



# SIXTEENTH SUNDAY AFTER PENTECOST

SEPTEMBER 8, 2024

**CHRIST THE KING**  
LUTHERAN CHURCH  

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CRISTO REY IGLESIA LUTERANA

PRESIDING MINISTER  
**Pastor Dorothy Cottingham**

DIRECTOR OF MUSIC  
**Tim Ditch**

CANTOR  
**Paul Gonzales**

LAY ASSISTANT  
**Jane Hershberger**

ALTAR CARE  
**Gloria Barnum**

**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](http://www.tigardlutherans.com/connect)

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## **Sunday, September 8, 2024 • Sixteenth Sunday after Pentecost**

*James tells us to stop showing favoritism in the assembly, treating the rich visitor with more honor than the poor one. Jesus himself seems to show partiality in his first response to the Syrophenician woman in today's gospel. Was he testing her faith in saying Gentiles don't deserve the goods meant for God's children? Or was he speaking out of his human worldview, but transcended those limits when she took him by surprise with her reply? Either way, the story tells us that God shows no partiality. Everyone who brings a need to Jesus is received with equal honor as a child and heir.*

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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*

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

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### **INVOCATION**

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

In the name of God, Creator, ✠ Redeemer, and Holy Wisdom.

**Amen.**

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### **CONFESSION AND FORGIVENESS**

Let us confess our sin and come to God for healing.

Gracious God,

**have mercy on us. We confess that we have honored you with our lips, but have harmed our neighbors with our tongues. The cravings at war within us cause conflicts and disputes. In our desire to be first we make distinctions among ourselves. We place the needs of the poor and the suffering last. In your great mercy, forgive us our sins. Draw near to us with grace in time of need, and turn us to follow in the way of Jesus Christ, our Savior and Lord.**

**Amen.**

God promises to forgive our iniquity and to remember our sin no more. By grace you have been saved. In the name of ✠ Jesus Christ, the source of eternal healing, your sins are forgiven.

**Amen.**

*Silence is kept for reflection.*

## GATHERING HYMN

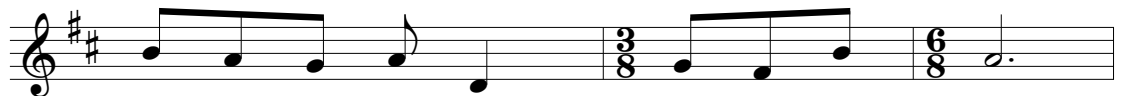
### Fresh As the Morning



1. God of the Bi - ble, God in the Gos - pel, hope seen in Je - sus,
2. God in our strug - gles, God in our hun - ger, suf - fer - ing with us,
3. Those with - out sta - tus, those who are noth - ing, you have made roy - al,
4. Not by your fin - ger, not by your an - ger will our world or - der
5. Hope we must car - ry, shin - ing and cer - tain through all our tur - moil,



hope yet to come, you are our cen - ter, day - light or dark - ness,  
tak - ing our part, still you em - pow'r us, moth - er - ing Spir - it,  
gift - ed with rights, cho - sen as part - ners, mid - wives of jus - tice,  
change in a day, but by your peo - ple, fear - less and faith - ful,  
ter - ror, and loss, bond - ing us glad - ly one to the oth - er,



free - dom or pris - on, you are our home.  
feed - ing, sus - tain - ing, from your own heart.  
birth - ing new sys - tems, light - ing new lights.  
small pa - per lan - terns, light - ing the way.  
till our world chan - ges fac - ing the cross.



Fresh as the morn - ing, sure as the sun - rise, God al - ways faith - ful,



you do not change. Fresh as the morn - ing, sure as the sun - rise,



God al - ways faith - ful, you do not change.

## 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.**

The main impetus that transformed Shirley over the years from an occasional writer of hymns into a prolific author with a distinctive voice was her desire to express Christian faith in a contemporary way from out of her distinctively New Zealand experience. In her words, "The reason why I began to write hymns is ... connected to the ethos of being a New Zealander.

