

The **+** WITNESS

NOVEMBER 8, 1962

10¢



CHURCH OF SOUTH INDIA

THE EUCHARIST according to its liturgy is celebrated at Christ Church, Madras. Should a newly-united Church work out its forms of worship after union is one of the questions raised by the important article on page eight this week

- CHURCHES SPEAK ON CUBAN CRISIS -

SERVICES

In Leading Churches

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Sunday: Holy Communion 7, 8, 9, 10;
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Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

Story of the Week**Only Alternative to Destruction Is Peace Says Presiding Bishop**

★ A statement on the Cuban crisis by Presiding Bishop Arthur Lichtenberger was given to the press at a conference at noon, October 27th. Prepared before he left New York for the meeting of the House of Bishops it meant, inevitably, that a lot happened in the interim. (It is for this reason that writers like Walter Lippmann and I. F. Stone—in such a crisis—not only date their dispatches but add the hour of the day they were written).

The result was that his press conference was reported in almost opposite ways by the two leading New York papers. Said the Tribune, under the heading, "Episcopal Bishop Backs President", the lead paragraph said that the Presiding Bishop "firmly supported President Kennedy's rejection of Soviet Premier Nikita S. Khrushchev's demand that this country should pull out her missile bases in Turkey as a condition for Soviet disarmament of Cuba."

The Times, with a front page story under a two column head, "Chief Episcopal Bishop Backs Cuba-Turkey Missile Proposal" and a sub-head: "Lichtenberger Terms Soviet Plan Reasonable—Upholds Kennedy's Conditions" the news story said

"Quote"

The Presiding Bishop of the Protestant Episcopal Church

supported today Premier Khrushchev's proposal for a withdrawal of Soviet missiles from Cuba and United States missiles from Turkey.

The Bishop, the Right Rev. Arthur Lichtenberger, said that the proposal, which the Soviet Premier sent to President Kennedy today, appeared to be a reasonable solution to the Cuban crisis.

President Kennedy's reply to the Premier's proposal was read to the Bishop for his comment. In his reply, Mr. Kennedy said that no sensible negotiations could proceed unless work on the



PRESIDING BISHOP: — calls for all efforts for negotiation of differences

Soviet missile sites in Cuba were stopped.

Bishop Lichtenberger said that the reply "seems to be a reasonable one," based on actualities. But he said "we still hope and pray" the crisis would be settled by negotiation.

"From what I know of the situation in Cuba," he said, "I would be opposed to a unilateral invasion of Cuba. [to destroy the missile bases]. If the United Nations would move in there with an inspection team and take action, I would be for that."

"Unquote"

Presiding Bishop's Statement

The statement by the Presiding Bishop, thoroughly in line with those commended in our editorial on page seven, follows:

International events of the past few days intensify the threat to the peace and continued existence of life on our planet. The decisions facing the President of the United States and his advisors are terrifying. To strike a balance between resistance to tyranny and the threat of a nuclear holocaust involves not only political and military calculations of enormous consequences, but moral choices of profound complexity and effect. As fellow Christians, we stand with the President in the loneliness he must feel as he faces the awesome demands of his calling.

At the same time, we affirm that the Gospel transcends power politics. We Christians

know and believe that the will of God is the reconciliation, not the overthrow and destruction, of men and races. As our bishops have repeatedly affirmed, "War as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ." Nuclear war is a monstrous evil, holding the promise of annihilation of all men and their cultures. In the midst of the dark balance of terror which hangs over our common humanity, men of good will everywhere ask helplessly, "What can I do?" I say we can give ourselves to a massive assertion of the human spirit. We can urge upon all governments, and upon the United Nations, that a way be found to end the arms race. We can make known our commitments to all efforts for negotiation of differences. Above all, we can avoid reckless talk and precipitous action. The bitter lesson of the present crisis is that nation states can no longer afford to gamble with the future of human civilization. The peoples of the world must make it clear to all governments that our only alternative to destruction is peace.

I call upon the members of our Church to continue to pray for the peace of the world and the unity of all men. Every Christian can pray daily wherever he finds himself; I urge also that special services be called in communities throughout the country, if possible across the lines of denominational separation, to witness to the universal longing for peace with justice.

BISHOP WHITEMORE AIDS BISHOP HIGLEY

★ Bishop Whitemore, retired bishop of Western Michigan, is assisting Bishop Higley through January in the diocese of Central New York.

More Diplomatic Tactics Needed Says Lord Fisher of Lambeth

By Edward Mohr

Witness Editorial Assistant

★ Taking a somewhat relaxed view of the crisis resulting from the Cuban situation, the Most Reverend Archbishop Lord Fisher of Lambeth believes that none of the powers will go over the brink into war, though he holds that the Soviets play brinkmanship, the "game of war and peace", as he calls it, better than what he said are called "the freedom loving people". During his visit to New York on his tour of the country, which took him from Honolulu across the continent with stops at San Francisco and Detroit, he expressed himself at a press conference arranged by his host there, the Rev. James W. Kennedy, rector of the Church of the Ascension.

Although peace has been "a permanent need since Cain murdered Abel," no generation has succeeded in working it out, Lord Fisher said, except when one power was sufficiently strong to enforce it, a situation which does not now obtain.

The 99th Archbishop of Canterbury urged two procedural remedies in contemporary affairs. All statesmen, he felt, were to much "in the habit of answering back", and the western powers should resort more to diplomatic tactics and should deal with affairs on a factual more than on an argumentative basis. While not presuming to be critical of the press he held that it did harm by surrounding every event with speculation or reports of speculation.

In his discussion the amiable former primate of all England pointed out that, in playing brinkmanship, one must never reach the point where one's op-

ponent trusts one, for in that event one will have lost the game.

Inasmuch as the Christian Churches are not themselves involved in brinkmanship, Lord Fisher said, they can look on as spectators, being in a position to show the secular powers a better kind of game. He held all economic systems as such to be atheistic, having their basis in natural drives rather than in the will of God. In response to a question as to whether "the evils of the Russian empire" were the result of the "lack of spiritual sustenance" the Archbishop declared that "in the long view Russian atheism will break down" because it is contrary to nature, and it is atheism which enables the form of communism in power in the Soviet Union to maintain itself. Pointing out that "man is born in slavery" — to heredity, environment, and so forth — he said that Christians gain the power to achieve freedom, and in situations of tyranny, such as that obtaining in the Soviet Union, Christianity could eventually bring freedom because the witness to God provides the basis for criticism.

