

The **+** WITNESS

NOVEMBER 15, 1962

10¢



**"WITHIN THE NECESSITY OF EMERGING PERSONHOOD,
DARE I KNOW AND BE KNOWN?"**

ILLUSTRATION from the twelfth grade teacher's manual, Educational Center, St. Louis. The focus of this course gives a hint of a direction in religious education described in the article, "Seldom on Sunday" on page ten of this issue

-- STATEMENTS FROM THE BISHOPS --

SERVICES In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and
sermon, 4.

Morning Prayer and Holy Communion
7:15 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK 5th Avenue at 90th Street

SUNDAYS: Family Eucharist 9:00 a.m.
Morning Prayer and Sermon 11:00
a.m. (Choral Eucharist, first Sun-
days).

WEEKDAYS: Wednesdays: Holy Com-
munion 7:30 a.m.; Thursdays, Holy
Communion and Healing Service
12:00 noon. Healing Service 6:00
p.m. (Holy Communion, first
Thursdays).

HOLY DAYS: Holy Communion 12:00
noon.

ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street
Rev. Terence J. Finlay, D.D.

8 and 9:30 a.m. Holy Communion
9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Ser-
mon, 4 p.m. Evensong. Special Music.
Weekday: Holy Communion Tuesday
at 12:10 a.m.; Wednesdays and Saints
Days at 8 a.m.; Thursdays at 12:10
p.m. Organ Recitals, Wednesdays,
12:10. Eve. Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY

316 East 88th Street
NEW YORK CITY

Sundays: Holy Communion 8; Church
School 9:30; Morning Prayer and
Sermon 11:00.
(Holy Communion 1st Sunday in
Month).

GENERAL THEOLOGICAL SEMINARY CHAPEL

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NEW YORK

Daily Morning Prayer and Holy Com-
munion, 7; Choral Evensong, 6.

COLUMBIA UNIVERSITY

SAINT PAUL'S CHAPEL
NEW YORK

*The Rev. John M. Krumm, Ph.D.,
Chaplain*

Daily (except Saturday), 12 noon;
Sunday, Holy Communion, 9 and
12:30; Morning Prayer & Sermon,
11 a.m.; Wednesday, Holy Com-
munion, 4:30 p.m.

ST. THOMAS

5th Ave. & 53rd Street
NEW YORK CITY

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Sunday: HC 8, 9:30, 11 (1st Sun.)
MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11 HD, 12:10; Noon-
day ex. Sat. 12:10.
Noted for boy choir; great reareds
and windows.

THE CHURCH OF THE EPIPHANY

York Avenue at 74th Street
Near New York Memorial Hospitals
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Wayne, Philip Zabriskie, clergy

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3S) 11 MP (HC 1S).
Wed. HC 7:20 a.m.; Thurs. HC
11 a.m.

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most beautiful public buildings.*

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For Christ and His Church

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SERVICES

In Leading Churches

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Tenth Street, above Chestnut
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.
Minister to the Hard of Hearing
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs.,
Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

ST. PAUL'S

13 Vick Park B
ROCHESTER, N. Y.

The Rev. T. Chester Baxter, Rector
The Rev. Frederick P. Taft, Assistant
Sunday: 8, 9:20 and 11.
Holy Days 11; Thursday, 5:30 p.m.

ST. PAUL'S MEMORIAL

Grayson and Willow Sts.

SAN ANTONIO, TEXAS

The Rev. James Joseph, Rector
The Rev. George N. Taylor, Associate
Sunday - Matins and Holy Eucharist
7:30, 9:00 and 11:00 a.m.
Wednesday and Holy Days 7 and
10 a.m. Holy Eucharist.
Sacrament of Forgiveness - Saturday
11:30 to 1 p.m.

SERVICES In Leading Churches

CHRIST CHURCH

CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector
Sunday Services: 8:00, 9:30 and
11:15 a.m. Wed. and Holy Days:
8:00 and 12:10 p.m.

CHRIST CHURCH, DETROIT

976 East Jefferson Avenue

The Rev. William B. Sperry, Rector
8 and 9 a.m. Holy Communion
(breakfast served following 9 a.m.
service.) 11 a.m. Church School and
Morning Service. Holy Days, 6 p.m.
Holy Communion.

ST. THOMAS' CHURCH

18th and Church Streets
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WASHINGTON, D. C.

The Rev. John T. Golding, Rector
The Rev. Walter E. Neds
The Rev. Walter J. Marshfield
Sundays: 8:00 a.m. Holy Communion.
11:00 a.m. Service and Sermon.
7:30 p.m. Evening Prayer. (except
July & August)
(8:00 in Advent and 6:15 in Lent)

TRINITY CHURCH

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Sunday Services 8, 9, 9:30 and 11 a.m.

PRO-CATHEDRAL OF THE HOLY TRINITY

23 Avenue, George V
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Services: 8:30, 10:30 (S.S.), 10:45
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The Rt. Rev. Stephen Bayne, Bishop
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CHURCH OF ST. MICHAEL AND ST. GEORGE

St. Louis, Missouri

The Rev. J. Francis Sant, Rector

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Sundays, 8, 9:30, 11 a.m.

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Lafayette Square
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The Rev. Donald W. Mayberry, Rector
Weekday Services: Mon., Tues., Thurs.,
Saturday, Holy Communion at noon.
Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

Story of the Week

Contributions of Churches Ran To Record Figure in 1961

★ Almost two and three-quarter billion dollars were contributed in 1961 by members of forty-six Protestant Churches in the United States.

The record total figure of \$2,708,722,264 highlights a report released by the department of stewardship and benevolence of the National Council of Churches, in the annual publication of "Statistics of Church Finances."

Benevolences, including home and foreign missions, amounted to \$508,451,920, which is 18.68 per cent of the total. For all local congregational items and operations the sum of \$2,200,270,345 is reported.

