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IN THIS ISSUE

The first article is the complete text of the address given by the Superior General and Vicar General of the Medical Mission Sisters, at the recent SEDOS Seminar on HEALTH IN A SEARCH FOR WHOLENESS. At the beginning of their talk they quoted from their foundress, Anna Dengel: *"We must adapt ourselves to the needs: the needs will not adapt to us. We must never be afraid to change if needed"*. They traced the changing needs of the Medical Mission through four "generations" from the 1920's to the present day. Their presentation was not only a model of how to respond to the changing needs of the Medical Mission, but a good model for any missionary institute concerned with the signs of the times. We recommend the talk to all

those concerned with the challenge of ongoing renewal, and especially to those concerned with the changing aspects of medical ministry today.

Publishing the book, *The Satanic Verses* continues to evoke reactions, "The Salman Rushdie Affair", in this issue is the complete text of the talk given by Fr. Justo L. Balda, M.Afr., at a recent SEDOS Conference, one in the series on Christian-Muslim Dialogue. The talk helps to explain the furore caused by the book. Fr. Balda deals with the ruling on blasphemy of the English Court, the reactions of the different Muslim communities, Muslim fundamentalist revival, the author Salman Rushdie, "The Satanic Verses" and finally some significant aspects of Christian-

Muslim dialogue relevant to the present controversy.

Europe is changing rapidly. Some may be still unaware of the significant institutions of the European Community. Many express the fear that the breaking down of 'The Wall', which gave rise to a desire to help the countries of Eastern Europe and also, a rush to exploit potential new markets, will lessen European interest in the countries of the Southern hemisphere particularly Africa.

There is a fear that the special relationship between Europe and Africa and the ACP countries will diminish. "The spirit of Lomé is dead", they say. But what is "Lomé"? Which are the 66 ACP countries? What is EFTA? and GATT? and IBRD

(otherwise known as the World Bank)? and UNCTAD? And how are the European-Parliament, Council, Commission, Court of Justice, etc., constituted? The third contribution in this issue, introduces answers to these questions. And if Europe becomes a focus of mission in the 90's, as many believe it will, it is important that missionaries know a little more about the answers.

The manner of recruiting vocations to religious life is causing concern, (see the article by J. Kroeger, MM in SEDOS Bulletin, June 1990, Pp. 183 ff.) We publish Cardinal Jaime Sin's letter on this question in the Philippines.

There are news items and important notices of coming events.

NEWS

SEDOS NEW MEMBER We welcome to SEDOS the BENEDICTINE CONGREGATION of SUBIACO whose application for membership was approved by the Executive Committee at its meeting on June 20, 1990. The Congregation has monasteries in Ghana, Ivory Coast, Burkina Faso, Congo People's Republic, South Africa, Brazil, Columbia, Mexico, Haiti, Puerto Rico, Philippines, Vietnam as well as in Europe, USA and Australia. The Superior General is Gilbert Jones, and the SEDOS delegate, Mayeul de Dreuille. Address: via S. Ambrogio 3, 00186 Rome; Tel. 654 27 92.

CONGRATULATIONS to SR. CLAIRE HIMBAULT on her re-election as Superior General of the Congregation of OUR LADY OF THE MISIONS.

SEDOS SEMINAR: HEALTH IN A SEARCH FOR WHOLENESS. Eighty participants attended this one-day Seminar which was held at the Generalate of the Divine Word Missionaries. The address given by Sisters Sarah Summers and Mary Pawath of the Medical Mission Sisters is in this Bulletin (see In This Issue). The Global Brain video presented in the afternoon stimulated much comment. We are grateful to all concerned in the organisation of this successful seminar, especially Sr. Patricia Stowers, SMSM of our Executive Committee, Bro. Robert Goane, OH., who moderated the session, Fr. Sean Fagan for his summing up at the end of the seminar, and the Divine Word Missionaries for the use of their hall and facilities.

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HEALTH IN A SEARCH FOR WHOLENESS : AN INITIAL EXPLORATION

Sarah Summers, MMS
Mary Pawath, MMS

Introduction Scriptural Reflections

When he returned to that place some time later, word went round that he was back; and so many people gathered that there was no room left....some people came bringing him a paralytic carried by 4 men, but as the crowd made it impossible to get the paralytic to him, they stripped the roof over the place and when they had made an opening they lowered the stretcher on which the paralytic lay. Seeing their faith and ingenuity, Jesus said to the paralytic, 'Your sins are forgiven.' (Mk. 2:1-5)

Jesus and she came up behind him through the crowd and touched his cloak....And the source of the bleeding dried up instantly and she felt in herself that she was cured. Jesus was immediately aware that power had gone out from him. (Mk. 5:25-30)

The lamp of the body is the eye.
It follows that if your eye is sound,
your whole body will be filled with
light. (Mk. 6:22)

There was a pool in Jerusalem - a place where at intervals God's angel came down and disturbed the waters and the first person to enter the water after this disturbance was cured of any ailment. One man there had an illness which had lasted 38 years, and Jesus knew this and asked, 'Do you want to be well again?' 'Sir', replied the sick man, 'I have no one to put me in the pool when the water is disturbed; and while I am on the way someone else gets there before me.' Jesus said, 'Get up, pick up your mat and walk.' The man was cured at once and, he picked up his mat and walked away. (Jn. 5:5-9)

These Gospel accounts relate to Jesus' active engagement in the healing ministry, an integral dimension of the proclamation of the Good News. The stories point out that, in Jesus' endeavours to bring wholeness through healing, various approaches and understandings came into play.

Now there was a woman who had suffered from a hemorrhage for 12 years; after long and painful treatment under various doctors, she had spent all she had without being any the better for it; in fact she was getting worse. She had heard about

The Medical Mission Sisters have engaged in this same healing ministry of the Church for almost 65 years. We also have many stories to tell which relate to evolving understandings and approaches. We would hope that, in daring to tell stories from our corporate journey, all of us might be encouraged and facilitated to reflect on our experience and insights. In this sharing and searching based on our experience we hope to broaden and deepen our appreciation of the Church's mission of health and healing as we proclaim the wholeness which we seek in the Reign of God.

HISTORICAL NOTE ON THE MEDICAL MISSION SISTERS

Anna Dengel founder of the Medical Missionary Sisters, was inspired by a Scotch woman named Agnes McLaren. Agnes was a doctor and an active participant in the women's suffrage movement in the late 19th century. She practiced medicine among the poor. She learned from Fr. Dominic Wagner, a Mill Hill Missionary who had been working in India, that the service of women doctors was indispensable for women in India. Owing to deeply rooted seclusion customs among Muslim women in India, they could not be attended by a male doctor. Following a trip to India where she saw the situation herself, Dr. McLaren devoted her life to making known this cause and to taking action about it. She felt that the best solution would be to train religious Sisters as doctors and midwives. Her initial and enthusiastic insight was dampened by the knowledge that the Church did not allow religious Sisters to be doctors or give aid in childbirth. Agnes remained steadfast, however, and with the help of others established a hospital for women in Rawalpindi, India.

Anna Dengel, a young lay woman from the Austrian Tyrol was interested in caring for the sick as a missionary. She was encouraged through correspondence with Dr. McLaren to study medicine and take charge of this hospital. Having completed her medical studies, Dr. Dengel went to India for three and a half years as the doctor in Rawalpindi. It was there that she came in touch with the conviction that she was called to religious life and to help establish the Catholic Medical Mission movement. She felt especially attracted to *"doing something that only women could do for suffering women. This touched the feeling of womanly kinship within me and fired my youthful enthusiasm,"* she wrote.

After much soul-searching Anna

decided to found a religious Congregation and for this she went to the USA, where in 1925, she founded the Medical Mission Sisters. The Congregation, however, could not be formally instituted as a religious congregation because of Church Law. Thus for 11 years our religious family functioned as a pious society. In the meantime, many professionally trained Sisters went to India and Anna Dengel challenged Rome to change Church Law. In 1936 the Roman ban was lifted and we were fully recognized as religious women in the Church and allowed to practice medicine in its full scope.

Our beginnings speak of women energizing women, of health serving as a medium for the emancipation of women. Anna Dengel took major steps which initiated change and made us responsive to change. She left us a vision:

"We must have our ideal in view, to become women of solid virtue who can be trusted, who are willing to work in a humble and hidden way, but also who are not afraid to face difficulties and responsibilities of a more public life...We must adapt ourselves to the needs, the needs will not adapt themselves to us. We must never be afraid to change if it is needed."

APPROACHES IN THE HEALTH MINISTRY:

I

THE FIRST GENERATION 1925 - 1960s

If we trace our journey as women of health and healing, we can identify various phases in which questions, emphases, and strategies have varied and have evolved from one another. We are helped to systematize our reflection which is based on our lived experience by borrowing the concept and terminology of Neil Brenden and David Korten who speak of "generations" of medical mission strategies. (1)

The first generation approach was for immediate curative medicine, primarily hospital based, oriented to the individual as a patient. This also included the establishment of training schools for nurses and midwives. The usual pattern was to bring to the "foreign missions" the medical solutions and institutional models which we had known and in which we were trained abroad. Local healing practices and systems of natural medicine were given little consideration or explicitly negated. We made efforts to convince bishops, priests and the local people of the professional efficacy of our approach.

These medical services were almost always linked with the building up of the visible presence of the Church and seen missiologically as being a contribution to "pre-evangelization". Our hospitals were sanctuaries of professional cure; our patients the objects of our care. Many professionals and para-professionals were trained; a tremendous amount of curing with caring was accomplished. The health level of many peoples improved.

While there was much uniformity in the approaches used all over the world, there were also significant variations. The institutions in Africa for example were simple "bush" hospitals while in Latin America and some parts of Asia they tended to be large urban centres which evolved into specialty and relatively sophisticated services. This generation, with its singleness of focus, lasted from 1925 until the 1960's.

Challenging Questions Emerge

This generation then began to question itself. We were stimulated in our analysis by the Church, other groups, and professional studies. Questions emerged:

- We began to ask why is it that our patients make repeated visits for the same diseases?

- Are these communicable and preventable diseases?

- What is the basis of these diseases; could it be poverty and lack of knowledge?

- Are we really caring for the poor or for those who feel they can approach us and are able to pay for services?

- Are we, in some areas, duplicating government services or do our services and presence impede the initiative which local governments should be taking?

- What about the local Church's commitment to the hospitals and the quality staff we have trained through the years? Have we prepared them to carry on without us?

- What should be our next step?

II THE SECOND GENERATION The Late 1960s

This brings us to the story of the second generation, a generation which was born out of crisis and renewal:

Crisis, in the sense that some countries in which we were present had broken bonds with former colonial powers and were feeling their nationalistic identity and strength. Some were planning for or talking about the nationalization of private services.

Renewal In our Chapter of Renewal in 1967 we realized that our corporate approach called for change and that it was possible to re-channel our personal energies and creativity. A process was designed for and implemented in the whole Congregation to facilitate dealing with the dimensions of crisis and renewal.

Many of our members realized that they needed to "re-skill" in order to pioneer this second generation approach. A conversion process,

together with further education, was giving birth to this approach which focused on two levels:

- (1) preventive care and health education in villages;
- (2) urban slums and localization of hospitals.

