

# The **WITNESS**

OCTOBER 18, 1956

**10¢**



## FOUNDERS OF LAMP

**D**EAN Ray Holder and the Revs. F. W. Kephart Jr. and Robert Ducker in front. In back are the Rev. Charles Ford and Seminarians John Trout, Robert Johnston and Charles Mencer. Story in on Page Three

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H.C. 7 a.m., 11 a.m., Healing Service  
12:05.



*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.*

## Story of the Week

### Kentucky Seminary Serves The Mountain People

★ The drive for the establishment of congregations in new areas is beginning to pay off in a big way in the diocese of Lexington. Under the slogan, "Don't be a mission; have a mission!", existing congregations have sponsored eight new congregations within a matter of months. All are progressing nicely. And there are more being planned.

The first of the new congregations was St. Mark's, Hazard, which completed its church building within a year, and then promptly outgrew it, and had to enlarge itself. St. Luke's, Cumberland, then followed. The church building there is about ready to have the roof on, waiting only the time when the little congregation can save money enough to begin. Both St. Mark's and St. Luke's are in coal-mining towns in the mountains.

Grace Church, Florence, in the northern part of the state, just two years old this August, has completed a beautiful church building, and has acquired a rectory. This parish had outgrown its building before it could have the first service in it! Its full-time vicar is the Rev. Arthur D. Willis, recent graduate of the Episcopal Theological Seminary in Kentucky.

In neighboring Campbell County, at the town of Cold Spring, the laymen's group of St. Andrew's Church, Ft.

Thomas, are sponsoring the newly initiated and newly named "All Saint's Church." Layreaders are carrying on this venture in a fast-growing suburban area, and an active search for a young clergyman to take the work full-time is under way.

St. Alban's Morehead, has been founded within the last six months, under the sponsorship of the Church of the Nativity, Maysville, and a layreader, Dr. R. L. Grierson is in charge.

Last month a group of St. John's Church, Versailles, have opened a new congregation, not yet named, in the town of Lawrenceburg. The Rev. Samuel Blackard, vicar of St. Philip's Church, Harrodsburg, a nearby town, is assisting the lay people in this work.

Grace Church, Florence, was sponsored by Trinity Church, Covington, and both St. Mark's, Hazard, and St. Luke's, Cumberland, were sponsored by Christ Church, Harlan.

Lexington has seen the establishment of two new churches, — St. Augustine's, just off the campus of the University of Kentucky; and St. Michael's, in the fast-growing southern section of the city. Both of these have been sponsored by Christ Church, Lexington, with not-

able assistance from the Church of the Good Shepherd, Lexington. The Rev. William L. Porter, recent graduate of the Episcopal Theological Seminary in Kentucky, is in full-time charge of St. Michael's. An active search is now being made for a properly qualified clergyman to take charge of St. Augustine's, which carries with it the student-work at the university.

Both St. Augustine's and St. Michael's have prominent, well-located lots, but as yet no church building of their own. Active plans for the construction is under way.

An older mission of the diocese, St. Andrew's Church, Lexington, while not numbered among the new congregations, is getting a fine new parish house, which is now under construction, and will be ready early in the fall.

This burst of missionary energy and activity is the direct result of the work of the Episcopal Theological Seminary in Kentucky. Through this school the Diocese for the first time in its long history has been adequately manned. The young clergymen made available to the diocese by this school first revived the existing mission churches, and now have sparked this drive for the establishment of new churches.

Under the leadership of the Rev. F. Willard Kephart, Jr., a graduate of Kentucky Seminary, now rector of St. Mary's Church, Middlesboro, a new organization dedicated to the advancement of the work of the Episcopal Church in the

mountains has been formed, under the designation of LAMP (Lexington Associated Mountain Parishes). This association covers seven congregations in the coal-mining regions, and is made up of clergymen and laypeople. Two planning sessions have been held since this organization was launched, in June, looking forward to an active evangel-

istic campaign throughout the mountain regions this fall and winter. Cooperating with this movement is Dean Ray Holder of Kentucky Seminary.

As Bishop Moody says; "The Episcopal Church has in abundance the spiritual gifts which this region most needs! All we have to do is to convince them that we are alive, and they will join us!"

## Church Membership Shows Substantial Increase

★ The National Council of Churches released initial finding of the first nation-wide survey of Church membership made in 20 years.

It showed that 61.1 percent of the U. S. white population has an active religious affiliation. Of these 35.5 percent are Protestants, 21.9 percent Roman Catholics and 3.8 percent Jews.

For the entire nation the division of church members among major faith groups, as distinct from their relation to population, shows Protestants reported as 53 per cent of the total, Catholics as 40 per cent and Jewish constituents as six per cent. The remaining one per cent includes members of the Eastern Orthodox Churches and small Protestant denominations.

The survey, undertaken by the bureau of research and survey, was the first such national enumeration of Church membership since the last government census of religious bodies taken in 1936.

In 12 states Catholics exceed Protestant church members, the report indicated. Catholic Church members outnumber Protestant church members in all six New England states, in New York, New Jersey, Loui-

siana, New Mexico, Arizona, and California.

In only one of these states, however, do Catholics constitute a majority of the total population. Catholics comprise 59.9 percent of the population of Rhode Island, the researchers said.

Rhode Island has the highest total Church membership, closely followed by Louisiana, South Carolina and Mississippi. Lowest church membership (32.2 percent) is found in Oregon. Other states with very low percentages are Nevada, Washington, and West Virginia.

Lauris B. Whitman, executive director of the bureau, laid the findings before the general board at its quarterly meeting in Washington. He said that remoteness from churches doubtless played a role in the low totals found in Oregon and other western states, but that research on a local basis will have to be done to account for the comparatively low rates of Church membership in such states as Kansas, Michigan, Indiana, and Ohio.

Basic data was obtained from national offices of 114 cooperating denominations. More than half the Roman Catholic data was

supplied on a county-by-county basis by diocesan chancery offices. The rest came from the official Catholic directory.

A number of Negro denominations are so loosely organized that it was impossible to secure accurate statistics, council officials said. Rather than attempt an estimate which might have been wide of the mark, the initial findings excluded all Negro denominations and the Negro population, as reported in the 1950 census.

Largest Protestant group missing from the survey was the loosely-organized Churches of Christ, a denomination group which has many congregations in the South but no central statistical or administrative office. A number of Eastern Orthodox bodies were unable to give accurate membership figures, the researchers said.

