

A Healthy Christian is a Missionary One

To follow up the Crusade the Church Missionary Society has organised a Missionary Convention to be held in the Sydney Town Hall on Wednesday, June 27 to Saturday, June 30, at 7.45 pm nightly. It is hoped that churches will arrange for their Nurture Groups, Bible Study Groups, etc to come to the Convention meetings that week, as the Christian involvement in the outreach of the Gospel to all men is not an optional extra but a direct command of the Lord.

The main speaker will be Dr David Howard who served for fifteen years with the Latin America Mission in Colombia and Costa Rica, where he was Assistant General Director. After this he was Missions Director of Inter-Varsity Christian Fellowship in America before accepting the position of Assistant to the President of IVE.



Dr David Howard

Dr Howard is presently on loan to the Lausanne Committee for World Evangelisation to serve as Director of the Consultation on World Evangelisation to be held in Thailand in June, 1980.

He has written a number of articles for Christianity Today, Eternity, HIS, Moody Monthly, United Evangelical Action, Evangelical Missions Quarterly, Pensamiento Cristiano, and others. He is a clear, forthright speaker.

Rev Canon Alan Cole, CMS Federal Secretary, will also be taking part in the meetings.

Other meetings will be held in St Michael's Hall, Wollongong at 7.45 pm on Friday, June 22; St Stephen's Hall, Penrith at 8 pm on Monday, June 25; as well as Seminars for clergy and full-time parish workers in St Michael's, Wollongong, 9 am to 12 noon on Saturday, June 23 and in St Andrew's House Auditorium, 9 am to 12 noon on Wednesday, June 27.

His books include The Great Commission for Today (Inter-Varsity Press, 1976); Words of Fire, Rivers of Tears (Tyndale House, 1976); By the Power of the Holy Spirit (Inter-Varsity Press, 1973); How Come, God? (A. J. Holman Company, 1972); Student Power in World Evangelism (Inter-Varsity Press, 1970); and The Costly Harvest (Tyndale House, 1975, formerly entitled Hammered as Gold).

He is the editor of Jesus Christ: Lord of the Universe, Hope of the World (Inter-Varsity Press, 1974) and Declare His Glory (Inter-Varsity Press, 1977). These volumes are compendiums of the addresses given at URBANA 73 and 76.

Dr Howard and his wife Phyllis have three sons and a daughter. They live in Bartlett, Illinois.

CARDINAL HUME FLIES TO SEE POPE ON COFFEE

Cardinal Hume, Archbishop of Westminster, flew to Rome recently for a special audience with the Pope at which they will discuss, among other things, the effect on ecumenical relations of any decision by the Church of England to ordain women to the priesthood.



Brian Bradley

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PSALTER EXPERT LECTURE

Anglicans are invited to hear Professor David Frost, co-translator of the Psalms in the New Prayer Book.

Professor David Frost, Professor of English at the University of Newcastle, will give the lecture at the next meeting of the Macquarie Ancient History Association on the topic "On Translating the Psalms", Tuesday, 12th June, 8.00 pm, Lecture Theatre WSA T2, Macquarie University.

Professor Frost formerly held a position at St John's College, Cambridge, and was requested by the Church of England to participate in the preparation of a new English version of the Psalms for liturgical use.

While the translation from Hebrew was carried out by a board of Hebrew scholars under the supervision of Professor John Emerton, Professor Frost was responsible for the English expression of the version, which was eventually published by Collins, and has been officially adopted for use in the Church of England in both England and Australia.

In Australia, the version appears in the new Prayer Book. All interested members of the Church of England are invited as guests of the association and to share in the supper which will be served following the lecture.

ENGINEER ENGINEERS HM W'GONG

The Anglican Home Mission Society has appointed a new representative for the Wollongong region.

He is Brian Bradley, a civil engineer, who lives at Figtree.

Married with four sons, Mr Bradley is an active member of St Mark's, West Wollongong.

He has been closely associated with the Wollongong Civil Rehabilitation Committee. For the last three years he has served as its President.

He has also been involved with a telephone counselling service in Wollongong.

Mr Bradley will take up his new appointment at the end of June.

WARD FOR HOMELESS



Television personality Tony Ward has made a dramatic television commercial for the Sydney City Mission to highlight the plight of the homeless during winter.

The sixty-second and thirty-second versions of the commercial graphically illustrate the fact that thousands of homeless women, men and young people roam the city lanes and alleys looking for something to eat, somewhere to sleep every night.

By contrast, the commercial shows homeless people eating a piping hot meal at Swanton Lodge, one of the Mission's Centres at Surry Hills, Sydney.

The Sydney City Mission is hoping to raise \$150,000 from its Winter Appeal to enable it to continue its widespread community services.

Financial Response at Final Meeting

In response to an appeal for an offertory of \$100,000 at the final meeting of the Billy Graham Crusade on Sunday, May 28, over \$124,000 was given. The Chairman of the Sydney Committee, Bishop Dain, said that in asking for so large an amount he was doing something he had never previously done.

He underlined the fact that Dr Graham and the team's salaries and travelling expenses were completely covered by Billy Graham Evangelistic Association of America.

Although it will be several weeks before audited statements of account are available, it is quite clear that the costs of the Sydney Crusade have been fully met. These audited statements of account will be published in the daily press.

In commenting on the amount given at the final meeting, crusade organisers said, "We thank God for the way that the faith, prayer and sacrificial giving of thousands of Christians has been honoured above all that we could have asked or thought." Crusade Office

From Bible Society to SU



Robert Forsyth, above, who was until recently Managing Editor at the Bible Society, has moved to Scripture Union to take up the joint appointment of Organising Secretary of the SU Schools Department and of the Association of Christian Teachers. He is 47 and is a Reader and Vice-chairman of the PCC at St Jude's, Mildmay Park in North London.

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TWO WEEK CONFERENCE THE ITIM LOOKING INTO THE 80s



Pictured left to right are: The Rev Brendan Lovett, Professor of Missiology, St Columban's Seminary Turramurra; The Rt Rev Oliver Heyward, Bishop of Bendigo; The Rev Colin Johnston, Chaplain, "The Age", Melbourne; Mr Ron Moore, Clerk of Chapel, PKIU, John Fairfax & Sons, Sydney; The Rev Dr Geoffrey Scott, Executive Secretary for Justice, The Uniting Church in South Australia; and The Rev Lawrie Styles, Chairman Federal Council of ITIM and Director ITIM (Vic). They gathered at Clyde Cameron College, Wodonga for a two week-long conference with forty-five full-time staff members of ITIM from all States of Australia and New Zealand for biblical and theological reflection, consultation, prayer, critical review and forward planning.

EVIE'S GOLD

Evie Tornquist, top recording artist for Word Records was awarded a gold record for her album "Mirror" at a reception for the record trade and media at the Sydney Hilton on Thursday, May 10, 1979. The presentation was made by Mr Stan Moulton, Joint Managing Director of Word Records Australia.

The gold award which is accredited by the Australian Record Industry Association, represents sales in excess of 20,000 units of the "Mirror" album in Australia. This is Evie's second gold record from Australia, the first being for her album "Gentle Moments" received last July

at Denver, Colorado. She also has record industry awards overseas and has sold over one million records in the United States.

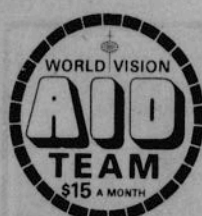
Evie's seventh album titled "Never The Same" will be released by Word Records in June. Her six previous albums have sold over 100,000 copies in Australia and the new release is expected to receive a similar enthusiastic reception.

Evie has toured Australia three times and was here with the Billy Graham Crusade.

Word Records



Pictured with Evie Tornquist are Word Executives from left to right: Norm Moulton, Martin Jones, Stan Moulton.



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THIS MAN SURVIVED AMIN'S STATE RESEARCH BUREAU



At this place, an innocuous three-storey office block amid the trees of picturesque Nakasero Hill in Kampala, up to 200 Ugandans a night had been hammered to death by Amin's secret police. Rev George Lukwiya, one of the few Ugandans to survive internment at the State Research Bureau, took members of the World Vision Relief Team on a tour of this chilling place and told us his story, page 6.

"There was blood on the walls. So much of it. As if someone has spilled buckets of blood. With horror I realised I was walking in it. My torch revealed the thick stains of dry blood and human faeces which flowed across the floor. This was the execution room in the basement of Idi Amin's infamous State Research Bureau," said Philip Hunt, Communications Director, World Vision of Australia, who was in Uganda recently with the first international aid agency invited to visit the country after liberation.

EDITORIAL

Now that Billy Graham's 1979 Sydney Crusade is over, three post-Crusade reactions call for comment.

First is the reaction of disappointment. Hundreds who had prayed for the conversion of friends and family for a long time hoped that Billy Graham's visit may have been God's time for their loved ones to be saved. But it didn't happen. Many Christians feel that all their efforts in connection with the Crusade were rewarded with very little result. Some have been heard to say that whereas their churches were praying and believing and working for a certain number of converts as a result of Billy Graham's ministry, the number of new Christians fell far short of the goals they had set.

