











## BOOK REVIEWS

## UPDATING ROME

POPE JOHN AND HIS REFORMATION. By E. Y. Hales. New York: Doubleday, Inc. 216 pp. 4s.

The reported effect of the late Pope John XXIII that a bishop came to him to complain of his difficulties. "Excellence," said the Pope, "I too have a disease, and I must sometimes have difficulties. At such times I go to my chapel. On such days I pray and meditate. I thought that Jesus said to me, 'Now John, don't let me do things too hard; there's, me too, still in my church.'"

The conviction of John XXIII really was in His church, Jesus really was in His church, and His determination of practical policy, was what, more than anything, marked John off from his immediate predecessors. It sounds like an obvious and easy conviction. It is, in fact, as any parish priest probably knows very well, in these days to hold to the temptations to assent to the principle and yet to act otherwise are gigantic.

John, of course, has passed for a history. There is another front in St. Peter's, and another figure standing, as it were, in Rankle. To preserve the insights of this remarkable man, following his person into venerated obscurity is the aim of that E. Y. Hales has given himself.

There were books enough, it is true, in John's lifetime. His engaging personality and his convocation of the biggest Council in history to date. Was he, as the journalists asked, the catalyst of a displaced country pastor? Public relations man or everybody's favorite grandfather? There is speculation enough, and not all of it intelligent.

MR. HALE'S book is by comparison, a sober and scholarly patterning of the facts. Hales is well equipped for the job. He is a serious student of the Latin Church, having previously written well on the nineteenth century movements which gave her recent character. He is able, therefore, to bring to his study the historical dimension which it needs.

He brings to it also, however, the conviction that Pope John had a real, and explicit idea of the Church, and it is likely to be obscured by a return to normality if it is not defined and published.

His task, therefore, is doubtless to put John's pontificate in the perspective of recent history, and to explicate its insights. He does both things very well, and it is unlikely that they will have to be done again for quite a while.

Hales shows how the secular

## LYRICAL POETRY

"DORIS MORRIS": Don Morris. Free and Doubleday, Inc. 216 pp. 4s.

Don Morris' reputation as a lyrical poet has been steadily rising. He has won the Hawthorne Prize and is the third volume of poetry.

The regular metres reinforce his strong sense of rhythm to convey much of the banality of contemporary life.

Sometimes the reader may feel that the imagery is overstated to the extent that it obscures the deeper message behind the poem but on the whole the poet compensates as well as delicacy and ability to communicate intimacy of communication.

The selection of themes and metres is also sufficiently varied to class this as an attractive worthwhile modern anthology.

—A.J.G.R.

## PRAYER BOOK PROGRAMMES

PROGRAMMES WITH THE PRAYER BOOK. By the Rev. P. R. E. St. John. S.P.C.K. 216 pp. 4s.

This is a book of programmes for youth and school classes dealing with the Prayer Book. The real way to test it would be to try it out — but reading the book certainly gives the impression that it would be useful.

—A.F.L.

living movements of the last century provoked the increasing proof and monetary gain of the Roman Church under Pope IX, Pius X, Benedict XV, Pius XI and Pius XII, and how this position became untenable for the masses of the world of the dictators.

He demonstrates that John's "I am a simple man" is not compromise, but a recognition for the fact that the Church is. For example, that the "sovereign power" was an anachronistic term, that the Church was meant to be the source of all law, that the consciences of even the Pope were "God-given rights."

"Episcopalianism" was one word which summed up a world which realized and made it a programme.

There, in this book, no startlingly original theories about this Pope. Indeed, there need be none, for the "enigma" of John is the invention of men who could not believe in the Pope, and who were not. What is offered is a careful analysis of the objective.

This is likely to remain the best and most compact book on John and the invention of men who could not believe in the Pope, and who were not. What is offered is a careful analysis of the objective. This is likely to remain the best and most compact book on John and the invention of men who could not believe in the Pope, and who were not.

—E.C.

## FOUNDING FATHER

PATRICK MAHON GILVIN: A Founder of Antislavery, Fed. Inst. of Public Affairs, N.S.W. 216 pp. 4s.

PHILIP JAMES may have helped even a Federal of Antislavery, Fed. Inst. of Public Affairs, N.S.W. 216 pp. 4s.

Faber O'Collins to write this history of the movement for the good of the Commonwealth. Party organization and party discipline filled in the movement. To the extent that they exist to-day, they are the result of the movement. Party to express their independence in three generations would certainly not have been at home in "high-bury" of politics today.

His biography says of him: "Glynn began his federal parliamentary life on a note of high promise. His speech was marked by assiduous research into a multitude of books, papers and periodicals, and would emerge from a complex of figures, authorities, quotations and facts drawn from all over the world. Through traditional Irish fluency he wrapped his argument in finished phrases and rolling repetitions. Always adequate, polished and calm, at times he was brilliantly so." —A.W.H.

"For parliamentary fighting he was not so well equipped. With interjection of the Reid's power of wit and scathing, and the usual retort of the man of letters, he was never ambitious for anathema of the country and in another country, which the succeeding years brought to our national and political life. He was a 'liberal' with a small 'l' without any strong partisan feelings, ready

## 800 YEARS AT OXFORD

RELIGION AT OXFORD AND CAMBRIDGE. V. H. B. Gosw. S.P.C.K. 216 pp. 4s.

SINCE their foundation the Universities of Oxford and Cambridge have exerted a unique influence on the course of English history, more especially in the realms of culture, politics and religion.

"At all times they occupied a central position in English history, and in some of the worst of some centuries they were the chief exponent of theological and political ideas, and the chief training ground for the leaders of the nation."

"Moreover, in some sense they were religious foundations and colleges in their own right." (Introduction)

THE same justification goes for a study of Religion at Oxford and Cambridge. The author adds another. It has never been done for the whole period, 1160-1960, in one volume before.

