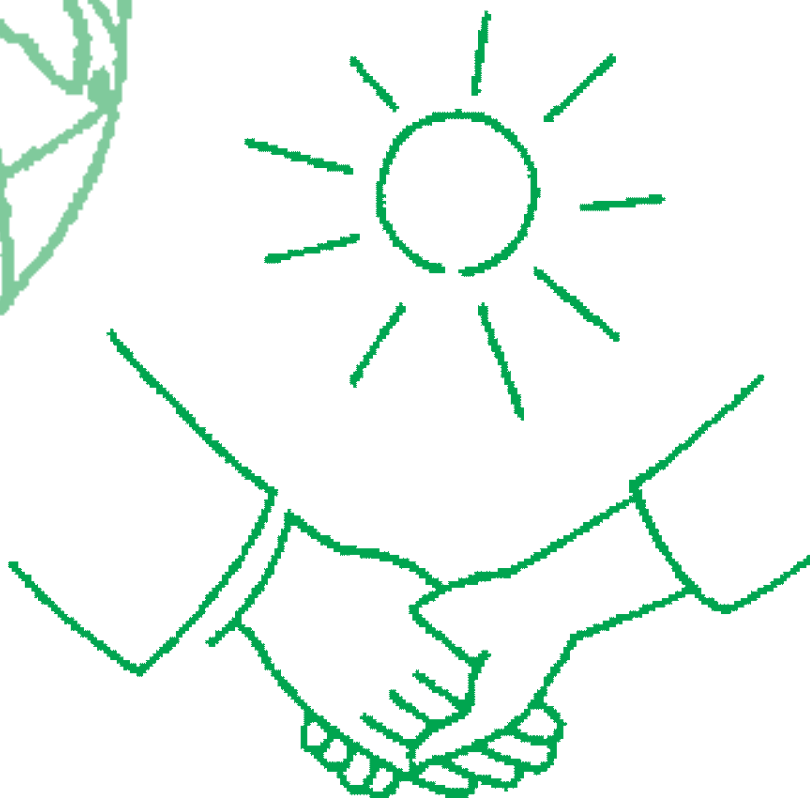


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Editorial

"For the Good of the Church"

*"In these last months I have felt my energies declining,
and I have asked God insistently in prayer
to grant me his light and
to help me make the right decision, not for my own good,
but for the good of the Church.
I have taken this step with full awareness of its gravity and
even its novelty, but with profound interior serenity.
Loving the Church means also having
the courage to make difficult,
painful decisions, always looking to
the good of the Church and not of oneself"*

(Pope Benedict XVI, last Audience, 27 February 2013)



Pope Benedict XVI invited the crowd of pilgrims, tourists, to give thanks to the Creator for the fine weather, even on this winter day. We had, indeed a gorgeous, sunny day on that Wednesday, 27th February 2013, when a compact, multi-coloured crowd from all walks of life assailed St Peter's Square early in the morning; everyone being eager to catch the last glimpse of this Pope whose great humility has astounded the world.

It really was a "winter's day" because of the reactions his decision provoked in all of us. The Roman Pontiff, Pope Benedict XVI's totally unexpected resignation has triggered a kind of earthquake! Voices were raised all over the world asking for respect. In fact, "For many it was almost a discovery of the Pope's humanity and spirituality; for others, a confirmation of his humility, along with his deep faith" (Fr. Federico Lombardi, SJ, Director of the Press Office of the Holy See; 02-03-2013). People today, said John Paul II, put more trust in witnesses than in teachers, in experiences than in teaching, and in life and action than in theories (cf. *Redemptoris Missio*, no. 42). It is also true that Benedict XVI, Pope Emeritus, is a teacher, but as the common people used to say during his Pontificate, they flocked to the Paul VI Audience Hall or to Saint Peter's Square to listen to his Catechesis with all their mind and heart. His resignation is no abandonment, because he is clearly convinced that God is the One leading the Church. Leadership in the Church is an evangelical service to foster unity in the Church. He stepped down freely after a long and deep life of intimacy with his Lord: a very powerful Gospel witness. He certainly tried to do all he could for the good of the Church. He acknowledged his shortcomings and asked for pardon but he will continue to accompany the Church with his prayers.

His decision, which he termed as of great importance for the life of the Church, is the fruit of his deep faith and it equally embraces his human limitations: "After having repeatedly examined my conscience before God, I have come to the certainty that my strengths, due to an advanced age, are no longer suited to an adequate exercise of the Petrine Ministry. I am well aware that this Ministry, due to its essential spiritual nature, must be carried out not only with words and deeds, but no less with prayer and suffering. However, in today's world, subject to so many rapid changes and shaken by questions of deep relevance for the life of faith, in order to govern the barque of Saint Peter and proclaim the Gospel, both strength of mind and body are necessary, strength which in the last few months, has deteriorated in me to the extent that I have had to recognize my incapacity to adequately fulfill the ministry entrusted to me.

[...] With full freedom I declare that I renounce the Ministry of Bishop of Rome, Successor of Saint Peter, entrusted to me by the Cardinals on 19 April 2005.

(From the Vatican, 10 February 2013, BENEDICTUS PP XVI)

13 March 2013: New Pontificate

"How I would like a Church which is poor and for the poor"!

(Pope Francis)

On Tuesday, 12 March 2013, the College of Cardinals entered the Conclave. Catholics across the world and in the St. Peter's square were praying and waiting for the outcome; and fortunately the next day, Wednesday, 13 March 2013, they elected His Eminence Jorge Mario Cardinal BERGOGLIO, the 266th Successor of the Apostle Peter. Cardinal BERGOGLIO, from Argentina, is a Jesuit and a lover of the poor, that is why he took the name of Francis as he explained to the Representatives of the Communications Media on Saturday, 16 March 2013:



"Some people wanted to know why the Bishop of Rome wished to be called Francis. Some thought of Francis Xavier, Francis De Sales, and also Francis of Assisi. I will tell you the story. During the election, I was seated next to the Archbishop Emeritus of São Paulo and Prefect Emeritus of the Congregation for the Clergy, Cardinal Claudio Hummes: a good friend, a good friend! When things were looking dangerous, he encouraged me. And when the votes reached two thirds, there was the usual applause, because the Pope had been elected. And he gave me a hug and a kiss, and said: 'Don't forget the poor!'. And those words came to me: the poor, the poor. Then, right away, thinking of the poor, I thought of Francis of Assisi. Then I thought of all the wars, as the votes were still being counted, till the end. Francis is also the man of peace. That is how the name came into my heart: Francis of Assisi. For me, he is the man of poverty, the man of peace, the man who loves and protects creation; these days we do not have a very

good relationship with creation, do we? He is the man who gives us this spirit of peace, the poor man.... How I would like a Church which is poor and for the poor!"

The election of Pope Francis confirmed what his Predecessor asserted. Pope Francis goes on saying: "As [Pope Benedict XVI](#) reminded us so many times in his teachings, and at the end by his courageous and humble gesture, it is Christ who leads the Church through his Spirit. The Holy Spirit is the soul of the Church through his life-giving and unifying force: out of many, he makes one single body, the Mystical Body of Christ. Let us never yield to pessimism, to that bitterness that the devil offers us every day; let us not yield to pessimism or discouragement: let us be quite certain that the Holy Spirit bestows upon the Church, with his powerful breath, the courage to persevere and also to seek new methods of evangelization, so as to bring the Gospel to the uttermost ends of the earth" (cf. *Acts* 1:8).

The Risen Lord is guiding his Church: May this Easter be a new experience of new life with the Risen Christ!

Sr. Nzenzili MBOMA, FMM
SEDOS Executive Director

Paul Steffen, SVD
The Evangelizing Power of Migrant Ministry
Towards a Theology of Migrant Ministry

Introduction

In the Papal Message for the World Day of Migrants and Refugees, dated 21 September 2011, Pope Benedict pointed to an issue which should orient us to a mission we often overlook:

"The phenomenon of migration today is also a providential opportunity for the proclamation of the Gospel in the contemporary world". "Migrants themselves have a special role in this regard because they in turn can become 'heralds of God's word and witnesses to the Risen Jesus, the hope of the world' (Apostolic Exhortation *Verbum Domini*, n. 105)".¹

The Pope stated in his Letter that the increasing number of migrants and their mobility create the need to develop more structures and methodology for our migrant ministry. To this statement, I would add that an ardent love for the migrants should inspire us to develop our talents and creative capacity. In this way our vision of migrant mission should guide and empower us to employ the most appropriate and relevant methods. We know there is no perfect ready-made methodology, no exact recipe to make a nice cake. The only way is to have the courage to realize a dream, follow one's vision, and risk venturing into mission with the migrants and journeying on with them. It always depends a bit on trial-and-error, learning from experience and from one's mistakes, and so re-adjusting and improving one's method.

European Migrant Communities

We need to distinguish between the different linguistic and cultural, Christian and religious groups of migrants. We have to discover the richness of their cultural roots in order to relate to each particular culture and learn mutual respect. What kind of leadership model do they have? What is their cultural approach to a stranger? How is 'otherness' and being different understood in a particular culture?

We see in the migrant communities we encounter in Europe a rich variety of people who have migrated to this continent from beyond the geographical and cultural borders of what is commonly understood by the term "Europe".

In his paper Ludger Mueller describes the Spaniards from a Catholic background who migrated to Germany. They originated from a society and culture where, up to the 1970s, the Catholic Church had enjoyed the status of a State religion, but since then, owing to the process of secularization, the religious affiliation has changed tremendously, so that now practicing Catholics are in the minority. What do the Spanish Catholics who went to Germany in the 1960s in large numbers as *Gastarbeiter*, guest workers, expect from the Church? Do they contribute to the Church's mission to evangelize people and their respective cultures in our time?

Then there are the Tamil Catholics, mainly from Sri Lanka, who landed in Germany as a result of a cruel civil war in their homeland, and the Vietnamese Catholics who from fear of repression and persecution escaped from their country as 'boat people'. To the former East Germany Vietnamese workers came with the ideological premises of international fraternity arrangements between two Socialist Governments. The so-called 'boat people' went to West Germany to escape from the Communist paradise of their country of origin. However, they were strictly segregated by a society that was afraid of these foreigners. After the reunification these Vietnamese remained in Germany. Nowadays Vietnamese students in Germany are known for their outstanding academic achievements, well ahead of the Turkish, Arabic or Italian students. In my opinion this highlights the differences in the family background and culture of the different ethnic migrant communities.

The Filipinos are another very present migrant community in Germany as in many other European countries. Lack of work, legal security and a dignified life has brought them in their millions to all parts of the globe. Even Jewish families from Israel and Christians from Lebanon hire them as domestics, as do Italian families in Rome. Germans often take them as wives.

What about the Chinese communities in all European societies? Their silent presence is felt and accepted when they offer us their food at a decent price. Increasing numbers of Chinese come to study at European Universities, etc.

My Way to Develop a Spirituality of Inter-culturality, Mission and Social Ministry

As a student I used to go every Saturday to one of the *Caritas* Centres in Rome where lunch is served to migrants and poor locals alike. It is amazing who one can meet there! eople who certainly represent our global village.



Do they represent the losers of the globalization movement or — at least to a certain degree — are they the people who will infuse new life and energy into Europe's aging societies? Are they people of hope or have they lost all hope?

In describing this multifaceted reality of the migrants in Europe, I feel there is no easy answer to all the questions we have to ask ourselves if we want to understand the complex reality of the people who make up the migrant communities better, who for whatever reason, have come to Europe.

My own experience with migrants had to do with my own life journey as a person, a Christian and a missionary priest of the Society of the Divine Word. That journey led me in 1977 to join the SVD. Actually, it began much earlier in my childhood and youth at home and with the people with whom I became friends on my journey. Openness to others, I have to admit, I first learned at home by participating in family life. Not only was there a bunch of brothers and sisters with all their friends who came to our house to play in our courtyard and garden, in addition there were many visitors, from every social background, who came to see the family, either as patients of my father or friends. The seed of intercultural spirituality fell very early into fertile soil long before I decided to join a missionary society and leave my country and culture of origin, which had nourished me so well in the first part of my life. Going away, leaving behind all that meant security and familiarity, was to have the guts to take a huge risk. What would be waiting for me on the other side of the world? Somewhere I knew I would be expected to live with strangers, people I did not know, whose language and culture I was by no means sufficiently prepared to understand?

My experience which has enabled me to develop a spirituality of interculturality, mission and social ministry developed gradually. It was based on the first, foundational formation I got before entering the seminary and a mission society. Life as a member of an international mission society brought me into contact with confrères from different cultural backgrounds as well as the missions in foreign lands, different people and cultures. Encountering the "other" even became the focus of my life and life-style wherever I lived, in countries such as Papua New Guinea, Italy, Germany and the Philippines. Even during home leave in the town where my parents lived, I soon discovered the Sri Lankan Tamil refugees and contacted them; they were mainly Hindu. Cultivating "unusual" friendships became my hallmark. While I was studying in Rome I got in touch with the huge wave of Muslim migrants from Bangladesh and Northern Africa. In the last ten years I have made contact with the successive waves of migrants from Afghanistan, mainly composed of the *Hazara* people of that nation. Effective ministry is always based on incarnational communication, not on any of the artificial substitutes for it.²

Migrant Ministry. A Relational Approach

Edward Hahnenberg called one of his books: *Ministry — a relational approach*. Migrant ministry, if it is authentic, enables people to experience the life-enhancing power of the Good News of Jesus Christ. It will make people free. The openness to be evangelized, and in turn being enabled to evangelize, is based on receiving and giving. The evangelizing migrant ministry ensures mutual enrichment and by its very nature is nothing less than life-enhancing care and love.

The French Church told her fellow-citizens from a North African background: "*Nous avons besoin de vous* — We Need You". The Church wanted to point out to the French their need of the migrants to challenge them to greater openness and hospitality and so help to prepare the country's future. In the same way we, at the European Migrant Conference and all European Churches, should tell our migrants from all parts of the world: We need you, *nous avons besoin de vous*! We need them in our aging societies and we need them in our aging church communities. Once again our faith communities need the heat of the fire of faith that can warm us and ban all the coldness from our European churches and societies. That means that migrants have a mission in our European societies!

In the first place our ministry should not start by imposing our prefabricated models and answers to problems as we have understood them. The 'others', in our case the migrants, have a right to be listened to! They are the main agents in our migrant communities.

Our ministry is first of all to listen to them patiently and to hear them. Only listening can put us on the right track and help us to learn from the migrants, from their life stories, from their faith experience and so forth. We have to go with them to discover their potential.

In telling and sharing their histories, God's Spirit is at work in the migrant narrators and in the listener's mind. Both the migrant minister and the migrant himself are invited to discover God's Spirit as the main agent of God's mission in each one's respective our life, activities and faith experience. Being led to discover how God is present in our lives is what theologians like Rahner have called the art of mystagogy. In the first place every pastoral worker has to be a person who can introduce people to the mystery of God's presence in each one's life (*mysterion* and *agein* in Greek mean to introduce into the mystery).

A German philosopher described the difference between Christians and Muslims with the words "cold" and "hot". To him the first appears a "cold" and the second a "hot" religion.³ In the West religions are seen in rational terms. Indeed many Christians talk more about religion and Christianity, instead of sharing their own faith among themselves. It is as though we were studying the ashes of a previous fire, but we do not know how it feels to get warmed by the fire of faith. Is there still a glow under the ashes in our Western Christianity? Nearly all of our migrants come from societies, cultures, religions or churches where the glow of the fire is the very core of their lives, and it gives them peace, comfort and orientation for their daily commitments in the family and society.

A look at the different migrant communities in Europe will prove this. Catholic Filipinos, Vietnamese, Tamils, Africans and many more start building up faith communities long before the official Church gets involved.

