

THE LIVING CHURCH



Prominent churchmen in Milwaukee Symposium: "Where is the One God calling his divided people?" [see pp. 10 & 12].

Symposium in Milwaukee • page 10

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In the four gospels, our Lord's death and resurrection are recounted in a way that suggests the biblical account of creation at the beginning of Genesis. In the story of creation, it is on Friday afternoon that God finishes his work (Genesis 1:31-2:1). On the night and the day which follow, he rests. So too in the gospels, it is on the afternoon of Friday, the day of Preparation, that Jesus finishes his work of redemption (St. John 19:30), and his body reposed in the tomb during the Sabbath, or Saturday, the seventh and last day of the Jewish week. It is on the next day, the first day of the Jewish week, the day we call Sunday, that the women come to the tomb and find it empty. Again, all four accounts emphasize that day of the week: St. Matthew 28:1; St. Mark 16:1-2,9; St. Luke 24:1; and St. John 20:1,19. In Genesis, it was of course on this first day of the week that the Spirit had brooded over the primeval waters and creation had been inaugurated with the bringing forth of the light. For the early Christians, who were Jewish, all of this was suggestive. In the resurrection God brought forth a new light, and the risen Christ, the second Adam, was inaugurator of a new creation. "In him was life, and the life was the light of men" (St. John 1:4).

Before the New Testament period was at an end, Christians were already calling the first day of the week "the Lord's day" (Revelation 1:10). Sometimes too it was called the eighth day, the day beyond the Sabbath, the day of a new creation. The first Christians had of course observed the Jewish Sabbath as a weekly day of rest and of public worship. They never gave up the Jewish seven-day week, but soon they transferred their own public worship from Saturday, the day of the synagogue and the law of Moses, to the first day, the day of the resurrection. All four gospels speak of Jesus meeting with his followers on that day. St. John's account goes right on to speak of Jesus coming again on the same day the next week, "eight days after," following the usual New Testament custom of counting both the first and last day of a span of time (St. John 20:26). That of course is today—"Thomas Sunday." John is no doubt suggesting that the first day of the week is the time when Christians should expect to meet

with one another and the invisible though present Lord.

For the modern reader, many of the biblical references to days of the week are puzzling. Following the account of Genesis, a day is constituted by "the evening and the morning," (Genesis 1:5, 8, 13, etc.). The Hebrew week seems to have been originally not really seven days but *seven nights*. The week having originally been a quarter of the lunar month, it was the appearance (or non-appearance) of the moon at night which provided one with a calendar. In other words, the day takes its date from the preceding night. Thus the Jewish Sabbath still begins at sundown on Friday and is terminated at sundown on Saturday. The first day of the week in turn begins at sundown Saturday. This is reflected in the Christian liturgy with the beginning of the Great Vigil of Easter at some point after sundown Saturday night. In passages such as St. John 20:19, "the evening of that day" cannot refer to Saturday; it must mean later Sunday afternoon.

Sunday came to be called the Lord's Day regularly in Christian Greek and Latin. The modern Romance languages derive their words from the latter. Thus the French word *dimanche* comes from the Latin *dominica*, as does the Spanish and Portuguese *domingo*. Our English word Sunday represents a pagan terminology which Roman and later Germanic pagans imposed on the Jewish week. It may be amusing and quaint that we call the fourth day after Wotan (or Mercury) or the fifth day after Thor (or Jove), but Christians ought not to lose sight of the fact that Saturday is the Sabbath, and Sunday is the Lord's Day, the first day, the day of light and the day on which the Lord Christ rose. Sunday is tolerable as an English term for the Lord's Day, because it does indeed suggest light and we may associate it with Jesus Christ as "Sun of Righteousness." But Christians ought not to allow the correct term, the Lord's Day, to drop out of use. The double reference to creation and redemption should be a constant sign to us that the resurrection is part of God's total plan for his creation, and that Jesus Christ is "the Alpha and Omega, the first and the last" (Revelation 22:13), the one in whom all things are made new.

THE EDITOR

Home. You Have One. They Don't.

At least 1,000,000 men, women and children in Africa are refugees from their native lands, according to recent United Nations and U.S. State Department figures. The actual count is probably far higher. It adds up to the largest refugee problem since World War II.

Why has it happened? Partly because the colonial powers in establishing the African countries had little regard for local differences of heritage, language and custom, and partly because the newly independent nations were insufficiently prepared to govern themselves. The result has been internal civil strife, mass arrests, brutality, killing... with thousands upon thousands fleeing for their lives.

Many of these homeless wanderers are Christians; most of them are in desperate need of help. That is why the Presiding Bishop has launched this All-Africa Refugee Appeal.



That is why he asks your contributions now.

Please give what you can—either through your parish or by check or money order directly to the Presiding Bishop's fund for World Relief, using the coupon below.

The refugees have lost their homes. We dare not let them lose hope.

All-Africa Refugee Appeal



The Presiding Bishop's Fund for World Relief



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LETTERS

We are grateful for letters from readers. To be printed, letters must include correct name and address of the writer, although we will withhold the name if so requested. The name of the parish to which a layperson belongs will be included beneath the name if the writer so indicates. Letters should be devoted to only one topic, and writers are requested to limit themselves to 300 words. The editor reserves the right to abbreviate any letter submitted. We cannot print personal attacks on individuals, nor references to statements or actions which are, in our opinion, of questionable factual accuracy. Nor can we include letters which consist mainly of material already printed elsewhere.

Consecrations in Denver

The recent consecrations of bishops for the Anglican Church of North America illustrate a view of episcopal authority which both Anglicans and Roman Catholic theologians have rejected, at least if the recent Venice statement of ARCIC represents the prevalent thinking in our two churches.

The relevant section I have in mind especially is the following: "Early in the history of the church a function of oversight of the other bishops of their regions was assigned to bishops of prominent sees . . . This practice has continued to the present day . . . It is his duty [the Metropolitan's] to assist the bishops . . . When he perceives a serious deficiency . . . he is bound, if necessary, to call the local bishop's attention to it."

The January 28th consecrations provide an example of how fully this rule of authority can be flouted. Bishop Chambers acted in complete defiance of his Metropolitan's warnings and disapproval; such warnings and disapproval were also fully expressed to him by the vote of his fellow bishops at the meeting of the House in Port St. Lucie. The Bishop of Taejon in Korea was requested by his Metropolitan not to participate, but although he was not physically present it is being argued that his letter of support and encouragement was tantamount to his being a consecrator, in flat defiance of the Archbishop of Canterbury, Bishop Pagtakhan, we now are told by the Council of Bishops of the Philippine Independent Church, acted without any consultation with his Obispo Maximo (Chief Bishop), and his action has been formally repudiated by that Council. So the collegial and representational role of a bishop—so much emphasized in recent theology both in the Roman Catholic Church and elsewhere (n.b. this from the Bergamo

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CALENDAR

April

2. Second Sunday within Eastertide
3. St. Joseph
4. The Annunciation
8. William A. Muhlenberg, P.
9. Third Sunday within Eastertide
11. George Augustus Selwyn, B.
16. Fourth Sunday within Eastertide
19. Alphege, B.M.
21. Anselm, B.

