



FOURTH SUNDAY OF EASTER

APRIL 26, 2026

CHRIST THE KING
LUTHERAN CHURCH

CRISTO REY IGLESIA LUTERANA

PRESIDING MINISTER
Pastor Dorothy Cottingham

DIRECTOR OF MUSIC
Tim Ditch

CANTOR
Paul Gonzales

LAY ASSISTANT
Jane Hershberger

ALTAR CARE
Valerie Briggs

Welcome to Christ the King Lutheran Church/Cristo Rey Iglesia Luterana. Whether you are worshiping in person or online, we're glad you are here! Please fill out a Connection Card and drop it in the offering plate or complete it online at www.tigardlutherans.com/connect.

Sunday, April 26, 2026 • Fourth Sunday of Easter

Today is sometimes called "Good Shepherd Sunday." Jesus is called the "gate" of the sheep in today's gospel. The risen Christ opens the way to abundant life. He anoints our heads with oil and guides us beside the still waters of our baptism. Each Sunday he spreads a feast before us amid the world's violence and war. We go forth to be signs of the resurrection and extend God's tender care to all creation.

This worship service is being recorded and will be available on Facebook, YouTube, and the church website.

When indicated, please stand as you are able.

The assembly reads the **bold print**.

GATHERING

INVOCATION

¡Aleluya! ¡Cristo ha resucitado!

Alleluia! Christ is risen.

Christ is risen indeed. Alleluia! (Cristo ha resucitado, en verdad. ¡Aleluya!)

En el nombre de Dios, Creador, Redentor y Sabiduría Santa. Amén.

In the name of God, Creator, ✚ Redeemer, and Holy Wisdom. **Amen.**

THANKSGIVING FOR BAPTISM

Let us give thanks for the gifts of baptism.

Merciful God, you are the one who was, who is, and who is to come. You lead us beside still waters. We thank you for the waters of creation: morning dew, gentle rain, roaring waves. We thank you for the waters that nourish us. Blessed are you.

You guide us to springs of the water of life.

Jesus Christ, you are the faithful witness who accompanies us on our journeys. We give you thanks for your life-giving death and resurrection. We praise you for joining us in joy and sorrow. Blessed are you.

You guide us to springs of the water of life.

Holy Spirit, you anoint our head with oil and our cup overflows. Break down barriers that divide us. Fill us with the breath of peace. Blessed are you.

You guide us to springs of the water of life.

Holy One, we thank you for the gifts and grace of baptism, and for making us a new creation. We join with saints and angels, giving you honor and praise, now and forever.

Amen.

*The assembly stands.
All may make the sign of
the cross, the sign that is
marked at baptism, as the
presiding minister begins.*

*Water may be poured
into the font as the
presiding minister continues.*

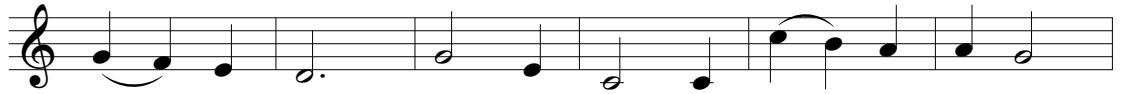
The assembly stands.

Fred Pratt Green wrote this text in 1979 at the request of Russell Schulz-Widmar, director of music at University United Methodist Church in Austin, Texas. The director sought a new hymn for the closing service of a festival of worship, music, and the arts. Cyril Vincent Taylor wrote the tune in the spring of 1941. He was born in Wigan, Lancashire, England, and following his education was ordained to the Anglican priesthood. He held a number of positions, serving finally as precentor and canon at Salisbury Cathedral from 1969 to 1975.

God Is Here!



1. God is here! As we your peo - ple meet to of - fer
 2. Here are sym - bols to re - mind us of our life - long
 3. Here our chil - dren find a wel - come in the Shep - herd's
 4. Lord of all, of church and king - dom, in an age of



praise and prayer, may we find in full - er mea - sure
 need of grace; here are ta - ble, font, and pul - pit,
 flock and fold; here as bread and wine are tak - en,
 change and doubt keep us faith - ful to the gos - pel,



what it is in Christ we share. Here, as in the
 here the cross has cen - tral place. Here in hon - es -
 Christ sus - tains us as of old. Here the ser - vants
 help us work your pur - pose out. Here, in this day's



world a - round us, all our var - ied skills and arts
 ty of preach - ing, here in si - lence, as in speech,
 of the Ser - vant seek in wor - ship to ex - plore
 ded - i - ca - tion, all we have to give, re - ceive;



wait the com - ing of the Spir - it in - to o - pen minds and hearts.
 here, in new - ness and re - new - al, God the Spir - it comes to each.
 what it means in dai - ly liv - ing to be - lieve and to a - dore.
 we, who can - not live with - out you, we a - dore you! We be - lieve!

