

## ORDER OF LITURGY

*Fifth Sunday in Lent*  
*April 3, 2022*

He who is the blessed and only Sovereign, the King of kings and Lord of lords, who alone has immortality, who dwells in unapproachable light, whom no one has ever seen or can see. To him be honor and eternal dominion. Amen.

1 Timothy 6:15-16

**W**elcome to King of Kings! We are delighted to have you with us today. Whether you are curious about Christ's claims, critical of, or committed to Christianity, we hope you find a church that celebrates God in worship, sincerely engages the Scriptures, and seeks to live as a community.

In terms of who we are as a church: We are a confessional church within the Reformed Tradition. This means there are particular theological doctrines that we teach and our officers (elders and deacons) are bound to uphold, which distinguishes us from other traditions within the wider Church. We would be glad to discuss these more with you if you have questions. This being the case, we still want to be quick to recognize that the Kingdom of God is much broader than our particular tradition. Although we cherish our tradition, we celebrate the work of God broadly expressed around the world and throughout history – in establishing His Church – and gladly join the company of those belonging to Christ by faith.

For our families with children, we want you to know that we desire to help your family worship. We do offer a nursery (for six months through four years old) and want you to feel free to use it for a portion of the service (if kids get too restless, etc.) or throughout the service. Beyond this however, we know that worship honors the Lord and is His means of growing us spiritually. Since this is the case, as soon as your children are ready, we invite them to join us in worship. We are eager for your children to learn to pray, sing God's praise, hear the gospel through the preaching of Gods' Word, and experience the sacraments. In the middle of the service, we invite our children (5th grade and under) forward for a children's sermon. You may be nervous to have your children in service with you, but we promise we won't be bothered by an occasional squeal, laugh, or tear.

Finally, please stop by our visitor area in the Narthex and fill out a visitor card. We would love to connect with you further. Additionally, our hope is that you will also find this Order of Liturgy helpful as you navigate our worship service. In the footnotes you should find explanations of various portions of the service. Everything from our liturgy to our architecture directs our attention to our great and mighty God – the Sovereign Creator, Sustainer, Redeemer, the Lord of lords and as our name declares, the King of kings.

Christ is risen!

A handwritten signature in black ink, appearing to read "Josh Harp". The signature is fluid and cursive, with the first name "Josh" being more prominent than the last name "Harp".

Josh Harp, Pastor

# LENT

Lent is a steady journey toward the death of Christ. During this time, we are particularly mindful of Jesus' faithfulness in temptation, readiness to suffer on our behalf, and perfect obedience to the Father. A key word for this time is "repentance." We desire the Spirit of God to examine us and renew us during this time particularly related to our union with Christ in his single-minded devotion and obedience to God in the midst of temptation and suffering. Lent begins on Ash Wednesday, which is six and a half weeks before Easter, and ends at sunset on Maundy Thursday (the Thursday of Holy Week).

The stones illustrated<sup>1</sup> on the cover direct us towards the first temptation that Jesus faced when he was led by the Holy Spirit into the wilderness for forty days. The devil directs Jesus' attention to stones and says, "If you are the Son of God, command these stones to become loaves of bread" (Matthew 4:3).

## *Reflections for this Lord's Day*

Justification is the very hinge and pillar of Christianity. An error about justification is dangerous, like a defect in a foundation. Justification by Christ is a spring of water of life. To have the poison of corrupt doctrine cast into this spring is damnable.

Thomas Watson

What is a faith commitment? It is the way we answer four basic questions facing everyone: (1) Who am I? Or, what is the nature, task, and purpose of human beings? (2) Where am I? Or, what is the nature of the world and universe I live in? (3) What's wrong? Or, what is the basic problem or obstacle that keeps me from attaining fulfillment? In other words, how do I understand evil? And (4) What is the remedy? Or, how is it possible to overcome this hindrance to my fulfillment? In other words, how do I find salvation?

Brian Walsh & Richard Middleton

Q: What do we pray for in the sixth petition?

A: In the sixth petition, which is, And lead us not into temptation, but deliver us from evil, we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Question 106 of the Westminster Shorter Catechism

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<sup>1</sup>The commissioned artist was Esther BeLer Wodrich, and this piece was installed at the start of Lent 2022.

