

# Amin Object of World Criticism

**Nairobi (RNS)** — Reports that the body of Anglican Archbishop Janani Luwum of Uganda was secretly buried and that a "bloodbath" is under way against Ugandan Christians have spurred church leaders to urge a worldwide protest against President Idi Amin.

Denunciations of strongman Amin's action, as well as widespread skepticism concerning the circumstance of Archbishop Luwum's death have come from Vatican radio, the World Council of Churches, the National Council of Churches of the U.S. and

Archbishop Donald Coggins of Canterbury.

**(The Rochester diocesan Justice and Peace Commission issued a statement in last week's Courier-Journal denouncing the killings and asking that protests be sent to President Idi Amin in Kampala as well as the Ugandan ambassador at the United Nations.)**

During a memorial service for Archbishop Luwum at the All Saints Cathedral here, Methodist Bishop Lawi Imathiu called on Christian churches throughout Africa to speak out against Amin.

He added that "it is all very well to condemn white regimes in southern Africa and turn a blind eye elsewhere. But the time has come for the church to be the Church, otherwise we are doomed."

Canon Burgess Carr, general secretary of All Africa Conference, called for an immediate diplomatic boycott of Uganda. He also said that he feared President Amin has launched a program against Christians, with thousands reportedly killed. He also said that the widow of Archbishop Luwum told him that her husband's body had been "disposed of" by the government. The funeral has been canceled and a memorial service was held in Kampala, Uganda.

According to Uganda officials, the archbishop died in an auto accident after he was charged with plotting against the Amin regime. Amin said that the archbishop and two cabinet ministers who died with him suffered "punishment from God" because they plotted against him.

The official explanation drew widespread skepticism and charges of "assassination" and "murder." The Daily Nation of Nairobi said the archbishop and two ministers, also Christians, were shot to death.

The official newspaper of Tanzania, The Daily News

of Dar-Es-Salaam, reported that Amin personally shot and killed the trio. It said that Amin shot Archbishop Luwum twice in the left side of the chest during a torture session.

At a memorial service in New York City, the Rev. Samuel Van Culin, director of the overseas department of the Episcopal Church eulogized "the shepherd has been slain with the sheep. Send out the word that the church has a new martyr."

Vatican Radio called Amin's official explanation "unswallowable." It also referred to the archbishop as a martyr and said news of his death was "painful but not surprising."

U.S. President Carter endorsed an earlier statement by U.S. Ambassador to the U.N. Andrew Young who said the deaths were "assassinations in the guise of an auto accident."

In London, Archbishop Coggin described Archbishop Luwum as a man of "great courage and gentleness" who would not have anything to do with an anti-government plot.

There are about 5.5 million Christians in Uganda, more than half of them Catholic. Less than 15 per cent are Muslim but Amin, a Muslim, disputes these figures, claiming that Uganda is a Muslim country.

Psalm 137 also says God will bless those who smash on the rocks the babies of our enemies.

And those are just for starters. The Bible has many other suggested, some quite grim and gruesome, punishments as effective deterrents to misbehavior.


If we intend to be thoroughly biblical, therefore, I don't see how we can limit capital punishment just to murder. We must include mouthy kids, tricksters, and cheating spouses. We will, of course, need an electric chair in every courthouse and we'll probably decimate the population in a decade — not to mention all the one-handed, one-footed and one-eyed people we'd begin to notice on the streets.

And think of the cracking good time we could enjoy from time to time by smashing our enemies' babies on rocks — all with a biblically clear conscience.

If all these punishments listed in the Bible were meant to be literally enforced always and everywhere, then, I wonder, why didn't Jesus himself throw that first stone at Mary Magdalene?

Somehow I think his action and his remark that day about "Let him who is without sin . . . were meant to be normative for those who would claim to speak in his name.