The Rev. T. K. Thompson, executive director of the department, noted that 43 of the 46 bodies reported figures this year comparable with those of the previous year. For those bodies the per-member amount of \$69.89 for all causes is a gain of 4.8 per cent over the previous year. Per-member giving for congregational expenses in the 43 bodies was \$56.84, a gain of 4.0 per cent; for all benevolences, the per-member figure is \$13.04 this year, a gain of 8.1 per cent. The latter includes a per-member gift for foreign missions of \$2.26 for 1961, a gain of 8.1 per cent.

Eighteen bodies in the United

States reported a figure for new buildings, totaling \$171,943,949. This represents 26.1 per cent of the total of \$658,559,811 reported by these 18 bodies for all congregational operations and items. A year ago, 23 bodies reported \$369,116,718 for new buildings.

Of constituent bodies of the National Council of Churches, the Reformed Church in America, at \$108.80 per member, and the Presbyterian Church in the U.S., at \$105.33, for the third straight year topped the list in giving for all purposes. These two communions were also highest in per-member giving for benevolences — the Reformed Church in America at \$26.81 and the Presbyterian Church in the U.S. at \$24.97.

The National Council department also released figures on contributions in six Canadian bodies reporting. Total giving was \$117,292,217, of which \$91,798,343 was for congregational expenses. The figure for benevolences was \$25,493,874. Per-member giving for all purposes was \$57.36.

The report, released annually by the Council department, is the most comprehensive available. It is compiled from data supplied by the denominations.

Of the fifteen Churches with the highest per-member giving, only two had a membership of

over 100,000 — Church of the Nazarene, with 326,870 members, had a per-member giving of \$144.16 and was tenth; the Church of God, with 138,663 members, gave \$130.34 per member. The other thirteen in the first fifteen were what are generally spoken of as Pentecostal Churches and their giving per person ranged from \$341.09 to \$111.33.

Episcopalians Far Down

The Episcopal Church is thirty-seventh on the list of forty-five reported, with a per-member giving of \$68.30. United Presbyterians is twenty-second in the list with a per-member giving of \$87.90. The Church with the largest membership — Methodist — with over ten million members — was forty-third with a giving of \$57.27, while the Church with the second largest membership — Southern Baptist with nearly nine million members was at the bottom of the list with a per-member giving of \$50.24.

1963 BISHOPS MEETING IN LITTLE ROCK

★ The next meeting of the House of Bishops will be in Little Rock, Arkansas, November 12-15, 1963.

Place for the 1965 meeting has also been announced as Montana, with bishops of the Anglican Church in Canada invited to attend.

As the sessions ended in Columbia, S. C., Presiding Bishop Arthur Lichtenberger sent a message to the Virgin Islands

commending the election of the Rev. Cedric E. Mills, a Negro, as the bishop of the new missionary district. He said that

the bishop-elect "will share in the splendid future which lies not only before our Church but before all the people of the Virgin Islands."

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Disruptive Tactics of Vatican Charged by Orthodox Leader

★ Returning recently from Europe, where he visited the Ecumenical Patriarchate of Constantinople (Istanbul), Archbishop Iakovos of the Greek Orthodox Church of North and South America, stated that the absence of the Orthodox from the Vatican Council should in no way be interpreted as a change in their position in support of the unity of the Christian Churches. The Archbishop called particular attention to the statement of the secretariat of the Holy Synod of the Ecumenical Patriarchate which included the following statement in reference to the Vatican Council:

"The Orthodox Churches nourish the hope that through this Council broader horizons of Christian spirit and understanding will be opened, and that in the near future appropriate conditions and contacts will be created for fruitful exchanges in the spirit of Christ and brotherly love, so that progress may be made in the unity of all Christianity."

Explaining the reasons which did not allow the Ecumenical Patriarchate to send observers to the Roman Catholic Council Iakovos said that this decision was dictated by the uncooperative attitude of the Vatican towards the Ecumenical throne. For, he added, although the Ecumenical Patriarch had made it known to Pope John that he, the Patriarch, would undertake to extend the invitations to the Orthodox Churches so that a common decision could be reached and a mission of Pan-Orthodox delegates could be

formed (in accordance with a decision on this subject that had been made at the Pan Orthodox Conference in Rhodes in September, 1961) the Vatican began sending special representatives to the Patriarchates of the East and to the other autocephalous Orthodox Churches asking their leaders to participate in the Council of Rome by sending observers. This tactic, however, revealed the purpose of the Vatican which was apparently aimed at disrupting Orthodox unity and undermining the authority of the Ecumenical Patriarchate.

Archbishop Iakovos added that only with the Church of Moscow did the representatives of the Vatican succeed in their true purpose. The reasons, moreover, which induced the Russian Church to suddenly change their position and accept the invitation of Pope John are without doubt clearly of a political nature. Concerning this "success" the Archbishop said that he had reasons to know that disillusionment existed within the closer inner circles of the Vatican; for while all the Orthodox Churches, and especially the Ecumenical Patriarchate, declined to send observers, only the Russian Church of Moscow accepted the invitation. Coming right down to it, the Archbishop said, the Vatican did not want to see Moscow as the only Orthodox Church represented at the Council.

Iakovos also stated that recent reports in the press giving the impression that Patriarch Athenagoras expressed dismay

Think Russians May Leave

The Greek Archdiocese office of information also calls attention to the fact that dispatches from Roman Catholic correspondents in Rome indicate that distrust exists among Vatican circles towards the observers from Moscow. Some fear also prevails that it is not unlikely that the Moscow representation may seek a pretext to withdraw from the Council, as in fact the Russian churchmen hinted just before their arrival in Rome. It is possible that they will seek to hurt the prestige of the Roman Catholic Church through this action.

Surprise in Rome

Surprise was voiced by Vatican spokesmen over the charges that Rome had used tactics "apparently aimed at disrupting Orthodox unity and undermining the authority of the Ecumenical Patriarchate" in Istanbul.

