Health Healing and Wholeness in a Wounded World
INTRODUCTION

In its early days in Europe, what we now know as the medical profession was a part of the priesthood. Medical history books tell us that it was Hippocrates, a great physician from Cos, who "helped disengage medicine from dogmatic theology and establish it as an independent profession free from the domination of the holy men."

Although medicine went its own scientific way, health care has for many centuries been a channel of care for Christian individuals and organizations. In the 1950's, when governments were taking increasing responsibility for health care services, questions came to the forefront about the nature and the need for Christian health care.

Then in the seventies scientific medicine became increasingly technological and specialized, causing it to become less personal (doctors work more as mechanics of the body than as healers of persons), and more money oriented (becoming known widely as the "health care industry"). The goal of medicine is to save lives. But, as cancer surgeon Bernie Siegel has pointed out, every one dies. Therefore the issue is not death, but LIFE.

What does this mean for modern medical professionals? What in fact is health in the light of the Christian world view? And what is the role of the church in health? These and many other questions led the World Council of Churches to request the Christian Medical Commission to do a study on health, healing and wholeness. Out of that study, done with the grass roots churches, have come many ideas and answers as well as new questions. In this issue of CONTACT we are presenting an overview of that experience. We plan more issues on some of the themes discussed.

Coming out of the study was the strong conviction, with good evidence, that health is inseparably linked with religious world view. And now, with intense studies of the immune system being done, scientific medicine is discovering the same fact. Perhaps, nearly 1,500 years after Hippocrates cut medicine loose from religion, it has come full circle.

Dave Hilton
HEALTH, HEALING AND WHOLENESS IN A WOUNDED WORLD

Edited by Karin Granberg-Michaelson

During the past ten years, the Christian Medical Commission has held twelve consultations all over the world to consider the meaning and practice of health, healing and wholeness. Rather than making this study an academic exercise centred in Geneva, the CMC went to the people. They brought together pastors, theologians, and medical professionals from six continents, the Caribbean and the Pacific to discuss their understanding of a Christian perspective on health, healing and wholeness. Together those attending the individual gatherings have created recommendations to the churches about their role in promoting health for all people.

The Current Situation

In the midst of plenty, the majority of people in the world today live in profound poverty due to the concentration of power among a few who own and control needed goods. These people have limited access to essential resources. Thus, they have a lion’s share of sickness and other related misfortunes which make their lives intolerable. Most vulnerable among them are women, children under 5, and the aged. Further, poor nations are victims of inappropriate technology. They are being used as dumping grounds for expired drugs, toxic wastes and other harmful substances.

In our times, poverty which is the end result of oppression, exploitation and war is the primary cause of disease. In our conversations with brothers and sisters from Asia, Pacific, Africa and Latin America, we heard the groaning of creation. (New Jerusalem Bible, Romans 8:22-23; We are well aware that the whole creation, until this time, has been groaning in labour pains. And not only that: we too, who have the first fruits of the Spirit, even we are groaning inside ourselves, waiting with eagerness for our bodies to be set free.) We also heard about the birth and growing pains of programmes that demonstrate what it means to be healing communities in the midst of such overwhelming odds. The churches are called to see health, healing, and wholeness as a justice issue which must be raised in the centres of power; local, national, regional and global.

In the developed world, the pressure of materialism has led to a breakdown of community life, resulting in loneliness and despair. This emptiness often expresses itself in addiction to various drugs, the breakdown of marriage and family life, and disintegrated lives. Added to these pressures is the fact that the health care system treats people in isolation from their families, community and environment. For lack of an integrated approach to health and well-being, many continue to suffer chronic illness and slow death. As materialism replaces community as a cherished value, ignorance and greed cause ecological damage through ever growing forms of pollution which threatens the lives of all living things. In industrialized countries over 80% of illness and death is reported to be due to destructive lifestyle and the problem is growing rapidly as a result of modernization" throughout the world. Develo-
is beginning to affirm the Biblical message that one’s beliefs and feelings are the ultimate sources for healing. Unresolved guilt, anger and resentment, and meaningless are found to be the greatest suppressors of the body’s powerful, health controlling immune system, while loving relationships in community are good medicine. Those in loving harmony with God and their neighbour not only survive tragedy or suffering best, but they grow stronger in the process. The Christian gospel is based on the understanding that God’s involvement in history through Christ brings healing salvation. This belief that salvation is healing is the very core of the good news the Churches are called to share.