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are The Living Church's chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

PHOTOGRAPHS. The Living Church cannot assume responsibility for the return of photographs.
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statement of COCU: "no bishop is independent or autonomous in the exercise of this ministry.")—has been conspicuously violated at Denver. In its place, we have a theory of episcopal authority which is willful and irresponsible in a way that has usually been associated with the notorious "episcopi vagantes" (wandering bishops) who represent no church body and accept no disciplined relationship to a Metropolitan or a Primate. Ordinations or other episcopal ministrations by such "episcopi vagantes" have never been accepted as authorized ordinations in the Episcopal Church. The most recent example of our attitude toward such acts was the unanimous refusal of any diocesan bishop to recognize as authorized the so-called Philadelphia ordinations of women as priests in July of 1974. Ecclesiastical irresponsibility makes strange bed-fellows!

(The Rt. Rev.) JOHN M. KRUMM
 Bishop of Southern Ohio
 Cincinnati, Ohio

Absolving Sins

TLC of January 15 reports the double ordination of Ann and Michael Coburn. The end of the news story reads that Mrs. Coburn said, "Of course now we can . . . absolve sins . . ." Since when? The Prayer Book in both Morning and Evening Prayer in The Declaration of Absolution or Remission of Sins reads, "*He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel.*"

As an Episcopalian for over 50 years, I have been taught that God forgives our sins. The clergyman makes the declaration of God's forgiveness, but he does not absolve sins. This sounds like Roman doctrine to me. I still believe that forgiveness comes from God.

WILLIAM HARRIS
 Philadelphia, Pa.

Interesting point. On page 7 of the 1928 Prayer Book, in the sentence just before your quotation, it also says God "hath given power, and commandment, to his Ministers, to declare and pronounce . . . the Absolution and Remission of their sins." In the same way, one can say that it is really God who baptizes, confirms, gives communion, marries, or ordains, but in ordinary speech we also speak of a clergyman baptizing, a bishop confirming, a priest administering communion, and so forth. Ed.

PBCP and BCP 1928

I keep reading drivel about the new Prayer Book and the Prayer Book of 1928. Since this became an issue I have belonged to four parishes with a total of nine priests. The experience in those four parishes indicates that where the clergy involved understand the sacra-

ments they can use Basic English or Esperanto and the service is beautiful and meaningful. When the clergy fail, the laymen look back to when they had a competent priest and long for whatever form the competent one used.

I suggest some of our clergy quit nit-picking and get on with the mission.
 HUGH CORT
 Birmingham, Ala.



I read with interest the letter from Daniel Jones regarding authorization of the use of the 1928 Prayer Book [TLC, March 5].

I entirely agree with him that use of the 1928 BCP be authorized for those parishes who desire to use it. Nonetheless I feel that the rectors of those churches should at least familiarize their congregations with the services of PBCP because if they attend a service in a parish using the PBCP without having this knowledge they will be lost and confused.

We were a die-hard parish and stuck with the 1928 BCP until we found that our people were disturbed when they attended a service in other places and did not know what was going on. There are many good changes in the PBCP, for example the marriage ceremony and confirmation. After all, Rite I of the eucharist is the 1928 BCP right down the line, as is Rite I of Morning Prayer.

What with all the turmoil going on in the world and the church these days, it hardly behooves us to quibble about such matters. We should use the PBCP and also pressure the General Convention to authorize use of the 1928 BCP after the next General Convention.

(The Rev. Canon) F.W. BROWNELL
 St. Paul's Church
 Jackson, Mich.

Opinion Survey

At the risk of prolonging the discussion re lay opinions [TLC, Feb. 26] ad nauseam, may I venture a possible way of avoiding the "seven-digit" cost figure mentioned by Fr. Swatos? Why not survey the vestries of the church. This would bring the numbers involved down by a substantial amount. As for the question of the validity of the "sampling" techniques used to produce the sample—if the vestries are not truly representative of the attitudes and feelings of the laity, we then have a malaise that far transcends the more obvious stresses that rack our church. As for the difficulty of securing a satisfactory response to a survey, I find it hard to believe that vestries would not be 100%—well, 98%—responsive to a properly conducted survey.

(The Rev.) WALTER L. LAWRENCE
 Holy Trinity Church
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THE LIVING CHURCH

April 2, 1978
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ECUMENISM

Roman Catholic Parish Deposits \$50,000

In Youngstown, Ohio, an ongoing ecumenical effort is trying to reopen a steel plant which has been closed for six months [TLC, Jan. 15]. Seed money from the community is needed to prime the federal pump, and last week St. Patrick's Roman Catholic parish showed its support of the coalition's efforts in a very concrete way by depositing \$50,000 in a "Save Our Valley" account.

The pastor of St. Patrick's, Msgr. P. Breen Malone, said the parish had deposited money in the special account to "protest against a system that permits such decisions (as the plant closing) to be made in secrecy without considering the effect on the local community and . . . to tell the steel workers who have lost their jobs that we care, and we stand in solidarity with them." The money, he said, is part of the capital received six years ago from the sale of an unused school building.

Last month, the Ecumenical Coalition launched a campaign to ask local residents and institutions to open personal accounts (to remain in the possession of the depositor) to be called "Save Our Valley" accounts and counted in the fund of local money available.

In the first two weeks of the campaign, 143 organizations and individuals have made total deposits of \$140,095 in such accounts. Another large depositor was the Eastminster Presbytery of the United Presbyterian Church in the U.S.A. which deposited \$10,000.

Anglican Bishops See Progress

Following the end of a week-long seminar in Rome on a study of Roman Catholic Church administration, two Anglican bishops were interviewed by Vatican radio, and both had positive ecumenical experiences to report.

The Rt. Rev. John Moorman, who was senior Anglican observer during Vatican II, said that he was very much impressed by the progress made in relations between the Roman Catholic and Anglican churches in the past 13 years.

"In official circles, we have our joint (international) commission . . . meanwhile, at local levels in the parishes, there is a very much closer fellowship be-

tween [Roman] Catholics and Anglicans which is growing, I think, on all levels."

The Most Rev. Sir Frank Woods, Archbishop of Melbourne and Anglican Primate of Australia, was also interviewed.

"I am from Australia," he said, "and I am one of a group of Anglicans from all over the world who are here in Rome . . . to understand a bit better what happens in Rome, how the Roman Church is governed, how it is administered, and the aims and objects of different departments of the Roman Catholic Church . . . it has been a great experience of ecumenical fellowship, and we have been again and again impressed by the kindness and willingness of people — cardinals, bishops and priests — of the Roman Catholic Church. . . ."

The Australian prelate said that the Anglican clerics would go home with a much better understanding of the Roman Catholic Church, and he hoped they would be able to convey something of the ecumenical spirit they found in Rome.

Three Churches to Share

Roman Catholic, Anglican, and Methodist religious education agencies will share space in a former Roman Catholic college in London.

In the unusual ecumenical venture,

the Roman Catholic Westminster Religious Education Center, the Methodist-sponsored Westminster Pastoral Foundation, and the Church of England's National Society's Religious Education Center will occupy jointly the buildings previously occupied by the Maria Assumpta College of Education in Kensington.

It is believed that while each institution has its own identity, the sharing of resources will contribute much to their work.

PRESIDING BISHOP'S FUND

Relief for Massachusetts

When the board of directors of the Presiding Bishop's Fund for World Relief were meeting in New Orleans in February, a call for help came from the Rt. Rev. John B. Coburn, Bishop of Massachusetts. Many homes in eastern Massachusetts had been damaged or destroyed by savage winter weather. People needed food, clothing, medical help and temporary shelter.

The governor of Massachusetts, Michael Dukakis, urgently appealed to citizens of the commonwealth to give as generously as possible to a fund set up by the Massachusetts Red Cross for



The Rt. Rev. John B. Coburn, Bishop of Massachusetts, with a check for Governor Michael Dukakis, given by the Presiding Bishop's Fund for World Relief for the Massachusetts Red Cross Blizzard Relief Fund. Area representatives of the American Red Cross look on.

blizzard relief. Bishop Coburn asked the board of directors to help out, and \$10,000 was allocated immediately, with the understanding that the Diocese of Massachusetts would supplement the sum with contributions from local parishes.

