



THE DAY OF PENTECOST
A CELEBRATION OF
RECONCILING IN CHRIST

JUNE 8, 2025

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, June 8, 2025 • The Day of Pentecost

On Pentecost, we celebrate that we have been given an Advocate to accompany us. Poured out in wind and fire, water, wine, and bread, the Holy Spirit abides in and among us. We give thanks that God speaks to each of us, no matter our origins, language, or life path. We celebrate that we too have been visited with this same Spirit. Guided by the truth, we come together to celebrate our commitment to the radical hospitality of welcome and inclusion on the anniversary of our Reconciling In Christ affirmation. We are sent from this place to share the good news of God's welcome, inclusion, affirmation, and advocacy to our LGBTQIA+ neighbors, family, and friends—to let the world know that all are truly welcome in this place.

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

THANKSGIVING FOR BAPTISM

Blessed be the holy Trinity, ☩ one God, the wellspring of grace, the source of all relationship.
Amen.

Look, here is water!
Here is our water of life! Alleluia!

Immersed in the promises of baptism, let us give thanks for what God has done for us.

We give you thanks, O God, for in the holy darkness of the beginning, your voice thundered over the deep and water became the essence of life. In your boundless creativity, you made humankind, animals, insects, and creatures so diverse they can't all be named. Look, here is water!

Here is our water of life! Alleluia!

The prophet Amos proclaimed: let justice roll down like waters, and righteousness like an ever-flowing stream. Miriam led the dancing as your people passed through the sea into freedom's land. In a desert pool the Ethiopian eunuch proclaimed the wonder of your works as he entered into the covenant of baptism. Look, here is water!

Here is our water of life! Alleluia!

With the revelation of a life-saving spring, Mother Hagar proclaimed you as El-Roi, God-who-sees, so with joy and thanksgiving, we give all honor and praise to the One who sees the whole of us. Through the risen Christ, our source of living water, in the unity of the Holy Spirit, now and forever.

Amen.

Look, here is water!
Here is our water of life! Alleluia!

*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.*

GATHERING HYMN

The assembly stands.

Rhabanus Maurus (d. 856) is usually credited as the author of this 9th-century Latin text, "Veni Creator Spiritus." It was used as part of the daily office during the season of Pentecost and is sung at ordination services to this day. The hymn has also been sung in the English coronation rite since 1307. Maurus was born in Mainz and educated in Fulda, both in Germany. He then entered the Benedictine order as a Roman Catholic monk. This tune was written by Louis Lambillotte (1796-1855), a Belgian Jesuit, composer, and palaeographer of Catholic music. He was associated with the restoration of Gregorian music, which he inaugurated and promoted by his scientific research and publications.

The tune is named LAMBILLOTTE in his honor.

Come, Holy Ghost

1. Come, Ho - ly Ghost, Cre - a - tor blest, and in our
 2. O Com - for - ter, to you we cry, blest heaven - ly
 3. To ev - ery sense your light im - part and shed your
 4. Praise we the Lord, Par - ent and Son, and Ho - ly

hearts take up your rest; come with your grace
 gift of God most high; O fount of life
 love in ev - ery heart. To our weak flesh
 Spir - it with them one; and may the Son

and heaven - ly aid to fill the hearts which you have
 and fire of love and sweet a - noint - ing from a -
 your strength sup - ply; un - fail - ing cour - age from on
 on us be - stow all gifts that from the Spir - it

made, to fill the hearts which you have made.
 bove. And sweet a - noint - ing from a - bove.
 high, un - fail - ing cour - age from on high.
 flow, all gifts that from the Spir - it flow.

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

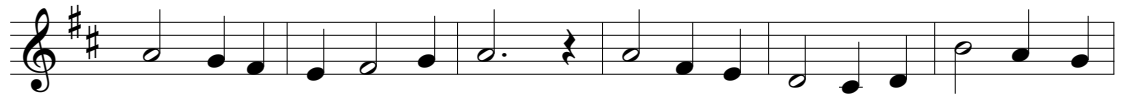
This Is the Feast



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.

*A brief silence is kept
before the prayer.*

The assembly is seated.

*The builders of the tower of
Babel try to make a name for
themselves by building their
tower to the heavens. God
scatters them, confusing their
language so that they cannot
understand one another.
The miracle at Pentecost is
a reversal of sorts, drawing
many people with many
languages together into the
new people of God.*

PRAYER OF THE DAY

Let us pray.

God our creator, the resurrection of your Son offers life to all the peoples of earth. Now, by your Holy Spirit, kindle in us the fire of your love, empowering our lives for service and our tongues for praise, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

WORD

READING

GENESIS 11:1-9

A reading from Genesis, the eleventh chapter.