(1) Preventive Care and Village Education

Preventive work was oriented towards an intermediate rather than an immediate response. It was a community-oriented endeavour in which the local people were approached in their own environment. As some of our members came closer to the people, they became strengthened in the conviction that nutrition and environment had greater significance for health improvement than medical intervention (prevention and cure). Poverty and the social dimension of health had to be dealt with.

A community approach was recognized as essential. Ornstein and Sobel refer to a related insight when they state: "The evidence that the way we interact with others, the way we see ourselves as a **part of** or **apart from** other people and society, also appears to influence general resistance to disease." (2)

Community development schemes were integrated in order to alleviate poverty and increase knowledge about health. It was basically a **developmental model** in which the medical model looked to the sociological model for insights and learnings.

We, too had to dealt with our own struggles. We realized that "prevention" is a peculiar phenomenon for the professional medical person. We were asked now to gain satisfaction more from what doesn't happen than from what does. It was a much more difficult process to perceive and quantify!

Participative Management Stimulated by our Congregation's decision to move towards a participative rather

than a hierarchical model of government, our hospitals began to implement participative management as an affirmation of the skills, caring and culture of the local people. A lot of human development took place in which we joined with co-workers to pioneer new modes of functioning together. Pastoral care was integrated. Helping persons to discover and affirm themselves, and their faith, were seen as a vital part in the healing process.

(2) Localization of Hospitals

Some of our hospitals were turned over to the local Church or to other organizations of local people. The criteria for "turn-over" were varied. In some cases it released Sisters to participate more in community health care; in other cases it was a response to local situations in which expatriates were no longer wanted or needed in hospitals; in other cases there was duplication of facilities; sometimes it was a response to the stance taken by the local Church regarding the healing ministry.

Some hospitals remained in our hands serving as a base for outreach programmes and as referral centres for persons needing hospital follow-up. In some instances, there was a programmed effort in these hospitals to simplify care while retaining its quality (e.g. regarding equipment, medications, organizational schemes, etc.) and to include a policy of accompanying family members in in-patient care.

In other cases, hospital services were strengthened in collaboration with government to serve as district hospitals. Medical care was thus simplified but retained its quality and still included the policy of accompanying family members in in-patient care. These efforts aimed at situating the hospital in a community orientation and encouraging still fuller localization.

Local Communities Responsible

Our initial vision of the localization of all our clinics, hospitals and other works was to help the local community to become capable of taking responsibility for their ownership and management. We have had varying degrees of success in this. Our initial vision has been tempered by reality.

An Assessment: Collaboration with Others

This "second generation", found us working much more in collaboration with government health schemes, other churches, and communities rather than exclusively attempting to "mind our own shop". Both giving and receiving were cultivated as attitudes.

Some who had experienced our first generation presence and now knew us in our second generation, were in admiration of us; others were disappointed and mis-understood us.

Questions and comments about community health followed:

Was this second rate medicine?

Were these attempts at low-cost programmes not an insult to the poor?

Are hospitals not the most productive and visible presence of the Church?

Further Critique

These comments and questions were at times hurtful; at other times they challenged us to continue our search and provoked us to further critique and question ourselves:

- Are we now being challenged to look at health care within the broader context of healing?

- Are there not ethical issues involved when we examine who gets sick and who stays healthy?

- What really is disease? Should we not put still more emphasis on health instead of sickness?

Some of our Sisters spoke out of their experience of peoples' daily grinding poverty and asked further

questions:

- How does the environment influence peoples' ability to search for wholeness?

- Does our approach really help people to take responsibility for their own health or do we continue to create dependence on "those who know" and "those who have access to foreign resources"?

Basic to this approach and moving us into the "third generation" are certain assumptions:

- Health in its true sense is an integration of the different aspects of the self; body, mind and spirit; the self and others; the self and God.

- Health promotion involves clarifying and modifying self-responsibility for one's own health behaviour.

- Healing and health promotion for the whole person involves both preventive and curative medicine; mental and spiritual counseling.

- wholeness of the person is best achieved by full participation in the community, be it church or local geographic groups.

III THE THIRD GENERATION

The third generation was already evolving. We could sense that the above, and other questions were leading us into territory previously uncharted by us. We began to recognize that we could no longer focus totally on persons or groups as the object of our care, but that we needed to help create caring communities in which peoples became the subjects of their own future.

Empowering People

Efforts were made to empower peoples, to bring them to an

awareness of their basic right to life and health. Programmes and projects became more community-based and it was the people themselves who began to identify needs and make decisions about responses.

Justice, in and for health, was seen as vital to health and healing. We knew that we could no longer remain silent in the face of unjust local, national, and international systems and policies which affected life and health. An example from a Medical Mission Sister hospital in the Philippines illustrates this. A government hospital had been sitting in front of ours for many years - operational but non-functional. Supported by the people, we began to curb our own services in order to bring pressure on the government hospital. The measure worked. The people now use the former waiting area of the hospital for a herbal garden to prepare local and natural remedies. The operating theatre has been turned into a production centre for soap which when utilized cuts down on mosquito bites and thus decreases the incidence of malaria.

Another example: in South India the Sisters accompanied the people in their efforts to exert pressure. They insisted that a government hospital, which was practically non-functional and without medicines, be made to function effectively. As a result of working and organizing together, the people recognized that health is a basic human right and not something to be begged for. Their demand was granted.

In this approach it would seem that efforts to implement primary health care and train community health workers has been more successful in Africa. In some parts of Asia and Latin America the whole health care system, including our own approaches, create expectations, which have arrived at such a sophisticated level that it is sometimes difficult for people to accept that we give priority to care at a more basic level. On the other hand there are

parts of Asia and Latin America where it has been easier to gain the full participation of peoples in decision-making and to accompany them in their struggle to achieve health as a right.

Public Life

In this third generation we have moved into public life. We have realized that as women of the Church we have a powerful role in overcoming obstacles to justice concerning health. Where corruption, incompetence, classism and racism impede people from their right to health, we can, together with them, use our institutional muscle to exert pressure.

These kinds of efforts take place not only at local and national levels in so-called Third World countries. Our mission in the First World is also filled with examples of our members helping migrants, coloured people, and poor people to create and gain access to health services. As they become aware of the many First World policies which condition life and development in the Third World, our members in North America and Europe make concerted efforts to lobby Parliaments on issues which have implications for health in the Third World.

Investment Policies

A proportion of our Congregation's monetary investments in the First World has been consciously used to bring about justice in health. For example, we have purposely invested in some pharmaceutical companies in order to speak as shareholders about policies whereby the companies 'dump' unsafe medicines on Third World countries. These measures require expertise and long-term commitment, but we have seen them to be effective. Presently, we as the Central Assembly of our Congregation are formulating a letter to the International Monetary Fund and World Bank in which we point to the effect which debt repayment

strategies have on the health of the poor. We are requesting reconsideration of these schemes.

Alternative Health Care Systems

This third generation, learning from the attempts of the second generation, has intensified expertise in helping peoples recover alternative health care systems which were displaced with the advent of modern medicine. This movement is impressive and extends around the world. Hospitals have developed natural therapy departments; centers have been created for teaching and demonstrating alternative therapies to grass-roots peoples as well as to professionals; non-hospital based treatment centres are functioning. The challenge remains for us to help peoples find and integrate the best aspects of natural, allopathic, and other systems, so that we do not absolutize any method.

Social Analysis and Inculturation

In our efforts to help people devise health promotion schemes and to develop local resources, we have been called to serious inculturation and to analysis of social systems. The communities of our Sisters who have lived for a significant time in urban slums, inner cities, and rural villages reflect on, analyze and speak from this lived reality. As we have moved into the public arena with a concern for justice in health, we have encountered threats, conflict, new challenges and stress.

Change Policies

In summary, we come to realize that, together with the direct provision of health services, we are more and more challenged to direct our energies to changing policies related to health, and enhancing the capacities of local peoples to promote health. By choice we have moved from an almost exclusively operational into a catalytic role. And this implies basic changes not

only in skills but in the way we perceive ourselves personally and corporately.

Monetary Resources and Healing

In these first three generations concerns have arisen repeatedly regarding stewardship of monetary resources as related to healing and the search for wholeness. Our ideal is that all efforts at health and healing become self-reliant, even when oriented to the poor.

As our African friends say: "We have tried!" Sometimes we have succeeded but in most cases we have not. Certainly our relationship with donor agencies has changed over the years. No longer are we willing to let the agencies set the agenda for peoples' healing based on the purpose of the agency and the availability of funds. We openly question the fact that most pharmaceutical companies continue to invest research monies into new treatments rather than into education and promotion of health.

We continue to struggle with what 'option for the poor' means in the pursuit of health and healing. Many of us wonder about the policy of taking care of people who can pay for services in the hope that their resources will trickle down to those who cannot pay.

Basic to all this discussion is a fundamental question which we feel is essential to a quest for wholeness: Can self-reliance ever be achieved unless justice is established?

Except for the first generation, we have not attempted to delineate subsequent generations on a time frame; rather they flow into and build upon one another and mutually live together.

'Wounded Healers' Renewing Themselves

We strongly believe in the value of our ongoing international renewal programmes in which each Sister encouraged to participate every 3 to 5

years. In these programmes we focus on attitudes related to health and healing, in ourselves and others. And in this getting in touch with ourselves and others at a deeper level we build upon and integrate the mission experience of each generation. We can claim our identity as wounded healers, realizing that we are in mission, not only in working out of our strengths and know-how, but also in sharing our vulnerabilities. We have come to know that the way in which we deal with our power and powerlessness is key to the healing mission. These processes taken together and integrated, contribute to our individual and corporate search for wholeness.

IV THE FOURTH GENERATION

All this gives impetus to the 'fourth generation' in which health and healing are being reconceptualized. Healing is essentially a way of life in which all of us recognize that our humanness is being drawn by God into wholeness.

Wholeness

This implies recognizing and claiming all life experiences, such as sickness-health, pain-joy, justice-injustice, and working with the creative tensions in these experiences. It means learning to make life choices. We aim to acknowledge the woundedness of ourselves and our world so that the creation of healthy relationships can prevail. We yearn with others to integrate life rather than continue to deal with dualisms which have coloured our past approaches, such as body-soul, individual-community, male-female, medical-social, faith-action, pre-evangelization-reign of God.

Ecology

Through the members of our own Congregation and others we are being taught that ecology is about basic

life support systems and is integral to the healing process. So, health implies integrating the movement of all creation, creating a web of life, perceiving and claiming connectedness and efforts to build one world. Interwoven in this search for wholeness through health are life attitudes which have become marked for us as we trace our corporate journey.

Being drawn into wholeness, this quest to bring all of creation into its fullness flows from the graciousness of our God. Our spirit includes a dialogue of life, a focus of energies, in which ongoing commitment to the well-being of oneself and others is, at once, an encounter with and a search for the sacred. It is an exploration of inner and outer space.

Passion and Compassion

By passion we want to express that we are intensely moved by the sacredness of all life and are urged to action. This being urged to action can only be meaningful when we have discovered that compassion is a capacity to suffer with, and to share solidarity with the other. It is a strength born of an awareness of shared weakness rather than a strength which depends on someone else's weakness. As Thomas Merton stated so aptly shortly before his death: "The whole idea of compassion is based on a keen awareness of the interdependence of all living beings, which are all part of one another and all involved in one another." We have come to learn that a healing presence is most possible in the context of mutuality and interdependence.

