

**Christ Presbyterian Church  
Edina, Minnesota  
June 7 & 8, 2014  
John Crosby  
Pentecost  
Acts 2: 42-43**

We want to have a different kind of worship service today, in part because it is Pentecost, in part because we want to see what the Spirit has in store for our church ahead. We are not going to have our regular offering. Don't worry, we'll still take your money, but we are going to do several different things today that will give you a chance to see who we are as a church and where we are going, so if you are a visitor, this is a wonderful time to come.

I was reminded of what this church is about yesterday. I had the privilege of going to the hospital and seeing Mac. Mac is a friend of mine who is 87 years old and close to the end of this leg of the race. In our time together, I asked him if he was scared and he said, "Oh, yes," and I said, "I understand. We are never ready but we are not alone, right?" We held hands and prayed and then, literally, I walked across the street. I was at Abbott and I walked over to Children's Hospital to be with the parents and grandparents of triplets who had been born at only 26 weeks. Those little peanuts could fit in your hand. They were not ready to be born, just like Mac is not ready to die, but in both cases, God was there and the people of God were there. It reminded me that that's what we are to be about, gathering together as a community of folks who receive the grace of Jesus' love, especially when we need it, and then sharing it with others in our community.

There is no better day to talk about that than Pentecost. Pentecost actually marks the start of the church, and it's a perfect time to lift up our future together. Timing matters a lot. I remember a lecture that Bill Hybels, a pastor leader, gave. He said, "The job of a leader is to get people going on the journey from here to there." [Chart shown.] Then he talked about the most important time to have leadership and vision. When do you need it most? Well, certainly, you need it at the beginning. You need to have a reason to leave and a direction of where to go. You need energy and strategy to take off, so vision is really important, but perhaps just as important as leadership and vision is an important reminder when you get close to the end of the journey. "Are we really here? Where the heck are we and how did we get here? Where do we go from here?" This long slog in the middle is often when we are on autopilot. What Bill reminded me is that in the process of change, this is the most crucial time because by now, you've forgotten why you left home. You are tired of hearing "It will get better." You don't really believe the world is going to get there because the end is not yet in sight. That is when we most need to talk about why we are doing this.

Christ Presbyterian has been a part of the Presbyterian Church USA for 58 years. For the last four years or so, we have been seriously talking about our relationship with that denomination and whether there might not be a better home for us. We have had town hall meetings and paper after paper after paper and study-and-question times and house gatherings. About 19

months ago, about a year and a half ago, we asked you to give us a straw poll figure of whether you would like to go or stay. About 1,200 people voted and about 86 percent, a little over 86 percent, of those people said, “We would like to move from this part of the Presbyterian house, PC(USA), to this part of the Presbyterian house, called ECO. That was a year and a half ago. Many people, especially the younger-level people, were already done. The jury had already gone. You haven’t heard anything for the last 19 months because we have been talking with the Presbytery, trying to decide whether they will let us go and how long it will take. It has been maddeningly slow and frustrating for everybody involved. The Presbytery has come to a place where once again, they would like to ask if we would like to go, so over the summer probably, they will put together another survey and ask you what you perceive. That’s why it is important to remember why we are doing this. Again, how did you get into all this?”

As I thought about why I got into the church, the face of a man named Gilbert Bilezikian came to mind. Gilbert is an Armenian-Frenchman, a professor of history and theology, who is long retired by now. But I’m not kidding, if you closed your eyes and listened to Dr. B., that’s what we called Dr. Bilezikian, you’d think you were hearing Peter Sellers in *The Pink Panther*, really! Dr. B. has been, for me, the most powerful example of what the church could be. He would come to a group, a small or a large group, and say, “It is necessary for the church to keep changing in order to achieve its original mission in a changing world.” And almost always, somebody would stand up and say, “But what if I don’t like change? I want to be in a church that doesn’t change.” Dr. B. would say, “There are churches like that on every corner and people have no trouble finding one of them.” Then he would get intense and would turn to us and say, “But what I want to know is, who is going to reach the people those churches are not reaching?” He would actually go on a little bit of a rant. He would say, “Who is going to reach the whisky-guzzling, tobacco-chewing, child-neglecting, drug-dealing, wife-swapping, Playboy Channel-watching, Lotto-addicted, profanity-using SOB’s? Who is going to reach them?” At this point, somebody would say, “Did he just say ‘Sons of Baptists’? Is that what he meant?”