We have an attitude of 'do it yourself'—a kind of pioneer spirit which is not intimidated by too much tradition and actually welcomes inventiveness ... Almost everything I have written revolves, ultimately, round the concept of 'peace' in all its manifestations." In the end, Shirley's task, as she saw it, was to write hymns that reflected everyday experience, locally, nationally, and globally. "I appreciate and relate to precise and clean language," she wrote, "as opposed to flowery and fudgy. I am, in knitting parlance, a plain rather than purl sort of writer. I like language that gives a jolt of reality."


The tune was written by Tony Alonso, a Cuban-American Roman Catholic composer and scholar whose work responds to the diverse realities of contemporary culture. In 2020, he was nominated for a Latin Grammy for his groundbreaking album "Caminemos con Jesús."

# CANTICLE OF PRAISE

## Glory to God

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.

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## PRAYER OF THE DAY

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Let us pray.

*A brief silence is kept  
before the prayer.*

Gracious God, throughout the ages you transform sickness into health and death into life. Open us to the power of your presence, and make us a people ready to proclaim your promises to the whole world, through Jesus Christ, our healer and Lord.

**Amen.**

*The assembly is seated.*

## Word

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### READING

ISAIAH 35:4-7A

A reading from the prophet Isaiah, the thirty-fifth chapter.

Say to those who are of a fearful heart, "Be strong, do not fear! Here is your God. He will come with vengeance, with terrible recompense. He will come and save you."

Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then the lame shall leap like a deer, and the tongue of the speechless sing for joy. For waters shall break forth in the wilderness, and streams in the desert; the burning sand shall become a pool, and the thirsty ground springs of water.

Word of God. Word of life.

**Thanks be to God.**

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### RESPONSORIAL PSALM

PSALM 146

A reading of Psalm 146.

Praise the Lord! Praise the Lord, O my soul!

**I will praise the Lord as long as I live; I will sing praises to my God all my life long.**

Do not put your trust in princes, in mortals, in whom there is no help.

**When their breath departs, they return to the earth; on that very day their plans perish.**

Happy are those whose help is the God of Jacob, whose hope is in the Lord their God, who made heaven and earth, the sea, and all that is in them; who keeps faith forever; who executes justice for the oppressed; who gives food to the hungry.

**The Lord sets the prisoners free; the Lord opens the eyes of the blind. The Lord lifts up those who are bowed down; the Lord loves the righteous.**

The Lord watches over the strangers; he upholds the orphan and the widow, but the way of the wicked he brings to ruin.

**The Lord will reign forever, your God, O Zion, for all generations.  
Praise the Lord!**

*These verses are a word  
of hope to the exiles in  
Babylon. Isaiah 34 portrays  
God's vengeance on Edom,  
Israel's age-old enemy,  
which makes the path  
from Babylon to Zion  
safe for the exiles' return.  
The desert itself will flow  
with water to give drink to  
the returning exiles.*

*Faithful Christians do not show partiality to the rich and powerful of the world, especially at the expense of the poor and weak. Likewise, faith does not pay mere lip service to God's will. Instead, a living Christian faith expresses itself in acts of compassion and mercy for those in need.*

A reading from the letter of James, the second chapter.

My brothers and sisters, do you with your acts of favoritism really believe in our glorious Lord Jesus Christ? For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, and if you take notice of the one wearing the fine clothes and say, "Have a seat here, please," while to the one who is poor you say, "Stand there," or, "Sit at my feet," have you not made distinctions among yourselves, and become judges with evil thoughts? Listen, my beloved brothers and sisters. Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him? But you have dishonored the poor. Is it not the rich who oppress you? Is it not they who drag you into court? Is it not they who blaspheme the excellent name that was invoked over you?

You do well if you really fulfill the royal law according to the scripture, "You shall love your neighbor as yourself." But if you show partiality, you commit sin and are convicted by the law as transgressors. For whoever keeps the whole law but fails in one point has become accountable for all of it. For the one who said, "You shall not commit adultery," also said, "You shall not murder." Now if you do not commit adultery but if you murder, you have become a transgressor of the law. So speak and so act as those who are to be judged by the law of liberty. For judgment will be without mercy to anyone who has shown no mercy; mercy triumphs over judgment.

What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, "Go in peace; keep warm and eat your fill," and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead.