APOSTOLIC GREETING

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

And also with you.

CANTICLE OF PRAISE

This Is the Feast



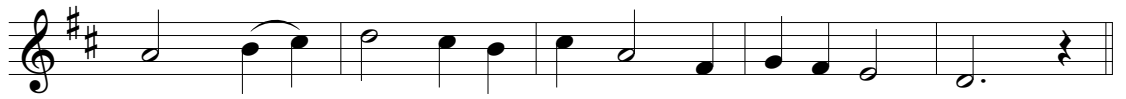
This is the feast of vic-to-ry for our God. Al-le - lu - ia.



Wor - thy is Christ, the Lamb who was slain, whose blood set us



free to be peo-ple of God. Pow-er and rich-es and wis-dom and



strength, and hon - or and bless-ing and glo-ry are his.



This is the feast of vic-to-ry for our God. Al-le - lu - ia.



Sing with all the peo - ple of God and join in the



hymn of all cre - a - tion: Bless-ing and hon-or and glo - ry and



might be to God and the Lamb for - ev - er. A - men.



This is the feast of vic-to-ry for our God, for the Lamb who was slain



has be-gun his reign. Al - le - lu - ia. Al - le - lu - ia.

PRAYER OF THE DAY

Let us pray.

*A brief silence is kept
before the prayer.*

O God our shepherd, you know your sheep by name and lead us to safety through the valleys of death. Guide us by your voice, that we may walk in certainty and security to the joyous feast prepared in your house, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

The assembly is seated.

WORD

READING

ACTS 2:42-47

A reading from Acts, the second chapter.

[The baptized] devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.

Today's reading is a description of life in the community following Peter's sermon on the day of Pentecost, when the Spirit was poured out on God's people. The new community is sustained in worship and fellowship, shares what they have, and ensures that everyone has enough.

Awe came upon everyone because many wonders and signs were being done through the apostles. All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.

Word of God. Word of life.

Thanks be to God.

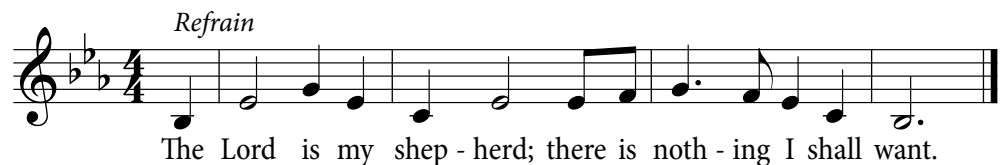
RESPONSORIAL PSALM

PSALM 23

CANTOR: The Lord is my shepherd; there is nothing I shall want.

ALL:

Refrain



The Lord is my shep - herd; there is noth - ing I shall want.

CANTOR: The Lord is my shepherd; there is nothing I shall want. Fresh and green are the pastures where he gives me repose. Near restful waters he leads me to revive my weary spirit.

ALL: **Refrain**

CANTOR: He guides me along the right path; he is true to his name. If I should walk in the valley of darkness no evil would I fear. You are there with your crook and your staff; with these you give me comfort.

ALL: **Refrain**

continued next page

CANTOR: You have prepared a banquet for me in the sight of my foes. My head you have anointed with oil; my cup is overflowing.

ALL: **Refrain**

CANTOR: Surely goodness and kindness shall follow me all the days of my life. In the Lord's own house shall I dwell for ever and ever.

ALL: **Refrain**

READING

1 PETER 2:19-25

A reading from the first letter of Peter, the second chapter.

For it is a commendable thing if, being aware of God, a person endures pain while suffering unjustly. If you endure when you are beaten for doing wrong, what credit is that? But if you endure when you do good and suffer for it, this is a commendable thing before God. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps.

"He committed no sin, and no deceit was found in his mouth."

When he was abused, he did not return abuse; when he suffered, he did not threaten, but he entrusted himself to the one who judges justly. He himself bore our sins in his body on the cross, so that, having died to sins, we might live for righteousness; by his wounds you have been healed. For you were going astray like sheep, but now you have returned to the shepherd and guardian of your souls.