The author is Fellow and Chaplain of Lincoln, Oxford, and was scholar at Trinity, Cambridge, which sounds like good Anglican comprehensive.

There are advantages in studying the two together. They are significant comparators and contrasts but yet they are in some ways apart from others.

From the sixteenth century that of their religion, and their autonomous and self-governing status, were excellent for the more modern foundations.

## C.E.M.S. GENERAL SECRETARY

ANGLICAN NEWS SERVICE

London, August 23.

The council of the Church of England Men's Society has elected the Reverend Charles Hirdles to be its general secretary.

Mr. Hirdles is at present Vicar of St. James', Bulkington (near Nuneaton), in the Diocese of Coventry. He will take up his appointment in the autumn.

Mr. Hirdles is 45 years old and was ordained in 1944. He was a naval chaplain from 1947 to 1956 and was chaplain of the large London teaching hospital, St. George's Hospital, from 1958 to 1962.

He was also an industrial missionary in the Diocese of Southwark in 1957 and 1958 and has been in charge of the industrial practice in a Warwick steel mixing area, since 1962.

## 750 SAINTS

THE PENGLIN DICTIONARY OF SAINTS. Donald Atwater. Penguon Books. 216 pp. 4s.

Members were to be trained in both faith and manly industry to be prepared for the ministry of the Church. The great religious movements of English history are always closely connected with them.

Green attempts to relate the story of the developing religious life of the country, and the history of its account will interest only the student of Church history and for such will probably be too slight, covering the history of the biographical notes are welcome.

The general reader would find more interest in the account of the increasing "secularisation" of the university. Oxford and Cambridge today influence the nation more by their training of statesmen, lawyers, medical men, civil servants and

## NEW ZEALAND NOVEL

AMONG THE FENDERS. Maurice New Zealand. 216 pp. 4s.

This novel is a rural setting in New Zealand. It describes the environment of a young sixteen-year-old boy, Nicholas Finders, as influenced by a young Maori, and by the boy's grandfather. We are introduced to a world where the Maori friend dies as the mountains.

Nicholas finds his life lonely and from then on, we have a psychological study of the boy's life. He goes home to that of his grandfather, which concludes only when they are met by police who seek them as missing persons.

No doubt the intention of the author was to give a work with a distinct New Zealand flavour. In this he has succeeded by the creation of a world to share his love of the beaches, the mountains and the wild, and in some part his love of the mountains, the mountains, the mountains, the mountains.

However, the work quite frequently becomes "too natural" both in language and activity, and one feels these layers restrict the commendation of the novel. One feels these layers are seekers of literary merit.

—J.O.R.

## A. HARTSHORN and CO.

Established 1880

Manufacturers of . . .  
"HARTEX" SURGICAL APPLIANCES,  
FULL-FASHIONED SEAMLESS AND  
T.W.O.-WAY STRETCH SURGICAL  
STOCKINGS,  
TRUSSES, ATHLETIC  
SUPPLIES.  
113 Chapel Street, South Yarra  
Phone: BJ 4498

Anthony  
Horderns

BRICKFIELD  
HILL  
2168

## PIANOS

TRADE IN  
YOUR OLD  
PIANO NOW!

## BRAND NEW OR RECONDITIONED MODELS WITH 10 YEARS GUARANTEE

Yes, A.H.'s unconditionally guarantee all new and fully reconditioned pianos for 10 years. Famous-name brand reconditioned models include 'Gors & Kallman', 'Elsig', 'Bellini', 'Elys', 'Strad', 'E.180', and 'Mignon', all £185.

LOW DEPOSIT TERMS AVAILABLE

2163



Fly the  
Golden Orchid way  
to all PAPAUA/  
NEW GUINEA!

ANSETT-ANA Golden Orchid services do more than just get you to Papua, New Guinea.

Throughout the Territory you can rely on Ansett-ANA international-class service and Ansett-ANA on all key ports: Port Moresby, Madang, Wewak, Rabaul, Goroka, Mt. Hagen. Golden Orchid Service menus offer you choice wines and fine foods. And Ansett-ANA assist you to arrange entry permits, plan itineraries and book accommodation.

Only one ticket — that's all you need when you fly Golden Orchid. The key to all Papua New Guinea.

CONSULT YOUR TRAVEL AGENT OR CALL ANSETT-ANA

Made in good hotels, all over the world.

ANSETT-ANA

SYSTEM OF THE GOLDEN JETS

A MEMBER COMPANY OF ANSETT TRANSPORT INDUSTRIAL LIMITED.

## CANADIAN UNION

## FIRST VOTING AT SYNOD

ANGLIAN NEWS SERVICE

Toronto, August 23  
The General Synod of the Anglican Church of Canada will meet at Vancouver at the University of British Columbia, Diocese of New Westminster, August 25 and 26. There will be sitting together some 400 churchmen from 28 dioceses. Members will officially record a vote on a preliminary, but not a final, union with the United Church of Canada.

The vote will be taken on a document, "The Principles of Union Between the Anglican Church of Canada and the United Church of Canada."

It was prepared and mainly moulded by committees of ten of the two churches and eight made public in Toronto on June 1.

The document deals only with principles of faith and order and the principles which govern union.

## LONG STRUGGLE

In endorsement by the responsible bodies of both churches would pave the way for union in one organisational structure. The struggle for this has been going on for 22 years.

This will require a commitment by both churches to proceed immediately to union, appointment of commissions to work out details, acceptance of common reports by legal procedures, and finally the act of unification itself.

This would take a period variously estimated from five to 12 months.

Two guest visitors to the General Synod will be the Primate of the William Temple College, Rugby, England, and the Moderator of the Supreme Bishop of the Philippine Independent Church, Manila.

Several hundred delegates, Reyes.

