



FIRST SUNDAY IN LENT

FEBRUARY 26, 2023

CHRIST THE KING LUTHERAN CHURCH **CRISTO REY IGLESIA LUTERANA**

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



Reconciling in Christ

PRESIDING MINISTER
Pastor Dorothy Cottingham

DIRECTOR OF MUSIC
Tim Ditch

CANTOR
Paul Gonzales

LAY ASSISTANT
Cody Schnauffer

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, February 26, 2023 • First Sunday in Lent

Today's gospel tells of Jesus' temptation in the desert. His forty-day fast becomes the basis of our Lenten pilgrimage. In the early church Lent was a time of intense preparation for those to be baptized at the Easter Vigil. This catechetical focus on the meaning of faith is at the heart of our Lenten journey to the baptismal waters of Easter. Hungry for God's mercy, we receive the bread of life to nourish us for the days ahead.

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

CONFESSION AND FORGIVENESS

En el nombre del Padre, y del ✠ Hijo, y del Espíritu Santo. Amén.

In the name of the Father, and of the ✠ Son, and of the Holy Spirit.

Amen.

Let us acknowledge before God and one another our need for repentance and God's mercy.

Holy God,

we confess to you our faults and failings. Too often we neglect and do not trust your holy word; we take for ourselves instead of giving to others; we spoil rather than steward your creation; we cause hurt though you call us to heal; we choose fear over compassion. Forgive us, renew us, and lead us, as we seek to follow in your way of life. Amen.

Hear the good news: God so loved the world that God gave the only Son, so that all may receive life. This promise is for you! God embraces you with divine mercy, ✠ forgives you in Christ's name, and revives you in the Spirit's power.

Amen.

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

Silence is kept for reflection.

The assembly stands.

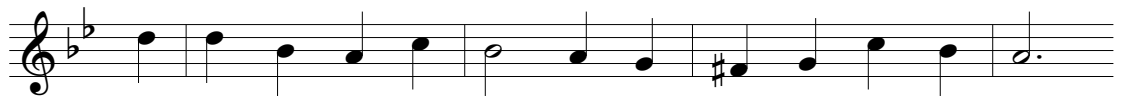
Bless Now, O God, the Journey



1. Bless now, O God, the jour - ney that all your peo - ple make,
2. Bless so - jour - ners and pil - grims who share this wind - ing way;
3. Di - vine e - ter - nal lov - er, you meet us on the road.



the path through noise and si - lence, the way of give and take.
your hope burns through the ter - rors, your love sus - tains the day.
We wait for lands of prom - ise where milk and hon - ey flow,



The trail is found in des - ert and winds the moun - tain round,
We yearn for ho - ly free - dom while of - ten we are bound;
but wait - ing not for plac - es, you meet us all a - round.



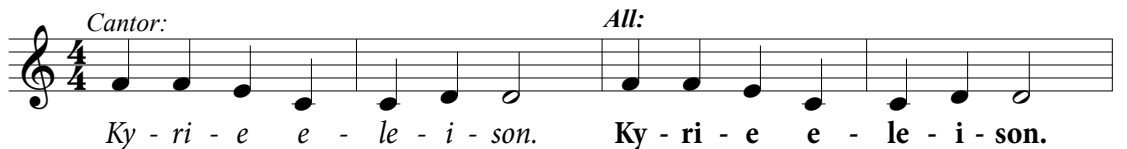
then leads be - side still wa - ters, the road where faith is found.
to - geth - er we are seek - ing the road where faith is found.
Our cov - e - nant is writ - ten on roads, as faith is found.

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.

KYRIE ELEISON



Cantor: Ky - ri - e e - le - i - son. *All:* Ky - ri - e e - le - i - son.



Cantor: Chris - te e - le - i - son. *All:* Chris - te e - le - i - son.



Cantor: Ky - ri - e e - le - i - son. *All:* Ky - ri - e e - le - i - son.

PRAYER OF THE DAY

Let us pray.

*A brief silence is kept
before the prayer.*

Lord God, our strength, the struggle between good and evil rages within and around us, and the devil and all the forces that defy you tempt us with empty promises. Keep us steadfast in your word, and when we fall, raise us again and restore us through your Son, 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

FIRST READING

GENESIS 2:15-17; 3:1-7

A reading from Genesis, the second and third chapters.

The Lord God took the man and put him in the garden of Eden to till it and keep it.

And the Lord God commanded the man, "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die."

Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, "Did God say, 'You shall not eat from any tree in the garden?'" The woman said to the serpent, "We may eat of the fruit of the trees in the garden; but God said, 'You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.'" But the serpent said to the woman, "You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

Word of God. Word of life.