In recounting his tour, Lord Fisher said that he had enjoyed a strenuous five-day visit with Bishop Pike of California, but that he had been particularly impressed by the performance of drum majorettes, a new experience for him, in an ecclesiastical procession during his stay in Detroit, where he lectured in the cathedral.

Before leaving for England Oct. 31 he made addresses to the Church Club and a dinner for men of Grace, Ascension and 1st Presbyterian Churches.

Virgin Islands Made a District And First Bishop is Elected

★ Two bishops were elected at the meeting of the House of Bishops in Columbia, S. C., October 29-November 2. The Rev. Cedric E. Mills, rector of St. James, Baltimore, Md., was elected first bishop of the newly formed missionary district of the Virgin Islands. The Rev. Edward G. Longid, a Filipino, was elected a second suffragan for the missionary district of the Philippines.

Early in the meeting Bishop Donegan of New York had urged the formation of a new district in the Virgin Islands, where the population is predominately Negro. "There are many signs of racial unrest, and we are informed that this is a potentially explosive situation," he said of the Islands. "Many in the Islands ridicule and belittle the Negro, and the West Indian clergy, black and white, show an estrangement from this vital concern."

Bishop Albert Swift of Puerto Rico, who has been in charge of the Virgin Islands, said after the election of Mills, a Negro, that some tensions has arisen with the white minority and "the Church can only speak adequately through a resident bishop."

Mills, 58, has been rector of the Baltimore parish since 1940 and previously had served parishes in the dioceses of Pennsylvania and New Jersey.

Longid, 54, has spent his whole life in the Philippines and has served on many committees of the missionary district.

Archbishop Backs P. B.

Archbishop Ramsey of Canterbury told a congregation of about 1,000 at Trinity Church, where the bishops met, that it is imperative to say "quite clearly that the partnership of the

races in the fellowship of Christ is the essential ideal and duty of us all."

Speaking on the international situation he said:

"My own view is that general disarmament is absolutely urgent, as shown by recent events. I don't believe, however, in unilateral disarmament. I support the statement made by the Presiding Bishop (see page three) and I feel that both the scrapping of Soviet bases in Cuba and the scrapping of U. S. bases in Turkey would be a step forward to the relief of tensions. It might help the urgent cause of general disarmament."

Asked about coexistence, he responded: "There can be coexistence only in the sense that a war can only lead to total destruction. No one would be the winner. Sober recognition of this can lead to coexistence, uneasily, but it may last."

War and Peace

The House of Bishops received a statement calling for the "categorical condemnation of total, all-out war" and the abolition of nuclear weapons when "feasible."

The statement was derived from a year-long study on "The Christian's Attitude toward War and Peace" requested by the bishops last year.

A 27-member team of Church leaders worked out the statement to clarify modern-day confusion over the "just war" concept in an age of atomic weapons. How far, it asked, should a Christian go in support for and participation in war?

Discussing the Christian's "imperative obligation" to work for peace, it said: "Under modern conditions, such (total) war can not serve any moral or even useful purpose. Every

moral force must be summoned to prevent its occurrence."

"It is becoming increasingly evident that all-out modern war cannot protect the world's peoples, that an atomic holocaust cannot serve the purpose that war may once have served as an instrument of political or police action to secure justice and peace, that total war under modern conditions is self-defeating, and that it will utterly fail to secure peace with the enemy or even peace within the borders of the countries waging it."

It noted that "when world disarmament is feasible, the weapons of war, including all nuclear weapons, must be abolished." Christians "can and should exert every influence to insure that any war which breaks out anywhere in the world is limited."

The United States "must remain strong militarily as long as the threat of military attack from without remains," it said, adding: "The Church recognizes that a strong military posture does serve as a deterrent to an aggressor nation intent upon military conflict."

But the concept of massive retaliation should be "rethought and repudiated," the study noted. Christians, it said, "are called to be peace-makers" and should use personal means and work for government action to this end.

"No catastrophe in this world," it said, "not even the destruction of our world by a nuclear war, can threaten our redemption in Jesus Christ."

Notable Break-through

The meeting resulted in the first break-through in hotel segregation in this deep-South capital city.

By leasing the 6-room Town House Motor Motel, the diocese of Upper South Carolina has been able to house two Negro

(Continued on page seventeen)

Parochial School Aid Rejected By Rhode Island Churchmen

★ While Episcopalians are not opposed in principle to state textbook aid for parochial schools they cannot in conscience support it for schools of the Roman Catholic Church at the present time, the education director of the diocese of Rhode Island said.

Canon William N. Shumaker made this statement at a meeting of more than 300 rectors, wardens and treasurers of the 70 parishes in the diocese. Called to discuss the state aid issue and diocesan programs and finances, the session took the place of a special diocese convention on assistance to private and church - related schools, suggested by Bishop John S. Higgins.

Under discussion was the request of the Roman Catholic diocese of Providence, which encompasses all of Rhode Island, for aid in the purchase of science and mathematics textbooks and certain testing materials. A state commission is now studying the feasibility and constitutionality of such assistance; the Republican and Democratic candidates for governor have endorsed the proposal.

"The Roman Catholic Church regards itself as the sole repository of Christian truth," Canon Shumaker said, adding: "No group which claims that it alone has the whole truth, and all others are in error, has any claim on the public treasury for propagating these views."

Bishop Higgins and the diocesan director of education had said previously that "as Anglicans, Episcopalians are not opposed in principle," provided parochial school aid is proved to be constitutional.

In his address, Canon Shu-

maker reiterated his statement that there was no opposition in principle, discussing the issue from the levels of morality, theology, constitutionality and public policy.

Morally, he said, there is nothing wrong with such aid. Anglicans all over the world are receiving governmental support for their schools and the state of Louisiana is giving textbooks to children in Episcopalian schools, he pointed out.

The constitutionality of such aid will be determined by the courts and is not an area in which the Church should speak, he said. However, he commended the brief filed by the Rhode Island branch of the American Civil Liberties Union with the state aid study commission. ACLU opposed parochial school assistance as unconstitutional.

