

# Order of Service for the Public Worship of God

Trinity Sunday ~ June 3, 2007

Ten O'clock, A.M.

Pastor: Dr. James E. Swanson

Liturgist: Nancy Hitchcock

Guest Organist: Mary Ann Zeigler

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## THE PRELUDE

*Prelude*  
*I Need Thee every Hour*  
*Dona Nobis*

Merkel  
Lowry  
Mozart

## THE CALL TO WORSHIP

Leader: We place our trust in you, our Lord and our God.

People: **Your ear listens to catch our every word, hearing even our unspoken cries for help.**

Leader: Your greatness is evident in the works of your hands--the creation of which we are a part.

People: **Let all the earth bow down and glorify your name, for you are great and do wondrous things. You alone are God, and unto you we offer our worship and praise!**

\*THE OPENING HYMN 138      *Holy, Holy, Holy! Lord God Almighty!*      NICAEA

\*THE PRAYER OF ADORATION

## THE CALL TO CONFESSION

### THE CORPORATE PRAYER OF CONFESSION

**We confess, O God, that we have sinned against heaven and you, and are not worthy to be called your children. Wayward and disobedient, selfish and arrogant, we have forgotten you and have transgressed all that is holy and lovely. We have neglected to welcome the stranger in our midst; we have given in to self-centered needs and self-serving ambition; we have not spoken out against prejudice, warfare and greed. Pardon our mistakes; make clean our hearts; forgive our sin; and grant us your peace in Jesus Christ, our Lord.**

## A TIME FOR SILENT CONFESSION

### THE ASSURANCE OF PARDON

Leader: ... Friends, believe the good news of the gospel:

People: **In Jesus Christ, we are forgiven!**

\*THE GLORIA PATRI 579

GLORIA PATRI

\*THE AFFIRMATION OF FAITH      A Brief Statement of Faith<sup>a</sup> (1983), abridged

**In life and death we belong to God.**

**Through the grace of our Lord Jesus Christ,**

**The love of God,**

**And the communion of the Holy Spirit,**

**we trust in the one triune God, the Holy One of Israel,**

**whom alone we worship and serve.**

**We trust in Jesus Christ,  
Fully human, fully God...  
Unjustly condemned for blasphemy and sedition,  
Jesus was crucified,  
suffering the depths of human pain  
and giving his life for the sins of the world.  
God raised Jesus from the dead,  
vindicating his sinless life,  
breaking the power of sin and evil,  
delivering us from death to life eternal.**

**We trust in God,  
whom Jesus called Abba, Father.  
In sovereign love God created the world good  
and makes everyone equally in God's image  
male and female, of every race and people,  
to live as one community.  
But we rebel against God; we hide from our Creator.  
Ignoring God's commandments,  
we violate the image of God in others and ourselves,  
accept lies as truth,  
exploit neighbor and nature,  
and threaten death to the planet entrusted to our care.  
We deserve God's condemnation.  
Yet God acts with justice and mercy to redeem creation...  
God makes us heirs with Christ of the covenant.  
Like a mother who will not forsake her nursing child,  
like a father who runs to welcome the prodigal home,  
God is faithful still.**

**We trust in God the Holy Spirit,  
everywhere the giver and renewer of life.  
The Spirit justifies us by grace through faith,  
sets us free to accept ourselves and to love God and neighbor,  
and binds us together with all believers  
in the one body of Christ, the church...**

**In a broken and fearful world  
the Spirit gives us courage  
to pray without ceasing,  
to witness among all peoples to Christ as Lord and Savior,  
to unmask idolatries in church and culture,  
to hear the voices of peoples long silenced,  
and to work with others for justice, freedom, and peace.**

**In gratitude to God, empowered by the Spirit,  
we strive to serve Christ in our daily tasks  
and to live holy and joyful lives,  
even as we watch for God's new heaven and new earth,  
praying, Come, Lord Jesus!**

**\*THE GREETINGS OF PEACE AND FRIENDSHIP**

**A FEW MOMENTS FOR MISSION**

Betty Anderson: *Presbyterian Outlook* magazine and our church library

THE SHARING OF JOYS, CONCERNS AND ANNOUNCEMENTS

THE OLD TESTAMENT LESSON Proverbs 8:1-4, 22-31 (*Pew Bible p. 565*)