Moreover, Vatican spokesmen denied that it had been Pope John's intention to disrupt Orthodox unity or to undermine the authority of the Ecumenical Patriarchate.

On the contrary, they said, the Pope had always shown the greatest respect for the Orthodox Churches and the Ecumenical Patriarchate. They added that in applying the term "separated brethren" to the Orthodox bodies, the Pope clearly looked upon the Orthodox as brothers who, he hoped, would again live in union with Rome.

THE ARCHBISHOP AND BINGO

★ The Archbishop of Canterbury — forewarned that his introduction to members of the National Press Club in Washington, D.C. might be marked by wit and humor—grinned broadly as he was thanked by George Cullen, club president, for making “one of the most outstanding ecumenical statements of the year.”

“I refer to the statement recently made by his grace about that great Catholic institution — bingo,” said Cullen.

“He said, and I quote, that it is ‘a jolly form of pleasant amusement which is relatively harmless.’”

“All of us who like to enjoy ourselves in a game of bingo thank you for this fine statement,” he told Dr. Ramsey.

In response to questions from newsmen, Dr. Ramsey said he did not want to pass judgment on whether “a segregationist could still be a Christian.”

“I would consider the degree of difficulties and opportunities he has in his community, and the severity of the temptations which beset him,” the archbishop replied. “When customs are deeply set in communities, it requires patience to bring about change.”

In replying to questions about the Vatican Council, he said that Papal infallibility “as presently stated and interpreted” is a “very great stumbling block in the path of Christian unity.”

He added that Roman Catholic belief in the bodily assumption of the Virgin Mary into heaven was not a major block to unity but that “insistence that this dogma must be accepted by all Christians as a fundamental part of their belief certainly is.”

NEW CENTER IN TEXAS

★ An unusual church complex to promote closer relations between religion and medicine will

be erected adjacent to the University of Texas medical center in Galveston, Texas.

Plans for the three buildings — a community house, a day-care unit and a church — were announced by Bishop John E. Hines and Dr. Donald Duncan, professor of anatomy at the university and chairman of a foundation sponsoring the religious center jointly with the Texas diocese.

The community house will provide space for medical and non-medical lectures, concerts, group meetings, an arts workshop, reading rooms and offices.

A child day-care unit will be available for pre-school children of students and medical staff members of the university. It also will serve as a teaching facility for various university departments.

The church will be called the University Chapel of St. Luke the Physician and will be opened to university and hospital personnel, students, patients and guests.

Bishop Hines commented that for a “24-hour, seven-day working community, we hope to provide another 24-hour, seven-day working focus — related to all the teaching, learning and renewing functions of medicine itself, as well as to worship.”

“We want to serve not only one church,” he stressed, “but all the people who live and work and seek help for their suffering within this medical center.”

The foundation comprises leaders of the university medical center and citizens. Executive director is the Rev. E. A. Vastyan, Episcopal chaplain at the medical school.

CONGOLESE CATHOLICS CHANTS SUNG

★ Two of the spontaneous and improvised chants of the Roman Catholic Balubas of Kasai and Katanga Provinces of the Congo were sung by youths at an eve-

ning celebration of the Holy Eucharist in the Cathedral of St. John in Providence, R. I. Nov. 11.

The Kyrie Eleison and the Agnus Dei from the Missa Luba, as the Mass music from the Congo is known, was sung by high school students of the Rhode Island diocese as part of a diocesan youth program.

Bishop John S. Higgins of Rhode Island preached at the cathedral service at which the Missa Luba was sung in English for what is believed to be the first time.

The Rev. Edwin K. Packard, rector of St. David's Church in Cranston, set down the notation of the Missa Luba from a recording. The record is the only form in which the music has been available and was introduced to a nationwide radio audience by C. Alexander Peloquin, director of the Peloquin Chorale and organist at the Catholic Cathedral of SS. Peter and Paul in Providence during a Catholic Hour program in 1960.

It was made by the Troubadours of King Baudojun, a group organized in 1953 by the Rev. Guido Haazen, a Belgian priest in the Congo. The Troubadours accompany themselves on drums.

The students also sang a setting of the Lord's Prayer written by Packard in the spirit of the Congo music. Remainder of the music for the chorale Eucharist was taken from the “Twentieth Century Folk Mass,” also known as the “Jazz Mass,” written by the Rev. Geoffrey Beaumont, an Anglican vicar in London.

CONFERENCE CENTER IN IOWA

★ The diocese of Iowa is to have a new \$225,000 camp and conference center near Boone.

Bishop Smith says that it will be the heart of diocesan life and expansion.

Revolutionary Spirit in East Reported by Nathan Pusey

★ The revolutionary spirit sweeping through the east is creating a surge of desire for education in nations with woefully poor facilities, Harvard President Nathan M. Pusey said.

Still, the noted educator and Episcopal layman said, many fine students are coming out of institutions suffering from overcrowded classrooms, book shortages and general conditions that seem primitive in comparison to those of U.S. educational institutions.

Dr. Pusey delivered an address on his personal impressions of education in the east to the annual luncheon of the women's planning committee for the Japan International Christian University Foundation. About 900 women from more than 20 states attended the gathering.

Japan is far ahead of other Eastern nations in both the establishment of institutions of higher learning and the quality of those institutions, he said, though in that nation, too, only a small fraction of the potential students can be accommodated.

In many countries he visited, Dr. Pusey said, college and universities are forced by large classes to use a system of "rote learning and memorization" and there is "almost no personal communication between students and faculty."

Referring specifically to Japan International Christian University outside Tokyo, Dr. Pusey stated that while it is not major in size — with only about 1,000 students — it is making a major contribution by "consciously and deliberately trying to work changes in the

kind of education that exists in Japan."

The Harvard president praised the university's ambition to become a graduate-level school and a true "international" institution.

He said that while students from the United States have attended ICU, "it is my own feeling that its most effective contribution will be as an institution . . . for students from other nations in the east."