Then Dr. B. would quote the Book of Acts, chapter 2, and bring it to life. He would say, “Friends, there was a time when people became so devoted to God and so irrationally committed to each other that the Holy Spirit used them to give birth to a new community. Old barriers and hostilities got broken down. No more slave or free. No more Jew or Gentile. No more male or female. The rich gave drastically so that there were no poor among them. Everybody put serving towels over their arms and they all helped each other. Spiritual gifts flourished and people went out and actually did things. They prayed and became authentic and sincere with each other and took off their masks and ate together with joy. People on the outside watched and loved it and wanted to join in, and it changed the world.”

Dr. B. would look at us and I could swear he was looking right at me and he would say, “It happened once before. Can it not happen again? Has the Holy Spirit lost its power? Some of you ought to give your lives to build a church like that.” The first time I heard that, I sat there going, what other kind of church would I want to be a part of? Sign me up!

That’s not the experience of most churches. Sometimes you see yourself best in the words of another. We have a friend, John Ortberg—he is a Presbyterian pastor in Menlo Park—and he has had the same kind of experience that many of us have had. I’d like to give him five minutes to share that experience with you.

[Video begins. *To view, see link below*]

If there was a thriving, evangelical Presbyterian church in Rockford in the little circle where I grew up, I didn't know about it. I kind of assumed when I was growing up that Presbyterians sat in the basement and smoked cigarettes and thought up ways to desecrate the Gospel.

Then I grew up and I discovered there is this room in Jesus' church. It's not the only room, he's got a real big house, but I loved this room. I never knew about it. I found out there were people like Peter Marshall, Robert and Edie Munger, Henrietta Mears, Earl Palmer, and Ken Bailey who wrote things I'd never dreamed of. And Lloyd Ogilvie. You all know Lloyd Ogilvie, who sounds like I think God will sound on a really good day. And Dale Bruner, John Huffman, Roberta Hestenes, and Richard Halverson.

They loved Jesus and they were Christ-centered. They loved the life of the mind. They read great books and were not afraid of ideas. They engaged the culture. They were reflective and theologically informed. They weren't fundamentalists. They weren't separatists. They were globally aware, concerned about corporate life and statecraft and the arts. They had deep convictions, but would express them civilly because they believed that civility itself was also a mark of discipleship to Jesus. They were this egalitarian community where they believed in the authority of the Bible and that the correct understanding of the Bible will lead to a community of women and men serving together equally on the basis of giftedness and not gender. They were concerned with integrating faith and work. They wanted to know, "How can the lordship of Jesus be extended and affect every sphere of life?"

They valued being thoughtful and informed about science and history and they believed this actually strengthened their commitment to the authority of Scripture and the truthfulness of the faith. They were concerned about political processes without getting co-opted by any one political party line. They did not express their faith in careless, thoughtless, stupid, polarizing ways that make you cringe when you hear the words being said. They were unapologetic followers of Jesus without creating this weird, goofy, isolationist sub-culture.

I love that! Everybody in this room understands the beauty of that. What a precious legacy we have been given. When I discovered it, I felt like I'd come home. I was so glad that such a spiritual community existed and I was so grateful that I could be a part of it. And it's dying. You all know what's been going on in mainline denominations including our own: shrinking memberships, fading churches, aging clergy, lessening evangelism, a preoccupation with survival, an internal strife, and an external irrelevance. It is not just theological drift.

We have not gathered together to do theological critique or blaming of anybody who is not here. We have gathered to try to listen to what the Holy Spirit, who gave birth to the church at Pentecost, is saying right now because our world changed. Culture changed. People changed. People don't know the story anymore. They started listening to different music. They stopped dressing up to go to church or anywhere else. There are churches

going after them, churches being incredibly creative and bold and risk-taking, but not so much from this wing of the church that we all love.

Jesus says He is building His church and the gates of hell will not prevail. Our problem is hell, and hell is at work wherever the will of God is defiled, out there or in here. Every time a little child is left unloved, unwanted, uneducated, unnoticed; every time a marriage ends; every time racial differences divide a street or a city or a church; every time money gets worshipped or hoarded; every time a lie gets told; every time generations get separated, get divided, get suspicious, get standoffish; every time a workplace becomes dehumanizing or fear-based; when families get broken down; when virtue gets torn down; when sinful habits create a life of shame or a culture of shamelessness; when faith gets undermined and hope gets lost and people get trashed, hell is prevailing.

