

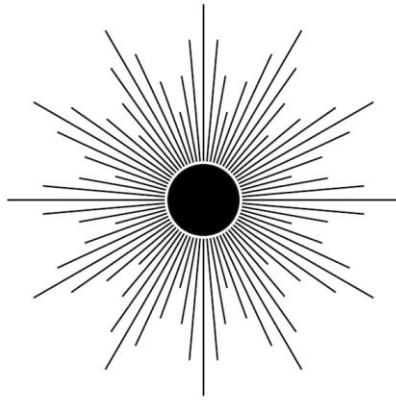
AN ORDER FOR  
**WORSHIP**

IN THE ABSENCE OF A PRIEST



WITHIN THE EPISCOPAL  
DIOCESE OF MISSOURI





## WELCOME! BEINVENIDO! KARIBU!

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Scattered in the world we gather together as God's people in worship. We bring the fragments of our lives to be healed and made whole in Christ as we gather in community.

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as God's people. One of the glories of the Episcopal/Anglican Church is its liturgical worship. Liturgy refers to the patterns, forms, words and actions through which public worship is conducted.

As we gather, we bring our diverse gifts: gifts of music, dance, prophecy, teaching, preaching, and friendship. We present these gifts in the form of our most precious offering to God, our very selves, that all that we do may be for God's glory in the unity of Christ's church.

## ABOUT MORNING WORSHIP

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In many times and places, daybreak has been a time of prayer. Jews prayed in their synagogues at sunrise as well as at other times each day. This Jewish pattern of prayer formed the basis of the Christian monastic Daily Office, with its prayers or “hours” at seven times in each day. Thomas Cranmer’s revision of the Daily Office for the first English Prayer Book (1549) reduced the number of services to two—one for morning and one for evening. In the Second English Prayer Book (1552), the morning service was given its present name, Morning Prayer.

Many elements of Morning Prayer come from the seven monastic hours. Psalms were recited at every one of the offices, with the whole Psalter recited once a week. In the 1549 BCP, psalms were read at both Morning and Evening Prayer, with the whole Psalter read “in course” once each month. In subsequent Prayer Book revisions, psalms have come to be used more selectively, although a monthly cycle of psalms read “in course” is still provided as an option. In the 1549 Prayer Book, the very short monastic “chapters” were lengthened to full chapters of both the OT and NT at both Morning Prayer and Evening Prayer. In the 1979 BCP, only one lesson must be read, and the appointed lessons are not so long.

Morning Prayer once was the chief Sunday service in most Anglican/Episcopal churches on three out of four Sundays, the First Sunday usually being a celebration of Holy Communion. This practice has not continued because the eucharist has been recognized as the “principal act of Christian worship on the Lord’s Day” in most parishes (see BCP, p. 13). However, Morning Prayer is clearly designated as a daily service for the worship of the church. This usage reflects the ancient tradition of the Daily Office.

## GATHERING OF GOD'S PEOPLE

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*We are delighted that you are worshiping with us today!*

*Our worship today was modeled after a 4th Century service called Lauds, which means to praise, honor or glorify. This service is characterized by a series of prayers, readings and hymns that allow us to mark and offer our time of worship to God as both an act of stewardship and an act of praise.*

### GATHERING SONG

*We begin by praising God through song and prayer.*

### GREETING

*The Presider greets the community gathered.*

*Presider* O come let us sing to the Lord.

*People* **Let us rejoice in the rock of our salvation.**

*Or*

*Presider* O Lord, open now our lips.

*People* **And our mouths shall proclaim your praise.**

*The Presider may add.*

*Presider* We praise you, O God, and bless your name;

*People* **And tell of your salvation from day to day.**

*Presider* We proclaim your glory to the nations.

