

The **+** WITNESS

NOVEMBER 21, 1963

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CCF AFFILIATED IMST SOS KINDERDORF, AUSTRIA

A cottage-plan Home, children live in these lovely houses, with a "mother", avoiding the institutional type orphanage

STORY OF CHRISTIAN CHILDREN'S FUND

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In Leading Churches

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For Christ and His Church

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Tunkhannock, Pa.

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In Leading Churches

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Sunday Services: 8 and 9:30 Holy Communion; 11 Morning Prayer and Sermon (Church School); 4 French Service; 7:30 Evening Prayer.

Story of the Week

Christian Children's Fund Does Great Job Throughout World

By Edward J. Mohr

Witness Editorial Assistant

★ In the current year the largest Christian orphanage organization outside the Roman Church will devote over \$5,000,000 to assistance for children in half the countries of the world.

The Christian Children's Fund is doing this through almost 500 orphanages owned by it or affiliated with it in these areas, cooperating with the missionary activities of some 29 different denominations.

In terms of food the organization's work comes to 40 million free meals a year, though its program is concerned with the whole development of the children under its care.

The assistance CCF is currently giving over 40,000 children has been made possible by over 120,000 contributors. It has been able, however, to accept only about 30% of the requests for aid presented to the fund.

J. Calvitt Clarke, international director of the fund, had years of experience in Near East relief before initiating the new organization. He maintains that there has been an improvement in the treatment of children since he first went into the work. In those days, Dr. Clarke says, he saw "the dead bodies of children in the streets, and children still living

but so weak they had not the energy to push the flies away that crawled over their eyeballs, children with swollen stomachs because they had eaten the bark of trees, even the dirt of the ground itself, in their hunger."

Nevertheless, Dr. Clarke says that figures show that one out of every two children go to bed hungry at night. In South America, where CCF has been for several years, vast numbers live under greatest privation and extreme poverty. "Improper and insufficient food," Clarke says, "lack of decent

housing and sanitation, lack of medical care and schooling — the poverty is a blight on the state of the world and its boasted civilization in the year 1963! The suffering is cruel and relentless. These unfortunate have justifiable complaints and their discontent is dangerous. The contrast between the few of wealth and the multitude of poor is too great. The situation is that of a volcano, grumbling and mumbling in its uncomfortable sleep. It could awake in terrifying anger."

CCF secures the income for its work from legacies, contributions under the CCF "Adoption Plan", designated gifts for special projects, contributions for general needs, and funds contributed by the governments of various countries.

The cost of raising the money is 7.91%, a low figure for organizations of this nature.

Under the "adoption" plan the contributor gives \$10 per month for the maintenance of a particular child, is given the name, address and picture of the child, as well as information about him, and is invited to correspond with him, or her. Some contributors have cared for the same child from infancy to 18 and even through college. There is of course no legal adoption, and any particular contributor can discontinue his contribution, though in such cases the fund continues its care.

The \$10 per month from the contributor does not go directly to each child. There are two



Abandoned baby in Hong Kong. This seven day old Chinese child was found on a garbage dump, bundled in rags, and brought to the CCF Fanling Babies' Home, just a few miles from the Communist China border.

classes of orphanages, those owned by CCF and those affiliated with it, and all must maintain certain standards. The affiliated orphanages and their children are visited and inspected as frequently as possible by CCF supervisors. CCF grants to affiliated orphanages a set amount per month per child, depending upon the location of the orphanage and local conditions. In some cases the amount is more than \$10, in some less.

In addition to the monthly grant per child CCF often gives aid for new construction, repairs and special expenses. The great majority of children aided by CCF are in orphanages, but some are in welfare centers or their own homes.

While the cost to the contributor is \$10 per month under the adoption plan, regardless of the country in which the child lives, it does not meet all of the cost of caring for a child, except for a few cases. In many countries where CCF operates governments give financial grants, but in no case enough to cover the total cost of full care. In the case of affiliated orphanages and projects, the management is able to raise a part of the cost, and CCF encourages as much local support as possible. But the \$10 per month enables CCF, with the local help usually given, to assure that each child for which it accepts responsibility and which it assigns to a specific contributor, gets enough food and proper care.

The local help, in addition to governmental agencies, may come from native churches, co-operating agencies, or mission boards with which affiliated orphanages are connected. Since CCF is more than a relief agency concerned with the feeding and sheltering of children its orphanage schools strive to give them sound bodies, informed minds, trained hands,



Blind student reading Braille at the CCF affiliated Blind school in the Bangalore District of India. Parents usually consider blind children cursed. More schools for the blind are urgently needed in Asia, India and the Middle East.

and Christian character, all in relation to their own culture. While most of the aided children are Christians the fund assists those of other religions as well.

BISHOPS HAVE MEETING IN LITTLE ROCK

★ The House of Bishops had its annual meeting, November 12-15, at Trinity Cathedral, Little Rock, Arkansas, with 132 attending. The meetings were closed to visitors and the press.

Bishop Burroughs of Ohio presided as vice-president in the absence of Bishop Lichtenberger. It was announced that the Presiding Bishop returned to his Greenwich, Conn. home on November 1 where he is making excellent progress in recovering from a post-operative complication experienced early in October. He is presently conducting the affairs of his office there and expressed his appreciation for the many prayers and good wishes he has received from across the country.

High on the agenda of the Little Rock meeting was discussion of the ecumenical movement and the role of the Episcopal Church in it. For the first time at a meeting of the bishops, two Roman Catholics were present as observers.

Eight new bishops were introduced at the opening session: Bishop Barrett of Rochester; Bishop Kline of Northern Indiana; Bishop McCrea, suffragan of Dallas; Bishop Persell, suffragan of Albany; Bishop Pinckney of Upper South Carolina; Bishop Putnam, suffragan of Oklahoma; Bishop Mills of the Virgin Islands.

PROGRESSIVES DOMINATE VATICAN COUNCIL

★ Bishop John Moorman of Ripon, England, one of three Anglican observers at the Vatican Council, told newsmen in London that "progressives" appear to be dominant.

"The progressive party," he said, "wants more power for the bishops. They call it collegiality — supreme power to the college of bishops and the Pope. From what I have seen I would say that progress is winning. There is certainly real progress now."