**TOWARD TOMORROW**



Fr. Henry Atwell

I have seen no poll or survey to substantiate my opinion but I have the distinct feeling that people who favor capital punishment are usually opposed to abortion, and those who favor abortion tend to be against capital punishment.

And just as the abortion question has too often been debated in a highly charged atmosphere, so I suspect the question whether or not to restore the death penalty in New York State will likewise spark another deeply emotional debate.

Advocates of the death penalty admittedly have significant biblical basis for their position.

If we are going to design our civil law on the basis of biblical quotations, however, I don't see how we can go only part way.

The Bible, as for example in the Book of Leviticus, Chapter 20, lists several reasons to justify — or even require — the death penalty: youngsters who curse their parents, mediums and wizards, adultery, as well as murder and blasphemy.

Jesus, so the Bible tells us, in Matthew, Chapter 5, said we should cut off a hand or foot or gouge out one of our eyes if these became an occasion of sin.

into adversaries. Douglas suggests that there are two options open to big-city mayors in dealing with the public employee unions, either you have, as in Chicago a "close system of cooperation" between city hall and the unions, or you turn your unions into enemies and eventually maintain public order by huge and budget-crushing payoffs to them. By making the unions participants in the city government rather than adversaries of it you get off without having to pay so much of your scarce city money.

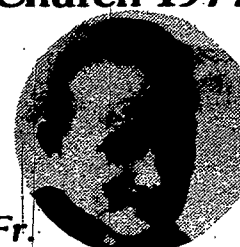
You treat the unions, in other words, like they were part of the neighborhood, and they will be responsible about the welfare of the neighborhood. You either practice the politics of the neighborhood in a big city or you are caught up in the system of "rational," "efficient," and "moralistic" government — with which New York folk are all too familiar, and which Cornell political scientist Theodore Lowi calls the "politics of disintegration." You "deal" with people to bring them into the action or you exclude them from the action altogether. As Douglas says:

"Behind the sensational news stories about corruption, the machines were actually complex associations of diverse groups bound together by personal and practical — including gainful — ties. These associations were important in giving the man at the bottom a sense of direct participation in the city's life as well as a feeling of security and trust which inspired his cooperation."

Gilbert Keith Chesterton saw it long ago on an afternoon in Notting Hill (from which came his classic vision of localism, "The Napoleon of Notting Hill"). He said, "The essentials of civilization, a chemist's shop, a bookshop, a provision merchant for food, a public house for drink . . . a little row of shops nobly flanked by a small pub, and a small church . . . In the comparatively crystalline air of that romantic village, I heard the clear call of a trumpet. And once for all I drew my sword . . . in defense of Notting Hill."

Chesterton's Notting Hill and Daley's Bridgeport: not much to the hate-filled journalist but attractive to those who have the vision of small being beautiful. As the twentieth century comes to an end, it will become clear that in an urban civilization he who cannot govern in a neighborhood should not be trusted to govern anywhere.

**The Church 1977**



Fr. Andrew Greeley

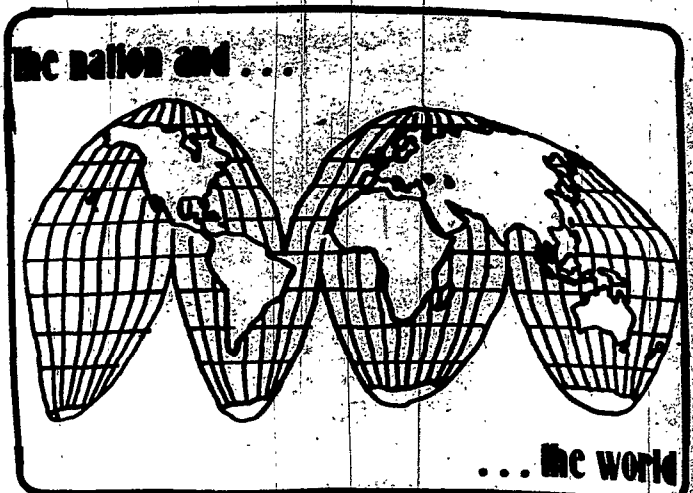
It was ironic that Richard Daley should die at the time when many Americans are beginning to rediscover the value in the only kind of politics he ever knew, the politics of neighborhood.