Thanks be to God.

PSALM

PSALM 32

A reading of Psalm 32.

Happy are those whose transgression is forgiven, whose sin is covered.

Happy are those to whom the Lord imputes no iniquity, and in whose spirit there is no deceit.

While I kept silence, my body wasted away through my groaning all day long. For day and night your hand was heavy upon me; my strength was dried up as by the heat of summer.

Then I acknowledged my sin to you, and I did not hide my iniquity; I said, "I will confess my transgressions to the Lord," and you forgave the guilt of my sin.

Therefore let all who are faithful offer prayer to you; at a time of distress, the rush of mighty waters shall not reach them.

You are a hiding place for me; you preserve me from trouble; you surround me with glad cries of deliverance.

I will instruct you and teach you the way you should go; I will counsel you with my eye upon you.

Do not be like a horse or a mule, without understanding, whose temper must be curbed with bit and bridle, else it will not stay near you.

Many are the torments of the wicked, but steadfast love surrounds those who trust in the Lord.

Be glad in the Lord and rejoice, O righteous, and shout for joy, all you upright in heart.

SECOND READING

ROMANS 5:12-19

*At the transfiguration,
God's voice was heard,
declaring Jesus to be
the beloved Son. By the
activity of the Holy Spirit,
God's voice continues
to be heard through the
word of scripture.*

A reading from Romans, the fifth chapter.

Just as sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned— sin was indeed in the world before the law, but sin is not reckoned when there is no law. Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come. But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. And the free gift is not like the effect of the one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ. Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

Word of God. Word of life.

Thanks be to God.

The assembly stands to greet the Holy Gospel.

GOSPEL ACCLAMATION

Refrain

Glo - ry to you, Lord Je - sus Christ,
Son of the Liv - ing God!

Cantor: One does not live on bread alone, but on every word that comes forth from the mouth of God.

All: **Refrain**

HOLY GOSPEL

MATTHEW 4:1-11

Jesus experiences anew the temptations that Israel faced in the wilderness. As the Son of God, he endures the testing of the evil one.

El Santo Evangelio según Mateo, capítulo cuatro.

The Holy Gospel according to Matthew, the fourth chapter.

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

Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted forty days and forty nights, and afterwards he was famished. The tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." But he answered, "It is written, 'One does not live by bread alone, but by every word that comes from the mouth of God.'" Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down; for it is written, 'He will command his angels concerning you,' and 'On their hands they will bear you up, so that you will not dash your foot against a stone.'" Jesus said to him, "Again it is written, 'Do not put the Lord your God to the test.'" Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; and he said to him, "All these I will give you, if you will fall down and worship me." Jesus said to him, "Away with you, Satan! for it is written, 'Worship the Lord your God, and serve only him.'" Then the devil left him, and suddenly angels came and waited on him.

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

Jesus, Tempted in the Desert

The assembly stands.
Herman G. Stuempfle Jr. (1923-2007) was one of the most honored and respected of hymn writers of the 20th and 21st centuries. "Jesus, Tempted in the Desert" appeared in the author's first published collection of hymns, *The Word Goes Forth* (1993). Drawing upon the gospel accounts found in Matthew 4:1-11 and Luke 4:1-13, the hymn has the feel of a sung sermon. Stanzas 1-3 quote the words of Satan followed by a response from Jesus. Two of the principles of Lutheran worship—the sacrament and the hearing of the Word—are included in the final stanza as sources to resist temptation. God's grace is a source of protection and preservation, revealed most completely through the gospel and the sacrament. By capitalizing "Word," Stuempfle reminds us that Jesus is the most fundamental expression of God's word, along with Scripture and preaching. Thomas J. Williams included this melody as part of an anthem he composed around 1890, "Golen yn y glyn" ("Light in the Valley"). 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. Je - sus, tempt-ed in the des - ert, lone - ly hun - gry,
2. Je - sus, tempt-ed at the tem - ple, high a - bove its
3. Je - sus, tempt-ed on the moun - tain by the lure of
4. When we face temp - ta - tion's pow - er, lone - ly, strug-gling,



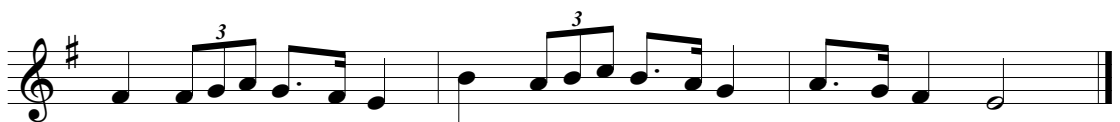
filled with dread: "Use your power," the tempt - er tells him;
an - cient wall: "Throw your - self from loft - y tur - ret;
vast do - main: "Fall be - fore me! Be my ser - vant!
filled with dread, Christ, who knew the tempt - er's hour, . . .