## TRADE BOYCOTT INEFFECTIVE

ECONOMICAL PRESS SERVICE

Nairobi, August 23  
The East African national trade boycott of South Africa has been unsuccessful, and may have strengthened the South African government's position, the Right Reverend Le Strachan, Bishop of Johannesburg, said here this morning.

The more South Africa feels the rest of the world is against her, the stronger becomes the support of some members of the white population for the present South African government, he told a meeting.

He suggested that one way of creating better understanding and removing prejudice would be to encourage greater "coming and going" between residents of South Africa and other nations.

"Target" the East African Churches weekly, supported the appeal for greater exchange and communication that a rebuking of the present boycott policy is required, he added: "Our country was universally applied and endorsed by the United Nations then it might well bring the forces of apartheid crashing down—even without violence."

"The diplomatic efforts of African governments should continue to be directed to this end."

## CONVOCATIONS CANCELLED

ANGLIAN NEWS SERVICE

London, August 23  
The October sessions of the Convocations of the Anglican Church have been cancelled this year because of lack of urgent business. The next sessions will be held from January 18 to 21, 1966.

## ABBEY-DUNY PRAYERS

## ROMAN PRIEST TAKES PART

ANGLIAN NEWS SERVICE

London, August 23  
For the first time since the Reformation a Roman Catholic priest led the prayers from the pulpit of Westminster Abbey on August 23, the Feast of the Transfiguration.

It was the occasion of the Three Hours of Prayer for Christian Unity which is held annually on that day from noon until 3 p.m.

The Three Hours were introduced by the secretary of the New Guinea Mission, the Reverend John Bodger. He was followed by Dr Burnett, a Methodist minister, and then by an Armenian Orthodox priest.

The two next half-hours were taken by Congregational and Baptist ministers and the last half-hour by Dom Edmund Jones, O.S.B.

Before leading the prayers Dom Edmund gave a message of greetings from the Archbishop of Westminster, Cardinal Heenan, who sent his blessing on those taking part in the prayers for unity.

Dr Edward Carpenter conducted the Three Hours with prayers and the blessing.

## GENERAL SYNOD STRUCTURE

ANGLIAN NEWS SERVICE

Toronto, August 23  
Plans for increasing the effectiveness of the Anglican Church of Canada's General synod will be considered when it meets at Vancouver from August 25 to September 2.

This will be the first time that General Synod has met over the rocky mountains. The standing committee on organization proposes that General Synod meet for two to three years instead of triennially.

The committee also would reduce the membership of the General Synod's Lower House which now consists of about 300 delegates, divided equally between clerical and laity.

The Upper House, comprising some 50 active and retired bishops would remain unchanged.

## PRIMATE'S ELECTION

ANGLIAN NEWS SERVICE

London, August 23  
Election of the Primate of the Church of England by ballot, future by General Synod if another proposal of the committee is adopted.

At present the Primate is elected by the synod's Executive Council.

Composition of a proposed National Executive Council, an authoritative body to be between sessions of the General synod will probably require several months.

At present the work is done by the Executive Council, a small representation from each diocese, and by the bishops, clergy and laity which meets annually and the Central Executive Committee which is called together more frequently.

## BISHOP HALL TO RESIGN

ANGLIAN NEWS SERVICE

London, August 23  
The Bishop of Hong Kong, the Right Reverend R. O. Hall, who is 70 on July 22, is to resign on June 30, 1966. The Hong Kong diocese system of election to the next elect successor, Bishop Hall has been Bishop of Hong Kong since 1922, though until 1941 was the larger See of Hong Kong and South China.

## NEW WORK IN GUIANA

## RUPUNU ANNUAL ASSIGNMENT

ANGLIAN NEWS SERVICE

New York, August 23  
The Reverend Robert Carlson arrived in British Guiana late in July to begin the American Church's work among the isolated Muceli Indians who live along the Rapunutu River, Executive Council area in May 1964.

Designated that the American Church should take up Anglican work in the Rapunutu, and this is the first step.

Mr Carlson, who has been working since 1960 in the Indian community along Nicaragua's east coast, has been made available for one year to the Diocese of Guiana.

It is expected that during this time he can recommend how the mission should be manned and should be done about the five primary schools the diocese operates in the area. Personnel for more permanent assignment is now being sought.

## ISOLATED

The Rapunutu district of British Guiana covers all of the southern part of the country, but Anglican work is centred in the savannah north of the Kaieteur Falls, bordering the Rapunutu River.

It is an area of 4,000 square miles with a population of about 1,000 Amerindians. The external communication is limited to weekly air service from Georgetown, 250 miles away.

Beef is exported but has to be flown out of the interior. One of the problems which must be dealt with is grazing rights and how to keep the non-Indians from controlling them.

Explains the non-Indian lawyer for over a century but it has not been consistent. The Archbishop of the Church of the Province of West Indies reported that from the American Church which resulted in the area of Central America.

Working for five years has certain similarities with the Guiana area. It is populated largely by Muceli Indians and Crooles who lead primitive lives and what economy there is, is agricultural.

## AFRICAN HOSPITAL MEMORIAL

ANGLIAN NEWS SERVICE

London, August 23  
A ward in a missionary hospital at Kitgongol, in Tanganyika is to be provided by the parishioners of All Saints', New Eltham, London, in memory of Canon C. Norledge, who was their vicar from 28 years, and Mrs Norledge.

It is a particularly appropriate memorial to offer for work overseas. Norledge was himself deeply involved in the work and encouraged several members of his congregation to offer for work overseas.

Nine per cent. of the membership of the parish is in the hospital, which runs by the Anglican Community of the Sacred Heart in association with the United Society for Overseas Missions.

The remaining ten per cent will be used for a memorial to Canon and Mrs Norledge to be placed in the Lady Chapel of All Saints'.

