



FOURTH SUNDAY AFTER EPIPHANY

JANUARY 28, 2024

CHRIST THE KING
LUTHERAN CHURCH

CRISTO REY IGLESIA LUTERANA

PRESIDING MINISTER
Pastor Dorothy Cottingham

DIRECTOR OF MUSIC
Tim Ditch

CANTOR
Paul Gonzales

LAY ASSISTANT
Kathleen Larsen

ALTAR CARE
Kathleen Larsen

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, January 28, 2024 • Fourth Sunday after Epiphany

In Deuteronomy God promises to raise up a prophet like Moses, who will speak for God; in Psalm 111 God shows the people the power of God's works. For the church these are ways of pointing to the unique authority people sensed in Jesus' actions and words. We encounter that authority in God's word, around which we gather, the word that prevails over any lesser spirit that would claim power over us, freeing us to follow Jesus.

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

Bendita sea Dios, Creador, † Redentor, y Sabadurío Santo.

Blessed be God, Creator, † Redeemer, and Holy Wisdom.

Amen.

CONFESSION AND FORGIVENESS

Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord.

Amen.

Let us confess our sin in the presence of God and of one another.

Gracious God,

have mercy on us. We confess that we have turned from you and given ourselves into the power of sin. We are truly sorry and humbly repent. In your compassion forgive us our sins, known and unknown, things we have done and things we have failed to do. Turn us again to you, and uphold us by your Spirit, so that we may live and serve you in newness of life through Jesus Christ, our Savior and Lord. Amen.

God, who is rich in mercy, loved us even when we were dead in sin, and made us alive together with Christ. By grace you have been saved. In the name of † Jesus Christ, your sins are forgiven. Almighty God strengthen you with power through the Holy Spirit, that Christ may live in your hearts through faith.

Amen.

*The assembly stands.
All may make the sign
of the cross as the
presiding minister begins.*

Silence is kept for reflection.

"God of Grace and God of Glory" was written in 1930 by Harry Emerson Fosdick for the dedication of the famous Riverside Church in New York City, where he was the founding pastor. It was written while the United States was in the throes of the Great Depression between the two World Wars.

Fosdick was a champion of the social gospel, a movement that recognized the plight of the poor. He wrote the text to be sung to the stately REGENT SQUARE (usually sung to "Angels from the Realms of Glory").

Methodist hymnologist and hymnal editor Robert G. McCuthan, however, first paired it with the Welsh tune CWM RHONDDA for the 1935

Methodist Hymnal. It was an immediate success and the new coupling has been almost universally adopted.

Fosdick disapproved strongly of the new pairing.

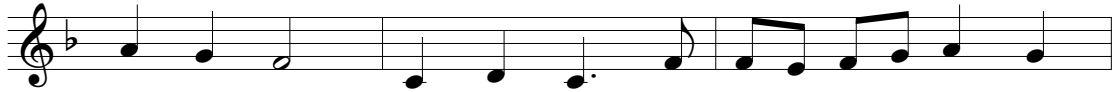
When Carlton Young, United Methodist Hymnal editor, asked the poet why he continued to oppose the use of CWM RHONDDA with his text, Fosdick replied, "My views are well known—you Methodists have always been a bunch of wise guys."

(Excerpted from History of Hymns, United Methodist Discipleship Ministries.)

God of Grace and God of Glory



1. God of grace and God of glo - ry, on your peo - ple
 2. Lo! The hosts of e - vil round us scorn the Christ, as -
 3. Cure your chil - dren's war - ring mad - ness; bend our pride to
 4. Save us from weak res - ig - na - tion to the e - vils



pour your power; crown your an - cient chur - ch's sto - ry,
 sail his ways! From the fears that long have bound us
 your con - trol; shame our wan - ton, self - ish glad - ness,
 we de - plore; let the gift of your sal - va - tion



bring its bud to glo - rious flower. Grant us wis - dom, grant us cour - age
 free our hearts to faith and praise. Grant us wis - dom, grant us cour - age
 rich in things and poor in soul. Grant us wis - dom, grant us cour - age
 be our glo - ry ev - er - more. Grant us wis - dom, grant us cour - age



for the fac - ing of this hour, for the fac - ing of this hour.
 for the liv - ing of these days, for the liv - ing of these days.
 lest we miss your king - dom's goal, lest we miss your king - dom's goal.
 serv - ing you whom we a - dore, serv - ing you whom we a - dore.

