

# The **+** WITNESS

MAY 16, 1968

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Charles J. Minifie

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## SERVICES

### In Leading Churches

#### NEW YORK CITY

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## Story of the Week

### New York Pastor Says Police Are Scapegoats in Riots

★ The police are being made the "scapegoats and fall guys of a racist society" when they are called in to "clean up" after ghettos explode, an inner-city pastor said.

The Rev. Howard Moody, pastor of Judson Memorial church in New York's Greenwich Village, made the comment in attacking the "fundamental hypocrisy of law and order advocacy and law enforcement."

"Despite statutes and executive orders," he continued, "there are not enough law enforcement agencies to give teeth to the laws passed — resulting in an administrative nullification of those laws."

"We know how to pass laws without meaning because we don't provide the money and machinery to enforce them," he charged.

Moody said it is evident that "we care about enforcement of laws, but only certain laws. That's why so much civil rights legislation is considered by black militants to be a sham — and rightly so."

The pastor outlined for 264 clergy and lay participants in a workshop on the urban crisis what he considered "indices" to the racial crisis in New York.

The "revolution of rising expectations and counter-revolution of status quo white resist-

ance," he claimed, clash in areas of education, housing, and jobs.

Moody said segregation in city schools grows every year, "and the quality of that segregated education falls. For example, 325,000 of the 382,000 black and Puerto Rican students in the city's elementary and junior high schools failed in 1966."

On housing, Moody said it was "not that we are unable to solve the housing crisis" among the nation's minorities, "but that we don't have the will to solve it."

He quoted statistics from the Kerner report which showed that in the 31-year history of subsidized federal housing, only about 800,000 units have been built. By comparison, "over a period only three years longer, federal insurance guarantees have made possible the construction of over 10 million middle and upper-income units."

Moody criticized the churches for responding to the riots and social upheaval "simply in terms of charity." Unless the church "shifts gears," he argued, and starts making more creative responses to the situation, "we'll be obsolete — and deserve to be."

Isaac Igarashi, director of eastern regional field staff for National Council of Churches, urged the church to "face

squarely" the issue of violence.

"Violence is," he said. "It's here, a reality . . . and has always been with us."

Igarashi, who was an organizer of the national communications network, pointed out that violence and violent acts have been used both as "tools of desperation for change" and as "tools of resistance."

Although non-violent techniques for achieving social change work in most cases, he continued, even they can evoke "counter-violence" and Igarashi asserted that non-violent protest "is not always the best."

The workshop was organized by the metropolitan urban service training facility to:

- Develop a perspective on the race crisis
- Explore emergency procedures for use during civil disorders
- Explore the implications of black realities for white communities.

The workshop was requested by the Protestant council of New York, joint action in mission — part of an urban crisis ecumenical task force — and the national communications network.

#### **\$83,000 CONTRIBUTED TO DELTA MINISTRY**

★ The division of inter-Church aid, refugee and world service of the World Council of Churches in Geneva reported contributions totalling almost \$83,000

toward a memorial for Dr. Martin Luther King Jr.

The funds are to be given to the Delta Ministry, a project of the National Council of Churches which works with the poor in the Mississippi Delta area.

It was indicated that the memorial will be in the form of a water supply for Freedom City, a project near Greenville, Miss., where families are being resettled after being forced from tenant lands by automation or because of participation in the civil rights movement.

Pledges to date by country or agency: Denmark, \$5,000; Swe-

den, \$10,000; United Church of Canada, \$4,625; Netherlands \$27,700; Swiss inter-church aid, \$5,000; Germany's bread for the world campaign, \$10,000; Britain Christian aid, \$12,000; Norway, \$5,000; Australia, \$1,115; Finland, \$1,000; France, \$500; Austria, \$500; Greece, \$300, and Kenya, \$200.

The Division said that Metropolitan Nicodim of the Moscow patriarchate, Russian Orthodox Church, had informed the council that the synod of his Church was being asked to consider making a contribution to the fund.

## Christian Communication Theme Of Worldwide Specialists

★ Improved methods of using today's space age communications to speed the Christian message and prevent the creation of "churches of silence" were thrashed out at two international conferences in London.

More than 60 church and secular communicators from North and South America, Europe, Africa and Asia were brought together by the conferences. The first, sponsored by the world division of the Methodist board of missions, brought together for a week some 25 specialists in printed, electronic and audio-visual media who discussed their relation to the church's worldwide communication efforts.