*Prelude*<sup>2</sup> & *Greeting*<sup>3</sup>

*Celebrant*      The Lord be with you.

*People*          **And also with you.**

## THE LITURGY OF THE WORD

*Call to Worship*<sup>4</sup>

Psalm 51:15-17

*Celebrant*      Lord, open my lips, and my mouth will declare your praise.

*People*          **For you will not delight in sacrifice, or I would give it; you will not be pleased with a burnt offering.**

*Celebrant*      The sacrifices of God are a broken spirit;

*People*          **A broken and contrite heart, O God, you will not despise.**

*Prayer of Invocation*<sup>5</sup>

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<sup>2</sup> The prelude includes the ringing of the bells (striking the hour of our service), and a preparatory instrumental piece. You will notice our minister wears a robe. This reminds us that worship, while a celebration, is an encounter with a holy God. Also, it bears the reminder that the pastor, while only a man, is God's messenger, set apart by the Lord to minister his Holy Word. In the biblical narrative, God's priests wore special garments as they served God's People (Exodus 28:2; 35:19) – like a judge or policeman in our own culture.

<sup>3</sup> For over a millennia, a traditional greeting in the church taken from Ruth 2:4, 2 Chron. 15:2, and Matt. 28:20.

<sup>4</sup> The word used to describe the church in Scripture is *Ekklesia* which translated means “called out assembly” and indicates that the Church is: 1) called by God, 2) distinguished from the world visibly, and 3) to glorify and enjoy God giving to Him the offering of our worship. The *Call to Worship* issues forth to God's People from God's Word.

<sup>5</sup> The *Invocation Prayer* is offered by God's servant, on behalf of His People to Him. This particular prayer's supplication is that God would grant us an awareness of His presence and for His blessing to be upon His People.

*Celebratory Hymn: "From All That Dwells Below the Skies"*

1. From all that dwell be - low the skies let the Cre -  
 2. In ev - ery land be - gin the song; to ev - ery  
 3. E - ter - nal are your mer - cies, Lord; e - ter - nal

a - tor's praise a - rise; let the Re - deem - er's name be  
 land the strains be - long. In cheer - ful sound all voic - es  
 truth at - tends your word. Your praise shall sound from shore to

sung through ev - ery land, by ev - ery tongue.  
 raise and fill the world with joy - ful praise.  
 shore till suns shall rise and set no more.

Based on Psalm 117  
 Isaac Watts, 1719, mod.

DUKE STREET L.M.  
 John Hatton, 1793

## *Confession of Sin* <sup>6</sup>

*Celebrant* Lord, in your mercy, hear our prayer.

*People* **Almighty and most merciful Father, we have erred and strayed from thy ways like lost sheep, we have followed too much the devices and desires of our own hearts, we have offended against thy holy laws, we have left undone those things which we ought to have done, and we have done those things which we ought not to have done. But thou, O Lord, have mercy upon us, spare thou those who confess their faults, restore thou those who are penitent, according to thy promises declared unto mankind in Christ Jesus our Lord; and grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.**

## *Assurance of Pardon* <sup>7</sup>

God shows his love for us in that while we were still sinners, Christ died for us. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God.

Romans 5:8-9

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<sup>6</sup> For many people corporate responses are new and even strange to our sensibilities. Our church makes use of this liturgical practice for two reasons. First, corporate responses follow the pattern we see in Scripture which is fully congregational. In other words, all of the people are participants, and frequently respond to God together using established expressions (Deut. 27:11-26; Ps. 136; 1 Cor. 14:16; Rev. 4:8). Second, pre-arranged responsive activities supply the church with a language that is theologically rich and aesthetically pleasing. As one theologian says, "[Responsive readings] deepen the shallow pool of our personal resources and set us free from the prison of our own meager capacity ..." No words can guarantee that worshipers offer their heart, mind, soul, and strength to God, but some words do aid us in this process.

<sup>7</sup> The practice of Confession of Sin and Assurance of Pardon serves as the regular reminder of our fellowship with Jesus. We come together and confess our sins – personally and corporately. The posture of kneeling is appropriate for us to recognize the humility by which we approach the Lord. We then stand together and receive God's forgiveness (Assurance of Pardon), reminding us that "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9 ESV). As we stand, we recall that the Gospel is the only means by which we can stand before the Lord.