On public policy, Canon Shumaker said that just because there is nothing in the Scriptures stating that state aid is immoral "doesn't mean that it is wise to do this in Rhode Island and the United States."

Secular textbooks are just as necessary to parochial schools as to public schools, he said, adding: "Aid to one part of a school is aid to the whole school and certainly it would be an aid to religion."

Everything is taught in religious schools from a religious point of view, he said. "Episcopalians have a long history of church schools and I have three children in a church school. You don't fool me one bit that aid to the school is not aid to the church."

Canon Shumaker said that fundamentally he and all "Protestants" fear the granting of aid to parochial schools may re-

duce the effectiveness of the public schools.

"The amount of money involved is not large at the moment," he said, "but once the principle is established there is no way to draw the line. What is to stop me and others from demanding an enlargement?"

"As a church we can say, 'If the public school is to be weakened, it's bad policy,'" he added. "America is a free country and Roman Catholics are free to believe and teach anything they like," the education director continued. "But Episcopalians do not have to help them do it. It would be a violation of conscience for us to support, by voluntary taxation, the propagation of Roman Catholic claims . . . Like Roman Catholics who cannot attend Episcopal services, Episcopalians cannot violate their consciences by voluntarily paying for teaching which they believe to be false."

Another speaker said that Canon Shumaker had given "a great deal of comfort to Roman Catholics" by saying Episcopalians are not opposed to church school aid in principle.

"This," said the Rev. Howard G. Olsen of St. Barnabas Church, Warwick, "encouraged the Roman Church to go as far as it did in pursuit of aid."

"It is true," he continued, "that Anglicans are not opposed to it. It is also true that Americanism is opposed to it and as American Episcopalians we are opposed to state aid for non-public schools just as we are opposed to monarchy."

CONFERENCE ON THE MINISTRY

★ The Rev. Robert R. Rodie, assistant dean at Berkeley Divinity School, spoke on the ministry at a youth rally of the Niagara deanery in Western New York. The service was held at St. Peter's on November 4.

EDITORIALS

Churches Acted Quickly And Soundly

PRESIDENT KENNEDY had other things to do during the week of the Cuban crisis than to read statements by religious leaders from all parts of the world. Had he read them — or had someone digest them for him — he would have received sound advice, startlingly similar in content.

Negotiate through the United Nations was the plea alike of Pope John from the Vatican; Patriarch Alexei speaking on behalf of the Moscow Patriarchate; Presiding Bishop Arthur Lichtenberger in a statement issued at the opening of the House of Bishop meeting in Columbia, S.C. (See Story of the Week, page Three).

Statements by religious groups, both Christian and Jewish, made the same plea. Spokesmen for the World Council of Churches, as we reported in these pages last week, immediately called on governments to “exercise the greatest possible restraint.” This was followed almost immediately by a statement by the National Council of Churches asking for “renewed negotiations to deal with the changing issues now confronting the nations.” It called too for a sharing of our abundance “with a world in desperate need” and emphasized the “continuing friendship between the peoples of Cuba and the United States” and commended America’s determination that “the Cuban people are not to be denied the necessities of life.”

Three Methodist bishops, officers of the board of Christian social concerns of that denomination, appealed to President Kennedy to refrain from any aggressive invasion of Cuba.

“Let us offer whole cooperation to the UN in the efforts of its Secretary General to gain time for further negotiations.”

Assuring the President of their “supporting prayers and a sympathetic understanding,” the bishops went on to say that “as churchmen standing under the judgment of Almighty God, we urge that peace be sought through reconciliation of differences and mutual agreements rather

than through the use of threats, of naked force that could precipitate nuclear war.”

“We oppose any military invasion of Cuba by the United States. Such an invasion would establish our guilt before the world as an ‘aggressor nation,’ violating the sovereignty of Cuba and the provisions of the U.N. Charter to which we subscribe,” the bishops emphasized.

Such action, they added, would “alienate many Latin-Americans, and further divide and confuse the people of the United States at a time when moral confidence in United States policy is greatly needed.”

A statement issued by the directors of the American Friends Service Committee called on U.S. and Russian leaders to accept United Nations Secretary General U Thant’s proposal to suspend the blockade of Cuba and halt weapons shipments.

Once this has been accomplished, the statement urged both sides to “declare their willingness to negotiate, not for temporary propaganda advantage, but for long-range peace.”

“We ourselves,” the statement said, “have expected the people of the Soviet Union to accommodate themselves to nearby weapons aimed at their cities. Now we are in the same situation. All men are facing the folly of reliance upon weapons of absolute destruction. War itself is the real enemy . . . The quest for security through military might and archaic forms of power has brought the world to a sense of gross insecurity and helplessness.”

If both sides agree to suspend aggressive actions and submit the matter to negotiation, this will leave the way open “for the great nations, including our own, to do what in the past they have all failed to do, namely, to accept the United Nations in its proper role,” the statement continued.

“Governments,” it said, “must turn early to the United Nations when peace is threatened — and not with minds closed, decisions made, and acts already irrevocably in process of accomplishment.”

A SOLUTION of the situation in Cuba is, we believe, attainable in line with the pronouncements

of these Christian leaders. Our optimism is based on these facts:

● The friendly, almost amiable, exchange of letters between the two Ks over the weekend of October 27th.

● The declaration of the Cuban council of ministers, read to the Security Council by the ambassador of that country: "Were the United States able to give Cuba effective guarantees and satisfactory proof concerning the integrity of Cuban territory, and were it to cease its subversive and counter-revolutionary activities against our people, then Cuba would not have to strengthen its defenses. Cuba would not even need an army, and all the resources that are used for this could be gratefully and happily invested in the

economic and cultural development of the country."

● President Kennedy said in his broadcast to the nation that we are prepared to "discuss new proposals for the removal of tensions on both sides, including the possibilities of a genuinely independent Cuba free to determine its own destinies."

● The Soviet resolution before the Security Council "calls on the United States of America, upon the Republic of Cuba and upon the Union of Soviet Socialist Republics to enter into negotiations for the purpose of normalizing the situation and thereby of removing the threat of war."

Within the context of these positions, we believe that a solution is possible that is honorable and satisfactory to all.