These conferees were joined later by 40 more for a second conference sponsored by the office of communication of the United Church of Christ and the section of communication of the Methodist board of missions. This conference also lasted a week, with participants including top decision-makers in church media.

Participants included Roman Catholics and Anglicans as well

as Methodists, Lutherans and other Protestants.

An elaborate program of visits was arranged so that the delegates could obtain a penetrating insight into advanced forms of communication in Britain.

"Swinging London" was brought into the delegates focus by visits to film and stage shows, exhibitions and even a typical pub. Participants were specially impressed by the tv and sound radio studios, which they described as far more advanced than anything they had seen before, even in the United States.

One such place they visited was Bush House, in central London, where the BBC's world service is prepared at news desks working round the clock and in every conceivable language. Director of the BBC's external broadcasting is former member of Parliament Charles Curran, who later stressed the importance of religion in communications in a long address to delegates to the first conference.

A Roman Catholic, he emphasized the need for all broadcasters to receive training first.

"There is no more pitiable creature" he said, "than the man or woman who has just given a broadcast, believing that he needed no guidance either in preparing it or giving it, and who discovers from his candid friends that he has been a bore, or that he has sounded superior, or lacking in confidence, or just plain bumbling."

Turning to Christian communication by radio, Curran said: "First, religion must be talked about — and in public. The world must not become a kind of enlarged copy of a regimental (army) mess — 'no religion,' 'no politics.' We talk about politics on the air ad nauseam. Quantitatively, we do not talk about religion to anything like the same extent. Perhaps it is right that we should not spend so much time on it. But what would be completely wrong would be for the mention of religion on the air to be regarded as out of place because it had no interest.

"And that is my second point. If religion is to maintain its place in the media of popular communication, the first requirement is that when it is mentioned it should be mentioned in such a way as to demand interest, and not simply be accepted as a sort of popular kow-tow to respectability . . .

"It would be a platitude if what the church was saying was indeed what Marx called it — an opiate. But the message of the church is as revolutionary as any which has even been proclaimed. I am not now talking about the mythological aspects of doctrine. I am talking about the social implications of Christian teaching."

Curran listed three broad areas in which he saw church study of the use of the broadcasting medium as necessary: straight news; giving witness to the Christian truth by proclamation and evangelization; and



applying the substance of the Christian faith to those programs which are not specifically religious but which deal with the behavior of people in society — the whole of drama, documentary, light entertainment and so on.

"News," he added, "must respond to the current condition of the mind of the public. If an issue has become a matter of public discussion, it is simply not practical for the discussion

of that issue among believers to be conducted as a private matter behind closed doors.

"The only result of attempts to follow such a practice will be that those concerned with news will try to find other doors — back-doors — and will succeed in doing so, so that partial, and perhaps distorted, reports of the arguments will reach the general public.

"The formulation of a church attitude towards a public issue is only the mid-point in the process of public discussion. It is preceded by argument about what that formulation should be, and it is followed by argument about whether the formulation truly reflects the sense of the church.

"The church of silence belongs on the other side of the so-called Iron Curtain. It has no place in a free society. And in any case the attempt to conduct such discussions in private inhibits that ecumenical exchange which ought to be part of the working out of doctrine in today's world in any part of the Christian community."

Curran preceded these comments by saying they perhaps had more application to his own Roman Catholic Church than to those who follow the Protestant tradition.

Another speaker who dealt largely with Christian communication by tv and radio was John Akar, for ten years director of broadcasting for Sierra Leone in west Africa and now secretary-designate of the commonwealth broadcasting conference.

He addressed the first conference here in a private capacity as official representative of the Evangelical United Brethren Church of Sierra Leone and the United States. He declared that the cinema does not really exist in Africa, while audio visual aids, though being gradually and effectively integrated into the

techniques of teaching in some schools, are still a novelty.

Television in Africa is a comparatively new medium, Akar said. "I must confess that I am appalled by the fact that television in Africa today is a pathetically poor carbon copy of a curious Anglo-American crossbreed! . . . .

