

Special Points of Interest

Veterans Miracle Network Drive November 1-15

OWLs—Sunday, November 15, 2:00-4:00 pm

Lectio Divina—Sunday, November 15, 4:00 pm

Thanksgiving Dinner & Prayer Service—Saturday, November 21, 5:30 pm

Wesleyville Community Thanksgiving Service—Sunday, November 22, 5:00 pm

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MESSIAH LUTHERAN CHURCH

MESSENGER

Volume 26, Issue 11

Fall Back

Don't forget to set your clocks back on **Saturday, October 31,** before bed.

Veterans Miracle Network Drive

Sunday, November 1-15

We will be collecting personal care items and monetary donations. Pick up a wish list in the Narthex

Sound Bath

November 1, 2026
At 4PM
Fellowship Hall

Taize Service

November 8, 2026
Both services.
We will not have communion

OWLs

Sunday, November 15
2:00-4:00 pm
Going to see "Over the Tavern" at the Erie Playhouse.

Thanksgiving Dinner & Prayer Service

Saturday, November 21
5:30 pm

Please sign up on the poster in the Narthex or contact the Church Office by ***November 8*** if you plan to attend and indicate what food item you will be providing for the dinner.

Please remember to bring your prepared food item to the dinner.

Pastor Out of Town

November 21-29
Julie Boam will preach on Sunday, November 22, and Butch Karnes will be preach November 29.

Bible Study

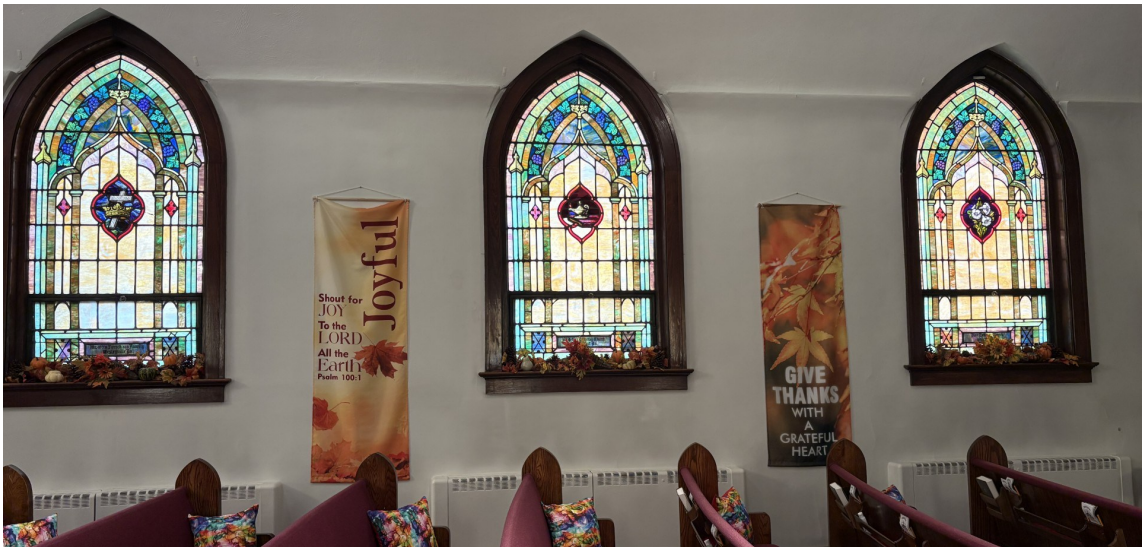
Tuesday afternoons
1:30 pm
Study Lounge

Wednesday night
6:00 pm
Study Lounge

Community Thanksgiving Service

Sunday, November 22
5:00 pm
Hope and Faith Chapel

The Wesleyville community Thanksgiving Service is at Hope and Faith Chapel, 2313 Bird Dr.



Contact Information

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Follow Messiah Lutheran Church on Facebook

Live Stream Sunday YouTube-Messiah Lutheran Church Erie

Church Office Hours

Monday
Closed
Tuesday
10:00am-5:00pm
Wednesday
Closed
Thursday
10:00am-5:00pm
Friday
10:00am-5:00pm

From the Desk of Pr. Tom

Does the Way We Treat Others Look Like Jesus?