"turn these bar - ren rocks to bread!" "Not a - lone by bread," he
an - gels wait to break your fall!" Je - sus shuns such emp - ty
Glo - ry, fame, you're sure to gain!" Je - sus sees the daz - zling
come and be our liv - ing bread. By your grace, pro - tect, pre -



an - swers, "can the hu - man heart be filled. On - ly by the
mar - vels, feats that fick - le crowds re - quest: "God, whose grace pro -
vi - sion, turns his eyes an - oth - er way: "God a - lone de -
serve us lest we fall, your trust be - tray. Yours, a - bove all



Word that calls us is our deep - est hun - ger stilled!"
fects, pre - serves us, we must nev - er vain - ly test."
serves our hom - age! God a - lone will I o - bey!"
oth - er voic - es, be the Word we hear, o - bey.

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.*

Sustained by God's abundant mercy, let us pray for the church, the world, and all of creation.

A brief silence.

You alone are God. Sustain your church in times of wilderness. Give vision and wisdom to bishops, their staff, and all entrusted with the ministry of administration. Counsel all who faithfully lead your people into the future. Merciful God,
receive our prayer.

You create verdant gardens and expansive deserts. Tend to the needs of every living creature. Bless those who work in fields and orchards, that the world is nourished by the fruits of their labor. Merciful God,
receive our prayer.

You know our temptations. Sustain those who govern and legislate. Instill in them a sense of your justice and righteousness, that equity and peace would pervade all the regions and nations of the world. Merciful God,
receive our prayer.

You are a hiding place for all in distress. Draw near to exiles, and accompany all refugees and immigrants, especially children who travel alone. In times of trouble, trauma, or illness, surround your people with your steadfast love, especially Del and Suzanne, Jean, Joanne, Myrna and Jerry, Betty, Hal, and Carol. Merciful God,
receive our prayer.

You offer abundance to all. Bless the ministries of hospitality in this place. Care for those who tend to the needs of others, especially worship greeters in the sanctuary and hosts on Zoom. Merciful God,
receive our prayer.

*Here other intercessions
may be offered.*

For what else do the people of God pray?

You alone are God. We praise you for the faithful departed in every age. Unite our prayers with theirs, until our wilderness journey is complete, and we rest in you. Merciful God,
receive our prayer.

*The presiding minister
concludes the prayers.*

We lift our prayers to you, O God, trusting in your steadfast love and your promise to renew your whole creation; through Jesus Christ our 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.*)

*Online worshipers will
spend a few minutes in
breakout rooms.
In-person worshipers will
have a few minutes to
greet one another.*

The assembly is seated.

WELCOME AND ANNOUNCEMENTS

Meal

PREPARE OUR TITHES AND OFFERINGS AND OUR TABLES

OFFERTORY HYMN

ELW 808

The assembly stands.

Lord Jesus, You Shall Be My Song



1. Lord Je - sus, you shall be my song as I jour - ney;
2. Lord Je - sus, I'll praise you as long as I jour - ney.



I'll tell ev - ery - bod - y a - bout you wher - ev - er I go:
May all of my joy be a faith - ful re - flec - tion of you.



you a - lone are our life and our peace and our love.
May the earth and the sea and the sky join my song.



Lord Je - sus, you shall be my song as I jour - ney.
Lord Je - sus, I'll praise you as long as I jour - ney.

OFFERING PRAYER

Let us pray.

God of good gifts, receive these and all our offerings as we present them in faithful service for the sake of your gospel. Prepare our hearts to receive you in this meal as you pour out your very presence through Christ Jesus, the wellspring of eternal life. Amen.