It is not acceptable to Jesus that hell prevails. It is not okay. People will ask sometimes, "How is your church doing?" It's real important to think about, what does it mean for our church to be doing *okay*? Our job is not to do okay. Our job is not to meet a budget or run a program or fill a building or maintain the *status quo*. Our job is not to do pretty good compared to the other churches in the denomination. Jesus did not say, "On this rock I will build My church and it'll do pretty good compared with other churches in the denomination." He said, "I'm going to build My church and the gates of hell will not prevail against it."

Our job is to put hell out of business. That's why Jesus went to the cross on a Friday, lay in a tomb on Saturday, and was raised to life on Sunday. I have zero desire to be part of a church that is okay with doing okay while hell is prevailing all around it. I do not believe God's will for us is to think in terms of survival or comparison. Like a lot of you in this room, I have reached a point in my life when I am keenly aware that every day counts.

[Video ends.]

That's what I'm talking about. This is not about denominations. It's not about politics. It's about us trying to decide again and again what kind of community we want to become. What draws people to places like CPC, to rooms where there is light and life and laughter? I believe that it is the power of the love of Christ to save and I believe that people without that love are lost.

For that reason, in 1956 this church was founded. Now it is a different world. It really is a completely different world from when we started. Profound changes have swept our nation. We live in essentially a post-Christian culture where Christianity is just one of many voices. The world is far more suspicious of the church and reaching out. It's fine with us if we stay in our little, narrow corner but how do we make a difference in our world that is filled with pain? Like Dr. B. said, "Has the Spirit lost its power? Can God not do it again?"

I came to Christ from far away. I really did not grow up in the church. I became a Presbyterian by conviction. There's a group like that, actually, right up here in the front row of the balcony, a bunch of young kids from Colorado. I was just out of college and I went to First Presbyterian Church of Boulder and found a group of people there who were unashamedly intellectual. They were sort of geeks like me, who read and thought and learned and discussed and engaged in

the culture instead of culture wars because they had experienced the loving salvation of Christ in *all* their lives, not just a faith statement. They were Presbyterians.

Presbyterians were prominent at the founding of our nation. They helped write the Constitution. Ten of our Presidents have been Presbyterian. The missionary movement that started thousands and thousands of hospitals and schools and churches around the world was energized by Presbyterians. The founding of many of the great centers of learning in our country like Davidson and Princeton came about because Presbyterians were people who learned to love the Lord their God with all their heart and soul, with all their strength and mind, and to love their neighbors as they loved themselves. Does that sound familiar? It is harder than ever to be a Christian of deep intellect and deep faith in the halls of influence in our society, but that is, frankly, our peculiar Presbyterian call. We need help because our denomination, 200-plus years old, and the whole world of denominations itself has changed as much as our society has, so that Presbyterians over here and over there use the same words, but they have very different meanings.

For over 25 years, Christ Presbyterian Church has not been at odds with the Presbytery of the Twin Cities so much as we have just seen each other as irrelevant and left each other alone. But the odds the Presbyterians represented were a hindrance to becoming that kind of church rather than an aid. It has been a source of ongoing tension and friction rather than a catalyst to becoming God's church, so we wanted to change that.

Folks, there is no perfect church. If you find a perfect church, run away. You will mess it up. There is no perfect denomination. There is only a sense of where can we best connect with others to be more *that* kind of church. What kind of connection do you hunger for?

### **Jesus-Centered Core Theology**

Obviously I've thought about this a lot and if there are four corners to a building, it seems to me that the cornerstone of any connection between churches has to be a Jesus-centered core theology. I want to replace distracting, draining and, frankly, unending theological conflict, "Don't do that," with supportive best practices, "What are you learning? What are you doing?" I want to have a common, passionate, theological focus on the historical Gospel. We are so fatigued by the distracting, theological fights that pull us away from Jesus instead of bringing us closer. When we are drowning in unending conflict, people go, "Ohhhhh, I'll be outside" because we have less space to feed the poor, to befriend the lonely, to encourage the downtrodden, to listen humbly to God's Word through the Spirit.