"Protestant figures, especially for the South, are probably somewhat understated, due to the absence of some of the smaller denominations," Whitman said.

Since Catholic and Jewish congregations include children as members whereas most Protestant denominations count only confirmed members above 14, Protestant membership figures were adjusted to include children.

Actual Protestant membership was 29.0 percent of the U. S. white population but, counting children, the adjusted figure was 35.5 percent. The adjusted figure was used in connection with all comparisons.

The survey showed up several other interesting facts, including a wide difference in the average membership of Catholic Churches which is 1,884, while the Protestant average is only 240. The latter



would be raised to approximately 300 if children were counted.

In 27 states more than 60 percent of the white popula-

tion belongs to Churches, with the South, middle Atlantic, and northern midwest states showing the highest percentage of Church membership.

## Commission For Church Press Urged By Harold Fey

★ Setting up of a special commission to foster "a free and responsible Church press" was urged on the annual assembly of the international convention of Disciples of Christ.

Harold E. Fey of Chicago, editor of the *Christian Century*, suggested that the body be modeled on the Hutchins commission on the freedom of the press which conducted a study of the secular press. He said it should "appraise and report annually on the health, performance and needs of the religious press."

"We need more work upon the standards of performance of the press," Mr. Fey said. "We should strive to make more effective our whole approach to communications so the Church could really speak to the soul of the nation."

"We should do this not as an exercise in virtue but as a means of survival. We must develop a keener concern over suppressions of information that may occur in Church or public agencies."

He said that for a long time the Church press was free only to express what official Church boards wanted it to say but this had changed somewhat in recent years so that "in many cases the Church press shines as an example of responsible freedom."

"But unless it is free to take position on controversial matters, is encouraged to learn and tell the truth even though

the truth hurts some good people, and is allowed to publish that which the conscientious judgment of trained journalists believe ought to be published," Fey said, "the Church is crippled in its own right arm."

"Christians ought to insist that their right to know be respected. The work of the kingdom of God is not a conspiracy. It should be done in the open. We should have no secrets from one another in the work of the Church."

"When we conduct our operations of communication on the basis of the liberty that is in Christ, we shall be more effective, more interesting, and more essential to the body of Christ."

He expressed the hope that, if the Disciples develop such a commission, "it might persuade the National Council of Churches to do the same within its membership."

Noting the substantial increase in the amount of space given to religion by newspapers he said this is "a great opportunity for Christian service and more of our young people should be helped to see it as such."

"Nearly a third of our daily newspapers today have special editors assigned to report religious news," Fey said. "A third of these devote full time to the job, and most of the others give half their time to it. In many of our larger cities there is a church editor on every paper. This person

is no longer a cub reporter but a responsible editor.

"Four years ago there were 474 such editors listed in the *Editor & Publisher Yearbook*. The number has increased each year since then."

He stressed that religious journalism is important and "deserves support and promotion by Christian people" for three reasons. He listed these as "because it is primarily concerned with events and ideas bearing upon man's nature and destiny,"

Because "the life of the Church loses its vitality unless Christians in all walks of life know facts concerning the persons and institutions of religion," Because "it is committed, openly and explicitly to encouraging the operation of religious and moral principles in all personal and social relationships."

### SMALL CHURCHES URGED BY WRIGHT

★ William Wright, executive secretary of the National Council's home department, urged that churches "take a leaf" from the book of merchandising, education and amusement industry executives in meeting the needs of the increasingly diffused populations of metropolitan areas.

He suggested that small neighborhood churches be established in each suburban area to serve its spiritual needs just as shopping centers, theatres and schools are set up in them to serve material needs.

He spoke at the annual conference of the Church's missionary bishops held at Salt Lake City.

"One whopping big church in a city is a thing of the past," Wright said. "Today it is becoming increasingly difficult to take young people—or their parents for that matter—out of their own neighbor-

hood to attend church in a different one."

He said 31,000,000 people changed their residences last year and, as a result, downtown churches which used to be the largest parishes and the main supporters of missions now are becoming missions themselves.

The annual conference provides the missionary bishops with an opportunity to discuss mutual problems. No actions are taken and no policy decisions made.

Two problems were found to be common to all missionary districts—a shortage of clergymen and the dilemma of allocating "always inadequate funds" as between "high-potential" mission areas and older "less glamorous" commitments.

## MIGRANT LABORERS TALK TO CHURCH WOMEN

★ Three migrant farm laborers told some 700 churchwomen leaders from over the country that they like to see farmers get good prices for their crops "because that makes it better for us."

Speaking in halting, broken English the migrants told of their work in following and harvesting the nation's crops.

They participated in a panel discussion at the second annual migrant luncheon sponsored jointly by the National Council of Churches' division of home missions and general department of United Church Women.

It was the first time in the 30-years history of the National Council's migrant ministry that any of the wandering farm laborers had been called upon personally to describe their lives.

Mrs. Monica Owen of New York, national director of program and training for the migrant ministry, said its pur-

poses are to provide migrants with "a faith relevant to their lives," direct health and welfare services, and develop local community acceptance and support of migrants.

She said the ministry now operates in thirty states and is reaching about 15 per cent of the estimated 2,000,000 migrant workers, a majority of whom do not speak English.

New programs have been developed, Mrs. Owen said, which focus on vocational classes for teenagers, expansion of Sunday school curricula related to the experiences of migrant children, and of adult literacy classes.

She described the ministry as a partnership between the National Council and local and state councils of churches and churchwomen. Ministry officials also work closely with state and local governmental groups and with the President's commission on migratory labor, she added.

Mrs. Theodore O. Wedel, Episcopalian of Washington, D.C., national president of the U. C. W., said that most Christians "do a reasonably good job of loving those near us or like us—or people who are far away in Africa or Japan because we can be sentimental about them." But in the migrant program, she said, "we find a real place to work at true Christian love."

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## BISHOP STOKES INSTALLATION

★ Bishop Stokes is to be installed as diocesan of Massachusetts on All Saints Day at St. Paul's Cathedral, Boston.

On November 3rd the Rev. Frederic C. Lawrence will be consecrated suffragan bishop of the diocese at Trinity Church, Boston. The preacher will be his brother, Bishop Appleton Lawrence of Western Mass.