In discussing unity moves, the bishop said "the object of the Council is reform and you cannot have unity without reform. Therefore in a sense the Council is working toward unity as it works toward reform."

URGE POSITIVE ACTION ON INTEGRATION

★ A committee of the diocese of New Jersey has issued a statement urging positive action for integration but cautioned against supporting demands that are "not tenable."

The statement said that demonstrations, when they are used "time and time again lose their effectiveness and tend to engender a reaction of resentment, bitterness and even violence."

Mutual Responsibility Projects In Africa are Announced

★ Bishop Stephen Bayne, executive officer of the Anglican communion, in an address at a dinner of the diocese of Montreal on November 11, announced more than 100 projects planned by the five archbishops in Africa — following the manifesto of the Anglican Congress.

With the release, an extract from his address, is a note giving his analysis of the significance of the announcement.

He says it is partly in the size of the total program and the fact that it covers practically the whole of the Anglican communion in Africa, and also that this is the first direct planning in consequence of the "Mutual Responsibility" document adopted in Canada last summer.

The procedural changes involved are minor, except that this directory (35 pages) is being circulated by the Anglican executive officer to all churches and societies, including the World Council of Churches, whereas before similar projects have been forwarded only to those churches or societies indicated by the nature of the plan, traditional relationship, known interest and resources, etc.

The Anglican executive officer is responsible for coordinating the responses to these projects, avoiding duplication and generally trying to ensure fair consideration of all.

No central fund is proposed. The financial support required as well as the manpower would continue to be given on a church-to-church (or society-to-church) basis.

The projects vary in size from a \$36 annual grant for the training of lay catechists to a major program for Christian evangelism in Northern Nigeria

which will ultimately cost \$892,000 in capital funds and annual support of \$255,000.

The "Mutual Responsibility" proposal set an immediate target of \$15,000,000 in the next five years, to meet emergency needs in the three categories mentioned. This amount represents a 30% increase in present levels of inter-Anglican support.

The Address

Bishop Bayne told the Canadian Anglicans: Today the churches of the Anglican communion have taken a major step forward in mutual responsibility. The five archbishops of our communion in Africa, in behalf of their 46 dioceses, have forwarded to me a list of more than 100 projects, planned on a five-year basis, and I have circulated this new directory of needs today, to every Anglican church and missionary agency around the world.

These projects are those held to be absolutely essential to their survival, by our African comrades. They are of three kinds.

- The training of the clergy and laity.

- Emergency programs in new areas of industrial and agricultural development.

- The strengthening of dioceses and provinces so that their freedom can be made more real.

The capital costs included total about \$4,500,000. The operating expenditure will run at about \$3,600,000 a year. This program in itself, in other words, would require all of the 30% increase in support asked in the "Mutual Responsibility" manifesto.

No new channels or machinery are involved. This is an emergency blood transfusion to enable these young churches to bear our common witness in their new nations, and serve their people with the leadership and strength vital to their new part in world society.

I would underline three points about this massive program.

- It is an unprecedented witness to the wholeness and unity of the church. For the first time in Anglican history, such needs are being shared openly and completely in the whole brotherhood. There was a time when young churches felt they had to jockey for position, seeking advantage from one nation or church or party, or another. That day is gone. The directory covers every church and nearly every diocese in Africa. They are made known to every church and society of our communion and to the ecumenical agencies as well, and put on the hearts and consciences of every churchman. There are no secrets in God's mission or his church.

- The program represents true and costly partnership among the younger churches themselves, in self-denial and deliberate preferring of one another in love. It means a deliberate choice of priorities for survival, made by the churches themselves, not by anyone outside Africa. The welfare of a continent and of the whole church is all that has mattered to them in their choice.

- It may seem queer to call this vast request a "step forward in mutual responsibility". It is, to be sure, an asking, not a giving; and to us in older churches, mutual responsibility has primarily meant increased giving. But we need to remember that asking and receiving is as true an expression of interde-

pendence as giving is. The time will come when these African churches will have confidence enough to offer what they can give. I hope the time will also come when other churches, used to giving, will have equal grace as well to know what they need, and ask for it. Until we all learn how both to give and receive freely, mutual responsi-

bility will be unknown to us. Every church has gifts to offer, and every church has needs to meet. Today we are starting a new dialogue of interdependence in our household.

I pray that it may continue, both giving and receiving, in united obedience to the one Lord whose mission we all share.

School Conference Concerned With Wide Range of Topics

By Robert Curry

Headmaster of Lenox School

★ The second national conference for church-related schools was held Nov. 7-9 in Washington, D. C. The conference was held under the auspices of the unit of the National Council of parish and preparatory schools, and the Episcopal school association. Some 550 delegates attended from all over the nation and from Central America, Hawaii, and the Philippines.

The theme of the conference was "The Church's Ministry of Reconciliation in the Field of Education". The purpose was to re-examine the theological basis for our schools and their quest for excellence within the framework of the church's life and mission in the world today.

People came to the conference for many reasons. Many parish day schools are in need of help on curriculum — reading, writing, and arithmetic. Some come to learn what is new in the teaching of theology. Others gathered to discuss how you find qualified teachers, how to deal with arbitrary boards of trustees, how to raise money, and how to find a new job.

Others came to discuss what is a church school or church-related school, what is the Episcopal school association anyway, and its relationship to the Na-

tional Council unit of parish and secondary schools.

Certainly it could be said that most came seeking reconciliation, for all sense their need of it in some way or other. It is increasingly difficult to teach the faith today, and there is searching for ways to do it with relevance to where youth is; people came searching for peace from many pressures from trustees, bishops, and fellowmen who are concerned for particular issues of our time. Men and women today are not free to teach for academic and spiritual excellence alone. They are under the gun from rightist and leftist pressures.

The theme speaker was the Rev. C. Fitz Simons Allison of the University of the South, and his two lectures on the doctrines of man and of God in the space age, provoked a spontaneous and enthusiastic applause (read this when the conference notes are published).

The Rev. David R. Hunter, presenting his swan song as director of Christian education, read a paper on the needs of curriculum and God's place in it, which was in the opinion of many the finest paper he has given.

Bishop Henry I. Louttit of South Florida, was the preacher at the service of witness at the National Cathedral.