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

CANTOR: *Glory to God, glory in the highest. Peace to God's people, peace on earth.*

ALL:



Glo-ry to God, glo-ry in the high-est. Peace to God's peo-ple, peace on earth.

CANTOR: *Lord God, heavenly King, almighty God and Father.*


ALL:



Glo-ry to God, glo-ry in the high-est. Peace to God's peo - ple, peace on earth.

CANTOR: *We worship you,*


ALL:



glo-ry in the high-est.

CANTOR: *Give you thanks,*


ALL:



glo-ry in the high-est.

CANTOR: *Praise you for your glory.*


ALL:



Glo-ry to God, glo-ry in the high-est. Peace to God's peo - ple, peace on earth.

CANTOR: *Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God,
You take away the sin of the world: Have mercy on us;*


ALL:



have mer-cy on us;


CANTOR: *You are seated at the
right hand of the Father:
Receive our prayer,*

ALL:



re - ceive our prayer.


ALL:



Glo-ry to God, glo-ry in the high-est. Peace to God's peo - ple, peace on earth.

CANTOR: *For you alone are the Holy One, you alone are the Lord, you alone are the Most High,
Jesus Christ, with the Holy Spirit, in the glory of God, the glory of God the Father.*

ALL:



Glo-ry to God, glo-ry in the high-est. Peace to God's peo - ple, peace on earth.

CANTOR: *Amen.*

ALL:



A - men.

PRAYER OF THE DAY

Let us pray.

*A brief silence is kept
before the prayer.*

Compassionate God, you gather the whole universe into your radiant presence and continually reveal your Son as our Savior. Bring wholeness to all that is broken and speak truth to us in our confusion, that all creation will see and know your Son, Jesus Christ, our Savior and Lord.

Amen.

The assembly is seated.

Word

READING

DEUTERONOMY 18:15-20

A reading from Deuteronomy, the eighteenth chapter.

*Today's reading is part
of a longer discourse in
Deuteronomy, an updating
of the law for the Israelite
community as the people
wait to enter the promised
land. Here Moses assures
the people that God will
continue to guide them
through prophets who will
proclaim the divine word.*

[Moses said:] The Lord your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet. This is what you requested of the Lord your God at Horeb on the day of the assembly when you said: "If I hear the voice of the Lord my God any more, or ever again see this great fire, I will die." Then the Lord replied to me: "They are right in what they have said. I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command. Anyone who does not heed the words that the prophet shall speak in my name, I myself will hold accountable. But any prophet who speaks in the name of other gods, or who presumes to speak in my name a word that I have not commanded the prophet to speak—that prophet shall die."

Word of God. Word of life.

Thanks be to God.

RESPONSORIAL PSALM

PSALM 111

A reading of Psalm 111.

Praise the Lord! I will give thanks to the Lord with my whole heart, in the company of the upright, in the congregation.

Great are the works of the Lord, studied by all who delight in them. Full of honor and majesty is his work, and his righteousness endures forever.

He has gained renown by his wonderful deeds; the Lord is gracious and merciful. He provides food for those who fear him; he is ever mindful of his covenant.

He has shown his people the power of his works, in giving them the heritage of the nations.

The works of his hands are faithful and just; all his precepts are trustworthy. They are established forever and ever, to be performed with faithfulness and uprightness.

He sent redemption to his people; he has commanded his covenant forever. Holy and awesome is his name.

The fear of the Lord is the beginning of wisdom; all those who practice it have a good understanding. His praise endures forever.

Paul is concerned about the way some Corinthian Christians use their freedom in Christ as license to engage in non-Christian behavior that sets a damaging example to other, impressionable believers. Christians have a responsibility to each other that their behavior does not cause another to sin.

A reading from the first letter of Paul to the Corinthians, the eighth chapter.

Now concerning food sacrificed to idols: we know that “all of us possess knowledge.” Knowledge puffs up, but love builds up. Anyone who claims to know something does not yet have the necessary knowledge; but anyone who loves God is known by him.

Hence, as to the eating of food offered to idols, we know that “no idol in the world really exists,” and that “there is no God but one.” Indeed, even though there may be so-called gods in heaven or on earth—as in fact there are many gods and many lords—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

It is not everyone, however, who has this knowledge. Since some have become so accustomed to idols until now, they still think of the food they eat as food offered to an idol; and their conscience, being weak, is defiled. “Food will not bring us close to God.” We are no worse off if we do not eat, and no better off if we do. But take care that this liberty of yours does not somehow become a stumbling block to the weak. For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols? So by your knowledge those weak believers for whom Christ died are destroyed. But when you thus sin against members of your family, and wound their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of their falling, I will never eat meat, so that I may not cause one of them to fall.