All Christians would rejoice to see a greater number of people coming to faith in Christ and entering the fellowship of the churches. But we must remember that God Himself is the sovereign Lord of salvation. He calls His people to Himself in His own time.

There is no hint in the New Testament of any Christian expecting a fixed number of converts as a result of gospel proclamation. The nearest approach was probably when the dispirited apostle Paul received special revelation that God had "many people" in Corinth (Acts 18:10). Results, but not expectations, are recorded. For some, the faithful statement of the gospel was a savour of life to life, to others a savour of death to death (2 Cor 2).

A mechanical view of evangelism is to be avoided just

Mechanical Evangelism

as resolutely as a mechanical view of the sacraments. Those who take such a view of sacraments believe that a certain combination of activities will always produce a certain spiritual result. For example, if a properly ordained clergyman follows a proper form of service for baptism, the person baptised will always, on this view, be regenerated by the Spirit of God. Transferring this approach to evangelism we could adopt an attitude that if we pray and plan and visit and advertise and preach we more or less place God under an obligation to convert a certain number of people. It may even be thought that the statistics of conversions will bear a direct ratio to the amount of work done. But such a mechanical view of divine grace sullies the majesty of God's wisdom and saving purpose. Old Testament prophets who won no converts were no less faithful than Peter who won about 3000 in a single day. Let us never lose our wonder and joy at the salvation of one individual, but remember the rejoicing of heavenly angels over one sinner who repents.

Second, there is the reaction of making comparisons. Little or nothing may be spoken about this, but we may be tempted to think, "My parish is more faithful and spiritual than the neighbouring one because we had 100 referrals from the Crusade and they only had 50." Head-counting of this kind is ungodly. It contradicts the truth of Christ's sovereignty in evangelism. It is invalid to assess the faithfulness and effectiveness of parishes by referrals statistics. The true criteria relate to ongoing

patterns of love and prayer and Christ-centred fellowship and ministry. Be they few or many, if Crusade enquirers find these features in a congregation they should be deeply thankful to God.

The third reaction is that of weariness. Thousands worked, and still work, very hard indeed for the Crusade's success. And they are now very tired. They feel that they have exhausted their evangelistic energies for this year, although six months remain until it ends. Such tiredness is natural and predictable. It will be important for many Christians deliberately to reduce their pell-mell pace of life in order to recover from their fatigue.

But evangelistic enterprise must go on. Billy Graham has left these shores but the power of the gospel of Christ is undiminished. We thank God for every person converted and otherwise helped through the ministry of Mr Graham and his team. However, as many became Christians earlier this year before the arrival of our American visitors, so now surely others will become Christians after their departure.

This is a time to thank God, without disappointment or comparisons, for all the positive benefits of the Crusade. It is a time to wait upon God and to renew our strength. Let us not slacken off or grow weary in well-doing. Let us be encouraged by the sovereign power of the God of saving mercy, and spare no effort in making Christ known to a lost world.

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A HEALING DILEMMA

by a middle-aged DAVID HEWETSON

One of the delights of being middle-aged, I have discovered, is that I can now pontificate on just about anything, and bore my friends solid with anecdotes. Somewhat in that spirit I would like to offer a few thoughts on the debate on the healing ministry which is currently running in your letters column.

But first let me put it in a wider context. In my lifetime I have observed three "revival" movements. With the first I was intimately associated and it left an indelible imprint on my life. Its main emphasis was on certain aspects of Romans, chapters 6 to 8. It was (I think unfairly) suspected of being "sinless perfectionism" because of its stress on victory over sin through appropriating by faith Christian's "deadness" to sin (Romans 6: 11).

The second movement was the East African Revival. Recognising what a vital role it played in the Tanzanian church I associated myself with it (though not entirely uncritically). Its focus on fellowship, openness, constant repentance and confession of sin, having an up-to-date testimony, etc, was most challenging and helpful. The third revival movement that I have observed is the Neo Pentecostal movement, and though I have appreciated what it has done for some people, I personally find its theological emphasis mostly unconvincing.

Reviewing all these movements the following factors seem to emerge:

Each has discovered and emphasised certain valid Scriptural truths.

But each has certain theological imbalances occasioned by not holding what it has discovered in balance with each other equally important truths.

Each has been used by God as a vehicle through which some have been able to make a deeper commitment of themselves than they have ever done before, and (not unnaturally) they have been greatly blessed by this.

Usually so much so that they feel that those who have not yet shared in their experiences are still lacking in certain regards. It is at this point, of course, that things become divisive and controversial.

No doubt we should all be able to commit ourselves deeply to God without any system, framework, or vehicle (call it what you will). But being human it often seems necessary, or at least helpful. The trouble starts when the system of doctrine becomes an absolute in itself and thus (partly) takes the place that belongs to Christ alone; and unfortunately this happens all too often.

In my own case I was totally committed to the Romans-victory position and, within its doctrinal umbrella, I made a deep commitment of myself to Christ and was blessed accordingly.

LEADER LEAVES

When the most influential member of the movement abandoned perhaps its most central precept, however, I think I was able to learn a very important lesson. "This doctrine must be correct," I said, "or else we should not have been so blessed." He replied, "It was our obedient hearts and not our muddled heads that God was able to bless." After the initial shock I came to agree with him. Perhaps that is why I now feel some sympathy with Neo Pentecostals. Many of them have been obedient from the heart (and by their own testimony they seem often to repudiate the intellect) and they have been spiritually refreshed. It seems that they have then theologised their spiritual experiences; the conclusions at which they have arrived many of us would feel are at least partially inaccurate.

SYDNEY AND THE REST

Before I move to the main point that I wish to make about healing may I pay one further tribute to the healing ministry and the Neo Pentecostal movement. As one whose origins are in the country and yet whose ministry has always been within the Diocese of Sydney I believe that these movements have helped to bridge the gulf between Sydney and The Rest. I have often found that the men I have admired most in other Dioceses have gravitated to healing and then to some form of Pentecostalism and that many of them are now (in some respects at least) speaking the same language as I do.

And let's face it: With their prejudices against us and our censoriousness towards them it is highly unlikely (and possibly not very good for us) that they would ever have accepted a more evangelical message from Sydney. I hope that any such men reading this will not be offended by it or feel that I am being patronising. It is not meant that way; and I am genuinely rejoicing at a greater meeting of minds these days. I think God has moved in a mysterious way his wonders to perform and I for one am very glad of it.

FINALLY!

This brings me (at last!) to the particular point I wish to make about the healing ministry. I am glad that an emphasis on healing has been revived in the church and I am grateful to the Neo Pentecostals for bringing it before us so insistently. In my own church and during regular services we occasionally have "times of prayer for healing" (a term I prefer to "healing services") and this involves the laying on of hands for those who desire it. My main problem, however, lies in the apparent insistence by many in the healing ministry that physical healing is always the will of God and that we must take the position that all illnesses must and will be healed. I am unconvinced by the suggestion that the Bible teaches this (and it is mostly by inference in any case).

FATALLY ILL

Last year, someone I have known all my life became fatally ill. He was at first unable to accept the essence of the Christian faith but someone had suggested to him that he seek healing, so he asked my opinion. I replied that if it were me I would firstly ask for healing and a miracle. Secondly I would not however feel I could demand one, so would qualify my request with "if it be God's will". Thirdly I would further realise that full and total healing will only be ours in the world to come and that to get there one must pass through the gateway of death. So I would be very concerned about my relationship with God and my eternal future. (I was glad to see an article in the Record at that time by Lesley Hicks outlining an almost identical position.)

Well we left the matter there. But God did not leave it there. In a most remarkable way he brought my friend into a living faith in Christ and I then had the inexpressible joy of reading and discussing the Scriptures with him, praying for him and hearing him pray (often moved to tears).

Word and Life

by Dr D. B. KNOX

SHORT TERM PERMISSIVENESS

Permissiveness in which everyone is allowed to do his own thing in the area of morality characterises life today.

But the permissive society will prove to be short lived because it contains a contradiction within itself.

We all want to do what we like immorally but we find within ourselves a conscience which tugs us in the other direction.

Sociologists put this down to puritan inheritance and expect it to be expunged as time goes on. But conscience is not just due to our historical antecedents but it is part of human nature.

Modesty, fidelity in marriage, repugnance to

homosexuality and knowing that dirty jokes are wrong, are found in the makeup of every community, civilised or primitive, Christian or otherwise.

This is the way God has made us. God is real and cannot be theorised out of existence and human nature has certain unchangeable characteristics as created by God. We can observe what these characteristics are by examining human life throughout the centuries quite apart from learning about them through reading God's word the Bible.

These characteristics include knowing that modesty and fidelity are right and promiscuity and homosexuality are wrong. But the permissive society sets itself to deny these things, but all that it does is introduce contradiction and tension into life. The permissive society won't last long.

Either there will be a return to Christian values through putting God first and other people next and ourselves last; or the selfishness of the permissive society will increase, so that in the end it will not be

able to combine together to resist a dictatorship.