Dr. Marshall Fishwick, Dr. Philip H. Rhinelander, and Dr. Virginia Harrington, were the discussion leaders, and all tied into the main theme with their presentations on the anthropological, cultural, and political approaches. A number of workshops were held in an effort to answer the needs and the interests of the delegates.

The Rev. Reamer Kline, president of Bard College, was the luncheon speaker at the closing session.

Miss Ruth Jenkins, headmistress of the Bishop's School of Los Angeles, was elected president for a term of three years, succeeding Dr. John Shank of Florida.

The conference was invited to the diocese of Los Angeles for the 1966 conference.

Amongst the resolutions presented was one asking the church to reaffirm its position on church schools, in order to help those schools involved in or threatened with legal suit as being ancillary to the function of the church.

The conference was well planned and coordinated, and showed the work of many months in preparation, and much credit was due and given to the Rev. Clarence W. Brickman, executive secretary of the unit of parish and preparatory schools, of the department of Christian education of the National Council.

U.S. FOLK MUSIC AT MASS

★ Bishop John Higgins pontificated and Chaplain John Crocker Jr. celebrated at a communion service in the chapel of Brown University at which U. S. folk tunes were used.

An autoharp, two guitars and a base viol provided the instrumental background of the Episcopal service, the arrangements being by the Rev. M. L. Johnson, Baptist chaplain at the university.

EDITORIALS

CCF Ministers to Needs Of Children

WHEN IS A CHILD undernourished, insufficiently clothed, improperly housed, and lacking in schooling, guidance, protection and medical attention? The answers are bound to vary, depending on the standards assumed and the information available. But competent judgment has it that 50 to 75 percent of the children in the world receive less than enough of these elements in their existence.

Whatever the exact figures, the proposed solutions to the problems will vary according to theological, social and economic predilections. Overpopulation, birth control, food and industrial productions, economic planning, and the control of the means of production are all elements in the ultimate picture.

The fact that a relatively permanent solution for the problem of want depends on fundamental decisions or developments cannot blind Christians to the human need at hand — individuals here and now, helpless in the case of children, in want from day to day.

In our news columns note is made of the opinion of J. Calvitt Clarke, international director of Christian Children's Fund, a Presbyterian minister who is an old hand at fund raising for relief, that in areas in the Near East the plight of children has been considerably alleviated over the last 50 years. He holds this to be true also in India, where, he says, "the Indian officials are making an earnest effort to help the millions of the poor and to do away with the abuses of class distinctions."

And he goes on: "It is also giving birth control information. CCF, however, does not ask a hungry, homeless child, 'Why did you permit yourself to be born?'; nor refuse help to a child because his parents brought him into the world, condemned to hunger and extreme privation. The

child is blameless and to one who has pity in his heart, the only question is his ability to help the child."

Various denominational institutions and missions exist in response to this concern, and their work and message becomes known through the denominational organs of communication and promotion. Interdenominational groups have to fall back on other resources.

In this issue we feature information about the work and objective of Christian Children's Fund, an interdenominational, international, missionary association, ministering to the physical, mental and spiritual needs of over 40,000 children. Earlier in the year we had the opportunity to do the same thing on American Leprosy Missions, an interdenominational organization with a similar, though more specialized function.

Of the numerous special projects of CCF two may be noted for their long-range service. Clarke Junior College in Japan is the only institution of higher education in the Far East devoted entirely to the training of house mothers for work in children's homes. Bott Memorial Home, for children, adjoining the campus, serves as a training laboratory for the college students, as well as a recognized model for the best type of child care plan in Japan.

The Children's Garden, on the China mainland in Hong Kong, is the largest cottage-type orphanage in the Far East. CCF has been a pioneer in the development of the cottage-type plan in this area. Under it the children, instead of living in dormitories in military fashion, are housed in individual cottages in groups of 10 to 15 of varying ages. The atmosphere of a normal household is maintained, the children helping the housemother with the cooking and house-keeping.

Also, thanks to CCF, there are 44,000 children for each of whom someone cares, someone who has heard a voice saying, "Never despise one of these little ones; I tell you, they have their guardian angels in heaven, who look continually on the face of my heavenly Father."

DESPERATE CHILDREN NEED "PARENTS"

By Randall Emerson

TO "ADOPT" A CHILD IS MORE THAN
A FUND-RAISING GIMMICK. OVER THE
YEARS DEEP AND LASTING PERSONAL
RELATIONS HAVE DEVELOPED BE-
TWEEN SPONSORS AND CHILDREN

J. CALVITT CLARKE is a kindly, patient man. But his patience wears thin when people accuse him of exaggerating the needs of children overseas. "Look at these figures released by the United Nations," he says, "Half the world's children will go to bed hungry tonight. How in the world can you exaggerate that?"

Dr. Clarke is writing an autobiography, "Fifty Years of Begging", and that title just about sums up his life's work. Half of those fifty years have been spent as founder and international director of Christian Children's Fund. He has learned to handle the accusations of people who are suspicious of fund raising organizations. With a twinkle in his eye, Dr. Clarke says that his experience has taught him that the loudest objectors are usually people who feel guilty for not doing their share to relieve the world's misery.

Dr. and Mrs. Clarke are "grandparents" to over 44,000 children in 55 countries. Mrs. Clarke says she sometimes feels like the old woman who lived in a shoe, she has so many children she doesn't know what to do. But obviously the Clarkes know what to do, because CCF will raise about five and one half million dollars this year. Approved by the U. S. government through the agency for international development, CCF contributions are tax deductible. Financial reports and overseas programs are filed with the state department.

Over Dr. Clarke's desk hangs a motto, that reads, "The road to success is filled with men being pushed by their wives." Although Mrs. Clarke isn't the type to push, she certainly deserves a share in the success of CCF. She is the force behind the smooth running international headquarters in Richmond, Virginia. Because of her love for children, she is a perfectionist, making sure not a name is misplaced or a child's picture lost. About 110 secretaries and file

clerks work in two shifts in the Richmond office keeping track of children's and sponsors' letters.

Perfect Team

THE CLARKES are devoted to each other, and to their work. Actually they are a perfectly matched team. Helen Clarke is the organizer, Clarke is the promoter. Both are accomplished writers. They work long hours, and have no time for a social life of their own. The only vacations they have had in twenty-five years have been hurried trips overseas, speaking several times a day, attending to administrative problems, flying nights to save time.