WE ANGLICANS ARE IMPOSSIBLE

By Anthony Hanson

*Formerly Professor at United Theological College,
Bangalore, South India*

**ANY NON-ANGLICAN COULD NOT BE
BLAMED FOR SAYING THAT ANGLI-
CANS ARE INCAPABLE OF STATING
WHAT THEIR CONDITIONS OF INTER-
COMMUNION ARE, AND THAT NEGOTIA-
TIONS WITH US ARE USELESS FOR WE
ALWAYS GO BACK ON WHAT WE SAY**

AN ANGLICAN with experience of a United Church examines the attitude of his Church to union. I write this primarily as an Anglican for Anglicans, because I do not think that most Anglicans realize how impossible they seem at times to non-Anglicans. I have spent some years outside the Anglican Communion, and have now re-entered it, and I have been able to some extent to look at Anglicans from outside.

The occasion for this is the publication of the reports of the two joint committees set up by the convocations of Canterbury and York to advise on what answer should be given to the two Anglican provinces' request concerning the two re-union schemes that are proposed in Ceylon and North India respectively. (Throughout I refer to North India and Pakistan as 'North India'.) The Anglican province of India, Pakistan, Burma

and Ceylon has asked all the member-Churches of the Anglican communion whether, if the schemes go through as at present planned, the resultant Churches can hope to receive full inter-communion with all Anglican Churches. Of course the convocations reports only concern the answer which the Church of England will give to this question, but the Church of England's response is likely to have the very greatest influence on the thinking of the other Churches of the Anglican communion on this matter. Again the reports of the committees do not necessarily commit the two convocations, but they are a very good indication of how the voting in the convocations is likely to go.

What do these two Reports recommend? In the case of each re-union scheme the convocations committee concerned has returned a ma-

majority and a minority report, the majority report recommending that full inter-communion be promised, and the minority report that it be withheld. At first sight perhaps this does not seem unreasonable: the convocations, it may be thought, will vote the same way, and the majority will see that full inter-communion is granted.

But in fact it is not as simple as this. To judge by the example of the Church of England's reaction to the establishment of the Church of South India fourteen years ago, the minority in the convocations will not be content meekly to bow to the will of the majority. Whatever the convocations may rule, those priests and bishops in the Church of England who agree with the minority will not accept members of the future united Churches into full communion in their parishes and dioceses. Moreover, the existence of a minority opinion will greatly discourage Anglicans there who do not favor re-union to maintain an attitude of isolation towards all other denominations.

Indeed, in the case of Ceylon it is only too likely that the existence of a minority report will be sufficient to deal a death blow to the negotiations altogether. The minority is in neither case negligible, and indeed in the case of the North India scheme, to judge by the number of names written under each report, it is actually a majority. I shall be very much surprised if these two reports do not postpone the North India scheme for a considerable time, and the Ceylon scheme perhaps for ever.

Pronouncements on Union Schemes

SO I REPEAT: we Anglicans are impossible people. Consider the history of what official Anglicanism (as far as that can be defined) has said about re-union schemes in the past thirty years. In 1920 the Lambeth Conference issued its appeal to all Christian people based on the famous Lambeth Quadrilateral, the four principles on the strength of which Anglicans were prepared to enter into negotiations with any other body of Christians. Not only the South India scheme, but also the two schemes now under consideration, were specifically based on this Quadrilateral as a starting point, and non-Anglicans were led to believe that this would ensure inter-communion with the Anglican Communion as a whole.

Then in 1930 the Lambeth Conference approved of the re-union scheme for South India and recommended that "episcopally ordained ministers of the united church should be quali-

fied, at the discretion of the Bishop to officiate, subject to the regulations of the diocese for its own ministers' in every province of the Anglican Communion." That is, it recommended that the bishops and episcopally ordained clergy of the united Church should be recognized as such by all Anglicans.

In 1947 the Church of South India was inaugurated, and in 1948 the Lambeth Conference went back on the recommendation of its predecessor and was not able to recommend such recognition of the Church of South India clergy. The 1930 recommendation has not yet been fully carried out, though it has now been accepted by the Church of England.

Then came the 1958 Lambeth Conference, which heartily endorsed the Ceylon re-union scheme, and clearly recommended that all Churches in the Anglican Communion should enter into full communion with the resultant Church (resolution 23). It recommended a similar attitude to the proposed Church in North India with one reservation, which, it must be stated, has not subsequently been met by the negotiating bodies, but which does not figure very largely in the minority report concerned.

This Lambeth Conference stated its definite preference for the method of uniting the ministry from the beginning followed in both the Ceylon and the North India schemes, and even asked the Churches engaged in negotiations in Nigeria to adopt this plan rather than the South Indian method. But it is this very method of uniting ministries that is the main reason for the authors of the minority reports advising a refusal of full inter-communion! I could not blame any non-Anglican after this for saying that Anglicans are incapable of stating what their conditions of inter-communion are, and that negotiations with us are useless, for we always go back on what we say.

Old Bogeys

WHAT IS EVEN MORE DEPRESSING than this prospect of indefinite postponement caused by Anglicans not knowing their own minds is the nature of many of the arguments used by the authors of the two minority reports. The old, old bogeys appear in them as if the controversy over the Church of South India had never taken place.

I remember in 1946 meeting a member of an Anglican monastic order, a most saintly man, who told me in all seriousness that he could not possibly support the proposed Church of South

India because the architects of that Church intended to ordain unbaptized women to the episcopate. This was because there was no specific clause in the constitution envisaging this contingency. I detect the same mare's nest psychology in the authors of the minority reports. They give an airing to three bogeys which figured prominently in the South India campaign.

The first is the one I have just mentioned. Neither scheme specifically excludes the possibility of ordaining women to the presbyterate. One might point out that there is nothing in the constitution of the Church of England which forbids this, and, in theory at least, if Parliament passed an act tomorrow directing the bishops to ordain a woman to the priesthood, they would be bound to obey. "But we know our bishops: they would never do such a thing". Are the Christians in Ceylon and India not to be given the benefit of the doubt too? Or are foreigners to be judged strictly on grounds of theory and Englishmen allowed to be judged on the grounds of personalities?