# Thanksgiving Hymn: "His Mercy is More"

♩ = 40

**VERSE**

D D/F# G D



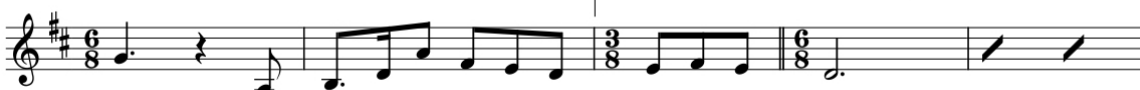
1. What love could re - mem - ber no wrongs we have done? Om -  
 (2. What) pa - tience would wait as we con - stant - ly roam? What  
 (3. What) rich - es of kind - ness He lav - ished on us. His

3 A Bm G A<sup>SUS</sup> D Em<sup>7</sup> D/F#



-ni - sient, all know - ing, He counts not their sum. Thrown in - to a sea with - out bot - tom or  
 Fa - ther, so ten - der, is call - ing us home? He wel - comes the weak - est, the vil - est, the  
 blood was the pay - ment; His life was the cost. We stood 'neath a debt we could nev - er af -

7 G D/F# G D/A **TURNAROUND**  
 1, 2. A<sup>SUS</sup> A<sup>6</sup> A<sup>SUS</sup> D D/F# G D



shore, our sins, they are man - y; His mer - cy is more.  
 poor. Our sins, they are man - y; His mer - cy is more.  
 -ford. Our sins they are man - y; His

12 A Bm G A<sup>SUS</sup> 3. A<sup>SUS</sup> A<sup>6</sup> A<sup>SUS</sup> D **CHORUS** G D



2. What mer - cy is more. Praise the Lord, \_\_\_\_\_  
 3. What

17 Bm<sup>7</sup> A<sup>SUS</sup> G D A<sup>SUS</sup> A A<sup>SUS</sup> G D



His mer - cy is more. \_\_\_\_\_ Strong - er than dark - ness,

21      A                  Bm<sup>7</sup>                  G                  D                  1. A<sup>sus</sup>                  D                  2. A<sup>sus</sup>                  D

new ev - 'ry morn. - Our sins, they are man - y; His mer - cy is more. Praise the mer - cy is more.

Words and Music by  
Matt Papa and Matt Boswell

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## *Confession of Faith: The Nicene Creed*<sup>8</sup>

*Celebrant* Christian, what do you believe?

*People* **We believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible.**

**And in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us and for our salvation came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again, according to the Scriptures, and ascended into heaven, and is seated at the right hand of the Father; and he shall come again, with glory, to judge both the living and the dead; whose kingdom shall have no end.**

**And we believe in the Holy Spirit, the Lord, and Giver of Life, who proceeds from the Father and the Son; and with the Father and the Son is worshipped and glorified; who spoke by the Prophets; and we believe in one holy catholic and apostolic church; we acknowledge one baptism for the remission of sins; and we look for the resurrection of the dead, and the life of the world to come. Amen.**

## *Collection*<sup>9</sup>

### *Corporate Prayer for the Church and World*

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<sup>8</sup> The Nicene Creed, also called the Nicaeno-Constantinopolitan Creed, is a statement of the Christian faith of the early church in opposition to certain heresies, especially Arianism, which denied the full deity of Jesus Christ. The Creed was adopted at the Council of Nicea in 325 and expanded at the Council of Chalcedon in 451. It is the most widely-accepted statement of the historic Christian faith.

<sup>9</sup> *The Collection*: In response to God's grace, we worship him with the whole of our lives – including giving to Christ and the work of his Church (Phil. 4:18-19; 2 Cor. 8-9; 1 Cor. 16:1-3; Mal. 3:6-12; Matt. 6:24). You can use collection boxes located on the side aisles of the Worship Hall or give electronically: For Zelle, enter "office@kkchurch.org" in Zelle app/website or for PayPal, go to [www.kkchurch.org](http://www.kkchurch.org), click "donate."