Inculturation and Solidarity

To suffer with, to be in solidarity with, implies that in fact we are really with people. Through the past years we have evolved a more experienced understanding of what inculturation involves. And we know that this challenge for inculturation is born out of the Gospel message. "He did not cling to his equality

with God, but emptied himself..." Philipians 2:6-7. It asks a lot of us and we are learning that, for each of us, it is basic to inculturation, to have a positive claim on our personal identity and an appreciation of our cultural roots.

The challenge of inculturation, in some ways, makes somewhat slow and clumsy workers of us, at least initially. The religious and human heart always wants to take its time, to feel with, to wait, to listen deeply, before jumping in with pre-conceived ideas and projects. Inculturation implies being able to touch those innate and God-given resources which people have within themselves, in their own setting, and which will release energies for healing and wholeness. More than involving ourselves from the outside in, we must involve ourselves from the inside out!

Internationality

One of the dangers of inculturation is to overcome the attitude that a particular culture is the center of the world or, worse still, to accept this blindly. Constantly we are challenged to help peoples connect and to be in solidarity with one another. In this respect our internationality as a Congregation keeps before us the mandate of building one world and of searching for wholeness and healing as a caravan of God's people. We recognize over and over again that our own efforts and struggles to live internationality reveal both the wounds and the connecting experiences of the world of which we are a part.

Non-Violence

The experiences of trying feebly but valiantly to be one with the poor and to be multi-racial as a group, re-call to our minds and hearts, in the dailyness of life, that we have to deal with marginalization. We are only too aware of the violence that sometimes ensues when we realize that the potential of others as women, and our own potential as women is sub-

jugated. So while acknowledging and working with the violence around us, we acknowledge the same violence in our own hearts. As we deal with this violence within us and around us, we feel invited by God who suffers with us, to grow into a stance of non-violence.

We commit ourselves to nurturing the preciousness of all life, while trying courageously to resist all that is an obstacle to it. While struggling to empower others and ourselves we come to recognize that non-violence is precisely not about winning and losing; it is a struggle for truth and equality.

Reverence for all Life

As we cultivate this attitude of non-violence, a reverence for all life permeates us. We sense that the gift of being a person is intimately related to the graciousness of God's whole creation. We realize that the energy of our universe is a shared energy. Our humanness is not one of self-sufficiency or domination, but of dependence on, and interdependence with, all manifestations of God's creation. Actually, peoples all over the world, who live in communion with nature, have been trying to teach us this for years. Maybe we have been slow learners!

V

WE LEARNED FROM OTHERS

The People

The people with whom we have been missioned have helped to heal us. They have taught us that it is alright not to have all the answers or maybe even not to know the questions. We can search together. They have patiently encouraged us to deeper inculturation. In their struggle with suffering and woundedness, they have inspired us to claim our own vulnerability and woundedness.

The Church

The Church has been a primary supporter of the health ministry through the years even though there was initial hesitation about religious practicing the full scope of medicine. Although we experience support of the Church we still have quite a journey to go in trying to fully understand the wholeness for which we are mandated in mission. We sense that the clergy, other religious, and some lay people do admire us for our expertise and experience. And we have often felt the support and participation of other religious congregations in our endeavours at healing! But sometimes we have also felt isolation and separation when a common search and teamwork were really necessary in order to bring about wholeness.

We are often perplexed when we hear comments that express the dualisms of soul/body, education/health, and human promotion/evangelization. Are we not all working toward an integral proclamation of the Good News? We realize that each group has a charism to which it is called within the Church; nevertheless we can only approach truth when we work, think, and search together. As we have moved from generation to generation in our corporate journey, we have often felt we were alone in making decisions, and that other Church groups were trying to keep us in the mould of previous generations.

Ministries

As we have moved into efforts to localize the health ministry and incorporate lay people into key roles, we often feel disappointment that the local churches do not fully support lay people in assuming responsibility. And because we are intimately involved in curing and caring, it is painful for us, that when people ask explicitly for the sacraments of reconciliation and anointing of the sick, we as women

dedicated to healing, have to stand back and hand over our engagement to a cleric. In some instances, where there is no cleric it is painful that we have to stand by while people are deprived of these sacramental consolations and graces.

Other Religions

Slowly we are discovering that other religious traditions have a spirituality of healing and wholeness. We feel that, in particular, the peoples of Africa and India among whom we work, can and do teach us from the well-springs of their own traditions. We are only at the beginning of this discovery.

Traditional Health Systems

Many of the traditional systems of healing have always had an integral approach. In many ways the body/soul dualism with which we have struggled has not existed for them. On the other hand we have learned that some of their practices are based on fear and in this way the liberational stance has a contribution to make. We learn from them and they learn from us. In Ghana, our Sisters have many years of experience working together with the traditional healers.

Many cultures have age-old approaches to diagnosis and cure which are both scientific and systematic. We have moved from ignoring and negating them to trying to learn from them and integrating them.

BEC's and Action Groups

These groups are certainly involved in the betterment of health and see this as one of their primary agenda items. In Latin America, India, and the Philippines they have literally initiated us in the justice and political dimensions of health. When those groups have an explicit religious perspective, their conception and practice of communal caring becomes quite striking.

World Health Organizations

World-wide there is great concern for health. The number of caring and dedicated organizations, professionals and community health workers is growing. Often all of us feel frustration at the way in which health is treated as a commodity which can be bought and sold. But this frustration brings growing awareness that the escalation of health technology and costs is unjust and inappropriate; that the amount most governments spend on health is miniscule in comparison to what is spent on defense and national security. We know also that several developing countries have had to reduce their health budget in order to satisfy organizations like the International Monetary Fund and the World Bank. The negative repercussions fall on the poor.

On the other hand, several African governments are adjusting their priorities as they focus on primary health care. This movement is supported by expert bodies such as the World Health Organisation (WHO). Dr. Mahler, former director of WHO, stated that the medical care system traditionally spends its energies repairing the consequences of diseases that could have been prevented. He insists that we should change our focus to health promotion. He gives content to this idea by saying that we should be involved in unlocking peoples' potential so that they can promote their own health through attitudinal and life style changes. Recognizing that this is not totally possible for the individual, he goes on to challenge peoples to organize and create a common will for changing those social forces that threaten health.

Environmentalists

The environmentalists are addressing the issue of health as they help the world to analyze what is happening to the earth, water, air,

plants and animals, that web of life which sustains health.

Sometimes the question is asked: Why is the Third World so slow in taking up the issue of ecology? Certainly one of the main drawbacks is human poverty. In the Third World, where public debt or private property is a driving force, natural resources that could be converted into cash or sustenance are being destroyed in the struggle for survival. Those who voice their disapproval from positions of relative affluence (and whose affluence is made possible by consumption of others' primary resources) will not be listened to in a kindly way. Global warming and ozone layer depletion look like academic concerns to people who are struggling for survival. The debt problem is a facet of the environmental problem. We have a long way to go before peoples at different stages of development can work together on ecology in a concerted way.

Relationships

All of these people and groups have affected the way in which we look at health and how we perceive ourselves as instruments of God's healing power. Together we have become a community in mission, searching and daring to respond. Our Congregation's Documents have encouraged and affirmed these relationships when they state:

"We live out our healing mission as we enter the lives of other people, open to be affected by them and simple enough to give of ourselves." Further on, it is said *"As we have entered further into a relationship of being in community in mission, we have touched goodness and experienced God."* We are learning again and again that the process of healing is essentially one of building relationships and so building one world!

Anna Dengel, our foundress, once reminded us: "When Christ went around healing...He had the power of performing miracles...Now the power of

miracles we don't have, but we do have the power of growing all the time and of peering into the secrets of God."

NOTES

- (1) Brenden, Neil. "Challenges in World Health Faced by Churches"

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- (2) Ornstein, Robert and Sobel, David. *The Healing Brain*. Chapter 1: "In Sickness and in Health", 1987.

MUSLIM - CHRISTIAN DIALOGUE
'THE SALMAN RUSHDIE AFFAIR'
A SEDOS CONFERENCE, May 15, 1990

Justo Lacunza Balda, M.Afr.

The publication of Salman Rushdie's prize-winning novel *The Satanic Verses* (1988 Whitbread 'best novel' award) has had disastrous consequences: violence, riots, deaths. Street demonstrations were held in London, Teheran, Bombay, Karachi. Muslims' fury enraged the press and outraged the liberals everywhere by demanding that the book be banned and withdrawn, and that the arcane laws of blasphemy be extended to cover the Islamic faith.

English Law

On April the 9th, 1990 Lord Justice Watkins, assisted by Lord Justice Stuart-Smith and Lord Justice Roch, said there was

'little doubt that the contents of the book have deeply offended many law-abiding Muslims who are United Kingdom citizens', but there was 'no doubt that as the law now stands, it does not extend to religions other than Christianity.....the court could extend the law to other religions only if it was uncertain, but it was not.' (The Guardian, 10/4/90).

Lord Justice Watkins also said:

'the court had no power to extend the law to protect Islam. If the law was clear, only Parliament had the power to change it, even though it might be anomalous or even unjust' (The Independent, 10/4/90).

Before the Restoration in 1660 the offence of blasphemy was dealt

with in the Ecclesiastical Courts; it was akin to heresy. An attack on the Old Testament was indictable as an attack on the Christian religion. By the middle of the 19th century it was no longer blasphemous to make a sober reasoned attack on the Christian religion; it had to be slanderous vilification of that religion.

Abdal Hussain, of the British Muslim Front, vowed to fight on and bring the case against *The Satanic Verses* to the European Court.

MUSLIM REACTIONS

The book was publicly burnt in Bradford on January the 14th 1989. The author's name was mentioned at Friday prayers in the mosques of Bradford, Paris and Teheran and condemned for his irreverent and offensive novel against Islam. The ground floor of Collets Penguin bookshop in London was destroyed by a firebomb and Dillon's similarly attacked, apparently because they stocked the book. Two Muslim religious leaders, Imam Abdallah al-Ahdal from Saudi Arabia and Salem el-Behir from Tunisia, were shot dead in Brussels after an apparently lenient statement they made on Belgian Television about the Rushdie issue.

Silent prayers were said in the streets of New York as a public act of atonement for the deliberately offensive passages against the sanctity of Islam, contained in a book considered as blasphemous and insulting. On February the 1st. 1989, Douglas Hurd, then British Home Secretary and

today Secretary for Foreign Affairs, announced that the British Government had no plans to change the blasphemy laws. Western governments called for an emergency meeting to discuss their response to Iran after Ayatullah Khomeini proclaimed a *fatwa* or legal ruling and declared Salman Rushdie an 'apostate (*murtad*) from Islam and one whose blood must be shed. EEC governments gave their unconditional support to Britain. The Indo-British novelist and his American wife, Marianne Wiggins, were forced to go underground for their own safety. He is to this moment under Special Branch protection and believed to be changing addresses every few days.

The day after Rushdie's death sentence was proclaimed Iran declared a national day of mourning and all Viking/Penguin books were banned in the country. A price of £1,500,000 was offered for the life of Salman Rushdie who became the most wanted man in the world. When, a few days later I asked a Pakistani Muslim, owner of an Islamic bookshop in London, if he was prepared to carry out the death sentence and kill Rushdie, he said without hesitation:

'Look, I will be ready to kill the man. People have already gone to kill him, but he was not at home; so they could not kill him. No Muslim would write about Jesus what he has written about the Prophet'.

