

WED Night Study- May 6, 2015

FROM TEC webpage: *with a few additions from STH*

1944: Henry St. George Tucker becomes the Episcopal Church's first full-time Presiding Bishop.

1958: *General Convention, a coalition of liberal church members succeeded in passing a resolution recognizing "the natural dignity and value of every man, of whatever color or race, as created in the image of God". It called on Episcopalians "to work together, in charity and forbearance, towards the establishment ... of full opportunities in fields such as education, housing, employment and public accommodations". In response, the Episcopal Society for Cultural and Racial Unity (ESCRU) was founded in December 1959 in order to eliminate racial, ethnic and class barriers within the Episcopal Church.*

1961: *John Hines of Texas is elected Presiding Bishop. Strong social justice commitments elicit negative reaction from conservatives.*

1964: *Name changed proposed from The Protestant Episcopal Church in the United States of America (PECUSA) to TEC- The Episcopal Church- this was finalized in 1979 (ECUSA never an official name) The full legal name of the national church corporate body is the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America",^[2] which was incorporated by the legislature of New York and established in 1821.*

1967: *Lichtenberger's successor, John Hines led the Episcopal Church to implement the General Convention Special Program (GCSP). The Special Program was designed to redirect nine million dollars over a three-year period (a quarter of the church's operating budget at the time) to fund special grants for community organizations and grassroots efforts facilitating black empowerment in America's urban ghettos.^[37] The effectiveness of the GCSP was limited due to the reluctance of conservative bishops in southern dioceses, who objected to the awarding of grants to groups perceived as radical. The GCSP also drew opposition from the recently formed Foundation for Christian Theology, a conservative organization opposed to "involv[ing] the Church in the social, political, and economic activities of our times". The tension between liberal and conservative constituencies in the church erupted during the Special General Convention of 1969. The convention was disrupted by black militants who demanded that the Episcopal Church hear their concerns. When white deputies objected to allowing the militants a hearing, African-American deputies walked out of the convention. The Special General Convention also witnessed protests of the Vietnam War. During this time period, African-American clergy organized the Union of Black Episcopalians to achieve full inclusion of African Americans at all levels of the Episcopal Church^[38]*

1970: *The first authorized women members join the House of Deputies. Women could now be ordained as deacons.*

1973: *John Allin of Mississippi is elected Presiding Bishop for 12-year term.*

1974: *The first eleven women are ordained to priesthood in an "irregular" service in Philadelphia. HOB declared invalid- they were still deacons) On September 7, 1975, four more women (the "Washington Four") were irregularly ordained by retired bishop **George W. Barrett.***

1976: *General Convention approves the ordination of women, and "regularizes" 1974-75 ordinations. First reading on new Prayer Book. The Episcopal Church affirmed at the 1976 General Convention that **homosexuals** are "children of God" who deserve acceptance and **pastoral care** from the church and **equal protection** under the law.*

1976-1977: *"The Chicago Call"¹ is issued by the National Conference of Evangelicals for Historic Christianity, meeting in Warrenville, Illinois. the Conference discusses the need for evangelical Christians to rediscover and re-attach to the Church's historic roots- start of **the Charismatic Episcopal Church***

1977 first openly homosexual priest, **Ellen Barrett**, was ordained in 1977

1979: *Second reading approves new (present) **Book of Common Prayer.***

1982: *A new **Hymnal** is approved.*

1985: Edmond Browning of Hawaii is elected Presiding Bishop for a 12-year term.

1989: Barbara Harris is consecrated the first woman bishop in the **Anglican Communion**.

February 11, 1989. At the same time, there was still tolerance for those dioceses who opposed women's ordination. In 1994, the General Convention affirmed that there was value in the theological position that women should not be ordained. In 1997, however, the General Convention then determined that "the canons regarding the ordination, licensing, and deployment of women are mandatory" and required noncompliant dioceses to issue status reports on their progress towards full compliance.^[46]

Charismatic Episcopal Church of North America established with 4 congregations

1991 Despite the affirmation of **gay rights**, the General Convention affirmed in 1991 that "physical sexual expression" is only appropriate within the **monogamous**, lifelong "union of husband and wife".

Also in 1991 the church recommended parity in pay and benefits between lay and clergy employees of the church.