*People* **Your praise to the ends of the earth.**

*Presider* Friends in Christ, let us praise and worship God who has called us together. Let us celebrate God's majesty, and delight in the wonder of God's love. Together we shall confess our sins and receive assurance that we are forgiven. As the scriptures are read, we can allow the experiences of God from our Ancestors to speak to us, and ponder its meaning in our lives. In our prayers, we give thanks for God's goodness, we pray for others as well as for ourselves and we offer our lives anew in Christ's service. All this we do because we believe in the presence among us of our Savior Jesus Christ, and in the mighty power of the Holy Spirit.

## CONFESSION & PARDON

*Either Form one or Form two of the confession & pardon may be used.*

### FORM ONE

*Presider* Let us in silence call to mind our need for repentance and forgiveness.

*Silence is kept for a time.*

*Presider* God of mercy, we have sinned against you and against others.

*People* **We have sinned in what we have done, and in what we have failed to do. We are truly sorry. For the sake of your son Jesus Christ, who died for our sins, forgive us all that is past and raise us to newness of life. Amen.**

*Presider* Almighty God, who pardons all who truly repent, forgive our sins, strengthen us by the Holy Spirit, and keep us in life eternal; through Jesus Christ our Redeemer. Amen.

### FORM TWO

*Presider* Compassion and forgiveness belong to the Lord our God, though we have rebelled and fallen short of God's promises. Let us then confess our willfulness and ask God's mercy by confessing our sins in penitence and faith.

*Silence is kept for a time.*

*Presider* We confess to you our selfishness and lack of love: fill us with your Spirit. Lord, have mercy.

*People* **Lord, have mercy.**

*Presider* We confess to you our fear and failure in sharing our faith: fill us with your Spirit. Christ, have mercy.

*People* **Christ, have mercy.**

*Presider* We confess to you our stubbornness and lack of trust: fill us with your Spirit. Lord, have mercy.

*People* **Lord, have mercy.**

*Presider* May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life, through Jesus Christ our Lord. **Amen.**

## BLESSING OF LIGHT

*We give thanks to God for the gift of light that surrounds and infuses us.*

*One or more passages of scripture may be read.*

*Presider* Jesus said, "You are the light of the world. A city built on a hill cannot be hid. People do not light a lamp and put it under the bushel basket; rather, they put it on the lampstand, and it gives light to all in the house." –Matthew 5:14-15

*Or*

*Presider* The LORD is my light and my salvation— whom shall I fear? The LORD is the stronghold of my life— of whom shall I be afraid? –Psalm 27:1

*Or*

*Presider* The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp. –Revelation 21:23

*Or*

*Presider* If I say, "Surely the darkness shall cover me, and night wraps itself around me," even the darkness is not dark to you; the night is as bright as the day, for darkness is as light to you. –Psalm 139:11-12

*Silence is kept for a time.*

*Presider* Blessed are you, Lord God, creator of day and night:

*People* to you be praise and glory for ever.

*Presider* By the light of Christ, your living Word, dispel the gloom of our hearts that we may walk as children of light and sing your praise throughout the world.

*People* Blessed be God, forever and ever. Amen.

*A hymn, song of praise, or instrumental music on the theme of light may be offered.*

*During the musical offering candles on the altar may be lit.*

## THE MINISTRY OF THE WORD

*The Presider greets the community with these words.*

*Presider*            May the Word of God always be heard in this place. May the experience of our spiritual ancestors be valued in this place. May the Good News of love be proclaimed in this place. May the mystery of Christ unfold before us and lead us to salvation. Let us hear once more the stories of our redemption.

*The community is seated.*

## THE FIRST READING

A READING FROM HEBREW SCRIPTURES.

*At the end of the reading the Reader says.*

*Reader*            Hear what the Holy Spirit is saying to God's people.

*People*            Thanks be to God.

## THE PSALM OF THE DAY

*The psalms are a part of the poetry of the Hebrew people. They express joy and sadness, loneliness and thanksgiving as part of the human longing to be united with God.*

*The Psalm is prayed or sung by all standing.*

## THE SECOND READING

A READING FROM THE NEW TESTAMENT WRITINGS.