Word of God. Word of life.

Thanks be to God.

GOSPEL ACCLAMATION

The assembly stands to greet the Holy Gospel.

The musical notation consists of four staves, each with a treble clef and a 7/8 time signature. Each staff is divided into two parts: 'Cantor:' and 'All:'. The lyrics are 'Al - le - lu - ia, al - le - lu - ia!' for the Cantor part and 'All: Al - le - lu - ia, al - le - lu - ia!' for the All part. The melody is simple and repetitive, using eighth and quarter notes.

HOLY GOSPEL

MARK 1:21-28

Before Jesus calls his first disciples, he proclaims a message that becomes known as “the gospel” or good news from God. God is ready to rule our lives. Those who realize this will respond with repentance and faith.

El Santo Evangelio según Marcos, capítulo uno.

The Holy Gospel according to Mark, the first chapter.

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

[Jesus and his disciples] went to Capernaum; and when the sabbath came, he entered the synagogue and taught. They were astounded at his teaching, for he taught them as one having authority, and not as the scribes. Just then there was in their synagogue a man with an unclean spirit, and he cried out, “What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.” But Jesus rebuked him, saying, “Be silent, and come out of him!” And the unclean spirit, convulsing him and crying with a loud voice, came out of him. They were all amazed, and they kept on asking one another, “What is this? A new teaching—with authority! He commands even the unclean spirits, and they obey him.” At once his fame began to spread throughout the surrounding region of Galilee.

El Evangelio del Salvador.

The Gospel of the Savior.

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

The assembly is seated.

THE HOMILY

PASTOR DOROTHY

HYMN OF THE DAY

Silence! Frenzied, Unclean Spirit

Thomas Troeger based this text, written in 1984, on the story of Jesus exorcising a demon. Troeger goes beyond the biblical story to explore a modern-day understanding of demons, ending with a prayer for wholeness for all people. Troeger seeks in many of his hymn texts to vividly portray a biblical story, then to explore the story’s implications for the present day. The tune used here was written by Thomas John Williams around 1890. Called EBENEZER for a chapel he attended, the tune is alternately known as TON-Y-BOTEL (Welsh for “tone in a bottle”), after a fanciful but untrue story that it washed ashore in a bottle.



1. “Si - lence! Fren-zied, un - clean spir - it,” cried God’s heal - ing,
 2. Christ, the de-mons still are thriv - ing in the grey cells
 3. Si - lence, Christ, the un - clean spir - it, in our mind and



Ho - ly One. “Cease your rant - ing! Flesh can’t bear it. Flee as
 of the mind: Ty - rant voic - es, shrill and driv - ing, twist-ed
 in our heart. Speak your word that when we hear it all our



night be - fore the sun.” At Christ’s voice the de - mon trem-bled,
 thoughts that grip and bind, doubts that stir the heart to pan - ic,
 de - mons shall de - part. Clear our thought and calm our feel - ing,



from its vic - tim mad - ly rushed, while the crowd that
 fears dis - tort - ing rea - son’s sight, guilt that makes our
 still the frac - tured, war - ring soul. By the pow - er



was as - sem - bled stood in won - der, stunned and hushed.
 lov - ing fran - tic, dreams that cloud the soul with fright.
 of your heal - ing make us faith - ful, true, and whole.

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.*

A brief silence.

As we celebrate Christ embodied in human form, we pray for God's blessing on the church, the world, and all of creation.

Loving God, we pray that your example of teaching with confidence and authority builds up your church in love. May all church leaders and teachers honor your instruction and model your inclusive ways. God of grace,
receive our prayer.

Renewing God, we pray for all of creation, that waterways flow clean and clear, natural spaces are protected, and our planet is healed. Let us commit to thoughtful care of the earth. God of grace,
receive our prayer.

Justice-seeking God, we pray for those in government and community leadership, that they lead with honor and mindfulness. May they remember their covenants and be upright in their ways. God of grace,
receive our prayer.

Compassionate God, we pray for all in need, especially those who have known rejection, those without access to safe housing or health care, any who suffer, and any who struggle with long-term illness or chronic pain, especially Gene and Pam, Del and Suzanne, Jean, Myrna and Jerry, Betty, Don, and Gaynelle. God of grace,
receive our prayer.