1995: \$2.2-million embezzlement by the church's treasurer, Ellen Cooke, is uncovered. She is subsequently imprisoned.

1997: Frank Griswold of Chicago is elected Presiding Bishop for a 9-year term.

*1998: Lambeth statement; The 1998 **Lambeth Conference** of Anglican bishops passed a resolution on human sexuality stating that it "in view of the teaching of Scripture, upholds faithfulness in marriage between a man and a woman in lifelong union" and that it could not "advise the legitimising or blessing of same sex unions nor ordaining those involved in same gender unions".^[1]*

2000: General Convention approves "Called to Common Mission," a revised version of the Lutheran Concordat, establishing full communion between the Lutheran and Episcopal Churches

2000 The Anglican Mission in the Americas (The Mission) exists to raise, release and support leaders and communities of faith to reach the lost for Jesus Christ in North America. Rooted in the Celtic missionary tradition and nourished by the three streams of Scripture, the Sacramental Life and the Holy Spirit, The Mission has catalyzed over 200 church plants since its establishment in 2000. Through a culture of creativity, flexibility, boldness, learning and leadership, The Mission is committed and poised to build on its rich history. We invite you to join this movement of rising, loving and leading with Christ in North America.

*2005 **The Convocation of Anglicans in North America (CANA)** was established as a pastoral response of the Church of Nigeria (Anglican Communion) for Nigerian Anglicans living in the United States and Canada. In 2006, CANA began welcoming biblically orthodox American and Canadian Anglican parishes and clergy who desired both the North American based episcopacy and the authentic connection to the Anglican Communion that CANA provides. In a prayerful and global process that dates to 2005 with the forming of the **Common Cause Partnership**, and further encouraged by the 2008 **Global Anglican Future Conference (GAFCON)** to form a united Anglican body, the resulting **Anglican Church in North America (ACNA)** is an emerging province in the Anglican Communion. CANA is a founding member of ACNA and enjoys close relationships with ACNA's bishops, clergy, and congregations. The Diocese of CANA East was welcomed as a diocese in the ACNA in June 2013. CANA is a missionary jurisdiction of the Church of Nigeria [Anglican Communion] and the Anglican Church in North America. From very humble beginnings, over **120 congregations are associated with CANA across 30 States and in Canada, over 435 chaplains and clergy, three missionary dioceses and the Deanery of the Armed Forces and Chaplaincy.***

2003: June- Gene Robinson elected Bishop of New Hampshire

Pittsburgh statement: 19 Bishops, Bishop Robt Duncan and our own John Howe issued a statement that warned of a possible schism between the Episcopal Church and the Anglican Communion

October – Emergency meeting of the Anglican Primates- from 38 member churches was

convened. The meeting's final communiqué included the warning that if Robinson's consecration proceeded, it would "tear the fabric of the communion at its deepest level".^[52]

2004, Oct 18- Windsor Report issued- Archbishop Robt Eames chaired this-

2005, February Dromantine (N. Ireland) Report *Of the 38 Primates, 35 attended. The Primates issued A communiqué that reiterated most of the Windsor Report's statements, with the addition that The Episcopal Church USA and [Anglican Church of Canada](#) were asked to voluntarily withdraw from the [Anglican Consultative Council](#), the main formal international entity within the Anglican Communion until the next Lambeth Conference in 2008. TEC and the ANGLICAN CHURCH OF CANADA were asked to voluntarily withdraw from the Anglican Consultative Council until after Lambeth 2008*

2006: Katharine Jefferts Schori of Nevada is elected the 26th Presiding Bishop of the Episcopal Church for a 9-year term. She is the first and only woman to be a churchwide leader in the Anglican Communion.

207-2009 Anglican Covenant Drafts created by Covenant Design Group- 7 provinces have approved, 2 have rejected it (England and Scotland) and New Zealand, TEC(US) are studying it.

2009: General Convention charges the Standing Commission on Liturgy and Music to develop theological and liturgical resources for same-sex blessings and report back to the General Convention in 2012.

2011: The Episcopal Church inaugurates a full-communication relationship with the Northern and Southern provinces of the [Moravian Church in North America](#) (link is external)

2012: The Episcopal Church approves the trial use of an official liturgy to bless same-sex couples and their unions, called "The Witnessing and Blessing of a Lifelong Covenant."