*At the end of the reading the Reader says.*

*Reader*            Hear what the Holy Spirit is saying to the church.

*People*            Thanks be to God.

## CANTICLE, HYMN OR SONG

*A canticle, hymn, or song may be sung that reflects the theme of the readings.*

*In the absence of a musical selection one or more of the following canticles may be prayed by the community.*



CANTICLE: THE SONG OF MARY

*Leader* My heart praises you, O God,  
*People* My spirit rejoices in you, my savior.

*Leader* You have remembered me in my lowliness,  
*People* And now I will be called blessed.

*Leader* You have done great things for me,  
*People* And shown mercy to all those who trust you.

*Leader* You have stretched out your arm,  
*People* And scattered the proud with all their plans.

*Leader* You have brought down the mighty from their thrones,  
*People* And lifted up the lowly.

*Leader* You have filled the hungry with good things,  
*People* And sent the rich away with empty hands.

*Leader* You have kept your promise to our mothers and fathers,  
*People* And come to the help of your people, to Abraham and Sarah, and to all generations for ever. Amen.

*Or*

CANTICLE: THE STEADFAST LOVE OF THE LORD

*Leader* The Steadfast love of the Lord never ceases:  
*People* God's mercies never come to an end; they are new every morning; your faithfulness O Lord is great.

*Leader* You are all that I have: and therefore I will wait for you.  
*People* You O Lord are good to those who wait for you: to all those who seek you.

*Leader* It is good to wait in patience:  
*People* For the salvation of the Lord.

*Leader* Glory to the One, Holy and Living God.  
*People* As it was in the beginning is now and shall be for ever. Amen.

CANTICLE: GOD IS MY SALVATION

*Leader* Behold God is my salvation:

*People* I will trust and will not be afraid, for the Lord God is my strength and my song: and has become my salvation.

*Leader* With joy you will draw water from the wells of salvation: and in that day all of you will say,

*People* Give thanks and call upon the name of the Lord: make known among the nations what the Lord has done, proclaim that the name of the Lord is exalted.

*Leader* Sing praises for the Lord has triumphed gloriously: let this be known in all the earth.

*People* Shout and sing for joy you people of God: for great in your midst is the Holy One.

*Leader* Glory to the One, Holy and Living God.

*People* As it was in the beginning is now and shall be for ever. Amen.

*Or*

CANTICLE: A SONG OF GOD'S LOVE 1 JOHN 4:7-11

*Leader* Beloved, let us love one another, for love is of God.

*People* Whoever does not love does not know God, for God is Love.

*Leader* In this the love of God was revealed among us,

*People* that God sent the only Son into the world, so that we might live through Jesus Christ.

*Leader* In this is love, not that we loved God but that God loved us

*People* and sent the Son that sins might be forgiven.

*Leader* Beloved, since God loved us so much,

*People* we ought also to love one another.

*Leader* For if we love one another, God abides in us,

*People* and God's love will be perfected in us.

*Leader* Glory to the One, Holy and Living God.

*People* As it was in the beginning is now and shall be for ever. Amen.

## THE GOSPEL READING

### A READING FROM THE GOSPELS.

*Reader* Alleluia! Blessing on the One, who comes in the name of the Lord!  
*People* Peace in heaven and glory in the highest heavens. Alleluia!

*Reader* Let us open our hearts to hear the Good News of Christ. A reading from the Gospel of our Savior according to \_\_\_\_\_.

*At the end of the reading the Reader says.*

*Reader* Hear the Good News of Jesus Christ.

*People* Thanks be to God.