Once the dictatorship, whether a party clique or an individual strong man, establishes itself, however permissive and licentious he may be himself, he will not permit other people to be permissive but will impose strict moral laws on the society once again.

We see this in Russia and China. But this time, no longer through common consent as in a true Christian society, but through fear of the concentration camp or the firing squad.

Dictatorships are based on fear and arise through the sense of community being broken down by the growth of selfishness so that people won't bestir themselves and combine together to resist the takeover.

Permissiveness is essentially self-centred, and so it will prove a short term phenomenon.

If there is not a return to God and the moral laws which are written in our hearts, as well as in holy scripture, which rule out permissiveness in the sense of everybody doing his own thing, there will be a dictatorship takeover, probably by the party clique.

Then no longer will we be able to do our own thing but we will do as we are told or take the consequences. So let us all return to God and to His moral laws while there is still time!



At this point it was again suggested to him that he seek "total" (physical) healing and he took up the suggestion eagerly, feeling that he could now become a living testimony to God's goodness and power.

As a new Christian and influenced I think by books he was reading, he was, perhaps, tempted to feel that the "quantity" of faith was as important as its quality. He felt that he ought to be prayed for by those who had no doubts at all about his healing.

He subsequently visited a healing ministry group, was prayed for, and received the laying on of hands. I have no reason to believe that the group dealt with him in an irresponsible manner nor any evidence to suggest that they promised that he would be healed.

DEATH NOT DISCUSSED

But the fact remains that from that time forward it was not really possible to speak to him of death or the world to come. This, I felt, was now looked upon as negative thinking and a declension from total faith. Someone remarked to me at that time "well, at least it gave him a hope to cling to" but my feelings were that that fragile hope tended to make him more anxious, and that a better hope, ie, a heavenly one, would have been a greater comfort to him.

PRO PEOPLE, HELP!

A more skilful pastor may possibly have found an answer to this dilemma. If my brothers and sisters in the healing ministry have an answer to it I will be glad to hear of it, for I feel that the dilemma is more of their making than mine. Of course, all prayers of faith meet with this paradox: We ask God for something; we feel that we must trust him to grant it to us; but we still face the possibility that he will not do so. The only solution to the dilemma seems to be to say with Jesus "nevertheless not my will but yours be done" and to face the possibility of temporary darkness beyond, though one in which God keeps and sustains us. However, this does seem to be the one option that many in the healing ministry are not prepared to allow us (as was ably pointed out in John Emery's letter in the Record of May 7, 1979).

I feel that a point of view something like this (and I am not putting the blame for it on any local healing minister) precluded my friend from a concentrating on the Christian's greatest source of comfort and robbed me of the last and most precious pastoral gift I could have offered him: The anticipation of full healing in the place where disease, death, pain and tears are gone forever.

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VIETNAM'S ROMAN CATHOLICS PRO THE NEW REGIME

Established 1615 by a band of Jesuits which included five Japanese, the Roman Catholic Church grew rapidly. Between 80,000 and 130,000 baptised believers were martyred last century in a wave of official persecution. In 1960 Pope John XXIII created a full ecclesiastical hierarchy from the missionary dioceses with two archbishops. Membership is estimated at two million.

A Lost War



A Lost Peace

AT THE HEIGHT of the Tet offensive in 1968, two Vietnamese Catholics slipped out of the city. One of them was a Redemptorist priest, Father Nguyen Ngoc Lan, the other a university lecturer. Their mission was to meet with the head of the National Liberation Front for the Saigon zone. As they reached their rendezvous point, U.S. troops launched an operation in the area, and the meeting between Catholics and communists was held up for six hours. Waiting in underground tunnels, the men huddled in water up to their chests and listened to U.S. soldiers walking overhead.

This was one of the earliest meetings between the progressive Catholics (as they called themselves) of South Vietnam and the NLF guerrillas. In the years that followed, the Catholics kept in touch with the Liberation Front but retained their independent identity. They demonstrated for the release of political prisoners and for workers' rights; their journal, *Doi Dien* ("Face to Face"), ridiculed the Thieu government and provided items unavailable elsewhere in Saigon—from Vo Nguyen Giap's speeches to Daniel Berrigan's articles. The main role of the small groups of Catholics and their allies in the "third segment," however, was to form a bridge between the noncommunists or anti-communists in the cities and the revolutionaries who would one day be the rulers of Vietnam.

Break with the Past

The church must now break with its past image, not just as a church that sided with the rich and the powerful under Thieu and his predecessors, but as an institution that was a product of colonialism and that was in the past more closely identified with foreigners than with Vietnamese. The church now has to "return to the side of the people," to live free from foreign influence and re-establish itself as a Vietnamese entity. Speaking of himself and other progressive Catholics, Minh emphasized: "We are genuine Catholics; we retain our faith, but we are wholly Vietnamese, indivisible from the Vietnamese people." This means, for example, that they should support efforts to rebuild the country, and identify themselves with the desires of the poor for material improvements. "If somebody wants to see Christ, why do they have to wait for the next life?" asked Minh. "Why can't they see him here in their present life?"

Dramatic Changes

Today the radicals are still active, but under greatly changed circumstances. Father Phan Khac Tu, a former underground labor organizer and garbage collector, now runs an engineering workshop. *Doi Dien* is still published by Father Chan Tin and Lan, who has married and left the priesthood. Ho Tigon Nhuan, a former opposition-party deputy who used to play cat-and-mouse with the Thieu police, edits *Tin Sang*, perhaps the most popular daily newspaper in the south. Two of the progressives, Professor Ly Chanh Trung and Father Huynh Cong Minh, are members of the National Assembly.

It was with Minh and Father Truong Ba Can, former chaplain of the Young Catholic Workers, that I recently discussed the situation of the Roman Catholic Church in Vietnam today. Physically, the two priests said, the Vietnamese church has changed dramatically over the past three years. It has lost the major sources of its wealth: real estate, hotels, restaurants, hospitals and schools. All priests and members of religious orders are now expected to take part in some form of productive work; in the cities, said Minh, many of them are doing handicraft work, while in the countryside they are farming. The 110 seminarians in the Saigon area divide their time between their theological studies and agriculture.

The material changes have been "quite easy," both men agreed; in fact, they described the involvement in physical work by members of religious orders as "an exciting development." They did admit, however, that not all priests are so enthusiastic about the changes, and that the psychological adjustments are going to be much more difficult. "The government treats priests and members of religious orders on a par with everybody else these days," explained Minh, "and not all of them like that; they feel that they have lost face."

Minh and Can, on the other hand, find that the changes—especially the impoverishment of the church—enable them to live a life that is closer to the gospel teachings. As Minh pointed out: "Under the old regime, Christ's teachings about honesty and the equal treatment of all were very difficult to follow. Under the old regime, the church was on the side of the rich and the powerful."

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The Church's Activities

There are some limits on religious activities, however. Church services, processions and all usual events continue as before. But, Can went on, "if a local church wants to organize a larger gathering and invite a number of neighboring parishes along, then it has to inform the authorities beforehand and obtain official permission." He acknowledged that Catholics are critical of this requirement. "They say, 'In the old days we didn't have to get permission.' Well, that's true. In the old days you could do anything you liked as long as you were supporting the regime." (His experiences with the Thieu police included arrests and a number of serious beatings.) Now, he believes, Catholics must be aware of the possibility that their religion will be misused by opponents of the new government, and that such things as large meetings are prime targets for those intending "misuse." "So I don't want to say that we are restricted, but there is a

sion still exists between Catholics and the government. On the one side, many Catholics who were brought up on a tradition of anticommunism regard the new regime with intense suspicion. On the other, government and Communist Party officials view the church as one of the most likely sources of organized opposition.

RC Plot against Regime

And there have been several cases of Catholic plotting against the new government. The most widely publicized was the uprising at the Vinh Son Church in Saigon in 1976, which resulted in the deaths of several soldiers and the eventual execution of two of the plot's leaders, one of them a priest. During my stay in Saigon I was told about a more recent attempted uprising. A Redemptorist priest, Father Nguyen Van Vang, set up a "Nationalist Liberation Front" and "Provisional Revolutionary Government" with the aid of his brother, a former intelligence officer in the Saigon army. The movement apparently aimed to rise in rebellion against the Hanoi government at the end of 1977; it was forestalled by the security forces, who reportedly seized arms, explosives and radio transmitters when the monastery housing the "Front" was raided.

Vang and other Catholic priests who have been detained since the end of the war are, the two priests stressed, under arrest not for their ideas but for their actions. They named other strongly anticommunist priests who, after going through re-education, have been released and now live without interference.

Minh and Can take comfort in the fact that there have been so few cases of organized opposition by Catholics, and that the response to those few has been so limited. They said that, as time goes on, more and more ordinary laypeople are accepting and working with the government. According to Can:

"They're seeing that their religion is not being destroyed by the communists, which is what they were told would happen. Again it tends to be the priests who are responding more slowly." As far as benefits were concerned, he added, "they had them already under the old regime—money, belongings, social status. The revolution took that all away."