Governor Dukakis and representatives of the American Red Cross accepted the gift with words of warm appreciation for the concern of the Episcopal Church for Massachusetts victims of the storm.

Bishop Coburn designated the last Sunday in February for a diocesan appeal for funds in every parish. The Fund is encouraging all Episcopalians to contribute to a "winter emergency" fund. Checks thus marked may be sent to the Presiding Bishop's Fund, 815 Second Avenue, New York, N.Y. 10017.

AFRICA

Canon Carr Leaves Kenya

A long standing dispute between the Rev. Canon Burgess Carr, general secretary of the All Africa Conference of Churches (AACC), and Charles Njonjo, Attorney General of Kenya, has resulted in Canon Carr's banishment.

The canon, a native of Liberia, indicated that his problems with the Attorney General date back to November, 1975, during the Fifth Assembly of the World Council of Churches (WCC) meeting in Nairobi. Prime Minister Michael Manley of Jamaica had declared in an address that the Third World would bring morality to international life. Canon Carr asked whether the Jamaican leader was speaking "for his African colleagues," and asserted that "no African leader who has gotten his

country to independence has ever retired through the ballot box." Mr. Njonjo, who was present, left the meeting angrily at this point, and has denounced Canon Carr repeatedly ever since.

Recently, the canon addressed the AACC General Committee meeting and in his address, entitled "A Time of Tribulation," he referred to African problems. Speaking indirectly of Kenya as "the region where our headquarters are located," he said that "everything is a state of metamorphosis . . . national nerves are raw . . . there is a feeling of living in the latter days." Following that address, Mr. Njonjo held a press conference and accused Canon Carr of meddling in politics rather than doing his work as a religious leader.

When Canon Carr left Kenya for Lome, Togo early in February to attend an AACC meeting there, he had already packed his belongings and shipped them out of the country. At the same time, Mr. Njonjo declared that Canon Carr would not be permitted to return.

Subsequently, the Rev. John G. Gattu, chairman of the AACC General Committee, said, "It has been confirmed to us by the Attorney General that the Rev. Canon Burgess Carr has not been banned from entering Kenya." Canon Carr does not accept this because, he says, Mr. Gattu is not the person to issue a retraction for the Attorney General, and even if it were correct, he is not going to return. According to the canon, the Kenyan Attorney General "holds the power of life and death over everybody. . . ." He said that he and his family "have lived for the last two years under stringent security measures."

There have been reports of disaffection with Canon Carr's policies on the part of some staffers and AACC member churches, but Dr. Philip Potter, general secretary of the WCC, has endorsed the canon's leadership. He declared that "Canon Burgess Carr, by his deep Christian commitment, his boundless energy, and his remarkable political sensitivity, has brought to the AACC new dimensions in its witness."

Canon Carr, who is on sabbatical leave, plans to spend 11 months at Harvard University, where he will lecture at the Center for International Affairs and the Divinity School.

CHURCH OF ENGLAND

New Bishop for Stepney

Queen Elizabeth II has approved the appointment of the Rev. James Lawton Thompson as Suffragan Bishop of Stepney in London's East End.

Fr. Thompson, who is 41, will be the youngest bishop in the Church of England. Since 1972, he has been "team rector" of Thamesmead, an area being developed out of marshes and other land in

southeast London. Thamesmead has a large ecumenical team of four Anglican priests, two Methodist ministers, a United Reformed Church minister, and two Roman Catholic priests. This team has the task of building a "visible church" and creating a Christian nucleus in the still-growing community.

The new bishop-elect is a native of Birmingham. He was educated at Cheltenham, Emmanuel College, Cambridge and Cuddleston College, Oxfordshire. He served as curate in East Ham, London's East End, and as chaplain at Cuddleston. Commenting on his appointment, Fr. Thompson said, "I will fight for the underprivileged whenever I can so they can create their own community life and stand up to the oppressors whoever they may be. I realize that I am moving into one of London's poorer areas, but I don't see it with gloom and doom. There's a lot that is alive in this area. It's going to be hard following Dr. Huddleston whom I admire greatly, but I will have a good team to help me."

The current Bishop of Stepney, the Rt. Rev. Trevor Huddleston, is leaving at Easter to become Bishop of Mauritius, an island in the Indian Ocean. He has battled racism for years, in South and East Africa, and in Stepney.

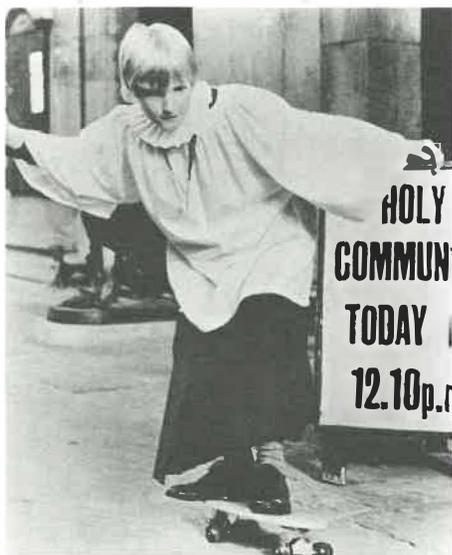
Ecclesia Protests Woman Priest's Presence

Although the Rev. Eloise E. Lester, from Atlanta, Ga., has been on the staff of Coventry Cathedral since last June, she came to the notice of the Rev. Francis Bown only recently when she preached at a sung eucharist at Lincoln Cathedral. Fr. Bown, chairman of Ecclesia, a well-known Anglo-Catholic organization, termed Mrs. Lester's ministry "an outrage."

He wrote to the *Church Times*, "The fact that episcopal approval is being given to the exercise of (albeit so far non-sacramental) ministry by a 'priestess' requires an explanation from those responsible. It is nothing less than an outrage and will cause grave concern among loyal churchpeople."

The Very Rev. H.C.N. Williams, Provost of Coventry Cathedral, replied, "We have broken no rules." He went on to say that Mrs. Lester, a widow who was ordained to the priesthood on May 27, 1977 in Macon, Ga., by the Rt. Rev. Bennett J. Sims, Bishop of Atlanta, was "functioning with very great grace and courtesy and total obedience to the rules of the Church of England." The cathedral has not received a single complaint about Mrs. Lester's ministry or her appointment, he said.

She is director of Coventry's Community of Nails, an international order of reconciliation. Mrs. Lester was ap-



RNS

Andrew March, of Tunbridge Wells, England, skateboards up to St. George's Church, London, where he received the Rediffusion Award for being Great Britain's top chorister.

BRIEFLY . . .

The Rt. Rev. Jonathan G. Sherman, retired Bishop of Long Island, was elected president of the **Episcopal Church Building Fund** at its annual meeting early in February. Thirty-four loans, totaling \$708,000 were made last year. In the year ahead the Building Fund plans to continue its services with special emphasis on seed money loans to congregations, information booklets on the energy crisis, and guidelines on barrier-free church facilities for the physically handicapped. The fund is 97 years old.