## SYNOD MEETS AT MIAMI BEACH

★ Bishop Louttit of South Florida told the delegates to the synod of the fourth province, meeting at Miami Beach, that the Church faces a bright future in the south-east. He stated that the Church is growing faster than the population and that the industrialization of the south opens new opportunities in urban areas.

## ST. LOUIS DEAN INSTITUTED

★ Ned Cole is to be instituted dean of Christ Church Cathedral, St. Louis, this coming Sunday. Bishop Lichtenberger is to conduct the service and preach.

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## EDITORIALS

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### Baptism And Reality

ATTENDING the christening of a small person recently, we were reminded once again of the fearful power of conventionality to assimilate its exact opposite. The new fall suits, the knowledge of cold sliced ham and scalloped potatoes in readiness at home, the surprise of the family at finding itself together when nobody has died or gotten married, the polite attention paid to the words of the minister—everything was as it should be: apart from the details of the rite, of which not much was made, these people might equally well have been Jews having a celebration for the birth of a man-child. Thus Judaism has its revenge, well-deserved, we may add, on Christianity, when Christianity becomes a conventional social observance, but without the power of the Law which still broods over even the most emancipated Judaism.

Baptism, we may be assured, was not originally so: and we should like to refresh our memory about where it came from; and note what changes in our feeling about it are indicated, in the overall reform that American Protestantism is due for.

There can be no doubt that Jesus was baptised by the prophet John: John had his own followers who made the most of the fact, and Matthew's difficulty at accepting the fact is sufficient proof that it really happened. What did John mean by his ceremony? Plainly he regards himself as a prophet after the manner of Elijah, who was called to announce the nearness of the Day of the Lord, to bring his people back to righteousness. Their mere possession of the covenant of circumcision is not enough: "And do not think to say within yourselves, 'We have Abraham to our father'; for I say to you, that God is able from these stones to raise up sons to Abraham". Contemporary Judaism is a "brood of vipers". Now when our new friends the Covenanters of Qumran went out from Judaism, they found

it necessary to symbolize their new holiness by frequent washings; when the Jews received a pagan convert he had to be both circumcised and abluted: it seems plausible then that for John a primary meaning of his baptism was that up until now Israel is no better than the Gentiles, and must be readmitted to God's community in the same way as Gentiles. ★

When Jesus presented himself to John for baptism, it must have meant that he accepted John's view of the condition of Israel: that is, he recognized John as a prophet, and John's movement as a genuine reforming movement; and furthermore it means that Jesus likewise stood in the prophetic tradition, which regarded "reformed Judaism" as the only true Judaism. This explains why neither Jesus himself (John 4.2), nor almost certainly his disciples, baptised anybody else during his lifetime: his disciples were drawn from the circle of John the Baptist, as the Fourth Gospel makes clear, and therefore had already been baptised. That is to say, Jesus' whole work and teaching presupposes the reform and work of John, although of course Jesus' reform is incomparably more profound. Thus Jesus takes over from John the conviction that the day of the Lord is near, but quite redefines the meaning of that day.

This furthermore explains why the early Church is able to require baptism of its converts without further explanation: it likewise takes its stand on the reform of John, (who was soon believed, wrongly, himself to have recognized Jesus as the Messiah) and of course all the first converts were originally Jews. It was only when pagans came to believe in the risen Christ that the question arose whether they should not be circumcised—become Jews before they could become Christians. Paul persuaded most of the Church at Jerusalem that pagans need not be

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★ For criticism of the (partly conjectural) view here taken, and a presentation of others, see C. H. Kraeling's absorbing little book, "John the Baptist" Scribner's, 1951.

circumcised, and thereby opened the way for Christianity to become a world-religion.

### Doing God's Will

JESUS however, radically redefines the meaning of baptism also, like the meaning of everything else that he took over. Apparently at his baptism by John he became aware that he himself had a special job to do, which no doubt he originally thought of in "prophetic" terms. The most authentic account seems to be that which is preserved in the Cambridge Greek manuscript of Luke 3.22, and the oldest quotations and Latin translations of the same passage. As he came up from the water he heard the voice of God in the exact words of the second Psalm: "Thou art my son, this day have I begotten thee". Here as yet there is no indication what sort of a job God is marking him out for.

But if we read between the lines of the Gospels, we can see that at least in one mood Jesus became convinced that his message would not be accepted, and that God's will for him was to die. This is particularly plain at Luke 12.49ff: "I have come to cast fire on the earth," his 'inflammatory' teaching, which he may identify with the 'fire' that John foresaw; "and what do I care if it already be lit? I have a baptism to be baptised with, and how am I straightened until it be accomplished." ". . . I came not to cast peace but a sword, . . . to divide a man from his father . . .", Matthew 10.35, going back to the same original. It is further clear that he came to understand his baptism by John as symbolic of this rejection and death; and that his death was his "true" baptism, by which his mission as representative of the new people of God is fully "accomplished".

This insight, which undoubtedly goes back to Jesus, is then read back into other events by the early Church. Thus in the usual texts of the Baptism-story itself, Psalm 2.7 is modified by the phrase "in whom I am well-pleased" from Isaiah 44.2, one of the prophecies of the redemptive Servant of God. At Mark 10.39 Jesus is represented as predicting the suffering of the Apostles under the figure of their baptism. And Paul takes it for granted that the baptism of a Christian is the means by which the suffering and resurrection of Christ are recapitulated in him: "Know ye not, that as many of you as were baptised into

Christ, were baptised into his death?" (Romans 6.3).

Finally, it is not an arbitrary or fanciful association which Jesus and, after him, the Church saw between the rite of baptism and the realities of suffering, death, and rebirth to new life. Life came originally out of the waters: here paleontology, the creation-myth, and Mesopotamian agriculture agree. But those waters are the symbol both of new life and of the forces of unconscious chaos which may swell up and destroy the conscious world; here again the myth and modern psychology agree. The birth of a child recapitulates the birth of all life, both in its danger and in its promise. All this depth of meaning, never of course fully explicit, is summed up in the astonishing words of John 3.5: "If a man is not born again of water and the spirit, he cannot enter into the kingdom of heaven".

We should then not really speak of Baptism as a "ceremony": because its meaning is to deny the presence of any divine power in human ceremonies—or even in the best efforts of sincere men working for the truth! For John, the institution of Baptism was a protest against "being at ease in Zion", the comfortable belief that the permanent physical sign of circumcision would ward off the "wrath to come".