Oct 15, 2012 Episcopal Diocese of SC voted to withdraw from TEC and become an autonomous Anglican diocese. SC diocese was established in 1785 and was one of the original 9 dioceses of the Episcopal Church. In Feb 2015 a court decision announced that the local diocese could keep \$500 million worth of the properties and that TEC had no right to the real properties.

Currently there are 6622 episcopal Churches, 110 dioceses including [Colombia](#), the [Dominican Republic](#), [Ecuador](#), [Haiti](#), [Honduras](#), [Puerto Rico](#), [Taiwan](#), [Venezuela](#) and the [Virgin Islands](#). The [Convocation of Episcopal Churches in Europe](#) and the [Navajoland Area Mission](#), and the PB is one of 3 anglican primates who exercises jurisdiction over Cuba.

What makes something ANGLICAN?

The Anglican Communion has no international juridical organization. The Archbishop of Canterbury's role is strictly symbolic and unifying and the Communion's three international bodies are consultative and collaborative, their resolutions having no legal effect on the autonomous provinces of the Communion. Taken together, however, the four do function as "instruments of communion", since all churches of the communion participate in them. In order of antiquity, they are:

The [Archbishop of Canterbury](#) (*ab origine*) functions as the spiritual head of the Communion. He is the focus of unity, since no church claims membership in the Communion without being in communion with him. The present incumbent is [Justin Welby](#).

The [Lambeth Conference](#) (first held in 1867) is the oldest international consultation. It is a forum for bishops of the Communion to reinforce unity and collegiality through manifesting the [episcopate](#), to discuss matters of mutual concern, and to pass resolutions intended to act as guideposts. It is held roughly every ten years and invitation is by the Archbishop of Canterbury.

The [Anglican Consultative Council](#) (first met in 1971) was created by a 1968 Lambeth Conference

resolution, and meets usually at three-yearly intervals. The council consists of representative bishops, clergy, and laity chosen by the thirty-eight provinces. The body has a permanent secretariat, the Anglican Communion Office, of which the Archbishop of Canterbury is president.

The [Primates' Meeting](#) (first met in 1979) is the most recent manifestation of international consultation and deliberation, having been first convened by Archbishop [Donald Coggan](#) as a forum for "leisurely thought, prayer and deep consultation".

Links to Anglican Provinces in North America (listed alphabetically):

[The American Anglican Church](#)

[The Anglican Catholic Church](#)

[The Anglican Catholic Church of Canada](#)

[The Anglican Church in America](#) (NOT "Anglican Church of America" below.)

[The Anglican Mission in America](#)

[The Anglican Province of America](#) (uniting with The Reformed Episcopal Church)

[The Anglican Province of Christ the King](#)

[The Diocese of the Holy Cross](#)

[The Episcopal Missionary Church](#)

[The Episcopal Orthodox Church](#)

[The Network of Anglican Communion Dioceses and Parishes](#)

(aka [Anglican Communion Network](#), or the Network)

-- [Parishes](#)

[The Reformed Episcopal Church](#)

[The Southern Episcopal Church](#) of the United States of America

[The United Anglican Church](#)

[The United Episcopal Church of North America](#)

Other (North American?) provinces, courtesy of [Anglicans Online](#):

[American Anglican Convocation](#)

[The American Congregation of Saint Benedict](#)

[Anglican Catholic Church of Canada](#)

[The Anglican Church International](#)

[Anglican Church International Communion](#)

[Anglican Church of America](#) (Note "Anglican Church in America" above.)

[Anglican Church Worldwide](#)

[Anglican Diocese of the Great Lakes](#)

[The Anglican Episcopal Church](#)

[Anglican Fathers of the Corpus Christi](#)

[Anglican Orthodox Church](#)

[Anglican Rite, Archdiocese of the Americas](#)

[Anglican Rite Catholic Church](#)

[Anglican Rite Old Catholic Church](#)

[Apostolic Communion of Anglican Churches](#)

[The Christian Episcopal Church](#) (Canada)

[The Communion of Evangelical Episcopal Churches](#)

[Diocesis Misionara Hispana](#)

[The Episcopal Orthodox Christian Archdiocese of America](#)

[Evangelical Anglican Church OF America](#)

[Evangelical Anglican Church IN America](#)

[The Free Episcopal Church](#)

[Free Protestant Episcopal Church \(Saskatchewan\)](#)

[Hawaiian Reformed Catholic Church](#)

[Holy Cross Anglican Communion](#) (note to self: Diocese of the Holy Cross?)