## THE SERMON/REFLECTION

*Having someone comment on the scriptures read goes back to the earliest days of Christianity and to the Jewish Synagogue worship which preceded it.*

*We remain seated for the sermon/reflection.*

*A Deacon, when present, offers a sermon on one or more of the readings.*

*A Lay Worship Leader offers a reflection on one of the readings.*

## HYMN OF THE DAY

*Following the sermon/reflection the community stands and sings a hymn that reflects the theme of the day.*

## THE AFFIRMATION OF FAITH

*The Presider, priest or deacon, leads the assembly in an affirmation of faith. Originally the entire service was viewed as our confession of faith. But, since the Sixth Century, the church has recited either the Nicene Creed or the Apostle's Creed at the Eucharist. The word creed comes from the Latin credo for "I believe" or "I lend my heart to." Creeds tell a deeper "truth" that goes beyond "facts."*

*The Nicene Creed, the Apostle's Creed or An Expression of Faith may be used. In the place of a Deacon the Presider may lead the Affirmation.*

## THE NICENE CREED

*Deacon* We affirm our faith in the One, Holy and Living God.

*People* We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

*People* We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

*People* We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

## THE APOSTLE'S CREED

*Deacon* We affirm our faith in the One, Holy and Living God.  
*Silence is kept for a time.*

*Deacon* Do you believe and trust in God?  
*People* I believe and trust in God, the almighty, creator of heaven and earth.

*Deacon* Do you believe and trust in Jesus Christ?  
*People* I believe and trust in Jesus Christ, God's only begotten Son, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; On the third day he rose again; he ascended into heaven, he is seated at the right hand of the God, and he will come to judge the living and the dead.

*Deacon* Do you believe and trust in God the Holy Spirit?  
*People* I believe and trust 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.

## AN EXPRESSION OF FAITH

*Deacon* We stand to affirm our faith.  
*Silence is kept for a time.*

*Deacon* We are not alone, we live in God's world.  
*People* We believe in God: who has created and is creating, who has come in Jesus, the Word made flesh, to reconcile and make new, who works in us and others by the Spirit.

*Deacon* We trust in God.  
*People* We are called to be the Church: to celebrate God's presence, to live with respect in Creation, to love and serve others, to seek justice and resist evil, to proclaim Jesus, crucified and risen, our judge and our hope. In life, in death, in life beyond death, God is with us. We are not alone. Thanks be to God. Amen.

## THE PRAYERS

*Prayer changes things. Prayer changes people.*

*Prayer is not about changing God but about changing us more into the likeness of God. Collectively and individually we offer the hopes and desires of our hearts to God. The Deacon, when present in the liturgy, offers the prayers for those who are sick or have asked our prayers.*

*When a Deacon is present the Deacon addresses the community saying;*

*Deacon* People of God, I bid your prayers for...  
*The concerns of the community and wider world, including those who are sick, in need, or in want are named by the Deacon. Once the cares and concerns have been shared the Deacon continues.*

*Deacon* Let us pray for the Church and for the world.

*Leader* GOD OF LOVE, we pray for your church: For Michael, our Presiding Bishop; Deon, our bishop; N. our clergy; for all lay and ordained ministers; and for all who seek you in the community of the faithful. Equip us with compassion and love, to carry out your work of reconciliation in the world. God of love,

*People* **Hear our prayers for the church.**

*Leader* GOD OF FREEDOM, we pray for our nation, and all the nations of the world: For peace and unity across barriers of language, color, and creed; for elected and appointed leaders, that they would serve the common good. Inspire all people with courage to speak out against hatred, to actively resist evil. Unite the human family in bonds of love. God of freedom,

*People* **Hear our prayers for the world.**

*Leader* GOD OF JUSTICE, we pray for the earth, your creation entrusted to our care: For the animals and birds, the mountains and oceans, and all parts of your creation that have no voice of their own. Stir up in us a thirst for justice that protects the earth and all its resources, that we may leave to our children's children the legacy of beauty and abundance that you have given us. God of justice,

*People* **Hear our prayers for the earth.**

*Leader* GOD OF PEACE, we pray for this community: For our local leaders; for our schools and markets; for our neighborhoods and workplaces. Kindle in every heart a desire for equality, respect, and opportunity for all. Give us courage to strive for justice and peace among all people, beginning here at home. God of peace,