They Can Work Together

"Even though Catholics and communists might be able to live together, could they work together?" I asked. "Of course," both men assured me. "The aim of the Vietnamese Marxists is to build a just and equitable society. If Catholics are willing to work toward that society, then they are warmly accepted." "Do we agree with this work?" asked

certain element of control of our activities."

"In the same way," added Minh, "the activities of some Catholic priests are limited. This, again, can be attributed to the government's fear that religion will be 'misused to cause alarm and confusion among the people, or to disrupt the revolution.'" Catholic priests—and the church as a whole, it seems—have to prove their credentials. As Minh sees it: "If I want to have complete freedom to carry out my pastoral work, or do anything else that I see fit, I have to prove my patriotism. I have to prove that I have no intention of doing anything prejudicial to my country."

"Does this mean that you are concerned in any way about the church's freedom under the new government?" I asked.

"No," both priests replied. "The government's policy is absolutely clear—they truly respect religion, and there is no sign whatsoever that they are going to clamp down on the practice of the Catholic faith." Continued Can: "Anyone who wants proof of this only need look at the north. For the past 20 years, they've had a communist regime, and the services and processions are perhaps even more crowded and well-attended than they are down here. Some of them go on for hours." A note of disapproval crept into his voice. "I have an outlook on religion which is perhaps a little new here. I think it's more important to live one's religion than to worry about its ceremonies."

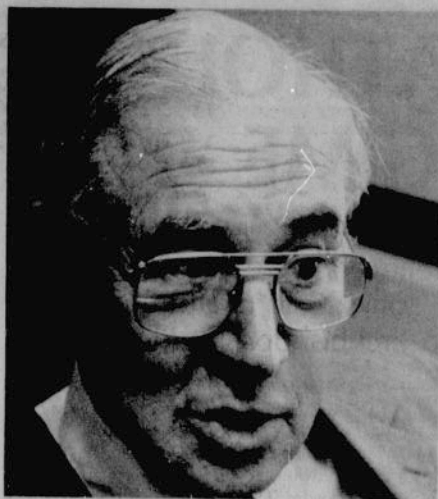
Can doesn't think very highly of the long services and processions held in the north; they interfere with the more important task of rebuilding Vietnam. He told about one of his nephews, a Liberation soldier and practicing Catholic who visited him in Saigon at the end of the war. The nephew described the big procession organized for the feast of the Assumption of the Virgin Mary. Preparations had taken a whole month, with the faithful putting in six hours a night after work. Can is not very enthusiastic about this sort of thing. "I told him if I were the government, I wouldn't let him do that sort of thing. The present government," he added rather ruefully, "does."

Can's remarks reminded me of Father Binh, an Irish-educated priest I had met in Saigon in 1974 some time after his release by the NLF. Previously an extreme anticommunist, he had been captured by northern soldiers in Quang Tri and sent to live with Catholics in the north so that he could see for himself whether religion was still tolerated by the communist regime. He returned from his captivity radically changed and profoundly depressed by the conservatism of northern clerics.

They Can Work Together

"Even though Catholics and communists might be able to live together, could they work together?" I asked. "Of course," both men assured me. "The aim of the Vietnamese Marxists is to build a just and equitable society. If Catholics are willing to work toward that society, then they are warmly accepted." "Do we agree with this work?" asked

• To page 4



Paul White

PAUL WHITE LEAVES PILGRIM'S

Dr Paul White has announced his retirement as Chairman of the Board of Pilgrim International Limited, the Sydney-based Christian communications organisation. He is succeeded as chairman by Mr Clifford Warne.

Dr White, who has retired also from the board, has been associated with the company for more than 22 years and he had been chairman of Pilgrim since its formation. Dr White who is now in his 70th year has retired because he does not feel he can continue to play as active a part.

According to Pilgrim's Managing Director, Roy Baxter, Dr White has contributed outstandingly to

Pilgrim activities in the area of creative leadership and in stimulating the company's work in the Christian media. He said: "Pilgrim has also been associated with Dr White in developing his Jungle Doctor activities with books, film strips, films and television productions."

Dr White is a former medical missionary with the Church Missionary Society. In more recent times he has practised in Macquarie Street, Sydney, as a specialist in the treatment of arthritis. At the same time, he has developed his Jungle Doctor activities as an author and broadcaster. Latterly he has practised medicine only part-time.

AGAINST RE-BAPTISM

To prevent widespread influence of the practice of re-baptism, which is disturbing members of the Protestant Church in West-Indonesia, a pastoral letter has been issued by the Church's Synod to all local churches.

The letter reminds the church members that their only appearance for salvation and renewal is through faith in Jesus Christ. "Baptism is no basis for salvation, but is a symbolic act and a visible substance to testify that conviction. Therefore baptism, once it has been administered, though done in different ways, if it is based on true faith in Jesus Christ, need not be questioned."

The meaning of baptism is not yet clear to many members of the church and many have been persuaded to accept re-baptism.

In an interview with the correspondent of Berita Oikoumene, the Secretary of the Synod declared that those members who have received re-baptism are transferred to the church which has administered that re-baptism.

But if the re-baptised person becomes aware of his error, and wishes to become a member of the former church, he will be received, but for a while he will not hold church office.

It is regretted that extreme groups advocating re-baptism operate within the church. They are accused of being verbose but without theological basis. Their activities are limited largely to prayer groups.

RES

THE AFTERMATH OF IDI AMIN



Southern Tanzanian troops ruins. The town of Masaka and Mbarara leave behind rubble and skeletons of buildings. These pictures were taken in Masaka (World Vision Media Service).

KIVENGERE'S TRIUMPHANT RETURN TO A SHATTERED UGANDA

Jubilant scenes marked the return to Kampala, capital of Uganda, of Bishop Festo Kivengere, who had been exiled from his country since the murder of Archbishop Janani Luwum in February, 1977.

Bishop Kivengere is playing a leading part in co-ordinating relief efforts inside liberated Uganda after the overthrow of Idi Amin. He is touring the country at the request of President Lule with a message of national reconciliation.

Bishop Kivengere's return to Uganda was warmly greeted by large crowds despite rainy weather. He arrived in a small private aircraft in company with his wife and Bishops Ogwal and Otim. They were met by a delegation of Church members, headed by the Reverend John Wilson, who arranged the bishop's re-entry to Uganda.

HONOURED AT STATE DINNER

The bishop and his party drove from the airport to State House, where recently installed President Lule welcomed them. A thanksgiving service, attended by more than 2500 people, followed in Namirembe Cathedral. In the evening the bishop was honoured at a dinner and reception attended by Cabinet Ministers, Church and Government leaders, and representatives of overseas relief agencies.

The next day Bishop Kivengere drove to his own diocese of Kigezi in company with the Roman Catholic Bishop of Kigezi, and was warmly greeted by throngs of Ugandans on reaching his home town of Kabale.

10,000 AT RALLY

A rally held there next day, a Sunday, drew a crowd of about 10,000 people, and meetings of rejoicing and thanksgiving, some of which were televised, lasted from 10 am until 5 pm. The bishop himself admits that he spoke for an hour and a quarter.

Bishop Kivengere and Mr



Bishop Festo Kivengere.

Wilson afterwards returned to Kampala to begin planning a programme for busy weeks ahead. Both will have leading roles on committees channelling and co-ordinating relief efforts.

THE SAD STORY

Describing the situation which faced him on his return to Uganda after more than two years in exile Bishop Kivengere said in a message to African Enterprise in Australia: "The signs of the devastation, looting and fighting in recent years and months are very evident throughout Uganda."

"City and rural dwellings alike have been destroyed or ransacked. Farm land has been ravaged, shops have been stripped of their wares and roads are in poor condition, requiring heavy duty



Further commercial devastation.

IT IS POSSIBLE! A Christian Viewpoint In HSC Exams A MARKER WILL TELL HOW

A Christian point of view — well thought out, relevant, competently written — is every bit as acceptable in a Higher School Certificate General Studies essay as any other point of view, according to Mr Geoff Bartlett, Principal of Dover Heights Boys' High School.

Mr Bartlett, who has been involved with HSC General Studies marking for several years, will lead a special conference organised by the Evangelical Society for HSC General Studies students on Saturday, June 30, 1979, from 1.30 pm to 4.30 pm at Christchurch, Blacktown.

General Studies is a relatively new HSC subject which aims to teach students to think through a wide variety of contemporary issues, and to write down their ideas in mature, well organised essays.

The aim of this conference, the first of its kind, will be to consider the Christian faith in relation to issues which invariably arise in General Studies, God, Man, Society, Nature... to look at how relevant Christian viewpoints can be expressed in an appropriate, mature and competent way, and to note some approaches definitely to be avoided.

By considering sample answers written by Christians to some of the questions in last year's paper, Mr Bartlett will illustrate the characteristics of a well written essay, and will discuss the way General Studies is marked — the principles by which markers judge essays. And who better to do this than one of the Senior Assistant Examiners!