Word of God. Word of life.

Thanks be to God.

CHILDREN'S MESSAGE

PASTOR DOROTHY

GOSPEL ACCLAMATION

The assembly stands to greet the Holy Gospel.

Celtic Alleluia

Refrain

Al - le - lu - ia, al - le - lu - ia!

Al - le - lu - ia, al - le - lu - ia!

CANTOR: "The sheep of my flock," says the Lord, "hearing my voice, they will listen. They will follow me, for I know them; they are mine."

ALL: **Refrain**

Jesus uses an image familiar to the people of his day to make a point about spiritual leadership. Those who listen to Jesus are led to abundant life.

El Santo Evangelio según Juan, capítulo diez.

The Holy Gospel according to John, the tenth chapter.

Gloria to you, O Lord. (*¡Gloria a ti, oh Señor!*)

[Jesus said:] "Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. The one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. They will not follow a stranger, but they will run from him because they do not know the voice of strangers." Jesus used this figure of speech with them, but they did not understand what he was saying to them.

So again Jesus said to them, "Very truly, I tell you, I am the gate for the sheep. All who came before me are thieves and bandits, but the sheep did not listen to them. I am the gate. Whoever enters by me will be saved and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly."

El Evangelio del Salvador.

The Gospel of the Savior.

Praise to you, O Christ. (*¡Alabanza a ti, oh Cristo!*)

The assembly is seated.

The assembly stands.

Sylvia G. Dunstan (1955-1993) spent much of her ministerial life serving congregations, working in prison chaplaincy, editing a worship resource publication, and doing committee work for the United Church of Canada, in which she was an ordained minister. Dunstan's hymns have been published in two collections and numerous hymnals; among the best known is this text, which she originally named "Christus Paradox." In her hymn, Dunstan assembles some of the paradoxical images and messages of the scriptures. Dunstan notes that she drafted this hymn text "on a commuter bus after a particularly bad day at the jail" where she was serving as chaplain, and that it "owes much to [her] longstanding relationship with Søren Kierkegaard." The paradoxical nature of Christian faith and Christian living is important in Kierkegaard's thought; indeed he views Christ in his person as the "absolute paradox." In his writings, he explores other aspects that seem mutually opposed; for example, "Christianity is a kingdom (continued at right)

HYMN OF THE DAY

You, Lord, Are Both Lamb and Shepherd

1. You, Lord, are both Lamb and Shep - herd. You, Lord, are both
2. Clothed in light up - on the moun - tain, stripped of might up -
3. You, who walk each day be - side us, sit in pow - er
4. Wor - thy is our earth - ly Je - sus! Wor - thy is our
prince and slave. You, peace - mak - er and sword - bring - er
on the cross, shin - ing in e - ter - nal glo - ry,
at God's side. You, who preach a way that's nar - row,
cos - mic Christ! Wor - thy your de - feat and vic - tory;
of the way you took and gave. You, the ev - er - last - ing
beg - gared by a sol - dier's toss, you, the ev - er - last - ing
have a love that reach - es wide. You, the ev - er - last - ing
wor - thy still your peace and strife. You, the ev - er - last - ing
in - stant; you, whom we both scorn and crave.
in - stant; you, who are both gift and cost.
in - stant; you, who are our pil - grim guide.
in - stant; you, who are our death and life.

Hymn Commentary, continued

not of this world, yet it wants to have a place in this world—right here is the paradox and the collision; it wants to have a place, but again not as a kingdom of this world." Dunstan, in the hymn considered here, weaves into each stanza as a kind of refrain the terse Kierkegaardian paradox, "Everlasting instant": Christ who is yesterday, today, and forever (Rev. 1:8), is present in each nanosecond of every contemporary moment.

The General Council of the United Church selected this text as a theme hymn for its 1984 focus on the Saving Significance of Jesus Christ. In July 1990, Dunstan presented a session on her hymnody at the Annual Conference of The Hymn Society in Charleston, South Carolina, an event that led to the publication of *In Search of Hope and Grace* in which "You, Lord, Are Both Lamb and Shepherd" first appeared in print. Dunstan's text is set here to the traditional French carol PICARDY, named for one of the oldest provinces in northern France.

THE APOSTLES' CREED

With the whole church, let us confess our faith.