The house in which Daley was reared was only a few doors away from the house in which he lived out his final years. Every morning when he went to the only parish church which was ever his, he passed the funeral home from which he knew his lifeless body would be brought before it entered the church for the last time. A corner grocery store, the bar across the street, the fire station at the other end of the block, the parish church and its adjacent funeral home, the old "ethnic" houses (many of them now painted brilliant red, yellow, blue, and green hues) — this was his neighborhood for almost three fourths of a century. One Chicago reporter contemptuously dismissed it as "not much of a neighborhood as things go."

Yet that block in Bridgeport was more than just part of Daley's fundamental power base, his ward organization. It was also the implicit model for his whole political style. As sociologist Gerald Suttles has pointed out, the neighborhood is that place in the complex urban checkerboard where you assume it is safe to trust other people. The essence of neighborhood politics is to keep that trust alive.

Writ citywide, this politics gave rise to what Professor Jack Douglas (in the book "Public Employee Unions: A Study of the Crisis in Public Sector Labor Unions," published by the Institute for Contemporary Studies in San Francisco) calls "the uniquely American way of building trust and cooperative order among the many ethnic and interest groups . . . the political machine."

Douglas argues that the basis for Daley's ability to keep Chicago solvent was his skill at dealing with the public employee unions. Daley made the unions part of his administration while Mayor Lindsay turned them



A United Nations panel in Geneva, Switzerland, has charged that the Chilean military government is continuing to torture political prisoners as a "regular practice." In a report to the U.N. Commission on Human Rights, the five-member panel said there had been a decrease in recent months of prisoners involved. It said however, that "more subtle" forms of torture were now being employed. The panel claimed that the "rate of disappearance (of persons) has considerably increased . . . Persons reported missing frequently turn up dead under suspicious circumstances."

Word is circulating in Washington, D.C., that the U.S. bishops are planning to publish a collective pastoral letter which will "give a clear affirmation of the Church's commitment to its role as a sponsor of health care." Bishop Maurice J. Dingman, chairman of the bishops' health affairs committee, recently declared "the voluntary health system in the U.S. is being endangered by challenges on the social, economic, legislative and legal fronts." No deadline has yet been set for completion of the pastoral letter.

**SCHUEYERMAN - BEAN, INC.**  
**FUNERAL HOME**

*"Large enough to serve,  
small enough to care"*

Complete new facilities with:

- Private casket selection room
- Spacious Parking

**235-4134**  
**2771 Chili Ave.**



Leo M. Bean, Lic. Director

**Cafe Avion**  
**Monroe County Airport**  
**WEEK-END SPECIALS**

**Friday Nite Seafood Buffet**

Our fabulous Buffet returns. A variety of the finest delicacies from the deep. **5.95**

**Saturday Dinner for Two**  
**Porterhouse Steaks 12.95**  
**Prime Ribs 12.95**

**All Day Sunday**  
**Complete Dinners**  
**Choice of Roast Pork Loin or Roast Turkey**  
Includes salad, potato, vegetable, bread pudding and beverage.

**Lunch Served Daily 11:30-2:30 P.M.**  
**Dinner 5 to 9, Sun. Noon till 8**  
**Banquet facilities available**

**Cafe Avion**

MONROE COUNTY AIRPORT  
328-7553  
3 Hours Free Validated Parking  
RESERVATIONS APPRECIATED

**Contemporary Scandinavian Furniture**

Now Open — Rich, Newest most exciting display of imported contemporary furniture.

— Tecum Furniture —  
Ridgmont Plaza  
Greene, N.Y. 225-4888