Presbyterians are not fundamentalists. Fundamentalists are good. They say, "We're right; all you guys are going to hell." That's not Presbyterians! We read the Bible through the eyes of the best scholarship available on the planet but also the eyes of a faith that wants to hear God speak, regardless of where the culture is going. Today for Presbyterians, it's not so much us and them; it's whatever. You do your thing and I'll do my thing and we'll both call ourselves Presbyterians. But if one side is willing to pay a very high cost to reach out to people who are lost and another side, another party, says, "No, all paths lead to God," then that's a conflict right there, and we want very much to have a clear focus. We say with no joy at all that the mainline denominations including PC/USA are dying and you know what? Dying organizations argue

more than they build. They look like this. They are associated with the boundaries. They are divided by their boundary markers. You are in or you are out, depending on how you respond to these boundary markers. How do you dress? Do you like the organ? Do you know the same hymns? Do you read the same Bible? Do you do the same things? And they judge and re-judge each other by the boundaries. That brings death and fights.

I want to be part of a movement, not an organization. I want this kind of an organization—center-driven where whether you are far away from God and the church or right up at the center, you are pointed at the center. You don't have to worry about where somebody else is because we are all pointed toward Christ, who gives life and calls us out into the world. *That* brings life! So I think any connection we have needs to be rooted in a Jesus-centered core theology.

### **Streamlined Governance**

I think also that after a couple hundred years, any organization gets barnacles. We need a streamlined governance to get things done instead of just forming another committee. CPC has been part of the ongoing reformation of the church since its beginning, constantly looking for the next wave of the Spirit and then trying to be nimble enough and bold enough to go to new places. I want to move away from a bureaucracy that stifles, that finds reasons why *not* to do something, and I want to become part of a group of friends and churches who challenge each other, who encourage each other to take bold risks, to try new things, who don't just egg each other on, but show each other how it could be done.

In a couple of years we will celebrate our 60<sup>th</sup> anniversary here. God has been faithful here for 60 years. What if we were to celebrate our 60<sup>th</sup> by doing something a little new? What if on our 60<sup>th</sup> anniversary, we agreed that we would bring fresh drinking water to every child living in Moyo, Zambia, no matter how many there are? What if we said that this church would be involved in bringing Living Water to train every pastor in Moyo and Lusaka, Zambia so that they could lead their flocks? Maybe it's something as simple as just getting to know them and know what they need. Maybe it's as simple as giving them a little bookshelf Bible library and giving them a motor scooter so they can get to their flocks. What if we dreamed about a connection between our church and Urban Ventures in Southwest Minneapolis and Urban Homeworks and the Banyan and two or three other organizations we don't even know about yet that would change us in the suburbs as much as it would change the city?

We are so lucky. Every year we have between 120 and 140 eighth graders who profess faith in Christ and join this church. They go through high school; they get excited. They go through college; they get confused, and then most of them stop going to church. What if we found a way to make their faith stick, sticky faith, so that on our 60<sup>th</sup> anniversary we could say that 125 twenty-five year olds join our community, whether they come back from college or they are invited by their friends? I think God wants us to dream big dreams, to do things that make a difference, and that means we need to be encouraged to do things differently, to risk instead of being stuck in a system that either says, "No, can't do that," or says, "Well, you can work around the system." I don't want a system I have to work around. I want a system that pushes me forward.

## Wise Stewardship of Resources

We need a core theology, we need a governance that makes a difference, and I think this is also about money. I think this is about a wise stewardship of the resources that God gives all of us and has given our church. We want to maximize that. Currently we pay a per-capita tax, a head tax, of \$32 a year which amounts to about \$180,000 a year that we give to the Presbytery just for being part of it. For almost 60 years, we have built and rebuilt and built again and yet the Presbytery has the title to this property. For about the last 10 years, I have been talking with the elders about how we need to make changes to our physical plant and over and over I hear from small donors and large donors, "I really don't want to help do another building program if I have to pay for it twice if we leave." I want us to be wise stewards of what God gives us and use it well.