Now the whole earth had one language and the same words. And as they migrated from the east, they came upon a plain in the land of Shinar and settled there. And they said to one another, "Come, let us make bricks and fire them thoroughly." And they had brick for stone and bitumen for mortar. Then they said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves; otherwise we shall be scattered abroad upon the face of the whole earth." The Lord came down to see the city and the tower, which mortals had built. And the Lord said, "Look, they are one people, and they have all one language, and this is only the beginning of what they will do; nothing that they propose to do will now be impossible for them. Come, let us go down and confuse their language there, so that they will not understand one another's speech." So the Lord scattered them abroad from there over the face of all the earth, and they left off building the city. Therefore it was called Babel, because there the Lord confused the language of all the earth, and from there the Lord scattered them abroad over the face of all the earth.

Word of God. Word of life.

Thanks be to God.

RESPONSORIAL PSALM

PSALM 104:24-34, 35B

A reading from Psalm 104.

O Lord, how manifold are your works! In wisdom you have made them all; the earth is full of your creatures.

**Yonder is the great and wide sea with its living things too many to number,
creatures both small and great.**

There move the ships, and there is that Leviathan, which you have made for the sport of it. All of them look to you to give them their food in due season.

**You give it to them; they gather it; you open your hand, and they are filled with
good things.**

You hide your face, and they are terrified; you take away their breath, and they die and return to their dust.

You send forth your Spirit, and they are created; and so you renew the face of the earth.

May your glory, O Lord, endure for ever; may you rejoice in all your works; you look at the earth and it trembles; you touch the mountains and they smoke.

I will sing to the Lord as long as I live; I will praise my God while I have my being.

May these words of mine please you; I will rejoice in the Lord.

Bless the Lord, O my soul. Hallelujah!

READING

ACTS 2:1-21

Before Jesus ascended into heaven, he told his disciples they would be filled with the Holy Spirit. Now, amid signs of fire, wind, and a variety of languages, the people were amazed and astonished at Jesus' promise coming true.

A reading from the Acts of the Apostles, the second chapter.

When the day of Pentecost had come, [the apostles] were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

Now there were devout Jews from every people under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard [the apostles] speaking in the native language of each. Amazed and astonished, they asked, "Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power." All were amazed and perplexed, saying to one another, "What does this mean?" But others sneered and said, "They are filled with new wine."

But Peter, standing with the eleven, raised his voice and addressed them, "Fellow Jews and all who live in Jerusalem, let this be known to you, and listen to what I say. Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. No, this is what was spoken through the prophet Joel:

"In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, in those days I will pour out my Spirit, and they shall prophesy. And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. The sun shall be turned to darkness and the moon to blood, before the coming of the Lord's great and glorious day. Then everyone who calls on the name of the Lord shall be saved."

Word of God. Word of life.

Thanks be to God.

CHILDREN'S MESSAGE

PASTOR DOROTHY

The assembly stands to
greet the Holy Gospel.

GOSPEL ACCLAMATION

CANTOR Praise the God of all creation, God of mercy and compassion.

ALL

Refrain



Al-le - lu - ia, al-le - lu - ia, praise the Word of truth and life.

CANTOR Come, O Spirit, kindle fire in the hearts of all your people.

ALL ***Refrain***

HOLY GOSPEL

JOHN 14:8-17, 27

Though the disciples struggle
with Jesus' nature and identity,
they receive the promise that
they too will be identified
with God and God's mission.
Though he must leave them
now, Jesus promises the
coming of the Advocate
whom God will send to
comfort and enlighten them.

El Santo Evangelio según Juan, capítulo catorce.

The Holy Gospel according to John, the fourteenth chapter.

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

Philip said to [Jesus], "Lord, show us the Father, and we will be satisfied." Jesus said to him, "Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own, but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me, but if you do not, then believe because of the works themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it.

"If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive because it neither sees her nor knows her. You know the Spirit because she abides with you, and she will be in you.

"Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid."

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

The assembly stands.