A 16th century painting — the oldest ever found in Puerto Rico — has been discovered during the restoration of San Jose Church in old San Juan. Dr. Ricardo Alegria, an archeologist, found the painting, done on limestone, in a filled-in niche on the north wall of the church. The subject of the painting is Saint Telmo, a patron of seamen and travelers. A native of Catalonia in Spain, who lived in the 13th century, is painted in the black and white robes of a Dominican friar. Dr. Alegria believes that the picture has been covered since before 1598, when the English invaded San Juan and destroyed Roman Catholic symbols in churches and elsewhere. He said it is possible that other paintings were hidden beneath materials on the walls of the church, which is the second oldest in the Western Hemisphere. Construction began on the church in 1534 with funds supplied by the family of Don Juan Ponce de Leon, the island's first governor, and King Carlos V.

The **Religious Book Foundation**, a new national agency for Christian books, has been started in England under the patronage of the Most Rev. Donald Coggan, Archbishop of Canterbury, and George Basil Cardinal Hume, Roman Catholic Archbishop of Westminster. The object of the foundation is to advance the Christian faith by promoting the flow and distribution of Christian literature. Its headquarters are at Bible House, the home of the British and Foreign Bible Society, in London.

Anglican deaconess **Phoebe Willetts**, who defied the Church of England in January by concelebrating the eucharist with her husband, the Rev. Alfred Willetts, of the Church of the Apostles, Manchester, England; died February 28 of cancer. She was 61 years old. Last Oc-

tober Mrs. Willetts and her husband invited an American woman priest — the Rev. Alison Palmer — to celebrate the eucharist in their parish. Their action at that time drew criticism from the Archbishops of Canterbury and York.

Half of the inmates in Washington, D.C.'s jails are members of the **World Community of Islam in the West**, formerly known as the Black Muslims. Now these people have their own chaplain. Imam Mikal Huda Ba'th is the first salaried Islamic chaplain in the District of Columbia. He says he logs 450 miles each week going around to the seven detention houses, and he puts in 13-hour days. Delbert Jackson, Director of the D.C. Dept. of Corrections, said that for a long time, the penal authorities believed that the majority of people in Washington jails were either Protestants or Catholics. That simply was not the case, he said, and they now estimate that between 45 and 50 per cent of inmates are Islamic. Mr. Ba'th is also the resident imam of Richmond, Va., and mideastern regional coordinator of prison services for the World Community of Islam.

The fifth annual conference of **Episcopal Chaplains and Lay Readers of the U.S. Armed Forces in the western Pacific** was held in Tokyo, Japan, for four days late in January. Participants came from Guam, Okinawa, Australia, and Japan. The Rt. Rev. Harold C. Gosnell, retired Bishop of West Texas, led the conference, and the Rev. Canon William A. Johnson, canon theologian of the Cathedral of St. John the Divine, in New York City, was the guest lecturer. The theme of the conference was "Theology and the Communication of the Gospels — Faith and Proclamation."

Dr. Keith R. Bridston, professor of systematic theology at Pacific Lutheran Seminary in Berkeley, Calif., has been named the new executive secretary of the **U.S. Conference for the World Council of Churches (WCC)**. His appointment was announced at the WCC's executive committee in Zurich, Switzerland. The Lutheran theologian will succeed the Rev. Charles H. Long, Jr., who has been appointed director and editor of Forward Movement Publications, a national publishing house of the Episcopal Church in Cincinnati, Ohio. The U.S. Conference for WCC coordinates support for and interprets programs of the international ecumenical organization and serves as liaison between member churches in North America and WCC headquarters in Geneva.

pointed with the knowledge and approval of the Most Rev. Donald Coggan, Archbishop of Canterbury, and has, in fact, been given permission to celebrate the eucharist for American members of Coventry Cathedral's congregation on the advice of the archbishop's legal advisors. But Provost Williams said she had not done so, "in order not to make an issue of it — nothing could be more responsible than that."

ENGLAND

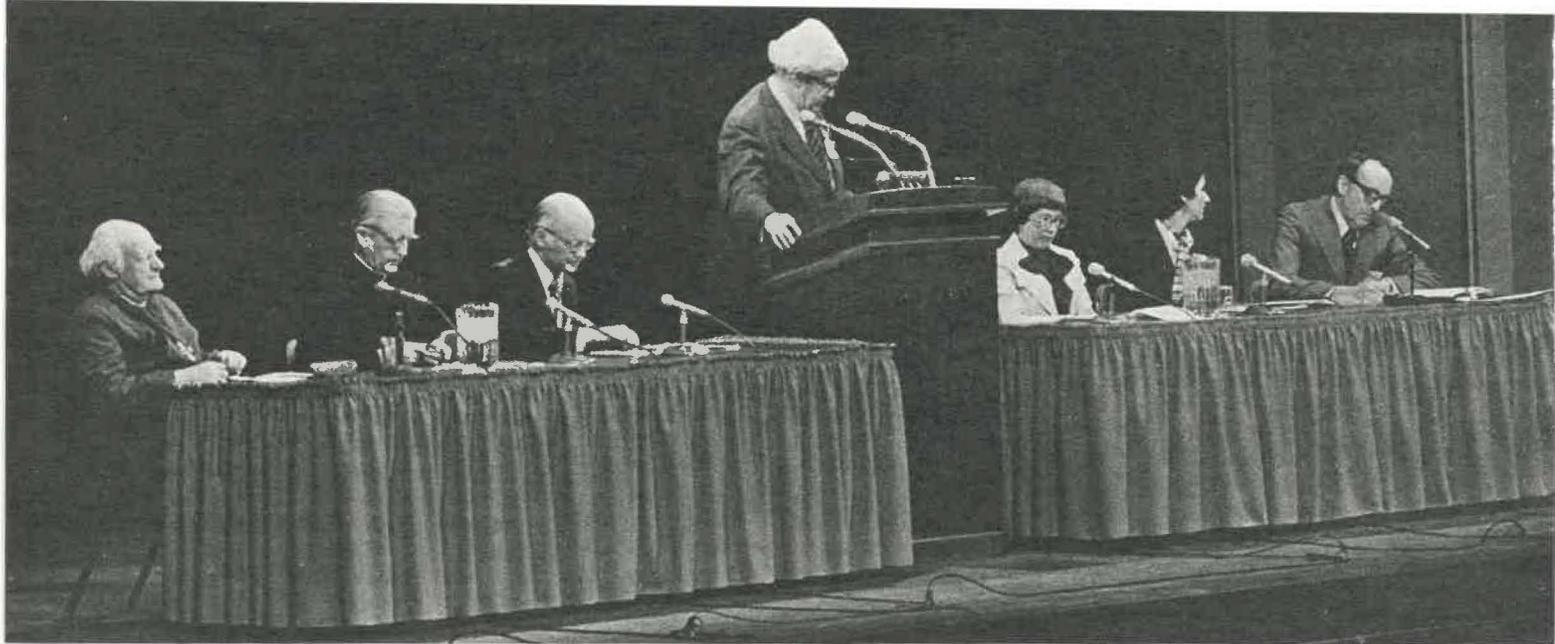
Obscenity Defined

According to testimony submitted by the Church of England's Board for Social Responsibility to a Home Office committee, obscenity can be defined as "representing a fundamental assault on what it means to be human. We are in no doubt that the reality to which the term 'obscenity' refers exists and constitutes a problem for our society. It is not the only, or the most important, current social problem. Nevertheless, because it has to do with respect for human dignity and worth . . . we judge that it is both legitimate and, at present, necessary to give careful attention to it." Obscenity, the board's submission says, is not limited to sexual matters; the portrayal of mindless violence or cruelty is also obscene.

The church committee draws a distinction between eroticism, which it finds morally neutral, or possibly commendable, pornography, defined as publications which trivialize sexual relationships and omit any reference to personal caring or affection, and obscenity.