## Growth for the Future

This last one is closest to my heart. I want to connect to a church in ways that affect the future. If I have, by the grace of God, five or six or seven years here before you figure me out and throw me out, I want to make sure that the next five or six years identifies and encourages and networks the next generation of Kingdom-building leaders. We need a much bigger tent because we want to leave CPC in a better place. I want a dozen more experiments like The Table on Sunday night, like the Upper Room, sticky faith, coming out of CPC. I want dozens of those that require leaders of all ages to get it done, because they will all look very different from the *status quo*.

The reality is that most thriving, entrepreneurial leaders today avoid PC/USA and we need to go out and get them. As Lee Hanssen and Carrie Gleeson and Steph Spencer and Kevin Sharpe and Dan Anderson on our staff get trained, none of them want to jump through the hoops of this denomination. I want to be part of a movement where young leaders say, "I've got to be part of that!"

Our Presbyterian heritage says that we all have a stake in this. We all have a voice in the future. The genius of Presbyterianism is that I am not the boss. We are in a partnership where *you* elect representatives and together, the elders and the pastors, pray about and think about and discuss where God is calling us to go. We have a part to play. We believe the cost of leaving is worth it only if we are better able to focus on our mission. As humans, the difficulty of the 19 months we have spent so far trying to get out is a sign of *why* we need to get out. I have asked some of our staff and elders if they would share with you some of their perspective, and this is about 5 minutes of that.

[Video shown. *To view, see link below* ]

- The legacy of this church has been very impressive. Coming into this church, being a young person with a young family, you see what CPC has done and what CPC is doing and it's amazing! I wonder what CPC is going to be like for my child's Commitment Class or for my child's wedding or for my grandchildren in the next 50 years. I see that legacy of what CPC has been and I want it to be even better and that's where ECO gets me excited.

- After attending PC/USA meetings here in town, it became clear to me that we do not agree on who Jesus is and the authority of Scripture.
- When I started to do more research on PC/USA and I started to find increasing deviations from those two benchmarks, it was a cause of concern for me.
- As we train, prepare and guide students through middle school, high school, and college, we want them to know and believe without a shadow of a doubt that Jesus is the Messiah and that He wants to walk through life with them. We want to partner with organizations and churches who believe the same thing.
- Almost 60 years ago, this was going to be called the Presbyterian Church of Edina, but the founding fathers and mothers of this church said, "No! It should be Christ Presbyterian Church of Edina! It's about who we are and it makes us an evangelical church in a way that at times, we don't fit with what is going on in our existing denomination today.
- With PC/USA being an institution where we continually invest our resources, our time, energy and money, it is unclear the link between PC/USA and how it supports us in our local mission to make disciples, whereas in ECO I think it's very clear. There is a link between the money that we give in making disciples as well as the encouragement from the other churches.
- For years, we've been in a model where we have been asked to pay a per head fee for every member that we have and that, for us, is a request to pay \$180,000 a year. That's PC/USA. As we go into ECO, we are requested to pay 1 percent of our revenue which is \$50,000. That is a huge and significant difference, but what is most important about it is that we see tremendous value in what we are able to get out of ECO and what we are able to put into ECO to be able to provide value for other churches.
- I'm not sure how many people are aware that while we have built and paid for this campus for over 55 years, Christ Presbyterian does not have clear title to the property. It's encumbered by something known as the trust clause. Basically, it gives the PC/USA the right to direct what we can and can't do with this property. I think this is problematic.
- Governance is not just about a bunch of rules and a book of order. Governance really is interwoven with the theology of the mission of the church and when the governance system isn't right, the other things, mission and theology get expressed in different ways, and it is so important to have those things all meshed together.
- If you think about the way that the system is now, there is a governing body that is not involved, that has no relationship with us, that doesn't understand our values and the heartbeat of this church, and they make major decisions, like who is going to be our next senior pastor kinds of decisions.
- Among the reasons that I'm really excited about a possible affiliation with ECO is what is happening with young leadership already in these early stages of that organization.