The thinking of two Muslim women in another Islamic bookshop in London was somehow different. They told me openly they did not stock the book because they feared retaliation, although a good number of Muslims wanted to buy the novel. Furthermore, one of them, wearing the *hijâb* (the Muslim head dress), said openly:

'We stock religious literature which is certainly offensive to Christians, but no one has come to the bookshop and ordered us to remove such books from the shelves. All the fuss about the book has done a good publicity for Rushdie's work, and worse, has done a lot of damage to

Muslims. If you do not want to read the book, you just don't buy it'

The opinion of another Muslim bookseller followed a totally unexpected path. A Muslim of Iraqi origin, he thought that Rushdie had been paid to write the book against Islam. This was the logic of his argument as he put it to me:

'The Jews cannot see the Muslims and therefore they have paid Rushdie big money to write a book against the Arabs'.

At the time I thought that this kind of accusation would not find any backing among Muslims. But a year later in February 1990 the Union of Jewish Students (UJS) in Great Britain passed a motion after their annual conference in Derby and condemned the

'claims by anti-semitic elements among 'Muslim fundamentalists' who had described Rushdie's book 'The Satanic Verses' as a Jewish plot against Islam'. (Impact International, 23 Feb. - 8 March, 1990. Reported from the weekly Jewish Chronicle).

Sayyid Ali Khamenei, the former Iranian president, suggested that Salman Rushdie apologize. The writer did apologize on February the 18th, but his personal apology was rejected and the death sentence reconfirmed. Ayatullah Khomeini's death edict was endorsed by the Iranian parliament after the aging Ayatullah passed away on June 4th, 1989. Iran's official position regarding the death of Rushdie has not changed until now and foreign analysts are of the opinion that the government of Iran is not likely to introduce any changes in Ayatullah Khomeini's inexorable interpretation of Islamic Law (*sharî'a*) for sometime to come. In fact, the Iranian Foreign Minister, Ali Akbar Velayati, said on April the 27th 1990 that the death sentence on Mr. Rushdie still stood (Daily Telegraph 28/4/1990).

Dr. Kilim Siddiqi, director of the Iranian-backed Muslim Institute in London, declared that 'Khomeini's death sentence was theologically valid; (The Independent, 6/1/1990)

The same view was held by Sayed Abdul Quddus, president of the Islamic movement in Great Britain called al-Mujahid (The Militant), who said the death sentence passed on Mr. Rushdie would remain. (The Guardian, 5/2/1990)

The book is seen by many Muslims as a calculated attempt to vilify Muhammad and slander the religion of Islam. It is seen as an alarming threat to Islam and to British Muslims, for whom there is no national Muslim leadership, partly because of their diverse ethnic origins. They are determined to continue their tenacious campaign against *The Satanic Verses*, an issue they say is crucial.

The confusion over the nature of Islam has been compounded by the lack of unified national, and international, Muslim leadership and the unfortunate inability of Westerners, and non-Muslims, to cope with the notion that Islam is complex, pluriform and heterogeneous. One understands the Muslim fury and indignation, especially on the part of many Asian Muslims in Great Britain, who emigrated from India, Pakistan and Bangladesh. They are being described as bullies, zealots or bigots by people who, themselves, often hide behind vague definitions of free speech, but who are, inflexible and stubborn in their approach. They are not willing, or the least inclined, to make a serious effort to find out the reasons for what they label as 'fanatical, medieval and intolerant Islam' (M. Ignatieff, The Observer, 2/4/89).

DIFFERENT KINDS OF ISLAM

Broadly speaking there are three types of Islam among Asian Muslims, who have been leading the relentless

campaign against Rushdie's novel:

1) Revivalist Islam (Tablîghî Jama'at) which, generally speaking, avoids getting involved in any doctrinal controversy. This movement was founded in India by Mawlana Muhammad Ilyâs (1885-1944), who preached among the marginal, uneducated and poor of the Mewat region south-west of Delhi and stressed the importance of personal piety. Conversion to Islam, he insisted, must be by persuasion and not by using political means to impose it. His teachings and practice of mysticism together with his desire and zeal to revive Muslim religious life were inspired by Shâh Walî Ullâh of Delhi (1702-1772). This type of Islam is particularly active among Muslim immigrants in Europe. Conversion to Islam is by persuasion and not through political means.

2) Politicised Islam, (Jamâ'at-i-Islâmî) which sees Islam not only as a divinely revealed faith but also as a politico-religious ideology in direct and inevitable conflict with the West. The movement was founded by Abû l-A'lâ l-Mawdûdî (1903-1979). His basic premise is that Islam is entirely self-contained and self-sufficient. Therefore it does not need to explain itself in terms other than its own. Islam is perfect and does not need any justification. Mawdûdî was not interested in harmonizing his Islamic ideology with other systems. He presented Islam as an absolute ideology completely distinct from and opposed to the West. The Jamâ'at-i-Islâmî became the spearhead movement which gradually transformed Pakistan from a Muslim homeland into an Islamic State.

The 'satans' have to be found, imagined or even invented. The West is regarded as the Great Satan and S. Rushdie represents the anti-Islamic conspiracy. Ayatollah Ruhollah Mousavi Khomeini (1902-1989) regarded the USA as the Great Satan which had to be fought for it was at war with Islam. The last time the Ayatollah

used such terms was when he wrote an open letter to Mikhail Gorbachev early in 1989 and invited him to depart from the Great Satan and convert to Islam.

3) Traditional Islam, (Barelvi), which is centred on Muslim holy men (*sūfis*), who are the spiritual guides and the exemplary models for the Muslim community. They are endowed with heavenly blessings (*baraka*) and have received charismatic insights as illuminated seekers. Sayyid Ahmad Barelvi (1786-1831) founded the puritanical movement *Tarîqa-i-Muhammadi* (Muhammad's Path). Members of his group declared the Jihād against the British and played an active part in the Mutiny in 1857. This Islam, which has a mystical dimension, is known as the Islam of the brotherhoods or that of the Sufi orders. The attention is focused on the Prophet Muhammad, whose spiritual heritage has been transmitted through a chain of Muslim mystics. It is mainly from the ranks of followers of such Muslim spiritual guides that a militant and indomitable opposition began to *The Satanic Verses*, because the person of the Prophet Muhammad had been openly insulted and given an irreverent and scurrilous treatment.

MUSLIM REVIVAL

To call every angry Muslim 'a fundamentalist', and street demonstrations organised by Muslims, 'tides of fundamentalism', is just to miss the point and use terms, which are extremely difficult to grasp and define. Generally speaking 'the fundamentalists' look to Islam as the solution to all the problems, public and private, and derive their beliefs directly from the divine revelations recorded in the Qur'ân. They seek to establish an Islamic state with an Islamic constitution based on the Qur'ân, which is, for Muslim believers, God's Word. 'The activists', while they have shown their passionate anger and furor and have fiercely demonstrated against

the book, cannot necessarily be considered as the defenders of 'fundamentalism'.

Islam has no central system of authority and the existing denominational differences within Islam have also caused intricate problems in the application of Islamic Law. There are linguistic and political tensions in the Islamic world and there are also contrasted and discordant interpretations of Qur'ân. Muslims are culturally united and profoundly diversified at the same time. They speak Arabic, English, German, Farsi, Urdu, Chinese, French, Italian and even Japanese. Many Asian and African Muslims still resent the patrician disdain they perceived in the attitudes of some Arab Muslim leaders. Moreover, many Asian Muslims in particular feel at heart the lack of honest commitment and the saturnine apathy shown by many of their Arab Muslim 'brothers' to come into the open and fearlessly defend the dignity of Islam in the furious indignation and frenzied outcry which followed on the publication of *The Satanic Verses*.

The International Muslim Community, however, has been far from showing a definitive position and unanimous stand in the condemnation of the book. The leading campaigners against the book in Great Britain, such as Dr. Shabbir Akhtar, Community Relations Officer at Bradford, and Dr. Kilim Siddiqi, lecturer in Islamics at London's Muslim College, came mainly from India, Bangladesh and Pakistan. There is ample evidence to believe that the world of Islam entered a new era of revival, consciousness and militancy after the Shah's regime was brought down by the rising power of Ayatullah Khomeini's 'divine struggle' in February 1979. The Islamic revolution in Iran, the Iraq-Irani war and the war in Afghanistan shifted the epicentre of Islam away from Egypt and the Levant to the borders of the Caucasus and Central Asia. Although, emotionally and historically, Arabia plays a role

of paramount importance in Muslims' religious sensitivity, the roots of contemporary Islamic resurgence and global Muslim awakening must be found elsewhere. Suddenly it appeared as if 'Islam' was back when Ayatullah Khomeini stood up to help Muslims re-discover their spiritual roots and re-assert the political power of the Islamic way of life. Cairo's magazine Al-Da'wa proclaimed after Khomeini's triumphant return to Iran:

'The Muslims are coming, despite Jewish cunning, Christian hatred and Communist storm (Time, April 16, 1979).

Naguib Mahfouz, the Egyptian writer, winner of the 1988 Nobel Prize of Literature, publicly defended Rushdie and declared in an interview with the German magazine *Der Spiegel* 'that Khomeini was a terrorist, who has precipitated millions of people into destruction' (*Der Spiegel*, no.9, 1989). Sheikh 'Umar 'Abdul Rahmān, one of Egypt's most popular Muslim preachers, took the wind out of Salman Rushdie's furious critics when he pronounced his own fatwa against the Arab world's leading contemporary writer, Naguib Mahfouz. If such a condemnatory religious edict had been published years before, said the Sheikh, when Naguib Mahfouz's *Children of Gebelawi* came out, Rushdie would never have dared to publish his blasphemies.

The members of the World Muslim League who met at the organization's headquarters in Mecca (Saudi Arabia) on February the 28th 1989 failed to endorse Ayatullah Khomeini's religious edict (fatwa) to kill the author of *The Satanic Verses*. Nevertheless, Salman Rushdie was described as 'a heretic and renegade'. The World Muslim League demanded that the author and his publishers be tried by the 'relevant courts'. The Saudi position was subsequently spelled out in more detail by the Foreign Minister, Prince Sa'ūd. He explained that since religion was not institutionalised in

the Islamic world, an insult to a Muslim's religion was perceived as an insult to the Muslim community. The present situation could not be defused unless adequate account was taken of the feelings of anger, frustration and grief expressed by British Muslims.

Dr. Zaki Badawi, the Libyan-backed principal of the Muslim College in London and chairman of The Imams and Mosques Council, former director of London's Regent's Park Mosque, was prepared to give shelter to Salman Rushdie fully aware of the consequences such a fraternal gesture might have for his personal safety. Nevertheless, Dr. Badawi, one of Britain's most liberal Muslim leaders, felt deeply pained by the book. He said:

'What he has written is far worse to Muslims than if he had raped one's own daughter.....it is like a knife being dug into you' (M. Ruthven A Satanic Affair: Salman Rushdie and the Rage of Islam, p.29).

The mufti of Egypt, Dr. Tantawi, the country's grand sheikh and one of the most senior Muslim authorities in the Muslim world, declared that no Muslim can be killed without a full and fair trial (*The Guardian* 3/3/1989).

WHO IS SALMAN RUSHDIE?

He is a writer born in Bombay in 1947, two months before India's Independence from Great Britain, to a Muslim family who spoke Urdu and English. The family moved later to Karachi. He went to a mission school and in 1961 was sent to Rugby, where he first encountered the 'wog-baiting' of English public schools. He has ever since been an angry scourge of British racialism, which he believes is endemic, although he will acknowledge that he has been shielded from its uglier manifestations by being light skinned and so well-educated. After Rugby he fol-

lowed his father to King's College, Cambridge, where he read history and showed a keen interest in the themes of religion and fanaticism.

