



**SEVENTEENTH SUNDAY
AFTER PENTECOST**

SEPTEMBER 15, 2024

CHRIST THE KING
LUTHERAN CHURCH

CRISTO REY IGLESIA LUTERANA

PRESIDING MINISTER
Pastor Dorothy Cottingham

DIRECTOR OF MUSIC
Tim Ditch

CANTOR
Paul Gonzales

LAY ASSISTANT
Cody Schnauffer

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, September 15, 2024 • Seventeenth Sunday after Pentecost

Three weeks ago we heard Peter's confession of faith as told in John's gospel. This week we hear Mark's version, when Peter says, "You are the Messiah." In John, the stumbling block is Jesus' invitation to eat his flesh, given for the life of the world. In Mark too the scandal has to do with Jesus' words about his own coming death, and here Peter himself stumbles over Jesus' words. But Jesus is anointed (the meaning of messiah) in Mark only on the way to the cross (14:3); so we are anointed in baptism with the sign of the cross.

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

When indicated, please stand as you are able.

The assembly reads the **bold print**.

Gathering

INVOCATION

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

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

Amen.

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.

*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.

GATHERING HYMN

Shirley Erena Murray wrote this text for use at the 1995 General Assembly meeting of the Presbyterian Church of New Zealand. The text lays out the work of the church, often referred to as the "body of Christ" but here termed the "Community of Christ." Meyer Lyon was a London concert singer and cantor at various synagogues, including the one where Thomas Olivers heard him sing this Hebrew melody. Lyon transcribed the tune for Olivers around 1770, and it is named LEONI in his honor.

Community of Christ

1. Com - mu - ni - ty of Christ, who make the cross your own,
2. Com - mu - ni - ty of Christ, look past the church's door
3. Com - mu - ni - ty of Christ, through whom the Word must sound—
4. When men-ace melts a - way, so shall God's will be done,

live out your creed and risk your life for God a - lone:
and see the ref - u - gee, the hun - gry, and the poor.
cry out for jus - tice and for peace the whole world 'round:
the cli - mate of the world be peace and Christ its Sun;

The God who wears your face, to whom all worlds be - long,
Take hands with the op - pressed, the job - less in your street,
Dis - arm the powers that war and all that can de - stroy,
Our cur - ren - cy be love and kind - li - ness our law,

whose chil - dren are of ev - ery race and ev - ery song.
take towel and wa - ter, that you wash your neigh - bor's feet.
turn bombs to bread, and tears of an - guish in - to joy.
our food and faith be shared as one for ev - er - more.

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

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.

PRAYER OF THE DAY

Let us pray.

*A brief silence is kept
before the prayer.*

O God, through suffering and rejection you bring forth our salvation, and by the glory of the cross you transform our lives. Grant that for the sake of the gospel we may turn from the lure of evil, take up our cross, and follow your Son, Jesus Christ, our Savior and Lord.

Amen.

The assembly is seated.

Word

READING

ISAIAH 50:4-9A

A reading from the prophet Isaiah, the fiftieth chapter.

The Lord God has given me a trained tongue, that I may know how to sustain the weary with a word. Morning by morning he wakens, wakens my ear to listen as those who are taught. The Lord God has opened my ear, and I was not rebellious; I did not turn backward. I gave my back to those who struck me and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting.

The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand in court together. Who are my adversaries? Let them confront me. It is the Lord God who helps me; who will declare me guilty?

Word of God. Word of life.

Thanks be to God.

RESPONSORIAL PSALM

PSALM 116:1-9

A reading from Psalm 116.

I love the Lord because he has heard my voice and my supplications. Because he inclined his ear to me, therefore I will call on him as long as I live.

The snares of death encompassed me; the pangs of Sheol laid hold on me; I suffered distress and anguish.

Then I called on the name of the Lord, "O Lord, I pray, save my life!" Gracious is the Lord and righteous; our God is merciful.

The Lord protects the simple; when I was brought low, he saved me. Return, O my soul, to your rest, for the Lord has dealt bountifully with you.