If pornography trivializes an important element of human life, the Anglican agency says that obscenity "represents a much more fundamental assault on men and women and what it means to be human. It is the deliberate attempt, whether motivated by hate or some other cause, to . . . destroy man's essential dignity, and to distort human personality by depicting it as deprived of those characteristics which are essential to humanity."

The Home Office committee, chaired by a Cambridge professor of philosophy, is reviewing the laws on obscenity, indecency and violence in publications, displays, and entertainments in England and Wales. It has received evidence from all the major churches, but this has been concerned mainly with the kinds of penalties and punishment that should be meted out to offenders. The Board for Social Responsibility offers an understanding of obscenity which is said to be independent of current legal definitions. "There is a risk that discussions of the difficulty of legal definition (of obscenity) may lead to the fallacious conclusion that what cannot be simply defined in law has no real existence," it says.



"The way to conquer sad divisions is to discuss together . . . our differences. . . ."

SYMPOSIUM IN MILWAUKEE

By MARY E. HUNTINGTON

Three world famous Christian leaders came to Milwaukee on March 5, and held an overflow crowd of nearly 2,800 enthralled for two hours as they addressed themselves to the question, "Where is the One God calling his divided people?"

The Most Rev. A. Michael Ramsey, 100th Archbishop of Canterbury, Leon-Joseph Cardinal Suenens, Primate of the Roman Catholic Church in Belgium and noted spokesman for Roman Catholic charismatics, and the Rev. Dr. Martin E. Marty, Fairfax M. Cone Distinguished Service Professor at the University of Chicago Divinity School and associate editor of the *Christian Century*, repaid the close attention of the audience with intellectual dialogue and a stirring call to recover the lost unity of the early church.

Mr. George Reedy, Nieman Professor of Journalism, Marquette University in Milwaukee, and an Episcopal layman, was the moderator. Mr. Reedy served as press secretary to President Lyndon B. Johnson.

Lord Ramsey, as he is known since his retirement, was introduced by the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee. The retired archbishop garnered immediate applause when, speaking of the shameful disunity that besets the church today, he said emphatically, "The way to conquer sad divisions is to discuss together, with common determination, our differences, and with God's power, the divisions will be overcome." There is, he said, more bitterness and narrowness than "any one of us cares to acknowledge."

However, Bishop Ramsey said, we must be thankful that strong forces are working toward unity, rather than division, in our time. He gave several examples: his 1966 meeting with Pope Paul VI which resulted in the Common Declaration, and in the ARC and ARCIC commissions which present the startlingly new sight of scholars talking theology together with formal sanction from the hierarchy, many churches "doing things together" to meet crises in the world (cooperation increases dissatisfaction

with divisions), and there are examples of actual church unions, such as the Churches of North and South India, and the Church of Pakistan. Strong desire for union, said Lord Ramsey, is often apt to be felt in a missionary situation, where the demands of the Gospel are felt most acutely.

He said that a "godly impatience" attends the desire of many to achieve intercommunion, but that a basic agreement on the meaning of the sacrament is needed. Lord Ramsey frankly admitted, however, that the sharing of holy communion among Christians of different churches is taking place widely today. More depth of spirituality, he said, will result inevitably in agreement. "To seek a closer union with Christ is to be led closer to each other, seeking a like union, and finding the same answers." The Holy Spirit, said the bishop, is the giver of renewal. He cautioned about the elitism felt by many charismatics and deplored that terminology which speaks of a second baptism. He questioned the over-use of such practices as speaking in tongues. "Some of the more boring gifts, such as intellectual integrity and hard work" are of the utmost importance, he said firmly, as a murmur of approval spread through the audience.

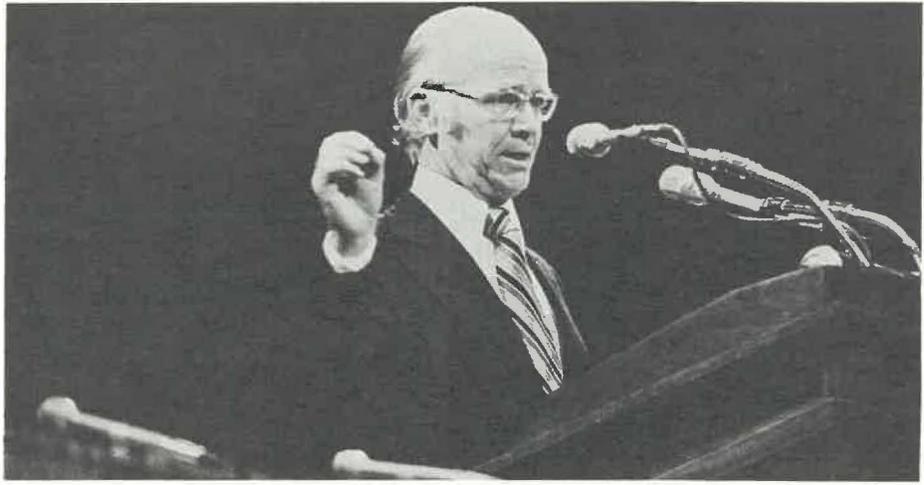
Cardinal Suenens, who was one of the prime movers behind Vatican II, was introduced by the Most Rev. Rembert Weakland, Archbishop of Milwaukee.

*Speakers on the left included Lord Ramsey, Cardinal Suenens, Dr. Marty, moderator, Mr. Reedy; and panelists Jean Caffrey Lyles, Barbara Brown Zikmund, and Daniel G. Maguire.

The Belgian prelate nearly brought the hall to its feet by proclaiming that he was anticipating "not Vatican III, but Jerusalem II," a statement his fellow speakers greeted with delight. He said that "nine centuries of not speaking together" lay between the Roman Catholic and the Orthodox churches, and four similar centuries between the Roman Catholics and the Anglicans. But, he said, "it is like springtime coming. We see . . . a renewal of interest in liturgy, prayer life, healing and reconciliation." Cardinal Suenens said he feels that a conscious commitment is needed later in life from every baptized Christian. One voice of Christianity is needed, said the cardinal, "to say 'no' to all that is inhuman in the society of today . . . when human life and love are threatened."

The Rev. Dr. Martin E. Marty was introduced by the Rev. William Kohn, President of the Association of Evangelical Lutheran Churches. Dr. Marty, who calls himself "a historian, a reporter, and a story-teller," quoted Martin Luther as saying, "The church is not a being—it is a becoming." He declared that the most painful divisions between churches are not theological, but political, economic, racist, and sexist. These, he said, are "those that tear up families." Historic divisions are not our concern, he said. We must learn to see Christ in our fellow Christians, and begin to realize "that our lives are splendidly organized around the magnet of the cross." Instead of exaggerating differences, Christians must learn to appreciate diversity and the variety of gifts it brings. Dr. Marty quoted the Anglican writer Richard Hooker: "All change is inconveniencing, including that from worse to better."

In the second part of the program, questions were addressed to the speakers by three panelists. Dr. Ramsey responded to a query from Marquette University professor Daniel C. Maguire on the ordination of women to the priesthood by stating that the question "must



Dr. Marty: We must learn to see Christ in our fellow Christians.

be discussed on a theological basis. The political notions of women's rights are irrelevant — the question is, 'Does God call women to the priesthood?'" Cardinal Suenens agreed that the ordination of women must be considered theologically, but among the many statements put forward, he said that, "when I hear arguments *for*, then I become *against*; when I hear arguments *against*, I become *for*." The laughter in the audience suggested that many shared his feelings. Dr. Marty approached the subject differently, pointing out that it is difficult to separate theological and political questions. In the past, he reminded the audience, Christians took credit for inspiring political movements of liberation and human development.