One: This is the word of the Lord. All: **Thanks be to God!**

THE ANTHEM *De Gospel Train* arr. H. T. Burleigh  
Leanne Heaton, Vocal Soloist  
(*a cappella*)

THE EPISTLE LESSON Romans 8:12-17 (*Pew Bible p. 148*)

One: Here ends the reading of the Epistle. All: **Praise be to you, O Lord.**

\*THE GOSPEL LESSON John 3:1-17 (*Pew Bible p. 89*)

Pastor: The Gospel of our Lord. All: **Glory to You, O Christ.**

\*THE CONGREGATIONAL CANTICLE (Hymn Tune #310 ST. AGNES)

**Lord, let Thy Word illumine us, with truth and love divine,  
And make us faithful to the Christ, 'til we are wholly Thine. Amen.**

THE SERMON "BRAIN FREEZE" Dr. Swanson

THE PASTORAL PRAYER

THE LORD'S PRAYER (using "debts" and "debtors")

PRESENTATION OF TITHES, OFFERINGS AND GIFTS

THE OFFERTORY ANTHEM *I Believe* Drake/Graham/Shirl/Stillman  
Leanne Heaton, Vocal Soloist

\*THE DOXOLOGY

*Praise God, from whom all blessings flow;  
Praise Him, all creatures here below;  
Praise Him above, ye heavenly host;  
Praise Father, Son, and Holy Ghost.*

\*THE PRAYER OF DEDICATION

**In gratitude and humble trust,  
we bring our best today:  
To serve your cause and share your love  
with all along life's way.  
O God, who gave Yourself to us  
in Christ, your only Son:  
Teach us to give ourselves each day  
until life's work is done. Amen.**

\*THE CLOSING HYMN 460

*Holy God, We Praise Your Name* GROSSER GOTT, WIR LOBEN DICH

\*THE BENEDICTION

\*THE CONGREGATIONAL RESPONSE      *Go with Us, Lord*      TALLIS' CANON

*Go with us, Lord, and guide the way  
Through this and every coming day,  
That in Your Spirit strong and true  
Our lives may be our gift to You.*

\*THE TIME OF SILENCE

\*THE CHARGE AND DISMISSAL

Pastor: ...Go in peace! Serve the Lord!

People: **Thanks be to God!**

THE POSTLUDE

*Liebster Jesu*

Lachenauer

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\* Where indicated, those who are able, please stand.

<sup>a</sup> Notes on today's Affirmation of Faith:

After the two largest streams of Presbyterianism in the United States reunited to form the Presbyterian Church (U.S.A.) in 1983, a committee was appointed to draft a confession that would briefly summarize our faith. A lengthy process of writing and review led to its adoption by the presbyteries in 1991. Like the earliest creeds, this "Brief Statement of Faith" was created in liturgical style to be suitable for use in worship.

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**GREETINGS** to all this day who worship the God of past, present and future. We want to get to know you. Please introduce yourself to others sitting nearby during the passing of the peace.

**YOU WERE GREETED TODAY** by Romaine MacDonald.

**THE FLOWERS** in the Sanctuary are provided by Sue Ellen Reese, Marilyn Ruff & Families in loving memory of the June 1<sup>st</sup> birthday of their father, Harold I. Kurtz.

**FELLOWSHIP HOUR** immediately follows this worship service directly downstairs in the Assembly Room. Everyone is cordially invited to attend. Hosting today's Fellowship Hour is Linda Peters.

#### APPORTIONMENT



The 2007 per capita assessment is \$24 for each person on the Active Roll of Membership at Covenant Church. If you have not already done so, you may place your apportionment on the offering plate today or the next Sunday you are at worship, hand it to a member of the Administration and Stewardship Committee or mail it to the church. Please make checks payable to Covenant

Presbyterian Church with the memo notation "Per Capita." Extra envelopes are available in the narthex.

*Thank you for supporting the work of our local presbytery, synod and General Assembly by paying your 'fair share' of the cost of ministries beyond our walls.*

**KINDERMUSIK SUMMER CAMP** - Kindermusik is a program for children age newborn through 3½ yrs. of age. This parent-participation class is based on the premise that music helps a child's development in every area: language skills, listening, social skills, self-esteem, to name a few. **The beginning date for Summer Camp is June 12.** For more information on how you can register your child for either the summer or upcoming fall sessions, please contact Samantha Drohan, Director, at (724) 285-3977.