THE GREAT THANKSGIVING

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

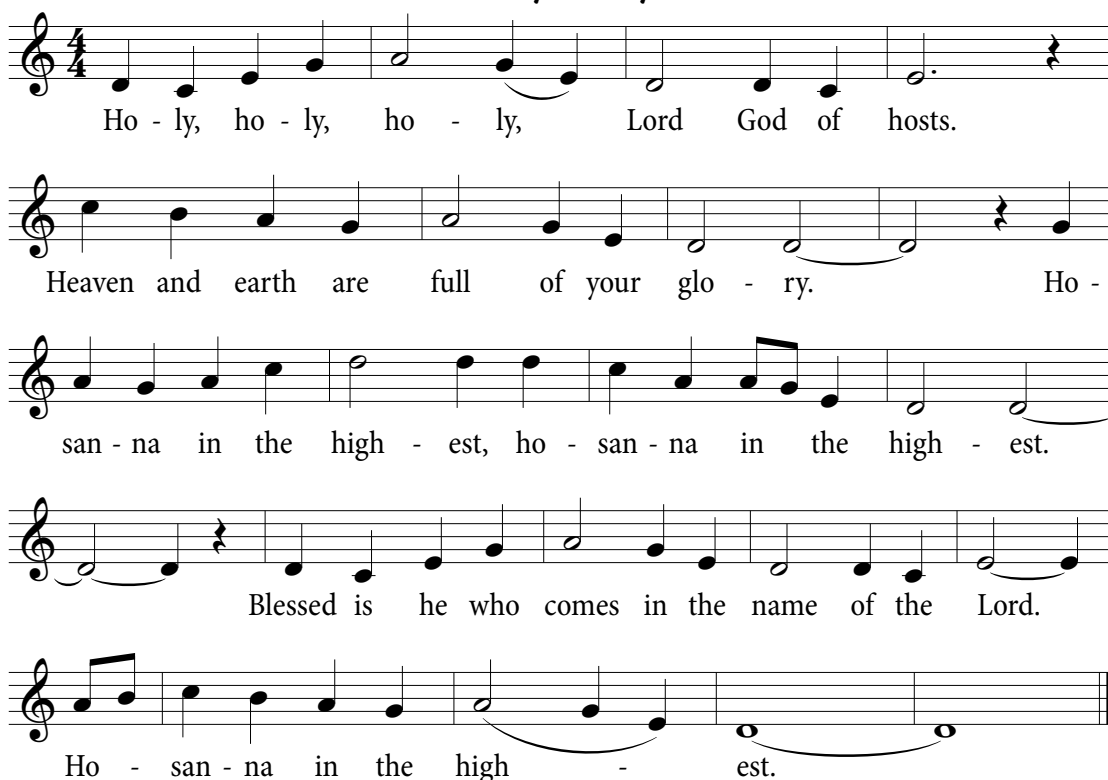
Let us give thanks to the Lord our God.

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

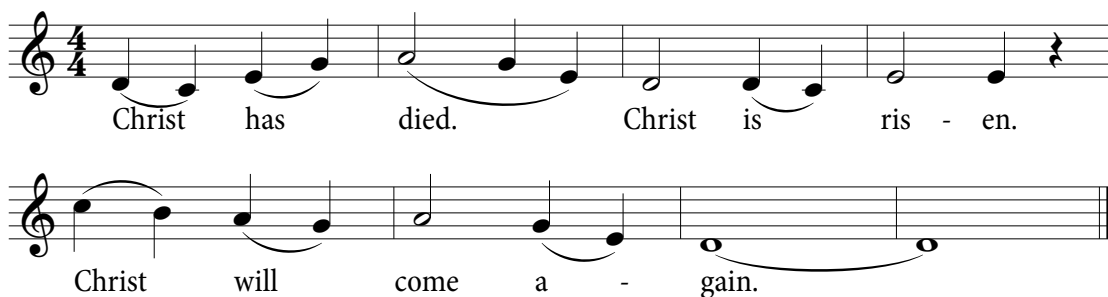


Ho - ly, ho - ly, ho - ly, Lord God of hosts.
Heaven and earth are full of your glo - ry. Ho -
san - na in the high - est, ho - san - na in the high - est.
Blessed is he who comes in the name of the Lord.
Ho - san - na in the high - est.

EUCCHARISTIC PRAYER

Blessed are you, O God of the universe. Your mercy is everlasting and your faithfulness endures from age to age. ... With this bread and cup we remember our Lord's passover from death to life as we proclaim the mystery of faith:

Memorial Acclamation



Christ has died. Christ is ris - en.
Christ will come a - gain.

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

A - men, a - men, a - men.
A - men, a - men.

THE LORD'S PRAYER

And now, as our Savior Christ has taught us, we are bold to pray:

**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 and receive Jesus, our strength in the wilderness.

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.

As Long as I Live, Jesus



1. As long as I live, Je - sus, make me your ser - vant,
 2. I fear in the dark and the doubt of my jour - ney;



to car - ry your cross and to share all your bur - dens and tears.
 but cour - age will come with the sound of your steps by my side.