[Independent Anglican Church \(Canada Synod\)](#)

[Mariners Church of Detroit](#) (of Gordon Lightfoot "Edmund Fitzgerald" song fame!)

[The National Anglican Catholic Church](#)

[Old Catholic Church of America](#)

[Old Catholic Church of Canada](#)

[Orthodox Anglican Communion](#)

[Province of Christ the Good Shepherd](#)

[Reformed Anglican Catholic Church](#)

[Saints Cyril and Methodius Church](#)

[The Traditional Protestant Episcopal Church](#)

[The Universal Anglican Church of America](#)

List from "A Serious Fracture in the Anglican Church: Year In Review 2008"

In 2003 the American Episcopal Church opened a rift in the worldwide Anglican Communion (Church of England) by consecrating the first openly gay bishop, the Right Rev. V. Gene Robinson. Reflecting the challenges of maintaining unity across the diverse cultural landscapes contained within a global church, the controversy rose to a fever pitch in 2008, prior to (LAMBETH) the decennial conference of the Anglican bishops, held July 16–August 3 in Canterbury, Eng. The Anglican bishops of Africa, Asia, and South America, whose collective following vastly outnumbered communicants in Great Britain and North America combined, strenuously objected to the consecration, calling it an abomination and an abandonment of doctrine. Prelates and priests from these conservative wings cited Old Testament texts prohibiting sodomy and accused the progressive wing of the church of being "culturally deaf."

The rift handed Rowan Williams, archbishop of Canterbury and head of the Anglican Communion since 2002, the most significant crisis of his tenure. Williams, however, remained silent for the most part, refraining from taking sides. He neither explicitly endorsed nor condemned the appointment of Bishop Robinson, but his calls for restraint by both sides largely went unheeded. In stark contrast, Archbishop Peter Akinola of Nigeria and Archbishop Henry Luke Orombi of Uganda were outspoken critics of what they judged to be the liberal drift of the Anglican Church on matters of sexuality and gender, citing the official "tolerance" of homosexuality, the sanctioning of same-sex marriages (in parts of Canada and the U.S.), and the ordination of women to the clergy. Conservative elements of the church in Great Britain and North America rallied to the support of these dissenting bishops, who called for the establishment of a separate conservative section of the communion with its own governing bishops. Shortly there appeared the early signs of a full-blown schism dividing the Anglican Communion into separate churches.

The looming possibility of a schism could not be explained by examining religious issues in isolation from their historical, demographic, geographic, and political contexts. For example, the rift reopened historical arguments about the location of governing authority in the communion. Historically, the archbishop of Canterbury, embodying the unity of the church, has exercised supreme doctrinal and organization authority over its various congregations. The controversy over sexuality is thus also a challenge to the traditional seat of Anglican governance and calls into question the viability of the whole Anglican Church as a communion.

Demographic trends likewise argue in favour of a shift in the location of authority away from Canterbury. Membership in the church has been growing rapidly in Africa, where more than half of all Anglicans worldwide now reside, while membership in the Global North—Britain and North America—has been steadily declining. Hence, Africa and Asia are aware that they represent the future of the church, and their bishops and pastors are increasingly unwilling to obey the “dictates” of the Global North. These self-proclaimed “traditionalists” locate authority for their pronouncements not in a particular episcopal see but rather in a strict reading of scriptural passages. Archbishop Akinola has been especially vocal on this point, and his language has often been incendiary. He has declared that he and his followers “will not abdicate our God-given responsibility and simply acquiesce to destructive modern cultural and political dictates.”

The conservative insurgency was bedeviled by its own internal fractures, however, which stalled momentum toward a formal schism. A relatively small, hard-line subset of the larger conservative movement issued its formal declaration of a schism. Calling on the U.S. Episcopal Church to repent and rescind Bishop Robinson’s ordination, the hard-liners issued a declaration of beliefs, titled “The Way, the Truth and the Life,” which was partly authored by Archbishop Akinola. “We want unity, but not at the cost of relegating Christ to the position of another ‘wise teacher’ who can be obeyed or disobeyed,” the statement read. “We earnestly desire the healing of our beloved Communion, but not at the cost of re-writing the Bible to accommodate the latest cultural trend.... This very Communion has already been broken by the actions of the American and Canadian Churches.”