Having many migrant communities in Europe's societies is a fact. Another point is whether they understand the native communities and *vice versa*: do the local native communities understand the migrants and their cultural communities? Naturally most Europeans were never given a chance to get to know the migrants and their cultures. The same is true for the migrants. Getting to know each other takes time and patience, and people of good will on both sides. An Italian author entitled his book on migrants: *Migranti come noi. Per una reciproca accoglienza* (Migrants like us. For mutual acceptance). Eighteen French Catholic and Protestant organizations have started a programme called: "*A la rencontre du frère venu d'ailleurs* — Meet the brother from another world". In my opinion migrant ministers are basically missionaries; they are mediators between people from different societies and cultures, and they have to be bridge builders (*pontefici*) between different worlds!

My own intercultural experience and my friends from all over the world have taught me that human nature, apart from all linguistic and cultural differences, is basically very similar. We all have the basic human needs; we all experience being loved, accepted and having friends who can listen to us and we can listen to them. We are all relational and communicative human beings. We all suffer if we are deprived of such basic needs. The dignity of the human person, the right to work, to found a family and raise children, the freedom to move and protect one's life and family is a universal human right, which we are called to acknowledge and to promote and defend. The right to mobility cannot be taken away by any Government. Pope Pius XII already declared this in 1952 in *Exsul Familia* and the recent Vatican Document *Erga Migrantes Caritas Christi* confirmed it and developed it further.

The Emerging Theology of Migration

We should go to the school of Martin Buber, Paul Ricœur and H.G. Gadamer if we want to learn more about the need to relate to the other human being. Actually a missiologist like Theo Sundermeier from Heidelberg University has written a very important and helpful work called, *Den Fremden verstehen. Eine interkulturelle Hermeneutik* (1996) on how to understand the stranger.⁴

The American theologian Daniel Groody wrote an article on "A Theology of Migration and Refugees":

"One of the initial challenges in the immigration debate deals with language. A great divide exists between the problem of migration and migrating people, between those who are labelled and their labellers, between the political and social identities of migrants and refugees and their human and spiritual identities".⁵

The debates we have had in recent years in all European countries strongly support his statement. Migrants are labelled and judged, because of their different culture, language and religion. Stereotypes dominate the fears and public debates in the media. Obviously we Europeans have forgotten our own history of migration. We have forgotten that the French Huguenot families who settled in their thousands in different German States up to Prussia were given the freedom to keep their language, culture and religion. For generations they spoke French, worshiped in their French churches in French, etc. and the majority community was ready and able to accept their new citizens and their different culture, language and religion. They enriched the economy with their skills and new trades which enabled them to found industries for the manufacture of porcelain and textiles for the benefit of the whole community. Learning to understand and speak the local language is an important stage for a successful integration into the host country that will guarantee that this country will become the home country of the migrants. But that does not mean that the migrant communities have to give up all that they could bring along: their language, culture and religion.

Groody made another statement which I would like to quote, because I believe it has something to teach us: "Migration issues are so complex and far-reaching that understanding them demands a broad range of interdisciplinary research. Economics, politics, geography, demography, sociology, psychology, law, history, anthropology, and environmental studies are foremost among the disciplines that shape the emerging field of migration studies and migration theory. Theology, however, is almost never mentioned in major works or at centers of migration studies. Some research has been done on migration and religion from a sociological perspective, but there is virtually nothing on the topic from a theological perspective. Theology seems to enter the academic territory from the outside, as if it were a "disciplinary refugee" with no official recognition in the overall discourse about migration".⁶

We cannot just work for and with migrants without developing a theology of migrants and refugees, as Groody calls it. I would call it a practical theology of migrant ministry. At present Gioacchino Campese is writing a doctorate in the faculty of missiology at the Pontifical Urbanian University. As a member of the Scalabrinians, he has worked with migrants in the United States of America, and he recently contributed to the need of developing a theology of migration with an article on that topic.⁷

Fifty years ago awareness of the marginalized people in society received unmentioned attention in the Church and it inspired the new-born contextual theology. The newly coined expression "irruption of the poor" symbolizes that new awareness. Campese therefore makes this observation:

"Today the world is witnessing another phenomenon related to that more extensive and massive reality of the irruption of the poor that has now assumed planetary dimensions and has become a common feature of the global village in which we are living: the irruption of migrants. The numbers speak clearly: there are 214 million migrants worldwide, 15.2 million refugees, and 27.1 million internally displaced people. The impact of the irruption of these "people on the move" on the contemporary scene has finally gotten the attention of Christian theology, as is evidenced by the growing number of publications and conferences organized on this subject".⁸

Poverty and human mobility or migration has always been part of the human experience and the Old and New Testaments have a lot to tell us about it. God reveals himself in this human history built up with experiences of poverty, exploitation and migration. Nevertheless the topic was nearly completely ignored by systematic theology and not sufficiently reflected upon by practical theology. This changed only recently. "Today's rapidly changing social and political realities challenge Christian churches and theology to deal seriously and urgently with the phenomenon of human mobility". Not only Scripture and tradition are seen nowadays as *loci theologici*, but human history and experience in context as well. Campese is convinced that the goal of theology is:

"not simply to understand, but to understand in order to transform the reality of oppression, violence, and sin in which people live as they journey toward the realization of the reign of God".

Following up this current in theological reflection, "migration, as one of the central aspects of current human history and experience, can become one of the privileged sources or *loci theologici* of contemporary theological reflection."⁹

That leads to pastoral-practical theological reflection.

"It emerges principally in the constant quest for spiritual and theological enlightenment by those pastoral agents who work within the numerous structures that the church has established to minister to migrants, as well as by the many believers who take the questions related to human mobility seriously".¹⁰

With his books: *A Promised Land, A Perilous Journey. Theological Perspectives on Migration* (2008) and *Globalization, Spirituality, and Justice* (2007), Daniel Groody has contributed a lot to the new theological awareness and reflection on the migrant ministry and theology of migration. He has

"proposed four conceptual foundations for a theology of migration: *imago Dei*, which allows a reading of human mobility starting from the fundamental humanity of the migrants created in God's image; *verbum Dei*, which shows Jesus Christ as the "migrant Son of God", the One who, in the mystery of Incarnation, crosses the border between the human and the divine worlds; *missio Dei*, which indicates the participation in the universal mission of God whose will is that in any human being, especially the most vulnerable ones such as refugees and irregular migrants, people would recognize the image and the dignity as children of God; and finally *visio Dei*, which underlines the eschatological dimension of Christian faith, which teaches that to be disciples of Jesus here on earth, in the different geographic and cultural contexts, means to journey in the direction of God's Reign".¹¹

Conclusion

My intention in this short reflection is to throw light on the migrant ministry as an evangelizing power. That ministry should not fall into the trap of giving priority to building up structures, organizations and institutions. That could divert it from the real mission which goes far beyond that of being effective managers of institutions. Migrant ministers are first of all bridge builders for the sake of other human beings. With their leadership style they can influence the migrant Christian community for good or for bad. We as migrant ministers should avoid the trap of just becoming busy pastors, being preoccupied with the administration of the

sacraments and office duties. We are needed much more as animators, educators and reconcilers in the Christian community.

The migrants themselves, according to Pope Benedict, have a special role in the proclamation of the faith. Christian migrant communities, living in a plural and secular context, have a very significant mission to fulfill with their faith, which is still energized by the glow of faith, in the aged European churches. European Christians can learn from them what it means not only to talk about the church and faith, but to be empowered by a faith that is lived out and a faith that is experienced as life-enhancing! Faith is not just a term or area for reflection, but as Jim Fowlers sees it, it is an "active *mode-of-being-in-relation* to the 'other' or others, accompanied by belief, commitment, love, and risk".¹²

God works in an incarnational way. In our reflection this means that migrant Christians act and move as Christians from a particular culture, language and ethnic community. That is their richness. With their humanity based on their particular culture, they can contribute a lot to the plural and secular societies of Europe. The learning process of relating to the societies they have migrated to is not a one way street; it is reciprocal. Both sides have to learn and to get to know each other; it is a communicative and relational process of mutual enrichment. And in order to do this we have to develop a contextualized spirituality of interculturality, mission and social action. Theology cannot only take Scripture and Tradition into consideration, because it is called to see human history and experience as equally important in its reflection. The right of cultural and religious alterity is corresponding to the duty of intercultural and interreligious communication, which today we call dialogue.¹³ Dialogue is much more than an approach; it is a way of relating and hence of living as a Christian. The Christian community has to be understood as a relational community which forms its members in the likeness of Christ.



The Acts of the Apostles calls the Apostolic Church simply "the way". The modern pluralistic and secular world will recognize us again, if we re-discover this basic dimension for ourselves. The Church could take the migrant communities as the model for her mission in accompanying human-kind on its way.

End Notes

¹ Message of Pope Benedict XVI for the World Day of Migrants and Refugees (15 January 2012) in:

http://www.vatican.va/holy_father/benedict_xvi/messages/migration/documents/hf_ben-xvi_mes_20110921_world-migrants-day_en.html

² Cf. P. Steffen, *Migrant Youth and the Mission of the Church. A pastoral-theological reflection*, in SEDOS Bulletin 43:2 (2011) 76-84; *Id.*, *Migrant Ministry: The Kairos for a Pastoral-Missionary Work*, in Verbum SVD 51:3 (2010) 313-340; *Id.*, *The Universality of Mission: Methods and Structures of Missionary Migrant Ministry*, in *Quaderni Universitari*, Pontificio Consiglio della Pastorale per i Migranti e gli Inteneranti, Libreria Editrice Vaticana, Roma 2008, 88-115.

³ Cf. Rüdiger Safranski 2010, 119ff. in: Hermann Mückler, *Mission in Ozeanien*, facultas.wuv: Wien 2010, 10.

⁴ Theo Sundermeier, *Den Fremden verstehen. Eine interkulturelle Hermeneutik*, Vandenhoeck u. Ruprecht, Göttingen 1996. — *Id.*, *Comprendere lo straniero*, gdt 263, Queriniana: Brescia 1999.

⁵ Daniel G. Groody, C.S.C., *A Theology of Migration and Refugees*, in *Theological Studies* 70 (2009) 638-667.

⁶ *Ibid.*, 641.

⁷ Gioacchino Campese, *The Irruption of Migrants: Theology of Migration in the 21st Century*, in: *Theological Studies* 73 (2012) 3-32.

⁸ *Ibid.*, 4.

⁹ *Ibid.*, 6. - U.S. theologian Kevin Burke aptly summarizes this way of understanding and doing theology: "Theology not only 'thinks' about God, but commits to God's way and acts on God's word. It integrates conceptualization, commitment, and praxis" (*ibid.*).

¹⁰ *Ibid.*, 6.

¹¹ *Ibid.*, 21.

¹² J. Walsh, *Evangelization and Justice. New Insights for Christian Ministry*, Orbis Books: New York 1982, 3.

¹³ Cf. M. Sievernich, *Die Christliche Mission. Geschichte und Gegenwart*, Darmstadt 2009, p. 228 — *id.*, *La missione cristiana. Storia e presente*, Queriniana, Brescia 2012.

Marie-Hélène Robert, NDA/OLA

La grâce de Marie pour la mission de l'Eglise

L'auteur est sœur de Notre Dame des Apôtres et enseignant-chercheur à la Faculté de Théologie de Lyon (UCLy), où elle enseigne la missiologie et la théologie mariale. Elle est membre du comité de rédaction de Spiritus et vice-présidente de l'Association Francophone Œcuménique de Missiologie (AFOM).



Marie, Mère de Dieu, n'a pas été dispensée d'une vie de foi, foi qu'elle a donnée en réponse à l'annonce de l'ange Gabriel, mais aussi à Cana, à la Croix, au Cénacle, autrement dit dans les événements heureux ou malheureux, dans les moments de désarroi et d'incompréhension comme dans les temps de la patience confiante. Il s'agit pour Marie de les habiter et de les traverser tout à la fois. Les habiter car ils disent quelque chose de la condition humaine travaillée par Dieu. Les traverser car ces événements et ces moments ne s'arrêtent pas à eux-mêmes, ils font signe vers un au-delà plein de promesses, le salut de l'humanité. Marie entre dans ce projet de salut en étant mère du Sauveur, rachetée par lui, et en accompagnant l'Eglise et l'humanité dans leur marche vers le Royaume. Sa joie et sa foi sont un hommage rendu à Dieu et permettent sa mission si particulière.

Pourtant, l'unicité de la mission de Marie nous aide à comprendre et à vivre notre propre mission. «Toute grâce est mission», aimait rappeler Karl Rahner. Une mission, non au sens d'une instrumentalisation de la grâce ou des personnes, mais au sens d'un devoir («à qui a beaucoup reçu, il sera beaucoup demandé», Lc 12,48) et surtout au sens où la grâce reçue ne peut que déborder, rayonner, rejaillir. La Comblée-de-grâce, en ce sens, est essentiellement missionnaire.

On pourrait le vérifier en reprenant une à une les grâces que Marie a reçues d'après les récits évangéliques et d'après leurs commentaires et leur actualisation dans la tradition de l'Eglise: à quelle mission ces grâces conviennent-elles Marie, et à quelle mission l'Eglise est-elle à son tour conviée? Certaines de ces grâces sont propres à Marie, choisie par Dieu pour accomplir son projet de salut. D'autres sont données en partage aux baptisés. D'autres encore sont communes à l'humanité. Mais toutes sont orientées vers la réalisation du projet de Dieu; la participation de l'humanité à la grâce trinitaire, dont découlent toutes les grâces. C'est pourquoi aussi elles se rejoignent.

Regardons ce que la maternité de Marie, grâce qui est bien au cœur du mystère de l'Incarnation et du salut, dit de la participation de l'Eglise mais aussi de l'humanité à la mission du Sauveur.

Marie, mère de Dieu et mère de l'Eglise

Marie est mère du Christ, Verbe fait chair, et par cette maternité, elle est «mère de l'Eglise», Corps du Christ, donc mère des croyants.

«Le primat du Christ est manifesté dans l'Eglise, son Corps mystique: en elle, en effet, "les fidèles adhèrent au Christ Chef et sont en communion avec tous ses saints" (cf. LG, 52). C'est le Christ qui attire à lui tous les hommes. Puisqu'elle est, par son rôle maternel intimement unie à son Fils, Marie contribue à orienter vers lui le regard et le cœur des croyants. Elle est le chemin qui mène au Christ. En effet, celle qui, "à l'annonce de l'Ange, a accueilli dans son cœur et dans son corps le Verbe de Dieu" (LG, 53), nous montre comment accueillir dans notre existence le Fils descendu du ciel, et elle nous apprend à faire de Jésus le centre et "la loi" suprême de notre existence».¹

Le «comment se fera-t-il?» (Lc 1,34) de Marie devient pour nous: comment accueillir toujours plus le Christ dans notre vie de croyant? Le «comment» dit un acquiescement. La première mission du croyant du baptisé est de répondre à la grâce de la foi par sa vie entière.

«L'Esprit Saint viendra sur toi et te couvrira de son ombre» (Lc 1,35). Être mère du Seigneur est une grâce unique, qui bouleverse Marie de joie et de crainte du Seigneur. Cette grâce donne Jésus au monde et fait entrer l'humanité dans une nouvelle étape de l'histoire de son salut. Cette grâce unique est bien au bénéfice de tous. Elle contient la grâce et la mission fondamentales de Marie: être mère. Mais en quel sens ?