**PUBLIC NOTICE:**



**THE ECCLESIASTICAL MEETING OF THE CONGREGATION** will be held in the Sanctuary next Sunday, June 10<sup>th</sup> immediately following the 10:00 a.m. worship service. At this meeting we will receive nominations for the office of Elder and for the Nominating Committee, voting the class of 2009 into office. Reports of the Committees of

Session and groups within the church will also be received. Please make every effort to be present at this most important meeting in the life of our church.

**REMINDER TO ALL COMMITTEE CHAIRPERSONS**

Please prepare and hand in your report for the Ecclesiastical Meeting to the Church Office by tomorrow, Monday, June 4.

*(If you need assistance or more time to complete your report, please contact Elsie.)*

**THE INSTALLATION OF THE NEWLY ELECTED CHURCH OFFICERS** will be held during the 10 a.m. worship service next Sunday, June 17<sup>th</sup>, Father's Day.

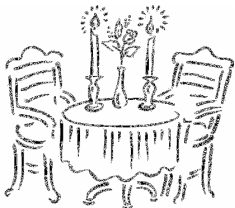
*Be a part of our Kerygma Course in Joint Bible Study  
with Saint Andrews and Faith Presbyterian Churches...*

***Discovering the Psalms***

*The study is held bi-weekly on Wednesday at 1:00 pm  
You can still attend -- six sessions remain:*

- June 13** (at Faith Presbyterian Church)
- June 27** (at Saint Andrews Presbyterian Church)
- July 11** (at Covenant Presbyterian Church)
- July 25** (at Faith Presbyterian Church)
- August 8** (at Saint Andrews Presbyterian Church)
- August 22** (at Covenant Presbyterian Church)

**Could You Invite A Few Guests for Dinner?**



*Host A Dinner*

Dee Demby and others at the Butler YMCA will be hosting a visiting foreign delegation of 2 adults and five young women (ages 21-24) from Tai Chung, Taiwan in July. Covenant church members (singly or as a group) are needed to extend lunch or dinner invitations to these seven visitors between July 5 and July 14<sup>th</sup>. Please call Dee (724.756.5405 home) or (412.603.0258 cell) if you would be willing to host or help.

**COVENANT CUPBOARD DONATIONS FOR JUNE  
dried beans or rice**

*Baskets for donations are located at the E. Jefferson St. entrance.*



## *In The Life of Our Church*

*Prayer Concerns* . . . LaRose Black, Robert Moore, Ellie Walchesky,  
Dorothy Hitchcock, Muriel Thompson, Brenda Keith,  
Ann Morrison

*Celebrating birthdays this week* . . . Betty Anderson - June 7  
Fred Curran - June 9

### **Celebrating anniversaries this week . . .**

Orville & Edna Nicholas - June 7 (Happy 10<sup>th</sup> Anniversary!)  
John & Martha Keasey - June 8

*If we have missed your birthday or anniversary, please accept our apology. If you would like us to publish the date in the Chronicle and bulletin, please call the church office at 724-287-7731.*



**Don't Miss our Next Exciting Discovery Trip...**

**Coming in two weeks:  
Saturday, June 16**

*Rodef Shalom Synagogue &  
Sri Venkateswara Hindu Temple*

Mark your calendar now for Saturday, June 16<sup>th</sup>. Car pooling will be available for this day-trip to Pittsburgh. Invite a friend or neighbor to join in the journey as we explore worship in two non-Christian faith traditions. (Depart from Covenant Church at around 9:00 am, and return by 6:00 pm)

We will begin the day at Rodef Shalom Temple in Oakland where we will attend a traditional Jewish Shabbat Service at 10:30 am. Held in a magnificent sanctuary with its awe-inspiring spaces, majestic organ and cantorial soloist, at this service the Torah is read and there is a sermon delivered by one of the rabbis. Following worship we will get a personal tour of the synagogue and explore Rodef Shalom's outdoor biblical gardens.

Our group will lunch together, then travel out to Penn Hills (1230 S. McCully Dr.) to visit Sri Venkateswara Hindu Temple. Prior to our on-site visit we will take time to hear an overview of Hindu teaching and receive a guide-book to help interpret what we shall observe. Reserve A Space Now! Call the church office at 724-287-7731 and have Elsie add your name(s) to the list.