Both the Clarkes believe that Christian giving should be individual as well as social. So they were among the first to use the "adoption" plan, whereby a sponsor "adopts" a child. This is more than a fund-raising gimmick. Not only do the sponsors get to know and love their children, but the children themselves understand that somewhere in the world, someone cares for them, personally.

Many people write requesting a boy or a girl, perhaps a certain age, from any of 55 countries. For ten dollars a month they "adopt" that particular child. The sponsor then learns about the orphanage, the conditions of the area where the child lives, and receives a picture of the child and a letter telling about the child's background. Each Christmas, sponsors get a Christmas card from their child, and most sponsors keep a steady stream of correspondence going across the ocean.

Dr. Clarke reports it is easier to find orphans than sponsors. At the present time, CCF assists several thousand children who do not have American sponsors, but are carried through the organization's general fund. Requests for assistance come from orphanages overseas daily, but most of the requests have to be turned down, or held until more sponsors are found. "We



Cadets from the Air Force Academy in Colorado visit their "adopted" son in Hong Kong. Servicemen have always been loyal supporters of the CCF program, mainly because they see firsthand the tragic needs.

could double the number of children we assist overnight," Dr. Clarke says, "if we could only find the sponsors." One entire file drawer is full of orphanages applications — waiting for help.

Extensive Program

ACTUALLY it would take a book to describe the scope of CCF activities, from American Indian projects, to children in Zanzibar, from schools for the blind to roof-top schools in Hong Kong, from abandoned baby centers to homey cottages where children live with a house-mother. (Two books have been written about CCF, the latest, *YANKEE SI!*, published in 1961.)

Overseas, CCF attempts to work in close cooperation with missionary boards and local governments. CCF assistance extends to children representing 35 Protestant denominations. In each country, CCF tries to construct at least one model project, utilizing the most modern methods of child-care. Bott Memorial Home in Toyko is used by the Japanese government as a training center for workers in child-care.

Over the years deep and lasting personal relations have developed between sponsors and children. This may be one of the secrets of CCF's success. Too many church-related projects emphasize dollar amounts in abstract terms and quotas. But to CCF sponsors, their "adopted" child is as real as the letter from Calcutta, the Christmas card from Hong Kong.

In Korea, a little two-year-old girl named Un

Yoo was found one day wandering in the streets, her clothes gone. She was crying, hungry, and suffering from malnutrition. Obviously she had been abandoned by her parents. She was taken to a CCF home, and today, many years later, she writes regularly to an elderly couple in Byran, Ohio, whom she considers her parents by proxy.

Youth Takes Part

A TEENAGER in Doylestown, Pennsylvania, last Christmas asked her parents for a different kind of Christmas present. She wanted to "adopt" a child from overseas. Soon she had the picture of a teenage orphan in Germany, and since both girls are the same age, they find they have much in common.

The senior high fellowship of Orwell North Church, Orwell, Ohio, decided they could learn more about conditions in Hong Kong first-hand, so they wrote to CCF, asking for an orphan in Hong Kong old enough to write letters. Soon they were the "parents" of a fifteen-year-old Chinese lad whose parents were killed as the family was escaping the communists in mainland China.

But, even though CCF encourages such lasting friendships, it is careful not to make little Americans out of homeless children. Out of several thousand persons involved in the CCF program overseas, only four Americans are employed. Experience has shown that nationals are able to do a much better job. Also, this is in keeping with the movement in the Protestant missionary groups toward training and developing national leaders.

Standards for each project are set according to local codes and requirements. Superintendents are instructed to work closely with city and government authorities, and assist each child to develop his personal abilities and skills according to local cultures and customs.

And so back in Richmond, the search goes on — new sponsors for desperate children, funds for roofs damaged by typhoons, emergency supplies for refugee families, clothing for American Indians, a well for the blind home in Taiwan. For at least 40,000 or more Americans, a needy child is not just a statistic — but a photograph, a Christmas card, a thank-you letter, a flesh and blood child that knows the meaning of "I love you."

IT ALL STARTED TWENTY-FIVE YEARS AGO

By J. Calvitt Clarke

International Director, Christian Children's Fund

NOW CCF FACED ANOTHER QUARTER CENTURY WITH HEARTBREAKING CHALLENGES WITH APPEALS COMING FROM ALL OVER THE WORLD THAT ARE URGENT AND PITIFUL

I AM THINKING of a conversation held in front of a barbershop in Chambersburg, Pennsylvania, between a Methodist missionary who had been head of a boy's school in Singapore, and myself, a Presbyterian minister who had been raising money for children for thirty years. We were talking about the bombs dropping on China and the thousands starving there. "Well," my friend Nagle said, "with the needs so pitifully tragic and you a fund raiser, why don't you do something about it?"

I turned my eyes from my friend's earnest face, looked down the pleasant shady, street in Chambersburg, contrasted it with the destruction and suffering the China children were facing. "All right, Nagle," I answered slowly, "I will."

The next day in Richmond I discussed the challenge with my wife, Helen. She was enthusiastic. So we rented a one-room office, employed a girl hardly more than a teenager, told the printers we would personally guarantee their bills. I heard about an orphanage in China that had buildings and children, but no rice, and the children were starving.

Advancing money out of my own pocket for postage, I sent out an appeal letter, and soon a check was on its way. That, 25 years ago, was the birth of Christian Children's Fund.

Meanwhile, I invited some of my neighbors on a committee; one, T. Nelson Parker, who lived next door to us, later became mayor of Richmond and now heads the state insurance commission. He still is our fine chairman. Well, we filled up that one orphanage, and then a call came from Peking, another from Shanghai, Canton, until when the communists finally drove us out of the China mainland they confiscated about a million dollars worth of CCF property.

But already we had started work in other

countries. Oh, there have been headaches and sleepless nights, but thanks to the generous American contributors, each succeeding year we have helped additional children.

It was a sad thing for us in 1949 to have our 42 homes in China taken over by the communists, to leave almost all our children in China to be brainwashed with propaganda against the American they loved, and to know they were being forced to march in parades with banners denouncing America. Many of our workers and friends were trapped, some escaped, some were executed.