The second bogey is credal unorthodoxy. This is only invoked against the North India scheme. The authors of the minority report seem to want the other uniting bodies in North India to repudiate the use of the Reformation Confessions they have hitherto used in instructing their respective faithful, and they hint (p. 33 in the relevant report) that the two catholic Creeds (though accepted by the Church) will not become "the effective basis of teaching and instruction". This is basically the same fault as we detected in their references to the ordination of women: they are not willing to trust the coming Church to work out its own method of instruction after union. They want safeguards which are, in all likelihood, not found in the Church of England itself.

Thirdly, there is the least justifiable bogey of all: both minority reports are dissatisfied with the provisions about worship. They seem to want some sort of a liturgy provided before union instead of waiting for the united Churches to write their own liturgies. I call this the most unjustifiable bogey, because here we can appeal to definite experience. Most informed people know of the wonderful flowering of liturgical activity that has taken place in the Church of South India since union. It is obviously more satisfactory for a newly-united Church to work out its own forms of worship after union, and

not before, and, frankly the authors of the minority reports ought to have known this.

Lack Experience

INDEED ONE ASKS ONESELF as one reads the minority reports whether their authors have any actual experience of the Christian Church in Asia. One of them certainly has, having given distinguished service in the Anglican Church in the Middle East. But in fact the two minority reports seem to be based on the assumption that Anglicanism is the ideal form of Church life and that any scheme can be judged entirely by the question of how far it diverges from the Anglican pattern. Moreover, full communion with all the member Churches of the Anglican communion is assumed to be the goal for the sake of which everything else must be sacrificed. What the authors of the minority reports are doing in effect is to suggest that no Anglican Church anywhere should unite with any other Church with which there is the slightest prospect of uniting, except on terms which virtually require that all other uniting Churches should become members of the Anglican Communion. If the Ceylon scheme is not sufficiently slanted towards Anglicanism for them, then plainly nothing will satisfy them short of absorption in the Anglican Communion.

I am saying this as an Anglican before the non-Anglicans begin to say it. I wonder, have the authors of the minority reports ever asked themselves what is to become of these small, struggling Anglican Churches in Asia if they do not enter into a union with their fellow Christians in their respective areas within the next few years? It is, to say the least, quite possible that political circumstances will cut off some of them, perhaps most of them, from all physical contact with the west. If so, the fullest possible communion with the Anglican Churches of the west will be of very little use to them. The one thing they will need in such circumstances will be the closest possible relations with their fellow Christians in the same country. How much more satisfactory if they can begin to establish those relations now on a basis which seems to most Anglicans quite satisfactory. Is it not true to say that in fact at the moment they are being held up, not by their own doubts, but by those of Anglicans in England? It does not cost very much to voice all sorts of suspicions and speculations in England now about what may happen

in the Church in Asia. But it may cost that Church its very existence later.

What is Full Communion?

IS FULL COMMUNION with the Church of England worth the price that Anglicans in the Indian subcontinent and Ceylon seem likely to be asked to pay for it? What does full communion in fact come to? Both the minority reports suggest that, if the Church of England does not concede full communion with the future united Church, all the same a concordat should be arranged between that Church and the Church of England, so as to allow the fullest measure of communion consistent with the principles of the authors of the minority reports.

This is in effect what has happened in the case of the Church of South India. There does in fact exist a very large measure of communion between the Church of England and the Church of South India. As far as the laity of CSI are concerned, they are almost in the same position vis-a-vis the Church of England as are the laity of any member Church of the Anglican Communion. Full Communion with the Church of England is really a sort of will o' the wisp, which you go on pursuing till by the time you have overtaken it you find you are actually an Anglican Church. Something short of that should not be an intolerable prospect for any Asian Anglican in the future. The truth is probably that the Anglican Church that asked for an answer from the convocations was asking for something which it might have guessed it would not receive.

It is impossible to get a united answer from the Church of England on any issue of vital importance today. It is a sad and significant fact that, if you scan the names of the majority and minority report on the North India scheme, you will see that they divide almost exactly along party lines.

If our experience in the Church of South India since 1947 has any moral for other Anglicans, it is this: do not rely on getting authoritative and consistent direction from the Anglican communion. Go ahead with your scheme and then arrange your relationship to your mother Church. Mother will not really desert you. *Solvitur ambulando*. I hope very much the leaders of the Anglican Church in North India and Ceylon act on these principles. The alternative seems to me to be gradual petrification or disintegration.

*With acknowledgements to the Frontier,
an English magazine*

One Woman's View

By Barbara St. Claire

Out of Communion

THE NASA GRANT for research in communication with dolphins — an experiment leading towards intelligible conversation with hypothetical extra-terrestrial beings — amounted to \$80,700 for one year. For such a feat this seems little enough, but considering the fact that we have not yet learned to communicate with each other, the question arises — why study running before we have learned to walk? Our inability to speak meaningfully together has been called the greatest tragedy of the twentieth century. To be sure psychology has been concerned with the art of listening in depth to one's fellow creatures. Books have been written on the "third" or "inner" ear. But much remains to be done. A government grant for the exploration of communication between individuals of the same species — our species — could have far reaching results.

Responses, both symbolic and practical, do exist to our human need to be known and to know. The communion service, at the heart of our worship of God, is held increasingly often around a centrally placed altar where we commune with our Lord, symbolically at least, as a family. There is the Council of Churches with its faith and order committees trying to move denominations together and to speak with one voice. The Vatican Council, we hope, will not fall short of the warmth it has engendered in separated hearts all over the world.

One morning recently in an Episcopal convent there was a celebration of Holy Communion. Two outsiders were present — one a Roman Catholic priest, the other, a woman, a member of the Lutheran Church. As the service progressed in the twilight before the day, the priest acted as an intelligent observer to the extent of moving around the chapel the better to see and to learn. The woman wept. To at least one of the sisters present, who later recounted the story to us, there was a feeling of despair and division on the one hand, and on the other a recognition of how wonderful it was that these two people were present at all. Out of Communion, but present. One observed; the other wept. It is important not simply to grieve, but to learn at the same time.

Our grieving is for what we have never possessed — union. The most cursory glance at Church history shows us that even before the Reformation there was no real brotherhood anywhere. Pope fought against pope. It is not for reunion that we long, but for union — something we have never had.

Fall is paying us its regular visit. The maples turn fire color and glow on the Pennsylvania hills. The air is suddenly so transparent that it seems more possible now than earlier to listen into the past. "Man's capacities have never been measured," says Thoreau "nor are we to judge of what he can do by any precedents, so little has been tried." And again "Could a greater miracle take place than for us to look through each other's eyes for an instant?"