This declaration of a formal schism failed to be supported, however, by a larger gathering of conservative clerics who, meeting in Jerusalem a month prior to the Lambeth Conference, convened to state their positions formally. The Jerusalem conference, known as GAFCON (Global Anglican Future Conference), drew back from declaring a formal schism but nevertheless produced some divisive pronouncements, most significantly the establishment of a fellowship of conservative Anglicans within the communion, to be governed by its own separate group of archbishops. GAFCON also repudiated the archbishop of Canterbury’s authority to decide who is or is not Anglican. Archbishop Williams condemned the move, asserting that “the new body has no legal standing and challenges Christian teachings of tolerance.”

The alliance between conservatives in the Global South and conservatives in the Global North is an alliance of convenience. “Traditionalists” in the Global South support a hard-line position on the issue of homosexuality because of specific political circumstances. Unlike conservatives in the Global North, however, they support liberal positions on global warming and multilateral interventions for security and humanitarian causes. In Africa, especially in Nigeria, bishops such as Akinola feel compelled by political necessity to take a hard-line position on issues such as homosexuality. Christian churches in Nigeria compete with Islam for converts and fear being characterized as “soft on homosexuality” in contrast to Islam’s uncompromising condemnation. In addition, an intolerant attitude toward homosexuality is a legacy of British colonial law.

Philip Jenkins, professor of religious studies and history at Pennsylvania State University, notes that the Old Testament, read with exacting devotion to its (presumed) literal meaning, is the sacred text of choice in the Global South. Not least, African and some Asian Christians, struggling to survive in agrarian societies still plagued by drought, disease, famine, and other hardships, find resonance in the biblical accounts of the plight of the Israelites. As these regions are likely to be severely affected by climate changes and global warming, members of the church community in the Global South take more liberal positions on international political issues—but not on social issues. The plagues visited upon the Israelites are remote for most Anglicans of the West, who prefer an allegorical reading of the way the

Bible relates to the lives of wealthier Christians. As a consequence, interpretations of scripture by Global North conservatives tend to stand apart from, or even undermine, the hermeneutics, or strategies of interpretation, favored by conservatives of the Global South. Nonetheless, some parishes in the Global North (in Virginia, Pennsylvania, and South Carolina, for example) and in Australia placed themselves under the authority of bishops in Africa to protest what they view as an excessively progressive home church—thereby violating the “one territory, one church” rule.

Further evidence of the possibility of a permanent schism arrived with the announcement, in early December 2008, that conservatives alienated from the Episcopal Church were founding their own rival denomination, known as the Anglican Church in North America. In a history-making departure from tradition, the province is to be defined not by geography but by theological orientation. Bishop Robert Duncan of Pittsburgh, a conservative who led his diocese out of the Episcopal Church in October, was named the archbishop and primate of the North American church, which said that it would have 100,000 members (compared with 2.3 million in the Episcopal Church). The conservatives intend to seek the approval of leaders in the global Anglican Communion for the new province. If they should receive broad approval, their effort could lead to new defections from the Episcopal Church, the American branch of Anglicanism. In short, the bonds of the family of churches in the Anglican Communion have weakened significantly; the conservative faction is powerful and growing in numbers, especially in the Global South; and the dissidents will doubtless be a force in determining the future course of the Anglican Church.

Episcopal Church Moves to End Ban on Gay Bishops

ANAHEIM, Calif. — The bishops of the Episcopal Church voted at the church’s convention on Monday to open “any ordained ministry” to gay men and lesbians, a move that could effectively undermine a moratorium on ordaining gay bishops that the church passed at its last convention three years ago. The resolution passed on Monday was written in a way that would allow dioceses to consider gay candidates to the episcopacy, but does not mandate that all dioceses do so.

A similar measure was passed on Sunday by the church’s other legislative body, the House of Deputies, which is made up of laypeople and clergy. On Tuesday, the bishops’ version will probably go back to the House of Deputies for reconsideration.