That is why he picked a rite with no permanent physical sign. But human nature is not so easily fobbed off: we have invented an invisible "indelibility of Baptism", which is used principally as a magic talisman to ward off the consequences of sloth, luxury, and wanton destructiveness. It should be emphasized that this was not John's understanding of the matter.

### The Real Baptism

JESUS fully accepts this symbolism, and presupposes it throughout in his teaching: like John, he rejects the ceremonial Pharisee and accepts the miserable publican. But Jesus pushes the symbolism much further: even his own teaching, activity, and passivity are, he comes to see, insufficient either to bring men to God or to bring in the Kingdom; nobody in fact really gets the point of what he is about while he is alive; it is only through the complete and abject failure of the "Son of Man" that the work of God finally is accomplished. The real baptism, which did in reality



what in theory John's baptism was supposed to do, was the physical death of Jesus. For Jesus then, Baptism becomes the symbol that the best efforts of the best men, himself above all, ending as they do in death and defeat, are helpless to bring in the presence of God—apart from the action of God himself.

In exactly the same way, the last supper of Jesus and his followers was a piece of "anti-ceremonial" ceremonial. It makes plain that the old Passover ceremonial is being superseded: but nothing is put in its place. The symbolic actions of Jesus serve principally to point out in advance the meaning of the things which are going to take place, he can now see clearly, on the next day. The breaking of the bread, the pouring out of the cup stand for his death; they are to eat and drink that night "in remembrance of him" in the sense that his death and life may be remembered before God; it is not the events of the supper but his death which are done "on their behalf". ★

Fellowship does not yet exist, for one of those present will betray him; it is only after his death that real fellowship will come into being. And so, just like John, Jesus chooses to symbolize his own sacrifice by an action which is not itself sacrificial, unlike the killing of the Passover lamb.

But here again, people would prefer to have a religious ceremony which can set them at rights with the world; and so they invent an invisible sacrifice somehow being carried out, in the Eucharist which again mostly in practice is used (1) to enhance the prestige of the clergy who alone can do it; and (2) to save people the bother of having themselves to go through the inner death that the Supper symbolized. (To be continue next week)

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★ Joachim Jeremias, "The Eucharistic Words of Jesus", Oxford, 1955, pp. 159-165; except that "do this" is not a command to repeat the ceremony, but for the twelve to eat and drink then and there.

## Christian Unity In A Divided Europe

By F. K. O. Dibelius

*Bishop of Berlin*

IT IS clear to everyone that the situation in Europe has changed since the second world war. This is so obvious that we need not labor this point. Political considerations are now concentrated on Asia. The world is watching with close attention the course of events in India and China with their 1,000 and more millions of inhabitants, and the political and cultural consequences of the industrialisation of Asia. We must add that during the next decades the decisions will be made in America and Russia, not in Europe. In connection with this trend, the Churches of Europe will have less influence on the rest of the world.

But even in this changing world, little Europe still retains its great task, one important aspect of which is the responsibility of the Christian Church. It was from Europe that Christian missions first went out to the non-Christian world. And in spite of the achievements of American missions during the past decades, the Christian Churches of Europe still bear responsibility for this mis-

sionary work. They have a long heritage of experience which is worth preserving, even when mission fields have grown into young Churches.

If only for this reason, the Churches of Europe must get together.

The growth of such unity is one of the welcome developments of the last few decades. During the last war German mission stations were taken over, and later given back. The missionaries of the different Churches have helped one another in China. Missions from widely differing countries and Churches have contributed towards the growth of the young Churches in Asia. And the friendly feeling between the International Missionary Council and the World Council of Churches, represented by the commission of the Churches on international affairs, has also played its part.

A great deal still remains to be done. And the Protestant Churches should not give up trying to reach an understanding with the Church of Rome. Even though it is not possible to reach an understanding on the ulti-

mate, deepest questions, nevertheless their equal responsibility to their common Lord can express itself in greater mutual consideration, and possibly in occasional cooperation. It may be recalled that in 1952 Oscar Cullmann, in his book "Petrus, Junger, Apostel, Martyrer," raised the question "whether a similar bond of common action should not be sought even today between the Roman Catholic Church and the great federation of Christian Church which are independent of Rome—deliberately not attempting any fusion in Church law or in Dogma."

### Home Missions

IN ADDITION to responsibility for foreign missions, there is the responsibility for home missions. Here Germany may be taken as an example. The Protestant Churches in Germany developed separately, both politically and confessionally. Then came the big social organizations—the Innere Mission, the Gustavus-Adolphus Association, the Foreign Missionary Societies, etc. Through these organizations, the Churches with their different origins and different confessional tendencies learned to cooperate with each other. The confessional differences were by no means obliterated thereby. But the tension between the confessions relaxed, and in the political and social sphere the consciousness of the different German peoples and provinces that they belonged together was strengthened. Nearly all the above organizations sprang up in an atmosphere created by one particular confession. But they did not become a great missionary force until other influences had also made themselves felt and confessional narrowness had been overcome.

Meanwhile the world has become more unsettled and more fluid than in the 19th century. The great waves of thought are not held back by political frontiers. The crucial factor which confronts the Christian Churches with tasks they never had to face before is militant materialism, which proclaims itself as the ideology of a great new future.

A counter-action cannot be organized with material weapons. It will have to be undertaken by persons with a firm faith and by small groups of people rooted in the Church. And these people will all have their own confessional views. But they will not become an

effective force until the confessional barriers are overcome and the divergences of Church form welded together by the one tremendous task which they have to face.

On Karl Barth's 70th birthday, German Protestants recalled the vivid memory of the theological declaration of Barmen in 1934. On that occasion Lutheran and Reformed Christians united in common defense in face of the threat to their existence, and their cooperation proved very effective. The Churches will have to cooperate in the same way throughout the whole of Europe. Perhaps the ecumenical movement is the prelude to a general theological (or non-theological!) mobilization of all the Christian Churches against the materialistic ideology of the East!

### Unity Needed

THERE is, finally, the responsibility for the political existence of the European nations. A divided Europe is doomed to decline. We must either have a "United States of Europe" or else Europe's spiritual and ecclesiastical heritage will decline, just as the heritage of the Christianized Roman Empire disappeared for a thousand years under the influence of the "Volkerverwanderung".