'Saleem Sinai was born at midnight, the midnight of India's independence, and found himself mysteriously "handcuffed to history" by the coincidence. He is one of 1,001 children born at that midnight hour, each of them endowed with an extraordinary talent - and whose privilege and curse it is to be both masters and victims of their times'.

So began the text on the dustjacket of *Midnight's Children*, the novel which brought world fame to Salman Rushdie, who now finds himself handcuffed to history and forced to live in hiding under police protection. A price was put on his head after Ayatullah Khomeini had, on February 14th., ordered Rushdie's killing in the name of Islam. St. Valentine's Day 'greetings' from Imam Khomeini were not a winter love message for the author of *The Satanic Verses*:

'I inform the proud Muslim people of the world that the author of 'The Satanic Verses' book, which is against Islam, the Prophet and the Koran, and all those involved in its publications who were aware of its content, are sentenced to death. I ask all the Muslims to execute them wherever they find them' (The Observer, 19/2/89).

It is a strange turnabout that after the Ayatullah's implacable anathema, mercilessly calling for his assassination, Rushdie became the centre of universal sympathy and goodwill. Until the publication of the book he was the focus of quite different feelings in the literary world. His offence was then to have unashamedly abandoned both his publisher (L. Calder, who expected to launch her *Bloombury*, with her star author) and his agent (D. Rogers), and signed on with the Viking barons for the sum of \$850,000. Feelings

were wounded, the breach remained and Rushdie seemed to feel there was an orchestrated vendetta against him. But whatever the feelings of others, one thing was unmistakably clear: his overriding ambition on behalf of his own literary work. His next book, he knew, would be the book, although he could not have foreseen in what manner *The Satanic Verses* would etch his name on history and go down as a major trauma for the fortunes of modern Islam.

During his university days as a student at Cambridge he did not write in the undergraduate organs *Varsity* or *Granta*, nor did he speak in union debates or students' gatherings; instead he was involved in theatre and worked for a time at the Oval House, Kennington, in London, in the musical "Viet Rock". But writing was unquestionably his vocation and he was clearly determined to succeed as a writer. He worked in advertising and produced slogans for the Milk Marketing Board, which later adopted the "Naughty but Nice" tag for their brand of cream cakes.

His first published work was *Grimus* for the Gollancz's Science Fiction Prize, which he did not win. *Midnight's Children* won him the £10,000 Booker MacConnell prize for Fiction (1981). The book produced instant fame for Salman Rushdie and surpassed the attention given to most young novelists. The novel is about the contemporary history of India. He excited the wrath of the Gandhi family to whom he had to send his much regretted apologies. Then he wrote *Shame* (1983) but did not win the Booker Prize for a second time and Rushdie was bitterly disappointed. Both novels have won him important awards and have been translated into 20 languages, including Farsi. Rushdie's books are full of labyrinthine symbolism about contemporary political thought. He also wrote a non-fiction book about Nicaragua entitled *The Jaguar Smile: A Nicaraguan Journey* (1985). In an interview with "India Today" in

September 1988 just before the publication of his book Rushdie said:

'In my novels there are five political figures. All have come to a violent end. Mujibur Rahman in Bangladesh, Indira Gandhi and Sanjay Gandhi in India, Bhutto and Zia in Pakistan. This whole generation either falls out of planes, or gets shot or hanged. None of these people had a quiet end' (Interview with Madhu Jain, "India Today", 15/9/88).

It is because of the similarities that Salman Rushdie finds between subjects in his books and situations in different world countries that some critics assume that *The Satanic Verses* is a direct reference to present-day Iran (*"The Imam is the centre of the wheel"*, p.208; *"The Imam is a massive stillness, an immobility"*, p.210), although the book seems to pay more attention to Islam. In interviews and profiles he emerged as one who was wholly determined, driven, profoundly obsessive. He seemed to have been destined to hit the headlines and stir up controversy.

THE SATANIC VERSES

The novel opens with a terrorist bomb attack that blows apart its two central characters out of the hijacked Air India jumbo jet carrying them on their first trip from Bombay to London. They are Gibreel Farishta and Saladin Chamcha. They survived miraculously the savage bombing and fall out of the clouds over the English Channel.

'Born again, Spoono, you and me. Happy birthday, mister; happy birthday to you' (p.10).

The two protagonists undergo a complete metamorphosis and they descend with their arms entwined and their voices raised in conflicting songs. Gibreel, a flamboyant Bombay superstar, is traveling to London in pursuit of a bright future in the

dreamland of England. Saladin returns to London, where he lives, after a theatrical season in India. He is 'the selfmade good and proper Englishman'. The angelic-devilish conglomeration is going to be sorted out and divided between the two of them. When they land on English soil, Saladin becomes a devil, and Gibreel an angel. Saladin is arrested as an illegal immigrant and Gibreel bedazzles the police and goes free. The stories about the wonderful life of the Prophet Mohammed, which Gibreel learns from his adoptive mother, are transformed into his fantasies about the city of Jahiliya where Muhammad becomes 'Mahound' (false prophet of Crusading demonology), while the Mothers of the Believers, hallowed figures in Muslim tradition, are whores in a brothel called the Curtain (*hijâb*, the veil worn by Muslim women).

Mahound, 'businessman turned prophet' (p.95), is engaged in founding one of the world's greatest religions in the city of Jahiliya ('A city of businessmen, Jahilia. The name of the tribe is *Shark* p.95) The Arabic term *Jâhiliyya* means the state of religious ignorance before the birth of Islam.

Mohammed and his three followers are troublemakers in this city of 260 gods. The supreme ruler of Jahiliya, however, offers Mahound a deal, if Allâh will receive a mere three local gods into his mono-panthéon, then the new religion will be recognized and Mahound given a seat on the city council. In pre-Islamic times Mecca was a thriving trading centre where the leading men were above all skillful financiers and shrewd merchants. Mecca was also a centre of pilgrimage. Arab tribes went to pay their annual respects to their respective gods and bring their offerings to the Ka'ba, where Hubal, the supreme god, presided over the 350 gods worshipped at the sanctuary. Since the gods happen to be goddesses, they can be called the Daughters of Allah. Mahound climbs the Cone Mountain to consult the

archangel Gibreel, who speaks. Cone Mountain refers to Mount Hirâ', a hill a little way from Mecca where, according to Muslim tradition, Mohammed received the Qur'ânic revelations. Mahaound, in Rushdie's novel, returns to Jahiliya and announces the verses given to him by the angel:

'Have you thought upon Lat and Uzza, and Manat, the third, the other?.....They are exalted birds, and their intercession is desired indeed' (p.114)

In accordance with Islamic tradition, Mohammed later returns to Mount Hirâ and is given to understand that the supposed message came from Shaitan, the Devil, posing as Gibreel, whereupon he revokes the 'Satanic Verses' and promulgates the true ones which supplant the earlier revelation in the Qur'ân.

W. Montgomery Watt, a world famous islamicist and lecturer at Edinburgh University, wrote:

'Mohammed is said to have been hoping for a revelation which would have led the Meccan merchants to accept his religion, when there came to him the passage:

"Have you considered al-Lât and al-'Uzzâ and Manât, the third, the other? These are the intermediaries exalted, whose intercession is to be hoped for. Such as they do not forget' (Islamic Surveys 8, p.55).

Later Muhammed realized that this could not have come from God, for he received an emended revelation in which, after the two verses, there came the passage beginning:

'Is it the male for you and the female for him? That would then be a crooked division' (Q.53, 21-22).

There is a Qur'anic verse (Q.22, 52) which warns about the risks and liabilities of divine revelation, where it is revealed that God allows Satan to make suggestions and inspire, but then God Himself comes and abrogates Satan's inspirations with

new revelations:

'And we did not send before you any apostle or prophet, but when he desired, the Shaitan made a suggestion respecting his desire; but Allah annuls that which the Shaitan casts, then does Allah establish His communications, and Allah is Knowing, Wise'

Mahound and his followers leave Jâhiliyya, thus paralleling the official account of the hijra, Muhammad's emigration from Mecca to Medina known at that time as Yathrib. But Gibreel reveals that the messages, both the statement and the abrogation, came from his mouth.

In as far as *The Satanic Verses* prose is intelligible, God is Satan and Satan is God. It is almost impossible to tell the difference between the voice of the angel and that of the devil. S. Rushdie takes a very irreverent view, to say the least, of names, places, rituals, and of what Muslims consider the historical bases of their monotheistic faith: the Qur'ân. Mahound is to Mohammed what Babylon is to Babylondon.

Prof. Syed Ali Ashraf, Director of the Islamic Academy and member of the Faculty of Education at Cambridge, writes:

'The characterisation of the Prophet, his companions and the Imam is highly twisted and incompetent.....It is his incapacity to understand or respond to human greatness that makes him highly confused.....He has written this novel to satirise the Prophet and his Companions, to ridicule religious consciousness of people, to remove from the hearts of people any sense of reverence for angels, prophets, holy books, and hence any faith in God and the Hereafter'.

Hostility to Religious Belief

Salman Rushdie, under the cover of his powerfully imaginative style and Bombay bazaar enigmatic jargon,

is openly hostile to any religious belief and ridicules Islam and its prophet. He leads the reader into the world of dreams, of uncertainty, of agnosticism. Religious values and transcendental faith are only a product of the magical and superstitious, a pure invention of the mind, a flight of the imagination. In an interview with Shrabani Basu a few days before the book was published on September the 28th, 1988, he said:

'I don't believe that Mohammed had a revelation but then I don't doubt his sincerity either. (Sunday, India, 18-24, 1988).

In his essay entitled *In Good Faith*, he writes:

'I believe in no god, and have not done so since I was a young adolescent....To put it as simply as possible: I am not a Muslim....I do not accept the charge of blasphemy, because, as somebody says in The Satanic Verses "where there is no belief there is no blasphemy". I do not accept the charge of apostasy, because I have never in my adult life affirmed any belief.....The Islam I know states clearly that "there can be no coercion in matters of religion.'

But the book is more than just Islam, the Qur'ân or the Prophet. S. Rushdie's agile pen does not spare anyone - from the British Government, political parties and Mrs. Thatcher, whom he calls "Torture. Maggie the Bitch" (p.269), to politicians, yuppies and mullahs; from religion, ritual and belief to sacred symbols and personal faith.

MUSLIM - CHRISTIAN DIALOGUE

Since this invitation to talk about 'The Rushdie Affair' took place in the context of Muslim-Christian Dialogue the following points seem to emerge from the controversy in relation to Muslim Christian encounter:

1) The Place and Context of Faith

This cannot be other than freedom, respect and dialogue. Therefore there is no justification, however politically plausible, to endorse the death of a person. There is a constant danger that faith in God becomes a human ideology, instead of a spiritual power and a mystical renewal, allowing God to recreate not only 'the face of the earth', but also the hearts and minds of believers. For Muslims the Qur'ân is both: the mystery of the unique God and the path of social, political and personal legislation. Mh. Ayoub, a lecturer in Islamics at Temple University, wrote early this year:

'It is hoped that the Sharî'a will be once more revitalized and humanized by the spiritual heritage of Islam that is Sufism ('Law and Grace in Islam Sûfi attitudes towards the Sharî'a', in Religion and Law, E. B. Firmage, B. G. Weiss and J. W. Welch [eds.], 1990, p.229).