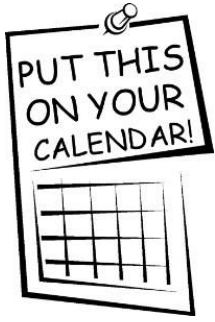
Calvin Presbyterian Church of Zelienople presents:

**"Always ...Patsy Clinz"**

Today (June 3) at 2:00 pm and June 7, 8, 9 @ 7:30 p.m.

Adults: \$10 & Students: \$5

*Tickets available at the door, or call: 724-452-7560*



**TOMORROW EVENING, Monday, June 4, leading Democratic presidential contenders will be joining author and Sojourners founder Jim Wallis for a conversation on faith, values, and poverty, broadcast on CNN at 7:00 pm.**

Top democratic presidential candidates will take the stage to discuss the issues of faith, morals and poverty.

*Tune in (Armstrong Cable Channel 3) as CNN's Soledad O'Brien moderates this special Sojourners Presidential Forum on Faith and Politics that will feature Sen. Hilary Clinton (D-New York), former senator John Edwards (D-North Carolina) and Senator Barack Obama (D-Illinois).*

The forum, part of a weekend conference of Sojourners/Call to Renewal, will take place on the campus of The George Washington University with parts of the event hosted at National City Christian Church in Washington. Sojourners founder Jim Wallis, CNN anchor Soledad O'Brien, and nationally prominent religious leaders will ask questions of the candidates.

The goal of the "Pentecost 2007 Conference" now being held (June 3-6) in Washington D.C. is to call individuals, churches, and political leaders to put poverty at the top of our national agenda. Sojourners is the largest network of progressive Christians in the nation. You may learn more about the movement and the magazine by going to <http://www.sojourners.com>

*One Week from today,  
Sunday, June 10<sup>th</sup>  
3:00 pm at the Penn Theater*



***The Vocal Union*** A Cappella Gospel Singers

As previously announced, **Vocal Union** will be performing at the Penn Theater, this coming Sunday, June 10 at 3 o'clock. This concert is being supported by Butler area churches including First English Lutheran, St. Andrews Presbyterian, Hill United Presbyterian, First United Methodist, Covenant Presbyterian and many others. Members of Vocal Union are from Nashville and have been touring the country for the last seven years performing for special church events, community concerts and at the White House.

Admission is \$10 for adults and \$5 dollars for children. Tickets are available for purchase at May's Music, the Rocky Mountain Deli, and First English Lutheran Church, or by calling Kathy Kline at 724-283-6319. Further inquiries about the concert can be answered by calling the Penn Theater at 287-7366.

Visit Vocal Union's website at <http://vocalunion.com> or to follow the link on our own website (<http://covenantbutler.org>) to hear a sample of Vocal Union's music!

**June 3, 2007**  
**Trinity Sunday**

“What doth it profit thee to enter into deep discussions concerning the Holy Trinity, if thou lack humility, and be thus displeasing to the Trinity? For verily it is not deep words that make a man holy and upright; it is a good life which maketh a man dear to God. I had rather feel contrition than be skillful in the definition thereof. If thou knewest the whole Bible, and the sayings of all the philosophers, what should this profit thee without the love and grace of God?”

--Thomas a Kempis (1380-1471),  
*Of the Imitation of Christ*

***The Reverend Dr. James E. Swanson***  
Home Phone: 724.752.8383  
Church Office: 724.287.7731  
Website: <http://covenantbutler.org>

“ The Trinity? Who are They or What is It? By what names should the Trinity be called? Father, Son and Holy Ghost? Creator, Redeemer, Sustainer? Almighty God, Incarnate word, Holy Comforter? Help ! Brain Freeze ! ”

A Confirmation Class Student's journal  
from Calvin Presbyterian Church, Corvallis, Oregon (2005)

### **An excerpt from "Dancing with the Trinity"**

*A Trinity Sunday Sermon by The Rev. Dr. Kimberleigh Buchanan, pastor of Pilgrimage United Church of Christ in Marietta, Georgia*

SOURCE: <http://www.day1.net/index.php5?view=transcripts&tid=635>

Have you ever tried to explain the Trinity? Or even to understand it? God is one and yet we've got these three, what? Persons? Spirits? Beings? Things? So what is God? A triangle, maybe a prism—whole, but with three sides? Maybe God is like the Greek god Janus, the one with two faces, except that the Christian God has three faces. Or maybe God is a shape-shifter, one minute holy parent, another holy child, another holy spirit. “God in three persons,” ...or per my theology professor's jargon: “God in three hypostatic modes of being...”