I believe in God, the Father almighty, creator of heaven and earth. I believe in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come to judge the living and the dead. I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

PRAYERS OF INTERCESSION

*The lay assistant
offers the prayers.*

Trusting in the power of Christ's resurrection to heal and redeem our broken world, let us pray for the needs of all creation.

A brief silence.

Shepherding God, draw all people to yourself and lead them in paths of righteousness. Embolden your church to enter the valleys of the world and guide us beside the still waters of your grace. We pray for military and prison chaplains serving near and far. Merciful God,
receive our prayer.

Creator God, by the resurrection of your Son, show us your steadfast love and instruct our hearts in your ways. Help us to revere and protect the wonders of your creation. Merciful God,
receive our prayer.

Righteous Judge, strengthen and uphold those who work for justice and advocate for human rights. Bring an end to oppression and save us from the temptation of violence or vengeance. Merciful God,
receive our prayer.

Great Physician, walk with those who are grieving, and anoint those who are injured or ill, especially Jean, Sandy, Don, Mark, Cecilia, Nancy, Betty, Myrna, Gaynelle, and Del. Restore them to health of body, mind, and spirit. Merciful God,
receive our prayer.

Good Shepherd, continually seek us out as lambs of your flock, and form us into a community where all are honored and cared for. Spread a feast before us and fill our cups to overflowing. Merciful God,
receive our prayer.

*Here other intercessions
may be offered.*

For what else do the people of God pray?

Living God, we praise you for the saints who have died in faith and now dwell in your love. At our end, bring us, with them, to our heavenly home. Merciful God,
receive our prayer.

*The presiding minister
concludes the prayers.*

God of resurrection power, use us and these prayers to proclaim the good news of new life to all the world, through Jesus Christ, our risen Savior.
Amen.

PASSING THE PEACE

La paz del Señor sea siempre con ustedes.

The peace of the Lord be with you always.

And also with you. (Y también contigo.)

The assembly is seated.

WELCOME AND ANNOUNCEMENTS

MEAL

PREPARE OUR TITHES AND OFFERINGS AND OUR TABLES

OFFERTORY HYMN

The assembly stands.

This is a paraphrase of a text written by Thomas Ken in 1674. He wrote many hymns, but is best known for his morning, evening, and midnight hymns, each ending with this doxology. He was a man of conscience and independent mind who did not shirk from confrontations with royalty. In 1688, he refused to read King James II's Declaration of Indulgence in the churches, which granted greater religious freedom in England, and was briefly imprisoned in the Tower of London. Ken's doxology text is set here to the tune LASST UNS ERFREUEN, with alleluias and resurrection proclamations added. Like many other hymn tunes, LASST UNS ERFREUEN is believed to have its roots in a folk song.

Doxology for Easter

Praise God from whom all bless - ings flow; praise
God, all crea-tures here be - low; Christ is ris - en! Al - le -
lu - ia! Praise God for all that love has done; Cre -
a - tor, Christ, and Spir - it, One. Christ is ris - en! Al - le -
lu - ia! Christ is ris - en, Al-le - lu - ia! Al-le - lu - ia!

OFFERING PRAYER

Merciful God,

accept the fruits of our labor, gathered to give you glory. You have set a table before us, a glimpse of that great day when we will hunger and thirst no more. Nourish us with the body and blood of Jesus, that goodness and mercy may follow us and bless the world you love. In the name of Jesus, Amen.