Hymnwriter Shirley Erena Murray wrote about this hymn: "I wrote this text in 1998, when I was involved with work for Amnesty International and because I couldn't find anything to reflect a broad overview of human rights in any hymnbook. You can see that I have used some of the very basic ideas of the Universal Declaration of Human Rights—the right to shelter, safety, food, and later, the right to a job, freedom of speech, and worship. I've tried to put them in a context which relates directly to the Gospel, but without excluding those who are not of the Christian faith.... But in a more specific way, and to me an authentic one, it relates deeply and immediately to the manifesto of Jesus and all that he taught. What is this table? In my mind it began as the table of the world in the peaceable kingdom, an imaginary place of justice and joy where everyone gathers and is fed. But inevitably it was taken up as a communion hymn, in the context of the Holy Table.... And in places where exclusion by the Church is a source of injustice and pain, as with the gay and lesbian communities, it has been used to ask for a place at the table, along with every other believer." This tune was written in 2006 by Brian Mann.

HYMN OF THE DAY

For Everyone Born, a Place at the Table



1. For ev - ery - one born, a place at the ta - ble,
 2. For all who share life, a place at the ta - ble,
 3. For those we ne - glect, a place at the ta - ble,
 4. For you and for me, a place at the ta - ble,
 5. For gay and for straight, a place at the ta - ble,
 6. For ev - ery - one born, a place at the ta - ble,



for ev - ery - one born, clean wa - ter and bread,
 re - vis - ing the roles, de - cid - ing the share,
 a voice to be heard, a part in the song,
 though wound - ed and sore, with need to for - give,
 a cov - e - nant shared, a wel - com - ing space,
 to live with - out fear, and sim - ply to be,



a shel - ter, a space, a safe place for grow - ing,
 with wis - dom and grace, di - vid - ing the pow - er,
 the hands of a child in hands that are wrin - kled,
 in an - ger, in hurt, a mind - set of mer - cy,
 a rain - bow of race and gen - der and col - or,
 to work, to speak out, to wit - ness and wor - ship,



for ev - ery - one born, a star o - ver - head. *to refrain*
 for all who share life, a sys - tem that's fair. *to verse 3*
 for those we ne - glect, the right to be - long. *to refrain*
 for you and for me, a new way to live. *to verse 5*
 for gay and for straight, the chal - ice of grace. *to refrain*
 for ev - ery - one born, the right to be free. *to refrain*

Refrain



And God will de - light when we are cre -



a - tors of jus - tice and joy, com -



pas - sion and peace: yes God will de - light when we are cre -



a - tors of jus - tice, jus - tice and joy.

CREED

With the whole church, let us confess our faith.

ALL



CANTOR We believe in God the Father almighty, Creator of heaven and earth.

ALL ***Refrain***

CANTOR We believe in Jesus, his Son, our Lord, who was born of the Virgin Mary.

ALL ***Refrain***

CANTOR Who was crucified on a cross, and for us he suffered death.

ALL ***Refrain***

CANTOR We believe he rose from the dead, and is seated at the Father's right hand.

ALL ***Refrain***

CANTOR And in the Holy Spirit, the holy catholic church, the communion of saints.

ALL ***Refrain***

CANTOR And the forgiveness of sins, the resurrection, and life forevermore!

ALL ***Refrain***

PRAYERS OF INTERCESSION

*The lay assistant
offers the prayers.*

A brief silence.

Trusting in God's extraordinary love, let us come near to the Holy One in prayer.

Holy One, you are the God of pine trees and of oaks, of hostas and daisies and sunflowers. You are the God of rushing winds and cascading waters. You are the God of protests and parades, of fastings and festivals. You are everywhere, in all things, and yet contained by no one thing. And so we pause in awe and in gratitude ... Holy One, **remind us you are near. Open our hearts to you.**

Holy One, you call us to places we might never imagine—places of forgiveness and grace, places of love and tenderheartedness. And we must step back because our world is so often filled with revenge and judgment, hatred, and hardheartedness, in Israel and Palestine, in the Pentagon, the Congress, and the White House. You call us to imagine a different way. You call us to imagine your way. So enliven our creativity and our imaginations as we lift up our prayers for our world and our nation ... Holy One, **remind us you are near. Open our hearts to you.**

Holy One, you call us to ways we have tried and too often failed—ways of speaking honestly, ways of putting away wrath and anger and wrangling and slander, ways of being kind to one another. And we must step back because our lives are so often filled with pettiness and greed. In our interactions with immigrants, in our response to the unhoused, in our dealings with those we love, you call us to imagine a different way. You call us to try again at the way you have laid before us. So give us new energy to re-engage one another in the enterprise of your radical community as we lift up our prayers for our state and our spiritual home ... Holy One,

remind us you are near. Open our hearts to you.

Holy One, God of imagination and creativity and trying again, lay your hand upon us as we live with HIV/AIDS, with hepatitis, with cancer, with addictions, with MS, with mental illness, with depression, with coming-out issues, with grief and loss, and when we simply need to know that you are near. We pray especially for Myrna, Marteena, Travis, Gaynelle, Kole, Del, Jean, Sandy, Don, and Betty. Holy One,

remind us you are near. Open our hearts to you.