The Healing Ministry of the Church

The Churches’ healing ministry comes from the life and mission of Christ. It encourages people to seek relationships of love, justice, harmony with self, neighbour and God. When the Church becomes a place of healing and restoration for people and society, it is living proof of the new kingdom of wholeness which Christ proclaimed and lived. Within the Church, the Body of Christ, we belong to one another. Therefore, the Church has a special ability to ask its members

A major realization of all CMC consultations is that health is not primarily medical. Thus, the majority of health problems in the world cannot be addressed by increasingly sophisticated medical technology.

Another dimension of health and well being is the spiritual dimension of life. This explains why even in the midst of poverty, some people are not sick, while among the world’s most affluent some are chronically ill. The Church is called to recognize and teach that the causes of disease in the world are socio-economic and spiritual as well as biomedical. In fact, even medical science
to care for one another and for the whole people of God throughout the world.

As one body with interdependent parts, we cannot have true community unless each of us places our gifts in the service of others. When one member suffers, all suffer. When another receives honour, all rejoice together. When one part of the community is in pain, the whole Body groans. When someone is healed, the whole Body is renewed. Something is wrong when some parts of the Body are feeling well while other parts of the same Body are suffering. And that suffering is happening all over the world today.

Congregations can become healing communities with the knowledge and skill to promote health, healing and wholeness. The Church still has a role to play in promoting wholistic health care and in assuring good and fair health care, particularly to the urban and rural poor throughout the world. One important example is the continued support of primary health care programmes. The community-based primary health care concept promoted by CMC was well received by governments, but the commitment to its implementation is far from complete. Churches are in a good situation to influence government policy in favour of PHC. Members, inspired by the example of Christ, can accompany the needy and the oppressed in their struggle to receive health care. Another example is that churches can choose to sponsor wholistic health centres on their own premises and in the community at large.

One of the most valuable contributions churches can make toward health, healing and wholeness is in teaching people what it means to become wounded healers. In a community of wounded healers there is mutual listening, confessing, caring, praying, worshipping and acting. This is possible when each member discovers that everyone is sharing from a place of brokenness. By entering into life together in Christian community, people can mend the brokenness of one another. All of God’s people need help and can give help to others in need. Each person can learn to give according to his or her gifts, skills, training and experience. Christian unity can only be created through a willingness to accept one another. Participation in such fellowship is difficult. There is no true community without giving up something. There is no coming together without tears. As part of a creation which is moaning in pain and longing for its liberation, the Christian community can be a sign of hope for all in need. To be a healing community does not solve all the world’s problems. It means that we can be strengthened by each other as we try to build caring communities which provide justice for all. Our hope lies in this kind of giving and receiving, helping and being helped. Wholeness means that only together, the sick and the healthy, do we form a whole.

As the Church tries to become a place of health, healing and wholeness it needs to be open to the various places where there is a common commitment to this goal. Much can be learned from traditional societies which view health as harmony and disease as discord. This view looks at people in relationship to family, physical and sociocultural environment. Much might also be learned from conversation between traditional healers and Western medical practitioners. People of all religious persuasions need to work together for the healing of all persons
and nations. The Church should also study charismatic and spiritual healing practices, including various worship styles which have historically had a role in its healing ministry.

**Our Vision**

In light of the many issues and challenges which have been raised in the context of our global inquiry, the Christian Medical Commission proposes to take the issues and the questions, answered and unanswered, to the local congregations of all the member churches. Our hope is to reinterpret the gospel for health, healing and wholeness as Bonhoeffer did for politics. We want to help the churches to define health for themselves. Further, we want to encourage churches to work for all forms of wholeness - physical, spiritual, and ecological, locally and globally. We will provide publications, conferences and people to enable the member churches to respond and to become part of a worldwide ecumenical movement toward Biblical wholeness (shalom).

*Karlin Granberg-Mikhajlson, Author and pastoral counselor was a consultant for the Christian Medical College and Hospital, in NYC and Vellore, India. She currently lives in Geneva.*

**The Caring Community**

Dear friends, allow me to share with you a part of my personal life experience and some lessons I learned because of my illness in December of 1984.