Word of God. Word of life.

**Thanks be to God.**

**GOSPEL ACCLAMATION**

*The assembly stands to greet the Holy Gospel.*

*Refrain*  
Cantor: Al - le - lu - ia! All: Al - le - lu - ia!

Cantor: Al - le - lu - ia! All: Al - le - lu - ia!

Cantor: Al - le - lu - ia! All: Al - le - lu - ia!

CANTOR Rejoice in the Lord always; again I will say, Rejoice.

ALL **Refrain**

*In Mark's gospel, encounters with women usually signify turning points in Jesus' ministry. Here, a conversation with a Syrophenician woman marks the beginning of his mission to the Gentiles.*

*El Santo Evangelio según Marcos, capítulo siete.*

The Holy Gospel according to Mark, the seventh chapter.

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

[Jesus] set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. He said to her, "Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs." But she answered him, "Sir, even the dogs under the table eat the children's crumbs." Then he said to her, "For saying that, you may go—the demon has left your daughter." So she went home, found the child lying on the bed, and the demon gone.

Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis. They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, he sighed and said to him, "Ephphatha," that is, "Be opened." And immediately his ears were opened, his tongue was released, and he spoke plainly. Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. They were astounded beyond measure, saying, "He has done everything well; he even makes the deaf to hear and the mute to speak."

*El Evangelio del Salvador.*

The Gospel of the Savior.

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

*The assembly is seated.*

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**THE HOMILY**PASTOR DOROTHY

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## HYMN OF THE DAY

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*The assembly stands.*

*Carolyn Winfrey Gillette is a Presbyterian minister and hymnwriter. She wrote "She Came to Jesus" for the 35th anniversary celebration of the ordination of the Rev. Dr.*

*Dorothea Brooks. It is based on the sermon text for that worship service and today's gospel lesson from Mark. This traditional Irish tune accompanied a folk song that began "With my love on the road." The name of the tune, SLANE, refers to a hill outside of the community of Tara, County Meath, Ireland. It was on this hill that Saint Patrick lit the Paschal fire and challenged the authority of the pagan king.*

### She Came to Jesus



1. She came to Je - sus from out - side the fold—  
2. Claim - ing a bless - ing, a touch of God's grace,  
3. God, you still bless those who seek you in prayer.



Ca - naan - ite wom - an! Per - sis - tent and bold!  
she knew God's love was not bound - ed by place.  
You wel - come dream - ers who faith - ful - ly dare.



Look - ing to Je - sus, she want - ed to see  
Je - sus, you lis - tened, de - bat - ed— then healed—  
In Christ, now ris - en, your mer - cy ex - tends:



One who would help her and set her child free.  
for in her ask - ing, her faith was re - vealed.  
Those on the out - side are wel - comed as friends.

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## APOSTLES' CREED

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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.**



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## PRAYERS OF INTERCESSION

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*The lay assistant offers the prayers.*

Drawn together in the power of the Holy Spirit, we pray with confidence for the church, God's good creation, and all who are in need.

*A brief silence.*

Awaken in our communities of faith a spirit of radical hospitality. Encourage our churches to celebrate and embrace people of diverse backgrounds, experiences, and abilities. Deepen our commitment to ecumenical and interreligious partnerships. Hear us, O God.

**Your mercy is great.**

Bring forth water to nourish plants and animals in places suffering from drought. Renew our commitments to protect rivers, lakes, and streams, and make us good stewards of water in our homes and communities. Preserve wetland habitats and the creatures that make their homes there. Hear us, O God.

**Your mercy is great.**

Inspire leaders of cities, nations, and tribes to lead with wisdom and humility. Bring peace among peoples in conflict and strengthen global commitments to nonviolent solutions. Guide all who seek refuge from war to a safe haven. Hear us, O God.

**Your mercy is great.**

Bring hope and healing to people struggling with addiction and nourish the spirits of all who are in recovery. Comfort all who live with chronic illness, especially Myrna and Jerry, Sandy, Betty, Don, Gaynelle, Gene and Pam, Del and Suzanne, Jean, and Amy. Surround them in your tender embrace and sustain all who provide ongoing care and support. Hear us, O God.