Freedom of expression requires a respect for other peoples' convictions and beliefs which does not necessarily mean that one has to agree. In today's world, to be an unbeliever seems to be fashionable, whereas to be a believer one has more or less to apologise for the 'damage' one can cause. Freedom of expression is not an empty concept or a theoretical principle of Western etiquette. It needs to be put into context. Freedom of expression is tied down to the way we write, to the way we speak, to the way we express ourselves. Freedom of expression does not allow me to use any kind of language about other people's faith, culture or way of life. After calling someone by a four-letter word, I cannot argue on the grounds of free speech that what I said was only fiction and that I did not mean it. Freedom of expression creates a corresponding responsibility in the way in which such freedom is exercised.

S. Rushdie himself wished to suppress a play written by B. Clark entitled *Who killed the writer?*, written in the weeks following Khomeini's fatwa, because he thought that the author was capitalising on his death sentence. B. Clark sent a copy of the play to S. Rushdie before the title became public. He had written the play as a contribution to lessen the widespread tension the book had caused in the world. S. Rushdie's reply, via his legal agents, was to try to have the play banned and establish his legal rights! (*The Independent on Sunday*, 11/2/1990).

The author of *The Satanic Verses* expects respect on the part of those who believe when he writes: 'Secularism and its works deserve your respect, not your contempt' (*In Good Faith*). But one could ask oneself whether or not S. Rushdie is prepared to give the same kind of respect to the faith of those who believe. Will S. Rushdie be offended if believers ask respectful treatment of their own faith or will that also be a breach of freedom of expression?

The day before Khomeini's unfortunate fatwa was proclaimed, Marianne Wiggins, S. Rushdie's Wife, was interviewed at a meeting of British literati at the Michelin House in London. A journalist from the Daily Express asked her opinion about *The Satanic Verses*. She replied:

'People better be shocked. Provocation is what it is all about.'

After listening to such a provocative statement and having read the book with great care, I have wondered many times what was the real meaning of freedom of expression and what S. Rushdie's work was aiming at. The book was in fact written for Marianne. In his essay *In Good Faith* he wrote:

'*The Satanic Verses* is a serious work, written from a non-believer's point of view. Let believers accept that, and let it be'.

Nevertheless, S. Rushdie does not seem to have accepted the fact that many Muslims, and believers of other faiths, have been offended by the language of his prize-winning book. Believers of all faiths have the same rights of expression and are entitled to be treated with respect and consideration for what they believe. When a British publication asked me to put in writing my thoughts on the 'Rushdie Affair', the editor, after having read what I wrote, admitted that he could not have my thoughts published, because I seemed to question freedom of expression. What I had tried to do was to show that I, as a Christian believer and someone who actually had studied Islam for a good number of years, and continues to do so, was offended in my own Christian faith.

I must make clear two points, however.

Firstly, my complete disagreement to endorse in any way the fatwa of who, in the name of Islam ordered S. Rushdie's assassination.

Secondly, my total refusal to condemn S. Rushdie's book because I find it offensive both for my faith and for that of Islam. By my personal disagreement, I am exercising my freedom of speech, but this does not lead me to condemnation.

2) Freedom of Expression

We, as Christians, need to avoid at all costs the link between the freedom of expression and the condemnation of the blasphemer who upsets or causes harm to believers. The long tradition of criticism and free speech in Western societies has had a beneficial effect in all areas of political, religious and social life. Faith wins over the so-called blasphemer, not through the sword, but through understanding and respect, free from historical and cultural bias or collective and personal animosity, free from any form of hatred, resentment and violence. Tolerance and freedom of expression

commit us to a continuous habit of mind and an unfailing way of life: to listen attentively when we do not want to listen; to struggle constantly to understand when we feel that we should rather fight; to endure offense courageously when we would rather retaliate; to forgive without conditions, wholly and with the heart when we would rather take revenge. Christ was accused of blasphemy and his attitude was an invitation to repentance and conversion to God, a call to love, mercy and forgiveness.

3) Modernity and Secularism

Islam seems to feel the threat of modernity and secularism. Moreover, Islam has become a political force in the modern world. Loyalty to a creed makes Muslims throughout the world less vulnerable when Arab unity or 'Third World' solidarity has been revealed as bankrupt. Islamic societies have benefited greatly from the advance of science and technology. But to pretend and try to avoid change and challenge even in the understanding of one's own faith, as a continuous exploration of the meaning of the sacred, of the divine, of God, is to bury one's own head in the sand and be condemned to spiritual sterility.

4) Migration and Mobility

These are a constant phenomenon to be reckoned with in today's modern world. Displacement of populations because of work and the desire for a better life, or because of famine and war, or still more because of political dissent and persecution are part and parcel of contemporary world history. It is not always clear and evident how one should articulate, in practice, the rights of ethnic, religious or migrant communities. While Muslims build mosques, institutes, schools and colleges in Europe and elsewhere in the world. Christians, and other believers are not allowed, as in Saudi Arabia, even to worship and express their own faith in total freedom on the grounds

that 'it is an Islamic space and the only religion is Islam'.

5) Muslim Christian Encounter

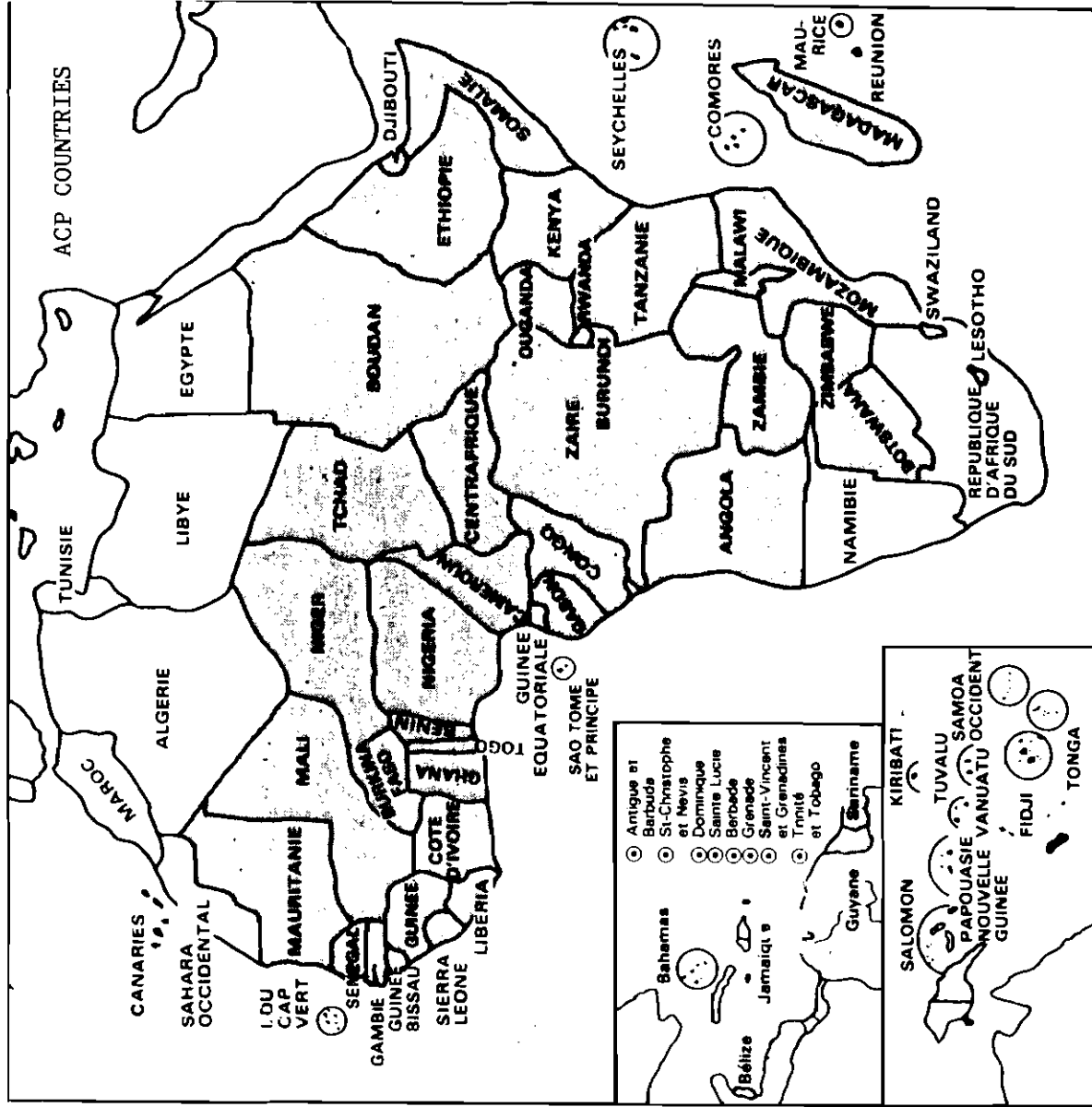
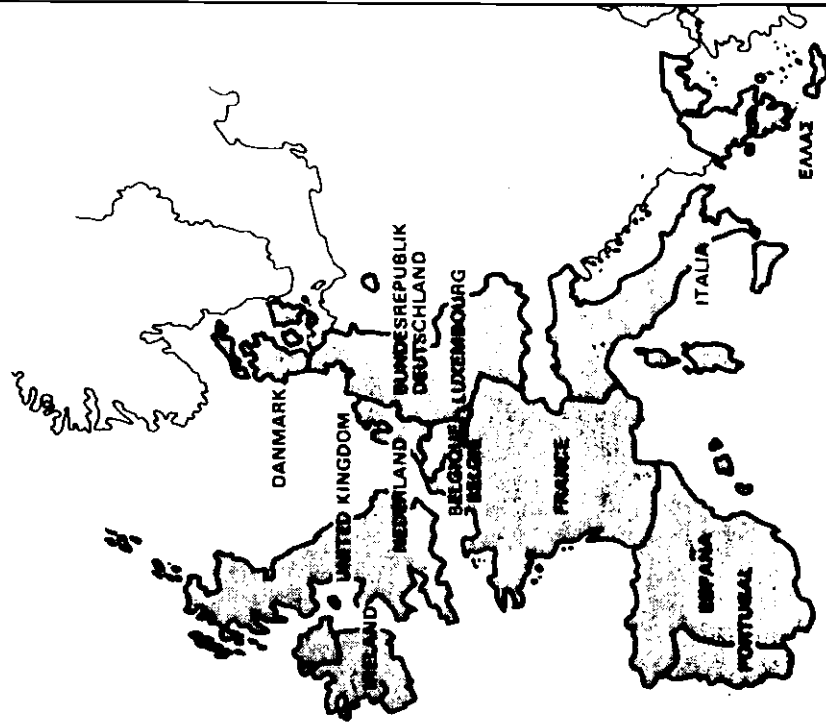
There is need for a better knowledge of Islam and Muslims, an urgent necessity to explore fresh avenues and find new ways of encounter and dialogue among believers. Muslim-Christian dialogue is not a pious exercise for those who have time, and feel that it is fashionable nowadays to show interest in the magnificent puzzle of Islam. Muslim-Christian encounter has become part and parcel of the Church mission to the nations, a concrete way to achieve peace in this world, a path for putting in motion human rights. But such a road is not an easy one. It demands an overwhelming sense of God, a willingness to allow God to purify our minds and restore our hearts, a readiness to welcome God through the events of human history, here and now in this world. Perhaps we thought that it was essential to have God on our side, but it is more important, both for Christians and Muslims, to be on the side of God. Only then will we witness a transformation of the face of the earth, an authentic coming of God's Reign.