One of the questions that has weighed on my heart recently is this: *How can a faith that proclaims the Prince of Peace so often have a history marked by conflict, coercion, and violence?*

As Christians, we cannot honestly tell our story without acknowledging both the beauty and the brokenness of our past. History includes chapters that should grieve us: the Spanish Inquisition, the intertwining of Christian mission with colonial expansion, the mistreatment of Indigenous peoples, antisemitism, religious wars, and more recently, language which demonizes those of other faiths rather than seeks to understand them. These realities cannot simply be dismissed as unfortunate exceptions. They remind us that the Church, like every human institution, is capable of wandering far from the heart of the Gospel.

History tells another story as well. Christians founded hospitals, schools, soup kitchens, food pantries, homes for the unfortunate, and also universities. Christians helped lead movements to abolish slavery, care for the poor, defend human dignity, and advance civil rights. Throughout the centuries, countless ordinary Christians have quietly loved their neighbors, cared for the sick, welcomed strangers, and sacrificed themselves for others.

During this summer's World Cup, people from Seattle to Los Angeles to Boston to New Jersey and Kansas City went out of their way to welcome people that were not Christians, not Americans, not white, and certainly not English speakers. When the Algerian national soccer team arrived in Lawrence, Kansas in the dead of night, they were shocked by the immense crowd of Kansans waving their flags, a local high school band played their national anthem, the city lined the streets with Algerian flags, and restaurants provided Algerian foods if they could. How can both stories be true?

As Lutherans, we begin with a realistic understanding of ourselves. Martin Luther taught that we are *simultaneously saint and sinner* (*simul iustus et peccator*). Through God's grace we are forgiven and made new in Christ; yet we still struggle with pride, fear, prejudice, and the temptation to seek power over others. The Church is not a gathering of perfect people. It is a community continually being called back to repentance and renewed by God's grace.

History teaches us that whenever Christianity becomes too closely tied to political power, national identity, or cultural dominance, we risk confusing God's kingdom with our own ambitions. The cross gives way to coercion. Humility gives way to certainty. Love of neighbor becomes suspicion of neighbor. Jesus Himself chose a different way.

He invited rather than forced. He healed rather than conquered. He forgave rather than retaliated. When His disciples wanted to call down fire upon those who rejected Him, He rebuked them. When one of His followers reached for a sword, Jesus told him to put it away. The One we follow revealed God's power through self-giving love rather than domination. That example should continually shape the Church.

This does not mean that Christians abandon their convictions. We confess with confidence that God has revealed Himself most fully in Jesus Christ; but confidence in Christ should never produce arrogance toward others. Instead, it should free us to become better listeners, more gracious neighbors, and humbler witnesses.

Over the past several years, I have become convinced that curiosity is a Christian virtue. We need not fear learning about other faiths or listening carefully to those whose beliefs differ from our own. Our faith is not threatened by understanding another person's story. In fact, listening is one of the ways we love our neighbor.

I have also come to appreciate the idea of *holy envy*—the ability to recognize something beautiful or admirable in another faith tradition without surrendering our own convictions. We may admire Judaism's devotion to Scripture, the discipline of daily prayer found in Islam, or the reverence for creation found in many Indigenous traditions. Recognizing these gifts does not weaken our faith in Christ. Rather, it reminds us that every person bears the image of God and that God's Spirit is often at work in ways larger than our own experience.

Perhaps the Church today needs: fewer arguments and more conversations, fewer assumptions and more questions, fewer attempts to defeat our neighbors and more opportunities to understand them.

For me, one question has become increasingly important: *Does the way I am treating this person look like Jesus?*

That question matters far more than winning a debate. It calls us

Cont'd.

back to the heart of the Gospel—to grace before judgment, love before condemnation, and humility before certainty. May we be Christians who hold firmly to Christ while extending generosity, curiosity, and compassion to all whom God places in our path. In doing so, we may discover that faithful witness is not only about proclaiming the Good News—it is also about living it.