And of course, there will be a workshop session in which those present will be

Muggeridge — TV Unsuitable For Gospel

Calvin College in Grand Rapids (USA) recently hosted Malcolm Thomas Muggeridge. The world-renowned journalist, author, social critic and television personality spoke to a large audience of professors, students and many others on "Christ and the Media".

In his address Muggeridge stated that, in general, owing to the inherent limitations of the camera, TV is unsuitable for the proclamation of the Gospel. Television produces a dichotomy between reality and fantasy since it reduces life to images. In contrast to that vacuous fantasy, the Christian faith, said he, is the true reality.

RES



Malcolm Muggeridge

Walsingham Pilgrims Cheer Evangelical Bishop

Resounding cheers from hundreds of jubilant priests drowned cries of "Shame on Maurice Wood!" from a dispirited little group of Protestant objectors as the Bishop of Norwich walked in a procession among eight thousand Walsingham pilgrims recently.

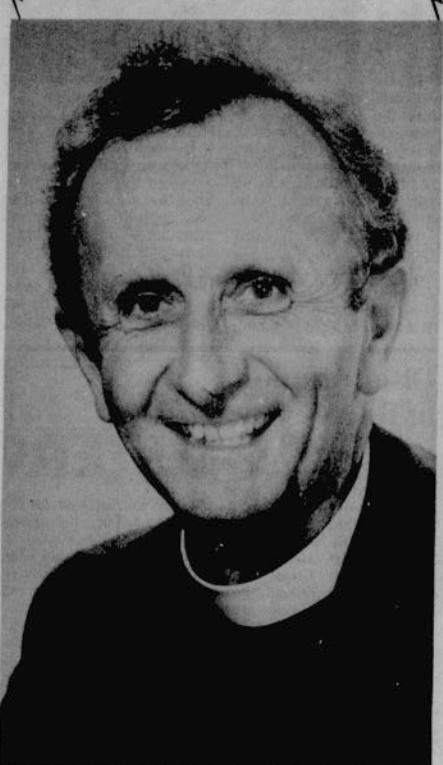
Bishop Wood wore a cope of gold as he walked to the Abbey gardens to preside over the Liturgy of the Word at the Mass, in the Abbey ruins for the first time. It was not the first time, however, that he had appeared at Walsingham. He preached at the restored Shrine's golden jubilee celebration in 1972, but had to leave immediately afterwards for a service in his cathedral 30 miles away.

Another appointment again took Bishop Wood away before the second part of the Mass — and then the Right Rev William Llewellyn, a former Bishop of Lynn and a guardian of the Shrine, took over as chief celebrant.

The colours in the procession — the gold of the priests who bore the figure of our Lady, the blue robes of the guardians — were like a rainbow in the sombre grey of a day when the threat of heavy rain was never far absent. But the downpour did hold off (as it almost always does) until after the Mass, though the mile-long walk to the Shrine through the narrow streets of Walsingham later turned into an umbrella procession as the rain came down at last. The joyfulness of the pilgrims, however, as they marched four abreast singing the Walsingham Hymn, was undampened.

Church Times

IT'S NOT IRISH BLARNEY



Dr Alan Cole

In 9 Days' Time

"\$173,829 — that is what CMS still needs before the end of June if NSW budget is to be met. No, we are not crying wolf," Dr Alan Cole, the General Secretary of the CMS, told the Record. "This is the amount we actually need to feed and clothe our missionaries after all possible deductions have been made."

"Maybe God is teaching us something through this. Perhaps we in CMS are doing something He doesn't want us to do, or perhaps we are holding on to some money that God wants us to give. Which is it? Only you can give the answer," concluded Dr Cole.



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7.00 pm Dean Lance Shilton — Schubert's "Mass in G"

July 1st:
10.30 am The Dean
7.00 pm Dr David Howard of USA

Wednesday Lunch-time Services, 1.15 pm-1.45 pm for those who work or shop in the City.

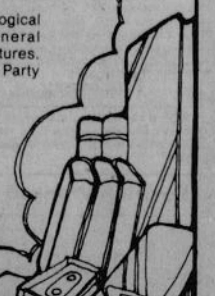
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KESTON COLLEGE REPORTS

THE POPE'S VISIT TO POLAND

In Warsaw, although the church in Poland was entrusted with organising the Pope's visit in early June, the authorities issued a number of directives in order to limit the impact of the event. All teachers and professors are to hold classes during the visit. Anyone absent from school may either be dismissed or incur a "disciplinary transfer". School-leaving examinations as well as university entrance examinations will be transferred to coincide with the Papal stay.

Cywinski and Mazowiecki, editors of the Catholic monthlies *Znak* and *Wies*, have been refused accreditation by the Polish Government to cover the Pope's visit.

In protest against the Government's refusal to allow students and professors at the Catholic University of Lublin to hire a special train to visit the shrine of Our Lady of Czestochowa during the Pope's visit, the students have decided to walk from Kielce to Czestochowa, a distance of about 150

kilometres. It is almost certain that they will be joined by many on route resulting in a major demonstration.

The social self-defence committee have appealed to the Government to honour the Pope's visit by declaring a general amnesty in Poland. At the same time they strongly criticise the oppressive conditions prevailing throughout the Polish penal system which they say are among the worst in the world.

For Aust's New Society

"Jesus Christ the Only Way"
Edited by Patrick Sookhdeo
Paternoster Press, 1978
159pp

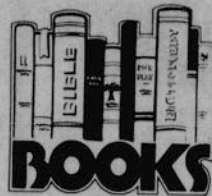
This is an exciting book produced for the English scene, but no less relevant to Australia in view of the great changes in recent years brought about with an influx of immigrants whose religious commitment is to that of non-Christian faiths.

There are an estimated 250,000 Hindus living in Britain, a figure between 600,000 and 1 million Moslems also permanently resident there as well as Bud-

dist and others, totalling about 2 million, half of whom live in the Greater London Area. In Australia we have at least 250,000 Moslems and uncertain numbers of adherents to other Asian religions.

In the face of this reality the Assembly of the Evangelical Alliance in 1975 set up a commission that has produced this very readable book that deals with a Christian approach to those of other faiths both theological and practically.

The book is divided into three sections. One that seeks to detail the impact and influence of non-Christian



religions by Gilbert Kirby, Principal of the London Bible College as well as a helpful setting of the scene.

In the second section "a Christian approach" by various authors looks at Jesus' approach to people of other cultures, a careful assessment of what dialogue means for Biblical Christianity, and three chapters dealing with a Christian approach to Oriental faiths, Islam and the Jews. The section concludes with the approach in Schools and practical recommendations for the local church.

Section three: "They speak for themselves" is devoted to the spokesmen from Buddhism, Hinduism, Islam, Judaism and the Sikhs.

It is obvious from these chapters that the adherents are more willing to tell Christians their faith, than "home" Christians are theirs. The vast sum spent recently in Britain by the



(Mrs) P. CREASEY
Clontarf, Qld

Moslems on a mission to convert white Anglo-Saxon Protestants shows how deadly serious these missionaries are.

This book raises a challenge for "the church at home". We are willing to give money to others to go overseas to preach the Gospel. How genuine are we, when overseas has come to us, to fulfil the Gospel imperative to our foreign neighbours in our situation? Will our denominations and missionary agencies cope with this new situation?

We can no longer just pray at home "have mercy upon all Jews, Turks... and take from them all ignorance, hardness of heart, and contempt of thy word..."

This book is a helpful tool in understanding our new situation and provides good biblical insights into an area of responsibility we cannot ignore if we are genuine about the Gospel.

B. Winter

The Word and How to Communicate

"Communicating the Gospel The Laird Lectures 1968" by William Barclay
Republished in 1978 by the St Andrew Press, Edinburgh
106pp

This book contains four chapters of which the first two are the more practical, and the latter lead in a different direction to that expected. Examining the Prophets of the Old Testament, Barclay illustrates how they preached the Gospel of God with all its ethical implications against the backdrop of idolatry.

In his chapter on Acts he not only illuminates what is meant by worshipping Christ

as "Lord", but gives practical examples to illustrate that God has done something new in Christ: for the Child, for Women, for the Working Man, for the Sinner. He sees four parts to the preaching of the Gospel by the Apostles: the dawning of the new Age, the direct fulfilment of prophecy, the Ascension, and promised return of Christ, an Invitation and a Promise.

Halfway through the book Barclay raised the question, "How can we best communicate the Word of God to men today?" but got (usefully) bogged down with the procedural question as to how we can best understand the Word of God we wish to communicate to men today. He did not answer his question. However he has suggested five ways in which we should read the Bible, he has wrestled with some of its paradoxes, and has concluded with a discussion of the relationship between the Bible and Church tradition.

Lindsay Johnstone

Not Totally Critical

"Biblical Criticism" by Harrison, Waike, Guthrie, Fee, Zondervan
Publishing House, 1978, 183 pp, paperback, \$4.95

Four introductory articles from Zondervan's new publication "The Expositors Bible Commentary", have been combined in this little volume. It provides viewpoints on the vexed subject of biblical criticism written by evangelical Bible scholars.