*People* **Hear our prayers for this community.**

*Leader* GOD OF MERCY, we pray for all in any kind of need or trouble: For those whose lives are closely linked with ours, and those connected to us as part of the human family. For refugees and prisoners; for the sick and suffering, the lonely and despairing; for those facing violence; for all held down by prejudice or injustice. We pray especially for \_\_\_\_\_. Awaken in us compassion and humility of spirit, as we seek and serve Christ in all persons. God of mercy,

*People* **Hear our prayers for all who are in need.**

*Leader* GOD OF GRACE, we pray for those who have died: For the faithful in every generation who have worked for justice; for prophets who called us to racial reconciliation; for martyrs who died because of hatred; and for all the communion of saints. Make us faithful to your call to proclaim your Good News, by word and example, and bring us at last into the glorious company of the saints in light. God of grace,

*People* **Hear our prayers for those who have died.**

*Additional prayers and petitions may be offered. The Presider adds one of the following prayers.*

*Presider* Lord, hear the prayers of thy people; and what we have asked faithfully, grant that we may obtain effectually, to the glory of thy Name; through Jesus Christ our Lord. Amen.

*Presider* Lord Jesus Christ, you said to your apostles, "Peace I give to you; my own peace I leave with you:" Regard not our sins, but the faith of your Church, and give to us the peace and unity of that heavenly City, where with the Father and the Holy Spirit you live and reign, now and for ever. Amen.

*Presider* Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord. Amen.

## THE LORD'S PRAYER (TRADITIONAL)

*The Lord's Prayer follows in either traditional or contemporary language. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection. In the Lord's Prayer we ask for daily bread, meaning the things we need to get through each day. But as a part of that, the bread also symbolizes God's presence.*

*Presider* As our Savior 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. For thine is the kingdom, the power and the glory, for ever and ever. Amen.

## THE LORD'S PRAYER (CONTEMPORARY)

*Presider* Let us pray in the way that our Savior has taught us.  
*People* 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. Lead us not into temptation but deliver us from evil. For the kingdom, the power, and the glory are yours now and for ever. Amen.

## COLLECT OF THE DAY

*Presider* God is with you. *or* The Lord be with you.

*People* And also with you.

*Presider* Let us pray.

*The collect is written to go along with both the season of the church year and the readings for the day. It summarizes the attributes of God as revealed in the scripture for the day.*

*The Presider continues with the collect appointed for the day.*

*The Presider then prays;*

*Presider* O God, the author of peace and lover of concord, to know you is eternal life and to serve you is perfect freedom: Defend us, your humble servants, in all assaults of our enemies; that we, surely trusting in your defense, may not fear the power of any adversaries; through the might of Jesus Christ our Lord. **Amen.**



## THE EXCHANGE OF THE PEACE

*As we enter the most sacred portion of our worship we exchange a sign of God's promised peace. There are no set words to use in greeting each other, but "Peace be with you" "God's peace" and "Shalom" are all commonly used.*

*The Presider offers one or more passages of scripture.*

*Presider* Blessed are the peacemakers: they shall be called children of God. We meet in the name of Christ and share his peace. -*Matthew 5.19*

*Presider* Let the peace of Christ rule in your hearts, since as members of one body you are called to peace. -*Colossians 3.15*

*Presider* Jesus says to his disciples, 'Peace I leave with you; my peace I give you. Not as the world gives do I give to you. Let not your hearts be troubled or afraid.' -*John 14.27*

*Presider* The Peace of Christ be always with you.

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

*Presider* Let us offer each other a sign of Christ's peace.

*We are a community of reconciliation and peace; therefore, we greet each other with a sign of our desire for peace.*

## WELCOME & ANNOUNCEMENTS

*Community announcements, notices, prayers, and celebrations may be offered at this time.*

## THE OFFERTORY

*The gifts of money and other gifts are brought to the Presider as an offering to God and placed on or near the Holy Table. The Presider and people give thanks to God for the many gifts we have been given.*

## OFFERTORY MUSIC:

*An anthem, hymn or instrumental music may be offered.*

## DOXOLOGY



O Trin - i - ty! O U - ni - ty! Be pres - ent as we  
wor - ship thee; And with the songs that an - gels sing  
U - nite the hymns of praise we bring. A - men.