Pr. Tom

Giving Thanks with Open Eyes

Thanksgiving is not America's birthday party. At its deepest, Thanksgiving is an acknowledgment of our dependence. It is the annual admission that none of us is self-made. We live by food we did not create, soil we did not form, sacrifices we did not witness, relationships we cannot control, and grace we could never earn. That beautiful meaning is worth preserving. The familiar story of the "First Thanksgiving," however, deserves greater honesty than we have often given it.

A shared harvest celebration really did occur at Plymouth in the autumn of 1621. Approximately fifty English colonists gathered with Ousamequin, whom the English called Massasoit, and about ninety Pokanoket Wampanoag men. They ate, visited, hunted, competed, and celebrated for three days. The Wampanoag contributed five deer, while the English supplied wildfowl and produce from their harvest.

It was not, however, called "the First Thanksgiving" by those who attended. The Wampanoag had practiced daily and seasonal traditions of gratitude for thousands of years before Europeans arrived. English harvest festivals and religious days of thanksgiving also had a much longer history. The event became known as the "First Thanksgiving" only generations later, when Americans transformed it into a national origin story.

The situation in 1621 was much more complicated than the school-pageant version suggests. Approximately half of the Mayflower's passengers had died during their first winter. The Wampanoag had also suffered devastating epidemics during the years preceding the settlers' arrival. Ousamequin's decision to form an alliance with Plymouth was an act of careful diplomacy. The English needed Indigenous knowledge and protection, while Ousamequin believed an alliance with the newcomers might strengthen his people against regional rivals.

The gathering was therefore not an idyllic dinner among people who had suddenly forgotten their differences. It was a meeting between two vulnerable peoples attempting to establish a relationship in an uncertain world. There may have been genuine hospitality, curiosity, laughter, and goodwill. There were also political interests, cultural misunderstandings, and questions about land and power that would eventually become devastating. Within a few generations, English expansion had displaced Native communities, and the alliance collapsed into war, death, enslavement, and dispossession.

The meal was real. The innocence later assigned to it was not. Why does this truth matter to Christians? It matters because our faith does not require us to deny suffering in order to give thanks. Christian gratitude is not pretending that everything is perfect. It is recognizing grace while looking honestly at the world's wounds.

The New Testament word from which we receive "Eucharist" means thanksgiving. On the night in which he was betrayed, Jesus took bread and gave thanks. He did not give thanks because betrayal, violence, and death were good. He gave thanks because, even in the presence of those realities, God's love remained trustworthy. Christian thanksgiving does not erase pain. It declares that pain will not have the final word.

When Abraham Lincoln established a national Thanksgiving observance in 1863, the country was in the midst of the Civil War. His proclamation called Americans not only to gratitude but also to "humble penitence," care for widows and orphans, and prayer for the healing of the nation. Lincoln understood that thanksgiving and repentance belong together. Gratitude without honesty becomes sentimentality. Honesty without gratitude can become despair. Together, they produce humility, responsibility, and hope.

This may be the Thanksgiving our country needs now. We can gather with our families, enjoy good food, tell stories, laugh, watch (Vikings) football, and thank God for the people we love. We can also remember that our abundance has a history. Other people's labor made our meal possible. Indigenous peoples cared for this land long before our ancestors arrived. Many neighbors remain hungry while others have more than they need. Gratitude should therefore lead us beyond appreciation and into responsibility.

If the earth is a gift, we must care for it. If food is a gift, we must remember those who are hungry. If community is a gift, we must make room for the lonely. If reconciliation is a gift, we must become peacemakers. If grace is a gift, we must offer grace to others.

Perhaps the most important questions around our Thanksgiving tables are not simply, "What am I thankful for?" We might also ask, "Who made these blessings possible? Whose suffering have I failed to see? What can I give back because I have received so much?"

Telling the truth does not ruin Thanksgiving. It rescues Thanksgiving from nostalgia and restores its spiritual power. We do not gather to declare that our history was innocent. We gather to confess that our lives are dependent upon God, one another, and the creation that sustains us.