After the experiences of the 19th century, it is clear that the "United States of Europe" can only come by way of economic unions. A beginning has already been made; and there is reason to look forward to further progress.

But it would be fatal if the union of Europe were achieved on a purely materialistic basis. The eternal questions of man and mankind are the only ones which make life worth while. These questions must not be thrust aside as merely private affairs. More united spiritual leadership must be established between the nations and their Churches, parallel with their economic union.

This is no easy task for our Churches with their confessional character. For the Roman Catholic Church perhaps the difficulties are even greater than for the Protestant Churches, in spite of its centralized organization. The Protestant Churches categorically refuse to become a single organization. They only want friendly relations and practical cooperation. Ecumenical contacts between German and Danish Lutherans will be easier than friendship between German and Polish Catholics.



Here too the first steps have been taken. The ecumenical movement is a fact. The separate countries of Europe are fostering their ecumenical contacts in special circles of friendship. It is natural that the plan to create a special ecumenical federation for the Continent of Europe has been launched. Thus European Council of Churches would have

been established long ago, if the leaders of the Church today were not all worried by the idea of a super-organization whose conferences would exhaust all their time and resources.

But in one way or another this European Council will be formed. Europe came to birth under the Cross. And it is only under the Cross that it will be able to survive.

## Can You Change Yourself At Forty?

By Charles S. Martin

*Headmaster of St. Albans School, Washington*

"YOU can't do much about changing yourself when you are forty, can you?" This question came in a half-worried and half-amused manner from friends of mine, parents of a twelve-year old.

We had been talking about their boy who was heavy on their minds. The lad to me was a healthy animal but his parents were like so many of us with a high sense of responsibility—worriers who were fussing too much and expecting too much. What the boy needed was some good healthy neglect. I made this point rather vigorously and they accepted it but with their troubled reaction about changing themselves when they were forty.

This question has disturbed me ever since. What can you do about changing yourselves when you are forty, fifty, or sixty? If you are a worrier, it is alright to know you shouldn't worry. It is something else to stop worrying. When Johnny says "I'll be in by 12 o'clock" and he isn't, you worry. You can't control a vivid, anxious imagination. It would be well if you could but you can't. When your temper is built close to the surface and patience is not a virtue obvious in your personality, it is extremely difficult to refrain from commenting upon your daughter's room that is knee-deep in disorder, even though silence on your part is called for.

To be considerate and thoughtful in a home that is a haven of blessing and peace may be your desire. But your desire not infrequently may be laid aside under the stress of children squabbling about nothing, or a phonograph rending with uncouth noises the quiet of the neighborhood, or a telephone ringing when lessons should be worked or bed graced. We all have a fairly good idea of what we would

like to be or ought to be. Arranging to make ourselves into that being is not infrequently a problem. It is also something of a problem making the wife, the husband, and the other fellow into what he should be. At least so I have noticed.

### Learn to Accept Yourself

The fact is that whether you are twenty or forty, thirty or sixty, there is not too much you can do about changing yourself. There is even less you can do about the other fellow. One of the facts of life that seem not too evident, judged by the way we miss it, is that we have to learn to accept ourselves as we are and other people as they are.

There is just no possibility of making a husband into the successful, arresting man of distinction you may think he should be—he must be just himself. Your boy is just a boy, and all the anxiety and driving demands that are put upon him are not going to hurry his growth one whit. You may make him nervous or unhappy but he won't be greatly altered in the direction you would wish. He is himself—that he has to be no matter how much others fuss. And you, you can't change yourself too much either. Your job is to see yourself as you are and then learn to live with that self, not with complacency but with peace.

Now I don't mean to say that we must accept our world and all that in it is, just as

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**People — especially parents — bring many problems about themselves and their boys to Canon Charles S. Martin, headmaster of St. Albans School. He has an arresting answer for a challenging query about changing ourselves. Excerpts from a letter**

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it is—we can not and ought not. We have to strive. We have to hold up ideals. We have to demand, and particularly of ourselves; mere acceptance would be stagnation, even death.

### Changes Can Be Made

We all have seen changes wrought in others and occasionally in ourselves. We know the impatient and ill-tempered who have become patient and controlled when they knew they must. Perhaps we even have known it in ourselves. We can glimpse what we might do about ourselves when we examine our behavior at home, and then among others, outside of home, with whom we cannot let down our guard. We can and must change ourselves to the limits that are possible. Still, when that is acknowledged, we have in the main to accept ourselves as we are, with all our strengths and all our weaknesses.

There is a prayer I love:

*"Oh God, give me the courage to change what I can; The serenity to accept what I can not; The wisdom to know one from the other. Amen"*

In that prayer is the whole secret of living.

But how does one get the courage, the serenity and the wisdom of that prayer? Whence cometh the courage to change one's self, who is so soft, or so inflexible, or so limited? Where does one acquire the serenity that with deep inner quiet permits him to live in peace that passeth understanding? Or how does one lay hold of the wisdom that enables him to choose among a multitude of choices, none of which is black or white?

### Courage, Serenity and Wisdom

There may be some simple answers. If there are, I suspect them. One doesn't get or acquire courage, serenity, wisdom or any other quality that is good. They are given to us. Our job in life is to be receptive, humble. Then perhaps we may receive and we may even learn.

A parent doesn't change his child. Sometimes, if the parent is patient, wise and understanding, these qualities working in him and through him will change the child. One doesn't lift himself up by his own bootstraps and become sweet and serene when he is crusty and mean. If he is humble enough to be receptive, then goodness, affection and reason will come to him through a person, through life, through God, and change him. We receive from outside and beyond ourselves all that we have and are. This may seem a bit pious and therefore troublesome but the

fact that is obvious troubles me more—all things come from God. God gives us everything and ultimately it is He alone who makes us, who changes us. He alone reorders our lives.

If we would do the difficult and change the direction of our growth—or aid someone else in his growth—the best course of action I know is to associate ourselves with others who are seeking to do this same thing. The young couple having a rough time in their married life will find help from association with other young couples who hold to ideals of marriage which are theirs. They find strength in common ideals and, more important, strength in a common spirit that enables them to keep those ideals. Parents who need help in nurturing their children frequently will find it among others who share their ideals of family life.