Still-speaking God, we pray for our congregation, for its artists and musicians, for its educators and caregivers, that all gifts are used to care for those in need and to live out your example of accompaniment, gospel witness, and love. God of grace,
receive our prayer.

Here other intercessions
may be offered.

For what else do the people of God pray?

Eternal God, we remember all who have been teachers, mentors, and companions
in the church and in our lives. We trust that all who have died rest in your loving care.
God of grace,
receive our prayer.

The presiding minister
concludes the prayers.

Knowing the Holy Spirit intercedes for us, we offer these prayers and the silent prayers
of our hearts in the name of our Savior, Jesus Christ.
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

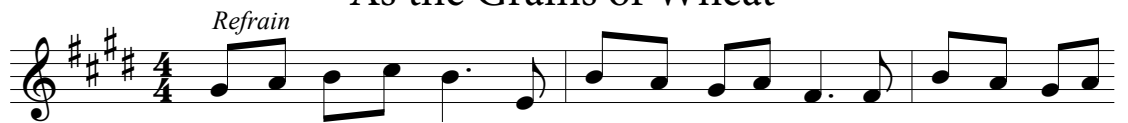
PREPARE OUR TITHES AND OFFERINGS AND OUR TABLES

OFFERTORY HYMN

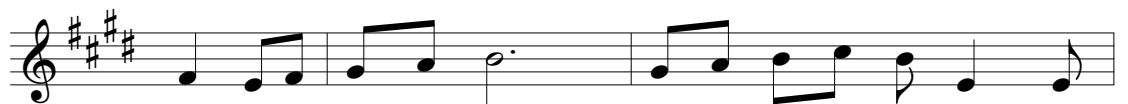
ELW 465

The assembly stands.

As the Grains of Wheat



As the grains of wheat once scat-tered on the hill were gath-ered in-to



one to be-come our bread; so may all your peo-ple from



all the ends of earth be gath-ered in - to one in you.



1. As this cup of bless-ing is shared with-in our midst,
2. Let this be a fore-taste of all that is to come when



may we share the pres-ence of your love.
all cre - a - tion shares this feast with you.

OFFERING PRAYER

Let us pray.

Blessed are you, Holy One, for all good things come from you. In bread and cup you open heaven to us. Meet us at this table, that we receive what we seek and follow your Son, Jesus, in whose name we pray. Amen.

THE GREAT THANKSGIVING

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

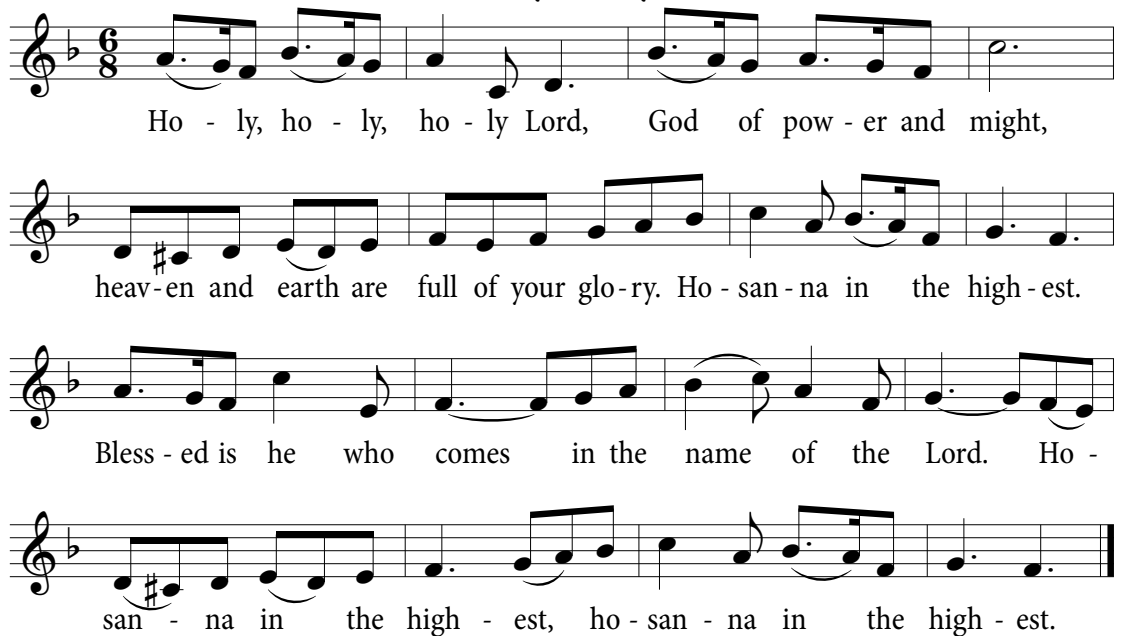
Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

PROPER PREFACE

It is indeed right, our duty and our joy ... 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

Holy God, you alone are holy, you alone are God.