Dr. Pusey, a member of the World Council of Churches central committee, chairman of the Fund for Theological Education, and an advisor on advanced religious studies at New York's Union Theological Seminary, also cited ICU's attempt "to say something about reconciliation among people" and convey to a predominantly non-Christian nation "what being a Christian means."

"The east needs Christianity," he said, "but it needs an indigenous Christianity — not something that's rich, white and western."

Dr. Pusey also lauded the women's planning committee 1963 project to raise \$100,000 for the establishment of a graduate school of public administration at ICU. The project was described at the luncheon by Mrs. Hiram Cole Houghton of Red Oak, Iowa, chairman of the campaign.

Mrs. Roy G. Ross, who is the wife of Roy G. Ross, general secretary of the National Council of Churches, reported on the 1962 project. She said \$80,000 of a \$100,000 goal for the support of the ICU health and physical education plant and program has been raised.

FINDS YOUNG PEOPLE AHEAD OF ADULTS

★ The old type of separately organized youth work is disappearing in many Protestant denominations, according to the youth department secretary of the World Council of Churches.

The Rev. Roderick S. French of Geneva, Switzerland, former curate at the Ascension, New York, said Church youth now regard themselves more as a working part of the whole congregation.

He was interviewed when he gave several addresses to the annual Minnesota Christian Young People's Conference, sponsored by the youth affiliate of the Minnesota Council of Churches.

French said that young people leading various denominational youth movements are generally ahead of adult workers with youth, "both in the consciousness of the nature of the real ecumenical questions and the readiness to do something about them."

"They are finished with cooperation that doesn't cost anything and leaves everyone unchanged," he reported.

The youth leader said the task of Christians is to provide salt for the world. This means, he said, they must be concerned with such questions as race, east-west political tensions, social services and capital punishment.

CANADIAN LAYMEN VISIT BUFFALO

★ A group of 400 laymen of the Anglican Church in Canada joined an equal number of men of the diocese of Western New York for a service and dinner in Buffalo on October 21. The preacher was Bishop F. H. Wilkinson of Toronto.

It was an exchange visit, the New York men having visited Toronto last year on a similar occasion.

EDITORIALS

The Two Ks Know What it Means

"BOTH YOU AND I understand what kind of weapons they are." That is one sentence from the message Khrushchev wrote to President Kennedy when he agreed to dismantle weapons in Cuba and return them to the Soviet Union.

Scores of Church leaders in recent weeks have warned that war means annihilation — even the vaporizing of the planet.

Yet we question whether the warning of Church leaders, and more particularly of top scientists, have gotten across to the people. One of the scientists is Dr. Ralph E. Lapp who has now written his seventh book giving the facts and his number one fact is put in a sentence: "Never in history has the human race looked so much like sheep marching silently to slaughter." People seems neither to know nor care.

Here are some of the facts put on paper calmly, clearly and simply by Dr. Lapp in "Kill and Overkill."

The Hiroshima bomb was equal to 20 thousand tons of T.N.T.

The biggest bomb today has the explosive power of 50 million tons.

There is nothing to prevent the production of bombs of a billion tons.

A bomb of 100 million tons would cause skin burns and would ignite all combustible materials within a range of 70 miles. It would flatten brick apartment houses within 18 miles.

The resulting fire-storm, by using up the available oxygen, would consume or suffocate all persons within the area, including those in shelters.

Lethal effects from fallout would continue for months.

The stockpile of nuclear explosives was estimated at 350 tons in 1960, and at the present rate of production will reach 1,000 tons by 1967. It takes only a few pounds to make a bomb. The present stockpile already amounts to 30 billion tons of bombs, measured in terms of T.N.T., enough to saturate a continent.

There is no serious prospect of reducing the rate of production.

Dr. Lapp has some suggestions. Number one is that there should be understanding between nations and particularly between the USA and the USSR. This requires, among other things, that we convince the Russians that we shall not make the first strike. He adds however that this is not easy since so many important voices in America advocate just the opposite policy.

The unending production of nuclear explosives should come to a halt.

Space should be declared out of bounds for military operations. An international communications systems should be established to check on all incidents or accidents that might lead to inadvertent war.

A thorough study of the effects of nuclear war should be made under the auspices of the UN to make clear to all the peoples of the earth that such a war cannot be "won" and would result only in complete annihilation of both sides. This has been said time and again but in such vague terms as not to be convincing.

To return to Mr. Khrushchev and Mr. Kennedy: the New York Tribune on November 2 said that the former's letter to the President "was a high-pitched emotional appeal from a man who suddenly saw the world perched on the lip of Armageddon, the precipice of atomic war, and was quite frankly fearful of what might ensue."

The Tribune front-paged the story with a 96-point heading — "K's Letter — A Shocker" and all but says that the Soviet Premier is a madman. Mad because he understands what nuclear war would mean, we ask?

As for President Kennedy, he ended his reply to the Soviet leader as follows:

"I agree with you that we must devote urgent attention to the problem of disarmament, as it relates to the whole world and also to critical areas. Perhaps now, as we step back from danger, we can together make real progress in this vital field.

"I think we should give priority to questions relating to the proliferation of nuclear weapons, on earth and in outer space, and to the great effort for a nuclear test ban. But we should also work hard to see if wider measures of disarma-

commending the election of the Rev. Cedric E. Mills, a Negro, as the bishop of the new missionary district. He said that

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Surprise in Rome

Surprise was voiced by Vatican spokesmen over the charges that Rome had used tactics "apparently aimed at disrupting Orthodox unity and undermining the authority of the Ecumenical Patriarchate" in Istanbul.

Moreover, Vatican spokesmen denied that it had been Pope John's intention to disrupt Orthodox unity or to undermine the authority of the Ecumenical Patriarchate.

On the contrary, they said, the Pope had always shown the greatest respect for the Orthodox Churches and the Ecumenical Patriarchate. They added that in applying the term "separated brethren" to the Orthodox bodies, the Pope clearly looked upon the Orthodox as brothers who, he hoped, would again live in union with Rome.