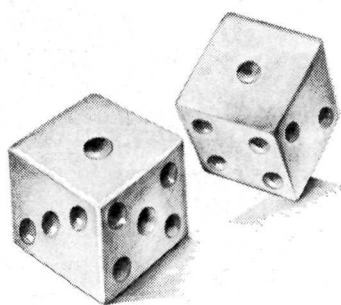
"The appalling aspect of television in developing Africa as I see it is that the most powerful, the most effective and the most sophisticated medium of communication, which conveniently combines sound and vision for easy mass viewing, transmits programs which are essentially of an alien, and sometimes even, antagonistic culture."

"What Africa needs," Akar said, "is the men, the equipment, the expertise, the experience, the goodwill to evolve programs in the same way as developed countries evolve their own programs, reflective of the indigenous culture of their viewers while accommodating foreign programs for the broadening of their viewing vistas . . .

"I regret to say to such a distinguished body of Christian broadcasters that even religious programs on both media—vision and sound — do not draw from local situations and experiences sufficiently to embellish and enrich a meaningful presentation.

"Like other television programs, they present so foreign an idea and concept that the Christian religion still remains the white man's expression — or is it possession? Christianity, by radio and television, is still not fully related to the African situation and the reality of Africans.

"Sometimes in the less charitable moments of my quiet reflections, I wonder if, were Jesus Christ a delegate today to the United Nations organization, I wonder if he would not feel



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more at home with the Afro-Asian bloc than with the powerful Anglo-Saxon clique? Jesus was essentially from an Asian experience and possessed the remarkable ability to use local situations, local parables to get across the point of his rich evangelism.

"Jesus would have made a superb broadcaster. Because he was of the people, Jesus was with the people. Because he was for the people, Jesus was by the people. Because his deep concern was to reach the people, Jesus understood their idiosyncrasies. Is there not a lesson here for us Christian broadcasters?"

After asserting that tv was only just beginning to take any serious shape in Africa, Akar said: "It is impossible to dispute the fact that radio is the only real method of reaching the bulk of the people of Africa. The impact of this medium is all the more significant because it lends itself to the oral tradition which is inexorably woven into the fabric of African culture."

Akar added, however, that radio posed the perennial problem of language in programming for African stations. Broadcasting exclusively in English and French would often be at the expense of the people who only speak one of the many indigenous languages of each country, and he suggested that they be assigned certain periods of the day when they could hear programs in their own tongues.

## RECORD BUDGET IN MISSOURI

★ To meet crisis urban needs, strengthen existing programs and increase the salaries of its mission clergy, the diocese of Missouri has proposed a record budget of \$587,039 for 1969.

The budget, to be ratified in December, is up almost \$100,000 over the 1968 figure. Approx-

imately \$400,000 of the amount will be raised in parishes and missions, the remainder will come from trust fund income.

During its convention the diocese increased the minimum stipend for mission clergy from \$4,300 to \$6,700, effective in 1969. The new salary minimum will be the highest in the Church.

In addition to the base rate of \$6,700, mission clergymen will receive a 5 per cent increment per year for the first four years after ordination. They will also receive the usual housing, utilities and auto allowances, and full participation in hospital and medical insurance and the Church Pension Fund.

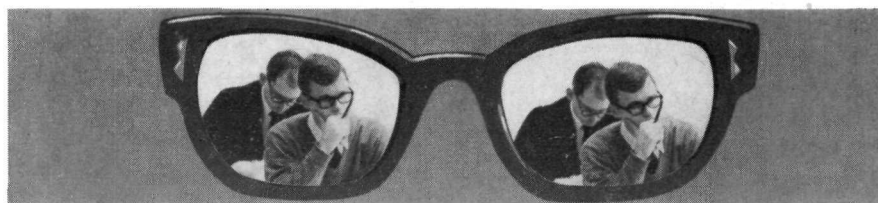
While the new minimum salary does not yet apply to parish clergymen, Bishop George

L. Cadigan expressed the hope that parish vestries will follow the lead of the diocese in salaries and allowances.

The diocese voted to review its investments in companies to determine whether any practice racial discrimination in employment. Bishop Cadigan was empowered to appoint a committee which will review all investments with diocesan trustees.

## POOR PEOPLE'S CAMPAIGN

★ The Poor People's Campaign was under way at press time, the marchers leaving Mississippi for Selma and Montgomery, Alabama. They are due to arrive in Washington on Sunday, May 19, when the expected thousands will camp in the "city of hope." There will be reports in future issues.