Meanwhile -

a defiant Rushdie continues to face challenge from Muslims. In the first live interview with BBC Radio 4's *Today* programme on April the 27th 1990, he said that 'he found it odd that no one had been prosecuted for making threats against him'. In Pakistan a recent three-hour film entitled 'International Fighters', released only last Friday, portrays the hunt for S. Rushdie and finally his death.

The vigour of Islamic political revival appeared at Easter-time even in the streets of Rome's Centro Storico. Light, green-coloured Arabic graffiti 'Hizbu Allah' (God's Party) adorned some walls.

EUROPEAN COMMUNITY MEMBERS



THE SOUTH AND THE EUROPEAN COMMUNITY

By the Treaty of Rome the six founder members of the European Economic Community wanted to create an area of economic integration, ("The Common Market") but as some of them had overseas territories, part four of the Treaty envisaged special arrangements for them.

The European policy for Africa, conceived hastily and founded on pragmatism and empiricism, was to

give rise in the seventies to a strategy of coherent cooperation, expressed in the 'Spirit of Lomé' which heralded a New International Economic Order.

Since then, with the world economic crisis, these hopes have evaporated. It is up to the EEC to find the means once again the ideas and ... its unity.

HISTORICAL NOTES

The European Community (EC) is above all an economic community. Little by little, however, duties concerning cooperation with the Third World, the UN, the Eastern Block and other Western countries have been confided to it.

The Options Made

Six European partners (Belgium, France, Italy, Luxembourg, Netherlands, West Germany) signed the Treaty of Rome in 1957. The future African policy of the EC was already in the making in this Treaty.

France did not want to abandon its preferential relations with its West African empire. Thus it created an **Association** with its colonies. Belgium with "its" Congo and Holland with "its" Dutch Antilles joined this Association

This first contract was extended to 18 African countries for a period of five years (1964-1969) in the **Yaounde Association**. During Yaounde II (1969-1975) the former British colonies of Uganda and Kenya were admitted.

These agreements took in the giving of aid and the establishment of advantageous commercial relations.

For the European Community (EC) it was a question of a purely fortuitous activity since the member states continued to consider Development policy as an appendage of their national foreign policy.

In 1971, however, a change took place: the European Community decided to apply the preferential system which the members of the Association already enjoyed to 72 other countries of the Third World.

A debate then arose within the EC between the 'regionalists' who favoured a choice in favour of Africa and the 'universalists' who pleaded for a policy oriented towards the whole Third World.

A summit of the Six, devoted to this debate, ended in a compromise: the regional choice for Africa would be promoted, but at the same time, there would be initiatives at the world level. The community policy should bring about 'constructive competition' between the two options.

(see glossary on page 216)

GLOSSARY

Single European Act: the first important modification of the Treaty of Rome. It gives more extended powers to the EC.

EFTA: European Free Trade Association. It includes Austria, Iceland, (United Kingdom), Norway, (Portugal), Sweden, Switzerland, Finland. Intended to create Free Trade in an enlarged Europe. It was created in reply to the EEC.

IBRD: International Bank for Reconstruction and Development or World Bank: The aim of the World Bank is to finance development projects in the poorest countries. It serves as an intermediary between the providers of capital and borrowers.

EEC: European Economic Community. Created on 25th March, 1957 by the Treaty of Rome. The basic idea is that a huge market will stimulate competition and competition will favour the best.

UNCTAD: United Nations Conference for Trade and Development. In 1989 the fund for the stabilisation of raw materials of UNCTAD came into force, destined to finance reserve stocks of certain raw materials.

Deterioration of the terms of trade: take two countries, one exporting Cocoa and the other exporting cars. The equilibrium of the balance of payments will depend on the terms of trade: how many kilos

of Cocoa will buy a car? X tones of Cocoa for a certain make of car represents the relative exchange of year 1; Y tons of Cocoa for the same car the following year represents the relative rate of exchange of year 2. If Y is greater than X, then it will be said that the terms of trade for the country exporting Cocoa has deteriorated, since it requires more tons of Cocoa to procure the same goods.

DG VI: Directorate General, Agriculture.

DG VIII: Directorate General for Development.

Ecu: European Currency Unit. The Ecu is composed of a basket of currencies of the EC weighted according to the economic and financial strength of each member. One Ecu = 43.11 BF, 6.98 FF, 1.809 SF (November 1989)

FAO: Food and Agriculture Organisation. Responsible for:

- food information in order to combat famine: different kinds of aid, policy on food stocks; programmes for ameliorating agriculture and self-sufficiency in countries more susceptible to famine; agrarian reform, technical assistance on the ground, irrigation programmes, research into more productive strains of crops which are better adapted to poor countries.

EDF: European Development Fund. 85% of the financial

resources of Lomé (8.5 billion Ecu) are provided by the EDF; the rest (1.1 Billion Ecu) are provided by the European Investment Bank (EIB).

GATT: General Agreement of Tariffs and Trade signed by 80 countries. GATT seeks universal free trade. The distrust of this institution on the part of countries which are on the road to development led to the creation of UNCTAD.

Stabex: Stabilisation of Export Earnings. This fund compensates for loss of export earnings of an ACP country on one of 48 agricultural products, if this product accounts for more than 6% of its exports to Europe (dependency threshold) and if the loss exceeds 6% of average receipts for exports for the preceding four years (trigger threshold).

Sysmin: The principle for the functioning of this system is the same as for Stabex but the dependency and triggering thresholds are higher. Sysmin covers 8 minerals.

Uruguay Round: this is the eighth round of negotiations held since the signing of GATT in 1947; it opened in Punta del Este (Uruguay) in 1986 and should close by the end of 1990. Aim: to extend the operation of GATT to the exchange of services, stressing three sectors (intellectual copyright, foreign investment codes, services).

Africa: the Preserve of Europe

Thus Africa became the preserve of Europe, in the same way that Latin America had become the bailiwick of the United States. Africa provided raw materials for European industry which found in that continent a market for its products.

The option for Africa is shown in three kinds of initiative:

- a '**mare nostrum**' policy which saw the integration of some Mediterranean countries into the Community: Greece (1985); Portugal and Spain (1985);

- **the three Lomé Conventions:** 1975-1979; 1980-1984; 1985-1989. One by one the African countries joined these Conventions. To give a world look to these Conventions some small Caribbean and Pacific states have been invited to join. Thus there are now 66 Africa, Caribbean, Pacific countries (ACP) which are protégés of the EC.

- **Agreements with other mediterranean countries:** with those of the Maghreb (1976) with Algeria, Morocco and Tunisia; with those of Machrek (1977) with Egypt, Jordan, Syria and Lebanon; and also in 1977 with Israel.

World Option

This same world option has induced the EC to conclude Agreements with countries or groups of countries in Asia and Latin America. All these bilateral and regional arrangements with non-associated countries include favourable commercial clauses and promises of technical and/or financial aid.

Initiatives arising from the World Option

More general initiatives can be connected with the world option:

- the generalization of the preferential system: in 1971, the EC granted all the countries of the

Third World a preferential tariff for the importation of finished or semi-finished products.

- food Aid: since 1968 the EC has participated in the Food Aid Programme of the United Nations, set up by FAO. But in 1969 it initiated its own Food Aid Programme.

- the Multiple Fibres Agreement which opens the ports of the EC to textile products coming from the Third World. This Agreement, in operation since 1974, was concluded with some 'new industrialised countries' of Asia and Latin America but also with Rumania, Yugoslavia and Japan.

- cooperation with Non-Governmental Organisations (NGOs). The Aid Funds for the NGO's applies also to all the countries of the Third World. The EC provides 50% of the finance for each approved project. This 'constructive complementarity' has at first sight, produced spectacular results; but at a closer look, one must make a more critical analysis of these initiatives.

Aid Funds

The two billion dollars spent annually by the EC for Cooperation and Development is only one sixth of what the Twelve - as states - together spend as their help for Development. The 24 countries of the European Organisation for Cooperation and Development (OECD) including the countries of the EC, together spend 27 Billion Dollars or 0.35 of the GNP of these rich countries, that is to say, the half of what they promised to give quite a long time ago.

Food Aid

For twenty years the EC has exported free milk powder, wheat, fats, and sugar through the intermediary of the FAO, the Red Cross and the governments of the Third World. In

(see European Institutions on p. 218)

1. The European Parliament

Composition and Function: Members of the European Parliament are elected for five years by universal suffrage according to the electoral rules in force in their home country. Each state has a certain number of seats in the European Parliament.

Powers: In general way, the European Parliament exercises control over the Commission by debating the general report which is furnished to it annually.

It could also adopt a censure motion which will oblige members of the Commission to resign.

The legislative competence of the European Parliament is very limited. Apart from Budgetary matters, it is consulted by the Commission on all important matters, before they are debated in the Council.

The Parliament is also invited to give a vote of approval when an Agreement or the joining of an Association is being concluded.

2. The Council

Composition and Function: The Council is formed by representatives of the member states. Each one delegates one of its representatives according to the subjects treated. The Presidency of the Council is assured in turn by the Minister of Foreign Affairs of each country for a period of six months.

Powers: The Council is empowered to take decisions in

matters which affect economic policy between the member countries. According to the matters in question, it also requests the opinion of the European Parliament, or it must submit to a cooperation procedure of the latter.

The Council is not obliged to pronounce on these propositions within a certain period of time, unless the majority of its members demand it.

3. The Commission

Composition and Function: The Commission is composed of 17 members designated by common agreement by the governments for a period of four years.

Powers: a) Power of initiative: The Commission presents proposals to the Council of Ministers.

If the Commission does not submit proposals to the Council of Ministers, the work of the latter is blocked.

b) Executive powers: The Commission applies the rules of the Treaty to particular cases.

It manages the funds of the Community.

It also manages community research programmes, as well as the European Development Fund which finances Community action within the framework of the Lomé Convention.

The Commission also assures the working of the saving clauses of the Treaty which authorize a derogation of its rules in exceptional cases.

Finally, the Commission is empowered to negotiate with third parties in the name of the Community.

c) power to oversee and censure: the Commission supervises the breaches of their obligations by the Member States.

4. The Court of Justice

Composition and Function: The Court of Justice is composed of 13 Judges and 6 Advocates General. The Judges are appointed by common agreement by the twelve governments for a renewable period of six years.

Powers: National Jurisdictions are competent to apply and interpret Community Law. They may, or in some cases must, refer to the Court of Justice for the interpretation of legislative matters.

5. The Court of Auditors

Composition and Function: The Court of Auditors is composed of 12 members. They are chosen because of their competence and must provide a guarantee of complete independence. They are appointed for six years by the Council, acting in unanimity, and after consulting the European Parliament. Their mandate is renewable.

Powers: The Court of Auditors examines the legality and the reliability of receipts and expenses of the Community and the organisms which it has created.

different urgent situations it was also able to provide emergency aid. But this food aid has also a negative side. It disturbs the interior market, changes the dietary habits of local populations and undermines the efforts at self sufficiency in food. European overproduction, subsidized in Europe and then changed into aid, produces the opposite effect to what was intended. African countries can no longer afford to pay for imported food while their own production is ruined by inappropriate food aid.