Maternité spirituelle

Marie est «mère du Christ et mère des hommes, spécialement des fidèles» (LG, 54): mère du Christ physiquement mais en étant d'abord mère du Christ par sa foi, son obéissance à Dieu (LG, 56 et 63) et mère «spécialement des fidèles» dans l'ordre spirituel de la grâce, en tant que première rachetée. Marie est donnée par le Christ au disciple que Jésus aimait (Jn 19,26-27), c'est-à-dire donnée comme mère à l'Eglise, comme ces versets sont volontiers interprétés de nos jours². La maternité de Marie ne s'arrête donc pas à la crèche ou aux épisodes de l'enfance. Il s'agit d'une maternité continuée dans l'Eglise. Marie participe même au processus de divinisation, de «déification» du croyant par sa maternité spirituelle (Saint André de Crète).³

Paul VI, dans le discours de promulgation de la constitution dogmatique *Lumen gentium* le 21 novembre 1964,⁴ proclame «Marie Mère de l'Eglise, c'est-à-dire de tout le peuple de Dieu, aussi bien des fidèles que des pasteurs», dans son pèlerinage terrestre (les fidèles sont ceux qui vivent dans la foi, non dans la gloire, et les pasteurs le sont dans l'Eglise terrestre). Il s'agit d'une maternité intérieure, spirituelle, non d'une maternité extrinsèque: Marie appartient bien à l'Eglise, elle n'est pas hors d'elle, elle ne lui a pas donné naissance! Elle est membre à part entière de l'Eglise, Corps du Christ.

Cette mission propre de Marie est-elle aussi le fait des croyants ? Oui, dans la mesure où la maternité de Marie et celle de l'Eglise sont intimement liées. L'Eglise est mère au sens où elle accueille les enfants engendrés dans l'Esprit. Certes, nous n'avons pas historiquement la même mission que Marie, mais nous l'avons spirituellement. Il faudrait reprendre ici les grands écrits spirituels qui, depuis l'apôtre Paul, nous disent quelque chose de ce mystérieux engendrement spirituel, qui se vérifie dans l'activité missionnaire. L'Esprit ouvre les cœurs et fait naître le Christ dans les personnes, insérées dans des peuples et des cultures diverses, sans aucune exclusion de principe. La mission de l'Eglise est de favoriser la rencontre, l'accueil de l'œuvre de l'Esprit, et cette mission ne prendra fin qu'avec la venue du Royaume.

On pourrait envisager les trois autres grâces propres de Marie (immaculée conception, virginité perpétuelle, assomption) en tant que préfigurations, signes, de ce qui est promis aux croyants, appelés au salut et à la sainteté. Les grâces propres de Marie ne se referment pas sur elle. Elles sont mission. Dans la liturgie de l'Assomption, Marie est rapprochée de la femme couronnée de douze étoiles (Ap 12,1); ces étoiles sont peut-être tous les croyants à la sanctification desquels Marie a contribué par son intercession, sa protection, sa présence maternelle indéfectible, par l'exemple de sa foi.

Mais Marie ne se réduit pas pour autant à son rôle dans l'économie du salut, ce qui serait l'instrumentaliser. A ce risque répond le risqué inverse, celui de se focaliser sur la personne de Marie, sur ses «privileges», en cherchant toujours plus de « titres » à attribuer à Marie, mais en oubliant que sa mission la lie intimement à nous par le Christ et son Eglise. Elle s'est présentée comme l'humble *servante* du Seigneur (Lc 1, 38.48), en sachant que toutes les générations la diront bienheureuse (Lc 1,48).

Marie, mère des croyants : le oui de la foi

Marie est aussi la femme des paradoxes! Elle est une femme juive et la femme universelle; elle se présente dans le Magnificat comme une figure de l'accomplissement de l'ancien et comme une figure des commencements, de la nouveauté, du désormais; elle est la femme aimée, élue gratuitement et la femme qui se vôt confier un rôle unique dans le plan de salut; elle est humaine mais sans péché, sainte dès sa conception, comprenant que la logique

de Dieu n'est pas la logique humaine mais qu'elle vient comme la diviniser; elle est sainte mais elle connaît les doutes, l'incompréhension, à l'image de l'Église, et *Lumen gentium* n. 58 note que Marie a progressé dans la foi.⁵

Le dogme de l'Immaculée conception ne dit pas que Marie ne pouvait pas pécher. Mais Marie n'a pas péché car par sa volonté et sa liberté, travaillées par la grâce prévenante, elle a toujours dit non au péché. *Lumen gentium* n. 65 conclut que «Marie, intimement présente à l'histoire du salut, rassemble et reflète en elle-même d'une certaine façon les requêtes suprêmes de la foi». Sa foi a donc une réelle valeur, et elle porte un fruit qui demeure. L'Immaculée conception montre «que ce n'est nullement une personne humaine qui peut enclencher la Rédemption par sa propre force, mais son oui totalement intégré dans l'initiative et le préalable de l'amour divin qui l'habite, avant même qu'il ne soit né. [...] La grâce ne supprime pas la liberté, elle la crée».⁶

Le baptême nous rend capables de dire non au péché, de recevoir Dieu et d'être transfigurés à son image et ressemblance. La réflexion théologique sur Marie apporte ainsi sa note, pour évoquer la participation de la créature au projet de salut: Dieu ne nous sauve pas sans nous, sans notre réponse de foi, qui est une grâce et un don appuyés sur notre liberté. Le oui de Marie répond au oui du Fils et ouvre notre oui.

«Bienheureuse celle qui a cru que s'accompliraient les paroles qui lui furent dites de la part du Seigneur» (Lc 1,45). Notre mission et notre joie se greffent sur celles de Marie, qui consistent à porter le Christ au monde, dans la pauvreté des moyens et l'humilité du cœur, dans l'assurance que donne l'Esprit. La spiritualité missionnaire découle de la maternité spirituelle de Marie et de sa foi.

La dimension mariale de la spiritualité

L'Esprit Saint permet notamment de discerner les promesses divines et de travailler dans la paix et la patience à leur réalisation. Celle qui «méditait toutes ces choses en son cœur» (Lc 2,19) aide le croyant à vivre dans cette patience, ancré dans l'assurance que les promesses s'accompliront et qu'elles mèneront à une joie sans mesure.⁷

Au lieu de « spiritualité mariale », il serait peut-être préférable de parler de la «dimension mariale de la spiritualité chrétienne»⁸ parce que «la spiritualité chrétienne est substantiellement une». L'unité de la vie dans l'Esprit consiste à vivre «dans une perspective trinitaire, ecclésiale et sacramentaire, orientée vers l'acquisition de la perfection de l'amour envers Dieu et envers le prochain, vécue avec conscience et continuité».⁹

Marie est ici le modèle de la transformation par la grâce, de la vie dans la grâce de l'Esprit Saint. Cette vie spirituelle est ancrée dans la tradition biblique. Le concile a réagi contre l'inflation des titres mariaux qui risquent de mettre Marie sur le même plan que son Fils. Paul VI, dans l'exhortation apostolique *Marialis cultus* (1974), propose quatre orientations pour un meilleur discernement de la piété mariale, fondée sur la foi en un seul médiateur (1 Tm 2,5): une orientation biblique (en référence à l'histoire du salut), liturgique (en référence à la tradition), mais aussi œcuménique (en étant fidèle à la doctrine catholique, sans hérésies ni débordements) et anthropologique (Marie comme modèle de foi et d'amour actif: Marie est une vraie femme, non une déesse-mère). Dans notre vie spirituelle et notre pratique missionnaire, comment ces orientations sont-elles honorées?

Henri de Lubac repère que la plupart des titres attribués à Marie viennent de l'Ancien Testament¹⁰ où ils désignent le peuple d'Israël.¹¹ La tradition chrétienne les a ensuite transposés à l'Eglise, puis à Marie. Les prophéties trouvent donc une nouvelle application car Marie parle et agit au nom de l'Église en tant qu'«elle la porte et la contient tout entière en sa personne» (de Lubac). Mais d'autres titres mariaux traditionnels, comme «consolatrice des affligés», «avocate»,¹² «auxiliatrice», sont issus de la pneumatologie (l'Esprit est appelé le Paraclet, par exemple en Jn 14,16, en tant que consolateur, avocat, défenseur, aide). Le rôle de Marie est ici *subordonné* à celui de l'Esprit Saint (LG, 62). Marie est ainsi rapprochée de l'Eglise et de l'Esprit, dans leur action sanctifiante. Quels sont les titres mariaux que nous privilégions ? Et du coup quels sont ceux que nous transmettons ?

Marie est mère de Dieu et mère de l'Église, des croyants qui trouvent en elle soutien, modèle, gage d'accomplissement. Mais elle est aussi mère de l'humanité et en cela elle éclaire un autre pan de la mission de l'Église. «Marie est la Mère spirituelle de l'humanité tout entière, car c'est pour tous les hommes que Jésus a donné son sang sur la croix, et c'est tous les hommes que, depuis la croix, il a confiés à ses soins maternels».¹³ Marie, en tant que «première évangélisée»,¹⁴ et présente au Cénacle au moment de la Pentecôte, peut contribuer à nous faire mieux entrer dans notre propre vocation missionnaire.

Marie, mère de l'humanité : «étoile de l'évangélisation»

Tout ce qui est propre à Marie est une forme de promesse pour tous, une annonce faite à l'humanité, y compris le fait qu'elle jouisse de privilèges particuliers : ils sont le signe de l'élection, de l'amour personnel et préférentiel que Dieu porte à sa créature, et du coup à toutes ses créatures. «Ce n'est pas vous qui m'avez choisi. C'est moi qui vous ai choisis et établis pour que vous alliez, que vous portiez du fruit, et un fruit qui demeure» (Jn 15,16). Ce verset, adressé aux disciples, gagne à être relu dans une perspective mariale. Le choix de Dieu ne dit pas que Marie serait contre l'humanité commune (elle ne la dévalorise pas mais l'honore), ou en dehors de la condition humaine (au plan eschatologique, elle avive l'espérance pour tous les croyants et tous les hommes de bonne volonté). La vocation de Marie et des disciples s'inscrit bien en faveur de l'humanité, pour y porter de bons fruits.

Le cœur universel de Marie au Cénacle

Le Cénacle est le lieu et le moment où l'Église est rassemblée dans l'attente de l'Esprit. L'Esprit remplira de force les apôtres en vue de leur mission. Marie, vivant dans l'intime union avec l'Esprit, est le signe du lien spirituel indéfectible qui unit l'Esprit à l'Eglise et à sa mission dans le monde.

Des textes du magistère permettent de comprendre l'une par l'autre quatre dimensions : la mission de Marie au Cénacle, la mission de l'Eglise, son orientation eschatologique, la puissance de l'Esprit Saint.

Certes «Marie n'a pas reçu directement [de] mission apostolique. Elle n'était pas parmi ceux que Jésus envoya pour "faire des disciples de toutes les nations" (Mt 28,19) lorsqu'il leur conféra cette mission. Mais elle était dans le cénacle où les apôtres se préparaient à assumer cette mission grâce à la venue de l'Esprit de Vérité : elle était avec eux» (*Redemptoris Mater* n. 26). En effet, «Au matin de la Pentecôte, Marie a présidé dans la prière au début de l'évangélisation sous l'action de l'Esprit Saint ; qu'elle soit l'Étoile de l'évangélisation toujours renouvelée que l'Église, docile au mandat de son Seigneur, doit promouvoir et accomplir, surtout en ces temps à la fois difficiles et pleins d'espoir!» (Paul VI, *Evangelii nuntiandi*).

Nous pouvons alors prier Marie pour qu'elle intercède auprès de son fils «jusqu'à ce que toutes les familles des peuples, qu'ils soient déjà marqués du beau nom de chrétiens ou qu'ils ignorent encore leur Sauveur, soient enfin heureusement rassemblés dans la paix et la concorde en un seul peuple de Dieu à la gloire de la Très Sainte et indivisible Trinité» (LG, 69). Car «partout où l'Église exerce l'activité missionnaire au milieu des peuples, Marie est présente: présente comme Mère qui coopère à la régénération et à la formation des fidèles (cf. LG, 63); présente comme "Étoile de l'évangélisation" ainsi que l'affirma mon prédécesseur Paul VI (cf. EN, 82) pour guider et reconforter les hérauts de l'Évangile et soutenir dans la foi les nouvelles communautés chrétiennes suscitées par l'annonce missionnaire avec la puissance de la Parole et la grâce de l'Esprit Saint».¹⁵

Si «les fonctions de Marie dans l'ordre du salut ne sont qu'une participation à la fonction universelle et fondamentale du Sauveur qui opère en tous»,¹⁶ Marie est l'exemplaire de toute activité apostolique de l'Église (cf. LG, 65) car «Marie apporta à l'œuvre du Sauveur une coopération absolument sans pareille par son obéissance, sa foi, son espérance, son ardente charité» (LG, 61). Et si la mission de Marie est une mission qui participe de la mission de Jésus, par l'Esprit, la nôtre est *a fortiori* tout entière référée à la mission trinitaire!

La présence priante de Marie au Cénacle stimule la mission de l'Eglise dans l'après-Cénacle. Elle rappelle aussi la force de la prière pour un apostolat fécond, quel que soit l'état de vie auquel nous répondons. L'intercession de Marie est une aide précieuse.

Mais pour les protestants, dans l'ensemble, la mission de Marie se termine au Cénacle, puisque ensuite il n'est plus question d'elle dans l'Ecriture (la femme évoquée dans l'Apocalypse n'est pas nommément Marie). La fonction d'intercession de Marie n'est pas plus reconnue que celle des saints dans le monde protestant.¹⁷ Pour les catholiques et les orthodoxes, en revanche, Marie continue sa mission d'intercession auprès de son Fils, pour les croyants et pour toute l'humanité, en étant intimement unie à lui.¹⁸ Que sainte Thérèse de Lisieux soit patronne secondaire des missions va dans ce sens : la prière est le moteur de la mission. Elle ne limite pas son objet : le monde souffrant et désorienté est porté dans la foi et la charité. Marie au Cénacle est ce cœur universel, priant pour que la grâce de la Pentecôte atteigne les horizons les plus éloignés.

Marie, passerelle entre les croyants

En tant que femme de foi et «Mère de l'humanité», Marie est souvent vue comme une passerelle entre les croyants de diverses religions.

Fille de Sion, elle a inspiré un nombre de commentaires stimulants dans le dialogue entre juifs et chrétiens, même si elle ne saurait être « Mère de Dieu » pour les juifs.¹⁹

La Vierge Marie est même un dénominateur commun entre les chrétiens et les musulmans, qui lui réservent une très grande place dans leurs dévotions respectives. C'est pourquoi le gouvernement libanais²⁰ a décrété le vendredi 19 février 2010 que l'Annonciation (25 mars) serait désormais une «fête nationale commune islamo-chrétienne».

Marie tient en effet une place importante dans le Coran. *Nostra aetate* n. 3 relève que les musulmans «honorent sa Mère virginale, Marie, et parfois même l'invoquent avec piété». La figure de Marie est présentée comme l'un des cinq points de rencontre entre chrétiens et musulmans, avec la foi en l'unicité de Dieu, le culte, l'attente du jugement éternel, l'éthique, la reconnaissance de Jésus comme prophète.

Le Coran dédie 70 versets et une sourate particulière, la Sourate 19, à l'annonce faite à Marie et à la mise au monde de Jésus. Il défend la virginité de Marie, l'intervention exceptionnelle de la sagesse et de la toute-puissance de Dieu pour la purifier de tout contact possible avec Satan dès sa conception et sa naissance immaculée.²¹ Il évoque aussi son service au Temple dès son jeune âge (3/37).²²

Dans le Coran et les hadiths,²³ Marie, mère du prophète Issa, jouit d'un statut particulier: elle est la plus grande des femmes dans l'histoire et dans le paradis, plus grande même que les épouses ou les filles de Mohammed. Marie est la Siddîqa (celle qui a cru, la véridique, la fidèle). Elle apparaît comme un modèle de foi par sa soumission absolue à la souveraineté de Dieu, par le don de soi inconditionnel à Dieu. Pour les mystiques musulmans, Marie est le modèle indépassable de l'union à Dieu. Rumi (XIII^e siècle) présente Marie comme modèle de vie spirituelle.

Les musulmans reconnaissent les apparitions mariales, encouragent à prier Marie et à visiter les sanctuaires. Marie est un exemple de prière, d'obéissance, de pureté. Mais elle n'a pas mis au monde le Fils de Dieu, selon le Coran, ce qui demeure le point majeur de controverse entre musulmans et chrétiens, et qui ne peut pas être occulté. Certes Dieu a soufflé de son Esprit en Marie et c'est son envoyé (Gabriel pour la plupart des traditions) qui lui accorde un fils pur, sans l'intervention d'un homme, mais indirectement.