It may not be a question of now or never, but we must remember that now is all the time we have, and that never is one of the saddest words in our language.

Pointers For Parsons

By Robert Miller

Priest of Campton, N. H.

MR. STODDARD read the paper at the deanery meeting, and his argument was that the cold war was distorting our moral and spiritual values. "When there is a disaster in Chile or Iran we do all we can to help, but when we read of famine in Red China we do nothing. True, there is not much we can do, but we remain cold. We feel it is the fault of their system."

"Then there is spying," he continued. "Or should I call it intelligence? It is going on steadily and remorselessly, and when something like a U2 incident lifts the curtain for a moment we are uneasy. We have accepted spying as the normal thing, and in our hearts we do not like it."

"Or take our nuclear tests. We declare restrictions on a vast area of the high seas which we used to claim should be free. We explode a nuclear device high in the heavens and create a new Van Allen belt. By what authority? We fail to show a decent respect for the opinions of mankind."

"I will mention one thing more. We talk as though we wanted peace with our whole hearts, but we prepare for war with all our might. There

is a contradiction here between what we say and what we do. We may not see it, but others do. I think we must regard our confused thinking as part of the price of the cold war."

He said a good deal more than this, of course, and I could see that Fr. Buffers did not like it. Indeed, Stoddard had barely finished and the Dean asked for comments when he burst forth. "Confused thinking, indeed. You have really given us the Communist line. Is it by our choice that we are driven to spend so much on defense? Do not the Communists aim at world domination? What but our armed might sustains the free world? It is a great pity to tell lies, to have to spy, to restrain our generous impulses, but we cannot afford to encourage atheistic communism. We must confront it with firm resistance for it is a plague, a pestilence, a tyranny."

Both Stoddard and Buffers made us feel rather guilty. The one accused us of distorted values and the other committed us to positions that didn't sound right. Gilbert Simeon spoke.

"It is never easy to be true to spiritual values, and in war, whether cold or hot, they are threatened. Lying, murder and deceit are used against the enemy, and by men who scorn such things in time of peace. Our faith teaches us to have a high regard for human life; in war we have very little regard for it. But how are we going to disarm and live at peace one with another? There is no world government to keep a worldwide peace. We are uneasy; the neutrals are uneasy, and I am sure the Soviets do not feel at ease. I doubt very much that the world is capable of peace."

Fr. Timmons reminded us that the world was still the world. "I have always had doubts about the social gospel," he said. "It is not that I do not welcome every attempt to make the world a better place, but rather that I look to the redemption of the individual. More than once in history the world has been so bad that many religious men have forsaken it. Think of the days of Benedict, of the wretchedness of people in the days of the hundred years war or the thirty years war. Today, even under the threat of wholesale destruction, we can live fuller and happier lives. If we are going to make the world better we must begin by making ourselves better which means we must follow Christ more closely and win other men to follow him. The cold war does make for bad thinking but bad thinking would be with us even if there was no cold war. It is the Holy Spirit that must inspire our

thoughts if we are going to find any solution for our present problems."

Fr. Buffers said there wouldn't be much inspired thinking if the Communists won out. Fr. Timmons replied quite severely.

"Do not forget that this is God's world. Elijah feared that he only was left, but God told him there were still seven thousand. Again and again when all seemed lost God had redeemed the situation by a remnant. Long ago the Christian struggle with the Moslem had seemed just as desperate as the struggle with the Communist world now seemed to us."

Fr. Buffers remarked that there were no nuclear weapons then but Mr. Stoddard said this made no real difference. Terror was terror. He wished that there could be some measure of disarmament and that the billions saved might be used to build a better life for men. He agreed with Fr. Timmons that we needed a redeemed humanity, but he had scant hopes of this. The Church was much too complacent, much too comfortable, much too closely allied with the world. It accepted the world's values and enjoyed its praise. He supposed it still had a heavenly character, but he was sure it had a worldly aspect. And then he suddenly asked what I thought.

"I? Oh, I think you are perfectly right."

Fourth Down Situation

By Corwin C. Roach

Director of School of Religion, Fargo, N. D.

NOT HAVING A SERMON to prepare for the following day, I was listening to the broadcast of the local Saturday night football game. The announcer had a recurring cliché. Each play, no matter how critical, was referred to as a first, second, third or fourth down "situation". At first I was bored but then I realized the basic truth to which he was unwittingly giving expression. At every point there was a real "situation", a crisis. It is true of a football game. Every play has its bearing on the final score. It is even truer in life.

Yet life differs from a game in that every

situation is a fourth down. Each time we come up to the line of scrimmage, we have long yardage to make up. This is the meaning of the story of the fall in Genesis 3. Each man and society as a whole must contend at uneven odds. We are tempted to call it quits, to yield the ball to the enemy. But the clock is running out. The choice we make, the play we run is a once-for-all decision. In a very literal sense, it is do or die. Modern man living under the threat of nuclear warfare is in a grim fourth down situation where the forces lined up against him seem insuperable.

But this is the whole point of the Christian faith. Jesus on the cross snatched victory from what seemed to be certain defeat. By his life and example, he has enabled man to turn his "fourth down situation" into an up situation of hope and promise. Man can turn the world upside down. He can rise above the limitations of his fourth down situation brought on by his own personal weakness and the accumulated frailty of the society of which he is a part. This is Christ's pledge to us. "And I if I be lifted up will draw all men unto me." — "But when these things begin to come to pass, look up and lift up your heads; because your redemption draweth nigh."

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By Robert Nelson Back

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The Witness

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THE NEW BOOKS

Our Living Bible by Michael Avi Yonah & Emil G. Kraeling. McGraw-Hill. \$15.00

This magnificent volume owes its contents very largely to the labors of modern archaeologists whose discoveries in and around Palestine have illuminated for us much that had remained unknown for centuries. In the foreword by Dr. W. F. Albright we read that "*Our Living Bible* was conceived as a work that would tell the story — in the light of these ancient treasures unearthed in modern times and meticulously studied. Such visual records, drawings, ritual objects and monuments described as they are in this volume provide valuable aids to a full appreciation of the Bible". The editors of *Our Living Bible* owe to the many-volume work entitled *Illustrated World of the Bible Library* the full-color illustrations used here, 400 of them, to give this book a vividness and authority in all the history of the Hebrew people and of the early Christians.