Music: OLD HUNDREDTH

## THE GENERAL THANKSGIVING

*The Presider and people give thanks for the many blessings of this life and the many ways in which God continues to shower blessing upon blessing in our lives and on our world.*

*Presider* Accept, O Lord, our thanks and praise for all that you have done for us.  
*People* We thank you for the splendor of the whole creation, for the beauty  
of this world, for the wonder of life, and for the mystery of love.

*Presider* We thank you for the blessing of family and friends, and for the loving  
care which surrounds us on every side.

*People* We thank you for setting us at tasks which demand our best efforts,  
and for leading us to accomplishments which satisfy and delight us.

*Presider* We thank you also for those disappointments and failures that lead us to  
acknowledge our dependence on you alone.

*People* Above all, we thank you for your Son Jesus Christ; for the truth of his  
Word and the example of his life; for his steadfast obedience, by  
which he overcame temptation; for his dying, through which he  
overcame death; and for his rising to life again, in which we are  
raised to the life of your kingdom.

*Presider* Grant us the gift of your Spirit, that we may know Christ and  
make him known; and through him, at all times and in all  
places, may give thanks to you in all things. Amen.

## THE GREAT SILENCE

*The silence is begun and ended with the sound of a bell.*

*Presider* Jesus said to his disciples, "Come away to a quiet place and rest for a while." Therefore, let us now rest in Christ's presence in the silence.

*A prolonged silence is kept for a time. At a signal from the Presider, the silence is broken.*

## A PRAYER OF ST. CHRYSOSTOM

*Presider* Almighty God, you have given us grace at this time with one accord to make our common supplication to you;

*People* And you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. Amen.

## CLOSING SONG

*We begin and end our time of worship by praising God through song and prayer.*

*Presider* Let us bless the Lord.

*People* Thanks be to God.

*The Presider may then conclude with one of the following*

*Presider* The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. Amen.  
-2 Corinthians 13:14

*Presider* May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit. Amen. -Romans 15:13

*Presider* Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to him from generation to generation in the Church, and in Christ Jesus for ever and ever. Amen. -Ephesians 3:20,21



PLEASE RETURN YOUR BULLETIN FOR REUSE.



## THE EPISCOPAL DIOCESE OF MISSOURI LAND ACKNOWLEDGEMENT

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In humility, we recognize and acknowledge that we in the Diocese of Missouri worship and live on the traditional ancestral lands of the Osage Nation, the Illiniwek/Peoria Tribe, the O-Gah-Pah (Quapaw) Tribe, the Otoe-Missouria Tribe, and other First Peoples. We recognize our mutual dependence upon and benefit from this land; we proclaim our solidarity with and our debt to the Peoples who first claimed and improved this land as their home. We acknowledge our complicity in the process of colonization that dispossessed the First Peoples from their ancestral lands. We affirm our commitment to stand with indigenous communities today and henceforth as they seek justice and resist continued threats to their sovereignty and humanity.

We are also cognizant that the history of The Episcopal Church is intertwined with the history of colonialism and slavery in the United States. More than four centuries ago, the first Africans were brought to the Americas and enslaved. Two centuries ago, enslaved and indigenous persons contributed to the exploration of this state by Lewis and Clark. Our state's history is entangled with both the Missouri Compromise making this state officially a slave state, and the cases of Scott v. Emerson that petitioned for Dred and Harriet Scott's emancipation. We acknowledge the tragic legacy of slavery in our diocese, and the blood, sweat, and tears of enslaved people that soak the earth beneath our feet in Missouri. This legacy persists today as we continue to work towards racial justice, equity, liberation, and community, here in Missouri and across The Episcopal Church.