Asked whether laymen too might be authorized in the future to celebrate the eucharist, both bishops affirmed that the ordained minister expresses in the most important way the unity of the local church with the universal church, and with Christ.

As to whether the Christian creed might be simplified in the future or made shorter, Dr. Ramsey stated that the shortest possible creed is that given

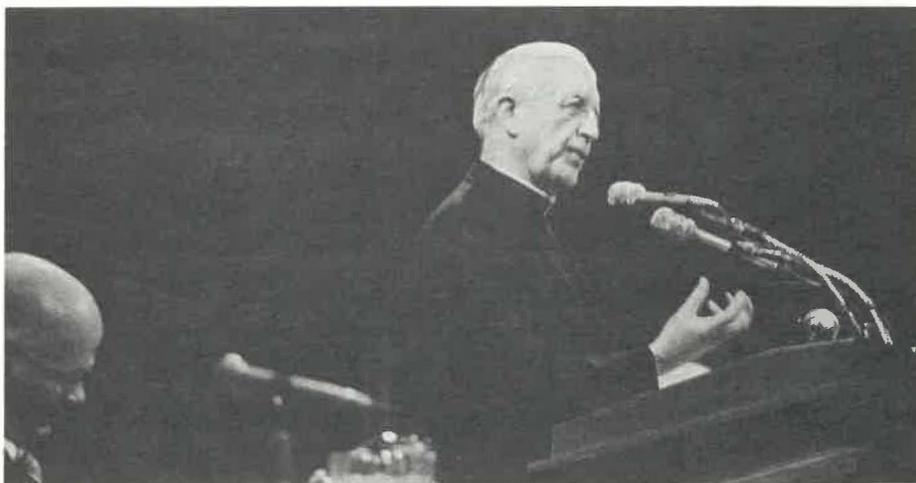
in the New Testament: "Jesus is Lord." He would find that sufficient, he said, with a twinkle in his eye, if he could add some comments on the meaning of the word "Lord" in this context. Dr. Marty said that a creed can be expressive of a given culture, and that a moral credo is "better lived than uttered."

In response to a question about intercommunion from Jean Caffrey Lyles, associate editor of the *Christian Century*, Cardinal Suenens stated that the shared eucharist "can be allowed . . . under some circumstances. It is not a question of politeness, but that of a shared mystery. It is a seal of unity — to come at the end of the talks, not now." He spoke of the "redemptive suffering" that an individual experiences when he can't share another's act of celebration.

Barbara Brown Zikmund, Chicago Theological Seminary professor, asked the cardinal how East-West relationships are affected by the presence of the church. He replied that there was a strong need to support clergy in the Iron Curtain countries, and continue the "difficult dialogue. They are our brothers — precious to us in their suffering."

The symposium was sponsored by three Episcopal churches in the Milwaukee metropolitan area — Christ Church, St. Paul's, and St. Christopher's. Much of the planning and organizing was carried out by laypeople. The Episcopal Diocese of Milwaukee, the Roman Catholic Archdiocese, and the Lutheran Churches of Milwaukee (A.E.L.C.) served as co-sponsors.

At the end of the symposium, led by Lord Ramsey, the peace was passed. The audience enthusiastically followed the example of the three speakers and the panelists; embraces and handshakes swept the vast hall, and everyone was invited to attend the reception which followed.



Cardinal Suenens: A conscious commitment is needed late in life from every baptized Christian.

All symposium photos by Anne Bingham of Milwaukee for THE LIVING CHURCH.

EDITORIALS

Ramsey-Suenens-Marty Symposium

It is with understandable local pride that we devote much of this issue to the notable ecumenical symposium recently held in Milwaukee, the home city of *THE LIVING CHURCH*. This is so far a major ecumenical event of this year. The fact that three Episcopal parishes could conceive an occasion of such magnitude, could rally support for it, and bring together so felicitously three of the most distinguished Christian spokesmen of our day, is ample proof that Christian ecumenism is not dead; nor is Christian resourcefulness. Without vision the people perish: with vision it is remarkable what can be accomplished.

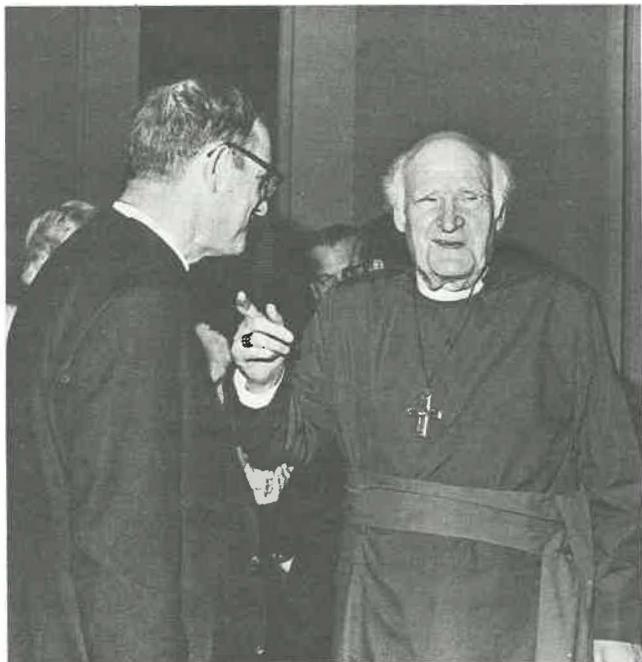
What is the special significance and meaning of this event? First of all it expresses some important trends. In the past, ecumenism in America has often been identified with liberalism and with sitting loosely on tradition, or else with shared involvement with some immediate crisis. Neither was the case in this instance. In Milwaukee, large and stable Roman Catholic and Lutheran constituencies are proud of their ethnic heritages. The Episcopal Church in Wisconsin, although exhibiting the usual varieties of Anglicanism, is generally conservative. This is an area where the ordination of women aroused little enthusiasm, and the consecration of bishops in Denver aroused less. The three speakers did not represent markedly conservative wings of their respective traditions, but they most assuredly represented orthodox and affirmative viewpoints. They spoke as Christian believers to Christian believers who trusted each others' faith, and their audience received their words accordingly. In an age when churches, as much as individuals, are suffering from

anti-intellectualism, these speakers spoke from a depth of scholarship, reflection, and respect for tradition. It is also significant that one of them, Cardinal Suenens, is widely known as a charismatic leader. The charismatic movement is a late-comer to the ecclesiastical scene, but it has quickly come of age.

None of these three speakers seems to regard the major obstacles between their churches as insurmountable. All were pleased at the rapid breaking down of the prejudices and interdenominational hatred which were too common in the past. All assumed that ecumenical progress will continue to be made. Dr. Marty was perhaps correct in asserting that the main barriers are not really theological. What was distinctive of the speakers was not Anglicanism, Roman Catholicism, and Lutheranism, but rather the aura of tradition of and scholarship surrounding Dr. Ramsey, the warm piety of the Belgian primate, and the well informed and matter-of-fact Americanism of Dr. Marty. As Dr. Marty's many achievements demonstrate, American church leaders no longer need to be diffident about their own gifts, but these are different from European gifts. American Christians need to keep in touch with the different styles of leadership which prevail in Europe, in Asia, and in the Third World.

Can ecumenical events such as the Milwaukee symposium achieve anything not achieved by the official Episcopal-Roman Catholic, Episcopal-Lutheran and Lutheran-Roman Catholic dialogues? We believe so. This kind of symposium addressed itself not to the ecclesiastical elite, but to the general public. The panel of respondents was made up of lay persons, and the audience was largely lay. It proved that public audiences can have both the interest and sophistication to follow such discussions and to respond with enthusiasm. Lay people and parish clergy can be responsible participants in the ecumenical endeavor, and they do not need to be shielded from the hard questions.