Work in Far East

BUT OUR WORK had already been expanded to Burma, the Philippines, Hong Kong, and India. In Burma there was cruel hunger. Babies were sometimes carried into the woods by their distracted mothers and left for the wild pigs to devour. In the Philippines, I saw children rifling the refuse barrels for a bit of meat or a half decayed orange, or a scrap of cooked rice. In India there were vast hordes of hungry refugees with their listless, starved children. We stretched our dollars as far as they would go in taking care of the tragic children.

Then our work was opened up in Korea, when at that time it was perhaps the most devastated country recorded in history. Some of the children saw their parents murdered, some children died on the roadside, thousands were homeless. One of our representatives captured in Seoul was condemned to death but was saved two days before the date of his execution by the recapture of the city by American troops and their allies. It was a time of appalling misery, of constant danger and cruel disappointment as the refugees were pushed further and further toward the sea. Along with them were the workers for the chil-

dren and when the tide turned and towns and villages were recaptured, CCF workers moved with the children and gathered up the broken bricks and rubble and built again.

Our staff is always saying, "There is never a dull moment in CCF." Their work is varied. From CCF funds a teacher buys a pair of overalls for an Indian boy in Arizona because his only pair of overalls was so ragged he was ashamed to attend school. Superintendents have told us of almost doubling their school attendance through CCF funds for clothing and shoes.

Or an orphanage in India finds it can crowd in 10 more children and 10 little wretched, pitifully undernourished children are picked up from the streets of Calcutta, given the first real meal they ever had, their vermin destroyed, their rags burned, and with clean bodies clothed in clean garments, they attend their first school.

In Korea, the police pick up a boy for stealing some fruit. He is pitifully hungry; so they only give him a lecture and bring him to one of CCF's 97 orphanages in Korea, where he learns it isn't

bad to steal simply because he may get caught. His new friends at the orphanage give him better and higher reasons why it is wrong. They may also tell him that Jesus is his friend and not simply a cuss word.

Worldwide Work

FROM ALL OVER the world the letters come, from above the Arctic and below the Equator, from Borneo and Lapland, from Singapore and Paris; requests to build a building here, to take in more children there, to operate on a little girl's eyes to save her from going blind; a well goes dry in Pakistan, could we send money to dig a deeper one? More babies have been left on the doorstep of a Hong Kong babies home, please include them in the next remittance.

Yes, CCF faces the next quarter of a century with heartbreaking challenges. Appeals for help are urgent and pitiful. We have too many children, of course, but we would not have it otherwise for it is hard to refuse a hungry, homeless child.

A VISIT TO THE SOVIET UNION

By Richard Millard

Suffragan Bishop of California

IN PREVIOUS SUMMERS BISHOP MILLARD HAS TAKEN GROUPS OF HIGH SCHOOL STUDENTS ON HIKING TRIPS INTO THE SIERRAS. THIS PAST SUMMER HE WENT FURTHER AFIELD AND LED A GROUP OF COLLEGE STUDENTS ON A US-USSR EXCHANGE UNDER THE SPONSORSHIP OF THE LISLE FELLOWSHIP

DO SOVIET CITIZENS lead reluctant lives under a communistic regime? Many Americans would like to think they do and have reason to think so from the number of refugees who have fled over the Berlin wall and the precautions taken by Russian authorities when their citizens travel in other lands. As one passes through central Europe and back again, the distinction between satellite countries and the Soviet Union itself becomes evident. In those countries where there has been a tradition of freedom, the Soviet power is more strongly felt in contrast to the knowledge of freedom which has been lost. In the Soviet Union itself, communism has the same associations in the minds of the people as we

have with the words "democracy". The communist party has been in power for almost half a century, and during that time it eliminated or drove out the Monarchists and supporters of the provisional government. Next Stalin liquidated those in positions of responsibility who had participated in the revolution and all others who expressed any longing for the revolutionary spirit. During the later years of his regime, he kept over 8,000,000 people in prison camps. After upheavals and uncertainties such as these, with only the Marxist-Lenin philosophy as a commonly understood and uniting factor, how could the average citizen do anything but follow the party line and keep himself out of trouble? The second

world war, with the invasion by the Germans, cost the Russians in human lives alone over twenty million soldiers and civilians, and the total destruction of two great cities, Stalingrad and the third largest city, Kiev along with hundreds of smaller towns and villages. The reconstruction of the country since the war has been phenomenal, and this spirit of peril in wartime and rebuilding in peacetime has helped unify the nation. With the death of Stalin and a closer identification of the citizen with the governing body in the Kremlin, the average Russian today thinks of the communist party as being his party, just as an American thinks of his political party when it is in power as being the governing party.

Since I spent my time almost completely with students and their leaders, almost all of whom have come to maturity after the death of Stalin, I realize that I have met and talked with the younger generation, and not with men of more mature years and political experience who learned how to keep their heads on their shoulders during the Stalin period and who might have developed more cynical views of the party and its leadership.

Want Co-Existence

IT IS APPARENT from the attitude of the present leadership in the Kremlin that the present Russian leadership wishes to co-exist on friendly terms with the west. This is due in part to their confidence in their economic system, feeling that socialism will out-live capitalism; but it is also due to a new sophistication which makes them more realistic about their inability to persuade others to accept their political philosophy. On a hiking trip into the Caucasus, I came to know an assistant professor of economics from Moscow and in one of our discussions I asked him how he felt about the Russian-Chinese situation, and he laughed and said: "In their zeal for the spread of Communism they are where we were thirty years ago."

The information sheets provided students who travel in the Soviet Union tell you to have an ample supply of small gifts to exchange with Russian students, as they are quite generous and one should be prepared to reciprocate. What should one bring, and what would one expect a Russian to appreciate? Stalin brought millions of people from the farm to industrial centers, and then severely limited the amount of consumer goods. On the other hand, Stalin has been dead ten years, and there is said to be much more in the shops. The first discovery that we made

was that the Russian people are in a period of prosperity, as we are, so that money is relatively plentiful. Almost all the women work, so that many households have two incomes.

Rent is very low, as is transportation and any article in the cultural category, such as books. Clothes and food are relatively expensive. This leaves the average Russian couple with too little money for an automobile—which, incidentally, can not be bought on time as every other article can be; but with as much or more money than the American couple for entertaining and travel. The fact that they do not have to have bank accounts nor meet insurance premiums, nor save for education, takes the pressure off the finances. Another thing one soon discovers is that the average Russian has a good deal of pride and that there is nothing he or she wishes from a foreign visitor other than a token gift of a book or a souvenir pencil, postcards or highway maps.