Talking about the Trinity is not easy, so I went to the other theologian in our house – no, not the cat. Our cat doesn't study God; he thinks he is God. No, I asked my kind, thoughtful and very smart husband, Allen, how I might speak about the Trinity. His response? “What's the point of talking about the Trinity? It's the most useless doctrine in all of Christianity.”

Which, on the face of it, sounds pretty cynical. But as I sit to write this sermon, I'm almost inclined to agree. Jesus didn't talk about the Trinity; neither did Paul, not really. It wasn't until the fourth century – 300 years after Jesus – that Christian leaders formalized the idea of the Trinity. They did it at the Council of Nicaea in 325. The result? The Nicene Creed. Then some more Christian leaders in the fifth century wrote another creed trying once again to clarify the Trinity for folks, particularly the Jesus part. That Council resulted in the Apostles' Creed.

And all of that is well and good. But what do these old councils, creeds, and conflicts have to do with how we live our lives today? Not much, my husband would say, not much at all. So maybe we should just ditch it. The idea of the Trinity is relatively new, it's hard to understand and nearly impossible to explain, so maybe we should just chuck the whole thing.

## **An excerpt from "Notes on the Trinity"**

*By Richard E. Young*

SOURCE: Referenced in Lambert Dolphin's article "The Names of God" at <http://www.ldolphin.org/Names.html>

The concept of the "trinity" is that God consists of three persons who are one in being and nature. The concept of the "trinity" is not something that one just reads a verse or two and says "so there it is!" The word itself is not a translation of any word or phrase found in the Bible. The concept is derived and "falls out" of the evidence. Without Jesus' revelation when He was on earth I would say that the idea of the trinity would be difficult to determine from the Hebrew Scriptures, for after all, Deuteronomy 6:4 states "the LORD is one." But, because of Jesus, we are forced to re-examine our first impression understanding of this statement. Here are the pieces:

(1) Jesus speaks to the Father in the second person. Jesus refers to the Father and the Holy Spirit in the third person. Jesus refers to His will being distinct from His Father's "not my will but yours be done."

(2) The Father, Jesus, and the Holy Spirit are all referred to as God. Each is described as deserving of worship by us something only God Himself is worthy of.

(3) The Scriptures clearly teach that "the LORD is one" and that there are "none besides Him."

From these pieces the idea of God's nature being more complex than we would have imagined emerges. The question then needs to be addressed as to exactly what "one" means in Deuteronomy 6:4. Consider what Jesus said about His relationship to the Father. Jesus said that He and the Father were one (see John 17:22). Jesus wants us to be one as He is one with the Father. Further, when God created man and woman He desired that they be united as "one flesh" (Gen 2:24). This could not simply be a reference to the bearing of children, which are in a sense, a one flesh result of their union. It must refer to the marriage itself, for certainly they were "one flesh" before they bore any children.

This concept of "one" then does not then refer to a uniform or homogeneous state of being; men and women are very different (despite what some feminists would have you believe) and the members of the body of Christ are also very different. Individuals who are united in marriage do not lose their individual traits, such as their own thoughts, emotions, etc. And a married couple does not have the same blood type after they were married if their blood types were different before they were married. If the members of the body of Christ were to become a "uniform and homogeneous" being then we each would lose our identity as "self" and what would emerge would be something akin to an eastern religious "cosmic consciousness."

The "oneness" must refer not to a homogeneous singularity. What exactly does "oneness" then mean? The Hebrew word used for God as one is "echad." *Echad* can mean one as in "one goat," "one day," "one stone," etc. However, it can also refer to a plural unity such as in a composite whole. For example, in Num 13:23 *echad* refers to a cluster of grapes. And in Gen 11:6 those who built the tower of Babel are referred to as "one people." When we refer to a person we know that the "one" person consists of several distinct components (emotions, thoughts, hands, heart, liver, etc.). Yet we all understand all of these parts constitute "one person." *Echad* was also the word to describe the "one flesh" of marriage (Gen 2:24).