The Lomé Convention

The Lomé Convention is the crown jewel of European Aid. More than half of European financial aid is consecrated to it. Twenty nine of the countries which benefit belong to the group of 41 countries which the UN recognises as the poorest.

The Convention has opened new paths in the North-South relationship. Aid is not annual, but is applied over a period of five years; the administration of this help is done by the two partners.

The ACP countries had high hopes for this Convention, and the instruments of development which it foresaw: the preferential system; Stabex and Sysmin (cf. Glossary on page 216). Since 1975 the convention aspired to take a first step towards "A New International Economic Order" but, **after fourteen years and three Conventions it has become apparent that Lomé has not lived up to these expectations.**

Critical Areas

The preferential system has been emptied of its substance by a series of clauses. Thus, for example, products which could threaten European Industries are either limited or eliminated. When the products of the Third World are considered as providing of raw materials, yes!, but as Third World competition, No!

The subsidies allotted to Stabex and Sysmin are not enough to make up the losses; a certain number of important basic products are taken into consideration; in practice the system leads to a small amount of indemnity for a limited number of countries.

The most important criticism levelled against the Lomé Convention concerns what it set itself as its primary objective: it has not brought about an increase of trade with the ACP countries.

So what should it do? We suggest here a series of initiatives which could be realised in the short term.

EUROPEAN INSTITUTIONS A SHORT TERM PROGRAMME

In order that the EC and the Third World should together become stronger, we propose the following:

1. Harmonisation of Cooperation for Development. Over and above their community policy for Development, the Twelve have their own national or nationalistic policies, which differ or even compete with each other. The first task to be realised would be to give some homogeneity to this heterogeneous group of givers of aid.
2. Increase of the national contribution to 0.7% of the GNP as was already decided. The Twelve give an average of 0.5% of the GNP. An increase of 0.20% would bring the European contribution to 24 Billion US dollars. The EC would thus have more finance for Development than the USA, Japan or even the annual amount of the World Bank.
3. Increase of the contribution of the Twelve to the Cooperation policy of the EC. The EC has at its disposal, an annual sum of two billion dollars, for the Lomé Convention's cooperation Agreements with some North African, Asian and Latin American countries. If, as a minimum, this sum were to be doubled or if,

better still, it were increased more than that, the Lomé Convention could become a good instrument for ridding Africa of its burden of debt and pulling it out of its economic quagmire.

To lighten the burden of debt is a priority task. An increase of the available funds could help in a significant way. In order to create new international financial structures, the monetary and financial structures which dominate international trade, should be reformed in a radical manner. The Third World has insisted on this for many years, in vain! The twelve together command a greater number of votes in the World Bank and IMF but up to now, the United States lords it over these two institutions. A strong social policy of Europe could modify these basic structures.

The EC boasts of its preferential system which opens its markets

to the products of the Third World. In fact, as we have seen, this free access holds principally for raw materials; the Twelve regulates the access of manufactured goods by its protectionism. Thus they are putting the brakes on the industrialisation of the Third World, an industrialisation which could increase the work available and the receipts from exports.

Only Europe

Only a Christian and Social Democratic Europe could have enough wisdom to give the Third World a greater place in the sun. It has the means: it is a commercial giant, but a giant with feet of clay. It could become a true giant purely and simply and play the part of giant, if it achieved political unity.

THE 66 ACP COUNTRIES (AFRICA - CARIBBEAN - PACIFIC)

Angola, Antigua, Bahamas, Barbados, Belize, Benin, Botswana, Burkina Faso, Burundi, Cameroon, Cape Verde, Central Africa Republic, Comoros, Congo, Ivory Coast, Djibouti, Dominica, Ethiopia, Fiji, Gabon, Gambia, Ghana, Grenada, Guinea-Bissau, Guinea (Conakry), Equatorial Guinea, Guyana, Jamaica, Kenya, Kiribati, Lesotho, Liberia

Madagascar, Malawi, Mali, Mauritania, Mauritius, Mozambique, Niger, Nigeria, Papua New Guinea, Rwanda, St. Christopher and Nevis, St. Lucia, St Vincent and Grenadines, Solomon Islands, Western Samoa, Sao Tome e Principe, Senegal, Seychelles, Sierra Leone, Somalia, Sudan, Surinam, Swaziland, Tanzania, Tchad, Togo, Tonga, Trinidad

and Tobago, Tuvalu, Uganda, Vanautu, Zaire, Zambia, Zimbabwe.

EEC Countries

The Twelve countries are: Belgium, Denmark, Federal Republic of Germany, France, Greece, Ireland, Italy, Luxembourg, Netherlands, Portugal, Spain, United Kingdom.

Ref. VIVANT UNIVERS

No. 384. Novembre-Décembre, 1989
Chaussée de Dinant 115,
5000 Namur, Belgique.

ESTABLISHING HOUSES OF RELIGIOUS INSTITUTES AND RECRUITING VOCATIONS

Jaime Cardinal Sin,
Archbishop of Manila
April 10, 1990

1. Since the Second Vatican Council a fresh awareness has sprung up that within the Christian Community everyone is called to holiness, whether belonging to the hierarchy or to the lay faithful.

This holiness is expressed in many ways, but appears in a very special way in the practice of the evangelical counsels, undertaken by many either privately or in Church-approved Institutes of Religious Life. ("De Ecclesia" - Ch. 5, no. 39).

2. A further thought on this call to holiness by all was worked out by the Synod of Bishops of 1987 on the Vocation and Mission of the lay faithful. Holiness for all is more than a simple moral exhortation. It is an undeniable requirement arising from the mystery of the Church. Every Christian is charged to strive after the perfection of charity. By this they will be recognized as true disciples of Christ. (Christifidelis Laici-No.16).

3. Linked to the duty of every baptized Christian to strive after holiness, is the ecclesiology of Communion, proposed by the Second Vatican Council and recalled by the 1985 Extraordinary Synod of Bishops, and which integrates the central content of the "mystery" which is the divine plan for the salvation of humankind. At one and the same time this ecclesial communion is characterized by the diversity and a complementarity of vocations and states of life, of ministries, of charisms and

responsibilities (Christifidelis Laici - No. 19, 20).

4. Members of Religious Institutes will have to review their commitment therefore to holiness and apostolic works as incentives to growth of the Church as Communion. Each Institute is a gift of God authenticated by the hierarchical church and depends therefore in a unique way on the hierarchy, who is charged to accompany and encourage the Institute in its fidelity to its founding gift. (cf. Document CRIS, May 31, 1983, No. 40-42).

5. The people of God who are the Archdiocese of Manila, have been immensely enriched by the fruits of holiness emanating from the wide variety of Religious Institutes which have their communities within the boundaries of the Archdiocese. More than any other Diocese in the country, the Manila Archdiocese has been blessed by a great diversity, yet complementarity of Institutes of Religious Life.

Within the last ten years more than 80 new congregations of women have established themselves in the Philippines and most of them have a House in Manila.

6. In view of the above, the Archdiocese of Manila, charged with the responsibility to coordinate all gifts and ministries towards the building up of the People of God, deems it opportune to declare and ordain the following:

I. Prior to establishing a house of a Religious Institute within the Archdiocese of Manila, the consent of the Archbishop in writing is required in compliance with Cn,609.

In asking for this permission from the Archbishop, the Institute must clearly state the purpose of establishing its Community in the Archdiocese, and explain how it envisions its charisms and apostolate to contribute to the building up of God's people in Manila.

II. In the case of Religious Institutes coming from abroad and making their first foundation in the Archdiocese of Manila, it will be for the good of those Institutes as well as out of respect for the local church, to avoid any form of recruitment within their first five years in the country. Religious Institutes have the full right to foster vocations for themselves, and seek candidates, but with due prudence and according to the norms of the Holy See and the local bishop. (Decree on Religious Life, No. 24).

The reason for this restriction is that it takes time to know the candidates and assess their cultural, academic background, their religious disposition and psychological maturity. To discern a vocation is a work of love, respecting each person who needs time for making a mature response.

The above to take effect as of May 1. 1990

COMING EVENTS

We draw readers' attention already to the following important SEMINARS in the coming year. Please note these in your diary.

I MISSIONARY OUTREACH OF THE LATIN AMERICAN CHURCHES October 9, 1990

This Seminar is part of the overall preparation for the Fifth Centenary of LATIN AMERICA. It is also an immediate preparation for COMLA IV - the 4th LATIN AMERICAN CONGRESS which will be held in LIMA in February 1991. Fr. ROMEO BALLAN, MCCJ., Secretary of the Congress preparatory committee will be present with us for this important meeting.

II MISSIONARY OUTREACH OF THE AFRICAN CHURCHES

December 12, 1990 in conjunction with the SEDOS Annual General Assembly. This Seminar is part of the SEDOS preparation for the Special Assembly of the Synod of Bishops on Africa.

FR. KASSANDA, CICM., member of the General Council of the SCHEUT Congregation will be the main speaker.

III PROPHETIC MISSION IN A CHANGING WORLD May 21-25, 1991 at Villa Cavalletti

No one who looks at the past colonial world today can ignore the problems posed by modernity, the impact of science, industrialization and urbanization, rapid and mass communication, exploitative economic and trade structures manifested in such problems as the international debt, consumerism and secularization. And the Christian World is fast becoming dechristianised. In this new and changing world PROPHETIC MISSION is called as perhaps never before. Please mark the dates of these seminars in your diary now.

U.S. CATHOLIC MISSION ASSOCIATION Annual Conference: MISSION: USA

USCMA, a catalyst for new trends in mission theology and practice, brings together each year experienced missionaries and colleagues to explore certain emerging dimensions in the world that are affecting the missionary enterprise. This year's USCMA Conference, MISSION: USA, will explore not only what it means to do mission in the United States, but it will also examine how the realities of the U.S. culture influence the thinking and life style of the U.S.

population and the lives of the people living in other countries. What is happening in mainstream USA affects people here and abroad. The U.S. Church is responsible for its own evangelization and co-responsible for the missionary activity of the Universal Church.

Speakers:

Fr. Michael Amaladoss, SJ:
"Mission and Missioners in Today's Global Context."

Ms. Edwina Gateley, VMM:
"Doing Mission in Today's U.S.A."

Panel: "Cultural Gifts and Their Influence on U.S. Evangelization." **Sr. Jamie T. Phelps, OP; Fr. Virgilio P. Elizondo; Msgr. Dominic M. Luongo;**

Fr. Vincent J. Donovan, CSSp:
"Looking at One Culture, Working in Another."

Place: Hyatt-Lisle (Chicago area).

Date: 26 - 28 October, 1990

Information: Contact Fr. Joseph R. Lang, MM, USCMA, 3029 Fourth Street, N.E. Washington, D.C. 20017. Tel: 202-832-2112.

**DATES FOR YOUR DIARY 1990-91
ADVANCE NOTICE**

October 9, 1990

MISSIONARY OUTREACH OF LATIN AMERICAN CHURCHES

December 12, 1990

SEDOS ANNUAL ASSEMBLY AND SEMINAR

MISSIONARY OUTREACH OF THE AFRICAN CHURCHES

May 21 - 25, 1991

SEDOS RESEARCH SEMINAR

PROPHETIC MISSION IN A CHANGING WORLD