THE ARCHBISHOP AND BINGO

★ The Archbishop of Canterbury — forewarned that his introduction to members of the National Press Club in Washington, D.C. might be marked by wit and humor—grinned broadly as he was thanked by George Cullen, club president, for making “one of the most outstanding ecumenical statements of the year.”

“I refer to the statement recently made by his grace about that great Catholic institution — bingo,” said Cullen.

“He said, and I quote, that it is ‘a jolly form of pleasant amusement which is relatively harmless.’”

“All of us who like to enjoy ourselves in a game of bingo thank you for this fine statement,” he told Dr. Ramsey.

In response to questions from newsmen, Dr. Ramsey said he did not want to pass judgment on whether “a segregationist could still be a Christian.”

“I would consider the degree of difficulties and opportunities he has in his community, and the severity of the temptations which beset him,” the archbishop replied. “When customs are deeply set in communities, it requires patience to bring about change.”

In replying to questions about the Vatican Council, he said that Papal infallibility “as presently stated and interpreted” is a “very great stumbling block in the path of Christian unity.”

He added that Roman Catholic belief in the bodily assumption of the Virgin Mary into heaven was not a major block to unity but that “insistence that this dogma must be accepted by all Christians as a fundamental part of their belief certainly is.”

NEW CENTER IN TEXAS

★ An unusual church complex to promote closer relations between religion and medicine will

be erected adjacent to the University of Texas medical center in Galveston, Texas.

Plans for the three buildings — a community house, a day-care unit and a church — were announced by Bishop John E. Hines and Dr. Donald Duncan, professor of anatomy at the university and chairman of a foundation sponsoring the religious center jointly with the Texas diocese.

The community house will provide space for medical and non-medical lectures, concerts, group meetings, an arts workshop, reading rooms and offices.

A child day-care unit will be available for pre-school children of students and medical staff members of the university. It also will serve as a teaching facility for various university departments.

The church will be called the University Chapel of St. Luke the Physician and will be opened to university and hospital personnel, students, patients and guests.

Bishop Hines commented that for a “24-hour, seven-day working community, we hope to provide another 24-hour, seven-day working focus — related to all the teaching, learning and renewing functions of medicine itself, as well as to worship.”

“We want to serve not only one church,” he stressed, “but all the people who live and work and seek help for their suffering within this medical center.”

The foundation comprises leaders of the university medical center and citizens. Executive director is the Rev. E. A. Vastyan, Episcopal chaplain at the medical school.

CONGOLESE CATHOLICS CHANTS SUNG

★ Two of the spontaneous and improvised chants of the Roman Catholic Balubas of Kasai and Katanga Provinces of the Congo were sung by youths at an eve-

ning celebration of the Holy Eucharist in the Cathedral of St. John in Providence, R. I. Nov. 11.

The Kyrie Eleison and the Agnus Dei from the Missa Luba, as the Mass music from the Congo is known, was sung by high school students of the Rhode Island diocese as part of a diocesan youth program.

Bishop John S. Higgins of Rhode Island preached at the cathedral service at which the Missa Luba was sung in English for what is believed to be the first time.

The Rev. Edwin K. Packard, rector of St. David's Church in Cranston, set down the notation of the Missa Luba from a recording. The record is the only form in which the music has been available and was introduced to a nationwide radio audience by C. Alexander Peloquin, director of the Peloquin Chorale and organist at the Catholic Cathedral of SS. Peter and Paul in Providence during a Catholic Hour program in 1960.

It was made by the Troubadours of King Baudouin, a group organized in 1953 by the Rev. Guido Haazen, a Belgian priest in the Congo. The Troubadours accompany themselves on drums.

The students also sang a setting of the Lord's Prayer written by Packard in the spirit of the Congo music. Remainder of the music for the chorale Eucharist was taken from the “Twentieth Century Folk Mass,” also known as the “Jazz Mass,” written by the Rev. Geoffrey Beaumont, an Anglican vicar in London.

CONFERENCE CENTER IN IOWA

★ The diocese of Iowa is to have a new \$225,000 camp and conference center near Boone.

Bishop Smith says that it will be the heart of diocesan life and expansion.

SELDOM ON SUNDAY

By Chandler D. Brown

Editorial Associate, Educational Center

THE EDUCATIONAL CENTER IN ST. LOUIS GIVES AN INTERESTING REPORT TO WITNESS READERS ON ITS STUDY OF RELIGIOUS EDUCATION IN PARISHES THROUGHOUT THE COUNTRY

"Sunday school was a place where my parents got rid of me so they could go to Church."

"I knew that if I was to be accepted in Sunday school, I had to behave in a proper fashion."

"I never knew what all the Bible stories and memory work had to do with me. I still don't."

SO SPOKE A GROUP of Episcopal college students when interviewed by educators who were trying to find out just what effect Church school had on those who had undergone it. The students' answers were so negative that even the most disillusioned educators were shocked. But, of course, these students have been out of Church school for several years — we've moved considerably since then. We have new methods, new curriculum, new ideas. These students' comments wouldn't apply to us now. Or would they?

Research into just what goes on in today's Church schools, research based on data, shows that these comments do still hold. The "most wasted hour" of the week is still the most wasted, and worse, it is sometimes the most threatening hour in a child's week. The Educational Center in St. Louis receives data from some three thousand class sessions a year, classes which are a pretty average cross section of all the Episcopal Church schools in this country. As the Center begins work with a parish, the classes, the teachers, the educative processes going on are about as typical as you can get — large parishes, small parishes, urban, suburban and rural parishes, using new methods and old methods, new curriculum and old curriculum. The picture is nearly always the same — we have new methods and new tech-

niques, but we have the same old pre-suppositions underlying our teaching, and regardless of what materials we use, the result is standard. Religious education has little or nothing to do with life! Seldom on Sunday do we find education that gives meaning to life.