A notable feature of this work, which enhances its value greatly is the fact that the editors have so treated the text that it is impossible for controversy based on theology or sacred writings to flourish. A Christian historian and theologian with wide influence has witnessed to this in *The Illustrated World of the Bible Library* — which is the source of all this briefer text — in this statement: "The most significant thing about this is that the marshaling of literary, historical and archaeological material is so objective, up-to-date and relevant that Catholic, Protestant and Jew can use all five volumes with confidence and peace of mind."

This unique and fascinating volume should, of course, be in all public libraries and available in one way or another to Biblical teachers in parishes and schools. It would be an excellent thing if this book could be accompanied by the remarkable Bible atlas with a wealth of maps occupying the center of the book so that each map (there are 26 of them) is a double-page spread and is done in 5 colors. All the smaller maps on single pages are accompanied by pertinent text or photographic illustrations. In addition to the usual historical maps relating to biblical eras in the lives of the Israelites and the early Christians, there are the all-too-rare vegetation, rainfall and relief maps and archaeological maps illustrating Palestine and the whole of what we usually now call the

By Kenneth R. Forbes
Book Editor

Near East. This valuable popular book is *The Oxford Bible Atlas*, published by the *Oxford University Press* at the low price of \$4.95.

I John Take Thee Mary by Robert N. Rodenmayer. Seabury Press. \$3.50

This book is the fruit of a long life of Christian service and spiritual education. The author has spent the last ten years as Professor of pastoral theology in the Church Divinity School of the Pacific and prior to that had been a devoted parish priest for twenty years in a great variety of parishes. Therefore you may look with confidence to everything he tells you in the book.

If you are young and unmarried you can learn the Christian way to avoid many obstacles and blunders; if you are married already you will find light in this little volume to comprehend the causes of your mistakes. Middle-agers will discover some of the reasons that have made you unwilling, perhaps, to take the leap into matrimony. And so on; it's a comprehensive story, intriguing for any sort of citizen who has wished that he knew just what *Christian marriage* is that makes it so different from just *marriage*.

Incidentally, it's a good story from start to finish.

Portrait of India by Bradford Smith. Lippincott. \$5.95

Here is a book with a title which perfectly describes the content of the volume, and makes it pleasant to read from the start. The author has written biography, novels and social history, which is how this present book is listed. The occasion for it was the fact that the author and his wife served for three years as directors of the Quaker International Center in Delhi, India and travelled from Kashmir in the north to the extreme south in Madras, making their base of operations in Delhi. The author is a genius in popular descriptions of scenery and people alike and his book makes delightful reading.

The subjects he deals with which will impress the reader as much more than mere items in a travelogue are the famous saint and disciple of Gandhi, Vinoba, who travels on foot all over the villages of India demand-

ing land from those who own it and will give it freely to those who need it; the now famous politician known everywhere by his initials "J. P.", Jayaprakash Narayan, who has renounced party politics and is so trusted that he would be the most popular choice — after Nehru — for prime minister; and the ages-old institution of caste, which is banned in India's present constitution, but actually still functions powerfully in individual and family affairs and all social and political problems.

A really notable book which fascinates, amuses and stimulates.

Ready and Desirous by a Diocesan Commission. Morehouse-Barlow. \$2.50

This little book of less than 100 pages is, or ought to be, a gold mine for parish clergy. It was called for by the bishop of New York in 1958 and a diocesan commission was appointed to undertake the work which took four years to complete. This book is the final report and it proves to be the most thorough job that has appeared for many years. *Preparation for Confirmation* is its subject and there are four chapters dealing separately with children, youth, college students and adults. (One may guess that some "college students" were rubbed the wrong way in being other than "adults"!)

Each of these chapters has an excellent bibliography. And the last chapter is a general bibliography — extremely well done. The four first chapters of this report deal with the *History of Confirmation*, *What is Confirmation?*, *Validity*, of the rite itself and *Allegiance* — to whom is it owed?

Handbook of Preaching Resources From English Literature edited by James D. Robertson. Macmillan. \$5.00

Emergency help to the embattled preacher is the substantial value of this book. There are few parish clergy who have not, at one time or another, found their homiletical faculty paralyzed. They will then be thankful for the contents of this book, with its 657 quotations from Britain's literature. There are a hundred and seventy-odd distinct religious themes arranged alphabetically with the subject, the author and its source, all carefully indexed for easy finding.

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GREENWICH, CONNECTICUT

HOUSE OF BISHOPS CONSIDER REPORTS

(Continued from page five)

bishops — Bishop Bravid Harris of the missionary district of Liberia, and his coadjutor, Bishop Dillard Brown Jr.

Sharing accommodations in the motel are more than 40 of the Church's missionary bishops, who are guests of the diocese, and a powerful array of Church leaders.

They include the Archbishop of Canterbury, and Mrs. Ramsey; Presiding Bishop Arthur Lichtenberger and Mrs. Lichtenberger; Archbishop Ramsey's chaplain, the Rev. John Andrew; Bishop Anson Phelps Stokes of Massachusetts and Mrs. Stokes, and Bishop James A. Pike of California. The rest of the bishops stayed in a local hotel.

Bishop Harris said that neither he nor Bishop Brown has encountered any difficulty so far. Local Episcopalians have gone out of their way to assure them no trouble will come up, he said. This is a "pioneering" arrangement, he observed.

Of general desegregation, he predicted: "The day will come, but it's not going to be tomorrow."

Bishop Lichtenberger described the arrangements here as "a very encouraging advance" and said the bishops involved were pleased about the setup.

The Negro bishops took their meals with their colleagues at a local hotel — where "private dinners" of groups are allowed — or in private homes.

Pastor Problems

The bishops went into an executive huddle (no reporters or visitors) to consider how to handle homosexuality and alcoholism when they occur among the clergy. They considered a report by the committee on counsel for the clergy, headed

by Bishop Scaife of Western New York, with two psychiatrists present as consultants.

Following the sessions Bishop Scaife was asked about the report by newsmen and he replied: "No comment, no comment at all."

Bishop James Pike of California however was willing to talk and told reporters that with 9,000 clergy there were bound to be instances of both alcoholism and homosexuality.