How Much Freedom

ONE IS never quite certain how much freedom he has in the Soviet Union. An interpreter meets the group at the border, lives with them the entire time they are in the country and then says goodbye to them at the border again. Our interpreter, Alexander, or "Sacha" or "Sach" as our Americans soon called him told us that we were free to take pictures as we would be in our own country with the exception of a prohibition of pictures from trains or of military personnel and objects. We did find this freedom, but here again pride entered in, and we found that the Russians themselves were not happy when we took pictures of queues of people before a stand selling oranges, or of a group of women trying to get into a beauty parlor. We had our luggage searched thoroughly at the point of entry and were told that we could keep possession of religious material in Russian, but that we had to have it with us when we left the country again. The same applied to impressionist art, although we were certainly surprised to find one of the finest collections of late 19th century and 20th century French art on the third floor of the Ermitage Museum in Leningrad. In Moscow it was not possible to arrange for a group to visit the Monastery at Zagorsk, some forty miles north, because too few of our group indicated a desire and a bus could not be secured for a few, and when I announced that I was going by myself I was finally told that foreigners cannot ride a train without an "interpreter". This is ap-

parently the way the authorities control the places which foreigners may visit.

Visit to Church

ON A SMALL RIVER BOAT coming up the Don and through the locks into the Volga to Volgograd, I met Ivan a young man who had just graduated from Pedagogical Institute in Volgograd (Stalingrad). He was prepared to teach English, spoke it fluently, and was full of information about the country through which we were passing and in Volgograd, took me to the Orthodox Church in a suburb, and served as interpreter where we had a pleasant afternoon with the priest. He had never been to a church before and expressed a genuine interest in it. I suggested that perhaps he might like to go to church the next Sunday, and he said that this would not be a possibility since he expected to be a teacher and that if he were seen in the church this could terminate his career. The communists are very careful to see that those who associate with youth are not church attenders. The uneasy feeling one has about the atmosphere in the USSR is reflected in the feeling I had about this particular young man. As friendly and cooperative as he was, I never was completely convinced in my own mind that he was not a Soviet agent and I was careful to keep the conversation with the Orthodox priest in areas that could be reported to the authorities and would not make life awkward for him. The one thing the priest said he would like to have is a book on Coventry Cathedral, which I am sending him via our mutual friend Ivan who will help him with the English in it. But I still don't know about our friend — is he, or isn't he?

Mutual Understanding

ONE OF THE ADVANTAGES of such exchanges would seem to be the necessity of interpreting our system to the Soviets as much as the importance of our trying to understand them. A youthful citizen of Russia has no hesitancy in launching out during a "discussion with Soviet youth" by stating that we can all begin by agreeing that the capitalistic system is in its final stages, and that the vigor of the socialist economic system is the hope for the future. This is good for an interesting and heated discussion, as you can well imagine. You may not get very far with him in his basic attitudes, but you do feel some progress has been made when you get him to

agree with you that capital itself is necessary, whether in a socialistic or a free enterprise system, and that the question is a matter of how you handle the capital — that is, whether the government controls it or whether you allow the individual freedom to handle it. We are both capitalists — one approaching it's use collectively and one individually.

One of the first observations made by each American is the difficulty he or she sees in the management of a socialistic economy where every industry, transportation system, communication medium, every store and even every little cigarette stand is state-owned and controlled, with the operator on a salary from the state. How can the state wither away with this compounding of responsibility and supervision?

The Soviet citizen comes back with the usual: "How can a free enterprise system work? If we need potatoes in the Ukraine, we send potatoes to the Ukraine. If we need tractors in Omsk, that's where tractors are sent. Your free enterprise system must be chaotic?"

It is good for the Soviet citizen to know that it does work, and apparently works well. Quite apart from the advantages of communicating with this Soviet citizen, it is interesting to note that while the Russian has pride in his own accomplishments, he is intensely interested in the United States and follows us closely in almost everything we do.

A person almost wishes this were not so when he finds that every record on a juke box in one particular Leningrad student night club is American.

YOUR HELP WILL BE APPRECIATED

DR. ALBERT REISSNER, a world-famous psychiatrist and a member of many leading medical and psychiatric associations, delivered a lecture on Marriage Today at Trinity Church, New York.

It was printed in the Witness as an article in an October number and requests were received for reprints as a pamphlet.

It is our opinion that the information contained in the lecture is needed by all clergymen in marriage counselling. They might well have copies to give to those they counsel.

We will be aided in determining how many to print if those wanting copies place orders at 25¢ for single copies and ten or more copies at 20¢ each. Write The Witness, Tunkhannock, Pa.

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New Problems Facing Youth Big Challenge to the Church

★ The upcoming generation will be a "silent generation" — not apathetic — a "violent generation," which will present real opportunities and problems for the Christian churches. So predicts an outstanding economist, author, teacher, and churchman, who has served as a consultant to governments and economic leaders on both sides of the Atlantic.

He is Peter F. Drucker, Viennese-born professor of business administration at New York University, widely known, among other things, for his books on "The New Society" and "Power and Democracy in America."

Drucker made his views clear, concerning the next generation, at a conference on "Being a Christian in a Rapidly Changing Society," sponsored by the department of social relations of the diocese of Newark at Trinity Cathedral and Cathedral House in Newark, N. J.

"Our problems are going to change dramatically," he declared: "and we are already in the midst of them." The most important problems will not be economic or institutional, he believes; these will only be secondary. More important will be social, moral, and human problems — "problems of conscience," problems about which "we have something to say as a religious community." These problems, Drucker foresees, will center around youth, education, and race. The chief sources of future trouble?

● The fact that the generation coming into adulthood is almost twice as large as the age group it replaces, putting us on the verge of being the youngest society we have ever been.

● The coming generation will have become accustomed to living in a society in which there are no fixed expectations: it will have to forge its own basic position, relying on only a limited amount of inherited attitudes and beliefs; it no longer accepts the issues that this generation feels are central, and looks for guidance in the experience of its own contemporaries.

● Educational discrimination is imposing upon youth a frightening intellectual arrogance that threatens society by neglecting the 40 to 50 per cent of the population who will not be getting secondary education. Manual skill is declining.