Ingrained Views

IT IS NOT STRANGE that we hold views that color our teaching. For centuries, culture (including the Church) has indoctrinated us with our underlying views which have become so deeply ingrained that often we're not even aware that we hold them.

For a long, long time the widely held view of man was the one which stated that man is essentially mind and that education was simply a matter of feeding the mind. The scientific era, the industrial revolution, did much to strengthen this view, for man did indeed seem to run the world by mastering his intellect. It even seemed for a while as though the products of man's mind gave meaning to life. But scientific marvels can provide only a fleeting meaning; eventually man began to seek something deeper.

Another view of man became popular in this century. This one held that man is essentially an organism which must adjust to its environment; education here provides man with the skills of adjustment. Religious education in both of these views becomes moralistic, because the first one implies that "to know the right is to do the right," and the second one is concerned with learning the "right" way to blend in with the culture. Articulately we may deny that we would want either of these views to be the basis for our religious education. We do not rationally think that Christianity is only an ethical code — good

behavior is a by-product, not an end. We can say this, and we can think this intellectually, but how often do these two views, deeply implanted by our environment, crop up to flavor what we do, how we teach, how we deal with "behavior" problems?

There is another view of man, more ancient than the other two, which underlay early Christian thinking and which had its root in Scripture but which is often forgotten when man is confronted with the rewards of intellect or science. This view does not disavow that man has an intellect or that he is an organism, but it claims that man's essence is his personness. Here education has a different function — it makes use of man's intellect, and it deals with man in community, but more importantly, it helps man move into his own personness, move toward fulfilling his own unique and God-given potential. Man cannot be taught his own personness; he cannot learn it by memorizing it, by reading rules about it or by listening to lectures on it by experts. He can know it only by living into it.

Revolution in the Church

THE EDUCATIONAL CENTER has been part of the revolution that has been going on in the Church, here and abroad, which has stemmed from the need to find a missing meaning in life. The Center was chartered in the state of Missouri in 1845, as the Episcopal Home for Children, and it operated for almost a hundred years as an orphanage. Because of social change, its original function was no longer of value in the community, so legal action was taken to re-interpret the charter and to define its function in terms of religious education. In 1941, it became known as the Educational Center, and since that time, it has worked in consultation and research in parishes throughout the country.

Today, the Center works with thirty-some parishes from New Hampshire to California. The data from these parishes is fed into the Center's research program, and the fruit from the research is fed back into the parishes. Center staff members visit each parish four times a year, working in consultation with data from actual class sessions, leading training sessions, parish orientations, etc. The Center writes its own curriculum materials and now offers its parishes courses for grades one through twelve, several adult courses, and various special designs.

But if man cannot be "taught" personness, what does the Center do educationally? What is

the basis for its educational program? The Center believes that there are two very valid areas to be covered in a course of religious education.

Church Lore

THE FIRST is that of lore — the body of knowledge possessed by a people—in this case the body of knowledge possessed by our people, the Church. Lore is everything that has come to us through our Christian heritage—the Bible, the Prayer Book, the Hymnal, Church history, etc. The Center feels that the children can be taken on a pathway through this total body of knowledge, and it is concerned that this be done as effectively as possible. This pathway has been charted so that from the first grade through the twelfth, the children may become acquainted with as much as is feasible but avoiding over-repetition of the same material, over-emphasis of the insignificant and distortion. Further Center teachers are trained to stay away from applying lore to life, from "making the lore relevant." More and more the data reveals that this applicationism — moralizing, really — not only does not make religion more meaningful; it often produces either guilt or boredom and sends us to search for our meaning elsewhere. Lore is presented in the Center courses for its own sake in the early grades; in the older grades it is also offered as reflection, but this is never forced. There is a world of difference between reflection and application. Application says, in effect, "Here is the story of some good people, and you must be good like them (or some bad people, and you must not behave as they did, because look what happened to them.)" Reflection says, "Let's look in the mirror of this story of some people and see if we see anything."

Realness of Life

THE SECOND AREA to be covered in a Church school class is that of life itself. Center courses are structured so that the children may move, with increasing depth, into the issues of their own existence where they seek a savior, and wherein (and where only) they begin to know themselves, others and the realness of their lives.

Here they also know that they must find a power and a strength beyond their own in order to live fully and faithfully. This does not mean that children come to Church school to discuss how much they dislike their brothers or sisters or parents or teachers — rather they come to Church school to find a place where they may

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The WITNESS

TUNKHANNOCK

PENNSYLVANIA

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And this is often the case in our seminaries today. In some, more than half of the students are married. Even though their wives work, these young men need your help urgently. So do their bachelor classmates. These men have no General Convention grants to lean on. They must count on you, your parish, and your diocese.

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Episcopal Theological School, Cambridge, Mass.

Episcopal Theological Seminary of the Southwest, Austin, Texas

The General Theological Seminary, New York, New York

Nashotah House, Nashotah, Wisconsin

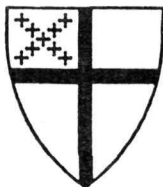
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into nothingness, lose all significance and value, disappear from the stage entirely. The higher one's conception is of God in his majesty and purity and holiness the deeper one's awe and reverence and fear is bound to be.

Don't Play With God

THIS FEAR can never be dispelled, for if it is religion has lost its power and its reality. Occasionally one hears of attempts to experiment with God, to strike bargains with him, to try to take him into partnership and gain his endorsement for human plans and ambitions. Several years ago a book appeared which claimed to have proved the efficacy of prayer by rigid scientific proof. The author took two pans of seed corn and prayed enthusiastically and affirmatively over one pan while rejecting and cursing the other, and he assures us that the plants that were prayed over flourished while the other languished and died.