## NEW BISHOP OF NAMBIRE

ANGLIAN NEWS SERVICE

Kampala, August 23  
The Assistant Bishop of Nambire, the Right Reverend D. K. Nsubuga, is to be the next Bishop of Nambire. He will succeed the Right Reverend Leslie Brown who retires on November 21.

## U.S. WOMAN CHANCELLOR

## ELECTION TO COUNCIL

ANGLIAN NEWS SERVICE

New York, August 23  
Mrs Andrew Born of St Thomas, the Virgin Islands, has been elected to the Executive Council of the Episcopal Church in the U.S.A. to represent the newly-formed North Territory.

The missionary districts of Central America, Colombia, Cuba, the Dominican Republic, Puerto Rico, and the Virgin Islands make up the Province.

A trustee-at-large, Mrs Born is Chancellor of the Missionary District of the Virgin Islands, advising the Bishop on matters of theological and secular law. She is the only woman chancellor in the Episcopal Church.

A vice-president of the International Council of Christian Lawyers and chairman of the Council of Virgin Islands Examiners, Mrs Born was selected by the State Department in 1959 to represent the self-governing territories of the United States at the NATO seminar on administrative law.

She was the only woman to participate in this international conference. Education at Barnard College and Columbia Law School in New York, Mrs Born was in St Thomas, Bermuda since 1955 and her husband, Dr. S. Thomas, Business executive, lives in Charlotte Amalie with their three sons.

## JOINT HYMN BOOK?

ANGLIAN NEWS SERVICE

Toronto, August 23  
A proposal for a joint compilation of a hymn book to be used jointly by the Anglican Church of Canada and the United Church of Canada was discussed by General Synod meeting at Vancouver from August 25 to September 2.

Preliminary discussions held by laymen committed to both churches resulted in a decision to urge upon their respective governing bodies the possibility of producing such a hymnary.

Both synods' joint committees state that a common text would have to be secular and include hymns of several other communions.

It would also have to be comprehensive of past tradition and usage, and at the same time reflect the experience of its time.

"Young people must miss the vocabulary and the art forms of the twentieth century," the statement says.

"Life has been done so far in the Church to adapt contemporary modes of poetic and musical expression to Christian worship."

## GOSPEL LECTURES TELEVIEWED

ANGLIAN NEWS SERVICE

London, August 23  
Four lectures on the New Testament Gospels intended for a general audience will be given by three Cambridge professors of divinity and one from King's College, London, on BBC1 television, September 8, 15, 22 and 29 at 10.40 a.m.

The four professors will then deal with questions from viewers in a programme to be given on Friday, October 1.

The speakers on their subjects will be: Evans, Professor of New Testament Studies, King's College, London, "What kind of book is a Gospel?" September 22, Canon C. F. D. Moule, Lady Margaret Professor of Divinity, Cambridge, "What did it all mean?" and September 29, Canon G. W. H. Lampe, Ely Professor of Divinity, Cambridge, "What does it all add up to?"

Now available

## THE COMMUNIST WAY OF LIFE AND THE CHRISTIAN'S ANSWER

by

THE RIGHT REVEREND J. S. MOYES, C.M.G., M.A., D.D., B.E.

This famous booklet, first published in 1952 at the height of the discussion about the Referendum on the Communist Party Dissolution Bill, is a calm, sane commentary on the challenge of Communism to our Christian values.

It is of interest not only to individual readers, but is especially valuable for discussion groups.

In accordance with its policy, the Church of England Information Trust is publishing this New Edition at only a fraction above its cost of production, and is offering it to members of the Trust at a discount of 25%.

32 pages

Price: 2s. 0d. (plus postage 5d.)

Special price to members of the Trust: 1s. 6d. (plus postage 5d.)

Available from all good booksellers, or direct from the Book Department, THE ANGLICAN, G.P.O. Box 7002, Sydney, N.S.W.

## AROUND THE WORLD IN 70 DAYS

by the Dean of Perth

4/- (Postage 5d.)

"It is a lively, colourful 53 page paper-back, dealing chapter-by-chapter, hop-by-hop, with his recent ten weeks tour of Britain and the United States."

—Daily News, Perth.

Obtainable from the Dean's Secretary, The Deanery, Perth, Western Australia.



# TO VISIT ABORIGINES

BY OUR CHURCH ARMY CORRESPONDENT

THE parishioners of S. Peter's, Walgett, Diocese of Armidale, are preparing for an all-Aboriginal campaign through the "colour-urban" missions in the north. Many people towards those areas have been created, with significant differences to themselves.

A "people of Aboriginal descent make up a large percentage of the population in Walgett, and recent events in the town could result in more marked discrimination against the spirit of respect and sympathy and understanding is needed for all concerned."

The Church must take action to reach out to those people on the fringe, not only the Church, but of society itself. To enable the parish to coordinate their efforts and focus the campaign they have invited the Church Army Mobile Mission to Aborigines to visit Walgett for a period of ten weeks.

This Mission Unit, consisting of a caravan staffed by two Church Army Officers, is specially adapted to serve the Aborigines. The officers are themselves members of their own policy of co-ordinated effort.

Rev. Neville Roster is the town's Anglican whose home is at Walgett in the Hunter Valley of New South Wales.

**ABORIGINE OFFICER**

His colleague is Captain Norman Pelen, who is a full-blooded Aborigine born in Queensland and brought up in the town of Townsville, but who has served in the ranks for many years.

These two men are widely travelled and well experienced in the problems which face Aboriginal population New South Wales.

They live together in their caravan on a mobile task force at the disposal of the parish to meet the very situation which exists in Walgett.

On August 20, the campaign will be launched from the parish church.

The Federal Secretary of the Church Army, the Reverend John Waller, will visit Walgett for the occasion and will preach at all services.

Then on August 30, the missionaries will be commissioned for their task by the Bishop of Armidale.

All parishioners will be asked to support the effort by their prayers and their active co-operation.

It is worth mentioning that

the parish has already indicated its concern by a commitment of not less than 1200 to the "colour-urban" Mission.