THE GREAT THANKSGIVING

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

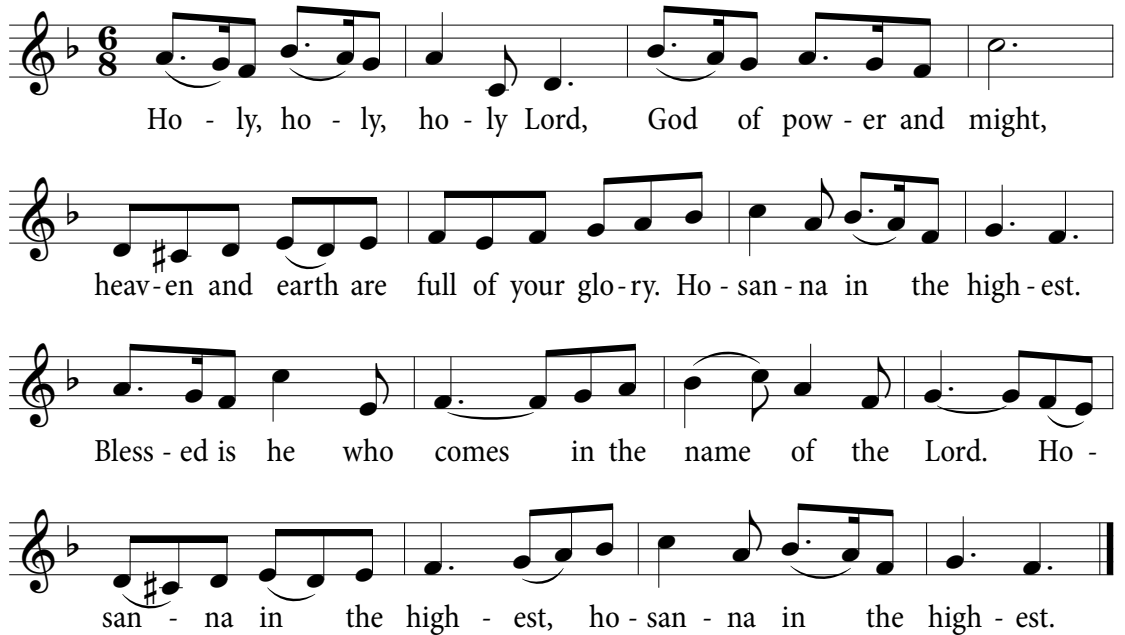
Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

PROPER PREFACE

It is indeed right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, for the glorious resurrection of our Savior Jesus Christ, the true Paschal Lamb who gave himself to take away our sin; who in dying has destroyed death, and in rising has brought us to eternal life. And so, with Mary Magdalene and Peter and all the witnesses of the resurrection, with earth and sea and all their creatures, and with angels and archangels, cherubim and seraphim, we praise your name and join their unending hymn:

Holy, Holy



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
heav - en and earth are full of your glo - ry. Ho - san - na in the high - est.
Bless - ed is he who comes in the name of the Lord. Ho -
san - na in the high - est, ho - san - na in the high - est.

EUCCHARISTIC PRAYER

Blessed are you, O God of the universe. Your mercy is everlasting and your faithfulness endures from age to age.

Praise to you for creating the heavens and the earth. Praise to you for saving the earth from the waters of the flood. Praise to you for bringing the Israelites safely through the sea. Praise to you for leading your people through the wilderness to the land of milk and honey. Praise to you for the words and deeds of Jesus, your anointed one. Praise to you for the death and resurrection of Christ. Praise to you for your Spirit poured out on all nations.

In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you. Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me.

With this bread and cup we remember our Lord's passover from death to life as we proclaim the mystery of faith:

Memorial Acclamation



O God of resurrection and new life: Pour out your Holy Spirit on us and on these gifts of bread and wine. Bless this feast. Grace our table with your presence.

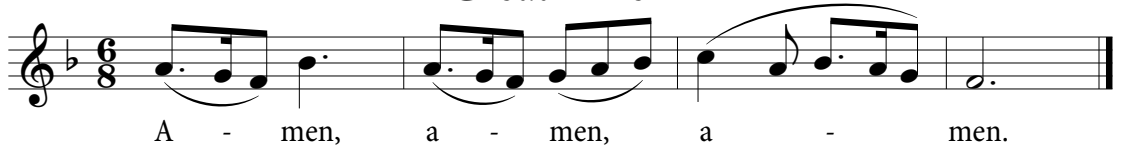
Come, Holy Spirit.

Reveal yourself to us in the breaking of the bread. Raise us up as the body of Christ for the world. Breathe new life into us. Send us forth, burning with justice, peace, and love.

Come, Holy Spirit.

With your holy ones of all times and places, with the earth and all its creatures, with sun and moon and stars, we praise you, O God, blessed and holy Trinity, now and forever.

Great Amen



THE LORD'S PRAYER

Gathered into one by the Holy Spirit, let us pray as Jesus taught us:

Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours, now and forever. Amen.

INVITATION TO HOLY COMMUNION

All are welcome at this meal.

Come to the table of new life. Receive the risen Lord.

DISTRIBUTION

COMMUNION BLESSING

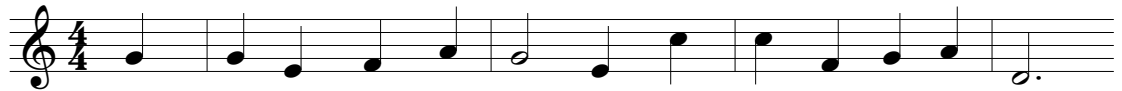
The assembly stands.