"There are any number of standard weaknesses, such as homosexuality and alcoholism, that happen to people," said Bishop Pike, "and whatever happens to people could happen to clergy — but I hope in smaller percentage."

ROBERT FROST SPEAKS AT KENYON

★ Robert Frost spoke to an overflow crowd Sunday, Oct. 28, at the dedication of Kenyon's new Gordon Keith Chalmers Memorial Library. The New England poet was introduced by President F. Edward Lund, who noted that Frost had also spoken at Mr. Chalmer's inauguration as president of Kenyon in 1937.

"We are here all together to celebrate the giving of a gift to the humanities in honor of a teacher of the humanities, Gordon Chalmers, my friend, and the gift is a library, a sanctuary of the humanities, a stronghold of the humanities down the ages," Frost began. "When you say the humanities you must not forget that includes science. Scientists sometimes try to forget that."

He went on to say that a library is like a sanctuary and also like a heap of debris. The student must decide what to pick from that debris. "One of the things that ought to distress you," he told the students, "is what mental age you are. I think the mental age you are

ought to be between liking to be told and liking to do the telling."

"My young friends have been taught to say that we only live in the moment," Frost added. "That library is dedicated to exalt that moment, enrich that moment, and that is what the whole of the humanities is dedicated to."

Discussing the conflict between modern painting and poetry and the not so modern, he said when he was unhappy about some modern verse he kept trying to see if the trouble was with him or the modern verse. "I enjoy nonsense verse when it is funny; I don't enjoy nonsense verse when it is serious."

Frost concluded with what he described as his only attempt at free verse:

"I never dared be radical when young
For fear it would make
me conservative when
old."

Honorary degrees were conferred upon Howard Foster Lowry, president of the College of Wooster and Dean Lawrence Ross of the General Theological Seminary.

Dedication services were conducted by Bishop Beverley Tucker, retired diocesan of Ohio.

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Church Services for Suicides Recommended in England

★ Church services and burial in consecrated ground for suicides were recommended in a report approved by both the upper and lower houses of the Convocation of Canterbury.

While suicide remains sinful, the report said, persons who kill themselves because of incurable diseases or because they face rape or torture as spies should merit no moral condemnation. Neither should the "altruistic" giving of one's life be regarded as suicide, it declared.

"We see no reason," the Anglican joint committee on suicide said in its report, "why the body of a suicide should not be brought into the church for a service, nor do we see any reason why it should not be buried in consecrated ground."

To avoid judgment by clergy on whether the suicide was a sinful act, the report suggested a revision of the Anglican burial service, with two key phrases eliminated.

These are "forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed;" and "in sure and certain hope of resurrection."

During discussion of the report in the house of bishops, Bishop J. A. P. Robinson of Woolwich, argued that suicide was fundamentally a social sin and more often an offense of society against the individual.

Before the recommendations become Anglican practice they

must be approved by the Church Assembly and Parliament.

The general practice regarding burial of suicides has been that coroners adds to their verdict of "suicide" the phrase "while mentally unbalanced," usually making possible burial in consecrated ground and a church service.

Proposals to create a general synod to govern the Anglican Church were debated in both the convocation of Canterbury and the convocation of York which also met. In the convocation of Canterbury, both houses "welcomed" the proposals, but in the convocation of York, they were approved only by the upper house and rejected by the lower house of clergy.

In another action in the upper house of Canterbury, the

bishops passed a resolution condemning racial discrimination in England. Bishop Mervyn Stockwood of Southward suggested, in connection with the resolution, that all Christians should boycott clubs and societies banning new members on racial grounds.

CHAPLAIN JOHN KRUMM SPEAKS AT FESTIVAL

★ Chaplain John M. Krumm of Columbia University was the speaker at an Episcopal School festival service held November 4 at the cathedral in Garden City, Long Island.

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- BACKFIRE -

William J. Barnds

Vicar, St. Paul's, Ogallala, Nebr.

An article in a church paper asked the question: "Shall we Scrap the Sermon?" The author began by saying that "sometime ago a writer in another magazine contended that the minister's 20-minute talk on the Lord's Day is futile. This isn't a day when people listen closely to pulpit discourses. The sermon could be scrapped, he suggested wryly, without doing any great damage to the Sunday worship service." The author of the article contended, however, that things are not as bad as they seem. He concluded with the assertion: "Preaching is not optional for messengers under orders. 'Go, preach!'"

Although most clergy would concur with that advice, I think if we were to take the question "Shall we scrap the sermon?" and alter it to read: "Shall we scrap Church meetings?" that a resounding answer of "Yes" would be given by those who have spent their share of time at such meetings.

Church meetings at all levels have been multiplied during the twentieth century. Many of these meetings conflict with one another. Much time is often consumed at one meeting waiting for late-comers who have been detained by another meeting.

Minutes of all meetings are recorded and mimeographed copies are prepared and sent out both to those who attended the meetings and to those who were fortunate enough to have been absent.

But despite the great stack of minutes that have been run off, many times no one has a copy of them when the next meeting is held. Much of the time is

consumed by members trying to remember what the group decided last time that they wouldn't do.

The usual meeting - orators usually find that they have a speech or two to make, and the usual-listeners are just as bored by the speeches as they have been at other meetings. Much time is consumed by speechifying before anyone has the courage to move for adjournment.

I submit that if a meeting must be called that one be called to consider the question: "Shall we scrap Church meetings?" Probably there would be a better attendance at that meeting than at most other meetings of the Church, regardless of the level, and it is conceivable that meetings would then be scrapped, at least in some areas and on some levels.

One ministerial association decided at a meeting that the best way the members of the association could improve their work as clergy would be to quit going to as many meetings as possible. Then the group decided to start with itself. For about four years it was able to get along without ever holding a meetings, and no member was known to lose sleep over the decision or to indicate that he was homesick for the fellowship that he might have experienced had the ministerial association gone through the motions of holding regular meetings.

Possibly, if meetings were eliminated from the life of the Church (even for just a year) the quality of sermons would improve since the clergy could use the extra time in sermon preparation, money could be sent to missions instead of expended on clergy travel to and from meetings, and the energy of those who have endured countless meetings could be used in doing the work of the Lord instead of in wasting his time.

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