Since my critical illness came just before Christmas, I experienced the real meaning of Advent as I waited patiently in expectation of the arrival of our Lord - the Healer. I also learned how intricately the body, mind and spirit are related and delicately balanced and how what happens to one part affects the other. Illness disrupts wholeness and healing restores wholeness. I have experienced real healing and inner renewal.

There were many factors which contributed to my healing, but one of the chief factors has been the formation of a support community that cared for me, both during the time of my critical illness as well as afterwards.

When I was admitted in the intensive care unit of the suburban hospital in Bethesda in the USA, during CMC’s North American Regional Meeting, the nurse on duty came to me one day and said, “Dr. Ram, do you mind if I ask you something?” “Many people are coming here to see you - some are white, some are black, some are brown and some are yellow, but they all say they are your brothers and your sisters. I am totally confused. Should I allow them to come to see you or not?” “Nurse”, I said, “what you are experiencing here is real ecumenical fellowship. They are all my brothers and sisters in Christ. They are the people who care. Please let them all in.”

It was this group of doctors, nurses, theologians, pastors, lay workers, whites and blacks, Hispanics, and indigenous Americans who had come for the CMC’s North American Regional Meeting. They formed a caring community around me. They upheld me. They lifted me up. When the ambulance rushed me to the suburban hospital, they raised their voices in unison and prayed for my recovery. They celebrated the eucharistic which was officiated by disabled persons. They extended this communion to me in the intensive care unit of the suburban hospital through a black female priest. I was inside the intensive care unit; they were outside but, through the blood and body of Christ, we were part of the same community.

This communion brought me a different kind of healing. It was of the spiritual healing nature, but flowed in the same direction as the physical healing which I was receiving. A friend laid his hands on me and prayed. They all openly exhorted the fact that they cared.

My family, the staff of the CMC and many others around the world prayed for me. Some came to visit me. Others sent cables, called me over the telephone, wrote kind notes - some written in beautiful cards, others in flip charts - some were serious, some funny. I remember one in particular which said “Some people will do anything to get attention.” One way or the other they were all saying we care for you. The caring community became larger by the day.

I knew that there was a community of caring people which was real, which showed me care.
and love. It is this which added to my healing and led to a sense of well-being more than the medicine did. But this ministry need not be only for special occasions like a heart attack.

At the Ecumenical Centre in Geneva, we have both the need and the opportunity for caring, sharing, loving and healing. In spite of all the hustle and bustle of Geneva life among us, there are some who are very lonely and feel a sense of isolation, deprived of the community support which they were used to back home. It is essential therefore that we regenerate and develop that support group among ourselves. Our common sense and folk wisdom of many years tells us that isolation and loneliness make people sick. Studies have reinforced this truth.

Choosing to develop a rich and meaningful relationship is a vital survival skill. A community which offers understanding, closeness, and fellowship enhances our potential for healthfulness. Healthy relationships are characterized by reciprocal responsibilities and mutual satisfaction. Relationship is a two-way affair, therefore, both parties have to be committed to give and take, to share and listen. Sharing with others is a matter of choice, not chance. Those who work in the field of an intentional relationship-building believe that, if we revealed ourselves to one another, we would live more vital, high energy lives, with less sickness and suffering.

Healing is multi-dimensional. One aspect is the spiritual dimension. However, most people don't focus on it, and consequently they don't know much about it. Some people have some vague ideas about it.

We all know of one person or another who miraculously survived a life-threatening illness or a very serious surgery. None of the physicians and anesthesiologist expected the patient to live. Then you hear them say, "Some things you just can't explain." Or, "You have an extraordinary will to live." etc. Obviously something else is in action other than medical and surgical interventions. The activity of the Spirit, the will and hope can act as catalysts which mobilize our healing resources in ways that our reason cannot understand.

The spiritual dimension we refer to is that core of ourself, our innermost self, where we have a profound feeling of who we are, where we came from, where we are going, and how we might reach that point. The spiritual dimension provides us with meanings for living and integrates a person beyond the natural and rational. It accepts in faith the unknown or difficult to explain, and provides a framework for understanding death.

We grow in spiritual vision by contemplating the meaning of the deepest, most touching moments of our lives - and by letting these experiences guide our vision and our decisions.

Periodically, we need to give ourselves space and quiet - to sit down by the side of the road and let our souls catch up with us.