Une grâce ouverte à l'humanité

Des passerelles existent entre les croyants et Marie en est une éminente. Mère de l'humanité, elle ne peut délaisser ses enfants. D'ailleurs, «une mère oublie-t-elle son enfant?» (Is 49,15). De nombreux musulmans reconnaissent la maternité spirituelle que Marie exerce en leur faveur. Est-ce un pas suffisant vers le salut, ou faut-il aller plus avant dans l'annonce? Comment cette reconnaissance du rôle spirituel de Marie peut-elle ouvrir sur la reconnaissance de sa première mission maternelle: donner naissance au Fils de Dieu pour qu'il sauve le monde?

C'est le oui spirituel de Marie qui l'ouvre au oui physique, nous l'avons vu, son oui spirituel est donc premier. La grâce de Marie est entièrement subordonnée au plan de salut de Dieu, qui veut sauver l'humanité. En ce sens, l'honneur que les musulmans rendent à la foi de Marie rejaillit sur eux en grâces spirituelles.

Nous pouvons aller jusqu'à considérer que Jésus ne rejettera pas qui se sera confié à Marie, même sans avoir la possibilité de le reconnaître lui-même comme Fils de Dieu. En effet, l'union intime et parfaite entre Marie et son Fils aux temps de son incarnation n'a fait que se renforcer depuis la résurrection du Christ et l'assomption de la Vierge. Tout honneur rendu à Marie rejaillit ainsi sur son Fils. L'intercession de Marie en faveur de tous les hommes passe aussi par le cœur de son Fils, dont elle partage la gloire dans l'éternité.

Mais le risque souligné par les protestants, surtout évangéliques, est que ces considérations rendent facultatif l'acte de foi dans le Christ, qui seul mène au salut, ou qu'elles donnent prise au syncrétisme que pourrait susciter la figure de Marie, par exemple dans l'hindouisme. Il convient d'entendre ces objections et de rappeler la nécessité de l'acte de foi en Jésus Fils de Dieu, seul sauveur de l'humanité. La participation de Marie, directe ou indirecte, est bien dérivée, participée de celle de son Fils, entièrement subordonnée à son action, ce qui découle justement de leur union intime.

Mais il est important aussi d'encourager les hommes et les femmes non seulement à honorer la foi de Marie en Dieu, son obéissance, sa charité mais aussi à mettre en pratique ces dispositions intérieures de Marie. Parce qu'en elles réside la grâce commune à l'humanité, que Marie peut contribuer à accueillir, en tant que mère de l'humanité. «Nouvelle Eve», elle aide l'humanité à entrer dans cette disposition d'obéissance au Créateur, à se mettre à son service, notamment par la charité.

L'Eglise participe donc à la mission du Christ, mais, par Marie, l'humanité y participe également, même sur un autre registre. La maternité, en effet, n'est pas l'apanage des chrétiens ou des femmes! Qu'elle soit physique ou spirituelle, elle dit une confiance en la vie. Cette confiance en la vie est un hommage réel rendu au Créateur et maître de la vie. La maternité dit aussi une espérance: la génération ne s'arrête pas à elle-même. La mission d'évangélisation a tout à gagner à promouvoir la référence mariale, parce que Marie renvoie aussi bien à l'humanité dans sa beauté qu'à son Créateur et Sauveur. Elle doit aussi travailler à lever un certain nombre d'ambiguïtés dans cette référence à la maternité de Marie, pour éviter le piège du syncrétisme.

Conclusion

Est-il juste de conclure de ce qui précède que l'humanité en tant que telle participe à la mission du Sauveur? Si les grâces propres à Marie et la mission de l'Eglise sont au bénéfice de l'humanité, qu'est-ce que l'humanité apporte? Essentiellement sa confiance en la vie, son ouverture à plus grand que soi.

Marie «nouvelle Eve» révèle à l'humanité sa splendeur première: être à l'image et à la ressemblance de Dieu, C'est toute une mission! Elle est rendue possible pour tout homme, c'est pourquoi «le Christ, et ensuite ses Apôtres, conservent une profonde estime pour l'homme, pour son intelligence, sa volonté, sa conscience et sa liberté».²⁴ En raison de l'incarnation et du mystère pascal, «l'homme, tel qu'il est "voulu" par Dieu, [est] "choisi" par

Lui de toute éternité, appelé, destiné à la grâce et à la gloire : voilà ce qu'est "tout" homme, l'homme "le plus concret", "le plus réel"; c'est cela, l'homme dans toute la plénitude du mystère dont il est devenu participant en Jésus-Christ et dont devient participant chacun des quatre milliards d'hommes vivant sur notre planète, dès l'instant de sa conception près du cœur de sa mère».²⁵

Cette vision de foi sur l'humanité et sur Dieu n'exclut personne *a priori* du plan de salut de Dieu, ce qui ouvre la mission à sa dimension réellement universelle.

End Notes

¹ Jean-Paul II, « Marie, dans une perspective trinitaire ». Audience générale du 10 janvier 1996, dans *La Documentation catholique*, n°2131, 4 février 1996, p. 112-113.

² Ignace de la Potterie, *Marie dans le mystère de l'Alliance*, collection « Jésus et Jésus-Christ », 34, Paris, Desclée de Brouwer, 1988, p. 236.

³ Dans l'encyclique *Redemptoris Mater* n°20, le pape Jean-Paul II a largement développé la maternité spirituelle de Marie.

⁴ Sous les applaudissements généreux des participants, alors que le titre avait été rejeté pendant le concile par la commission doctrinale, ce qui avait été approuvé par les votes unanimes de l'assemblée conciliaire le 30 octobre (parce que le titre n'est pas traditionnel, il n'apparaît qu'au XII^e Siècle, et parce que Marie est aussi fille et sœur de l'Église). Le pape s'explique dans l'encyclique *Christi Mater Rosariü* du 15 septembre 1966 : « Nous l'avons proclamée Mère de l'Église. Par cette reconnaissance du fait que Marie a spirituellement enfanté l'Église. Nous infirmions un point de la doctrine traditionnelle. Marie est "vraiment mère des membres du Christ", dit saint Augustin [...] ».

⁵ « Ainsi la bienheureuse Vierge avança dans son pèlerinage de foi, gardant fidèlement l'union avec son Fils jusqu'à la croix » (LG, 58).

⁶ Joseph Ratzinger et Hans Urs von Balthasar, *Marie, première Église*, Paris, Médiaspaul, 1998³, p. 92.

⁷ Les promesses de Dieu, contrairement aux fausses promesses du menteur, produisent des fruits durables de paix et de joie. « Le Seigneur ne retarde pas l'accomplissement de ce qu'il a promis, comme certains l'accusent de retard, mais il use de patience envers vous, voulant que personne ne périsse, mais que tous arrivent au repentir. » (2 Pi 3,9).

⁸ Académie mariale pontificale internationale, *La Mère du Seigneur. Mémoire, présence, espérance*, Paris, Salvator, 2005, p. 114 s.

⁹ *Ibidem*, p. 119.

¹⁰ Henri de Lubac, *Méditations sur l'Église*, Paris, Aubier, 1953, « L'Église et la Vierge Marie », p. 244 s.

¹¹ Par exemple, « Fille de Sion », « Arche d'alliance », « échelle de Jacob », « Tabernacle du très Haut ».

¹² Saint Irénée de Lyon invoque déjà Marie comme avocate.

¹³ Benoît XVI Homélie du 1^{er} janvier 2007.

¹⁴ « L'Église [...] prend exemple et vigueur auprès de Marie, la première à avoir été évangélisée (cf. Lc 1, 26-28) et la première évangélisatrice (Lc 1, 39- 56) ». Jean-Paul II, « Message pour la journée mondiale des missions, 22 mai 1988 », dans *La Documentation catholique* du 2 octobre 1988, n°169, p. 913-915).

¹⁵ Jean-Paul II, Message pour la journée mondiale des missions, 22 mai 1988.

¹⁶ René Laurentin, *La Vierge au Concile*, Paris, Lethielleux, 1965, p. 30.

¹⁷ H. G. Anderson, H. George e.a., *The One Mediator, the Saints, and Mary. Lutherans and Catholics in Dialogue VIII* (travaux de 1983 à 1990), Minneapolis, Augsburg Publishing House, 1992.

¹⁸ R. Laurentin o.c, p. 120.

¹⁹ Par exemple Schalom Ben-Chorin, *Marie, un regard juif sur la mère de Jésus*, traduit par Paul Kessler, préface de Michel Leplay, Paris, Desclée, 2001. [éd. or. ail. 1971, *Mutter Mirjam. Maria in jüdischer Sicht*]. I. de La Porterie, o.c. Mais pour Frédéric Manns, *Heureuse es-tu, toi qui as cru. Marie, une femme juive*, collection « Biblik », Paris, Presses de la Renaissance, 2005, cette expression peut être reçue dans le judaïsme, en-dehors de la référence à l'Incarnation.

²⁰ L'une des personnalités les plus activement engagées dans l'instauration de cette fête a été le cheikh Mohammad Nokkari, ancien secrétaire général de Dar el-Fatwa, professeur à l'Université Saint-Joseph (Beyrouth) et membre du Groupe de recherche islamo-chrétien (GRIC).

²¹ Marie est protégée de Satan (3, 34) et un hadith très défendu en islam affirme que « tout fils d'Adam, nouveau-né, est touché par Satan, sauf le Fils de Marie et sa mère ; à ce contact, l'enfant jette son premier cri ».

²² Le Coran avance le miracle des provisions que son oncle Zacharie trouve près d'elle à chaque fois qu'il va la voir au sanctuaire (3, 36), en écho au *Protoévangile* de Jacques 8, 1 où « Marie demeurerait dans le Temple du Seigneur et recevait de la nourriture de la main d'un ange ». On trouve aussi dans la tradition musulmane des traces du *Pseudo-Matthieu* et du *Livre de la Nativité de Marie*, en particulier sur le rôle de Joseph.

²³ Abd-el Jalil, *Marie et l'islam*, Paris, Beauchesne, 1950 (sur l'islam sunnite).

²⁴ Jean-Paul II, lettre encyclique *Redemptor hominis*, 4 mars 1979, n°12.

²⁵ *Ibidem*, n°14.

Ana Cristina Villa Betancourt

La vocación y misión de los laicos en la Iglesia según el Concilio Vaticano II



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1. Algunas ideas sobre el Concilio Vaticano II

Este verano tuve la oportunidad de sumergirme por algunos días en una sección de nuestro archivo histórico que contiene documentos referentes a los auditores laicos del Concilio Vaticano II. Mucho se ha escrito o dicho sobre el Concilio y en estos años de aniversario hemos visto y seguiremos viendo multiplicarse las publicaciones que analizan este importante evento eclesial desde muchos ángulos, dándole muy diversas lecturas e interpretaciones. Se trató sin duda de un evento singular — aunque yo me pregunto, ¿algún Concilio de la Iglesia no lo es? Se trata de eventos de por sí singulares, y el Concilio más reciente no es una excepción.

Una de las singularidades del Concilio Vaticano II fue precisamente el haber incluido auditores y auditoras laicos. No es la primera vez que laicos estuvieron presentes en un Concilio — pero sí la primera vez en que lo estuvieron *en cuanto laicos, en cuanto fieles*, y no en cuanto representantes del poder civil. Y su presencia es sin duda un capítulo poco conocido y poco estudiado de la historia del Concilio.

Aunque no puedo hacer aquí una reflexión completa sobre lo que encontré en esos archivos, ni soy una historiadora competente para analizar lo que ahí encontré pero una cosa que sí puedo decir y testimoniar es que algo que salta a la vista escarbando en esas cajas que ellos dejaron en custodia en el Pontificio Consejo para los Laicos es la profunda conciencia histórica que tenían este puñado de hombres y mujeres; conciencia de estar viviendo un evento singular, conciencia del papel que se les llamaba a representar, de la responsabilidad a la que el Papa los llamaba y a la que ellos querían corresponder con generosidad.

Como decía, no es éste el lugar para hacer una historia de ellos, baste decir que hubo auditores laicos a partir de la segunda sesión, invitados por el papa Pablo VI. Inicialmente eran trece hombres; luego ya para la tercera y cuarta sesión se incluyeron mujeres. Casi todos los laicos y laicas eran miembros de alguna asociación de apostolado católico pero no eran invitados en cuanto representantes de su asociación sino en cuanto laicos. También a partir de la tercera sesión hubo auditoras religiosas y otra de las experiencias que se constata en los archivos que pude estudiar es la hermosa experiencia que se experimentaba como novedad del encuentro y la colaboración entre religiosas y laicas. Creo que se podría afirmar que fue una de las experiencias que las mujeres auditoras más valoraron del Concilio y que intentaron después de plasmar en distintas iniciativas.

Es cierto que todo Concilio es un evento singular pero también es cierto, como sabemos y como se nos ha recordado muchas veces en estos días en ocasión de su aniversario, que las singularidades del último Concilio no son pocas; quizá otra de ellas, que marcaría significativamente su desarrollo, es el haber sido convocado sin que existiera un tema claro

sino más bien de modo "abierto". Su convocatoria tuvo desde el inicio un carácter "pastoral" brillantemente expresado por el Papa que tuvo la inspiración y la valentía de convocarlo, el Beato Juan XXIII. Es una hermosa experiencia, y si no la han hecho en este año de la fe, les invito a hacerla, releer sus discursos de anuncio del concilio y su discurso inaugural, *Gaudete Mater Ecclesia*, donde dijo:

«el espíritu cristiano y católico del mundo entero espera que se dé un paso adelante hacia una penetración doctrinal y una formación de las conciencias que esté en correspondencia más perfecta con la fidelidad a la auténtica doctrina, estudiando ésta y exponiéndola a través de las formas de investigación y de las fórmulas literarias del pensamiento moderno. Una cosa es la substancia de la antigua doctrina, del "*depositum fidei*", y otra la manera de formular su expresión; y de ello ha de tenerse gran cuenta — con paciencia, si necesario fuese — ateniéndose a las normas y exigencias de un magisterio de carácter predominantemente pastoral».¹

Un Concilio convocado no para combatir una herejía sino que buscó plantearse de modo nuevo la relación entre la Iglesia y la edad moderna. Relación que como sabemos no ha sido siempre fácil, no siempre fluida. Pero habían pasado los años, habían evolucionado las cosas, no solo dentro de la Iglesia, también dentro del mismo "espíritu de la edad moderna"; podía notarse una mayor apertura de la una a la otra.

El Santo Padre Benedicto XVI, en su discurso a Curia Romana en diciembre del 2005 dio importantes criterios para una correcta hermenéutica del Vaticano II. Se trata de un discurso que es un verdadero "clásico" de lo que ha venido llamándose la *hermenéutica de la continuidad*, la única posible para comprender el Concilio. Allí explicó detalladamente esta apertura al mundo del Concilio, diciéndonos que se trataba de un "sí fundamental a la edad moderna" que no implica sin embargo abrazarla en su totalidad y de modo acrítico.

«Quienes esperaban que con este "sí" fundamental a la edad moderna todas las tensiones desaparecerían y la "apertura al mundo" así realizada lo transformaría todo en pura armonía, habían subestimado las tensiones interiores y también las contradicciones de la misma edad moderna; habían subestimado la peligrosa fragilidad de la naturaleza humana, que en todos los períodos de la historia y en toda situación histórica es una amenaza para el camino del hombre».²

Y nos sigue diciendo que abrirse de modo positivo al mundo moderno no significa, no puede significar abolir el carácter de "signo de contradicción" que es propio de la Iglesia. En fin, no es esta la ocasión de hablar de la correcta hermenéutica conciliar, salvo decir que el Concilio ha sido un evento del Espíritu que ha preparado la Iglesia al tercer milenio, y que sin duda debe ser comprendido yendo a sus documentos mismos, a la letra de éstos, leyéndolos además en el contexto del Magisterio Pontificio sucesivo, que los ha profundizado y explicado: Pablo VI, Juan Pablo II y Benedicto XVI han inspirado e inspiran su actividad magisterial fundamentalmente en los documentos conciliares y constituyen una clave irrenunciable para quien quiere comprender y aplicar en su pastoral el Concilio Vaticano II.