May the body and blood of our Lord and Savior, Jesus the Christ, strengthen you and keep you to life everlasting. **Amen.**

John of Damascus, an 8th-century monk and poet, wrote the "Golden Canon for Easter," from which this hymn is derived. John Mason Neale translated the entire canon, but the present hymn is only a portion of it, from Ode I. In Greek churches, the hymn traditionally is sung at a midnight service on Easter Eve as worshipers light candles. Henry Thomas Smart composed the tune LANCASHIRE in 1836. It is named for the English county in which Smart served as organist.

POST-COMMUNION CANTICLE

The Day of Resurrection



1. The day of res - ur - rec - tion! Earth, tell it out a - broad;
2. Now let the heavens be joy - ful! Let earth the song be - gin!



the Pass - o - ver of glad - ness, the Pass - o - ver of God.
The world re - sound in tri - umph, and all that is there - in;



From death to life e - ter - nal, from sin's do - min - ion free,
let all things seen and un - seen their notes of glad - ness blend,



our Christ has brought us o - ver with hymns of vic - to - ry.
for Christ the Lord has ris - en, our joy that has no end.

PRAYER AFTER COMMUNION

Holy One,

through this meal you have made your home among us and are making all things new. Send us now to speak peace to anxious hearts, to love our enemies, and to bring your healing to the nations. In the name of Jesus, Amen.

SENDING BLESSING

Dios todopoderoso, Creador, † Redentor, y Sabadurío Santo, los bendiga ahora y siempre.
Almighty God, Creator, † Redeemer, and Holy Wisdom, bless you now and forever.
Amen.

The great British hymnwriter Isaac Watts used Revelation's image of the heavenly Jerusalem in this hymn that celebrates the future that God has promised for those who will rise with Christ to glory. Watts wrote the stanzas in 1707 and American hymnwriter Robert Lowry added the refrain more than a century later. Isaac Watts, long considered the father of modern English hymnody, wrote more than 600 hymns and paraphrases. Watts studied at a Free School in Southampton, England. He was not allowed to attend the regular university because the Church of England would not admit Dissenters, those who disagreed with the beliefs and practices of the established church. Robert Lowry composed the refrain to Isaac Watts' classic text in 1867 and called his tune MARCHING TO ZION after the words he had added. Lowry developed his capabilities as a hymnwriter while serving as pastor at a Baptist church in Brooklyn, New York. Although he was successful as a composer and hymnal editor, Lowry's greatest desire was to be remembered for his preaching.

Come, We That Love the Lord

1. Come, we that love the Lord, and let our joys be
 2. Let those re - fuse to sing who nev - er knew our
 3. Then let our songs a - bound, and ev - ery tear be

known; join in a song with sweet ac - cord, join
 God; but chil - dren of the heaven - ly King, but
 dry; we're march - ing through Im - man - uel's ground, we're

in a song with sweet ac - cord and thus sur -
 chil - dren of the heaven - ly King may tell their
 march - ing through Im - man - uel's ground to fair - er

round the throne, and thus sur - round the throne.
 joys a - broad, may tell their joys a - broad.
 worlds on high, to fair - er worlds on high.

Refrain

We're march - ing to Zi - on, beau - ti - ful, beau - ti - ful Zi - on; we're
 march - ing up - ward to Zi - on, the beau - ti - ful cit - y of God.

DISMISSAL

Go in peace. Praise the Lord. Alleluia!

Thanks be to God. Alleluia!

THE LIFE OF THE CHURCH

 **SUBSCRIBE** to our weekly eNews and read past issues here: tigardlutherans.com/enews 

ANNOUNCEMENTS AND WEEKLY eNEWS

This is an abbreviated list of announcements. Be sure to read the weekly eNews for complete coverage of this week's news. Follow the link or QR code in the box above to subscribe.

WORSHIP IN PERSON AND ON ZOOM SUNDAY AT 10:30 A.M.

Zoom "doors" open at 10 a.m.

Phone-in # **1-253-215-8782**

Meeting ID **865 1710 7296** Password **299944**

THIS WEEK

In our prayers. The Evangelical Lutheran Church in America's Presiding Bishop Yehiel Curry, Vice President Imran Sadhiqi, Secretary Rev. CeeCee Mills, and the 65-member Conference of Bishops as the church embarks on a new era of reckoning with racism and other threats from without and within the church.