When we set aside time for reflection, meditation, and prayer, we provide opportunity for staying in touch with and being touched by the source of life and health.

We believe that health is enhanced by a commitment to caring for others, that focuses on the giving rather than the receiving and repeatedly chooses to reach out in love to which ever "neighbour" needs us at the moment.

People need people. Relationships are vehicles of healing for both the giver and the receiver.

In order to experience healing, we must reach outside ourselves - making friends, giving support, paying attention to the needs of others, encouraging others to take care of themselves. Whenever we offer acceptance, love, forgiveness, or a quiet word of hope, we offer health. When we share each other's burdens and joys, we become channels of healing. No matter how timid or tired, or selfish, or crazy, or young, or old we are, we all have something important to offer each other.

Each one of us is endowed by God with that gift of healing. It is not limited to the professional doctors and nurses. The question is, are we willing to become that medium of healing? Do we have time for other people? Are we a part of a community which cares?

*Dr. Eric Ram, former director of CMC is currently director of International Health at World Vision.*
To be wholly healthy (holy) we should set right our relationships with God, our family, our friends and ourselves. Thus we become "righteous" (virtuous, upright, just and honest - Oxford Dictionary) in our relationships. To achieve this we need to be:

**Open** - capable of being wounded, hurt; vulnerable; unguarded; non-defensive.

**Available** - touchable, accessible, willing to be interrupted.

**Teachable** - anxious to learn; humble and willing to listen, to change; inviting advice.

**Honest** - committed to the truth; hating anything phony, false, insincere or deceitful.

We can now take this OATH (to be Open, Available, Teachable and Honest) and improve ourselves. We come together in Christ and through Christ and are able to reach out in love to our fellow humans. Are we prepared for new relationships as individuals and as an Association?

Dr. Daleep S. Mukarji, General Secretary of CMAI, Christian Medical Association of India.

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The Congregation a

When Jesus Christ ministered on this earth, he reached out, touched and healed His people, for they were afflicted with all kinds of sicknesses - physical, mental, psychological, spiritual, or more seriously, societal.

Today, we hear the cries of agony of the Filipino people. We see all around us suffering and death. We feel their pitiful craving for Jesus' hand for its healing grace.

We, as Christians, must fulfill our task of bringing them the Good News of our Redeemer, the good news of liberation - the freedom from all kinds of sickness. We must be willing to offer our hands and reach out, touch and heal the sufferings of our people so that we may all achieve justice and peace; So that we may enjoy our God-given life in all its fullness and abundance.

National Council of Churches in the Philippines.
Healing Community

Christian faith is the good news of the recovery of the wholeness of persons and reconciliation of the human community as revealed in Christ. The imperative of the Gospel is to appropriate for ourselves and mediate for others this healing power of Christ. Local congregations should recognize the healing function as part of the total ministry of the Church and function as healing communities. The Church should be a *fellowship of love*, showing loving concern for others which will be an incentive for healing. It should be a *fellowship of worship*, emphasizing the reality of God as revealed in Christ, which through the ministry of word and sacrament will bring people into healing contact with God. It should be a *fellowship of reconciliation*, eliminating needless social and psychological tensions. It should be a fellowship of prayer, for prayer is a healing force.

Dr. Abraham Verghese, Professor of Psychiatry, Christian Medical College and Hospital in Vellore, India.
A sermon preached by Rev. Jim Needham, pastor of Trinity Methodist Church, Clitheroe, England.

The other day a friend quoted to me a Korean Christian: "When I get to heaven the first question I want to ask is, 'Why are some Christians healed and others not?'" In the bewilderment we feel today that sharp question is in our minds. It is set within a wider issue on why bad things happen to good people which we've looked at before and will look at again. This morning we face the situation that when prayers of faith are offered for persons of faith some recover and others don't. I want to suggest three clues to help us face up to it.