Es conocida la anécdota que el Cardenal Ratzinger cuenta sobre lo que escuchaba del Cardenal Frings, durante el período en que lo asistió como joven perito en los trabajos conciliares. Como sabemos, el Papa Juan XXIII había invitado a los obispos de todo el mundo a proponer temas para el Concilio de modo que hubiera atención a las experiencias de las iglesias particulares. El Cardenal Frings contaba a su joven perito la impresión que le causó escuchar durante una de las reuniones del episcopado alemán a un anciano obispo que dijo sencillamente: el Concilio debe hablar de Dios.

Esa respuesta del anciano cardenal es tan sorprendente como obvia. ¿De qué más valdría la pena hablar? Pero cuando el Cardenal Ratzinger la recordaba³ le servía para decir, en el Concilio la Iglesia habló de sí misma pero lo hizo en sentido teológico, lo hizo recordando

¹ Beato Juan XXIII, Discurso con ocasión de la apertura del Concilio Vaticano II, 11 de octubre de 1962.

² Benedicto XVI, Discurso a la curia romana con motivo de las felicitaciones de Navidad, 22 de diciembre de 2005.

³ Cf. Conferencia del Card. Ratzinger sobre la eclesiología de la Lumen Gentium en el Congreso Internacional sobre la aplicación del Concilio Vaticano II.

que ella ante todo viene de Dios. Si nuestra comprensión hasta ahora — cincuenta años después — sigue siendo insuficiente de lo que significa el concepto de “pueblo de Dios” propuesto en el Concilio para comprender a la Iglesia en parte es por la “crisis de Dios” que afecta a nuestro mundo y que nos afecta también a nosotros, los cristianos. ¿Quizá se ha acentuado mucho nuestro ser “pueblo” sin que nuestro ser “de Dios” lo determine de modo radical y absoluto? Dice el Card. Ratzinger: «la Iglesia no existe para sí misma sino que debería ser el instrumento de Dios para reunir a los hombres en torno a sí.... En efecto, una Iglesia que exista solo para sí misma es superflua. Y la gente lo nota enseguida».

La Iglesia habló de sí misma, la Iglesia reflexionó y meditó en su misterio, pero comprendió que existe solo y ante todo para ser signo visible y eficaz de la comunión de los hombres y mujeres con Dios que funda la comunión de todos entre nosotros. Si la Iglesia no existe para hacer presente a Dios, entonces su sentido está vacío. La Iglesia existe para ser un sacramento de la comunión tal y como la expresa el apóstol san Juan: «lo que hemos visto y oído, os proclamamos también a vosotros, para que también vosotros tengáis comunión con nosotros; y en verdad nuestra comunión es con el Padre y con su Hijo Jesucristo». Una comunión de los hombres entre fundada en la comunión con Dios Uno y Trino, a esta comunión se accede en Cristo.

2. Apuntes de eclesiología de comunión

Sigamos a la LG para ir profundizando en como se presenta esta idea de la Iglesia como una comunión. La LG nos dice que la Iglesia es sacramento — signo e instrumento — de la comunión de Dios con los hombres y de los hombres entre sí.⁴ Imagen privilegiada la de san Pablo — que la LG comenta — de un cuerpo con distintos miembros.

1 Cor 12,12 Porque así como el cuerpo es uno, y tiene muchos miembros, pero todos los miembros del cuerpo, aunque son muchos, constituyen un solo cuerpo, así también es Cristo. **13** Pues por un mismo Espíritu todos fuimos bautizados en un solo cuerpo, ya judíos o griegos, ya esclavos o libres, y a todos se nos dio a beber del mismo Espíritu. **14** Porque el cuerpo no es un solo miembro, sino muchos. **15** Si el pie dijera: Porque no soy mano, no soy *parte* del cuerpo, no por eso deja de ser *parte* del cuerpo. **16** Y si el oído dijera: Porque no soy ojo, no soy *parte* del cuerpo, no por eso deja de ser *parte* del cuerpo. **17** Si todo el cuerpo fuera ojo, ¿qué sería del oído? Si todo fuera oído, ¿qué sería del olfato? **18** Ahora bien, Dios ha colocado a cada uno de los miembros en el cuerpo según le agradó. **19** Y si todos fueran un solo miembro, ¿qué sería del cuerpo? **20** Sin embargo, hay muchos miembros, pero un solo cuerpo. **21** Y el ojo no puede decir a la mano: No te necesito; ni tampoco la cabeza a los pies: No os necesito. **22** Por el contrario, la verdad es que los miembros del cuerpo que parecen ser *los más débiles*, son *los más necesarios*; **23** y las *partes* del cuerpo que estimamos menos honrosas, a éstas las vestimos con más honra; *de manera que las partes que consideramos más íntimas*, reciben un trato más honroso, **24** ya que nuestras *partes* presentables no lo necesitan. Mas *así* formó Dios el cuerpo, dando mayor honra a la *parte* que carecía de ella, **25** a fin de que en el cuerpo no haya división, sino que los miembros tengan el mismo cuidado unos por otros. **26** Y si un miembro sufre, todos los miembros sufren con él; y si *un* miembro es honrado, todos los miembros se regocijan con él.

Se podría tomar desde antes, quizá todo el capítulo 12! El símil del cuerpo es un símil apropiado para describir la comunión y para darnos una idea de esta Iglesia que Dios quiso como su pueblo: es hermosa y muy profunda esta idea de la Iglesia como un cuerpo cuya cabeza es Cristo, que le da sentido, orientación, solidez; un cuerpo con distintos miembros, que comparten la misma dignidad.

En la LG 7⁵ encontramos se nos habla de un solo Espíritu que distribuye sus dones de modo variado para el bien de la iglesia; la riqueza y diversidad de estos dones es un bien, una

⁴ LG, 1: Y porque la Iglesia es en Cristo como un sacramento, o sea signo e instrumento de la unión íntima con Dios y de la unidad de todo el género humano, ella se propone presentar a sus fieles y a todo el mundo con mayor precisión su naturaleza y su misión universal, abundando en la doctrina de los concilios precedentes.

⁵ «Y del mismo modo que todos los miembros del cuerpo humano, aun siendo muchos, forman, no obstante, un solo cuerpo, así también los fieles en Cristo (cf. 1 Co 12, 12). También en la constitución del cuerpo de Cristo está vigente la diversidad de miembros y oficios. Uno solo es el Espíritu, que distribuye sus variados dones para el bien de la Iglesia según su riqueza y la diversidad de ministerios (1 Co 12,1-11). Entre estos dones resalta la gracia de los Apóstoles, a

gracia. Como dice San Pablo: ningún miembro puede decir al otro “no te necesito” ni tendría sentido sentirse inferior simplemente por ser diferente. ¡Justamente la diferencia es la que hace al cuerpo ser uno! Pero esta unidad es fruto del Espíritu, que es el que constituye el cuerpo de Cristo, de modo que cada uno de los miembros del cuerpo puede hacer suyas las palabras del profeta: el Espíritu de Dios está sobre mí ... a cada uno lo ha llamado, ungido con los dones de su carisma personal.

Siguiendo a San Pablo, la LG también enfatiza que el Espíritu distribuye sus dones «según quiere» (en referencia a 1Cor 12,7-11: «A cada cual se le otorga la manifestación del Espíritu para provecho común... distribuyéndolas a cada uno en particular según su voluntad») haciendo aptos a los distintos miembros para distintas obras en orden a la edificación de la Iglesia.⁶

En LG, 13⁷ continúa desarrollando esta idea de un Pueblo de Dios diciéndonos por ejemplo que «cada una de las partes colabora con sus dones propios con las restantes partes y con toda la Iglesia, de tal modo que el todo y cada una de las partes aumentan a causa de todos los que mutuamente se comunican y tienden a la plenitud en la unidad» y en este punto la LG explica que los diversos “miembros” son diversos “órdenes” de personas presentes en la Iglesia y nombra ministros sagrados, religiosos, nombrando también otros tipos de personas como Iglesias particulares con tradiciones propias.... Lo interesante para nosotros es la idea de que la unidad de la Iglesia católica implica esta unidad en la diferencia, implica este estar unidos en aquello que es esencial y abiertos a las legítimas diferencias y expresiones. Implica también un llamado a comunicarnos entre los distintos miembros los dones que hemos recibido pues éstos no son para beneficio privado sino para edificación común. ¡También esto es una idea paulina!

Encontramos otra expresión importante en LG 32⁸ para comprender la comunión y es la de la **solidaridad** necesaria entre Pastores y fieles, solidaridad entre los distintos miembros del único cuerpo. Esta solidaridad implica vivir el servicio unos a los otros. Como vemos, esta eclesiología de la comunión es riquísima y profunda, y para concluir este punto me gustaría sobre todo resaltar que esta visión de la Iglesia nos llama a la conversión, a mirar las cosas y las personas que conformamos la Iglesia con ojos de fe, de Dios. Trabajando así contribuiremos a la unidad, «para que el mundo crea» (cf. Jn 17,21). Las enseñanzas del Concilio nos invitan a considerar el misterio de la Iglesia en la cual trabajamos todos los días, a

cuya autoridad el mismo Espíritu subordina incluso los carismáticos (cf. 1 Co 14). El mismo produce y urge la caridad entre los fieles, unificando el cuerpo por sí y con su virtud y con la conexión interna de los miembros. Por consiguiente, si un miembro sufre en algo, con él sufren todos los demás; o si un miembro es honrado, gozan conjuntamente los demás miembros (cf. 1Co 12,26). La Cabeza de este cuerpo es Cristo. El es la imagen de Dios invisible, y en Él fueron creadas todas las cosas. El es antes que todos, y todo subsiste en Él. El es la cabeza del cuerpo, que es la Iglesia» (LG, 7).

⁶ LG 12: «... el Espíritu Santo ... distribuye gracias especiales entre los fieles de cualquier condición, distribuyendo a cada uno según quiere sus dones, con los que les hace aptos y prontos para ejercer las diversas obras y deberes que sean útiles para la renovación y la mayor edificación de la Iglesia ...».

⁷ LG 13: Este carácter de universalidad que distingue al Pueblo de Dios es un don del mismo Señor con el que la Iglesia católica tiende, eficaz y perpetuamente, a recaptular toda la humanidad, con todos sus bienes, bajo Cristo Cabeza, en la unidad de su Espíritu [24]. En virtud de esta catolicidad, cada una de las partes colabora con sus dones propios con las restantes partes y con toda la Iglesia, de tal modo que el todo y cada una de las partes aumentan a causa de todos los que mutuamente se comunican y tienden a la plenitud en la unidad. De donde resulta que el Pueblo de Dios no sólo reúne a personas de pueblos diversos, sino que en sí mismo está integrado por diversos órdenes. Hay, en efecto, entre sus miembros una diversidad, sea en cuanto a los oficios, pues algunos desempeñan el ministerio sagrado en bien de sus hermanos, sea en razón de la condición y estado de vida, pues muchos en el estado religioso estimulan con su ejemplo a los hermanos al tender a la santidad por un camino más estrecho. Además, dentro de la comunión eclesial, existen legítimamente Iglesias particulares, que gozan de tradiciones propias, permaneciendo inmutable el primado de la cátedra de Pedro, que preside la asamblea universal de la caridad [25], protege las diferencias legítimas y simultáneamente vela para que las divergencias sirvan a la unidad en vez de dañarla. De aquí se derivan finalmente, entre las diversas partes de la Iglesia, unos vínculos de íntima comunión en lo que respecta a riquezas espirituales, obreros apostólicos y ayudas temporales. Los miembros del Pueblo de Dios son llamados a una comunicación de bienes, y las siguientes palabras del apóstol pueden aplicarse a cada una de las Iglesias: «El don que cada uno ha recibido, póngalo al servicio de los otros, como buenos administradores de la multiforme gracia de Dios» (1 P 4,10).

⁸ LG 32: Pues la distinción que el Señor estableció entre los sagrados ministros y el resto del Pueblo de Dios lleva consigo la solidaridad, ya que los Pastores y los demás fieles están vinculados entre sí por recíproca necesidad. Los Pastores de la Iglesia, siguiendo el ejemplo del Señor, pónganse al servicio los unos de los otros y al de los restantes fieles; éstos, a su vez, asocien gozosamente su trabajo al de los Pastores y doctores. De esta manera, todos rendirán un múltiple testimonio de admirable unidad en el Cuerpo de Cristo.

mirar las cosas en esta perspectiva de fe. Debemos estar atentos a miradas demasiado horizontalistas, intramundanas....

3. Vocación universal a la santidad

Ahora quisiera detenerme brevemente en otro de los puntos claves de toda la Constitución dogmática sobre la Iglesia, que es consecuencia directa de la doctrina de la Iglesia como comunión, y es este punto de la vocación universal a la santidad.

Expresada de modo claro e inequívoco con una frase que haríamos bien en recordar, meditar, estudiar detenidamente pues indudablemente su riqueza no ha sido aún agotada:

«Es, pues, completamente claro que todos los fieles, de cualquier estado o condición, están llamados a la plenitud de la vida cristiana y a la perfección de la caridad».⁹

Todos los fieles. En cualquier estado o condición. Es un llamado que es consecuencia del Bautismo, que nos incorpora a Cristo y nos hace partícipes de su oficio sacerdotal, profético y real, llamando a todos los bautizados, a cada uno según su vocación, a contribuir a la santificación del mundo. La santidad no está reservada para una élite, no es exclusividad de algunos estados de vida. Creo que esta enseñanza conciliar es una de sus perlas preciosas, un concepto que aún no ha terminado de impregnar nuestra vida eclesial, nuestra catequesis, las homilías que escuchamos. ¿Eres un bautizado? Pues Dios te llama a ser un santo.

Sabemos, ustedes saben mejor que yo, que esta vocación universal a la santidad tal y como es enseñada en la LG se comprende mejor leyendo el capítulo sucesivo, el capítulo sobre los religiosos, quienes abrazan un género de vida que los lleva a avanzar «con espíritu alegre por la senda de la caridad» y continúa definiendo su estado de vida como no «intermedio entre el de los clérigos y el de los laicos, sino que» siendo un estado que incluye fieles «de uno y otro» les permite «poseer un don particular en la vida de la Iglesia ... para que contribuyan a la misión salvífica de ésta, cada uno según su modo».¹⁰ Una vez más el símil del cuerpo nos permite entrar en este misterio de una profunda comunión entre miembros tan diversos....

4. La vocación del laico

Pero entremos entonces en la materia. Quién es un laico. Todo lo anterior me parece necesario para comprenderlo aunque recién ahora lo explicitemos pues la vocación del laico dentro de la Iglesia se comprende en esta unidad en la diversidad que hemos estado intentando desarrollar.

La definición de lo propio del laico en la LG la encontramos en el número 31, donde está expresada sin equívocos. Lo propio del laico es su carácter secular. Veamos el texto:

«A los laicos corresponde, por propia vocación, tratar de obtener el reino de Dios gestionando los asuntos temporales y ordenándolos según Dios. Viven en el siglo, es decir, en todos y cada uno de los deberes y ocupaciones del mundo, y en las condiciones ordinarias de la vida familiar y social, con las que su existencia está como entretejida. Allí están llamados por Dios, para que, desempeñando su propia profesión guiados por el espíritu evangélico, contribuyan a la santificación del mundo como desde dentro, a modo de fermento. Y así hagan manifiesto a Cristo ante los demás, primordialmente mediante el testimonio de su vida, por la irradiación de la fe, la esperanza y la caridad. Por tanto, de manera singular, a ellos corresponde iluminar y ordenar las realidades temporales a las que están estrechamente vinculados, de tal modo que sin cesar se realicen y progresen conforme a Cristo y sean para la gloria del Creador y del Redentor».