We see *echad* used very intensely in Ezekiel 37:15-28 in the prophecy of the "two sticks" of Israel and Judah becoming one. In that prophecy we have a representative picture and the actuality. Examine the passage carefully and you will see that the intent of the two sticks is to be a picture that Ezekiel first shows to the captive Jews in Babylon. The idea is that they would remember this message as they go about their daily activities and would pick up sticks (for building cooking fires, for example) and be reminded of this promise of God and have hope. In Ezek 37:17 the sticks don't fuse together into a single stick. It appears that this was representative of the reality of what happens in God's hand in Ezek 37:19. Even then, Judah and Israel contain distinct tribes, so the oneness of the two sticks in Ezekiel's hand obviously is a representative oneness and *echad* in Ezek 37:17 could be easily translated as "united." Nevertheless, the oneness of Israel and Judah still consists of many individuals from twelve distinct tribes.

Now we can describe the true nature of God's oneness only by how it appears to us from what Jesus said and did. The best words we have to describe the members of the trinity seem still to be as "persons."

## **An excerpt from " The Beauty of the Glory of the One God"**

*A Homily by Father Columba Ryan,  
St Dominic's Priory, London*

SOURCE: <http://torch.op.org/preaching/sermon/508>

A distinguished Catholic theologian once remarked, 'Christians are convinced they have a message for all men, but they do not have a monopoly of the truth.' That there is one God is no monopoly of the Christian faith. Amongst those absolutely committed to it are the Jewish people and the followers of Muhammad. 'Hear, O Israel, the Lord our God is one Lord'(Deut. 6:4) or as the Holy Qur-an puts it, 'God is one God, Glory be to him.'(Sura IV.171)

When the Christian talks of three Persons in one God, the Jew and the Muslim begin to be fearful. 'Far exalted is He above having a son', says the Qur-an, 'O people of the Book, commit no excesses in your religion; nor say of God aught but the truth. Christ Jesus the son of Mary was no more than an apostle of God.'(Sura IV.171)

Muhammad never saw himself as anything but a prophet, nor did Moses. It would be simpler if Christians could say the same of Jesus and abandon their doctrine of the Trinity. But this is where their conviction comes in that they have a message for all the world. For them the tradition of their received Scriptures is that Jesus is in very truth the Son of God. Christians read of it in many places, notably in the Gospel of John. When Jesus said 'Before Abraham ever was, I am,' his hearers picked up stones to throw at him - the penalty for blasphemy (John 8:59).

Much of John's Gospel is a kind of meditation on the relation of Jesus to the Father. Of course 'Son of God' was a familiar enough term and was applied to Israel as a whole or to a devout Israelite individual. But in the three first Gospels, when the term is used of Jesus it seems progressively to indicate a much closer union of Jesus with the Father; his is a unique and supernatural sonship as testified at his baptism and transfiguration. This understanding was developed more fully in Paul's epistles. Jesus in his resurrection is revealed as pre-eminently the Son of God.

This development comes to a head in John's Gospel. Jesus is able to pray 'Father, glorify me with that glory I had with you before ever the world existed' (Jn 17:5). To Philip he can say, 'Anyone who has seen me has seen the Father ... Do you not believe that I am in the Father and the Father is in me?' (Jn 14:9) Many other passages point to the same close union, though Father and Son remain somehow distinct. The same may be said of the Spirit.

It was this living conundrum that led Christian thinkers to formulate the teaching of the council of Nicaea in the year 325 AD: 'We believe in one God: the Father All-sovereign ... and in one Lord Jesus Christ ... of one substance with the Father ... and in the Holy Spirit' - the creed ever since of all Christian churches.

You may ask what sense we can make of it. "Three Persons, One God." Perhaps one answer might come if we think about the different ways in which things may be present one to another. Two objects -- two tables, let us say, standing next each other -- are "present" to each other. But that is nothing in comparison to the way living creatures can be "present." They "commune" with one another. But even here there are different levels. My talking to a stranger shares nothing of the closeness between two friends, and this in turn nothing of the intimate union of two lovers.

The thing to notice is that as the degree of self-awareness *increases*, so does the intimacy made possible. The measure of closeness goes hand-in-hand with the degree of selfhood. Two tables have no self-awareness; and those engaged in only a passing exchange do not reveal themselves as fully as do two lovers. Let us project this to infinity. When union reaches total unity, Father, Son and Holy Spirit are revealed as "absolute polarities of perfect love." The doctrine of the Trinity, far from belittling the unity of God, reveals the richness of God's Being. Jesus, the Son made flesh, reveals God's life - a life of such glory and mutual love that nothing in our experience can compare.