Two items seem to symbolize this. Professor Reedy, as a layman, opened the program with a prayer. At the conclusion, when the speakers exchanged the greeting of peace, everywhere in the vast audience people stood up and turned without hesitation to reach out to those around them. Lay people know what it means.



Lord Ramsey and the Rev. H. Boone Porter, editor of *THE LIVING CHURCH*, chat at the reception: Yes, yes, yes, *THE LIVING CHURCH!*"

Let Us Join. . . .

Tune: Beethoven's Hymn to Joy

Let us join our thankful voices,
Sing of Jesus, great High-Priest.
In the Eucharist he gives us
Love and joy to be our feast.
Heaven's Bread, his Body broken;
Saving Cup, his Blood outpoured.
In this sacrifice we join him,
Christ our Lord by all adored.

David B. Tarbet

BOOKS

Two Books on Prayer

THE SIMPLICITY OF PRAYER: A Discussion of the Methods and Results of Christian Prayer. By H.A. Williams. Fortress Press. Pp. 75. \$2.50.
THE PRAYING CHURCH. (With study guide.) By Donald M. Hultstrand. Seabury. Pp. 122. \$3.95.

Fr. Williams has given us a small quiet book on prayer, free from every kind of pretentiousness. His style accords well with his topic, *The Simplicity of Prayer*. His basic theme is that Christian prayer is a gift and a response to the love of God for us.

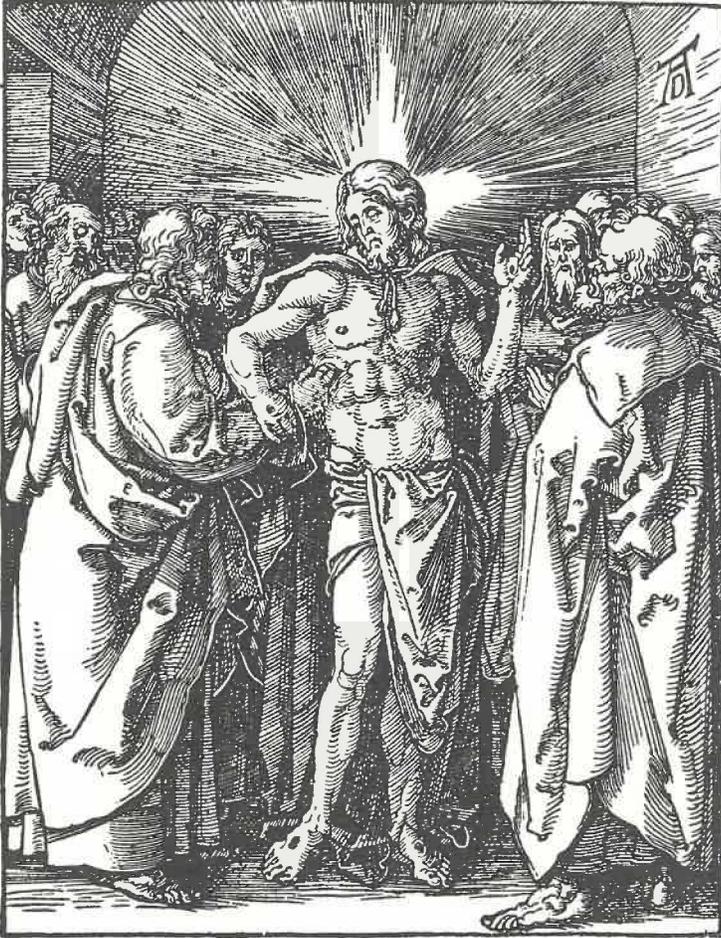
Simplicity in prayer is the result of discipline and maturity. It is also the restoration of the gracefulness which we lost at the Fall. God restores this grace to us by means of what we are now, earth-bound, perverse and egocentric. A valuable insight is in the description of how selfish petition, honestly stated, can by its very baldness lead us to face up to ourselves and find the way to repentance and healing.

In attempting to answer plaguesy questions about the results of prayer, the author does not disguise difficulties or pretend to certainty. The chapter on intercession is especially valuable, in spite of its failure to give satisfactory answers to all the problems it raises. After all, the book is reflective rather than apologetic. The final chapter on "Prayer as One" brings us back to his first theme; all kinds of prayer, petition, intercession, meditation, contemplation "coalesce into one single loving response to God's love" (p. 65).

In *The Praying Church*, Fr. Hultstrand uses anecdotal material from his own experience to illustrate his points and to provide a rationale for prayer. He deals especially with petition and intercession. While Fr. Williams sees prayer in the perspective of God's love, Fr. Hultstrand sets it in the perspective of God's will. "The validity of prayer comes from the fact that God asks us to pray" (p. 72).

The chapter on quiet prayer gives us a sympathetic and helpful description of the Jesus prayer. It is, however, odd to see it as Step 2 in a series of ten!

I cannot end this review without picking a bone with the author. On pages 4 and 5 of his book he describes a service of evensong in a parish church which had become "a discouraging experience" to the rector because "only a few people came and these were, for the most part, elderly ladies." One evening the (young? male?) priest "knelt and said a desperate prayer that he might somehow get through the service again, and there would be some sign of hope and meaning in it all." He was rewarded with a vision.



Among the old master of European art, Albrecht Dürer is notable for his numerous pictures pertaining to the resurrection. His large woodcut of our Lord rising from the grave, the last of a series of pictures called the Great Passion, we used on the front cover of our issue on Easter Day. We believe our readers may also enjoy some of his other woodcuts pertinent to Easter season.

Dürer was born in Nuremberg, in Bavaria in 1471, the son of a goldsmith who had immigrated from Hungary. The future artist was first apprenticed as a goldsmith too, but soon changed to painting. As a young man he worked briefly in some other places in Germany and Switzerland. He later visited Venice and studied the work of the great Italian painters of the Renaissance. Returning to Nuremberg he became increasingly famous for his work both in painting and the graphic arts. In the latter field, he raised woodcut and the copper engraving to the highest artistic level. A man of ad-

mirable character, Dürer was strongly religious, as well as being dedicated to philosophic, scientific, and other humanistic interests of the sixteenth century. Like many others in Nuremberg, he had intense loyalty to the reformer Martin Luther, although he could not exactly be called a Protestant in the modern sense. In 1520-21, he traveled in the Netherlands with his ill-tempered wife and was received with great acclaim. Visiting the sea coast to see a dead whale which had been washed ashore, he contracted a malarial disease which thereafter undermined his health. Returning to his native city, he died in 1528, leaving a large body of pictures in many media, as well as accomplished writings on various subjects.

The picture of "Doubting Thomas" feeling the scars of the risen Christ (St. John 20:24-29) is one of a series called the Small Passion which Dürer published in 1511.

The church was suddenly filled with "young men with strong faces . . . somehow he knew that the few women who were present from the parish could not see them."

As an elderly woman who often prays at evensong and elsewhere I found it hard after this to give the book the attention it deserves; yet it has much practical wisdom and would be especially valuable for leaders of prayer groups.

(The Rev. Sister) RACHEL HOSMER, O.S.H.

The Center for Christian Spirituality
General Theological Seminary
New York City

One-sided View

OUR ANGLICAN HERITAGE. By John W. Howe. David C. Cook. Pp. 171. \$1.95, paper.