### The Ideal Group

Admitting to a bit of bias, I have observed that it is the Church that comes nearest to being the ideal group to provide the strength that we need to change and live as we would. In it are the common ideals which most of us would live by. To those who have the eyes to see and ears to hear, there is the spirit of understanding and of wisdom, of patience and of sympathy which enables us to attain and to hold on to those ideals. There is in the Church a quality of life which is given—and which is not of the group but operates in and through the group and changes even the toughest of us.

There are no easy answers to changing ourselves at forty—or anyone else at any age. It is good to realize that fact when we grow impatient with our boy who is not living up to our expectation, or when we are annoyed with some member of the family who is not doing as he should, or unhappy about ourselves when we are not as we would be. It is also good to know that, if we are serious, something can be done and is being done for even the most difficult of us through that fellowship, one of whose purposes is to redeem and make new—the Church.

I commend it to you.

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# Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

THERE are certain perils peculiar to parsons and it might be well to change the title of these pieces to "Perils of Parsons." Of course they are not like the perils of St. Paul but they are real enough. For example, he is always administering the sacraments but they are seldom administered to him; he is always preaching to people but they seldom preach to him. He wonders what he "shall give his people." Shall he try and "make them understand" the great words of the faith or give them something simple?

We are in great peril of forgetting humility or acquiring a false humility.

But not Dr. Boanerges! He knows "what to give his people." He calls it the "good, old, simple faith" and one or two disgruntled parishioners call it "the mixture as before." But who, under the spell of sonorous platitudes, listens to them?

As for myself, I feel I should be both down to earth and looking up to Heaven. And I should certainly listen to sermons with patience and humility. Only I don't. I would sooner the preacher listened to me.

Perils of parsons? That's one.

## Don't Get Steamed Up

By Philip H. Steinmetz

*Rector of the Ashfield Parishes*

RIGHTEOUS indignation is conspicuously rare in our Lord Jesus. Certainly he had ample occasion to display it. Slavery was common. Cheating was rampant. Military might with all its injustice and savage, brutal waste was in command. Racial and religious pride marked the Jews of his day as it does the white Christians of today. But he was slow to wrath, centering his acts and words on the loving rule of God rather than the frightful sins of men.

It is not always easy to follow his steps in this matter. We are tempted to think that quick kindling fury over the wickedness we notice is a sign of righteousness. We forget

the wisdom of St. James in the classic statement "the wrath of man worketh not the righteousness of God."

The righteousness of God is to be seen at work in lives which accept suffering rather than bristling with defensive denunciations. It is to be seen in the planting and patient cultivation of growing plants rather than in the slam bang of factory production. There is in it always the element of letting happen what God wills rather than the forcing of elements into a form decided by a man who thinks he knows the answers.

The path to such righteousness begins in the little things of our lives. Changing our theme song from "Wouldn't you think she would have . . . ." to "Isn't it wonderful that . . ." is part of the process.

But it goes on into larger matters of making "Protestant" mean a positive proclamation of what God has done in saving us instead of a negative objection to the manners of other Christians.

Think it over and let the steam in your soul push out some fervent praise of God, attracting and winning someone else to the service of Christ instead of stoking the fires of righteous indignation.

## SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.

*Assistant Secretary Overseas Department National Council*

"This informative brochure of Christian vocation and especially man's highest calling, the ministry of the Church, meets a long felt need of many clergymen and laymen. I believe it will help those who are seeking information and will inspire many to serve as God's chosen representatives in the ministerial priesthood of His Church."

—BISHOP BANYARD OF NEW JERSEY

"I think this is a very useful pamphlet indeed, in that it brings together so much material which is not readily accessible elsewhere. It should be very useful to any parish priest who is in touch with young men who are curious about the ministry. It is clearly stated and in sufficient detail so that it would guide anybody helpfully."

—BURKE RIVERS, Rector of St. Stephen's, Wilkes-Barre

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# Happy Parsons Are Wanted By Church Members

★ The typical parishioner in Los Angeles wants his minister to be happy, dedicated, friendly, up-to-date, well educated, sympathetic and a good preacher—in that order.

This, at least, was indicated in a casual survey of laymen of various denominations conducted by Omar Garrison, religion editor of the *Mirror-News*.

He queried 25 laymen aged 14 to 72, and equally divided between men and women. All of them, Mr. Garrison found, said that "what a minister is, is more important than what he knows or what he says."

In placing happiness at the head of his list of preferences, a Baptist layman said: "If a man isn't happy, he isn't going to have the heart and the will to stand up under the strain of ministering to a congregation which almost always includes every human problem from measles to madness."

An Episcopalian believed education important, but friendliness and understanding were more valuable than the ability to preach an erudite sermon.

"I read not long ago where a minister defended the right of a parishioner to sleep in church," he said. "This probably shocked many, but I believe that minister had a better understanding of handling people than many whose sermons make sleep inevitable."

A Presbyterian from Hollywood believed that a minister needs the qualities found in Jesus.

"Jesus never judged and condemned others," he said. "Wherever he passed he had a sincerely pleasant word.

When he said, 'Love ye one another,' it means something because he had already set an example."

However, many of those questioned thought that the minister tended to remain too aloof.

"I like and respect our pastor," said one of these, "but when he's around I don't feel free to let myself go and have a good time. Mind you, I don't think he would frown at a little innocent fun. But just the same I always seem to be a little on guard. Maybe it's just a hangover from the days of the Puritans. Because our minister doesn't smoke, I feel a little guilty about lighting up when he is present."

More than 90% of those questioned thought that ministers today are better qualified than those of 50 years ago.

## RELIGION MUST GUIDE SCIENCE

★ Religious faith and Christian ideals must guide and direct the application of science for the development of a better world, Dr. Kirtley F. Mather said at Rangoon. A leading Baptist layman who has headed scientific societies, he is professor emeritus of geology at Harvard University.

Dr. Mather told 200 young Burmese attending one of the three Baptist seminaries in the country that many scientists are "alarmed" today because of the destructive use to which scientific discoveries are being put.

"Good intentions, high motives, Christian love alone cannot make a better world," he said, "but neither can scientific knowledge, technique

or the ability to use new machines alone make a better world. Science is meant to be used by persons such as you."

Mather reported a growing understanding and cooperation between American scientists and men of religion. This understanding would be accelerated, he declared, if there existed more cooperation among men of different religions.