The universe declares your praise: beyond the stars; beneath the sea; within each cell; with every breath.

We praise you, O God.

Generations bless your faithfulness: through the water; by night and day; across the wilderness; out of exile; into the future.

We bless you, O God.

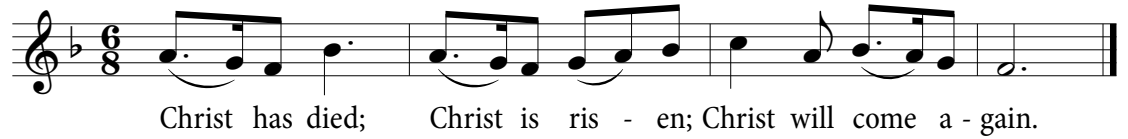
We give you thanks for your dear Son: at the heart of human life; near to those who suffer; beside the sinner; among the poor; with us now.

We thank you, O God.

In the night in which he was betrayed...

Remembering his love for us on the way, at the table, and to the end, we proclaim the mystery of faith:

Memorial Acclamation



We pray for the gift of your Spirit ... Blessing, praise, and thanks to you, holy God, through Christ Jesus, by your Spirit, in your church, without end.

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.

At Jesus' table, heaven and earth are joined as one. Come and see.

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.

This paraphrase of the Nunc dimittis was written by Ernest Edwin Ryden in 1924. Ryden was a distinguished Lutheran clergyman and life-long student of hymns. He was pastor of Emanuel Lutheran Church in North Grosvenordale, Connecticut. He was a member of the Committee which created the Augustana Hymnal of 1925, in which this hymn was first published. NYLAND, named for a province in Finland, is a folk melody from Kuortane, South Ostrobothnia, Finland. In fact, the tune is also known as KUORTANE.

O Lord, Now Let Your Servant

1. O Lord, now let your ser-vant de-part in heaven-ly peace,
2. Then grant that I may fol-low your gleam, O glo-rious Light,
for I have seen the glo-ry of your re-deem-ing grace:
till earth-ly shad-ows scat-ter, and faith is changed to sight;
a light to lead the na-tions un-to your ho-ly hill,
till rap-tured saints shall gath-er up-on that shin-ing shore,
the glo-ry of your peo-ple, your cho-sen Is-ra-el.
where Christ, the bless-ed day-star, shall light them ev-er-more.

PRAYER AFTER COMMUNION

Let us pray.

Giver of every gift, Christ's body is our food, and we are Christ's body. Raise us to life by your power for the benefit of all and to your glory, now and forever. Amen.

SENDING BLESSING

Dios todopoderoso, Creador, † Redentor, y Sabadurío Santo, los bendiga ahora y siempre. Amén.

Almighty God, Creator, † Redeemer, and Holy Wisdom, bless you now and forever.
Amen.

Marty Haugen is a liturgical composer, workshop presenter, performing and recording artist, and author from Eagan, Minnesota. For the past 30 years, he has presented workshops and concerts across North and Central America, Europe, Asia, and the Pacific Rim. He has over 40 recordings and more than 400 separate printed editions available through several publishers.

He has a number of published mass settings for Roman Catholic communities, including Mass of Creation, and several worship settings for Lutheran congregations, including Holden Evening Prayer and Now the Feast and Celebration, as well as a communion setting for Evangelical Lutheran Worship. Haugen wrote "Who Will Speak," a powerful song of social action, in 1993. He adapted the refrain from a homily by Monsignor Ray East, a nationally known speaker and evangelist.

In-person and online worshipers are invited to spend a few moments greeting one another on the Zoom balcony.

Who Will Speak

CANTOR Who will speak if we don't? Who will speak if we don't? Who will speak so their voice will be heard? Oh who will speak if we don't?