The title of this little book is misleading because it implies an appreciation of the whole of our Anglican heritage, whereas we are given a conservative evangelical view of those aspects of our tradition which appeal to the author's predilections. The bibliography, which relies heavily on secondary sources, would seem to confirm this opinion. The emphasis is upon a protestant view of the Reformation with a constant identification of the Real Presence with transubstantiation and an exaltation of the 39 Articles to the level of an Anglican confessional statement for today. Where is the *via media* of the seventeenth century?

One must be grateful to the Bishop of Western Massachusetts for his foreword which understands more fully the perspective which the author lacks. A popular book on our comprehensive Anglican heritage must be sought elsewhere.

(The Rev.) PETER CHASE
St. James' Church
Greenfield, Mass.

FEASTS, FASTS, & FERIAS

The Principal Prayer

By THE EDITOR

The most important prayer in the eucharistic liturgy is generally agreed to be the long prayer of thanksgiving which is introduced by "Lift up your hearts." During this prayer the death and resurrection of our Lord are commemorated, the bread and wine are consecrated, and the Christian sacrifice of worship is offered to God in the most solemn terms. This prayer ends with the congregational Amen before the Lord's Prayer. In the past, this great prayer of thanksgiving did not always receive adequate attention in the course of planning worship. After all, the text was rigidly fixed (except for a very occasional proper preface near the beginning). It was widely viewed as the priest's prayer—hence it was simply up to him to say it.

In fact such a view is historically and theologically erroneous, and it is pastorally destructive of liturgical piety. So far from being a private and personal prayer of the priest, it is intended to be in the highest and best sense a "presidential prayer," a formal utterance of the bishop or presbyter presiding over the assembly of the faithful, an utterance involving them and clearly made in their behalf. This presidential quality of the prayer is supposed to be expressed in the dialog which introduces it. After greeting the congregation ("The Lord be with you"), the priest calls on them to lift their hearts and give thanks. They assent and affirm that it is right to do so. Then the priest, having their assent, pro-

ceeds with the preface, offering up thanks and praise as the ordained spokesman of the church. The prayer continues to speak of *we*, *our*, and *us*, not *I*, *my*, or *me*. The entire prayer is directed to expressing the purpose and concern of the congregation as a whole. This being the case, it is of questionable appropriateness for the priest to utter it in a hushed voice, as if it were a private devotion of his own, or to engage in complicated manual gestures understood only by himself. His manner of reading, tone of voice, posture, and gestures should all reflect the dignity of this prayer and its collective and shared intent.

If the congregational character of this prayer were better understood, congregations also might be less diffident about singing the introductory dialog or *sursum corda*. If people can learn to sing various other responses and canticles, they can certainly sing this oldest and most beautiful part of the Christian liturgy. A standing posture is generally felt to facilitate singing. There is no better way for congregations to learn about the meaning of the *sursum corda* than to have the priest talk about it at the beginning of the service, or at the offertory, and to have the choir director come out on the chancel step and rehearse priest and people in singing it for a few minutes.

Nowadays we are no longer dealing with a single rigid text. Where the 1928 Prayer Book is still on the altar, that represents a choice of one option among others. One finds, furthermore, that it is being livened up with a wider use of proper prefaces, including those from other sources. Many feel that it is desirable to use the Easter preface throughout the Easter season, and the All Saints preface on other red letter saint's days.

Where the Proposed Prayer Book is in use, even in Rite I there is a choice of Eucharistic Prayer I (pp. 333-36) and II (pp. 340-43). Many parishes have not yet used the latter. We would recommend it as being more suitable for the Easter season. For both of these, there are proper prefaces for all the major occasions of public worship (pp. 344-49).

With Rite II, there are four eucharistic prayers, but many congregations seem to be only acquainted with A (pp. 361-63). The other three (pp. 367-75) deserve wider use. For Easter season, either B or

A Catalog of Inconsequential Sins

Mark you this mean disloyalty,
wellbred treachery to a friend.
Then reflect on
Judas, haunted Judas,
Walking with hooded feet under the olive trees.
Consider now this petty cowardice,
withering paralysis of fear.
Then remember
Peter, sick with tears,
At the crowing of the cock.
Ponder insidious doubt,
sly canker at the heart.
Then think on Thomas,
Racked with uncertainty
Before the very face of Truth.

Arlene De Bevoise

D seem most fitting. B involves the same proper prefaces as the familiar A (pp. 377-82). The concluding ascription is also the same, so that the priest who can chant the preface and conclusion of A can do the same with B. B is largely derived from the famous third-century eucharistic prayer attributed to St. Hippolytus. D is a modern condensation and adaptation of the fourth-century eucharistic prayer of the Liturgy of St. Basil, the liturgy used by the Eastern Orthodox on days of special solemnity. As it becomes more familiar, clergy will be able to chant the fixed preface. Reflecting the elevated poetic style of the Greek liturgy, it is of exceptional literary beauty.* It may be very fittingly used on Ascension Day and Pentecost, and on red letter saints' days in the Easter season,

*Further information on the origin and background of these prayers is given in the booklet, *The Holy Eucharist, Rite Two: A Commentary*, published by the Associated Parishes, Inc.

namely St. Mark's Day (April 25) and St. Philip's and St. James' Day (May 1). This year St. Joseph's Day and the Annunciation will also be transferred to dates after Easter Day. The use of this prayer is a good way to introduce festivity into a week-day service when music is not feasible. The intercessory petitions near the end of this prayer are not obligatory, but they are part of the



ancient prayer and we recommend them. (In the original Greek they are very much more lengthy.) It is appropriate for a deacon, if one is assisting, to read these intercessory clauses. If these intercessions are used, it is probably advisable that one of the shorter forms be used for the prayers of the people after the creed. Similarly, we recommend including the

bracketted commemoration of the saints. On a saint's day, red letter or lesser, the name of the particular saint is inserted. On other days, if desired, the name of the patron saint of the parish can be inserted.

Finally, the fact that all these eucharistic prayers are said in the name of the church does not mean that everyone has to follow every word in the book. The priest of course should say the prayer as it is given, but members of the congregation need not glue their eyes or their hearts to the printed pages. One's feelings and prayerful intentions should be stimulated, not confined, by the words the priest utters. The language of liturgy ought to be suggestive, not restrictive. It should kindle, not smother, the address of the heart to God. It is in such a spirit that we can learn to make the great prayer, the climactic prayer of the liturgy, be also a high point in the liturgy for all of us.

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KEY — Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers, v, vicar; YPF, Young People's Fellowship.

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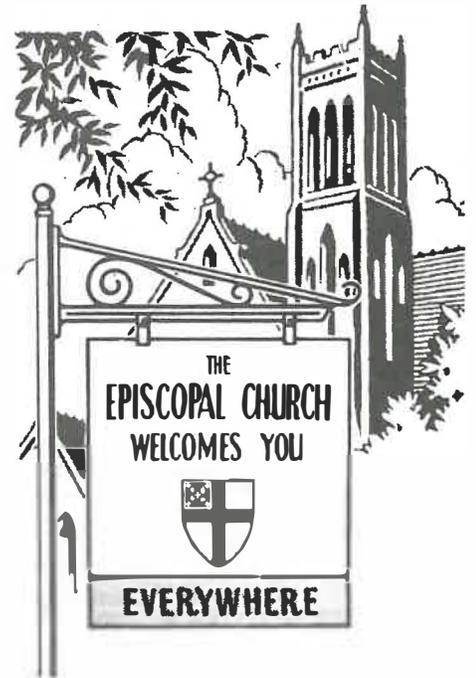
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