The first clue is in the difference between healing and cure. Healing is more than the restoration of bodily function. When Jesus was asked for help by ten victims of leprosy, how many were cured? How many were healed? Ten were released from a dreaded skin disease. Only to one did Jesus say, "Go on your way. your faith has made you whole". At the first healing service I had any part in leading, the particular happening immediately afterward was that two women who had been distinctly cool towards each other for months met and embraced. Healing has to do with more than what happens to the body - with relationships, with attitudes of mind and spirit, which may well affect the body but are not bound to. Frank Wright, in his helpful book, 'The Pastoral Nature of Healing', quotes a woman he knew who had been well known for her sharp tongue. Now she was frail and arthritic, slumped in a wheel-chair, when he paid a call. She reacted to his conventional, "How are you?" with an impatient, "You can see how I am". Then she changed her mind. "No you can't. I'm weaker, and the pain is something awful. But here" - she pointed to her heart - "I'm better than ever". Those who work in the hospices will tell you of many examples of how, as the body weakens, the spirit becomes sweeter and stronger. It may also be helpful to look at the issue from the opposite end, so to speak. What if... a person prayed for in faith always recovered. What would it do to faith? Wouldn't Christianity become a sort of insurance policy - 10% tithe would be a cheap premium to pay each Sunday! St. Paul had to discover, not in spite of his thorn in the flesh, but because of it, that God's grace is made perfect in weakness.

The second clue is to see the connection between healing and dying. Death doesn't necessarily mean that healing is denied. Moltmann, continental theologian, defined true health as "the strength to live, the strength to suffer and the strength to die". Health is not a condition of my body, but the power of soul to cope with the varying conditions of that body. It is a secular assumption that death is the great enemy to be avoided at all costs. For when people in the process of dying come to terms with themselves, with others and with God, are they not experiencing some sort of healing? Peter Speck, Chaplain of the Royal Free Hospital, London, was asked by the parents of a boy suffering from leukemia to arrange for him to be taken to the Burswood Christian Healing Centre. In the event, he was too ill to move, so, while the healing service was taking place at Burswood, the Chaplain went to lay hands on the boy in the hospital. When he arrived he could see that life was ebbing away, and at the point where the laying on of hands took place the boy died. His mother looked at the Chaplain and said, "It is all right, isn't it?" He had been healed, but through death. Another illustration came to me through a minister I met in a refresher course four years ago. As he struggled to come to terms with his wife's death through cancer, one of his children gave him insight by saying, "Mummy was so ill Jesus had to take her to himself to make her better".

The third clue is that "What" questions are more useful than "Why" questions. I am helped here by David Watson from his last book, "Fear No Evil", written when he was dying of cancer of the liver in 1984. The questions "Why" are endless - Why is there so much injustice in the world? Why are some individuals plagued with tragedy? Why, oh why??? Stop: Change tack. Ask some "What" questions - What are you trying to say to me, Lord? What are you doing in my life? What
response do you want me to make? To quote David Watson, again “Suppose you are not healed?” I am sometimes asked. Although it doesn’t help to dwell on that question too much it is a perfectly fair one.... Of course I cannot ‘know’ that I shall have 10 or 20 more years to live. I cannot ‘know’ that I have even one. But that is also true for every one of us. With all our planning for the future, we need to live a day at a time, and enjoy each day as a gift from God. ‘This is the day the Lord has made: we will rejoice and be glad in it’ (Ps. 118:24).

Finally we can live with the mystery of suffering when we glimpse something of the mystery of salvation. Faith enables us to do that. I will go on praying for healing. I will offer and arrange for the laying on of hands, with prayer for anyone who asks for that special kind of Christian Ministry, seeking God’s healing grace for body, mind and spirit, and trusting him enough to leave the outcome in his gracious hands. I can do this because there is a very special link between the mystery of suffering and the mystery of salvation - the CROSS. “There cannot be a God of love,” the world says, “for he would look on the world as it is, and his heart would break”. The Church points to the Cross and says, “He did bear it”. Standing here, pointing to the Cross, I dare to trust him with my own living and dying.

**Chronic Illness**

No more nice cliches or exciting insights,
No more adventure, high hopes and quick fixes,
No easy cures or comforting resolutions.

My world narrows, but ironically perspective widens.
Fighting is useless, acceptance of “what is” becomes difficult.
Judging tomorrow by today or yesterday is futile.
Live in the now, letting go of the past and the future.

Life no longer demands, but becomes monotonously the same,
Nothing new—no new words, diagnosis or treatments,
Only reruns which seem more and more predictable.

Humbling,
Embarrassing,
Discouraging,
Vulnerable.

God’s Kingdom principles make more sense now.
I am forced to receive rather than give.
No proud successes, only God’s faithfulness.