During 1964, before the wide spread publicity given to the so-called "Freedom Riders", the Church Army Mobile Mission Aboriginal settlements throughout New South Wales.

The main fault among the Aboriginal people and the Church Army is the environment rather than "ride in" to rise up — and ride in.

Those discomforts included living in places like a cemetery, a rubbish dump or a swamp.

It meant facing the prejudice of many white people who could not understand them taking their caravan into the Aboriginal camps instead of remaining in the selected caravan camps.

It meant sharing the same camps with their Aboriginal neighbours and as a result they heard the stored up bitterness and resentment towards the white man.

They learned for the first time that discrimination does not apply to all Aborigines and that many citizens share ideas regarding the coloured population.

They came face to face with the racial prejudice that had many down the immoral paths of drunkenness and sexual licentiousness.

**SPRING FAIR COMPETITIONS**

The Anglican General Methodist Mission invites contributions to the several inter-parish competitions being held in connection with their Spring Fair at the Lower Sydney Town Hall on September 9.

There is an Art Competition in four sections for children aged 4 to 12. Further enquiries to Mrs L. Reichel, 44 Colville Street, Bexley.

Coloured slides will be entered in the Photographic competition. Enquiries from Mrs L. H. Ford, 37 Pearl Bay Avenue, Healy Point, N.S.W.

Other competitions are Grand Open (Mrs E. A. Moutain, 107 King Avenue, Balgowlah), Crochet (Mrs P. Austin, White Street, Balgowlah); Rosettes (Mrs C. G. Boulton, Reichel).

**CRICKET CUP FINAL**

ANGLICAN NEWS SERVICE  
London, August 23

The cricketers' parties in more than thirty dioceses of England and Wales are in the midst of their season on September 2 when the match will be played between the clergy of Bath and Wales and of Darham on the Southgate Cricket Club Ground, North London, for the cup.

This is the only competition of the kind in the Anglican communion.

The participating teams, which come from dioceses as far apart as St. Asaph, Newcastle, and Canterbury, play preliminary matches in the regions and come together for the quarter-finals and semi-finals.

The competition this year has attracted the highest entry since 1948 and is going on to a knock-out basis.

In one of the semi-finals in the competition, whose Bishop (Dr. Edward Henderson) often turns the match on its side, Bath and Wales, which had its name inscribed on the cup for the first time last year.

the parish has already indicated its concern by a commitment of not less than 1200 to the "colour-urban" Mission.

During 1964, before the wide spread publicity given to the so-called "Freedom Riders", the Church Army Mobile Mission Aboriginal settlements throughout New South Wales.

The main fault among the Aboriginal people and the Church Army is the environment rather than "ride in" to rise up — and ride in.

Those discomforts included living in places like a cemetery, a rubbish dump or a swamp.

It meant facing the prejudice of many white people who could not understand them taking their caravan into the Aboriginal camps instead of remaining in the selected caravan camps.

It meant sharing the same camps with their Aboriginal neighbours and as a result they heard the stored up bitterness and resentment towards the white man.

They learned for the first time that discrimination does not apply to all Aborigines and that many citizens share ideas regarding the coloured population.

They came face to face with the racial prejudice that had many down the immoral paths of drunkenness and sexual licentiousness.

**SPRING FAIR COMPETITIONS**

The Anglican General Methodist Mission invites contributions to the several inter-parish competitions being held in connection with their Spring Fair at the Lower Sydney Town Hall on September 9.

There is an Art Competition in four sections for children aged 4 to 12. Further enquiries to Mrs L. Reichel, 44 Colville Street, Bexley.

Coloured slides will be entered in the Photographic competition. Enquiries from Mrs L. H. Ford, 37 Pearl Bay Avenue, Healy Point, N.S.W.

Other competitions are Grand Open (Mrs E. A. Moutain, 107 King Avenue, Balgowlah), Crochet (Mrs P. Austin, White Street, Balgowlah); Rosettes (Mrs C. G. Boulton, Reichel).

**CRICKET CUP FINAL**

ANGLICAN NEWS SERVICE  
London, August 23

The cricketers' parties in more than thirty dioceses of England and Wales are in the midst of their season on September 2 when the match will be played between the clergy of Bath and Wales and of Darham on the Southgate Cricket Club Ground, North London, for the cup.

This is the only competition of the kind in the Anglican communion.

The participating teams, which come from dioceses as far apart as St. Asaph, Newcastle, and Canterbury, play preliminary matches in the regions and come together for the quarter-finals and semi-finals.

The competition this year has attracted the highest entry since 1948 and is going on to a knock-out basis.

In one of the semi-finals in the competition, whose Bishop (Dr. Edward Henderson) often turns the match on its side, Bath and Wales, which had its name inscribed on the cup for the first time last year.

## SOUTH SUBAN PERSECUTION

ECUMENICAL PRESS SERVICE

Kampala, August 23 — A joint letter addressed protesting against religious persecution in the southern Sudan has been sent to Sudanese government officials and the general secretary of the Organisation for African Unity by the Anglican and Roman Catholic Archbishops in Uganda.

The letter, which "much blood has been shed" and that "the faithful have taken refuge in mosques and churches since the 'truck' drove."

They urged the Sudanese government to permit the Organisation for African Unity to investigate the situation.

In Rome, Italy, Radio, reporting the letter, appealed to the "human and Christian conscience of mankind" and urged action at the persecution.

It noted that a round-table conference last March in Khartoum gave hopes that religious persecution would end, but that these hopes were dashed when the government moved its capital on the southern province, and several thousand Sudanese massacres became the order of the day.

It reported the Roman Catholic seminaries at Tor and Kitale were closed, and both had been put to death, and that the Roman Catholic missions and churches had been burnt down and Christians had been forced to flee.