True thanksgiving is remembrance deep enough to become humility, gratitude honest enough to include grief, and abundance transformed into love.

Thanksgiving Through the Ages

When we hear the word "Thanksgiving," we may think first of turkey, family gatherings, football, and the complicated history of the American holiday. Christians, however, were writing and preaching about thanksgiving many centuries before the Mayflower crossed the Atlantic. For them, thanksgiving was not a holiday observed once a year. It was a way of understanding our relationship with God, creation, and one another.

One of the earliest Christian writings outside the New Testament is known as the Didache, or "The Teaching of the Twelve Apostles." It contains prayers used when Christians gathered for the Eucharist. The prayer over the bread gives thanks for the life and knowledge revealed through Jesus. It then remembers how grains of wheat, once scattered across the hills, were gathered together to become one loaf. The Church prays that God will likewise gather scattered people into one community.

This early prayer teaches us that thanksgiving is not merely personal. We give thanks because God gathers us. The people sitting beside us in worship may have different histories, personalities, opinions, and struggles, but Christ makes us one body. Christian thanksgiving draws us out of isolation and into communion.

Several centuries later, Saint Augustine wrote his Confessions as one long prayer addressed to God. Augustine looked back upon his ambition, mistakes, grief, conversion, and ministry and discovered that God's grace had been present throughout his journey. He wrote, "You have made us for yourself, and our hearts are restless until they rest in you."

For Augustine, ingratitude was a kind of spiritual forgetfulness. We become preoccupied with God's gifts while forgetting the One who gave them. We seek our ultimate security in achievement, possessions, approval, or pleasure and then wonder why our hearts remain restless. Thanksgiving restores our proper center. It reminds us that every good gift points beyond itself toward God.

Saint John Chrysostom offered an even more challenging teaching. He told Christians to give thanks not only when life was comfortable but also during poverty, sickness, disappointment, and affliction. Chrysostom was not suggesting that suffering is good or that Christians should hide their pain behind religious language. He understood suffering personally. He experienced political conflict, opposition, displacement, and exile.

His point was that hardship must not be allowed to sever our relationship with God. Thanksgiving can become an act of spiritual resistance. We may grieve what has been lost while still trusting that God has not abandoned us. We may not give thanks for the tragedy itself, but we can give thanks that tragedy does not possess the final word. Gratitude does not deny suffering; it refuses to let suffering define the whole story.

Saint Francis of Assisi expanded thanksgiving to include the whole creation. In his Canticle of the Creatures, Francis praised God through Brother Sun, Sister Moon, Brother Wind, Sister Water, Brother Fire, and Mother Earth. Francis did not view creation simply as a collection of resources given for human consumption. He understood humanity as belonging within a family of creation sustained by the same loving God.

This means that thanksgiving must include care for the earth. We cannot sincerely thank God for clean water while polluting it, thank God for fertile soil while exhausting it, or thank God for other creatures while destroying their habitats. Gratitude changes how we treat the gifts we have received. When creation is understood as gift rather than possession, stewardship becomes an act of thanksgiving.

Martin Luther brought thanksgiving into the ordinary rhythms of household life. His Small Catechism includes morning and evening prayers and prayers before and after meals. In his explanation of the Apostles' Creed, Luther describes the countless gifts God provides: our bodies, minds, families, homes, food, clothing, work, communities, and daily protection. He then concludes, "For all this I owe it to him to thank and praise, serve and obey him."

Those four verbs summarize Luther's understanding of gratitude. We thank and praise God in worship, but we serve and obey God through our vocations. Thanksgiving becomes visible in the way we care for our families, perform our work, keep our promises, welcome strangers, and serve our neighbors. We thank God for daily bread by helping our neighbors receive their daily bread. Gratitude that never becomes service remains incomplete.

Saint Ignatius of Loyola described thanksgiving as a movement of receiving and returning. In his Spiritual Exercises, he invited Christians to remember the gifts of creation, redemption, relationships, abilities, and grace. Having remembered those gifts, Ignatius prayed, "You have given all to me. To you, Lord, I return it. Everything is yours."