Powerless,
Helpless,
A child in God’s arms
Being loved tenderly and gently.

Poem by Helene Van der Werff
Liturgical Acts that Restore and Promote Healing Communities

In many of the consultations, we learned of people who are actively engaged in healing through laying on of hands, prayer, anointing the sick with oil, caring for people by providing food and medicine, visiting the sick at home or in hospitals and hospices. These activities are not to be set in opposition to other instruments through which God also acts to heal the human being. As it was said in the Honduras Consulta-
tion, “We cannot exempt ourselves from the responsibility of using the resources of medical science or from political participation simply because we are praying for the sick! Interces-
sory prayer creates a spiritual atmosphere that supports health workers. Prayer reminds us that we have profound spiritual resources within ourselves for the struggle against today’s prob-
lems.

Healing and the building of community according to the Orthodox view are part of the basic concepts of forgiveness and the Eucharist. “The final concept of forgiveness is the restoration of a person to the community. It is this concept that lies behind the pronunciation of abso-
lution in the Orthodox Church. Absolution is addressed not to an individual, but to the com-
munity and repeated several times in the liturgy. Why? Because sin shatters the commu-
nity and forgiveness restores healthy relationships within community.

At present, we are facing the disintegration of the Christian dogmas of forgiveness in the Church of God. This has happened partly because we are not aware that we are members of a community, partly because we are no longer taking forgiveness seriously as the healing of soul and body, and partly because confession has become a mechanical process.

The divine grace that is received in the sacra-
ment of the Eucharist is indeed the divine power that makes us all one body…. When I receive the Eucharist, I partake in the life, sickness and health of all those who partake with me of the divine sacrifice.” (Egyptian Consultation).

As Christians, we recognize charismatic healing as an important part of the traditional forms of Christian healing. The gift of discernment (Cor. 12:10) is an endowment of the Spirit which facilitates exorcism in Christ’s name and is an integral part of the ministry. Prayer, confession and forgiveness, laying on of hands, anointing with oil and Holy Communion are all means and graces used by the Holy Spirit. Charismatic healing should enrich and create a deeper sense of unity between members through offer-
ing the sacraments for the sick at home or in the hospital, visitations, consoling embrace and support to one another. Congregations should explore healing services as a way in which the Church can reach out to those in need. True Christian community is a fellowship where the Body and Blood of Christ makes us whole.

Photo Olkoumene
Holy Communion provides healing and restoration for all who participate.
Ways in which the local church can perform acts of healing and contribute to the health of its community

- Through prayer and offering Holy Communion to the sick at home or in the hospital and by offering healing services at church.
- By becoming aware of the health needs within the parish and the community at large and joining with other churches to take action on unemployment, alcohol and drug abuse, AIDS, homelessness and the effects of pollution, all of which affect the church’s life.
- By providing information, education, communication and training which enable people to raise health related questions and then discover solutions. These might include providing maternal and child or family health care supported by the church itself.
- By enabling pastors and church leadership to become aware of problems and tensions which exist in the church and may erupt into illness.
- By empowering others in the congregation to minister to those in need, recognizing that people need both social, economic and political support as well as spiritual renewal.
- By identifying the health care related persons in the church and encouraging them to promote just health care and to share their own understanding of faith and health.

Here is one concrete response to the challenge of being a healing community by one congregation in England: **St. James’s Church Piccadilly.**

The Centre began in September 1981 from a group for silent and contemplative prayer; it has grown since then into a Centre for Health and Healing which integrates the services of lay-people and health care professionals and now offers the following services:

**The Help and Advice Caravan:** The Caravan is a crisis centre specialising in ‘front-line work’. It offers a listening ear, support, advice and friendship to its visitors, who largely come in off the street. It is staffed by fifteen to twenty trained Volunteers, six days per week, who see thirty to sixty visitors each week.

**Healing Clinic:** Held fortnightly on a ‘walk-in’ basis in the Rectory for individual help, spiritual healing, advice on stress, health and well-being.

**Personal Appointments:** One therapy room in the Rectory staffed throughout the week by a team of practitioners, where counselling, healing, psychotherapy, pastoral care and some natural therapies are offered.

**The Search for Wholeness Programme:** Group meetings throughout the year for support, discussion, spiritual and personal development. A Tuesday evening series of seminars explores such themes as ‘Jung and Christianity’, healing, wholistic health, transformation and symbolism.