The resolution, if approved, would probably add to the strife in the Anglican Communion, the world’s third largest family of Christian churches, of which the Episcopal Church is the American branch. The battle over homosexuality in the Episcopal Church has been watched closely by other mainline Protestant churches that are also divided internally on the issue. Many are looking to the Episcopal Church as a bellwether that could foretell whether their denominations can survive the storm over homosexuality intact.

Conservative provinces in the Anglican Communion, especially some in Africa, have broken off their ties with the Episcopal Church in recent years after the church consecrated Bishop Gene Robinson, the first openly gay bishop in the communion, who was elected in the diocese of New Hampshire six years ago. The moratorium that the Episcopal Church had passed at its convention three years ago was an attempt to calm conservatives in the communion and in the Episcopal Church. While not explicitly labeled a moratorium, it urged Episcopal dioceses to restrain from consecrating bishops whose “manner of life” posed a challenge to the rest of the Anglican Communion. In fact, a few openly gay candidates were considered for election in the last three years, but none of them won sufficient support, and the moratorium was never tested.

In the end the moratorium pleased no one: neither conservatives who observed that some in the church did not really intend to abide by it, nor liberals who saw it as a codification of discrimination and injustice to gay clergy members who otherwise were qualified to be considered as bishops.

The Rev. Susan Russell, a priest in Los Angeles who is the president of Integrity USA, an advocacy group

for gay men and lesbians in the church, said in a statement late Monday, “There is no question that today’s vote in the House of Bishops was an historic move forward and a great day for all who support the full inclusion of all the baptized in the Body of Christ.”

The Episcopal News Service reported that Bishop Henry Parsley of Alabama, who voted against the resolution on Monday, said it would be interpreted overseas as a rejection of the moratorium, even though he thinks it is more nuanced.

“I long for us to be an inclusive church, but not a polarized church,” he said. “We need to be a part of the larger Anglican Communion in what we do in this matter. I think it will be interpreted internationally as a rejection of B033,” the legislation that instituted the moratorium on gay bishops three years ago. The moratorium had done little to forestall the fracturing both within the Episcopal Church and in the Anglican Communion. Conservatives in both bodies have formed their own alliances in the last three years, asserting that they represent the true Anglican tradition.

In the United States, four dioceses — Fort Worth; Pittsburgh; Quincy, Ill.; and San Joaquin, Calif. — have voted to split from the Episcopal Church (although some parishes within those dioceses elected to remain). Last year, they joined with other disaffected parishes and groups that had splintered from the Episcopal Church over many years to form the “Anglican Church in North America.” That group held its first convention, in Texas, last month. They claim 100,000 members, while the Episcopal Church claims about 2 million.

The new group says that Scripture clearly prohibits homosexual relationships. Church liberals, meanwhile, insist that the Anglican tent is large enough to tolerate multiple approaches.

The debates at the convention in Anaheim over the last few days have made it clear that the liberals increasingly have the upper hand within the Episcopal Church. At a debate over whether to develop formal rites for same-sex blessings, 50 people testified in favor and 6 against.

A committee on Monday overwhelmingly approved a measure that would permit same-sex blessings, and the House of Bishops will take that up later this week.

The debate before the House of Deputies voted on Sunday to overturn the moratorium on gay bishops sometimes grew emotional. Sally Johnson, a lay delegate from Minnesota, who had supported the moratorium three years ago, proclaimed that she had decided now to support D025, the measure to overturn the moratorium, because it is a more accurate reflection of where the Episcopal Church stands. “I stand before you now asking us to give D025 to the church and the communion as a gift, reflecting our messiness in our church but an authentic, truthful statement about who we are as the Episcopal Church,” she said.

But speaking in opposition, the Rev. Ralph Stanwise, from the diocese of Quincy, said, “If we overturn the B033 moratorium we will in effect be urging many remaining conservatives and moderates among us and in our home dioceses, especially our most fragile ones, to search for the exit signs.”

Told of the vote to undo the moratorium by the House of Deputies, the Archbishop of Canterbury, Rowan Williams, who as head of the Church of England is considered “first among equals” among the communion’s archbishops, said that he regretted the move because it could further fracture the communion, which he has been struggling to keep intact.

Dr. Williams addressed the General Convention in Anaheim as it opened last week, saying, “Along with many in the communion, I hope and pray that there won’t be decisions in the coming days that will push us further apart. If we — if I — had felt that we could do perfectly well without you, there wouldn’t be a problem.”