**Your mercy is great.**

Nurture in all people the gift of your creating Spirit. Inspire artists and musicians, woodworkers and quilters, poets and dancers. Revive those whose artistic wells have run dry and enliven all who doubt their creative talents. Hear us, O God.

**Your mercy is great.**

*Here other intercessions may be offered.*

For what else do the people of God pray?

We give you thanks for all who have died and now find their rest in you. May their faithful witness guide us in our daily life with you. Hear us, O God.

**Your mercy is great.**

*The presiding minister concludes the prayers.*

We entrust these and all our prayers to you, holy God, in the name of your beloved child, Jesus Christ, our Savior.

**Amen.**

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## PASSING THE PEACE

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*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.*

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## WELCOME AND ANNOUNCEMENTS

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# Meal

## PREPARE OUR TITHES AND OFFERINGS AND OUR TABLES

### OFFERTORY HYMN

ELW 674

*The assembly stands.*

*Frederik Herman Kaan wrote this text in 1975 to fit this music. The combination was first sung together at the World Council of Churches Assembly in Nairobi, Africa, in 1975. Kaan was born in Haarlem, Holland, and endured as a youth the Nazi occupation of his native country. His father was a member of the Dutch Resistance; his family hid a Jew and a political prisoner in their home; and three of his grandparents starved to death during this time. Doreen Potter adapted this Jamaican folk song, now called LINSTEAD. The music of the Caribbean islands is not often associated with hymn tunes. Yet the religious heritage of these islands is rich, having been influenced by the Europeans of various nations who claimed and settled these islands and by individuals who worked there as slaves.*

### Let Us Talents and Tongues Employ



1. Let us tal - ents and tongues em - ploy, reach - ing out with a  
2. Christ is a - ble to make us one, at the ta - ble he  
3. Je - sus calls us in, sends us out bear - ing fruit in a



shout of joy: bread is bro - ken, the wine is poured,  
sets the tone, teach - ing peo - ple to live to bless,  
world of doubt, gives us love to tell, bread to share:

*Refrain  
(first time p, second time f)*



Christ is spo - ken and seen and heard.  
love in word and in deed ex - press. Je - sus lives a - gain,  
God (Im - man - u - el) ev - ery - where!



earth can breathe a - gain, pass the Word a - round: loaves a - bound!

### OFFERING PRAYER

Let us pray.

**Blessed are you, O God, source of every gift of your creation. By these gifts and with our lives, help us to serve one another and all in need, through Jesus Christ, our Savior and Lord. 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, ho - ly, God of  
pow-er, God of might, heav-en and earth are full of your  
glo-ry. Ho - san-na in the high - est! Blessed is the  
One, blessed is the One, blessed is the One who  
comes in the name of the Lord. Ho - san-na! Ho -  
san-na! Ho - san - na in the high - est!

## EUCHARISTIC PRAYER

Holy, mighty, and merciful Lord ...

For as often as we eat of this bread and drink from this cup, we proclaim the Lord's death until he comes.

### Memorial Acclamation

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

Pour out upon us the Spirit of your love, O Lord, and unite the wills of all who share this heavenly food, the body and blood of Jesus Christ, our Lord; to whom, with you and the Holy Spirit, be all honor and glory, now and forever.

### Amen

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

### 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.*

Jesus welcomes you to this table. Come, here is your God.

### 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.**

### POST-COMMUNION CANTICLE

ELW 536

### God Be with You Till We Meet Again

*Jeremiah Eames Rankin was a Congregational minister who served churches in New York and New England before being called to First Congregational Church in Washington, D.C. This hymn was written in 1880 during his 15-year tenure as pastor at that church. William Gould Tomer wrote the tune GOD BE WITH YOU at the invitation of his friend Jeremiah Rankin. Tomer was minister of music at Grace Methodist Episcopal Church in Washington, D.C., at the time, although he had little formal training as a musician.*

1. God be with you till we meet a - gain; by good coun-sel guide, up -  
2. God be with you till we meet a - gain; ho - ly wings se - cure - ly  
3. God be with you till we meet a - gain; when life's per - ils thick con -

hold you, with a shep-herd's care en - fold you:  
hide you, dai - ly man - na still pro - vide you:  
found you, put un - fail - ing arms a - round you:

1, 2  
God be with you till we meet a - gain.