Esta índole secular es un llamado a hacer presente a Dios, manifestar a Cristo, en medio del mundo, de sus ocupaciones y deberes cotidianos. Es cierto que la dimensión secular es propia de toda la Iglesia pues ella está en el mundo y es llamada a él y todos los miembros de la Iglesia son y viven en el mundo y por él trabajan. Sin embargo es importante comprender qué es lo característico, lo distintivo de este "carácter secular" que es propio de los laicos.

⁹ LG, 40.

¹⁰ LG 43.

La *Christifideles Laici*¹¹ nos lo explica diciendo: «No han sido llamados a abandonar el lugar que ocupan en el mundo. El Bautismo ... les confía una vocación que afecta precisamente a su situación intramundana». Se trata entonces, de «contribuir desde dentro, a modo de fermento, a la santificación del mundo» y nos dice también que «el ser y el actuar en el mundo son para los fieles laicos no sólo una realidad antropológica y sociológica, sino también, y específicamente, una realidad teológica y eclesial. En efecto, Dios les manifiesta su designio en su situación intramundana, y les comunica la particular vocación de "buscar el Reino de Dios tratando las realidades temporales y ordenándolas según Dios"» (ChL, 15). Con esto se acentúa que este dato del mundo no es externo o casual; es comprendido como «el ámbito y el medio de la vocación cristiana de los fieles laicos». Los laicos están llamados, como la sal en la pasta, la luz, la levadura, imágenes evangélicas, a estar insertos en el mundo contribuyendo desde dentro a su salvación. La vocación a la santidad propia de los laicos se desarrolla insertándose en las realidades temporales y participando de las actividades terrenas (cf. ChL, 17), viviendo plenamente la fe en la vida cotidiana integrándolas, superando aquel divorcio que amenaza la vida de tantos bautizados, que es uno de los cánceres de la vida eclesial contemporánea: el divorcio entre la fe y la vida cotidiana.

Los laicos, entonces, en esta visión conciliar están lejos de ser personajes encerrados en sacristías, meros colaboradores en tareas menores o pasivos receptores. La visión que nos da es la de una vocación fundamental para la presencia de la Iglesia en medio del mundo, que se hace particularmente urgente en vistas a la nueva evangelización.

Este concepto de carácter secular ayuda a corregir muchas de las concepciones erróneas o insuficientes que a veces pueden encontrarse, en las que se trata más bien de una clericalización de los laicos, un promoverlos otorgándoles funciones clericales o de sacristía.... No es lo que brota de los documentos. Cincuenta años después nos alegramos de los desarrollos y avances, de la profundización en la identidad del laico, pero notamos una riqueza no todavía suficientemente desarrollada.

«Los diversos ministerios, oficios y funciones que los fieles laicos pueden desempeñar legítimamente en la liturgia, en la transmisión de la fe y en las estructuras pastorales de la Iglesia, deberán ser ejercitados *en conformidad con su específica vocación laical*, distinta de aquélla de los sagrados ministros» (ChL, 23).

Creo que problemas que se han encontrado en la aplicación de estas doctrinas conciliares, como el de la clericalización de los laicos o el de la laicización de los clérigos, son consecuencia de una comprensión insuficiente de la eclesiología de comunión de la que hemos estado hablando. Creo además que esta índole secular propia de los laicos ayuda contra la tentación de convertir a los laicos en un "clero de emergencia".¹² Debemos cuidar que disposiciones transitorias que pueden ser necesarias para remediar situaciones de escasez no se vuelvan permanentes. La vocación específica del laico tiene una enorme riqueza y es muy importante en vistas a la nueva evangelización y la misión.

5. La misión del laico

Íntimamente ligada a esta vocación propia está la comprensión de la misión de los laicos. Su apostolado propio. La LG habla amplia y hermosamente del *apostolado de los laicos* que además es el tema principal de un decreto conciliar totalmente dedicado al tema. Intentemos repasar sus líneas fundamentales.

En virtud del bautismo, los laicos participan en la misión salvífica que es propia de la Iglesia; el bautismo y la confirmación destinan a todos los fieles al apostolado. Los demás sacramentos, especialmente la Eucaristía, nutren el amor a Dios y a los seres humanos que es el alma del apostolado. Hacer apostolado es anunciar al Señor Jesús con las palabras o con el testimonio, es irradiarlo. Quien ha encontrado al Señor y ha descubierto en Él el fundamento firme y el centro de la vida no puede permanecer en silencio al ver que a sus hermanos y hermanas falta este fundamento, este centro. El amor que Dios nos da no puede quedarse encerrado en los corazones; esta experiencia de "no poderse encender una lámpara para

¹¹ Exhortación Apostólica Post-Sinodal del Beato Juan Pablo II sobre la vocación y misión de los laicos en la Iglesia y el mundo escrita en 1988.

¹² Cf. Miguel Delgado Galindo, Los fieles laicos ante la nueva evangelización, p. 249.

ponerla bajo el celémín” es común a todos los bautizados que han encontrado personalmente en su vida el misterio de Dios Amor y de Jesucristo Dios y hombre verdadero. Cada uno da testimonio del Señor o lo anuncia según el estado de vida que le es propio.

Así, la LG 32 nos dice que los laicos ejercitan este apostolado especialmente «en aquellos lugares y circunstancias en que [la Iglesia] sólo puede llegar a ser sal de la tierra a través de ellos». El laico es un apóstol en las circunstancias ordinarias de su vida, en su trabajo, en su familia, entre sus amigos; allí es Iglesia, en medio del mundo, en estas circunstancias. Por medio de ellos la Iglesia está presente e impregnando de la presencia viva de Cristo el mundo secular.

Creo que no es difícil darse cuenta la urgencia y actualidad de esta tarea de los laicos y el carácter profético que esta intuición conciliar tiene. En nuestro mundo *líquido*, sin puntos de referencia, sin valores, sin norte, qué incidencia puede tener un laico presente ahí en medio, imbuido de esta conciencia de la misión apostólica, viviendo su vida como enviado de Cristo a esas circunstancias concretas. La *Christifideles laici* habla en esta misma línea de un trabajo propio de los laicos en una irradiación capilar del Evangelio.¹³

Aquí vale la pena quizá aclarar que en los documentos conciliares, si bien queda claro que el carácter secular es lo propio de los laicos, no por eso se cierran las puertas o se deja de reconocer que algunos laicos pueden «ser llamados de diversos modos a una colaboración más inmediata con el apostolado de la Jerarquía, al igual que aquellos hombres y mujeres que ayudaban al apóstol Pablo en la evangelización, trabajando mucho en el Señor (cf. *Flp* 4,3; *Rm* 16,3ss)». ¹⁴ Sin embargo, como veíamos arriba, incluso en este trabajo que podríamos llamar intra-ecclesial, el laico debería ejercitarlo según su vocación laical propia.

El decreto sobre el apostolado de los laicos profundiza estas nociones: la Iglesia ha nacido y existe para que la redención salvadora alcance a todos los hombres, para orientar todo el mundo hacia Cristo. Toda la actividad que busca este fin se llama apostolado y es ejercido por todos los miembros la Iglesia, cada uno según la vocación que les es propia. Sigue diciendo que «la vocación cristiana, por su misma naturaleza, es también vocación al apostolado», cada uno de los miembros participa a su manera de esta vocación. Leemos directamente en AA, 2:

«A los Apóstoles y a sus sucesores les confirió Cristo el encargo de enseñar, de santificar y de regir en su mismo nombre y autoridad. Mas también los laicos hechos partícipes del ministerio sacerdotal, profético y real de Cristo, cumplen su cometido en la misión de todo el pueblo de Dios en la Iglesia y en el mundo. En realidad, ejercen el apostolado con su trabajo para la evangelización y santificación de los hombres, y para la función y el desempeño de los negocios temporales, llevado a cabo con espíritu evangélico de forma que su laboriosidad en este aspecto sea un claro testimonio de Cristo y sirva para la salvación de los hombres. Pero siendo propio del estado de los laicos el vivir en medio del mundo y de los negocios temporales, ellos son llamados por Dios para que, fervientes en el espíritu cristiano, ejerzan su apostolado en el mundo a manera de fermento».

En el Pontificio Consejo para los Laicos somos testigos privilegiados además de aquello que la ChL llama la «nueva estación agregativa» de los fieles laicos: nuevas asociaciones de fieles, nuevas maneras de agregación laical que se han ido generando a partir de los años conciliares, como verdadero don del Espíritu para la Iglesia de nuestro tiempo, en un momento en que muchos hablaban de un invierno eclesial notando caída en las vocaciones, dificultad para transmitir y testimoniar la fe. En este contexto a veces gris y desesperanzador han aparecido y siguen apareciendo *nuevas comunidades o movimientos*, que nadie ha planeado, es más, que muchas veces han sido inesperados y causado incomodidades, pero que constituyen un indudable don, cuentan con un encendido ardor por el apostolado, por la misión, métodos y pedagogías propias para la formación en la fe y una indudable fuerza de testimonio que arrastra a muchos.

La Encíclica *Redemptoris Missio*, sobre las misiones, subraya la contribución específica que los laicos están llamados a dar en la actividad misionera. Una vez más lo fundamenta en el Bautismo, aclarando que esta involucración de los laicos no es cuestión de eficacia apostólica sino que brota del Bautismo y citando la ChL nos dice que ellos «tienen la obligación general, y

¹³ Cf. ChL, 28.

¹⁴ LG, 33.

gozan del derecho, tanto personal como asociadamente, de trabajar para que el mensaje divino de salvación sea conocido y recibido por todos los hombres en todo el mundo; obligación que les apremia todavía más en aquellas circunstancias en las que sólo a través de ellos pueden los hombres oír el Evangelio y conocer a Jesucristo» y la encíclica sigue invitándonos a valorar «las varias agrupaciones del laicado» con sus ídoles y finalidades propias, y a acoger su colaboración con la misión *ad gentes*.

6. Conclusión

Permítanme concluir con unas palabras de san Pablo:

14 para que ya no seamos niños, sacudidos por las olas y llevados de aquí para allá por todo viento de doctrina, por la astucia de los hombres, por las artimañas engañosas del error; **15** sino que hablando la verdad en amor, crezcamos en todos *los aspectos* en aquel que es la cabeza, es *decir*, Cristo, **16** de quien todo el cuerpo (estando bien ajustado y unido por la cohesión que las coyunturas proveen), conforme al funcionamiento adecuado de cada miembro, produce el crecimiento del cuerpo para su propia edificación en amor.

El Beato Papa Juan XXIII, en la solemnidad de Pentecostés del año 1960, dijo que estas palabras “misteriosas” de San Pablo “merecerían figurar en la entrada del Concilio Ecuménico”. Estas sus palabras: «Verdad y caridad: Cristo en la cumbre y cabeza del cuerpo místico que es su Iglesia, cuerpo compacto y conexo por todos sus ligamentos, cada uno en su lugar, todo para edificación y crecimiento de caridad fraterna, de santa y bendita paz».¹⁵

Que el Señor nos conceda a todos nosotros comprender cada vez más el misterio de la Iglesia y contribuir su edificación, cada uno según sus dones y el carisma recibido de Dios, para que el mundo crea en el amor de Dios y creyendo en Él encuentre la verdadera vida. Que así sea.

¹⁵ Juan XXIII, Homilía en la Solemnidad de Pentecostés, 5 de junio de 1960.

Nicodemus Simon Mayala *

Julius Kambarage Nyerere: Ujamaa, Leadership and Mission

*"Together we will change Tanzania. Ikulu ni Patakatifu.
A new generation for change. Does our leader see our poverty? Is he blind to our poverty?
Walk the Talk. Leadership: Stewardship, Service and Commitment".
Julius K. Nyerere*

Introduction: Biographical note, Works and Publications

Mwalimu¹ Julius Kambarage Nyerere was born on 13th April 1922, at Muhunda Robo² Butiama³, a village 26 miles outside Musoma town in Northern Tanzania, near Lake Victoria. Nyerere was "the 26th child in a large African family".⁴ "All through his life, he has been known as a steadfast fighter for justice, equality and humanism".⁵ Frieder Ludwig has recognised him as a leading thinker of liberation theology in Tanzania. Nyerere was a prolific writer and universal lecturer over a variety of issues. He was



one of the few men open to dialogue and auto-criticism. He was a Zanaki by tribe. His father was Chief Burito Nyerere and his mother was Mgaya Nyang'ombe.⁶ Kambarage, the name he was given at birth, means "the spirit which gives rain" in Zanaki, because the day he was born a very heavy rain fell.⁷ Nyerere married Maria "at the Musoma mission on 24 January 1953".⁸ Julius Nyerere died on 14th October 1999, "at 10:30 a.m. in St. Thomas Hospital, London, in the 78th year of his life".⁹ He served as President and Head of State of Tanzania from 1961 to 1985. He is outlived by Mama Maria, sons and daughters, and more than 400 grandchildren. Among his works we

list the following: *Freedom and Socialism / Uhuru na Ujamaa: A Selection from Writings and Speeches 1965-1967*, Oxford University Press, DSM 1968; *Freedom and Unity / Uhuru na Umoja: A Selection from Writings and Speeches 1952-1965*, Oxford University Press, DSM 1966; *Freedom and Development / Uhuru na Maendeleo : A Sdlection from Writings and Speeches 1968-1973*, OUP, DSM 1973; *Man and Development*, OUP, DSM 1974; *Our Leadership and the Destiny of Tanzania*, Publishing House, Harare 1995, *Africa Today and Tomorrow*, Mwalimu Nyerere Foundation, DSM 2000. His publication of the works by W. Shakespeare and scriptural works are of great merit. At his death he had finished the translation of the "Republic of Plato" into Kiswahili.

The inspiration and motivation for this article on J.K. Nyerere draws on his singular personality, ideals and efforts to define the role of religion and particularly the role of the Church. His ideals of Ujamaa have greatly influenced the definition and identity of faith in Africa. While Christians have responded by building small Christian communities and self reliance projects, Muslims have done so through the Umma. His ideal of community has inspired many people to re-examine the role of religion in society. The emphasis he laid upon personal integrity and honesty in every walk of life is worthy of imitation and deserves special attention. It calls for responsible transparency and consistence in belief and praxis. Nyerere has been a politician beyond compare. He was a man able to re-examine his own policies, criticise his own Catholic praxis and submit himself to bitter auto-critique in his tireless search for the Truth and the role of religion in society. He honestly recognised the Church as the "Conscience of Society" while others saw religion as "opium" and most modern men see religious institutions as structures to be done away with. In Europe, for example, they are fighting to eliminate religious symbols from public offices and classrooms, such as the Crucifix. Other States have banned any official identification such as the gab. Worse still, some dare to identify religion with terrorism. Moral erosion is spreading like a contagion in most parts of the world in the name of democracy and freedom. That is why Ujamaa remains a challenge even now to every person whose conscience listens to man's deep yearning for God.

Ujamaa

The word Ujamaa was chosen for special reasons. First, it is an African word and thus emphasizes the African-ness of the policies. Second, its literal meaning is "family-hood", so that it recalls the idea of mutual involvement in the family as known in Africa. Ujamaa implies a deliberate decision to grow "out of our own roots, but in a particular direction and toward a particular kind of objective". It focuses on certain characteristics of "our traditional organization, extending them, so that they can embrace the possibilities of modern technology and enable us to meet the challenge of life in the twentieth century world".¹⁰ Nyerere explained further that the emphasis on growth based on traditional patterns of social living means that "we shall be trying to create something which is uniquely ours, and by methods which may be unique to Tanzania".