As with so many joint efforts the result is patchy. What promises to be a most useful volume does not really come off.

A disproportionate space is

given to textual criticism (almost half the book), while historical, source, form, and redaction criticism share the rest. R. K. Harrison's article on historical and literary criticism of the Old Testament is especially disappointing.

While it surveys archaeological evidences and a range of literary critical opinions, it does little to inform the reader of the principles and presuppositions involved in criticism.

Donald Guthrie makes a better job of New Testament literary criticism. He discusses the background, characteristics, trends, and methods of the various kinds of criticism.

Despite its weaknesses the book is a step in the right direction towards a positive evangelical handling of criticism. It provides some useful surveys for the uninitiated. It suffers from a lack of integration and a failure to show clearly the bases upon which valid and invalid criticisms may be differentiated.

G. Goldsworthy

Late Ugandan Archbishop



"Janani — The Making of a Martyr" by Margaret Ford
93 pp, paperback
Published by Lakeland, Recommended price \$2.75

This is a straightforward and quick moving biography of Archbishop Janani Luvum of Uganda who was martyred in 1977.

Having served as Secretary to the Archbishop, Margaret Ford was in a special position to enable her to write such a life story. In the compass of the book she does not go into minute detail and so the reader is carried along easily and quickly through the life story of this man of God whose death shocked the world when the news became known.

In the list of acknowledgements, the author shows that she has not depended on her own memory, so that this is a book which is authentic in every way. Because we live in a fast moving world, the impact of the story of Janani Luvum's martyrdom has lessened considerably even in the comparatively short time since it took place. However, in the life and witness of the Church of God in Uganda, the life and death of this son of Africa will continue to challenge and encourage its members.

R. N. Langshaw

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WHAT A WORLD

Lesley Hicks



THE PERENNIAL CHILD

Perhaps your church has one too — an adult-child, a simple one, a subnormal yet eager participant in all that goes on. Making sure he has the right hymn number, even if the book is upside-down, our Kenny is part of every church service and social occasion, and chief greeter of every visitor.

Without fail there is the outstretched hand of welcome; Kenny introduces himself and asks your name. Before long, if you keep coming, you'll be added triumphantly to his repertoire of remembered names and faces, and he'll begin also to associate other members of your family with you, indicating with his hand their relative sizes:

"Big girl... li'l boy!" and so on, patting himself proudly on the back for his feat of memory — "Goo' boy, Kenny!"

KENNY

Kenny is now well into middle-age, and his reddish hair is greying. He is very small of stature, and has a severely cleft palate. His life revolves around home, the nearby church and the neighbourhood — he's probably one of Chatsworth's best-known and best-loved personalities. His life is useful and purposeful in its humble way.

Armed with a trolley and a list, he does shopping errands, and posts the church's mail. He can negotiate traffic lights, but such is his delight on recognising a familiar face as he crosses the road, he may forget to keep going steadily across, and at times has to be admonished.

But his security depends on the care of his elder sister, who assumed responsibility for him after the death of his parents, and who had in fact helped care for him right

from birth, and on his acceptance within the tolerant, caring community of the church. Without these, I would shudder to think of Kenny's life. I can think of another little person who seemed to spend her days in a local department store — a "temple" of a different sort. Her favourite place was the small children's shoe department, where always she was a silent, dull-eyed onlooker. I used to wonder who cared for her.

It is deeply appropriate, I feel, that people like Kenny should be part of a church. They affirm the worth of a life in God's sight, and in the sight of God's people. Kenny has a child-like and deep faith. His sister tells me his prayer lists are long and faithfully remembered, which is more than can be said for some of us "normal" Christians.

It is also fitting that the wider church should maintain a school like "Kingsdene" to share the burden of the care and education of the mentally handicapped.

BLESSINGS

These reflections are prompted by my reading the book "Blessings" by Mary Craig (Hodder & Stoughton). The author is a Roman Catholic who has also written, and recently read over the ABC, a biography of the new Pope, "The Man from a Far Country".

To some it will appear strange that the title "Blessings" given to this "autobiographical fragment" refers mainly to her experience in having two sub-normal sons, besides two normal boys. The Craigs' first son was normal; the second, Paul, was utterly and tragically abnormal, grotesque in appearance and unable ever to recognise or relate to his parents or anyone who cared for him.

We share his mother's agony as she struggled with the verdict of his hopelessness, and with the cruelty of those who seemed to blame her for it. A second normal son was born, but with Paul as he was, despite her background of devout Catholicism, she felt that "the whole idea of a loving God was a hollow sham, a cosmic joke worthy only of Paul's crazy laughter. Self-pity, always lurking in the background, came surging in on a flood-tide."

HOPE THROUGH SUFFERING

She began to find a living faith in an unlikely place. As a break from caring for Paul, she chose to spend a week as a domestic helper in a Sue Ryder Home for Concentration Camp Survivors in Cavendish, Suffolk. There she found "a kind of miracle. These people had, as it were, walked into the valley of death, and out the other side, with their courage and their sense of humour intact. They were rich human beings, with no bitterness left in them."

Eventually a place was found for Paul in an institution in Poland run by a compassionate doctor who gave her new hope of improvement for him. While he was there, Nicky was born — a mongoloid, with other serious physical abnormalities. In the depths of the abyss of this new despair, these remembered words reached her: "Our tragedy is not that we suffer, but that we waste suffering. We waste the opportunity of growing into compassion." New adjustments followed, with new grief/relief at Paul's death at the age of 10.

NICKY

Compared with Paul, Nicky was a delight. Every small progress was welcomed by his parents, and his brothers, who adored him. The chapter devoted to Nicky is hilarious. "Mumps in me ear, mumps in me ear." He was

getting frustrated and irritable because he couldn't make me understand. It was only when he started: January, February, March, that I realised he meant "months of the year". Then I knew what to expect. All such catalogues lead to "November" and Guy Fawkes Day... "November," he yells in triumph, "November the fifth — farworks. Wockets." He suits actions to words, and his joined hands shoot skywards in a great whoosh.

Mary Craig quotes a journalist-priest friend's Christmas reflection inspired by Nicky, now 13:

"No outsider like myself is in a position to dictate where the limits of love lie, or to criticise those who find caring for the handicapped an impossible burden. But it is astonishing how often they draw out from others, especially their parents, hidden reserves of patience and affection. How we treat them seems to be in some way our own and society's acid test."

"In them, as in the Child of Bethlehem, we see, uncannily, the native value of humanity itself, helpless, vulnerable, possessing nothing. And they have much else to teach. They are fearless: they have no enemies. They are trusting: their world includes no villains. "They are loving: they do not doubt themselves. They are the ghosts of our lost innocence. Nicky will never build a car, or fly an aeroplane, or balance a set of accounts. But he never stops producing love and joy wherever he goes. He is a year-round Christmas gift, however crumpled his wrapping."

And the same could be said for our Kenny.

We can have no blessings from God until we first of all have an access into God's presence and are reconciled to him.

— M. L. Jones on Romans 5

The Bishop Speaks Out

... Disciplining Children



Alt spanking for children is out. At least in Sweden where a law has been passed making it illegal for a parent to spank a child for any sort of discipline which a parent must impose upon the child for whom he or she is responsible. The new law comes into force in Sweden on July 1.

The background of this law is not, as you might have thought, the mounting concern for what is often called "baby bashing" or "child abuse". It comes from a desire to regulate the ways in which parents should discipline their children. The aim is to prevent a child being humiliated in the name of discipline and it covers many common methods of discipline as well as the much used slap of the hand.

I do not know whether things are worse in Sweden or not, but here in our own community, there are all too many examples of unwise discipline being applied by parents. While some parents exercise practically no disciplinary action at all, others, in the name of so called discipline, even deny young

children such things as freedom to attend church or youth group activities that can only contribute to the proper development of young people.

However, the Bible is quite explicit in calling parents to use discipline. It says "He who spares the rod hates his son, but he who loves him is diligent to discipline him". There is certainly a need for parents to think through this matter of how the young should be disciplined and to think about the consequences of those forms of discipline they choose. The one thing that is certain is that discipline is needed, and that discipline is itself an expression of love.

Bishop Ken Short

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Disintegration of Races

Sir,

In view of the disastrous proportions of the refugee problem, now to be increased by a million Vietnamese-Chinese which Hanoi intends to export, your article (ACR 21/5/79) on Illegal Immigrants is excellent, but could go deeper into the problem.

It seems to me that the great question confronting Christians in our time will be the conflict between compassion and our survival as a Christian-based civilisation. Other upheavals in other eastern nations or Third World countries could bring about armadas of Boat People pouring on to the shores of a limited number of democracies.

Anyone who has read "Camp of the Saints" by Jean Raspail who years ago predicted the Boat People will know the awful heart-searching in our lands. While the rest of the world is largely disinterested, the burden invariably falls on Britain and America, Australia and Canada; also, in the case of the Vietnamese, France.