The scientist deplored "too much competition" between followers of different faiths. He advised the young people to be prepared to work with "other men of good will even though you differ in your doctrinal beliefs."

"Look and you will find abundance of agreement," he said.



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## ST. CYPRIAN'S HAS ANNIVERSARY

★ St. Cyprian's, one of the largest parishes in Detroit, held its 18th anniversary and appreciation dinner on September 26. At each of these affairs citations go to people who have performed notable community service. This year those honored were Mrs. Benjamin R. Donaldson, president of the state's United Church Women; Mr. Boris M. Joffe, director of Detroit's Jewish Community Council; Mrs. Mary Kastead, executive of the federation of teachers.

The Rev. Malcolm Dade is rector of the parish.

## BISHOP MITCHELL IS HONORED

★ Bishop Bland Mitchell retired as diocesan of Arkansas October 5 when he instituted Bishop Robert R. Brown as his successor. The service was followed by a tribute luncheon at the cathedral in Little Rock with a purse given Bishop Mitchell as a thank offering for his episcopate. It was also announced that a thank offering for his episcopate will be given to the chapel at the University of the South by the diocese.

## BISHOP REEVES HITS NEW LAW

★ Bishop Ambrose Reeves of Johannesburg appealed to the government "in the name of religion and humanity" to halt implementation of the group areas act.

In a statement signed by 24 other prominent citizens, he assailed the "harshness and injustice" of the plan to uproot non-white communities here and in Sophiatown, Page-town, Newclare and Albertsville, to make way for white developments.

The act passed by the nationalist government of prime minister Johannes G.

Strijdom in 1950 and is scheduled to go into operation next year.

"It is no exaggeration to say that the implementation of the group areas act is nothing less than a process of despoliation and dispossession by proclamation," Bishop Reeves declared.

"The proclamations have exposed a state of affairs which cannot be defended by those who believe in human rights and freedom. It is a situation which calls for protest from all decent citizens. We call upon all white South Africans to join us in this appeal.

"We dare not stand silently aside while our non-white fellow South Africans face mass uprooting and economic ruin. Let it not be said that we failed to come to the aid of those in our South African community who are threatened with wrong in this grave emergency."

The group pointed out that the orders for non-whites to leave their homes would uproot not only natives but many settled communities of Indians, Malaysians and Chinese. They said the forced move would result in financial ruin for traders who had built up their business over a long period of time, and in unemployment among thousands of workers.

They pleaded with white South Africans to come to the aid of their non-white neighbors "before too many are ruined."

Alan Paton, Anglican Layman and author of "Cry the Beloved Country," was among the signers of the appeal.

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## SOUTH FLORIDA CONSECRATION

★ The Rev. William F. Moses is being consecrated suffragan bishop of South Florida today, October 18. The Presiding Bishop is the consecration at the service at the Redeemer, Sarasota, where Bishop Moses was formerly rector.

## SAN FRANCISCO SEEKS FUNDS

★ Bishop Sherrill, Presiding Bishop, conferred with Church officials on the "pressing need" for additional funds to build new churches in San Francisco.

He addressed a regional meeting of the Church Foundation conference which was created to solve the problem of financing new church construction in rapidly-expanding sections such as the San Francisco bay area.

Bishop Sherrill said day-to-day expenses of the Church should come from the "sacrificial gifts of the people" made through regular collections, but for new construction additional funds are needed.

## PLEDGES FIGHT ON VIRGINIA LAW

★ A proposed law that would require any person seeking to influence public opinion on the racial question to register with state officials was described by the Rev. Ross Allen Weston as "creeping fascism."

Members of his congregation at Arlington Unitarian Church voted, at a meeting following his sermon, to give

full support to an immediate court test of the law if it is passed by the state legislature.

Mr. Weston, who has been denounced by pro-segregation leaders because of his sermons favoring integration and complete racial equality, said that under the terms of the law he would have to register "like a common spy."

## PARISH TRAINING PROGRAM

★ Eight students from four eastern seminaries completed a summer parish training program with an evaluation conference at Lasell House, diocesan center of Western Massachusetts. There were seven parish priests directing the program which was sponsored by the first province and the town-country division of the National Council.

## PARISH HONORS RECTOR

★ Parishioners of St. Andrew's, Stanford, Conn., honored the Rev. and Mrs. Percy M. Binnington at a tea and reception, with a purse presented. Mr. Binnington retired as rector of the parish on October 1st.

## SHELTON BISHOP RESIGNS

★ The Rev. Shelton H. Bishop has resigned as rector of St. Philip's, New York,

effective next June, and has announced that he will go to Hawaii as a missionary.

### THE PARISH OF TRINITY CHURCH

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## URGES FELLOWSHIP IN INDUSTRY

★ Archbishop Fisher of Canterbury, made a plea for "peace, partnership and human dignity" in industrial life. He spoke at a service of dedication in connection with the British Trades Union Congress, held at St. Peter's, Brighton.

Fisher likened industry to a kind of atom bomb tending to disrupt society. This, he said, emphasized the need for new attitudes of reason and understanding to meet modern developments.

The Primate said that modern industry had come to life under a system of imperialism and that imperialism, good or bad, always invited rebellion. The trade unions had in due course made "the inevitable rebellion," he said.

However, he urged that in the field of industrial affairs, as in the realm of international politics, appeal should be made to reason and not to force.

"We shall all agree," The Archbishop said, "that in industrial affairs, the language is too much the language of war, the appeal too readily the appeal to drastic action.

"Whereas in international affairs those who are quick to rattle the saber and talk of forceful action are regarded as public enemies, in industry that is much less so."

The Archbishop said the way of reason might mean submitting to the judgment of others, accepting an adverse or even unjust decision, and this may be something which impatient men might not be expected to endure.

However, he added, "only when the whole operation is seen as a great challenge to go forward and become part of

that way which puts charity before rights or demands" will there be progress toward true fellowship in the field of industry.

## TRIVANDRUM CHURCH JOINS C. S. I.

★ The executive synod of the Church of South India voted at its meeting to accept the request of Christ (Anglican) Church at Trivandrum to become a member of the C. S. I.

Christ Church was the largest Anglican congregation in Travancore-Cochin state—which has the biggest percentage of Christians of any area in India—to remain outside the South India Church.