Ignatius understood that God's gifts are not possessions to be clutched. They are entrusted to us so that they may be used in love. The thankful person eventually moves beyond asking, "What has God given me?" and begins asking, "How can what God has given me now be offered for God's purposes?"

The Anglican priest and poet George Herbert recognized that even gratitude is a gift of grace. In his poem "Gratefulness," he prayed, "Thou that hast given so much to me, give one thing more, a grateful heart." Herbert knew that a person can possess many blessings and still live resentfully.

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We need God to open our eyes so that we can recognize the grace already surrounding us.

Dietrich Bonhoeffer reached a similar conclusion while living under the shadow of Nazi Germany and eventually suffering imprisonment. He observed that we receive far more than we give and that "it is only with gratitude that life becomes rich." Bonhoeffer did not say this from a place of comfort. He discovered that gratitude reveals forms of wealth that suffering cannot entirely take away: friendship, memory, faith, courage, beauty, and the presence of God.

Across the centuries, these Christians describe the same spiritual movement. Thanksgiving begins with remembrance: I have received more than I have created. It deepens into humility: I am not self-sufficient. It creates communion: God's gifts connect me with other people and the whole creation. Finally, it becomes vocation: because I have received, I am called to give.

This Thanksgiving, we can certainly name the blessings for which we are grateful. But Christian tradition invites us to go further. We can ask how those gifts are changing us. Does gratitude make us more generous? Does it make us more attentive to lonely or hungry neighbors? Does it deepen our care for creation? Does it help us remain hopeful during suffering? Does it move us to forgive, serve, and love? Christian thanksgiving is more than saying "thank you" to God. It is receiving life as grace and then becoming grace for someone else.

Martin Luther's Thanksgiving Prayer

This prayer blends Scripture verses (*mostly from the Psalms*) with Luther's own words of thanks. It was included in his *Small Catechism* so families could pray together daily. It is spoken after eating.

"Give thanks to the Lord,
for he is good; his love endures forever.
He gives food to every creature.
He provides food for the cattle
and for the young ravens when they call. He gives to the beasts their food,
and to the young ravens which cry.
His delight is not in the strength of the horse,
nor his pleasure in the legs of a man, but the Lord takes pleasure in those who fear him, in those who hope in his steadfast love.

We thank you, Lord God, heavenly Father, through Jesus Christ, your dear Son,
that you have so graciously given us food and drink to nourish our bodies.
Grant us your grace that we may use these gifts thankfully to your glory,
honor, and praise. Through Jesus Christ our Lord. Amen."

Wesleyville Food Pantry Volunteer Opportunities

November 3 at 5:00-6:00 pm for Country Fair distribution.

November 9 at 10:00 am to unload senior boxes.

November 16 at 10:00 am to unload food delivery.

November 17 at 10:00-11:00 am & 5:00-6:00 pm for regular food distribution.



Bible Study

Tuesday afternoons
1:30 pm
Study Lounge

Wednesday night
6:00 pm
Study Lounge

Committee Meetings

Altar Guild	
Bible Study Oct.-April	Every Tues. 1:30 pm Wed. 6:00 pm
Bound Together Sept.-May	1st Wed. 1:00 pm
CYFM	1st Thurs. 12:00 noon
Church Life	
Grateful Prayer	Every Thurs. 10:00 am CC
Guided Meditation	Every Mon. 6:30 pm
Property	2nd Sun. 9:45 am
Sewing Circle	Every Tues. 10:00 am
Servant Outreach	1st Sun. 9:45 am
Stewardship / Finance	3rd Thurs. 5:30 pm
Worship	1st Wed. 11:00 am

Church Council Leadership

Art Anderson—President

Robin Curtis—Vice-President

Cyndi Allen

Laurie Hecht

Steve Porada

Nate Sprouse

Linda Voigt

Blaine Waters—Secretary

Find out what is going on in the ELCA:

Church-wide - **www.elca.org**

NWPA Synod - ***www.northwesternpasynodelca.org***

BOUND TOGETHER

Messiah Lutheran Church Book Club

We meet on the first Wednesday of each month during the school year.