# Reflection Hymn: "Psalm 51"

1. God, be mer - ci - ful to me, \_\_\_\_\_  
 2. My trans - gres - sions I con - fess, \_\_\_\_\_  
 3. I am e - vil, born in sin; \_\_\_\_\_  
 4. Bro - ken, hum - bled to the dust. \_\_\_\_\_

On thy grace I rest my plea;  
 Grief and guilt, my soul op - press;  
 Thou de - sir - est my truth with in;  
 By thy wrath and judge - ment just,

Plen - teous have in com - pas - sion thou, \_\_\_\_\_  
 I have sinned a - gainst thy grace, \_\_\_\_\_  
 Thou let my lone - ly heart Sav - iour art, \_\_\_\_\_  
 Let my con - trite re - joice \_\_\_\_\_

Blot out my trans - gres - sions now;  
 And pro - voked thee to thy face;  
 Teach thy wis - dom to my heart;  
 And in glad - ness hear thy voice;

Wash me, Make me thy pure with - in, \_\_\_\_\_  
 I con - fess thy judge - ment just, \_\_\_\_\_  
 Make me pure, thy grace be - stow, \_\_\_\_\_  
 From my sins, O hide thy face, \_\_\_\_\_

Cleanse, O cleanse me from my sin.  
 Speech - less, I thy mer - cy trust.  
 Wash me whi - ter than the snow,  
 Blot them out in bound - less grace.

5. Gracious God, my heart renew,  
 Make my spirit right and true  
 Cast me not away from thee,  
 Let thy Spirit dwell in me;  
 Thy salvation's joy impart,  
 Steadfast make my willing heart.

6. Sinners then shall learn from me,  
 And return O God to Thee  
 Savior all my guilt remove,  
 And my tongue shall sing Thy love  
 Touch my silent lips O Lord,  
 And my mouth shall praise accord

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Words by Richard Redhead  
 Music by Christopher Miner

## *Children's Sermon* <sup>10</sup>

### *Prayer for Illumination*

### *Reading of God's Word*

Matthew 6:13

### *Response to the Reading of God's Word*

*Celebrant*      God's Word is a lamp to our feet, and a light to our path. <sup>11</sup>

*People*          **Thanks be to God!**

*Sermon: "Lead Us Not Into Temptation, But Deliver Us From Evil"*

### *Prayer for Blessing*

### *Lord's Prayer*

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

*People*          **Our Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come, thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.<sup>12</sup>  
For thine is the kingdom, and the power, and the glory,  
for ever and ever. Amen.<sup>13</sup>**

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<sup>10</sup> All children in grade school and younger are invited to come forward for a children's sermon.

<sup>11</sup> Taken from Psalm 119:105.

<sup>12</sup> The prayer offered by our Lord Jesus Christ in Matthew 6:9-13 (alternatively "deliver us from *the evil one*").

<sup>13</sup> This ending was common in the early church, and is seen in various copies of Scriptures. It is also written this way in the *Didache*, a first century document which records various practices & teaching within the early church.

# THE LITURGY OF THE SACRAMENT

## *Hymn of Preparation: "Gloria Patri"*

Glo - ry be to thee oh Fa - ther, Glo - ry

3 Be to thee oh Son, Glo - ry be to thee, oh

6 Ho - ly Ghost, the bles - sed three in one! As it

9 was in the be - gin - ing, is now and e - ver

12 shall be; for - e - ver more, world with - out end. A -

15 men, A - men A - - men.

The musical score is written on a single treble clef staff in 4/4 time with a key signature of three flats (B-flat, E-flat, A-flat). The lyrics are placed below the notes, with some words connected by hyphens and some notes connected by slurs. Measure numbers 3, 6, 9, 12, and 15 are indicated at the start of their respective lines.

Music by Patrick Doyle 1989

*Sursum Corda* <sup>14</sup>

*Minister* Let us celebrate this holy meal.  
The Lord be with you.

*People* **And also with you.**

*Minister* Lift up your hearts.

*People* **We lift them up unto the Lord.**

*Minister* Let us give thanks to the Lord our God.

*People* **It is right to give him thanks and praise.**

*Prayer of Thanksgiving & Words of Institution* <sup>15</sup>

*Memorial Acclamation* <sup>16</sup> & *Pascha Nostrum* <sup>17</sup>

*Minister* Let us proclaim the mystery of faith.