For you have delivered my soul from death, my eyes from tears, my feet from stumbling.

I walk before the Lord in the land of the living.

The image of the servant of the Lord is one of the notable motifs in the book of Isaiah. Today's reading describes the mission of the servant, whom early Christians associated with Jesus. Like Jesus, the servant does not strike back at his detractors but trusts in God's steadfast love.

This text uses various images to illustrate how damaging and hurtful the way we speak to and about others can be. Not only are we to control our speech, but what we say and how we say it are to reflect our faith.

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

Not many of you should become teachers, my brothers and sisters, for you know that we who teach will face stricter judgment. For all of us make many mistakes. Anyone who makes no mistakes in speaking is mature, able to keep the whole body in check with a bridle. If we put bits into the mouths of horses to make them obey us, we guide their whole bodies. Or look at ships: though they are so large and are driven by strong winds, yet they are guided by a very small rudder wherever the will of the pilot directs. So also the tongue is a small member, yet it boasts of great exploits.

How great a forest is set ablaze by a such a small fire! And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of life, and is itself set on fire by hell. For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, but no one can tame the tongue—a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse people, made in the likeness of God. From the same mouth comes a blessing and a curse. My brothers and sisters, this ought not to be so. Does a spring pour forth from the same opening both fresh and brackish water? Can a fig tree, my brothers and sisters, yield olives or a grapevine figs? No more can salt water yield fresh.

Word of God. Word of life.

Thanks be to God.

GOSPEL ACCLAMATION

The assembly stands to greet the Holy Gospel.

The musical notation is arranged in three rows. Each row contains two parts: 'Cantor:' and 'All:'. The notes are in 2/4 time. The lyrics are 'Al - le - lu - ia!'.

CANTOR Christ suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God.

ALL **Refrain**

This story provides the turning point in Mark's gospel. Peter is the first human being in the narrative to acknowledge Jesus as the Messiah, but he cannot accept that as the Messiah Jesus will have to suffer. Moreover, Jesus issues a strong challenge to all by connecting discipleship and the cross.

El Santo Evangelio según Marcos, capítulo ocho.

The Holy Gospel according to Mark, the eighth chapter.

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

Jesus went on with his disciples to the villages of Caesarea Philippi, and on the way he asked his disciples, "Who do people say that I am?" And they answered him, "John the Baptist; and others, Elijah; and still others, one of the prophets." He asked them, "But who do you say that I am?" Peter answered him, "You are the Messiah." And he sternly ordered them not to tell anyone about him.

Then he began to teach them that the Son of Man must undergo great suffering and be rejected by the elders, the chief priests, and the scribes and be killed and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things."

He called the crowd with his disciples and said to them, "If any wish to come after me, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

El Evangelio del Salvador.

The Gospel of the Savior.

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

The assembly is seated.

The assembly stands.

Charles W. Everest published this hymn when he was 19 years old as "Take up thy cross" in his *Visions of Death, and Other Poems* (1833). It is one of only two American hymns to be included in the first edition of *Hymns*

Ancient and Modern (1861). The tune BOURBON appeared in several shape-note books, among them *William Hauser's Hesperian Harp* (Philadelphia, 1848).

Episcopal priest and scholar Marion Hatchett says the tune name may have come from Bourbon County, Kentucky, which was where the Cane Ridge meeting of 1801 took place. He points out that this county "is more popularly known for its association with a particular type of corn whiskey distilled according to a process invented by a Baptist preacher, the Rev. Elijah Craig."

"Take Up Your Cross," the Savior Said



1. "Take up your cross," the Sav - ior said, "if
 2. Take up your cross; let not its weight per -
 3. Take up your cross, nor heed the shame, nor
 4. Take up your cross and fol - low Christ, nor



you would my dis - ci - ple be; for - sake the past, and
 vade your soul with vain a - larm; his strength shall bear your
 let your fool - ish heart re - bel; for you the Lord en -
 think till death to lay it down; for those who hum - bly



come this day, and hum - bly fol - low af - ter me."
 spir - it up, sus - tain your heart, and nerve your arm.
 dured the cross to save your soul from death and hell.
 bear the cross one day will wear the glo - rious crown.