Your editorial states: "There is nothing unchristian in determining the racial content of a country, although our Government by 1973 had abandoned that principle without consulting the electorate."

Surely as Christians we must realise this, even while giving what help we are able — only without committing genocide which would be the suicidal result of mixing our race (each after its kind) with totally different ethnic peoples.

For those who still believe in "principality and powers in high places", our open-ended agreement with the UN to accept refugees of any kind, is surely Satan's doing to



destroy the strongholds of Christianity in the above-mentioned nations.

We shall have to call upon God to solve any extension of this refugee problem, for our compassions could play into the hands of those who would eliminate us as a race. There is nothing in Scripture which supports a conglomerate mixture of the different races God created.

What we shall be in His heavenly Kingdom is a different matter, but here, our pilgrimage with all its traditional background, is on this earth. The Old Testament which still has guidance for us in this modern world does not countenance even the mingling of seed.

The full extent of this problem has not yet reached its peak, but it would be wise to consider our attitudes before it breaks upon us in incredible proportions.

(Mrs) P. CREASEY
Clontarf, Qld

REV LUKWIYA — THE MAN WHO SURVIVED AMIN'S

STATE RESEARCH BUREAU

• From page 1

George Lukwiya is a Minister in the Church of Uganda (Anglican). As a representative of the Church of Uganda, one of the four approved religions under Amin, he was spasmodically called upon to attend State functions.

PARKED NEAR WRONG CAR

At one of these functions in 1978, he happened to park beside a Mercedes-Benz diesel, a not uncommon car in East Africa. It proved to be an almost fatal mistake.

Soon after he noticed he was being observed as he went about his Church duties. One night a car followed him and, in a movie-like sequence, he evaded the tail and arrived safely home. His freedom was to be short-lived.

In January of this year a car parked outside the Lukwiya home in Old Kampala and two plain-clothed policemen came to his door. After a brief interchange they showed Lukwiya their Identity Cards. They were members of the State Research Bureau. Every Ugandan knew that to see such a card was to die. For it meant a trip to the Bureau headquarters and that always meant death. Lukwiya knew of many people who had been taken there. He knew of no-one who had left.

He was driven at high speed into the Bureau headquarters. There were many of Amin's men there. They were drunk. Two were beating a naked man with the flat sides of machetes. The man's buttocks were cut and bleeding. Lukwiya was to witness many such beatings over the next three months.

Without explanation, and without seeking one, Lukwiya was thrust into a room, 10 ft by 12 ft, with 30 other men, and forgotten. There was little room to move.

For two weeks nothing happened except the minute by minute horror of sharing the most degrading existence. Every night some would die from suffocation or starvation. Every night a gaoler would come and call about 10 names. Those men would go off with the gaoler. They did not come back.

"I DECIDED TO KILL AMIN"

After two weeks Lukwiya was called and interrogated. He was asked about the State Reception he had attended. Quite naturally he had forgotten which car he had parked beside. It was a trivial detail submerged by the horror of his surroundings.

He laboriously wrote out a statement. A sentence from completion his interrogator snatched the ballpoint from him and wrote "and that's when I decided to kill the President!" and asked Lukwiya to sign. He refused. He knew he was going to die. He would die honest.

Furious, the interrogator tore the statement up and repeated the exercise. Again he snatched the pen away at the penultimate moment. Again he wrote an absurd allegation. Again Lukwiya refused to sign. This time the interrogator merely ordered Lukwiya back to his cell.

It's hard to describe the attitude of the gaolers to the prisoners. To say they treated them like animals is to be too generous. The prisoners were not so much mistreated as ignored and despised by those who kept them locked up.

WEEKLY TO SLAUGHTER

Those whose names were called went meekly to their death. On occasions prisoners were called to wash down the execution room. They would move dozens of bodies up the stairs from the basement room, along a corridor and out to a waiting van. Then they would return to the death-smelling room and wash the walls and floor.

One time Lukwiya was called to the room at night. He was sure he was going to die. He waited in an ante-room and heard the screams of agony of those dying. "No-one listened to you," Lukwiya recalled, "the man there, he was just killing you, he wasn't listening to you."

ONE SWING OF THE SLEDGEHAMMER

The cries would be snuffed with one swing of a heavy sledgehammer directed at the back of the skull as the prisoner lay on the floor. Sometimes two or more

blows were inflicted on the temples if death was not immediate. One gruesome irony of sexual discrimination showed in the killing of women prisoners by women. And instead of hammering, the women had their throats slashed.

After eight weeks Lukwiya was called for the second time before the interrogator. The previous charade was repeated. Again Lukwiya refused to sign a statement which he knew to be untrue. In his frustration the interrogator asked, "What about the parking?" It was only then that Lukwiya remembered the Mercedes-Benz and knew the capricious reason for his arrest.

This time Lukwiya found himself in a new cell. The same size as the other, this room had 60 men in it. They took turns to sit down. Six weeks later, Lukwiya's legs are still numb from hours of enforced standing.

For one period of 16 days there was no water and no food. Only 16 remained of the 60 by the end. For a week they had packed the dead bodies against one wall, two and three deep, right up to the ceiling. The corpses were swollen and rotten.

To survive, some men drank each other's urine. "It was not nice at all," said Lukwiya, his face and catch in his voice revealing the horror his words glossed over.

YOU CAN GO

Just before Easter he was called before the interrogator again. This time he stood with some other prisoners

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MAINLY ABOUT PEOPLE

MELBOURNE

Rev G. W. Barrand transferred from Diocese of Sydney to incumbency of parish of Warburton on May 31.

Rev I. D. Johnstone transfers from incumbency of St Peter's Fawkner to incumbency of St Stephen's Bayswater on July 3.

Rev G. L. Knack transfers from incumbency of Christ Church Melton to incumbency of St Peter's Brighton Beach on July 25.

Rev D. C. S. Smith transfers from diocesan Locum Team to incumbency of St Paul's Glen Waverley on July 5.

Rev R. E. Wallace resigns from incumbency of parish of Belgrave from August 31, to undertake extra-diocesan ministry.

Rev A. R. Clark died on April 24.

GRAFTON

Rev R. Constant resigned as Rector of St Margaret's Bellingen on May 31.

NORWICH GIFT TO RC

A plan has been prepared over a period of two years to transfer the parish church of All Saints, Burnham Sutton in the Diocese of Norwich, as a free gift to the Roman Catholics.

Some parishioners are disturbed that their ancient heritage is being disposed of in this way, and have expressed their disapproval at each stage of the negotiations since the rector of the parishes invited comments in 1977.

At first the proposal was for the church to be sold to the Roman Catholics, but in this case the Bishop of Norwich (the Rt Rev Maurice Wood) discussed the matter with the diocesan pastoral committee and thought it right to recommend that no consideration should be charged.

That is why the scheme is now to make the church a free gift. Objections have been raised and expressed to the Church Commissioners who are handling the negotiations.

English Churchman



Ken Harrison

A FIRST — COMMUNICATIONS DIRECTOR

The Sydney City Mission has appointed its first Director of Communications.

He is Mr Ken Harrison, who until his appointment to the Mission is General Manager of the Tom Glynn Advertising Agency and Public Interest Communications. He has been handling the Sydney City Mission account at the agency for the past two years.

Mr Harrison has had wide experience in the commercial communications field, but over the past 12 years has specialised in work with charities, churches and community groups, including The Salvation Army, Anglican Home Mission Society and the Anglican Information Office in Sydney.

At the agency he also worked on such accounts as Robert Schuller's Hour of Power, Child Care Week and the Haggaai Institute. He is a member of the Australian Journalists' Association, the Public Relations Institute of Australia and was formerly Vice-President (NSW) of the Australian Religious Press Association.

Mr Harrison has written widely and has edited and contributed to several books, including the handbook on journalism, Getting Into Print.

Commenting on the appointment, Mrs Merle Hurcomb, Associate Executive Director of the Sydney City Mission said today: "The Mission's tremendous growth rate over the past few years has made it essential for us to communicate more effectively with the public."

"We believe that Mr Harrison's appointment will increase the opportunities of communication through the media to the community."

TOBRUK PADRE DIES

Brigadier Sir Arthur McIlveen (ret'd), MBE, Order of the Founder, of The Salvation Army died recently aged 93 after a long period of illness.

Sir Arthur, or Padre Mac, who probably received more mail from former diggers than any man in Australia, was a storehouse of love, humour and anecdotes.

He used to tell how he patched up his famous gramophone after he got blown up at Tobruk and continued his rounds of the trenches as usual. "It sounded a bit rough," he said. "Pretty much as rough as the men who sang along with it."

He had a prolific memory and entertained the troops for hours on end in the trenches between bombing raids with whispered renditions of his favourite Aussie poet, Banjo Patterson.

After the war "Mac" would travel a thousand miles in his faithful little old car "Sally Anne" to bury an old Digger who'd passed away.

Padre "Jock" Geddes, Red Shield Padre and lifelong friend of Sir Arthur, said: "Padre Mac was every digger's pal."