*People* **Christ has died. Christ is risen. Christ will come again.**

*Minister* Christ our Passover has been sacrificed for us.

*People* **Therefore, let us keep the feast.**

*Minister* The gifts of God for the people of God.  
Feed on him in your hearts by faith, and with thanksgiving

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<sup>14</sup> The *Sursum Corda* (Latin: “Lift Up Your Hearts”) dates back to third century church practice. It is adapted from various passages such as: Ps. 25:1, 86:4, 143:8, Lam. 3:41, Mt. 21:22, Acts 4:24, 2 Thess. 3:16.

<sup>15</sup> The *Words of Institution* are the biblical accounting of Jesus’ institution of the Lord’s Supper. This occurs in four sections of Scripture: Mt. 26:26-29, Mk. 14:22-25, Lk. 22:15-20, also 1 Cor. 11:23-26.

<sup>16</sup> The *Memorial Acclamation* follows the short statement “Let us proclaim the mystery of faith” (referred to as the *mysterium fidei*) and is a proclamation of our faith: the death, resurrection, and ascension of Christ.

<sup>17</sup> The *Pascha Nostrum* (Latin: “Our Passover”) acknowledges Christ as our Passover lamb, whose blood covers us and brings us through death. It is adapted mainly from 1 Cor. 5:7-8.

## *Receiving & Partaking*

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### *Should I participate?*

This is a meal for those who have been baptized into Christ's Church and profess him as Lord. If this does not describe you, instead of partaking of bread and wine (a form of worship), we invite you to consider the things you have seen and heard, including God's love for sinful humanity as portrayed in this meal. You may come forward to receive prayer (simply cross your arms over your chest as you pass the servers) or remain in your seat.

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### *How should I participate?*

Starting with the front rows, come forward through the side aisles. As you are served partake of the bread and wine then return to your seat by the center aisles. We use unleavened bread and red wine, but gluten free wafers and white grape juice are also available.

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### *Should my children participate?*

If your children are too young to understand the meaning of this meal, please instruct them to cross their arms over their chest. As soon as they are able to appreciate these things in an age appropriate way our leaders would love to meet with them, hear of their faith, and admit them to the table.

## Sending Hymn: "All For Jesus"

All for Je - sus! All for Je - sus! All my be - ing's ran - somed pow'rs,  
Let my hands per - form his bid - ding, let my feet run in his ways;  
World - lings prize their gems of beau - ty, cling to gild - ed toys of dust,  
Since my eyes were fixed on Je - sus, I've lost sight of all be - side;  
Deigns to call me his be - lov - ed, lets me rest be - neath his wings,

all my thoughts and words and do - ings, all my days and all my hours.  
let my eyes see Je - sus on - ly, let my lips speak forth his praise.  
boast of wealth and fame and plea - sure; on - ly Je - sus will I trust.  
so en - chained my spir - it's vi - sion, look - ing at the Cru - ci - fied.  
O what won - der! how a - maz - ing! Je - sus, glo - rious King of kings!

Lyrics by Mary D. James, 1889  
Music by John Stainer, 1887  
Rearrangement by Josh Harp, 2021

CCLI #2657314

## *Charge* <sup>18</sup>

I solemnly charge you to live in accordance to what you have received today in Word and Sacrament; being reminded of your baptismal identity in Jesus Christ.

To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

1 Timothy 1:17

## *Benediction* <sup>19</sup>

Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen.

Jude 1:24-25

## *Dismissal & Postlude*

Following the benediction, we are dismissed by the postlude music piece.

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<sup>18</sup> The *Charge* contains the sobering instruction to live faithfully to God's Word in the nourishment of the Sacrament. It is the pastoral plea directly to the congregation from their pastor to live accordingly.

<sup>19</sup> The *Benediction* is the final word of our service. Here God sends us as His People with His blessing. It is not uncommon for us to turn our palms upward in a posture of receiving as this benediction is pronounced upon the congregation.



# FOR HOUSEHOLD WORSHIP

We desire families to be nourished in their worship of our Triune God stemming from our corporate worship on Sunday mornings. The following elements are meant to supplement your household worship and connect us to each other broadly – many of us will be engaging in the same content from week to week in our homes.