**WASHINGTON CATHEDRAL**

ANGLICAN NEWS SERVICE

Washington Cathedral has embarked on a \$10-million building programme that will include the reconstruction of the Gothic limestone cathedral by 1985.

Tuition and facilities for the 255 ordinands, and board and lodging for 100 students cost approximately \$50,823 dollars, an average of 1,999 dollars per student.

The colleges collected 116,666 dollars in fees, an average of \$57 dollars per student.

**COSTS AND FEES**

College operating costs over and above the fees collected are met by endowments, appeals, donations, and the proceeds of Theological Education in the 10 colleges: Anglican Theological College, Vancouver; Emmanuel College, Saskatoon; St. John's College, Winnipeg; Huron College, Toronto; and Wycliffe College, Toronto; Montreal Diocesan Theological College; Bishop's College, Montreal; Quebec; Kings College, Halifax; and St. Peter's College, St. John's, Newfoundland.

**DISSIDENT MEMBERS STILL BELONG**

ECUMENICAL PRESS SERVICE

New York, August 23 — Members of S. John's Episcopal Church in Marietta, Georgia, have been informed by the Bishop of Georgia that they are still Episcopalians despite of their resignation of membership in the denomination.

The resignation, in objection to a church law that Negroes be admitted to worship and sacraments, and that they willingly to disaffiliate from the denomination.

In a letter to the S. John's members, the Right Reverend A. G. R. S. of Georgia, advised that Episcopalians by their resignation of membership of faith, the congregational vote could not remove them from the Church.

## BISHOP AT METHODIST SYNOD SERVICE AT GRENFELL

The Bishop of Bathurst, the Right Reverend E. K. Leslie, preached the sermon as the Bathurst District Synod Service at the Grenfell Methodist Church this month.

Bishop Leslie spoke of the Transfiguration of Christ as recorded in the Gospels, Luke 9: 28 to 36.

He said that this was a true record of something that actually happened in the same way that the accounts of the Resurrection and Restoration were factually true.

"Our religion is a supernatural religion, and miracles are wrought by God and they still happen," he said.

"The great prophets, Moses and Elijah, with his inspirational relations had found their unity in Christ."

**SEPARATE CHURCHES**

But on the Mount of Transfiguration, Peter, just as modern men, wanted to separate the institutional from the inspirational religion.

In one town we find three separate churches. These churches may have different traditions and they are separate because of the harsh hand of man has come in and wanted to separate Christ.

"But," said Bishop Leslie, "the Church is not man's organisation, it is God's."

"Today we may thank God for the birth hand of heaven witnessing to a new spirit of unity. In our efforts to

bring about this unity there are dangers.

"We must ask ourselves whether we are doing this in a wrong spirit, and a wrong reason."

"We are going to pull down the leviathan, the tabernacles in order that we can create a vast modern chrome-plated church in their place."

"The most serious of having a tremendous church, full of good organisation, but empty of the Spirit of God and the soul of men."

**WOMEN OBSERVERS FOR VATICAN**

ANGLICAN NEWS SERVICE

Rome, August 23 — The Vatican Secretariat for promoting Christian Unity announced last week that it had authorised two women to act as observers and consultants to a mixed study commission on education, set up by the World Council of Churches and the World Council for Christian Education, meeting in London from August 24 to September 2.

The two observers are Dr. Joan Brothers, who teaches pedagogy at Liverpool University, and Miss Catherine Bailey, an Australian, who has been headmistress of schools in Ghana and Uganda, and now works in Edinburgh, headquarters of the Roman Catholic women's movement, the Girl.

**WASHINGTON CHAIR FOR ABBEY**

ANGLICAN NEWS SERVICE

New York, August 23 — Washington Cathedral's Choir of Men and Boys has accepted an invitation to sing at services in Westminster Abbey, London, beginning immediately after Easter Sunday, April 15. The 1st. visit will be part of the Abbey's 900th anniversary celebration.

**THE WALKER POSITIVE**

What it is. A true pipe organ, available in several models, ranging in price from £A1,773. F.O.B. London.

What it does. According to the model selected it will support a congregation of up to 500, giving sufficient variety of tone for choral or congregational accompaniment. It is also an exciting solo instrument, capable of performing a wide range of organ music.

How it does. Careful planning. The Church has ensured that all the essential sounds have been discarded and that all the voices combine to achieve true pipe organ tone.

Recent Installations  
St. Andrew's Presbyterian Church, Oakleigh, Melbourne, Victoria.  
St. George's Church, Hamilton, Newcastle, N.S.W.  
South Essex Methodist Church, Victoria.  
St. Cuthbert's Church, South Kogarah, Sydney.  
St. Barnabas' Church, Weymouth, New South Wales.

**WALKER ORGANS**  
Organised for Sale  
J. W. Walker & Son Ltd., Rutlip, Middlesex, England.

# CHRISTIANITY AND CONDUCT IN A LOGICAL AGE

In my first lecture I tried to suggest some thoughts in very general outline about our modern technological age.

I suggested that willy nilly in response to it we are bound to come secular men, and that inevitably therefore we will go on to the solution of most of our problems within the framework of the universe and not outside of it.

Then I went on to say that this technology has bred a psychology. That, with this psychology, I do not think it is true whether something is true absolutely or merely in the form. "Can it be shown to be true? Can we demonstrate it?"—and this has been a curious and double effect.

It has given us a new sensitivity to truth, though at the same time it has restricted the area in which we think of assured truth.

I want to turn now very sharply from thoughts of this kind to ask myself the question: "What is it for which Christian faith finally stands, whether it be yesterday, today or tomorrow?"

Then I shall hope to bring you nearer in so far as I can, what I have suggested about a secular age or technological age and what I mean about to say about Christian faith.

Now it must be perfectly obvious to all of us that Christian faith is not only concerned with scientific methodology, but it has been fully expressed either in terms of mathematics or in terms of logic.

