus] asked, "Is it lawful for a man to divorce his wife?" He answered them, "What did Moses command you?" They said, "Moses allowed a man to write a certificate of divorce and to send her away." And Jesus said to them, "Because of your hardness of heart he wrote you this commandment. But from the beginning of creation, 'God made them male and female.' 'Therefore a man shall leave his father and mother and hold fast to his wife, and they shall become one flesh.' So they are no longer two but one flesh. What therefore God has joined together, let not man separate." And in the house the disciples asked him again about this matter. And he said to them, "Whoever divorces his wife and marries another commits adultery against her, and if she divorces her husband and marries another, she commits adultery." And they were bringing children to him that he might touch them, and the disciples rebuked them. But when Jesus saw it, he was indignant and said to them, "Let the children come to me; do not hinder them, for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it." And he took them in his arms and blessed them, laying his hands on them.

**HOLY CROSS LUTHERAN CHURCH**  
**2003 N.E. Englewood Road**  
**Kansas City, Missouri 64118**  
**816.452.9113**

**“What therefore God has joined together,  
let not man separate.”**



**Nineteenth Sunday after Pentecost**  
**October 3, 2021**

**Website: <http://holycrosskc.org>**  
**Email: [church@holycrosskc.org](mailto: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 *Gospel* keys the theme for today's service, and the family is front and center: marriage, divorce, children. The *Introit* invites us to sing from Psalm 127: "Unless the LORD builds the house...children are a heritage from the LORD." Our culture doesn't value the lifelong, one-flesh union of man and woman or think terribly much of children (for they can be disposed of at will before birth). How differently the mind of God thinks about these things! The *Collect* lifts up the key fact that our heavenly Father's "patience and loving-kindness toward us have no end." The *Old Testament Reading* gives us the very foundation of marriage. Marriage is God's idea, not ours. In the *Epistle* this week from Hebrews, in harmony with the other Propers, family remains the theme. Jesus through whom we were created, comes into flesh as our Brother to sanctify us.

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

**P:** Merciful Father, Your patience and lovingkindness toward us have no end. Grant that by Your Holy Spirit we may always think and do those things that are pleasing in Your sight; 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. . . . . Randy Wilson, David Johnson & Dave Senne

### Psalm 127



Unless the LORD | builds the house,\*  
those who build it la- | bor in vain.

**Behold, children are a heritage | from the LORD,\*  
the fruit of the womb | a reward.**

Like arrows in the hand of a | warrior\*  
are the children | of one's youth.

**Blessèd is the man who fills his quiver | with them!\***  
**He shall not be put to shame when he speaks with  
his enemies | in the gate.**

*Note: Standing and Kneeling are optional*

**10:00 A.M.**

### Divine Service Setting Three LSB 184

#### Prelude

Welcome and Announcements

**Opening Hymn**—LSB #981 (on insert)

**Confession and Absolution LSB 184**

**Service of the Word LSB 186**

**Introit** - Psalm 127—(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 #663

**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 #628

LSB #768

LSB #702

**Nunc Dimittis** - LSB 199

**Benedicamus & Benediction** - LSB 201-202

**Closing Hymn**—LSB #922

**Postlude**