Because of language problems, the synod directed that Christ Church be under the

jurisdiction—as it had requested—of Bishop Chera-karotta Korula Jacob of Central Travancore rather than of Bishop A. H. Legg of South Travancore, in whose diocese it is geographically located.

The arrangement was endorsed by Bishop Legg because of the linguistic and ecclesiastical connections the people of Christ Church have had with the Central diocese.

## CONNECTICUT HAS YOUTH MEETING

★ The diocese of Connecticut is to have a meeting of Episcopalians who are of high school age on October 28th. Called by Bishop Gray, it is the first convocation of this age group to be held in the diocese.



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## PRESIDING BISHOP VISITS IDAHO

★ Presiding Bishop Henry K. Sherrill was the special guest at the convocation of the district of Idaho, meeting at the cathedral in Boise.

It was the last convocation to be presided over by Bishop Rhea, bishop of the district since 1942, who retires next month. At the request of Bishop Sherrill however he will continue in charge of the district until the House of Bishops elects his successor and he is consecrated.

## DELAWARE SEEKS ADVANCE FUND

★ The diocese of Delaware is seeking \$750,000 for its advance fund. The fund was established in 1948 with \$350,000, from which churches may obtain loans to be repaid at low rates. Last year the development fund was linked with the enterprise which makes grants to start new missions and expand existing ones.

## CANADA DEALS WITH TOWN-COUNTRY

★ The first town-country conference of the province of British Columbia was held at Sorrento this fall. The leaders were Father Roland Palmer of the Cowley Fathers of the

Anglican Church in Canada and the Rev. W. B. Spofford Jr., until recently the director of the western extension center of the town-country Church institute of the National Council, U. S. A.

## LARGE ENROLLMENT AT SEWANEE

★ There are 92 students enrolled this year at the school of theology at the University of the South, Sewanee, Tenn.

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# BOOKS...

Kenneth Ripley Forbes

Book Editor

*Primitive Christianity in its Contemporary Setting* by Rudolf Bultmann. Living Age Books. \$1.25

This is one of the best brief surveys of the religious and philosophical heritage of the early Church ever written. It takes the place of the fine book by Purdy and Macgregor, which was a casualty of the war. Not only theological students, but all readers of the Bible should make its acquaintance, for it surveys the Old Testament inheritance, the Greek and Hellenistic, and then shows how early Christianity profited by them all—but differed from all, being unique and independent.

It is a pity the publishers insisted upon using the Authorized Version for all quotations — Bultmann's German text often included fresh translations of his own, and other modern versions. The translation as a whole seems to be excellent.

—F. C. Grant

*A Rebel At Heart* by Guy Rogers. Longmans Green & Co. \$4.00

Canon Rogers of the Church of England has written an entertaining autobiography with a significant title. "No Irishman born and bred could resist the allure of the title once it occurred to him," writes the author in his preface! Born in Ireland, Canon Rogers was educated at Trinity College, Dublin, and spent the first few years after ordination working in the Church of Ireland. Removing to England before world war one, he spent the rest of his active parish life there. His story of varied and always strenuous activities is vivid and modest and extremely readable.

The author has been all his life an ardent Evangelical and an

exponent of the "social Gospel", as his whole narrative makes clear. But it is equally evident that his is not the partisan mind. He fights hard for his chosen loyalties, but he respects and often loves his opponents and lives amicably with them.

Canon Rogers' pastoral work was largely with poor and middle-class people. His last parish was in Birmingham where he labored for a quarter-of-a-century. He devotes one chapter of his book to Bishop Barnes of that diocese,—an enlightening and amusing account of that strange character. The author's service as chaplain in world war one is described vividly and modestly. His militant support of the Sinn Fein during the Irish Rebellion was most unpopular with his parishioners and neighbors, but eminently right and justified. He devotes an interesting chapter to his visits to America. A chapter called "Bits and Pieces" is a revealing one on the character and doings of Canon Rogers. It has the sub-titles: "A bit of a Politician; a Pastor; a Fighter; a Preacher." His eighty years have certainly been full of happy and strenuous labors for the Kingdom of God, eloquently but modestly recorded in this autobiography. It is good reading for Christians and Churchmen of all schools of thought and types of prejudice.

*St. Ignatius and the Jesuits* by Theodore Maynard. Kenedy. \$3.00

This is one of the most readable accounts of the rise of the Jesuit Order, its conflicts and collisions with other religious groups (including other orders) and with the secular states, its suppression and later revival: the whole story is one of the most important, of course, in the whole of western Church history.

Like many other writers, from Count Montalembert onward, Dr. Maynard tries to even up the score by refuting the charges of the enemies of the Society of Jesus. Pascal, under the influence of the Jansenists, was one of the most formidable. Voltaire was another. The French king another—was not La Pompadour a lady, and should not her Jesuit confessor have absolved her peccadillos so pleasing to his majesty? Politics had much to do with the suppression.

Ane yet—and yet—the record is not one hundred per cent clear. How could it be? —human nature runs true to form even in religious orders. But the new book will certainly do much to give the average reader a fairer view of the order and its founder.

—F. C. Grant

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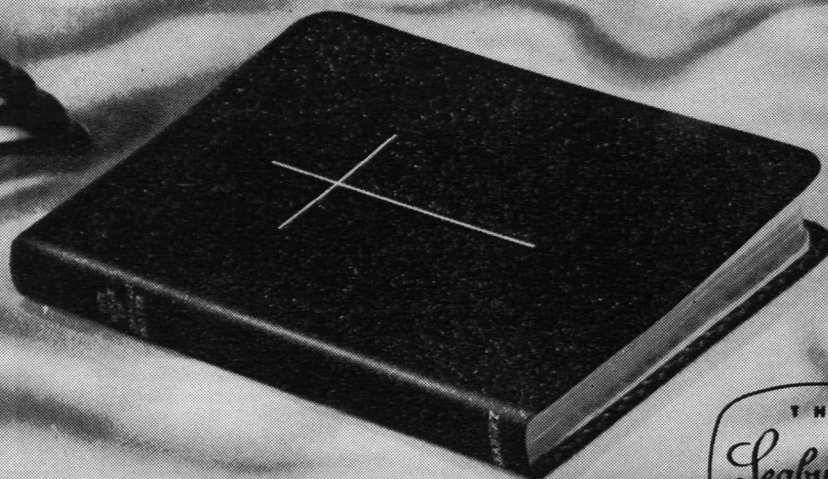
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