Our faith is concerned with discourse about the man who invests the universe scientifically. It is of course concerned about the man who thinks in terms of mathematics, and who invests formal logic.

It is concerned with the man who enters into relationships of love or hate with his fellow man.

It is concerned with the concern of Christian faith with persons, and if I may summarize what the Christian is to do to do, what the Christian Church or community is to do, I think it will be prepared to say that it is here to lead us to God through witnessing to and building His kingdom in response to a commitment to Jesus.

That is basically what I see it as concerned with. It is to build the kingdom of God and the kingdom of God is essentially a personal order in which men relate themselves to each other in relationships which are highly imaginative and finally loving.

In order to illustrate what I have in mind in sharper contrast, I want to say a few words about what I describe as the anthropology of the east. What we tend to discover about what that is about is, our nature and our fulfillment; if we were to turn to the Upanishads or to some other eastern religious literature.

## IN INDIA

I do not think only in more clearly what I shall try to say later about man within the form of Christian faith, but you will make me aware of the answers for this.

Now let us suppose that at Edward Carpenter, went to sit at the feet of an Indian Guru, who was, and I suppose, a counsellor, his help and advice.

Basically he would be saying something like the following: "Now one of your great troubles and difficulties in life, which has led to so much frustration and which you are trying to express yourself as Edward Carpenter, is that the person is not an ultimate, eternal fact. Indeed the end of our human pilgrimage is final Nirvana."

It is that which leads to the pre-occupation with yourself, can I withdraw away, or to the pre-occupation, like a drop of water between persons. Why not, "I

be utterly submerged in the mighty ocean. And the final kingdom to be realized, is absorption, ceasing to exist as a separated center in the absolute and vast whole."

He would say, "I will go on to tell me: history, that is the movement of men and of nations, is not true, indeed it ceases to be. I don't recall what it is, but I recall that, as I say, merely to serve as a contrast to what I believe, that I finally say about persons. It says to you and me that we are not, it is never that we are significant in our particularity and uniqueness.

But I shall never shed being Carpenter and I must be fulfilled within this unique being. In other words, the category of the personal is a final and ultimate existence; you can not explain it away in other terms.

I believe there was, in fact I know there is, a group of Australian poets who came to my attention, not long before I left England with a song in my pocket, that I do not remember but I ran somewhat at follows: "I'll search the whole world over until my life is through. But I know I'll never find another you like you."

Now it will be possible to say that this is very profound, almost with very profound distinct with the "you" is the unique existence. The poet says, "There has never been another like me, neither, she is absolutely right."

The self is unique, it is a center. Not only is it unique in space and time, not only does it uniquely look out upon the universe but it is a unique self, which uniquely looks out.

## IDENTITY

Now this is noted in a Christian view—end or the fulfillment of persons is not to be lost, but to be heightened and increase. It is to be a person beyond any category of existence.

Christian faith affirms this and we discover this in the Biblical testimony by saying that finally there is a theology within nature at all with which you can compare a person.

Of course we are part of nature, we operate like a pump and breathing system, and so on—what Biblical testimony comes to us to say something about nature, it has to use a symbol or metaphor which is not merely a symbol, but the final structure of reality is a condition of fulfillment.

Christian faith is very much concerned to say to us that the higher we go in our pilgrimage, the more developed the more mature we become as persons.

Seen in our final relationship with God he respects our integrity. He does not obliterate the end and is not absorption, not a mere merging into the coming together of persons.

And it is from this jumping to the ground, as it were, that Christian faith never sees a person as isolated or clinically cut off. Descartes, the great French thinker, who found the final proof of his ego *sum* in the solitary activity of reflective thought, *Cogito ergo sum* ("I think therefore I exist") and thought is something which you can do on your own. But what is a disastrous conclusion?

Why not, "I love, therefore I exist"? For love is a relationship between persons. Why not, "I

This is the second of three lectures given by the Archdeacon of Westminster, Dr. E. F. Carpenter, at St. James' Church, King Street, Sydney, on June 22, 23 and 25, under the title of "Christianity and Conduct in a Technological Age." The first lecture appeared last week; the third will be printed in next week's edition.

say my prayers, therefore I exist?"

In other words, Christian faith, we seek unity to you and me, unique each one of us as we are, uniquely made by God; at the same time holds him, utterly independent of the community.

Inhabited with cut off we can not live; the person who fulfills himself in relation. So that the unit is never, although it is individual, it is a man in society.

Now a little reflection will remind us how basically true is in Thomas Hobbes the English philosopher once said that, in the beginning society is a collection of men against every other man, that it is a condition of interdependence with the life of man, nasty, brutish and short.

Now that is nonsense! Man is born free, and every man is free, that is also nonsense!

Man is never utterly dependent upon his own mother, and here the primitive form of human existence is dependent for nurture upon his mother.

Indeed so primary is this condition of relationship that the little baby's consciousness of himself, and his consciousness of his mother, and that the baby differentiated from the mother, who sustains him.

It is just a biological fact that a baby comes into the world less adapted to the environment than almost any other creature, and his only adaptation is his ability to communicate with his own mother.

In other words, to be in relationship with another person is the primary condition of all human existence, and it is out of this primordial awareness of person to that all our subsequent knowledge, and even our scientific investigation, Man into it.

No one has to tell a little baby to go into a relationship with his mother. He is born into it, and he will only grow and develop so far as he is sustained within that relationship. If he is cut off or removed from it he will die physically, spiritually and morally.

## COMMUNITY

Now this is extremely important in Christian faith because in holding to the uniqueness of person, the primary condition of all human existence, Christian faith is always concerned to root this highly unique person within a community, and this is indeed important.

Seen in our final relationship with God he respects our integrity. He does not obliterate the end and is not absorption, not a mere merging into the coming together of persons.