Sir Arthur's memory will be perpetuated within The Salvation Army itself by the McIlveen Centre for History being built as part of the new Salvation Army Training College at Bexley.



The late Brigadier Sir Arthur McIlveen.

STATE RESEARCH BUREAU

Lukwiya Story

• From page 6

before a senior official. For five or 10 minutes the official continued to work at his papers. Then with a glance up, as if recognising their presence for the first time, he said, "You can go". And Lukwiya was released.

How was it that he survived? "The Grace of God," answers Lukwiya, "I can only say God did not want me to die just yet." He had found seven pages of the Gospel of John in that last horrific cell. His devotions over those words with other prisoners had helped him to rely on powers beyond his own.

Is there revenge in his heart? "No," Lukwiya said, "but there is bitterness. As for Amin, I do not want him to die because of what he did. But I think he should be brought back for trial and justice. I must love my enemy. How could I do that if I wanted him to die?"

If this seems an isolated story let me reassure that it is not. Every single person we met had a story of personal tragedy to reveal.

One man took us to a field where skeletons remained as silent witness to daily massacres 100 miles from Kampala.

HUNDREDS TO CROCODILES

A young policeman accompanying us on a visit to devastated Masaka told how he witnessed hundreds being

CARE FORCE A CHRISTIAN RESPONSE



Social Worker Theresa Shu-Ching Tokura of the HMS Care Force New Settlers Team with two Indo-Chinese children.

ANGLICAN REFUGEE AND MIGRANT PROGRAMME

From 1976 to 1978, about 60% of the migrant population in NSW did not come from the residential hostels, and therefore by-passed the initial hostel orientation programmes organised by the Federal Department of Immigration and Ethnic Affairs.

The welfare division of the Anglican Home Mission Society, has just put its extensive migrant/refugee Settlement Programme into top gear.

Aim of the programme is to meet the needs of new settlers more effectively and efficiently.

Care Force believes that a community-based settlement programme is urgently required to cater for these migrants.

Care Force is therefore developing its three-year plan (1979-1981) for the development and implementation of a comprehensive Community Settlement Programme, to be administered by the six full-time New Settlers Team members.

Mr Cec Shevels, Care Force Director, says: "The aim of the New Settlement Programme is to operate an on-going comprehensive programme within the community, aimed at meeting the special needs of migrants and refugees and ensuring their happy and successful integration into our newly emerging multi-cultural society."

The New Settlers Team will be working to improve the knowledge of the English language among migrants and refugees by way of its new education programme, known as ELMS (Education for Living in a Multi-cultural Society).

ELMS is a free service. English is taught and friend-

ship and relationships are developed among migrants and refugees.

The Anglican Church has provided services to new settlers since the 1940s and has assisted many thousands to settle into their new country with as few problems as possible.

Now, this new programme will serve as an even greater church commitment to new settlers. It ushers in a new wave of interest, concern and practical help to those who have come to Australia from across the seas.

Anyone who would like to help as volunteers by working among new settlers could phone Care Force on 799 5222 and ask for the New Settlers division.

AUTOGRAPHING THE APPALING SILENCE



At the launching of the Appalling Silence the authors, Lesley Hicks, and Mrs Barbara Mackay, about whom the book is written, sign copies. Mrs Mackay's nephew, Paul Davies receives his autographed copy. The book tells of the days covering the disappearance of Don Mackay and the way Barbara coped. Photo: Sydney Morning Herald.

thrown to the crocodiles as Amin's troops prepared to leave Jinja in front of the invading Tanzanians. A grandmother told how she lost her brother, son and parents during the time of Amin.

The damage to Uganda has been both economic and moral. The inflictions of Amin can be cured. The economic wounds by international aid. It must be immediate and well-directed. Ugandans need help for farmers to get productive lands under harvest once again. They need tools and seeds.

The country needs medicines... nearly every drug was out of stock when we were there. There's a need for blankets and baby foods. Through World Vision we can supply one Ugandan family with these basic essentials with one gift of \$25.

The moral wounds may take longer to heal. But they will be healed just so long as international aid remains as visible evidence that the world will not desert Uganda again. That Amin cannot come back.

So aid has a double effect. It provides economic rehabilitation right here and now. And it offers assurance and support which will allow



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CHURCH RECORD

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STRIKING BREAK FOR PRISON FELLOWSHIP

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Charles Colson (Dean Jones) former Nixon White House Special Counsel who is sentenced to jail, is fingerprinted as he enters federal prison in this scene from Rober L. Munger's production of "Born Again". Colson visits this month for film launching.

Chuck Colson, the converted ex-hatchet man of former US President Richard Nixon has seen a remarkable breakthrough in the American State and Federal Prisons system with the two week Live Out Seminar on Evangelism for long-term and life prison inmates.

When the Director of the Federal Bureau of Prisons of the USA, Norman Carlson visited a prison incognito and heard as he sat at the back of a Prison Fellowship service a prisoner praying for him by name, he was deeply moved by the genuineness of the prayer and Chuck Colson's Prison Fellowship. It was in that very week that Chuck Colson, who himself had spent time in prison for his part in Watergate, was to go to Norman Carlson asking permission to hold seminars outside the prison for long-term inmates for the purpose of exposing them to the Gospel.

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EDITORIAL Church Record Not Racist

In the letter to the Editor see page 6 The Church Record has been taken to task for promoting the view of refusing "to show compassion to Vietnamese refugees and keep them out of Australia or our Christian civilisation will not survive."

No Christian newspaper has so consistently promoted the admission of refugees from Vietnam to Australia more than The Church Record. The editorial of May 21 on 57,000 illegal immigrants refers to those persons who come to Australia on tourist visas and stay, and the ineffectual actions by the Department of Immigration to deport such persons, and that on the Government's own admission in the House of Representatives.

The editorial specifically exempts all Vietnamese refugees from the category of "illegal immigrants" and says specifically that the only Christian response, if we are to follow the Word of God, is to admit "the stateless person (the stranger at our gate). The need for compassion for the refugees is one that Christians will only be able to respond to by giving heed to the Word of God. Racial prejudice is the hallmark of the unregenerate man and the Christian man who gives way to natural inclinations" May 21.

This only backs up the editorial of May 15, 1978 on Racial Prejudice. The Church Record abhors prejudice on the grounds of race because it is unchristian.

We have consistently printed material on the state of the refugee problem, and we were the first to draw attention to the deliberate plan of the Vietnamese government to expell all Chinese after they had been fleeced and that with the obvious hope that many would perish.

How could any fair-minded person read June 4 issue, see that the whole of page three was devoted to "Putting Faces to Refugees" and state that we are racially

prejudiced? The Director of the ACC's Refugee Resettlement Department commended the Record for "the imaginative way" we printed the article and like us expressed the hope "it will do some good in influencing some people's attitudes".

Back issues of The Church Record are available at the office for any who wish to peruse issues of the past 12 months to see how consistently we have aimed to influence Christians some of whom have shown a prejudicial attitude towards refugees.

The editorial of May 21, 1979 after stating the case for the admission of refugees, next deals with the case of those persons who voluntarily and legally migrate here from other Third World countries with skills that are really needed in their mother country, but who decide to come here for an easy life and higher standard of living.

There is nothing unchristian in the debarring of such persons from entry here, especially when consideration is given to the fact that many of these immigrants were trained here at Taxpayers' expense under the Colombo Plan for the very purpose of helping their own country's needs. The Asian and African brain drain to Australia is a source of consistent complaint by the leaders of Third World countries; and Australian Government has consistently ignored their cries for the debarring of the entry of such persons by our Immigration Department.

discriminatory. It favours the wealthy and the highly educated as against the poor.

The Australian Government's policy on Indo China Refugees is also highly discriminatory for it insists on the government boast of a "non-discriminatory policy called NUMAS" is false, for it is highly them being "English speaking, least cost to the Australian Government and the least trauma to the

refugee" Church Record June 4.

The Malaysian Government's policy is highly discriminatory for it willingly supported 93,000 Philippino Moslem refugees who fled to Sabah during this decade, and actually supported them with food and shelter. But then they were Moslems, and the boat people are largely Chinese, against whom they discriminate in their own country.

We do not ask ourselves just how overtly racist we are in our churches? How well we have genuinely sought to reach out and include Christians who have come here from other cultures, let alone the vast mission field that has arrived here? There have been attempts but they have largely ended in failure, not basically because of the methods of the initiators of such projects but because of the unwelcoming attitude to the man in the pew. It is one thing to sink our money into foreign missions, it is another to adapt our church life to make foreigners feel at home in their new homeland.

The Church Record will continue to support the refugees from Vietnam and keep their cause before Christians. It will continue to expose racism for it is unchristian.

The Church Record asks its readers to look carefully at a series of cartoons we commissioned which begins this week called "St Wasp's". Let us see ourselves in our church life through the eyes of a Southern European and Asian Christian who try to break into our white Anglo-Saxon Protestantism.

We open our columns of the Letters to the Editor for any to express their opinions and to interact with what the Record has actually said or with what others have said even if we don't agree with a writer's view as in June 18 letter.

Moore College
Library