Whatever such an experiment proves, it has no bearing at all on the nature and purpose of the God of the Bible, and the God of whom our Lord said to Satan in the wilderness: "Thou shalt not put the Lord thy God to the proof." God is not to be played with, experimented with, dabbled in; He is the high and lofty one who is supreme being and goodness and holiness. He is to be worshipped and revered and obeyed — yes, and feared, as one fears that which is towering in perfection and which judges and condemns our pettiness and foolishness and self-exaltation.

A God who can be proved and tested is a God we can manipulate and manage and take over for our own purposes. As against this pretension of man, the God of the Bible declares, "Thou canst not see my face for there shall no man see me and live." God is mystery — which is one way of saying that he is God and we are his creatures, that he is in heaven and we are on earth, that he does not exist for our purposes but we exist for his great purpose. This is the basis of all profound religion, the fear of God.

But after all that we have said, we must face up to the text in St. Paul's epistle to the Romans which says, "Ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption whereby we cry 'Abba, Father.'" What happens to this fundamental religious attitude of fear when it is set in the context of God's mercy and God's love?

I do not think it is dispelled entirely, but quite

plainly it is radically transformed. If the holy and righteous God was in Christ reaching out to accept us as his sons despite all our sin and imperfection, then fear takes on a new meaning. It is no longer the fear of despair, the fear of futility, the fear of annihilation. "If God be for us, who can be against us?" We have a kind of boldness about our status with God which Christ has made clear forever in his life and death and resurrection. But as the Psalmist said, "There is mercy with thee therefore art thou to be feared."

Christian fear is the concern to respond and to believe and to trust in the light of all that God has done and promised to do. What if, after all he has done, we should miss it all by our stubborn refusal of his offer, our fierce determination to try to live life by our own strength and our own wit? So the author of Hebrews sees that the mercies of Christ create a new kind of fear, creative and stimulating, not desperate and frustrating. "What we have to be afraid of is that there may be someone among you who will be found to have missed his chance."

Judgement of God

CONSIDER THE EXAMPLE of a great orchestral leader like Toscanini who plainly inspired genuine fear in the hearts of those who played under his demanding baton. That fear was not a fear which destroyed responsibility and crushed initiative and creative genius. On the contrary, the knowledge that here was an opportunity to approach perfection, to share in the production of music on a level rarely attained in this world — this sense of privilege and advantage stimulated effort, inspired enthusiasm, drove on to rigorous discipline. They had not received — those players — the spirit of servile fear — they had received a spirit of adoption, of being taken up into a common enterprise, of companionship in an adventure of great music of which they were not perhaps as players really worthy, but in which they grew and rose to unpredictable heights.

Is this not an analogy — although an inadequate one — of the fear of God which is a deep part of the Christian's relation to life? He has been delivered from the fear of futility and meaninglessness, the fear of a future which may be wholly at the mercy of his own folly. But he has been delivered also from the fear of a cold and vengeful God who forces through his purposes although it means man's annihilation. For

although the God with whom we have to do is a judge before whom no secrets can be hidden, who penetrates our inmost thoughts so that all things are naked and open to his eyes, yet as Bishop Jeremy Taylor says in one of his sermons on Godly Fear, "His government is paternal, his disciplines are merciful, his conduct gentle, his Son is our brother, and our Brother is our Lord, and our judge is our advocate."

Christianity does not say that a man ought not to be afraid in the midst of the catastrophic events of our time. Indeed at first glance, Christianity deepens our fear, for it says that this is the judgment of God upon a culture which has exalted itself to heaven and claimed too much for its own power and wisdom and goodness and so has brought about a world crisis on a scale never before known to mankind.

But what Christianity does say is that our fear is Christian fear — a fear that we may miss the opportunity of this time, the opportunity for new faith and new sympathy and new sensitivity and new understanding and new sacrifice.

There is meaning in all that is happening — and it is a meaning which has been made known in Christ, that by dying we live, and by losing faith in ourselves — alone and independent of God — we may realize once more our dependence upon him and trust our future to him in confidence and in hope.

Pointers For Parsons

By Robert Miller

WE WERE TALKING at the deanery meeting about the most vital element of our Christian faith, and trying to answer the question, "If I had but one sermon to preach what would my message be?"

Fr. Timmons said he would take as his text the words "I am come that they might have life, and have it abundantly."

Gilbert Simeon said he would try to make his hearers see that Christ by his death on the cross made there "a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

Fr. Buffers declared that Christianity's vital message was that God is love. All else ("and I speak with reverence.") was commentary.

I said that I did not think their answers were so very different. Divine love alone would and could deal with sin whose wages were death and hence a denial of life.

Mr. Stoddard broke in impatiently to say that this was all very well in a holy company like ours, but how were you going to present it to a modern congregation? The modern man, he argued, has some idea of the vastness of the universe, and of man's evolution and it was not easy for him to put his trust in a personal God who loved him so greatly as to become man and die for him, an insignificant creature on an insignificant planet.

"If you mean," said Fr. Timmons gently, "that it is very difficult for men to form an idea of God I'd agree. It is. We use words like almighty, omniscient, transcendent, immanent, but the words themselves merely point to our bafflement. They are like astronomical numbers, beyond imagination. And when we use simpler words like love, father and so on we know that it is too much even to call them approximations. How can we find words that will fully describe God? But Jesus said, 'he that hath seen me hath seen the father,' and we can look steadily at Jesus. Seeing him, we feel within ourselves that God indeed is love and that we can trust him."

There was a murmur of assent, but Stoddard returned to the attack. "I know," he said, "that that is how the true Christian feels, but even among the churches, yes, even among preachers, how many are true Christians? And when you go out of the churches into the cruel, busy, scornful world, how many will credit your gospel or think that God loves them or will give them life more abundantly? We parsons fool ourselves. When you think about our message you have to admit that there are very few to whom it makes sense."

"You are probably right," said the Dean. "To the Greeks, foolishness. To many a scientist, something unverified. To the communist, outdated rubbish. But to them that believe, the power of God and the wisdom of God."

"But . . ." stuttered Stoddard. The Dean went on.