And it is from this jumping to the ground, as it were, that Christian faith never sees a person as isolated or clinically cut off. Descartes, the great French thinker, who found the final proof of his ego *sum* in the solitary activity of reflective thought, *Cogito ergo sum* ("I think therefore I exist") and thought is something which you can do on your own. But what is a disastrous conclusion?

Why not, "I love, therefore I exist"? For love is a relationship between persons. Why not, "I

I to give final and unique value to every individual person.

No matter what be his color, the kind of skin he be, the language he speaks, we must see him as uniquely made by God; glory or infinite value to him, utterly independent of the value that the State may give him, or we may give to him.

But we must never withdraw him as a brand to be plucked from the burning. We must see him as within a community, as related to other people, involved in structures in society.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

## RELATIONSHIPS

Now let us just primarily for a moment of the basic and primary relationship of person to person. I have said that it is given in the awareness of a baby for its own mother, and the great truth is that we are all like Murray, very powerfully claims that it is out of this early elementary experience that our pilgrimage develops.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

It is out of this very simple, very elementary experience that our pilgrimage develops.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

So that we have in ascribing integrity and uniqueness to him who is to be aware of the society in which he lives, for he cannot be himself apart from this wider unit.

feel that I am a rather big person by making him rather small. Let me constrain him to do my will and to use him as an instrument. Or shall we say I am started to love. I feel empty and lonely. Let me stare him full of love, or in reverse let me hit my way into his affections and use him for my own ends.

It is in this context I think that St. Paul, to me at least, becomes so alive, because in his early days Paul was what he called to love, or in reverse let me hit my way into his affections and use him for my own ends.

It is in this context I think that St. Paul, to me at least, becomes so alive, because in his early days Paul was what he called to love, or in reverse let me hit my way into his affections and use him for my own ends.

It is in this context I think that St. Paul, to me at least, becomes so alive, because in his early days Paul was what he called to love, or in reverse let me hit my way into his affections and use him for my own ends.

It is in this context I think that St. Paul, to me at least, becomes so alive, because in his early days Paul was what he called to love, or in reverse let me hit my way into his affections and use him for my own ends.

It is in this context I think that St. Paul, to me at least, becomes so alive, because in his early days Paul was what he called to love, or in reverse let me hit my way into his affections and use him for my own ends.

It is in this context I think that St. Paul, to me at least, becomes so alive, because in his early days Paul was what he called to love, or in reverse let me hit my way into his affections and use him for my own ends.

It is in this context I think that St. Paul, to me at least, becomes so alive, because in his early days Paul was what he called to love, or in reverse let me hit my way into his affections and use him for my own ends.

It is in this context I think that St. Paul, to me at least, becomes so alive, because in his early days Paul was what he called to love, or in reverse let me hit my way into his affections and use him for my own ends.

It is in this context I think that St. Paul, to me at least, becomes so alive, because in his early days Paul was what he called to love, or in reverse let me hit my way into his affections and use him for my own ends.

It is in this context I think that St. Paul, to me at least, becomes so alive, because in his early days Paul was what he called to love, or in reverse let me hit my way into his affections and use him for my own ends.

It is in this context I think that St. Paul, to me at least, becomes so alive, because in his early days Paul was what he called to love, or in reverse let me hit my way into his affections and use him for my own ends.

It is in this context I think that St. Paul, to me at least, becomes so alive, because in his early days Paul was what he called to love, or in reverse let me hit my way into his affections and use him for my own ends.

It is in this context I think that St. Paul, to me at least, becomes so alive, because in his early days Paul was what he called to love, or in reverse let me hit my way into his affections and use him for my own ends.

It is in this context I think that St. Paul, to me at least, becomes so alive, because in his early days Paul was what he called to love, or in reverse let me hit my way into his affections and use him for my own ends.

It is in this context I think that St. Paul, to me at least, becomes so alive, because in his early days Paul was what he called to love, or in reverse let me hit my way into his affections and use him for my own ends.

It is in this context I think that St. Paul, to me at least, becomes so alive, because in his early days Paul was what he called to love, or in reverse let me hit my way into his affections and use him for my own ends.

It is in this context I think that St. Paul, to me at least, becomes so alive, because in his early days Paul was what he called to love, or in reverse let me hit my way into his affections and use him for my own ends.

It is in this context I think that St. Paul, to me at least, becomes so alive, because in his early days Paul was what he called to love, or in reverse let me hit my way into his affections and use him for my own ends.

It is in this context I think that St. Paul, to me at least, becomes so alive, because in his early days Paul was what he called to love, or in reverse let me hit my way into his affections and use him for my own ends.

It is in this context I think that St. Paul, to me at least, becomes so alive, because in his early days Paul was what he called to love, or in reverse let me hit my way into his affections and use him for my own ends.

It is in this context I think that St. Paul, to me at least, becomes so alive, because in his early days Paul was what he called to love, or in reverse let me hit my way into his affections and use him for my own ends.

It is in this context I think that St. Paul, to me at least, becomes so alive, because in his early days Paul was what he called to love, or in reverse let me hit my way into his affections and use him for my own ends.

It is in this context I think that St. Paul, to me at least, becomes so alive, because in his early days Paul was what he called to love, or in reverse let me hit my way into his affections and use him for my own ends.

It is in this context I think that St. Paul, to me at least, becomes so alive, because in his early days Paul was what he called to love, or in reverse let me hit my way into his affections and use him for my own ends.

It is in this context I think that St. Paul, to me at least, becomes so alive, because in his early days Paul was what he called to love, or in reverse let me hit my way into his affections and use him for my own ends.

It is in this context I think that St. Paul, to me at least, becomes so alive, because in his early days Paul was what he called to love, or in reverse let me hit my way into his affections and use him for my own ends.

It is in this context I think that St. Paul, to me at least, becomes so alive, because in his early days Paul was what he called to love, or in reverse let me hit my way into his affections and use him for my own ends.