For you saved me by giv - ing your bod - y and blood.
 And with all of the fam - ily you saved by your love,



As long as I live, Je - sus, make me your ser - vant.
 we'll sing to your dawn at the end of our jour - ney.

PRAYER AFTER COMMUNION

Let us pray.

Embodied God, at your table, we have tasted the goodness of Jesus. With the eyes of our hearts open to your promise, empower us to hear the needs of our neighbors and touch the world with your love. Amen.

SENDING BLESSING

God, who gives life to all things and frees us from despair, bless you with light and hope.


Dios todopoderoso, Padre, † Hijo, e Espíritu Santo los bendiga ahora y siempre. Amén.

Almighty God, Father, † Son, and Holy Spirit, bless you now and forever.

Amen.

William Williams wrote this hymn in Welsh in 1744. It became popular in the United States before it was widely accepted in England. It has been translated into more than 75 languages. Williams was known as "the Isaac Watts of Wales." He became an itinerant evangelist of the Welsh Calvinistic Methodist Church. John Hughes composed this tune, CWM RHONDDA, pronounced "koom rrhawn-tha." Cwm means "valley" in Welsh, and Rhondda is the name of a river that runs through the heart of the coal mining industry in Wales. Hughes was inspired to compose this during worship one Sunday morning.

Guide Me Ever, Great Redeemer



1. Guide me ev - er, great Re - deem - er, pil - grim through this
 2. O - pen now the crys - tal foun - tain, where the heal - ing
 3. When I tread the verge of Jor - dan, bid my anx - ious

bar - ren land; I am weak, but you are might - y— hold me
 wa - ters flow; let the fire and cloud - y pil - lar lead me
 fears sub - side. Death of death, and hell's de - struc - tion, land me

with your power - ful hand. Bread of heav - en, bread of heav - en,
 all my jour - ney through. Strong de - liv - erer, strong de - liv - erer,
 safe on Ca - naan's side. Songs and prais - es, songs and prais - es

feed me now and ev - er - more, feed me now and ev - er - more.
 shield me with your might - y arm, shield me with your might - y arm.
 I will raise for - ev - er - more, I will raise for - ev - er - more.

DISMISSAL

Go in peace. Serve in love.
Thanks be to God.

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

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Sermon Notes

THE LIFE OF THE CHURCH

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=aVZpWFV0b0QzbFF6ZFVPTDFsL0FZQT09>

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

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

DO JUSTICE, LOVE KINDNESS, WALK HUMBLY WITH GOD.

Tell one person where you are going on Sunday! Invite them to join you, online or in person. Tell them why you assemble with fellow travelers for worship and praise. No great theological discourse is necessary; just invite them to “Come and see.”

WEDNESDAYS OF LENT

Check in on the [church website](#) or [Facebook](#) page this Lent to hear a new podcast on the “Lutheran Lessons” podcast platform. The second season is a 10-part series called “Eating with Jesus,” focusing on ritual meals and hospitality of first-century Palestine. These mealtime reflections will drop each Wednesday. The first one, “Ashes! Ashes! We All Fall Down,” is already posted. On March 1 we will sit down to eat with Levi, a tax collector. Invite a friend to listen with you, then have a conversation about what you both heard.

CRISTO REY MISA

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. Come, live in the light! ¡Ven a vivir en la luz!

ADULT EDUCATION

NEW ZOOM LINK!

Book of Faith: Matthew—Wednesdays, 7 p.m. All are welcome, any time.

<https://us02web.zoom.us/j/86055244817?pwd=UVhnciBGWHYzNENDN2FzZEVlQ2xUdz09>

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

Meeting ID **860 5524 4817** Password **347647**

Anti-Racism Conversation: Acting Against Racism is on hiatus until after Easter (April 9).

FREE CAREGIVER WORKSHOP SERIES

Washington County is offering a free workshop series designed to help you feel more informed and supported in your role caring for your loved one. The workshops will be held on first Wednesdays at Tigard Public Library, 13500 SW Hall Blvd. Attend one or all of the classes. Register online at <https://forms.co.washington.or.us/form/davs-event-registration-feb-2023> or call Susan at 503-846-3089.

March 1, 3-5 p.m. Take Care of Yourself and Take a Break
April 5, 3-5 p.m. Starting the Conversation
May 3, 3-5 p.m. Legal Keys to Health Care

PRAYER REQUESTS

We continue to pray for one another. 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.

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 our third-party giving platform, 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.



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



Reconciling in Christ

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



Reconciliados en Cristo

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.

Creyendo 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.