Ujamaa and its development stem from: African traditions, community life, colonisation, racism, the horror of capitalism and imperialism. The new contact with Africa provoked and inspired the rapid growth of Ujamaa. The point of departure was 'African-ness' and the entire history of Africa. Thus, Nyerere maintained, "We cannot, unlike other countries, send rockets to the moon, but we can send rockets of love and hope to all our fellow men wherever they may be...".¹¹ Here we find the basic inspiration that motivated Nyerere to embark on this significant path of communal life. Primarily it is the abolition of the division between master and servant. Secondly, the restoration of respect for the African and his human dignity by eradicating fear and the habit of evading responsibility inherited from the colonial masters. Nyerere sustained that: "our aim is to remove fear from the minds of our people. Our aim is to hand over responsibility to the people to make their own decisions".¹² Thirdly, the elimination and eradication of exploitation and oppression so that the human dignity and equality of every man become the basis of development.

The first significant step in implementing Ujamaa was the adoption of the Arusha Declaration which demonstrated a firm commitment to build Ujamaa: a visionary road. The Arusha Declaration led to the following programmes: nationalisation of big institutes, villagisation and resettlement, national service for rehabilitation and *entrepreneurship*. This programme enacted by the Arusha Declaration did not pass without criticism. The most bitterly criticised programmes were those that involved nationalisation and villagisation. Actually, Nationalization "as a principle, violates the principle of Subsidiarity, because it claims for the State the right to manage economic enterprises and denies this right to individuals or to private enterprise. However, applied *ad hoc* to special circumstances in which a particular private enterprise is detrimental to the common good nationalisation can be in keeping with the Subsidiarity principle".¹³

Accordingly, Ujamaa is an option to serve humanity. In the service of humanity great sacrifices are required. Hence, in this choice of service we need competent leaders who are aware of this poverty. Nyerere argued against this background that a leader must be aware of: what it means to be a leader; must realise that leadership is inconsistent with becoming rich; that it is inconsistent with conducting a private enterprise/business; that it implies the readiness to be watched and criticized for one's policy actions.¹⁴ Equally, the option to serve humanity is a prerogative duty of mission. It is a right and a duty to fight evil. It is the duty of a prophet. Responding to a question during an interview, Nyerere rejoined: "In such matters of conscience are you yourself not the sole judge? You have to ask yourself 'do I keep silent when I see evil being done, or do I denounce the evil?'"¹⁵ Through his Incarnation, God makes a radical choice to redeem humanity through self-humiliation to restore Creation to its primordial dignity.

The foundation and success of Ujamaa depended upon the people and their hard work. Nyerere placed special emphasis on land and agriculture, the people, the policy of socialism, self-reliance, and good leadership.¹⁶ His ideal community of Ujamaa, or family life, has to be inspired by an attitude of family life. One has to believe in the dignity and equality of humanity. One has to accept the primacy of man over material wealth or other objects. Ujamaa is provocative calling into question one's experience and the contrasts and contradictions of everyday life. It challenges every choice of lifestyle either in isolation or in the midst of the common people. Ujamaa encourages the conscientious examination of the contrast of life-style between the people and the leaders. In an interview with the Religious Superiors of Tanzania Nyerere remarked that: "I should be very pleased if, by the mere fact of coming physically closer to the people, the missionary or local priest were made more aware of

the gap between his way of life and that of his parishioners. The poverty of the ordinary villager, and the comfortable way of life of the parish priest, have been there all the time".¹⁷

Nyerere's Ujamaa advanced programmes for the ideal community. The ideal community according to him embraces the whole of humanity. It considers every man equal in dignity and humanity. In this understanding Nyerere pioneered the conscientization and liberation of man in view of the restoration of the primordial dignity with which he was endowed at Creation. Hence, Ujamaa means people-centred development. The ways by which man undertakes development are education and leadership. A man can develop himself: "by what he does, by making his own decisions, by increasing his understanding of what he is doing and why; by increasing his knowledge and ability, and by his own full participation as an equal in the life of the community he lives in".¹⁸ Herewith we note the essential conditions for anthropocentric development, namely: knowledge and freedom; in other words, intellect and freewill. In short, the factors of development are the people themselves "by leadership through education and democracy in decision making."¹⁹ Nyerere contended, things such as "roads, buildings, the increase of crop output, and other things of this nature are not development; they are only tools for development".²⁰

Thus, the major themes included: Ujamaa and African personality; unity, development, education, self-reliance, liberation, freedom, and the argument: "the primary interest is not really other people's desire to understand us, but our own desire to understand ourselves and our societies, so that we can build the future on firm foundations".²¹ Besides, Ujamaa maintains that leadership is as essential for the community as for the mission of the Church. Stewardship, service and commitment are the major characteristics. Leaders are to be prepared and scrutinized sincerely. Corruption and insincerity in examination will cost the people their whole life. It is certain that a leader who is ignorant and blind to the sacredness of leadership and the sanctity of the White House is unfit to be president. On this issue Nyerere warned the people of Tanzania that a day would come when they will say that in the time of Mwinyi: "We were in Paradise".

Today the increasing gap between the poor and the rich nauseates us and pricks our conscience. Equality and human dignity are losing ground. The law is deviated in favour of the "haves" while the poor cry endlessly: we are tired! CCM must go! Thomas More has warned us that all laws are promulgated to this end: that every man may know his duty; and therefore the plainest and most obvious sense of the words must be put on them. To put it concisely the precepts of the law are: to live honourably, to injure no other man, to render to every man his due. Choosing a man who is ignorant of his duty illustrates intolerable foolishness and unspeakable stupidity. If you cannot open your eyes, you will shed tears! You will open fire with indebted weapons that the poor will pay for till their elimination! In this chaotic situation we recall Nyerere's call to the Church: that it must be the conscience of society.

"Unless the Church, its members and its organisations, express God's love for man by involvement and leadership in constructive protest against the present condition of man, then it will become identified with injustice and persecution. If this happens it will die — and, humanly speaking, deserve to die — because it will then serve no purpose comprehensible to modern man".²² Therefore, "Assemblies of the faithful must daily become more conscious of themselves as living communities of faith, liturgy and charity; lay people should strive to establish in the State an order of love and justice by means of civil and apostolic action".²³

Ujamaa is a way forward to form a new society elevated and penetrated by the Gospel. Indeed, a new community that re-establishes the Reign of God. An Ecclesia wherein the image and likeness of God reassumes its primordial dignity. It seeks to create an Ecclesia in which the Prince of Peace is the criterion of its life and policies. On this ground, he called on everyone of goodwill to undertake a methodology of formation so that: "we can move fast enough, in education, in attitudes, and in institutions, to avoid a Third World War".²⁴

Leadership

Leadership may be understood to mean direction. It underlines being and it indicates the methods of execution and the responsibilities which are essential to leadership. Leadership, therefore, underscores stewardship, service and accountability. Answerability and responsibility are integral to leadership. Leadership should provide an example of honesty and responsibility.

Thus, "leaders must set a good example to the rest of the people in their lives and in all their activities".²⁵

Leadership has its own limitations and leaders are required to be aware of this. Why? Because leadership does not mean all-knowledge, omni-science. It does not mean that you know everything better than others, it does not mean that you are more intelligent than others. The experience of the Elders holds prime of place. Nyerere sustained that an uneducated man has a brain — one given to him by God. He recommended respect rather than fear as regards the leaders. The culture of intimidation and horror can never produce leaders rather than puppets.

Leadership means stewardship. That is, a leader is entrusted with responsibility for the good of the other. He has to answer to the superior authority and to the people in question. Stewardship involves care and guidance. It means acknowledging the transcendental authority on everything. It means that there is a superior authority to whom one has to respond and give an account of the work done. Therefore, one offers this service wholeheartedly as the recommendation of Christ: "we are unworthy servants, we have only done what was our duty".²⁶

Leadership is service. It requires generous self-giving. Nyerere observed that "a genuine TANU leader will not live off the sweat of another man, nor commit any fraudulent or capitalistic actions". He expounded further that the role of leaders serves as an example because, "the implementation of socialist objectives depends very much upon the leaders, because socialism is a belief in a particular system of living, and it is difficult for leaders to promote its growth if they do not themselves adhere to it".²⁷ There is a need to form a generation of leaders in this line of thought.

Provision and Quality of Leaders

Leaders are created, they are *not* born. Leaders require serious preparation. Such preparation will provide the leaders we need according to our circumstances and our needs. Henceforth, they will have the qualities that we need to meet our needs. Mwalimu emphasized the benefits of good leadership and the principles of good leadership, stewardship, service and commitment.

Intellectual-human formation

Nyerere was convinced that to provide leaders for every walk of life was as essential as their training. "Leadership has many aspects but, most of all, it is the qualities of the mind which establish a man among his fellows. The ability to think logically, the capacity to express himself clearly and concisely, that mastery of his job which enables him to understand fully the implications of his decisions, all these are the hallmarks of the competent leader...".²⁸

The quality of mind needed implies a sane and sound mind. It means a mind able to make decisions, that is capable of discernment. It implies a visionary mind. A mind that is capable to see ahead where others do not see or have not seen. However, a decisive mind requires clear well-founded information.

One quality is the ability to think logically. This implies consistence in thinking and doing. It is not a chameleonic life. It requires the effort to learn in order to acquire or to nurture the ability to think logically. This spirit of honesty and transparency is essential and indispensable in a true leader. Hypocrisy disqualifies leadership. There are moments when hard and radical decisions have to be taken and followed.

Another quality is the ability to express oneself clearly and concisely. Clearness and conciseness enhance the credibility of a leader. The incapacity to express him/herself well disqualifies a leader from maintaining the sacredness of leadership and the sanctity of the White House. It is required that a leader be clear and concise in expression! A leader is required to exercise mastery in his job. His mastery enables him to understand fully the implications of his decisions. Mastery demands that a leader make the continuous effort to learn from history, and our present time. Mastery requires one to become a student of life.

Furthermore, it requires careful, attentive listening, discernment and courage in decision-making.

Hence, Nyerere argued: "Our education must counteract the temptation to intellectual arrogance ... such arrogance has no place in a society of equal citizens. It must prepare young people for the work they will be called upon to do in the society. The education must encourage in citizens three things: an enquiring mind; an ability to learn from what others do, and adapt it to his own needs; and a basic confidence in his own position as a free and equal member of the society, who values others and is valued by them for what he does and not for what he obtains".²⁹

The aim of intellectual-human formation is:

1. To remove fear from the minds of our people. The fear induced by colonial anthropological poverty regarding being, incapacity and decision-making. He reiterated, to clarify his position, that this kind of automatic rejection of something because it is said by an American or Chinese, or done in Britain or Poland, is as much a reflection of an inferiority complex as the automatic acceptance of what they say or do. Nyerere insisted on universal learning. We have to learn not to copy.
2. To acquire knowledge from elsewhere provided we go on to learn not to copy. He disapproved of the approval or disapproval of a certain power to support our decisions and practice.
3. To hand over responsibility to the people to make their own decisions:
"By historical accident Africans have the role to spearhead pan-humanism. African negritude has for years been a stumbling-block to all the other lighter-skinned races of the world. The Chinese, Indians, Arabs, Europeans, have all in turn failed to see the man, and to recognise the brother, in the dark-skinned African. They have variously seen the monkey, the animated tool, the subhuman, the vassal — anything but the man, the handicapped but autonomous member of the human family".³⁰

Steps taken

Among the steps taken we may name in the first place the revocation of the monarchy system sustained by chiefdoms. This went together with the abrogation of hereditary leaders. Leaders are not leaders by birth; they are elected by the people.³¹ Against this background Nyerere argued that the purpose of freedom was not to replace the Whites, but rather the creation of a new status of being and doing: "We did not want to replace a White DC (District Commissioner) by a Black DC. The area commissioner is the servant of the people. He is there to listen to the problems of the people, and to report to us about those problems or the progress being made to remove the problems".

The abolition of the classes of master and servant from society is another significant step. Leaders are created not born, they are neither consanguineous nor nepotic. Therefore, it is necessary to rule out the classes of master and servant. Hereditary leadership is not good but creates and nurtures grievances!

Basis of authority and quality of leaders

Nyerere acknowledged that Leaders owe authority to God³² but admitted that States are led by men who respect a modality by which God is intended, but not by the subjective intelligence. They are led by the law.³³ Whoever aspires to lead must have a profound sensibility to the people in question. Poverty must be the essential inspiring element for any leader. Sensitivity to the needs of the people is a necessity. Thus Nyerere argued that a leader who is insensitive to "our poverty does not suit us".³⁴ He/she should be able to see, to be dissatisfied with existing conditions and so purposefully discern how to remedy the situation.³⁵ The "option for the poor" was the element that inspired Nyerere's leadership. A leader is required to be sensitive to the poverty of the people as a primordial principle and sacred duty. This fundamental quality requires: profound sensitivity to poverty and the determination to eliminate it.

Suitability of a leader: seeing our poverty

Who is suited to be a leader? Not everybody of course, but one member of society has to assume the responsibility of leadership. Sensitivity to the issue of poverty is one qualitative element of a suitable leader. When Nyerere was stepping down in 1985 the ratio between a

U.S. dollar and a Tanzanian shilling was relatively small. He saw that poverty was partly an economical issue. The evaluation of 29 October 1984: 1 U.S.\$ equalled Tsh 17.92;³⁶ today, in 2012, 1 U.S.\$ is equivalent to Tsh 1.577.30 and fluctuates every day. Therefore, a leader should not be judged by appearances or by his/her lofty stature. Physical appearance does not imply leadership, but the heart of a person.³⁷ A leader has to be "a person of integrity, with principles, someone who respects the equal humanity of all the others regardless of their wealth, religion, race, sex or differing opinions".³⁸ He has to respect the Constitution and perceive the needs of the people or society in question through his national identity and sensibility.³⁹ He has to "show the way",⁴⁰ be accountable, answerable and ready to accept responsibility.⁴¹ Without accountability, answerability and responsibility "our leaders will do whatever they want to do, with impunity".⁴² Certainly, a leader has to be faithful,⁴³ consistent, with the ability and capacity to say 'no' and mean it. He/she has to be a person of strong character and able to eliminate corruption.⁴⁴ He/she must serve and listen.⁴⁵ Nyerere criticised passivity and indifference, viewing them as seedbeds of bad leaders. He recognised due respect to leaders on condition that "they are doing their best to discharge their responsibilities". He alerted the community to the danger of building up a tradition of fear by respecting leaders even when in the wrong, and, he denounced such behaviour because "it is to invite dictatorship!".⁴⁶ Remedies must be found immediately.

Leadership and development

Leadership is an integral part of development. It is solidarity and communion with the people one is presiding over. For this reason Nyerere reaffirmed that "together we will change Tanzania". Not in solitude but in solidarity. Solidarity is strength, just as unity is strength. Essentially, it means that collaboration for the common good is fundamental for efficient and reasonable change. Change can only be obtained in communion with the people. Nyerere maintained that leadership is not shouting at the people, it does not mean abusing individuals or groups of people you disagree with, it does not mean ordering people to do this or that. "Leadership means talking and discussing with the people, explaining and persuading. It means making constructive suggestions, and working with the people to show by your actions what it is that you are urging them to do. It means being one of the people, and recognizing your equality with them".⁴⁷ It means 'talk the talk' and walk the talk. Nyerere talked the talk! Walked the talk, listen to Nyerere.

Walk the Talk: The Example of Kambarage

Walking the talk is a fundamental principle in leadership. Nyerere honestly set an example. He stepped down voluntarily because he was convinced that a leader should resign when he is still "intellectually and physically capable to transfer the power to his successor".⁴⁸ One author has argued that: 'Who knows not, and knows that he knows not, is foolish; shun him. Who knows not, and knows that he knows not, is humble, teach him. Who knows, but knows not that he knows, is asleep; wake him. Who knows, and knows that he knows, is wise; follow him'. Your choice determines your future! Politics has to be about Leadership or it is nothing. Who we are and what and which country do we want to build?