School Year – September 2026-2027

First Wednesdays of each month at 1PM in Study Lounge

September to May

Everyone is welcomed at all Bound Together gathering

Month	Title	Author	Presenter
November	This Impossible Brightness	Jessica Bryant Klagmann	Linda F
December	As Long as the Lemon Tree Grows	Zoulfa Katouh, Rasha Zamamiri	Sandy H
January	Theo of Golden	Allen Levi	Bonnie M
February	The Alchemist	Paulo Coelho	Cyndi A
March	The River is Waiting	Wally Lamb	Mary R
April	The Stolen Life of Colette Marceau	Kristin Harmel	Candy S
May	The Midnight Library	Matt Haig	Madalyn S

Please go to the church's website for ordering information for these books.

www.messiah-erie.org/books

For more information, please contact the church office.

MESSIAH LUTHERAN CHURCH 3-YEAR VISION

Approved- 2025 to 2027

WORSHIP

Music Ministry

Build out the Band (2026)

CHILDREN & FAMILY MINISTRY

School Day Off Camp (2026)
Milestone Ministry (2026)

PROPERTY

Plumbing Upgrades/Restrooms (2027)

IN-REACH

Recruit and Train More Volunteers (2026)
Training for in-home communion ministry (2026)

OUTREACH

Maintain Community Garden (On-Going)
Continue Back to School Bash (2025-2027)
Continue participation in Community National Night Out (2025-2027)

FELLOWSHIP

Explore more group events (On-Going)
OWLs ministry (spiritually and fellowship) (On-Going)
Lutheran Walkers (2026)

Ongoing Ministries

- Altar Guild open to training new members
- Bethany Outreach - collected men's and boys' clothing. Special need for underwear.
- Blankets for Babies - Through the Soldiers and Sailors Home we were asked if we could sew, knit, or crochet baby blankets 18x22 that will be part of a kit given to families in the National Guard.
- CYFM - Children, Youth, Family Ministries - Bible Studies, youth activities, milestones
- Church Life - plans fellowship activities. Open to new members to help
- Counter Ministry - open to training new members
- Guided Meditation - prayer ministry group
- Prayer Chain - email or call the office for prayer requests
- Prayer Shawl - available for all occasions; baptisms, baby shower/ birth, weddings, illness, hospitalization, men, women, or children who need to feel God's love wrapped around them. Contact the office to pick one up.
- Property - takes care of the building and landscaping
- Servant Outreach - Outreach activities locally and globally
- Sewing Circle - sews blankets for various organizations including Lutheran World Relief, National Guard, Linus Project
- Stewardship/Finance - takes care of our financial well being
- Sound Booth Technician needed for both services - training available
- Worship Assistant/Lector blank availability schedule posted through the 15th of the month
- Worship Committee - plans worship services

2nd Mile Giving Appeal

Recipient for **November** is:

The Christmas Needy Fund

You may contribute through your regular envelope, marking how much to designate to 2nd Mile on the "other" line on your envelope, or by sending a separate donation.

Through **October22 $224.00** has been donated for ***The Highmark Caring Place***

Thank you for your generosity!

Want to know more about our 2nd Mile Giving organizations?

The Christmas Needy Fund is used by the pastor to purchase gift cards for families who are in need of a hand up during the Christmas holiday. If you know of a family in need, please submit their name, address, and phone number to the office early in December.

Messiah Quilters

One of the many organizations that the Messiah Quilters support through their sewing and donations is **Lutheran World Relief**

This month, the Quilters would like to highlight the many blankets we make. These blankets provide warmth and comfort to people in need. They can be used as bedding, simple shelters, or floor coverings. Each blanket reflects God's loving presence in a world often filled with hardship and suffering.