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# EDITORIALS

## Meaning of the Ascension

THE CHURCH OF THE ASCENSION in New York has its famous mural painting of the Ascension of Christ. It was done by the noted artist, LaFarge, and pictures Christ caught up in mid-air, surrounded by angelic figures. Down below several of his disciples look up wonderingly and worshipfully.

But the Ascension was not like that! It did not happen in a geographical or spatial sense. In the Creed when we say that God came down to earth we don't mean that he travelled through space. We are speaking figuratively of God's having humbled himself, of his coming to us in terms we could understand, yes, in human terms. In the same way when we speak of Christ's Ascension we mean the Lord-ship of Christ, his being with God and of God at the very center and heart of all existence.

To put it another way, the Ascension means that the quality of life we have known in Jesus, his truth and mercy and caring, are basic and fundamental in the universe, inherent in the very nature of things. We believe that God himself is of this character and nature.

The Ascension also means we are to live our lives according to a vertical, transcendent standard. In contrast to the horizontal standard which is the way of the world, that is, what everybody else is doing, we seek to live according to the mind of Christ. He represents the good and the truth that are to guide us finally, and which, God helping us, we mean to live out in the daily round.

## Proposal to Lambeth

BISHOP GEORGE LUXTON of Huron, Canada, thinks the nineteen autonomous Churches of the worldwide Anglican Communion should adopt a unified plan to stimulate the work of world mission.

He has called for creation of a central council which he believes could plan and act without seriously disturbing the autonomy of the Churches.

He also criticizes the Church of England for

restricting her leadership to a few persons and a few special issues. He challenged that Church to widen her horizons and to play a more dynamic role in the Anglican Communion.

Bishop Luxton urges the 500 bishops who will meet this summer in England for the Lambeth Conference, to set up provisional committees in preparation for a revised and representative Anglican congress. The congress, he says, should sponsor the central council and be the administrative forum for the Communion, with a modest legislative responsibility.

The first Anglican Congress, which draws one bishop, one priest and one lay person from each diocese, was held at Minneapolis in 1954. The second was held in Toronto in 1963. The next is planned for 1973.

Neither conference nor congress has any legislative authority, although their recommendations carry considerable weight.

"The Toronto Congress went part way toward achieving representative status," Bishop Luxton says. "Most of the new world dioceses elected their representatives by ballot or similar procedures. For 1973 we would, I hope, widen their representative function and authorize them to speak and act for us in the following fields: world mission; study, research and planning for mission; and support, administration and financing of the congress, its duly elected Communion council, and the united work of world mission accepted as the responsibility of a united Anglican Communion."

The bishop thinks the chairmanship of the central council should be an elective and rotating post, with occupants chosen from among the bishops, clergy or laity of the Anglican group and serving for not more than five years.

Bishop Luxton believes Anglicans would oppose the erection of "another hierarchical throne at the center of our Communion. Council members should be elected in the same way, with each serving a three-year period."

Bishop Luxton appeals for renewal in the Anglican Communion comparable to what is now going on within the Roman Catholic Church.

He says it would give Anglicans unity, democratic decisions, modern research and competent administration on the Anglican Communion level, "which already most of us enjoy on the parish, diocesan, provincial and national levels."

# Christian Revolution

By Charles J. Minifie

Staff of St. Thomas Church, N. Y.

TO BE A CHRISTIAN is to be involved in a revolutionary experience. To be a Christian is to change. A revolution not only implies change, but because of its very nature is upsetting and threatening to us. Our sense of security is threatened from all sides and hence we resist change. Does this describe you and me as Christians in 1968?

We are followers of Jesus and accept his teachings, but does he change our lives? Do we feel his influence when we leave the church building and go out into the world? Is the Christian way of life impossible to practice in the secular world?

We have all heard the statement that the Church does not do enough in the world — it is not relevant. On the other hand, there are those who say that the Church must “stick to religion” and not become involved with social issues. This latter statement is in itself a contradiction in terms. Christianity is a way of life and to deny its influence on living is to deny its very existence. The Church does not control society, but the Church is people who live in society.

I mentioned earlier that Christianity can be a revolutionary experience. The word “revolution” usually touches a nerve with many of us. For many months, it has been used daily in the press, radio and television. The word has constantly been on the lips of such men as H. Rapp Brown and Stokely Carmichael. When these men use the word “revolution” they too are talking about a complete change. The disagreement comes when they talk of how that change must come about. As spokesman for their people, they are crying out for the change of an intolerable situation that has kept their people miserable and downtrodden for generations.