Finally, Holy One, inspire us by the witness of all the saints who have gone before us. Create in us a new spirit, on fire with compassion, welcome, and love for all ... Holy One,

remind us you are near. Open our hearts to you.

*The presiding minister
concludes the prayers.*

Receive the prayers of your children, Holy One, and hold us forever in your steadfast love; through your Son, Jesus Christ, and your Spirit, our Holy Wisdom.

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

RECONCILING IN CHRIST NOISY OFFERING

MEAL

PREPARE OUR TITHES AND OFFERINGS AND OUR TABLES

OFFERTORY HYMN

The Trumpets Sound, the Angels Sing

The assembly stands.
Graham Kendrick revels here in the feast God provides—with trumpets, welcome, thankful song, lavish good things, love and light, and water turned to wine. Kendrick, the son of a Baptist minister in Northamptonshire, is one of the most prolific Christian singer-songwriters in the United Kingdom. Since releasing his first album in 1972, he has written and recorded more than 450 songs. Kendrick has received honorary doctorates in divinity from Brunel University and Wycliffe College. In 1987 he helped co-found the March for Jesus, which today is a global phenomenon in which Christians take their faith to the streets in a celebration of Christ. In 1995 Kendrick received a Dove Award for his international work.

1. The trum-pets sound, the an-gels sing, the feast is
2. The hun-gry heart he sat-is-fies, of-fers the
read-y to be-gin. The gates of heaven are o-pen wide,
poor his par-a-dise. Now hear all heaven and earth ap-plaud
and the Je-sus wel-comes you in-side.
the a-maz-ing good-ness of the Lord.
Refrain
Sing with thank-ful-ness songs of pure de-light.
Come and rev-el in heav-en's love and light.
Take your place at the ta-ble of the King.
The feast is read-y to be-gin;
the feast is read-y to be-gin.

OFFERING PRAYER

Let us pray.

Risen One, you have gathered us around your table of grace along with these gifts we bring. Come among us again, breathe your life into us, and enliven us with this meal, that we may live as your risen body in the world. 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, through our Savior Jesus Christ. Fulfilling the promise of the resurrection, you pour out the fire of your Spirit, uniting in one body people of every nation and tongue. 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,
God of might, heav - en and earth are filled with 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, just, and merciful God: In the intersection of the waters above and the waters below, you created life out of the void.

We thank you for the gift of creation.

Through Miriam and Moses, you lead your people from oppression into liberation.

We thank you for your gift of liberation.

You sent the prophets who call us to love, not hate.

We thank you for your promise of love.

In the intersection of the divine and humanity, you made us whole through Jesus Christ.

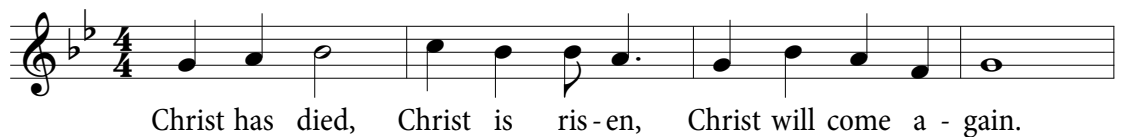
We thank you for the gift of Christ.

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 sins. Do this for the remembrance of me.

With this holy sustenance we are made new creatures in the covenant of your son, Jesus Christ. Together we remember his life, death, and resurrection in this meal, and we await a new and unending life in you.

Memorial Acclamation



Send your Spirit to this place, to this meal, and to your church.

Come, Holy Spirit.

May her life-giving wisdom be upon us now, renewed and nourished in your holy promises to be creators of justice, wholeness, and freedom.

Come, Holy Spirit.

With the birds of the air and fish in the sea, with the flora and fauna, with saints of all time and space, we praise you always, O God, blessed Trinity, to the very end of the age.

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

Come, you, who are weak and weary; come, you who are persecuted and abandoned; come, you who are cast to the margins; come, you who search for love and wholeness. Come if you are LGBTQIA+ or an ally. Come as you are, for yours is the kin-dom of God.

Thanks be to God.

COMMUNION BLESSING

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

Amen.

POST-COMMUNION CANTICLE

Spirit of the Living God



1. Spir - it of the liv - ing God, fall a - fresh on me,
2. Spir - it of the liv - ing God, move a - mong us all;

Spir - it of the liv - ing God, fall a - fresh on me.
make us one in heart and mind, make us one in love:

Melt me, mold me, fill me, use me.
hum - ble, car - ing, self - less, shar - ing—

Spir - it of the liv - ing God, fall a - fresh on me.
Spir - it of the liv - ing God, fill our lives with love!