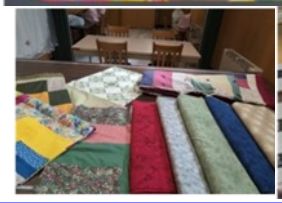
When natural disasters strike or wars force families to flee their homes, our hearts ache with compassion, and yet we may not always know how to help. The blankets we make are shipped to countries around the world where they are needed most, although some remain here in the United States to assist those facing difficult circumstances.

This year, we made 19 blankets that were shipped on Monday, October 5. In addition, the Outreach Committee sent 30 school kits to children overseas who lack the basic supplies needed for their education. We also created special blankets which were presented to graduated high school seniors.

Through these projects the Messiah Quilters are grateful for the opportunity to share God's love and care with people both near and far!











Our Mission:

Glorifying God through our worship, our witness, our service, and our support

Our Vision:

To build and strengthen the body of Christ

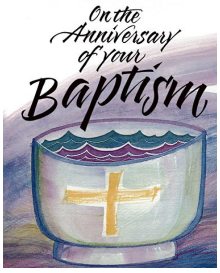
Unofficial Council Highlights

- No Business Meeting this month.
- Next meeting will be November 19 at 6:00 pm in the Conference Room.

Altar Flowers	**Bulletins**	**Vigil Candles**
$30.00 for one, $55.00 for two	$7.00 each	$3.00 a week
November 1	**November 1**	**November 1**
1. Linda Voigt	8:30:	Robin Curtis
2.	11:00: Karen Pistner	
November 8	**November 8**	**November 8**
1.	8:30:	
2.	11:00:	
November 15	**November 15**	**November 15**
1. Robin Curtis	8:30:	Cunningham
2.	11:00:	
November 22	**November 22**	**November 22**
1.	8:30:	Cunningham
2.	11:00:	
November 29	**November 29**	**November 29**
1.	8:30:	Cunningham
2.	11:00:	



4	Cynthia Lee
14	Thomas Ecke
20	Cyndi Allen



"Through baptism you have been received into the household of God, entrusted with the good news of Jesus Christ, and strengthened to serve by the holy and life-giving Spirit."

7	Kristine Edwards	20	Lori Bresee
11	Nevaeh Peters	25	Jeff Damon
12	Briana Alaniz	27	Dave Frick

November Thankful & Content



- Day 1: Psalm 136:26
- Day 2: Colossians 3:15
- Day 3: Hebrews 13:5
- Day 4: 1 Thessalonians 5:18
- Day 5: 1 Timothy 6:6
- Day 6: Philippians 4:11-12
- Day 7: Psalm 100:4
- Day 8: Psalm 107:1
- Day 9: Luke 12:15
- Day 10: Ephesians 5:20
- Day 11: Psalm 118:24
- Day 12: Psalm 30:11-12
- Day 13: 1 Chronicles 29:13
- Day 14: 1 Peter 5:7
- Day 15: Psalm 37:4
- Day 16: 1 Chronicles 16:34
- Day 17: Matthew 6:25-26
- Day 18: 1 Corinthians 4:7
- Day 19: Psalm 34:8
- Day 20: Psalm 18:32
- Day 21: Psalm 9:1
- Day 22: Psalm 118:6
- Day 23: 2 Corinthians 9:15
- Day 24: Proverbs 15:16
- Day 25: Psalm 34:7
- Day 26: Luke 6:38
- Day 27: Psalm 136:1
- Day 28: 1 Thessalonians 5:16-18
- Day 29: Psalm 50:23
- Day 30: Psalm 103:2-5

Contentment is not the fulfillment of what you want, but the realization of how much you already have." – Anonymous".



"Bless them so that all may see in their lives together within the community of your people a vision of your kingdom on earth."

2	Rich & Briana Alaniz
8	Wendi & James Proper
30	Eugene & Linda Jones

If we missed your Birth, Baptism, or Marriage Anniversary we apologize.

Please contact the church office to provide us with that information.

MESSIAH LUTHERAN CHURCH
2025 Eastern Avenue
Wesleyville, PA 16510

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Volume 26, Issue 11

MESSIAH LUTHERAN CHURCH

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