## HEIDELBERG CATECHISM

Questions 50-52

## LECTIONARY READINGS <sup>20</sup>

- Isaiah 43:16-21
- Psalm 126
- Philippians 3:4b-14
- John 12:1-8

## SERMON REFLECTION <sup>21</sup>

Q: How would you summarize the sermon in one sentence?

Q: In what ways does this particular text direct our attention to Christ?

## THE SONGS FOR NEXT SUNDAY <sup>22</sup>

Come Thou Almighty King

His Mercy is More

Psalm 96A

Here, O My Lord I See Thee Face to Face

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<sup>20</sup> These readings are from the *Revised Common Lectionary*, guiding us through the church calendar.

<sup>21</sup> These questions should guide your reflection on the sermon you heard. At times these questions will be specific to the sermon, but often times a couple simple general questions will suffice.

<sup>22</sup> The reason this list is provided is for the purpose of preparation for singing on the Lord's Day. You may also consider incorporating these songs into your household worship leading up to Sunday's service.

# SERMON NOTES

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# ANNOUNCEMENTS

See website for calendar which includes all events and additional information. All classes meet at the church unless otherwise noted.

## *Dogs N Suds Fellowship Party*

Everyone is invited to our Jr/Sr youth fundraiser fellowship party!! We are featuring brats, hotdogs and root-beer floats. The entire meal is provided. Youth will be collecting donations for their upcoming activities, camps and projects. // Sunday, April 3 @ 11:30 (Contact: Gail Howitt)

## *Men's Forum*

All men are invited to join us for lively discussions on various topics or books. We typically meet on the 1st & 3rd Tuesdays of the month. To be added to the email list, send a message to [jharp@kkchurch.org](mailto:jharp@kkchurch.org). // Tuesday, April 5 @ 7:00-8:30pm (Contact: Josh Harp)

## *Adult Study*

We gather together to discuss various books or topics. We meet every other Wednesday. Come early for a potluck. // Wednesday, April 6 @ 6:00 (potluck) 6:30-8:00pm (study). (Contact: Mike Daniels 909-522-2292 for details.)

## *Women's Day Study*

Join us as we study the book *Delighting in the Trinity*. To be added to the email list or if you need childcare, please email [Gail@kkchurch.org](mailto:Gail@kkchurch.org). Books and reading schedules are available in the library. // Thursday, April 7 @ 10:00-11:30am. (Contact: Gail Howitt)

## *Women's Evening Study*

We are studying: *Steadfast: A Devotional Bible Study on the Book of James* by Courtney Doctor. We typically meet on the 2nd & 4th Tuesdays of the month. To be added to the email list for notifications, send a message to [gail@kkchurch.org](mailto:gail@kkchurch.org). // Tuesday, April 12 @ 7:00-8:30pm. (Contact: Gail Howitt)

### *Good Friday Tenebrae Service*

Join us for a Good Friday Tenebrae Service. Tenebrae is a prolonged meditation on Christ's suffering. Readings trace the story of Christ's passion, music portrays his pathos, and the power of silence and darkness suggests the drama of the momentous day. We ponder the depth of Christ's suffering through mounting darkness. // Friday, April 15 @ 7:00-8:00pm (Contact: Josh Harp)

### *Easter Morning Service*

Invite your family and friends to join us for worship on Easter Sunday. We will have a photo booth for family memories and egg hunt for the littlest kids. // Sunday, April 17 @10:00am.

### *10th Annual Women's Conference*

All women are invited to join us at King of Kings Church for our annual Women's Conference featuring Barbara Duguid. She will be speaking on "The Rare Jewel of Christian Contentment." Registration is now open on our web page. Lunch is included in the registration fee. Invite your friends and family! // Saturday, April 23 @ 8-8:45am check-in & continental breakfast. Conference begins at 9am and ends approximately 3pm. (Contact: Gail Howitt)

### *Youth Group Discussion*

All Jr. High and Sr. High youth (6th-12th grade) are invited to stay after service for a discussion and lunch. Bring \$5 to cover lunch. // Sunday, April 24 @11:30-1:30pm (Contact: Gail Howitt)

## *Contact Information*

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## *The Fine Print*

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