PRAYER AFTER COMMUNION

Let us pray.

God of belonging, you gathered us into one through this holy meal. Grant that we might go out into the world filled with your grace and love so that we might serve others. In your many names we pray, Amen.

All are welcome at this meal.

The assembly stands.

Daniel Iverson wrote this hymn after hearing a sermon at the George T. Stephens evangelistic revival meeting held at Orlando, Florida, in 1926. Ordained a Presbyterian minister, Iverson founded Shenandoah Presbyterian Church in Miami, Florida, where he served from 1927 until his retirement in 1951. Michael Baughen added a second stanza to the text in 1980. That stanza's emphasis on the Spirit moving "among us all," provides a complement to the first stanza's focus on the Spirit's work in the individual ("fall afresh on me"). The stanzas were first published together in the British Hymns for Today's Church (1982). Baughen was a priest in the Church of England since 1964 and Bishop of Chester from 1982 until he retired in 1996.

Mary Louise Bringle wrote these words about building a new world of peace and justice where all are welcome. Bringle is professor of philosophy and religion and chair of the humanities division at Brevard College in Brevard, North Carolina. A teacher at heart and a theologian by training (with a Ph.D. from Emory University and an assortment of publications in pastoral theology), she began writing hymn texts in 1999. Her texts and translations are included in publications from numerous denominations, including Evangelical Lutheran Church of America, United Church of Canada, Roman Catholic, Mennonite, Episcopalian, and Church of Scotland. This anonymous American folk tune is named NETTLETON because it was attributed to Asahel Nettleton, a 19th-century evangelist. Although he is not believed to be the composer, his name continues to be used with this tune. It may be an old tune that was sung with "Go tell Aunt Rhody her old gray goose is dead." A similar melody exists in the African American spiritual tradition.

SENDING BLESSING

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

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

SENDING HYMN

Sing a New World into Being

1. Sing a new world in - to be - ing. Sound a bold and hope - ful theme.
 2. Sing a new world in - to be - ing where each gen - der, class, and race
 3. Sing a new world in - to be - ing where the home - less find a home,
 4. Sing a new world in - to be - ing. Join the an - cient proph-et's cry

Find a tune for si - lent yearn - ings. Lend your voice and dare to dream:
 brings its rain - bow gifts and col - ors to God's lim - it - less em - brace;
 where no chil - dren ev - er hun - ger but are filled in God's sha - lom;
 for a time of health and plen - ty when all tears have been wiped dry;

Dream a church where all who wor - ship find their lives and loves be - long.
 where the lines that once di - vi - ded form in - stead the ties that bind.
 where all peo - ple work for jus - tice, where all hate and ven - geance cease.
 when com - pas - sion flows like wa - ters, pour - ing balm for all who grieve.

Sing a new world in - to be - ing. Sing as Christ in - spires your song!
 Sing a new world in - to be - ing: risk trans - form - ing heart and mind!
 Sing a new world in - to be - ing: raise the har - mo - nies of peace.
 Sing a new world in - to be - ing: live the prom - ise you be - lieve!

DISMISSAL

Go in peace to seek justice for all.
Thanks be to God.

ALL ARE WELCOME



IN THIS PLACE

THE LIFE OF THE CHURCH



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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

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

Grab another blue BottleDrop bag for your personal use and benefit Christ the King/Cristo Rey. To date you have deposited more the \$500 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.

COMMUNITY EDUCATION

Community Education: (aka Bible Study) continues on Wednesdays at 7 p.m. on Zoom. The focus this week is *Discerning what faith-based living has to do with civic life*. How do we put our faith into action in the civic community? The materials are free and posted on the **church website** along with the Zoom link. Or, contact the office if you'd like a copy mailed to you. Invite a friend! They don't have to be Christ the King members.

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.



CRITICAL NEED FOR BLOOD DONORS

- Every 2 seconds someone in the U.S. needs blood and or platelets.
- Approximately 29,000 units of red blood cells are needed every day in the U. S.
- Nearly 5,000 units of platelets and 6,500 units of plasma are needed daily in the U.S.
- The average red blood cell transfusion is approximately 3 units.
- One donation can help save more than one life.

Please consider donating blood at the Red Cross Blood Drive held here every Friday. Schedule an appointment at redcrossblood.org. Use the find-a-drive code **1TRTiga** to see the schedule here at CTK.

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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