● Our youth are endangered by the temptation of power, of career — of making this an end in itself.

● The world is on the brink of a separation on racial, not merely class, lines.

What can the church do to deal with the tremendous opportunities and dangers inherent in the changing situation? Drucker's recommendation: "We have to know how to look at something and do something about it — not just write about it."

"How do we make the great achievement of organization productive for the benefit of man?" he asked. "How do we stop the danger of racial separation? How can we be Christian? The most important thing to be said is that there is no such thing as a perfect society for a Christian—they are all imperfect. Our job is not to see that there is a perfect kingdom on this earth; our job is to see how we can make something that is imperfect a

little bit better, so that it will benefit more and more people."

Conferees then divided into groups to discuss the opportunities and problems keynoted by Drucker, and reassembled to fire questions at a distinguished panel of seven authorities in the fields of church, education, government, labor, management, minorities, and women.

The panelists: The Rev. Gerald Gilmore, rector, St. Paul's Church, New Haven, Conn.; Albert Jochen, assistant commissioner of education for New Jersey; Raymond Male, New Jersey commissioner of labor and industry; Paul Giblin, director, education and citizenship, United Automobile Workers of America; Charles Kappes, general counsel, Mutual Benefit Life Insurance Co. and chancellor of the diocese of Newark; the Rev. Oscar Lee, associate executive director, commission on religion and race of The National Council of Churches of Christ; and Mrs. Herbert Armstrong, president, Episcopal Churchwomen, diocese of Newark.

Moderating the panel: Harold A. Lett, consultant of the National Conference of Christians and Jews, member of the sponsoring department of social relations, conference chairman.

PRESIDENT KENNEDY RECEIVES AWARD

★ President Kennedy received the family of man award from New York's Protestant Council at a \$100-a-plate dinner attended by 3,800 people.

The presentation was made by Rector Arthur Kinsolving of St. James Church in his capacity as president of the council.

Mr. Kennedy used the occasion to plug for the administration's foreign aid program and said the U.S. must "do better—not worse" in narrowing the "gulf between rich and poor."

Anglican Legislative Bodies Likely to be Reorganized

★ Strong support is reported developing behind a movement that would revolutionize the government of the Church of England by setting up a general synod which would unite the separate legislative bodies of the church.

At present the convocations of Canterbury and York, composed entirely of bishops and clergy, control the doctrine and worship of the church. The assembly, elected by the dioceses, has both clergy and laymen, but their business is confined to general affairs of the church, including matters of finance.

However, proposals have been made for a general synod which would bring the clergy and laity together in one house.

This would give laymen, for the first time in English Church history, a voice in making decisions about the worship and teaching of the church, which the clergy have always claimed as their prerogative.

Bishops of the church are regarded as generally in favor of a general synod, but strong opposition has come from the clergy, who believe that laymen's views on worship and doctrine are not to be regarded as authoritative.

At the recent Church Assembly the Archbishop of Canterbury and the Archbishop of York were requested to set up a commission to work out proposals.

This came about after a plan advocating synodical govern-

ment ran into difficulties when the convocations of Canterbury and York held their separate spring meetings in May.

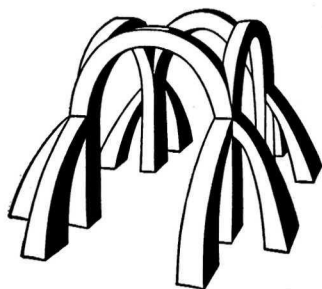
It was accepted by both the upper and lower houses of the Canterbury convocation and by the upper house of the York convocation, but not by the lower house of York. The upper houses are made up of the diocesan bishops in the two provinces, and the lower houses comprise elected representatives of the clergy.

After rejection of the plan by the lower house of York, a compromise was submitted by the Archbishops. This would have restored to the convocations the right to approve any measures affecting the church's doctrine and liturgy, as well as any church union proposals before they could be accepted by the synod. In effect, this gave the convocations the right of veto, or at least the power to delay measures for a considerable time.

The lower house of York endorsed the compromise, but the upper house rejected it.

After considerable discussion, the two Canterbury houses passed a resolution which noted the desire of all four houses that the laity be brought into a synodical government of the church. The resolution stated that while the Canterbury convocation preferred the original plan, it was prepared to accept the archbishops' proposals if they were found to command more general acceptance.

If a general synod is established, it would bring the Church of England in line with all the other Anglican Churches throughout the world. It would change age-old traditions of the Church of England and more thoroughly democratize its workings.



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Ecumenical Parley in Brazil Cites Gains from Council

★ The second annual ecumenical conference meeting in Rio De Janeiro, Brazil, lauded the Vatican Council for opening new roads to better understanding among Christian bodies.

The conference, attended by clergy representatives of several Protestant, Roman Catholic and Orthodox groups, said that improved relations and goodwill among all Christians will aid the church in fostering the work of God and bettering humanity.

Held in the Episcopal church of the Redeemer, the meeting also had several hundred lay spectators. Host to the conference was the church's rector, the Rev. Kurt Kleemann. His church also was the scene of the first conference held last November.

In a major address Kleemann observed that the "evangelism of Jesus Christ must be interpreted in accord with the necessities of each epoch."

"In the days of cruel slavery, for example, the church had to consider Christian love in terms of racial equality," he stated. "In our time perhaps Christian love must be considered in terms of social justice, and even, perhaps, have a perspective that is more social than personal."

Kleemann said that today "perhaps God wants to show us through the Holy Spirit the social dimension of reconciliation between the various churches that constitute Christendom."

Although the work of reconciliation stems from God, he continued, "this does not mean that we need not do our share. The initiative always comes from God, but the response must come from men."

Noting that this response

already is being heard, the minister pointed to the Vatican Council and the World Council of Churches which, he said, "are raising voices which call the churches to new forms of cooperation and a discussion daily more profound in search of unity."

He lauded Pope Paul for demonstrating that the Catholic Church is continuing to follow the "same conciliatory line initiated by his predecessor, Pope John."

"The latest discourse of the present pontiff," Kleemann said, "is filled with references to separated brothers — Protestants, Anglicans, Orthodox — containing, also, a request for forgiveness for offenses which

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Catholic have committed against non-Catholics."

"If this reference, on the one hand, is filled with great integrity and courage, on the other hand, it must be received with all humility by those who do not form a part of the great Roman Catholic Church.