Packed with Pride gratefully accepts non-perishable food and hygiene donations. You may leave them in the donation barrel outside the office door or in the donation basket in the Sanctuary. Thank you for your generosity.

We continue to collect change and loose bills for the laundry ministry of Just Compassion. Drop your donation in the plastic washing machine on the table in the entry. Or send along an extra amount with your regular gift to the church and mark it clearly for "laundry."

Pick up a blue BottleDrop bag for your personal use and benefit Christ the King/Cristo Rey. To date you have deposited more the \$900 worth of cans and bottles. Keep up the good work for the environment and for our ministries here. Simply return the filled bag to any BottleDrop location and scan the barcode.

COMING UP

Cristo Rey Spanish worship is at 5 p.m. April 26, May 10, and May 24 (Pentecost)

ADULT BIBLE STUDY

Wednesday evening Bible Study has resumed. Join us any week at 7 p.m. on Zoom. We are exploring the lives of more "Women of the Bible." There are two "textbooks" for the study; the cost is less than \$20. There are funds available to offset the cost as needed. If you are interested in participating, please contact Pastor Dorothy.

CHILDREN'S MESSAGE SERIES

During the season of Easter, the children will learn some of the best-known biblical stories and maybe a little song to sing, also. Come and see!

The colors of the paraments (altar cloths) and vestments (worn by the pastor) have changed again, this time to gold and white—symbols of wealth and purity. Our wealth is in our relationships with God, one another, and all of creation. There is a simple children's board book that names some of the "churchy" things and the church festivals and the churchy stuff we do. Ask Pastor Dorothy to borrow the copy. Throughout the 50 days of Easter, we will hear how the early church developed after Jesus rose from the grave. Listen closely! There may be some ideas for us to use as we progress through our transition in this community of faith.

GIVING

There are several ways to share your tithes and offerings:

- Place your offering in the plate on Sunday morning.
- Mail a check to the church office (11305 SW Bull Mountain Rd., Tigard, OR 97224).
- Use your bank's online bill-pay service.
- Set up a recurring or single payment through Vanco by visiting our website tigardlutherans.com and clicking on the **Donate** tab.
- Scan the QR code (right) with your mobile device to go directly to our giving page.



CHRIST THE KING LUTHERAN CHURCH CRISTO REY IGLESIA LUTERANA

11305 SW Bull Mountain Road • Tigard, OR 97224
www.tigardlutherans.com

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**Evangelical Lutheran
Church in America**
God's work. Our hands.

Welcome one another, therefore, just as Christ has welcomed you, for the glory of God. Romans 15:7

Christ the King Lutheran Church/Cristo Rey Iglesia Luterana is a community of children of God who are seeking to know God by following the teachings of Jesus Christ, who welcomed all.

This community of faith is enriched and strengthened by diversity. We welcome all to share in the life and ministries of worship, sacraments, responsibilities, leadership, and blessings of participation in this congregation. We are committed to the work of racial equity.

Believing that God's unbounded love and grace are offered to all and meant to be shared and celebrated by all, we embrace differences of age, race, ethnicity, language, gender identity and expression, sexual orientation, physical and mental abilities, appearance, economic status, marital status, and family situation.

No matter what your life experience is or has been, you are a child of God and you are welcome here.

Por lo tanto, recibí los unos a los otros, como también Cristo nos recibió, para gloria de Dios. Romanos 15:7

Christ the King Lutheran Church/Cristo Rey Iglesia Luterana es una comunidad de hijos e hijas de Dios que buscan conocer a Dios siguiendo las enseñanzas de Jesucristo, quien ampara a todos.

Esta comunidad de fe se enriquece y fortalece con la diversidad. Damos la bienvenida a todos a compartir la vida y los ministerios de adoración, sacramentos, responsabilidades, liderazgo, y bendiciones de participación en esta congregación. Estamos comprometidos con el trabajo de la equidad racial.

Creando que el amor y la gracia ilimitados de Dios se ofrecen a todos y están destinados a ser compartidos y celebrados por todos, aceptamos las diferencias de edad, raza, etnia, idioma, identidad y expresión de género, orientación sexual, habilidades físicas y mentales, apariencia, estado económico, estado civil, y situación familiar.

No importa cuál sea o haya sido tu experiencia de vida, eres un hijo(a) de Dios y eres bienvenido(a) aquí.



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