Another example of a health and healing Centre that has been functioning since 1974, was mentioned in **CONTACT 51** of June 1979 and continues to function: **Wholistic Healing Centre of the Bethel Baptist Church in Kingston, Jamaica.**

Dr. Tony Allen is a psychiatrist, a member of the faculty at the University of the West Indies, a Baptist pastor, CMC Commissioner and director of the Wholistic Healing Centre of the Bethel Baptist Church in Kingston, Jamaica, whose congregation oversees the Ministry’s functioning. The Centre was founded in 1974, but began to offer full-time service in 1984 with a staff of 55, most of them members of the congregation.

Bethel Healing Ministry embraces the medical clinic, a counselling service and a prayer ministry (Prayer partners). Dr. Allen outlined the philosophy behind this Ministry: It is the whole man which needs healing—body, mind and spirit, he said, “Since a disorder in one area produces a disorder in all others. The Church has a stewardship to use (its) resources in obedience as a healing community. Our staff, including our
physicians, have been challenged by their experiences at Bethel to work out the implications of faith in their daily work situations. Thus, not only patients, but also staff have received healing and growth. Our Ministry, by involving many volunteers and by direct outreach services, touches many lives in the church and community. Thus, our fellowship has been greatly facilitated in its task of being a therapeutic community. Even in direct patient care, non-professionals are used. Without being congregation-based, the Ministry's wholistic care and preventive scope would not have been possible.

“Projects such as ours,” concluded Tony Allen, are geared to meet the needs of the total community. (They) cannot be sustained by the budget of a Third World local church or denomination. International linkages of Christian partnership which allow autonomy are also necessary. Thus, our Ministry also reflects cooperation within the worldwide body of believers.” Bethel Baptist contributions cover 22% of the Healing Ministry's expenses. Patients' fees, based on sliding scale, provide 33% of its budget and 45% comes from grants, including one from the World Council of Churches.

USEFUL PUBLICATIONS

In the Land of the Living, Health Care and the Church, Karin Granberg-Michaelson. The author shares her concern about the healing mission of the church. The book will help people to understand the crucial relationship between their mental, spiritual, and physical well-being. She demonstrates that life experiences and feelings do affect our physical health. The book contains practical examples of how faith and health interact, resources for how to move oneself toward wholeness, and resource for involving individuals and churches in wholistic health plans. It is designed for Christian laity, clergy, counsellors and medical professionals. For more information write to: CMCWCC, P.O. Box 2100, 1211 Geneva 2, Switzerland.

The Wounded Healer, Henri J.M. Nouwen. This book describes a style of ministry desperately needed by all in the churches. It offers a needed response to the oft-asked question, "What does it mean to be a minister in contemporary society?” It is a positive and hope filled book that speaks directly to those men and women who want to be of service in the Church but find the familiar ways crumbling. For more information write to: Image Books, A Division of Doubleday & Company, Inc., Garden City, New York, N.Y. U.S.A.

Love, Medicine & Miracles, Bernie S. Siegel, M.D. Is a surgeon's account of how after 10 years of practice he realizes that his work is not rewarding. That he needs to change his attitude, stop treating his patients like machines but like human beings filled with feelings, emotions and fear. It is then that he discovers that patients can be exceptional and through trust in and communication with their doctor can actively participate in their healing. He gives numerous examples of how stress and family situations can influence the state of health of a person. The book is designed for the sick, the healthy, those from the medical profession and anyone dealing with people. For more information write to: Harper & Row, Publishers, Inc., 10 East 53rd Street, New York, N.Y. 10022, U.S.A.

Christian Medical Journal of India, is a quarterly journal of the Christian Medical Association of India. Each issue deals with a particular theme. For more information write to: Membership Desk, C.M.A.I., Smriti Theatre Compound, Mount Road Extension, Nagpur 440001, India. CMAI publishes Fiona Plus, a new bi-monthly Primary Health Care and Community Health newsletter that is distributed free to 30,000 health workers, institutions and all of CMAI members. Fiona Plus updates health workers on new medical information and appropriate technology in primary health care including how to motivate community involvement in promoting and maintaining the health of the people. For more information write to: Dr. George Joseph, 1st Floor, 10 Sambandan St., T. Nagan, Madras, India.