"Any Christian engaged in the ecumenical movement feels that new doors are opening, new bridges are being constructed between the churches of Christianity in the eastern and the western world. The Holy Spirit, beyond all doubt, is speaking the language of indisputable reconciliation."

Another speaker was a Benedictine priest, Father Estevao Bittencourt, who said it was important that all Christians be "convinced of the necessity for unity, so far as central ideas, common to all, are concerned."

He added that while Christian union may be impossible to achieve in a life-time, through the ecumenical movement Christians can hope for greater understanding and "move toward an end common to all."

NEED WORLD APPROACH TO WELFARE NEEDS

★ Churches have played a pioneering role in bringing about world-wide recognition of the importance of welfare services, national and international social welfare leaders said in addresses before the National

Council of Churches department of social welfare.

Dr. Julia Henderson, director of the United Nations bureau of social affairs, specifically cited the contribution of churches to the UN charter and said religious groups have been influential in focusing attention on human needs in developing countries.

Also appearing before the representatives of social welfare programs of 33 Protestant and Orthodox denominations and related organizations, was Dr. Ellen Winston, U.S. commissioner of welfare in the department of health, education and welfare.

Both speakers emphasized shortages of trained social workers. In the U.S., Dr. Winston said, some 38,000 people now are employed in national public assistance programs. By 1970, she pointed out, population increases and expanded services will call for 84,000 workers.

The U.S. official urged greater cooperation among church welfare agencies, other voluntary organizations and the government in raising professional standards in the welfare field. Coordination of public

and private programs and establishment of worker training programs on the local level are two means toward this end, she said.

Dr. Winston said the key to successful welfare programs in the U.S. lies in "practical expression of the Judeo-Christian principles that must be revitalized if we are to reduce the problems of dependency, family breakdown, delinquency and other social ills."

The U.N. welfare expert advocated an amalgamation of world approaches to welfare problems.

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- NEW BOOKS -

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Book Editor

Soldiers and Servants, A Workbook
for Confirmation by Lowell B.
McDowell. Morehouse - Barlow.
\$2.25

The persistent need for aids in confirmation instruction is well met in this new workbook, which can be used by itself, or in conjunction with the film strips, *Confirmation*, from the same publisher. The combination should be very effective.

Although occasionally using the offices of instruction as a point of departure the book follows an experiential rather than a propositional approach in teaching doctrine.

The main part of the book comprises 18 lessons divided into sections on *Christian Initiation*, centering on the doctrine of God; *The People of God*, an excellent exposition of the human situation, of biblical literature, and of history through the ministry of Jesus; *The Drama of Redemption*, an outline of church teaching, the Christian year, and some ethical applications; *The People's Work*, a fine development of worship and the eucharistic liturgy. An optional fifth section, containing two lessons, has a brief outline of church history, with a particularly good presentation of the equality of the ancient sees, Jerusalem, Antioch, Rome, Constantinople, Alexandria, and their relationships.

The material in the book is in harmony with the Church's Teaching Series, and represents a practical application of their content for confirmation instruction. Use of the material is flexible, so that the time given to the lessons is adjustable.

If one looks for them, flaws will be found here and there, depending on one's preferences. The *Kyrie eleison* is equated with the penitential responses to the commandments, rather than being recognized as an acclamation (though unfortunately this error is still widespread in the church). Among the clerical vestments the Canterbury cap is not shown (though this is the one preferred by the Primate of All England). Although Mr. McDowell knows better, he repeats the erroneous charge, common in our denominational folklore, that Luther and Calvin started new churches of their own. They were never so fool-

hardy. Being at least as astute as Henry VIII in England, they wrested ecclesiastical control and physical possession of the old churches from the Roman papacy. And, as anyone who has toured Scotland, northern, or central Europe, will testify, they have held on to them tightly to this day.

But these items are very minor when measured against the excellence of the work as a whole. In it the church has been given an outstanding pastoral tool.

— E. J. Mohr

The Religion of Abraham Lincoln by
William J. Wolf. Seabury Press.
\$3.95

This is an enlarged and revised edition of the author's *The Almost Chosen People* which Professor Wolf, though officially the professor of theology in the Episcopal Theological School, has long made himself a master in the field of President Lincoln's religious beliefs and activities. In order to have recorded such a mass of *bona fide* material, the author must have done a tremendous lot of research. It appears now as ten chapters, each of which is headed by some words of Lincoln. The last of the ten is by far the best known: "With malice toward none, With charity for all, With firmness in the right".

A good and very useful book this is to keep at hand for reference. It is unlikely that you can find its equal for a collection of reliable facts dealing with Abraham Lincoln and his religion.

The professor of theology has this to say about Lincoln and religion: "Lincoln is one of the greatest theologians of America — not in the technical meaning of producing a system of doctrine, certainly not as a defender of some one denomination, but in the sense of seeing the hand of God intimately in the affairs of nations."

Master Sermons Through The Ages
Edited by William A. Sadler, Jr.
Harper & Row. \$3.95

This unusual and interesting book, has thirty sermons written by thirty preachers of note, and when the

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reader dips into it he will discover that the book's editor has done a really remarkable job of writing concise biographies of all the thirty preachers, whose work was done from the 4th to the 19th centuries. There are not a few of these sample sermons originally preached by famous clergy whose names are well known to all of us, but whose printed sermons fail to leave us impressed.

Such sermons we will soon realize illustrate Phillips Brooks' definition of "real preaching." "Truth through personality is our description of real preaching". The man who would be a thorough going preacher must have the special gift of revealing himself to his congregation — not his odd peculiarities, but the growing power of his whole character.

As you read some or all of these 30 sermons I suggest that you don't skip John Chrysostom (he of the "Golden Mouth") Studdert-Kennedy, John Donne, Martin Luther, Frederick William Robertson and Francois Fenelon. You will see clearly enough what Bishop Brooks' definition meant.

He Spoke to Them in Parables by
Harold A. Bosley. Harper &
Row. \$3.50

The author of this book came to New York City a year ago to become the pastor of Christ Church (Methodist) and this interesting volume is the first work that he has produced since which the general public can examine. Preaching on the parables of Jesus — whether from the pulpit or in print — is likely to be one of the clergy favorites and with general approval in the congregation.

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