

Pope in Africa, seeks dialogue with Islam

The following story was compiled from reports from the Vatican Information Service.

On his way to Benin Feb. 3, for his tenth pastoral visit to Africa, Pope John Paul II spoke with some of the 50 reporters who accompanied him on the trip. One topic touched on was the motives for dialogue with Islam:

"I would say that for me, the motives are, above all, religious. We should start here, because both Christians and Muslims are monotheistic. . . . St. Paul says, and so do the latter, that Abraham is the father of our faith, our earthly father. Then we are dealing with the same God of Abraham, but there is a problem. Between Abraham and the later development of the monotheistic revelation . . . up to Jesus' revelation, that is, the revelation of God's Son . . . which is the revelation which reaches furthest into God's intimate life. . . . The deepest and most important change . . . regarding God's revelation is the coming of Christ. Thus, the monotheism of Islam looks toward pre-Christian monotheism, and this is a big problem. . . .

"The historical, political problem is a little secondary, but is important especially for us westerners who are under the influence of Christ's statement about God and Caesar. For them, on the other hand, Caesar means the state, always subjected to the Islamic religion. And it is also the subject and the means to propagate, to maintain, and to safeguard faith. We have remained as poor fishermen and no more . . . and we must evangelize like this. Jesus told the Twelve: Go to the whole world, do not limit yourselves to only one people or one ethnic group, but go to the whole world."

The pope was asked whether his trip to Sudan would be exploited by the leaders there. "There is always a risk. . . . For me the thing seems . . . providentially linked to a small figure of a slave named Josephine Bakhita, a Sudanese slave who was beatified—perhaps a scandal for many—together with Escriva de Balaguer, the same day, the same celebration and thanks to that, had an extraordinary audience of 300,000 people, who also came for her beatification and they applauded above all the words which spoke of her."

'Roll up your sleeves together'

On Feb. 4 he met with representatives of Benin's Muslim community and said the two must work together in the search

for peace and the elimination of poverty. Later he met with representatives of the traditional African religion Voodoo, and told them the Catholic Church is favorable to dialogue. He stressed: "Benin, to develop itself, needs the participation of all its children and no one must withdraw into himself. Christians, members of this traditional religion, and Muslims are all called to roll up their sleeves to work together for the good of their country." On Feb. 8 the pope spoke with members of the diplomatic corps in Uganda. He urged the international community to "spare no effort to ensure immediate relief to the victims of war, famine, and displacement" in Africa.

"My thoughts turn to the next stage of my pilgrimage, which will take me to Sudan. Conditions do not allow a full pastoral visit to the Catholic community in that country. Nevertheless in visiting the capital city I wish to raise my voice in support of peace and justice for all the Sudanese people and to comfort my brothers and sisters in the faith, so many of whom are affected by the conflict going on in the south."

'Quest for nationhood'

"That dispute is largely the result of the quest for nationhood in a country where there are great differences between north and south—racial, cultural, linguistic, and religious differences which cannot be ignored and which must be taken into account." He stressed that "sincere dialogue" is the only way to achieve real justice and added: "I pray that in some way my visit may contribute to such a dialogue."

"African problems must have African solutions," he declared, adding that Africa could "never accept a new colonialism" or subjugation in the guise of assistance. For Africa to be truly effective, "it must reflect a relationship not of subjection but of interdependence." He said that the "foundation and guiding principle of this vast enterprise" is "the transcendent worth of every human person" which leaves "no place" for exploitation, discrimination, and "schemes which seek to fabricate national unity by forcing minorities to assimilate the culture or religion of the majority."

Upon his arrival Feb. 10 at Khartoum's airport, the pope was greeted by civil and religious authorities whom he reminded that "justice and peace are the necessary premises of development and progress. . . . Individuals, families, and groups must be enabled to contribute to their own advancement, and that therefore society must become more democratic, more respectful of legitimate difference, more stable through the rule of law, reflecting universally recognized human rights. . . . All the Church asks for is the freedom to pursue her religious and humanitarian mission. This freedom is her right, for it is everyone's duty, the duty of individuals and the state, to respect the conscience of every human being. . . ."

In his meeting later with priests and other religious fig-

ures, he said, "I am well aware of the sad circumstances of your country, tormented by a civil war that has brought untold misery, suffering, and death to the Sudanese people, especially in the South. The life of your communities is deeply affected by the breakdown in the good relations that should exist between Christians and Muslims. . . . Still in this part of Africa, I see clearly a particular reproduction of the mystery of Calvary in the lives of the majority of the Christian people. . . ."