A Coat of Many Colors - Pastoral Studies of the Christian Way of Life by Michael Wilson. Michael Wilson has worked as a doctor (in Africa and Britain) and a priest. He applies lessons learned from primary health care to pastoral care, the task of which, he argues, is not only crisis intervention but more importantly building
community. Believing theology to be empty until experienced, he was involved in an experiment with the radical nature of the gospel in a private practice in England, and shares with authority insights gained from the adventure. Anyone interested in health, healing and wholeness would find this book very useful reading. For more information write to: Epworth Press, Room 195, 1 Central Buildings, Westminster, London SW1 HSNR, Great Britain.

The Different Drum - Community Making and Peace by M. Scott Peck. Being pleasant with one another and avoiding all disagreement leads to pseudo-community. True community, from which comes healing and wholeness, has a different set of characteristics. Scott Peck, a Christian psychiatrist, shares out of his own experience what he has learned about its requirements, and what that means for individuals, churches and governments. This book is an excellent resource on how to get back on the road to true community. For more information write to: Touchstone Book, Rockefeller Centre, 1230 Avenue of the Americas, New York, N.Y. 10020, U.S.A.

Community Partnership in Communications for Ministry, Robert L. Litteral, Ph.D. “The early church was effective in communication because it focused on specific community needs and encouraged active participation.”

This problem is carefully investigated and creatively applied in the latest Billy Graham Centre monograph by a 25-year veteran linguist. Drawing on his field experience with Wycliffe Bible Translators in Papua New Guinea, and his extensive biblical and sociological research while Missionary Scholar in Residence at the Centre in 1986-87, Robert Litteral argues for the role of a people in shaping the communications process intended to reach them with the Gospel.

Dr. Litteral insists that effectiveness in transmitting a message with enduring results depends on participation by the audience, and illustrates this with numerous cases and examples in different cultures around the world. This challenge to commonly accepted approaches may be debated by headquarters policy-makers as well as field practitioners, but the objective of improving the impact of Christian communication will be well-served in the discussion. Copies are available at $3.25 plus postage at: Wheaton College Bookstore, Wheaton IL 60187, U.S.A.

Holistic Health Work Book, aimed at the general public. For those who believe that self responsibility is the basis of high level wellness. The book is well explained and full of exercises to do on one’s own. For more information write to: SAHAJ, a Society for Health Alternatives, Dhyam Shanti Dham, Sandipani, Bebwewadi, Pune 411 037, India.

CMC NOTES

The International Baby Food Action Network (IBFAN) is organizing the International Forum on Infant Feeding Crisis, from 9 - 14 October 1989, in Manila, Philippines. This is a major event culminating a whole year of local and regional activities to promote breast-feeding throughout the world and to bring home the message that infants are still dying and their health is still threatened by inappropriate bottle-feeding. The Forum, which celebrates IBFAN’s 10th anniversary,

will bring together community leaders, health workers, mothers, breast-feeding experts and media for a series of lectures, public events, street theatre, case studies, scientific sessions and planning workshops.

For more information write to:

IBFAN / IOCU, P.O. Box 1045, 10830 Penang, Malaysia or to BUNSO, 68K-6th Street, Kamias Road, Quezon City, Philippines.

"Unconditional love is the most powerful stimulant of the immune system. The truth is: love heals."

"No one lives for ever; therefore, death is not the issue. Life is." Bernie S. Siegel, Love, Medicine and Miracles
ELEMENTS OF A HEALING COMMUNITY
Towards a coherent understanding of Health, Healing and Wholeness

CONTACT is the periodical bulletin of the Christian Medical Commission (CMC), a sub-unit of the World Council of Churches (WCC). It is published 6 times a year in 4 languages: English, French, Spanish and Portuguese. Selected issues are also being printed in the Kiswahili language in Kenya and Tanzania and in Arabic language in Egypt. Present circulation is in excess of 35,000.

Papers presented in CONTACT deal with varied aspects of the Christian community's involvement in health and seek to report topical, innovative and courageous approaches to the promotion of health and integrated development. A complete list of back issues is published in the 1st issue of each year in each language version. Articles may be freely reproduced providing acknowledgement is made to: CONTACT, the bi-monthly bulletin of the Christian Medical Commission of the World Council of Churches.


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