ALL *Refrain*

The musical notation is for the refrain, written in 4/4 time with a key signature of three flats (B-flat, E-flat, A-flat). It consists of three staves of music. The first staff begins with a treble clef and a 4/4 time signature. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4-A4 (beamed eighth notes), G4 (quarter), F4 (quarter), E4 (quarter), D4 (half). The lyrics under the first staff are: "Who will speak if we don't? Who will speak if we". The second staff continues the melody: C4 (half), B3 (quarter), A3 (quarter), G3 (quarter), F3 (quarter), E3 (quarter), D3 (quarter), C3 (half). The lyrics under the second staff are: "don't? Who will speak so their voice will be heard?". There is a triplet of notes (G3, A3, B3) over the words "so their voice". The third staff continues the melody: B3 (quarter), A3 (quarter), G3 (quarter), F3 (quarter), E3 (quarter), D3 (quarter), C3 (half). The lyrics under the third staff are: "Oh who will speak if we don't?".

CANTOR Who will speak for the poor and the broken? Who will speak for the peoples oppressed? Who will speak so their voice will be heard? Oh who will speak if we don't?

ALL **Refrain**

CANTOR Who will speak for the ones who are voiceless? Who will speak in the places of power? Who will speak so their voice will be heard? Oh who will speak if we don't?

ALL **Refrain**

CANTOR Who will speak for the children of violence? Who will speak for the women abused? Who will speak so their voice will be heard? Oh who will speak if we don't?

ALL **Refrain**

CANTOR Who will speak for the thousands of homeless? Who will work in the ghettos and streets? Who will speak so their voice will be heard? Oh who will speak if we don't?

ALL **Refrain (twice)**

DISMISSAL

Go in peace. Follow the way of Jesus.



Thanks be to God.

ALL ARE WELCOME



IN THIS PLACE

THE LIFE OF THE CHURCH

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

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 green box above to subscribe.

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

Zoom "doors" open at 10 a.m. at the following link:

<https://us02web.zoom.us/j/86517107296?pwd=aVZpWFV0b0QzbFF6ZlVPTDFsLOFZQT09>

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

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

SAFE PARK INFORMATION MEETINGS

Christ the King/Cristo Rey is exploring hosting a Safe Park location in collaboration with Just Compassion, City of Tigard, and Washington County. Neighborhood information meetings led by Just Compassion and city officials are scheduled as follows:

Tuesday, January 30, 6 p.m. in person at Christ the King
Thursday, February 1, 6 p.m. on Zoom (link below)

Bring your questions, hopes, dreams and ideas.

Zoom link for February 1:

<https://us02web.zoom.us/j/89767237783?pwd=czlKeUFsdy9WeHJtdjZRNnhWUjM1UT09>

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

Meeting ID **897 6723 7783** Password **124360**

CRISTO REY

Hermanos y hermanas, ven a celebrar la misa bilingüe el segundo y el cuarto domingo de cada mes a las 5 p.m. Gracias a Dios!

Brothers and sisters, worship at bilingual mass the second and fourth Sundays of every month at 5 p.m. You don't have to speak Spanish. The service is printed in both languages.

ANNUAL MEETING

The annual meeting is Sunday, February 4, at 1 p.m. on Zoom only. Use the Sunday worship Zoom link.

PRAYER REQUESTS

When you have a prayer request, there are several ways you can communicate that with us. Please call the church office (503-639-2789), send an email to ctkoffice@tigardlutherans.com, call Pastor Dorothy's cell phone (503-849-6383), or visit tigardlutherans.com and click on the Communication tab.

ADULT EDUCATION

Women of the Bible continues this Wednesday, January 24, 7 p.m. on Zoom. There are just two more women to meet—one witch and one group of women who circled around Samson. This week we meet the Witch of Endor, a little-known character of significant biblical importance. Join us!

We will begin a new series on Wednesday evenings in Lent, beginning February 21.

<https://us02web.zoom.us/j/81614483579?pwd=ejdGNUhMdXJvTkdsQnc1ZGhmNllzUT09>

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

Meeting ID **816 1448 3579** Password **683675**

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.
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CHRIST THE KING LUTHERAN CHURCH CRISTO REY IGLESIA LUTERANA

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

Rev. Dorothy Cottingham Pastor
pastordorothy@tigardlutherans.com | 503-639-2789 ext. 102

Tim Ditch Director of Music and Parish Administrator
ctkoffice@tigardlutherans.com | 503-639-2789 ext. 101



**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, recibíos 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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