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.

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.

We pray for the church throughout the world. Form us into communities of forgiveness and grace. Help us to notice where you are calling us into new relationships, and give us courage to embrace the uncomfortable and unfamiliar. Hear us, O God.

Your mercy is great.

We pray for the earth and all its inhabitants. Protect lands at risk of wildfire and heal dying forests. Where fire brings destruction, raise up new growth. Guide us in tending precarious ecosystems. Hear us, O God.

Your mercy is great.

We pray for those who govern nations, tribes, and cities. Open them to the cries of people in need. Direct them in shaping policies that prioritize the health and well-being of all who struggle with hunger and housing insecurity. Hear us, O God.

Your mercy is great.

We pray for all who are grieve, all who are lonely or anxious, and all who are ill, especially Amy, Myrna and Jerry, Sandy, Betty, Don, Gaynelle, Gene and Pam, Del and Suzanne, and Jean. Draw them close to you and soothe them with the promise of your enduring love. Hear us, O God.

Your mercy is great.

We pray for teachers, professors, librarians, school administrators, staff, and all who support the education of young people. Sustain them as they shape learning communities, rooted in equity and authenticity. We pray for children of all ages in their learning. Hear us, O God.

Your mercy is great.

Here other intercessions may be offered.

For what else do the people of God pray?

We remember our beloved dead, who with the great cloud of witnesses bear witness to your saving grace. Accompany us in our pilgrimage of faith, that we too place our hope and trust in 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.

PASSING THE PEACE

La paz del Señor sea siempre con ustedes.

The peace of the Lord be with you always.

And also with you. (Y también contigo.)

The assembly is seated.

WELCOME AND ANNOUNCEMENTS

Meal

PREPARE OUR TITHES AND OFFERINGS AND OUR TABLES

OFFERTORY HYMN

ELW 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 ...

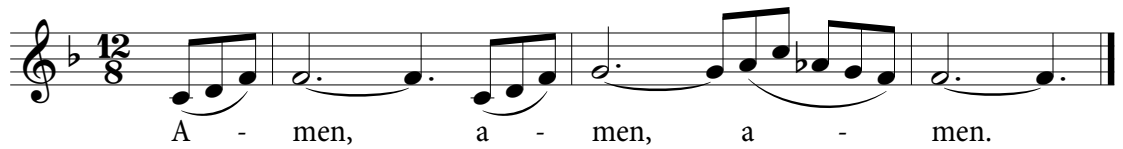
For as often as we eat of this bread and drink from this cup, we proclaim the Lord's death until he comes.

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



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.

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:



God be with you till we meet a - gain.



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 Sabaduría Santo, los bendiga ahora y siempre. Amén.

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

"Lord Jesus, You Shall Be My Song" was created in 1961 by members of Les Petites Soeurs de Jésus ("The Little Sisters of Jesus"), a global contemplative order that "seeks to be a sign of love to people who are rejected." The hymn also has associations with L'Arche communities. It is both a promise to bear witness to the love of Christ, and a prayer for courage throughout life's journey.

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.
3. As long as I live, Je - sus, make me your ser - vant,
4. I fear in the dark and the doubt of my 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.
 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.



you a - lone are our life and our peace and our love.
 May the earth and the sea and the sky join my song.
 For you saved me by giv - ing your bod - y and blood.
 And with all of the fam - ily you saved by your love,





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.
 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.

DISMISSAL

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

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

THE LIFE OF THE CHURCH

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

ANNOUNCEMENTS AND WEEKLY eNEWS

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

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**

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.

CRISTO REY MISA

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

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.

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

Meeting ID **817 3971 264** Password **797928**

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.



CHRIST THE KING LUTHERAN CHURCH CRISTO REY IGLESIA LUTERANA

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Tim Ditch Director of Music and Parish Administrator
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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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