"We never long escape the challenge to state the faith in the idioms of our time. The challenge of Greek philosophy, the challenge of modern science! It is no easy matter to state or restate the faith. It may take decades, even centuries. But the witness to the faith is not a theological statement but a spirit-filled life. Do I believe that in Christ I am alive forevermore? Nothing I could say would answer that, but only the way I live."

Stoddard did not look as though he were convinced by the Dean's life.

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The General Theological Seminary,
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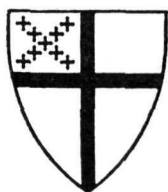
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New Bishop of Johannesburg Changes his Mind on Policy

★ The government's so-called sabotage act was denounced by Anglican Bishop Leslie Stradling of Johannesburg for giving to the state "the ultimate power over individual subjects which should belong to God alone."

Bishop Stradling's comment before the Johannesburg synod was made shortly after he had said in a press conference that he intended to "keep out of politics."

Only a few days later, in his synod address, in commenting on the new law, reportedly enacted to fight communist subversion but, according to some churchmen, designed to bolster the government's racial segregation policies, Bishop Stradling said the Church had the right to protest against legislation depriving men of their freedom.

He admitted that the "time has gone by when we could expect protests to be heeded" by the government. Nevertheless, he said, "every Christian believing Christ the Lord of life

must also believe in him as the Lord of politics — and politics, like every other sphere of human life, must come under the judgment of religion. Unfortunately, in this age politics is usurping the role of religion and setting itself as the controlling interest of life."

The Anglican prelate said the government sought to bring "business, education and religion itself under control" of its apartheid policies.

He is successor to Bishop Richard Ambroses Reeves in the Johannesburg See and told a news conference on arrival from England: "My ideas of the duties of a bishop differ from those of Bishop Reeves, whose footsteps I have no intention of following.

"I also feel unhappy about South Africa's racial policy, but

feel it's too late to change it. I suppose a separate development (white and non-white) must be accepted. My duties as a bishop come first, since the Church is not a political beacon."

PARIS DEAN TAKES PART IN SERVICE

★ Dean Sturgis Lee Riddle, dean of the Pro-Cathedral of the Holy Trinity, Paris, took part in the service when the Rev. Martin Sargent was installed as minister of the 100-year-old non-denominational American Church in the city.

New York

REV. JOHN HEUSS, D.D., RECTOR

TRINITY

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- NEW BOOKS -

By **Kenneth R. Forbes**
Book Editor

Saints, Signs and Symbols by W. Ellwood Post. Morehouse-Barlow. 85¢

This is a paperback booklet of 80 pages, packed full of accurate knowledge of the lives of the saints and their old-time symbols which usually commemorated something tragic or victorious in their careers. The Old Testament worthies are also commemorated by appropriate symbols. The author himself has drawn accurately all these symbols and historic signs and has indicated in detail how each one should be colored.

For example: "*St. Luke the Evangelist*: The winged ox, assigned to St. Luke, is a reference to his Gospel, which deals with the sacrificial aspects of Christ's life. A gold ox and nimbus on a red field". (Suggestion to parents with young children; supply them with colored crayons or real paints and set them to work coloring accurately all the saints.)

In addition to the symbols and sacred signs of varied sorts this little book's introduction supplies one with information about miscellaneous questions pertinent to the Church.

The Ghetto Game by Dennis Clark. Sheed & Ward. \$4.00

The sub-title of this book, *Racial Conflicts in the City*, tells us in advance what the author will be dealing with, but it gives us no substantial idea of how well or ill he is to deal with it. But the fact that he has been housing specialist for the Philadelphia housing authority and supervisor of the housing division of that city's commission on human relations and is now executive secretary of the Catholic interracial council in New York City assures the reader that the substance of the book is the thinking and experience of a master in the accomplishments of urban renewal and in the problems which still beset the subject.

In describing and analyzing racial conflicts in the city the author deals almost exclusively with Negro problems, for anti-semitism and other difficulties of language, together with a complex of troubles raised by the cold war, are at present infinitely less pressing and important. The Ghetto Game, which the expert author defines briefly and inclusively as "the concentration of people of color in the black belts, or urban cen-

ter has made a full-scale national phenomenon of a system of racial attitudes and restrictions which was formerly a regional condition peculiar to the South", as it is now being successfully played by real estate operators who assume, quite correctly, that segregated housing is bringing segregation as a social institution into active dominance in the large industrial and commercial centers of the country.

The author, as a man of wide experience, feels that this particular ghetto game is actually responsible, in large degree, for other types of racial injustice in jobs, education and public service.

This challenging and eloquent book will repay a careful and repeated reading, for it deals with facts rather than theories. It is probable that there will be considerable debate as to whether what he calls the ghetto game is more important to show up than other aspects of racial attitudes and one may suspect that the author knows it well and welcomes anything serious in the way of debate.

This reviewer feels that Mr. Clark hasn't given sufficient credit in some quarters for an important improvement gradually operating in the real-estate sins of segregation in various cities, one of which is the author's native town of Brotherly Love!

The Oxford Annotated Bible Herbert G. May & B. M. Metzger, Eds. Oxford. \$7.95

A book created for Bible students, seminary professors, active clergy and intelligent lay Christians of all sorts, this volume has taken the Revised Standard Version for its text and added to it these important and illuminating features: Brief introductions to the Old Testament, the Pentateuch, the New Testament and to each of the 66 books of the Bible which provide help on such matters as the date of its authorship and its purpose. In addition to these basic elements there are supplementary articles on the geography, history and archaeology of the Bible lands and a 32 page section of maps with index, in full color and completely new in scholarship, cartography and printing.

It is to be expected of a publishing house like Oxford, which has specialized in editions of the Bible for some 300 years, that it should give us this superb job, just as it produced a year-and-a-half ago — jointly with Cambridge University Press — The New English Bible: New Testament, already a national best-seller, which has already sold a million-and-a-quarter copies.

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