When the civil rights movement began over a decade ago, the leaders hoped that significant progress would be made through the philosophy of non-violence. Progress was made, but not nearly enough! Out of frustration and bitterness, men such as Brown and Carmichael have turned to advocating force and destruction as the only other means to achieve the black man's equality. These men talk of revolution, but they also talk of it in terms of guns and mass de-

struction. I cannot condone violence in this form. I can, however, understand why these men feel as they do. As white people, we have literally forced their hand.

## Problem of Cities

THERE ARE MANY in the Church as well as outside of it who are deeply concerned with finding the solution to this overwhelming problem that faces our cities today. But the urgency of the problem, the revolutionary aspects of it — both positive and negative — have not shaken us just as our Christian faith often has not. We continue to remain complacent and are unable to face the inevitability of the problem. The task is so enormous that our reaction is to shrink out of fear or helplessness.

In the past months I have heard many people say that they no longer read the newspapers or watch the news because they have become worn down by the seemingly unsolvable problems in Vietnam and in our urban centers. This attitude implies that if we ignore a problem, it will eventually go away. It is also a reaction to the frustration we feel when as individuals we think we are powerless.

The report of the president's national advisory commission on civil disorders was recently issued. It is a brave and forceful document which states clearly that all of us are responsible for the conditions that led to the riots of last summer. In part the report states:

Our nation is moving toward two societies, one black, one white — separate and unequal.

\* \* \*

Discrimination and segregation have long permeated much of American life; they now threaten the future of every American.

\* \* \*

What white Americans have never fully understood — but what the Negro can never forget — is that white society is deeply implicated in the ghetto. White institutions created it, white institutions maintained it and white society condones it.

These words are directed at each one of us. What can we do? It has been naively suggested that as individuals we should go out and find a black man to love or go into the ghetto and spread our benevolence. The black man has



made it very clear that he will no longer tolerate this kind of hypocrisy no matter how well motivated we are.

### Subtleties

ONE PLACE in which to begin, if we haven't already, is to look at ourselves. If we are honest, all of us are guilty of bigotry and prejudice. Often it is so subtle, that we are not even aware of it ourselves. Several weeks ago, I took a young Negro boy to lunch. There were no remarks and we were treated courteously, but interestingly enough, all the tables surrounding us were the very last in the restaurant to be filled. For half of our meal, the restaurant was full except for a perfect ring of empty tables around us. For a moment I could feel the pain of this subtle discrimination whether or not it was intentional. This one small incident multiplied by hundreds of similar occurrences is what the black man faces every day, and they can be

even more painful than the blatant acts of aggression committed openly in the south. These subtleties do not even include the fact that the black man is denied entrance into certain trade unions or other jobs, is discriminated against in housing, education and all other aspects of daily living that we take for granted.

If each of us is unable to identify the prejudices that we have, then there is no hope for remedying an already serious situation. No matter how unimportant our jobs, or friends or contacts may seem to be, we all enjoy a certain sphere of influence and it is in this area that we are qualified to act and where our help is urgently needed.

To be a Christian is to be a whole person. This can be a revolutionary experience! Our black brother is also asking to be a whole person. As Harry Emerson Fosdick once said: "Christians are supposed not merely to endure change, nor even to profit by it, but to cause it."

## Three New Bishops are Elected

### RIVERA ELECTED BISHOP IN SAN JOAQUIN

★ The Rev. Victor M. Rivera, rector of Saint Paul's, Visalia, California, was elected bishop of San Joaquin at a special convention held in Fresno's Saint James' Cathedral on April 27.

Bishop-Elect Rivera, after leading both houses in every ballot, was elected on the fourth ballot from a field of 12 nominees. He is the first bishop ever to be elected by the diocese of San Joaquin which achieved diocesan status at the General Convention of 1961 under the leadership of Bishop Sumner Walters who will retire when the new bishop is consecrated.

A native of Puerto Rico, where his father is a priest, Rivera is a graduate of the Church Divinity School of the Pacific, of which he has been a trustee for over a decade. Four times a delegate to General Convention, he has had special interest in the work of lay

readers and the development of lay leadership in the Church.