- Being invited to be part of a gathering of other young leaders in ECO was really exciting. It was fun to be in the same room with a lot of young leaders and be trained specifically to do ministry to the best of our abilities.
- When I finish seminary, I'm going to have to choose where to be ordained and I think about being ordained in a denomination like ECO, who is raising up the next generation, who is actively pursuing, equipping, training, and engaging the next chapter of senior pastors, who are going to tell the world about Jesus. That's exciting.
- Change is hard. I mean, it's obvious, look at me. I haven't changed my hair style in 35 years, but that's because the 70s were good. And I'm living in the 70s, but change is difficult, and it's okay that it's hard. It's okay. But we're not giving up our identity. We're not giving up what is the fabric of this church and who we are and how we have been defined.
- We're losing a lot of people. There are a lot of people out there who haven't heard about Jesus and who don't know about this loving, amazing God that we have. And we have the opportunity here to be a part of an organization that is all about that.
- I'm really excited about the prospects of joining a new team where we have the possibility of flourishing in ways that we can't even imagine today.
- A future where the denomination is not a hindrance but is actually helping us in our mission and we get to be with hundreds of like-minded churches.
- I'm passionate about joining ECO and being a part of churches all across the country that are passionate about growing God's Kingdom together.

[Video ends.]

I don't want to say this has been a long time coming, but when we did the first video of this, that young kid in the blue shirt didn't have any kids and we have just baptized his second child, so I'm not saying this has been a long time coming! We have at one end or the other of each of the pews a basket and inside the basket is a little handout called *A Vision for CPC's Future*. We would like to ask each one of you to take one. This is not about bashing anybody. This is about trying to discern where God wants us to go, what kind of church we will become. The elders and I will be glad to stay after the service here in the Sanctuary and out in the Great Room to answer any questions that you have, but let me be very specific in terms of how we apply this. First, we want to make sure that your questions get answered. Second, we want you to pray for the unity of the church, the unity of God's church in this process. And third, when it is time, we would urge you to participate in voting and in discussion so that God shows us what to do.

Heather Hood put together a Call to Worship but we did not talk about what came from the prophet Joel. I had already written in my notes that Pentecost harkens back to the prophets like Joel who said,

**28** "And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. **29** Even on my servants, both men and women, I will pour out my Spirit in those days [Joel 2:28-29].

**32** And everyone who calls on the name of the LORD will be saved . . . . [Joel 2:32].

And like Dr. B. said, "Has the spirit lost its power? Can God not do it again? Some of you ought to give your lives to build a church like that!" Pentecost means that the Body of Christ, the church, hears the voice of God and the Body, not the pastor, speaks. So I've asked some friends here if they would come up and lead us in our closing prayer.

I ask all of the Presbyterians to please join us in prayer.

- Holy Spirit, breathe Your precious breath of life into each one of us in this room and into our enlarged congregation and the membership at large, this wonderful body of believers, over 50 years serving in this place. Give us at this time new energies, new resolves, new patience to pursue these objectives, these noble dreams that Pastor John has laid out. Give us energy to move through this uncertain middle time in our quest, or perhaps the latter stages of the middle time, as we engage in discussions, protracted, continuing and frustrating discussions, with the Presbytery. Be with all those who lead us and represent us in this noble effort. Heavenly Father, Savior Jesus, Holy Spirit, hear our prayers.
- God, You are sovereign, You are unchanging, even when everything else around us does seem to change so quickly. We thank You for Your faithfulness to this group of people on this corner of the world and how, through the faithfulness of You in our lives and us seeking to follow You, the impact on this corner and this city and this country and this world has been one that I think You have been pleased with. And so we ask, Lord, for You to continue to work through this Body of Faith and for You to continue to send us out from these times of gathering to serve You. We thank You that we can come together and we ask that You would continue to give us wisdom as a congregation. We thank You for our elders and our leaders who have been seeking You foremost through all of this process and, Lord, no matter what the next few years hold in that sense, fall afresh on us, Spirit of God, that we might go from this corner today to serve You.
- Heavenly Father, God of Faithfulness and love, we thank You for Your truths that are eternal and for Your love that is new every morning. We pray that You would breathe on us and in that process that You will join our heads and our hearts, that You will transform each of us as You transform this community, that You will give us minds of discernment, hearts of love, and hands of service that for Your glory each of us will change this world and bring Your Kingdom for Your glory and honor.

In the Name of the Father and of the Son and the Holy Spirit. Amen.

Link to video shown during this service: <http://www.cpconline.org/index.php?content=videos>  
(JOHN CROSBY CASTS A VISION FOR CPC'S FUTURE)

*The nature of oral presentations makes them less precise than written materials; any lack of attribution is unintentional, and we wish to credit all those who have contributed to this sermon. Soli Deo Gloria.*