

## 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 offering 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.

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Square Level, St Andrew's House, Sydney Square, Sydney, 2000. Phone: 233 4561. The National paper for Church of England people - Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Mondays. Subscription is \$10.00 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo, for the Church Record Ltd, Sydney.

## 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

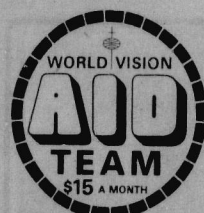
albums have sold over 100,000 copies in Australia and the new release is expected to receive a similar enthusiastic reception.

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.



No 1684

JUNE 18, 1979

The Australian  
FIRST PUBLISHED IN 1880

# CHURCH RECORD

Registered for posting as a newspaper - Category A

PRICE 30 CENTS

# 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 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 ministries) 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.

### 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 Ngoc 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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### 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?"

The priests admitted, however, that many of these ideas are new to Catholics in Vietnam, and that considerable ten-

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."

### 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

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.

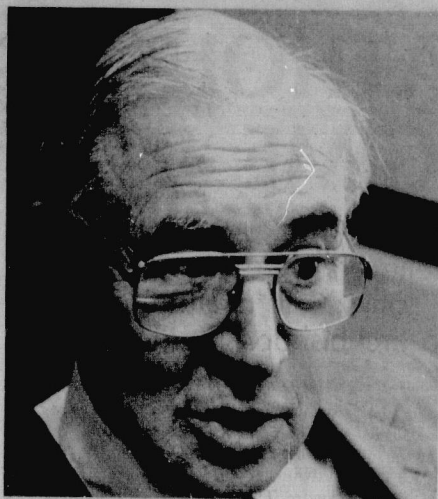
### They Can Work Together

"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 admitted 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.

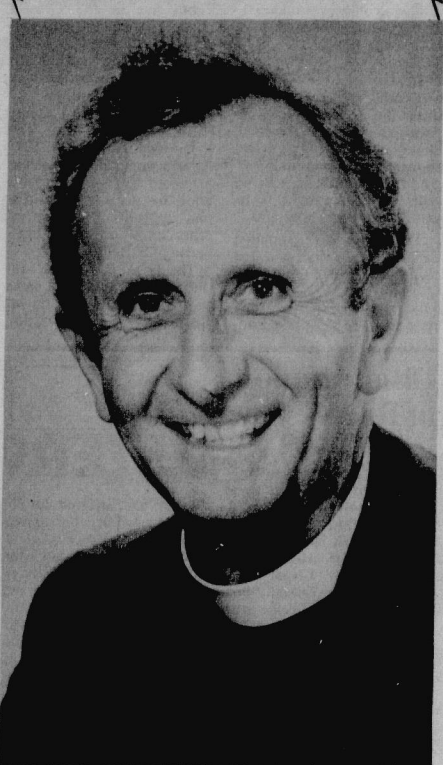
Bishop Wood wore a cope of gold as he walked to the Abbey gardens to preside over the Liturgy of the Word at the Mass, in the Abbey ruins for the first time. It was not the first time, however, that he had appeared at Walsingham. He preached at the restored Shrine's golden jubilee celebration in 1972, 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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June 24th:  
10.30 am Archbishop of Cape Town  
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.

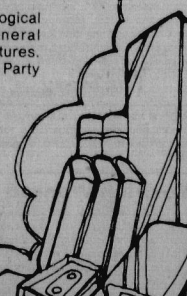
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## KESTON COLLEGE REPORTS

## 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.







## 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 APPALLING 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.

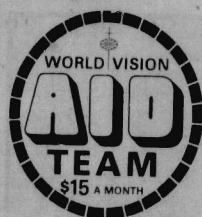
The country needs medicines... nearly every drug was out of stock when we were there. There's a need for blankets and baby foods. Through World Vision we can supply one Ugandan family with these basic essentials with one gift of \$25.

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

the Ugandan Government and the Ugandan Church to rebuild the values of love and brotherhood which will again bring cohesion to "the Pearl of Africa".

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Square Level, St Andrew's House, Sydney Square, Sydney, 2000. Phone: 233 4561. The National paper for Church of England people — Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Mondays. Subscription is \$10.00 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo, for the Church Record Ltd, Sydney.



No 1685

The Australian  
FIRST PUBLISHED IN 1880

JULY 2, 1979

# CHURCH RECORD

Registered for posting as a newspaper — Category A

PRICE 30 CENTS

# STRIKING BREAK FOR PRISON FELLOWSHIP

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Six months here and there  
page 8



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.

• To page 6

## 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 well to 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