His background in Puerto Rico, his year of study at Canterbury College in England, and his volunteer service to the Church in Guayaquil, Ecuador, fit the bishop-elect well to take his place among the bishops of the Church with a vision of the mission of the Church to a world in crisis.

### GILLIAM ELECTED IN MONTANA

★ The Rev. Jackson Gilliam, since 1955 rector of the Church of the Incarnation, Great Falls, Montana, has been elected bishop of Montana.

The 47-year-old clergyman will succeed Bishop Chandler Sterling, who is retiring.

Mr. Gilliam was assistant to the dean of the Cathedral Church of St. Mark, Minneapolis, for a year before moving to Montana.

He is a native of Oregon and was graduated from Whitman College and Virginia Theological Seminary. He was ordained in 1948 and received his master's degree in theology in 1949.

### H. C. GOSNELL ELECTED IN WEST TEXAS

★ The Rev. Harold C. Gosnell, rector of St. Mark's Church, San Antonio, was elected on May 1 bishop coadjutor of West Texas, the 10th clergyman from the parish to become a bishop. His election came on the fifth ballot and was then made unanimous by the 82 clergymen and 267 lay delegates attending.

Consecration will be in September with Presiding Bishop John Hines as consecrator. Upon the retirement of Bishop Jones, the coadjutor will succeed as diocesan and will become the fifth bishop to lead this jurisdiction since 1874.

Dr. Gosnell, 10th clergyman elected from St. Mark's—called "the mother church of bishops"



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— is the eighth rector so elevated. Two other bishops had been assistant rectors.

Fifteen men, three from outside the diocese, were nominated. Runner-up was Gerald N. McAllister, canon of the diocese; Bishop Scott F. Bailey, suffragan of Texas was third; Joseph L. Brown, rector of Good Shepherd, Corpus Christi, was fourth.

### VERMONT COUNCIL BROADENS BASE

★ The Vermont Council of Churches may become an "inter-faith organization" known as the "Vermont Council of Religious Communities," it was reported in Burlington.

This was revealed after a lengthy session of council trustees, who said a decision will be made by the agency's general assembly in November.

Meeting at St. Paul's Cathedral, trustees voted 9-2 to accept the "interfaith" proposal which would authorize membership of non-Christian religious bodies.

The proposal held that an organization need not be entirely Christian to foster Christian example, purpose and service, and that human need is a critical reality that should not be impeded by a desire to spread Christianity.

In submitting the motion, Bishop Harvey D. Butterfield of Vermont, declared: "I have never thought of the Vermont Church Council as an instrument for promulgating the Christian faith. The need for human service is great and time is short. We cannot exclude other groups. There should be

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The Rev. Reed H. Brown of South Burlington, chairman of the council constitution and by-laws committee, said "Christians should expect to give everything and get nothing in return . . . not even belief. If as Christians we have something valid in belief, it will stand."

The Rev. Roger L. Albright, executive minister of the council, said, "We should not feel compromised as Christians if we work closely with the others of different belief. The task of the council should not be doctrinal, but rather an agency for the social work of its members and we should seek the broadest possible base to do things."

The proposed interfaith document of the council, which has been operating under a provisional constitution, will be returned to committee for additional editing before being mailed to council convention delegates for pre-convention study.

## METHODISTS ASK TAX ON UNRELATED INCOME

★ The special exemption from taxation accorded to churches on their unrelated business income ought to be discontinued, a policy statement adopted by the United Methodist Church said.

"We believe there is no justification for relieving churches of the obligation of reporting their earnings in the same manner as other charitable organizations," a statement stated.

Churches were urged to consider "at least the following factors in determining their response to the granting of immunity from property taxes."

● Responsibility to make appropriate contribution in lieu of taxes for essential services provided by the government.

● The danger that churches become so dependent upon government that they compromise their integrity or fail to exert their critical influence upon public policy.

## VIRGINIA WOMEN CONSIDER ROLE

★ Episcopal churchwomen of the diocese of Virginia gathered at St. Matthew's Church, Richmond, for their annual meeting May 15.

The main speaker was Miss Mabel R. Cook, executive director of the YWCA of the national capitol area, who spoke on "Where in the world are we as Christian women?"

Brief remarks were given by Arturo M. Guerrero, president of Trinity College, Quezon City, Philippines. The diocese is attempting to raise \$49,000 for this college, as its share in the MRI program.

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