*continued next page*

Refrain

3

God be with you till we meet a - gain. Till we  
 meet, till we meet, till we meet at Je - sus' feet;  
 till we meet, till we meet, God be with you till we meet a - gain.

### PRAYER AFTER COMMUNION

Let us pray.

**Holy God, you have welcomed us to this meal and fed us with dignity at your table. Send us now to welcome others and to be at peace with one another, through Jesus Christ our Lord. 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.**

### SENDING HYMN

ELW 673

## God, Whose Almighty Word

1. God, whose al - might - y word cha - os and dark - ness heard
2. Christ, who once came to bring, on your re - deem - ing wing,
3. Spir - it of truth and love, life - giv - ing, ho - ly dove,
4. Ho - ly and bless - ed three, glo - ri - ous Trin - i - ty,

and took their flight: hear us, we hum - bly pray, and where the  
 heal - ing and sight; health to the trou - bled mind, sight where il -  
 speed forth your flight; move on the wa - ter's face bear - ing the  
 Wis - dom, Love, Might: bound - less as o - cean's tide, roll - ing in

gos - pel day sheds not its glo - rious ray, let there be light.  
 lu - sions blind; oh, now to hu - man - kind let there be light.  
 lamp of grace, and in earth's dark - est place let there be light.  
 full - est pride, through the earth, far and wide, let there be light.

*This hymn takes the first three verses of the Bible as its starting point. It was written around 1813 by John Marriott, but not published until six weeks after his death in 1825. Marriott was born near Lutterworth, England, the son of a rector. He was reportedly "too modest to publish his hymns or even allow them to be quoted." Felice de Giardini wrote the tune ITALIAN HYMN in 1769. He was an Italian virtuoso violinist and harpsichordist. The tune is named for his birthplace.*

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## DISMISSAL

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

Go in peace. Follow Jesus.  
**Thanks be to God.**



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# ALL ARE WELCOME



# IN THIS PLACE

# THE LIFE OF THE CHURCH

 **SUBSCRIBE** to our weekly eNews and read past issues here: [tigardlutherans.com/enews](http://tigardlutherans.com/enews) 

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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 green box above to subscribe and to read past issues.

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## 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**

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## KING'S KINDNESS AND JUST COMPASSION

King's Kindness Food Pantry continues to serve our hungry neighbors on Thursday afternoons. For September, we are collecting canned fruits (applesauce, peaches, pears, fruit cocktail, etc.). Other shelf-stable foods and personal hygiene products are always welcome. Please consider volunteering to help stock shelves and assist the clients on Thursdays. Contact Pastor Dorothy or Tim.

For Just Compassion, we continue to collect men's belts (any size) and new, packaged underwear. In addition, we collect quarters for their laundry days. Thank you for your generosity.

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## CRISTO REY MISA

Spanish Misa is celebrated on the second and fourth Sundays of each month. Join us for bilingual worship on September 8 and 22 at 5 p.m.

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## BOOK OF FAITH BIBLE STUDY

Some scholars call it the Second Gospel According to St. Luke. The Acts of the Apostles tells the story of the spread of the gospel throughout the known world. Come and learn our founding story. Bible Study begins September 18, 7 p.m., on Zoom. Materials are available in the office. You can pick them up in person or we can mail them to you. The cost is \$10 as you are able to contribute.

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## 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](mailto:ctkoffice@tigardlutherans.com), call Pastor Dorothy's cell phone (503-849-6383), or visit [tigardlutherans.com](http://tigardlutherans.com) and click on the Communication tab.

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## 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](http://tigardlutherans.com) and clicking on the **Donate** tab.
- Scan the QR code (right) with your mobile device to go directly to our giving page.



# CHRIST THE KING LUTHERAN CHURCH CRISTO REY IGLESIA LUTERANA

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**Rev. Dorothy Cottingham** Pastor  
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**Evangelical Lutheran  
Church in America**

God's work. Our hands.

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

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

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

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

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

**Por lo tanto, 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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