Dignity of human person, unity of human race

The pope paid a courtesy visit to President Omar Hassan Ahmed el Bashir, and said he came to offer "the message of reconciliation and hope which is at the heart of Catholicism." He said he hopes that seeking a constitutional formula "will make it possible to overcome contradictions and struggles, with proper respect paid to the specific characteristics of each community." He stressed two principles: "First, the inalienable dignity of every human person, irrespective of racial, ethnic, cultural or national origin, or religious belief, means that when people coalesce in groups they have a right to enjoy a collective identity. Second, the fundamental unity of the human race . . . requires that no group should consider itself superior to another. In such perspectives, the freedom of individuals and communities to profess and practice their religion is an essential element for peaceful human coexistence. Freedom of conscience and freedom to seek the truth and to act according to one's personal religious beliefs are so fundamentally human, that any effort to restrict them almost inevitably leads to bitter conflict."

At a meeting at the apostolic nunciature in Khartoum Feb. 10 with leaders of the various religions, he voiced hope that "all the citizens of the Sudan, irrespective of the difference between them, will live in harmony and in mutual cooperation for the common good. . . . Here in Sudan I cannot fail to emphasize once more the Catholic Church's high regard for the followers of Islam. Sudanese Catholics recognize that their Muslim neighbors prize the moral life and worship of the One God. . . . They acknowledge that there are very solid reasons for greater mutual understanding and they are eager to work with you to restore peace and prosperity to the nation."

At a mass celebrated for 100,000 faithful near Green Square, the pope held up Sudan's Blessed Bakhita as a model, saying she is "one of the people to whom the lesson of the Cross brought incomparable strength amid all kinds of sufferings." He added, "The immense suffering of millions of innocent victims impels me to voice my solidarity with the weak and defenseless, who cry out to God for help, for justice, for respect of their God-given dignity as human beings, for their basic human rights, for the freedom to believe and practice their faith without fear or discrimination. . . I earnestly hope that my voice will reach you, brothers and sisters of the South."

Profile: Dr. Jovan Raskovic

New light on Serbia's Nazi psychiatric mafia

by Mark Burdman

Leading European publications have begun to provide written confirmation of *EIR's* contention that the Serbian war of aggression has been conducted as a form of psycho-social engineering, with Serbian psychiatrists playing a leading role in the conduct and strategy of the war, including the implementation of such policies as "ethnic cleansing" and mass rapes of Bosnian women. This subject was the feature of the cover story of the Feb. 12 *EIR*, entitled "The Tavistock Psychiatrists Behind the Rape of Bosnia."

The most widely known case of the Serbian psycho-mafia is Radovan Karadzic, leader of the Bosnian Serbs and a psychiatrist trained in group therapy techniques. Less well-known, is the seminal role of the late Dr. Jovan Raskovic, a senior psychiatrist at the neuropsychiatric clinic at Sibenik who founded the Serbian Democratic Party of Croatia in the period preceding the outbreak of war in the summer of 1990. It was Raskovic's party which initiated the slaughter against Croatia, beginning with staged provocations in August 1990 that were carried out in full coordination with the Milosevic regime in Belgrade. Raskovic was a political-psychiatric inspiration for Karadzic.

In its Feb. 11 edition, the French weekly *L'Express* published a feature entitled "The Brains of Purification," focusing on Raskovic as "the theoretician of Serb ideology." *L'Express* claimed that Raskovic's activities were "much more perverse" than even the abuses of psychiatry under Stalin. In the latter case, the psychiatrists were only "the instruments of power," but in Raskovic's case, it was psychiatry that shaped the ideology, with "the psychiatrist intervening directly on events by making himself a political man."

L'Express echoed *EIR's* characterization of the Serbian psycho-mafia's ideas as Nazi-like, writing that Raskovic's Freudian-modelled theories "evoke the apology for race superiority of Hitler's *Mein Kampf*, [and] the theories of Darwin on natural selection."

It quoted from his 1986 book *Luda Zemlja (Crazy Nation)*, in which Raskovic put forward a "psychiatric" justification for Serbian rule over the other peoples of former Yugoslavia: "The Croats, feminized by the Catholic religion,