Leadership Suitable for Tanzania

The appropriate leadership for Tanzania is being with the people. It is a community involvement leadership characterised by solidarity, thoughtfulness, teaching and mutual knowledge/learning. Nyerere argued that "you can lead the people only by being one of them, but just being more active as well as more thoughtful, and more willing to teach as well as more willing to learn — from them and others".⁴⁹ The adoption of a multi-party system came to answer the needs of Tanzania. Nyerere admitted the nauseating corruption of most leaders. He encouraged and was optimistic about the multi-party system as a necessary way to cure corruption and redress the situation. However, his successors have taken a negative view of this system and have tried more than once to suppress it. They regard it as opposition to their 'cake' and have continually struggled to dismantle the parties or to plot against them or to calumniate strong leaders in the name of 'peace'. The current situation in Tanzania is clear evidence. A leader must be conscious of what it means to be a leader. In Tanzania today, we

need a leader with a deep appreciation of his brother as one who is competent and able to fulfil his duties honestly. Tanzania needs a leader who is aware of the context of poverty, the sanctity of the White House, the future of humanity. Central to the leadership in Tanzania is the dignity of humanity. Man is central. Nyerere maintained that good leadership is one of the essential factors in the development of the people.

What should leaders do or not do? In the Arusha Declaration Nyerere defined who should be leaders and underlined the obligations of leaders. Below is a code of leadership as underlined in the Arusha Declaration:

1. Every TANU and government leader must be either a peasant or a worker, and should in no way be associated with the practices of capitalism or feudalism.
2. No TANU or government leader should hold shares in any company.
3. No TANU or government leader should receive two or more salaries.
4. No TANU or government leader should own houses which he lets to others.
5. For the purposes of this resolution the term leader should comprise the following: members of the TANU National Executive Committee; ministers, members of Parliament, senior officials of organisations affiliated to TANU, senior officials of para-statal organisations, all those appointed or elected under any clause of the TANU Constitution, councillors, and civil servants in the high and middle cadres (in this context leader means a man or a man and his wife, a woman, or a woman and her husband).

Indeed, "Leaders must set a good example to the rest of the people in their lives and in all their activities".⁵⁰

Following his stepping down, his successors abrogated the leadership code and compromised capitalism by the Zanzibar Resolution in 1992. Most of them claimed that the Arusha Declaration on leadership reduced leaders to mendicants. It did not give them room to breathe. With this compromise wealth appears to be a determinant aspect of leadership and status in Tanzanian society. This is demonstrated by the increasing gap between the poor and the rich. In this ambiguous context the Church is attempting to correct the situation. In its *Manifesto*, for example, The Tanzania Episcopal Conference recalled the culture of ujamaa and its values as essential to Tanzania as it declared that: "Our country's culture, our Ujamaa Tradition — agreed with this ethical view: togetherness, solidarity, familyhood".⁵¹ The figure of the Good Shepherd illustrates an archetype of leadership. According to this analogical similitude we may interpret leadership as knowledge, caring, leading and guiding; sacrifice, commitment to serve faithfully. This kind of leadership is group centred. In this case, according to D'Sousa, leaders must listen attentively and observe non-verbal cues.⁵²

Ujamaa means familyhood, family-ness, life based on the concept of the traditional African family. The foundation of ujamaa is the family without which society or community is incomprehensible. Hence, the determination to build ujamaa means that we do not have what we are looking for and we believe that what we are looking for is good. Nyerere argued further: "I was the first to use the word ujamaa in order to explain the kind of life we wish to live in our country. The word ujamaa denotes the kind of life lived by a man and his family — father, mother, children and near relatives". In Africa before the invasion of foreigners, "land was the property of all the people, and those who used it did not do so because it was their property. They used it because they needed it, and it was their responsibility to use it carefully and hand it over in good condition for use by future generations. Wealth belonged to the family as a whole; and every member of the family had the right to the use of family property. This is how we want to live as a nation. We want the whole nation to live as one family. This is the basis of ujamaa — socialism".⁵³

Mission

In the perspective of mission we see that Ujamaa finds its basis in the doctrine of the Trinity: Creation, Incarnation and Pentecost. The basic principles from which the significance of the Paschal Mystery of Christ derive. The redemption of man came about through divine

leadership. God took the initiative to redeem man by leading the way to redemption. Creation out of love and the empowerment of man illustrate the intention of God. He leaves man free to use his intellect with responsibility, accountability and answerability. Of course in the long run, man failed to meet the divine prerogative so he disobeyed. Then, God extended his loving mercy to man, so he took flesh, he became man. This *ad extra* mission of God implies the role of man in a visible world. That is, man has to assume responsibility for the world in which he lives.

Principle of localization: walking the talk

The principle of localisation implies creativity, empowerment, conscientisation, concretization. It means faith in the creative ability of the people to respond to their needs in a practical and actual way. Ujamaa intends to create one family whose activities are directed towards the construction of the community. It means the Church must learn the practice and theory of mission from other societies. It means that the particular Church is not a copy of Rome; we can learn, **not** copy, the art and apply it to our own reality. We do not need a certificate of approval or disapproval from anyone who thinks he/she has the answer. Tanzania does not need a certificate of approval for its internal policies from any outside group. The only approval our policies need is the approval of the Tanzanian people. We shall get that if we succeed in dealing with our own problems in a way that is suited to our present circumstances and acceptable to the people's beliefs and understanding at any one time. True Tanzanians will worry about what the Tanzanian people think, not what others may think. True Tanzanian socialists will worry about how the Tanzanian people can move in the shortest possible time towards a society where socialist principles find their fullest expression. They will not worry about the approval or disapproval of other socialists in matters which are of exclusive concern to us.⁵⁴

The significance of Ujamaa for mission: localization, dialogue and inter-culturality. The Jerusalem Council stated that: "it has seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things" (RSV, Acts 15:28).

We may rightly say that three basic theories underlie and underline the significance of Ujamaa for mission, namely: creation, incarnation and Pentecost. God willed that man should dominate the world and that all creation be subject to him. This power of leadership with which man was endowed commits him to a course of development in keeping with the will of God. In the first place community life; God gives him a companion, a woman equal to him in dignity, for the purpose of procreation so that man create a family that reflects the beauty of creation. When he sinned, God did not abandon him, but liberated him. And human history illustrates the progressive and gradual liberation of man from his tormenting situation. What God has made clean, no one is to call profane. He wills "everyone to be saved and to come to the knowledge of the truth".⁵⁵

Walking the talk in mission discourse is witness of life. The principle of *martyria* explains best what "walking the talk" means. It can be translated into daily life by conversion and a radical change of life style. It means the end of dichotomy between religion and public life. It means the end of separation between faith and concrete reality. Life and faith must be integrated not only for efficiency in missionary work but also as the appropriate translation of faith into one's life.

Theological foundation: "preferential option for the poor"

The theological foundation is the Incarnation. The Incarnation in other words is the preferential option of poverty. God chooses poverty to redeem humanity. He humiliates himself to elevate man to his primordial dignity. By the Incarnation Christ became like us except for sin. His taking flesh does not mean uniformity, but expresses diversity in every way possible. He establishes the universal divine son-ship through which humanity as a whole has been redeemed. Hence, every mission and context must reveal this fact in theory and in practice. It should not copy Judaic practices and use them in another Church. It is not the imitation of another Church. Christianity concerns practical life, not copying or imitating what a church of some other place does. History demonstrates that the Gospel penetrates every people without prejudice to their own being in the image and likeness of God. Sad to note, however, is the day to day practise of copying Christianity from colonisers. With the assimilation of the policies of France, Portugal and Spain, Christians were obliged to become

Portuguese, French or Spanish to be a true Christian. This practice has not ended. Even today at Baptism one has to take a name from the so-called Saints' Book. Local names are still discouraged.

This issue was solved in Jerusalem at the Jerusalem Council in 49 that no one should be obliged to observe the Mosaic Law to be a good Christian. Christians were freed from foreign traditions that enslaved them. The question of conversion was restricted to one's traditions; Christ liberates these people from enslavement. In one of his contacts Peter admits diversity and the impartiality of God. "Then Peter proceeded to speak and said, 'In truth, I see that God shows no partiality'. Impartiality must be the basic norm of Christianity. Peter underlines the essentials of conversion: 'rather in every nation whoever fears him and acts uprightly is acceptable to him'. The road to salvation does not necessarily pass through Judaism. Religious pluralism is clear evidence. A question may be raised here Is Christianity the necessary road to salvation? Peter was confronted by the circumcised brothers. He is condemned for entering the house of uncircumcised people and by eating with them. Ujamaa acknowledges religious pluralism as integral to human freedom. Thus, it could encourage and facilitate inter-religious dialogue.

Jesus is a leader. We have to learn from him because he is "gentle and lowly in heart".⁵⁶ He is the "Way, and the Truth, and the Life".⁵⁷ Jesus as a leader teaches by word and deed. He instructs his disciples and illustrates by example. The Last Supper presents us with a splendid episode in which he clarifies the whole redemptive mission. Precisely, we may say that, leadership involves sacrifice, comprehension of its essence and readiness to accept its consequences. Indeed, "If you know these things, blessed are you if you do them".⁵⁸

Missiological Implications

By virtue of Baptism and Confirmation all share and participate in the leadership of Christ Prophet, King and Priest. Participation in the prophetic, kingly and priestly office of Jesus means a lot. It is not a copy of Christ, but a response to follow Christ in his way, he is the way himself. So he shows us how to share in this office, everyone in his own state of life, without prejudice to the other responsibilities implied in other sacraments.

Nyerere asked: "does he see our poverty?". A leader must see the poverty of the people. He must see all the conditions that result in poverty. What is our poverty? The people's poverty may be seen in the following: dignity of humanity, crisis of identity, education, diseases, and the longing to see God. Their remarkable poverty is the longing to encounter the divine presence in everyday life. The appropriate solution is the "preferential option for the poor". It implies walking in the direction of Christ who came to redeem man not to condemn him. The present situation has reduced man to a commodity. Man is manipulated by the current advances in technology; his ignorance of God has reduced him to an animal. As a result, he has rejected everything transcendental by affirming himself to be the measure of everything as one Greek philosopher once pronounced: 'man is a measure of everything'. A leader must see this poverty. He should, according to Fanon, "stubbornly refuse to indulge in self-satisfaction at the top".⁵⁹

A missionary has the right and duty to bring people to God, but he cannot lead them to God if he himself is not a godly man. The argument people find the most appealing is testimony, because it is more convincing and more attractive and appealing to people is testimony, the personal witness of integrity. It is against this background that Paul VI reaffirmed the necessity of personal witness of life. He said: "the first means of evangelization is the witness of an authentically Christian life, given over to God in a communion that nothing should destroy and at the same time given to one's neighbour with limitless zeal".⁶⁰

Conclusion

Julius K. Nyerere had a singular personality, one to be recommended to humanity. His Ujamaa contributed to self-confidence and self-awareness. It has given a new identity to Africa with a broad vision in the service of humanity. The importance of leadership in every walk of life was strongly stressed. In one of his talks Nyerere reaffirmed this concept: The past is one indication of a person's ability to serve, but it is not everything.... Leadership should not be treated like the wearing of clothes ... an election is not like an opportunity to buy from a new selection of *khanga*. Do not change your representative for the sake of change.⁶¹ Personal

integrity and transparency has credited him with being a warrior against corruption. For this reason throughout his lifelong struggle against corruption, good leadership held prime of place. If anyone offers you money for your vote, he should immediately be reported; similarly if he offers any goods or advantage to you, on condition that you give him your support. Again, if any candidate tries to gain an advantage by organising a private campaign, voters would be well advised to think whether such a person is sufficiently honest and trustworthy to be entrusted with the responsibility of council or parliamentary office.⁶² The role and strength of leadership is equally important for the missionary undertaking. Ujamaa, leadership and mission can never be separated. Ujamaa underlies the ideal community: leadership implies the important mission to guide this ideal community to meet the highest aspiration of man: God.

Notes

* Nicodemus Simon Mayala is a student at The Pontifical University Urbaniana, who comes from Tanzania.

¹ *Mwalimu* means teacher. Julius K. Nyerere was known as "Mwalimu and Father of the Nation".

² *Robo* means street in Kizankani. *Muhunda* is a present day *Mwitongo* which signifies a posthumous place; Nyerere's *Mwitongo*.

³ E.L. NZARO, "Julius Kambarage Nyerere", in Y.N. VINOKUROV — S.M. SHLYONSKAYA — Y.V. DYACHKOVA (eds.), *Julius Nyerere Humanist, Politician, Thinker*, Benedictine Publications, Ndanda — Peramiho, 2003, 5.

⁴ V. OVCHINNIKOV, "Mwalimu Julius Kambarage Nyerere (1922-1999): Teacher, Politician, Poet", in Y.N. VINOKUROV — S.M. SHLYONSKAYA — Y.V. DYACHKOVA (eds.), *Julius Nyerere: Humanist, Politician, Thinker*, 70; see also E.L. NZARO, "Julius Kambarage Nyerere", in Y.N. VINOKUROV — S.M. SHLYONSKAYA — Y.V. DYACHKOVA (eds.), *Julius Nyerere Humanist, Politician, Thinker*, 5.

⁵ V. OVCHINNIKOV, "Mwalimu Julius Kambarage Nyerere (1922-1999): Teacher, Politician, Poet", in Y.N. VINOKUROV — S.M. SHLYONSKAYA — Y.V. DYACHKOVA (eds.), *Julius Nyerere: Humanist, Politician, Thinker*, 71.

⁶ Christina Mgaya Nyang'ombe was the fifth of Nyerere Burito's 18 wives. She died in 1997. Her husband Chief Burito Nyerere died in 1942 while Kambarage was still young.

⁷ A.H. WILLE, "Recollections on President Julius Kambarage Nyerere", Musoma 2005, 2.

⁸ W.E. SMITH, *We Must Run While They Walk: A Portrait of Africa's Julius Nyerere*, Random House, N.Y. 1971, 62.

⁹ N. KOSUKHIN, "Julius Nyerere: Statesman, Thinker, Humanist", in Y.N. VINOKUROV — S.M. SHLYONSKAYA — Y.V. DYACHKOVA (eds.), *Julius Nyerere Humanist, Politician, Thinker*, 20; cf. G. MWAKIKAGILE, *Life under Nyerere*, 97.

¹⁰ J.K. NYERERE, *Freedom and Socialism / Uhuru na Ujamaa: A Selection from Writings and Speeches 1965-1967*, 2.

¹¹ J.K. NYERERE, *Freedom and Unity / Uhuru na Umoja: A Selection from Writings and Speeches 1952-1965*, Oxford University Press, DSM 1966, 72.

¹² J.K. NYERERE, *Freedom and Socialism / Uhuru na Ujamaa: A Selection from Writings and Speeches 1965-1967*, 140.

¹³ R.E. MULCAHY, "Subsidiarity," in *New Catholic Encyclopaedia*, 763.

¹⁴ J.K. NYERERE, *Our Leadership and the Destiny of Tanzania*, 16.

¹⁵ J.K. NYERERE, "Interview with Religious Superiors of Tanzania", in *AFER*, vol. 20 (1978, 4), 199.

¹⁶ J.K. NYERERE, *Freedom and Socialism / Uhuru na Ujamaa: A Selection from Writings and Speeches 1965-1967*, 246.

¹⁷ J.K. NYERERE, "Interview with Religious Superiors of Tanzania", in *AFER*, vol. 20 (1978, 4), 201.

¹⁸ J.K. NYERERE, *Man and Development*, 27.

¹⁹ J.K. NYERERE, *Man and Development*, 29.

²⁰ J.K. NYERERE, *Man and Development*, 26.

²¹ J.K. NYERERE, *Freedom and Socialism / Uhuru na Ujamaa: A Selection from Writings and Speeches 1965-1967*, 82.

²² J.K. NYERERE, *Man and Development*, 84.

²³ VATICAN COUNCIL II, Decree on The Church's Missionary Activity *Ad Gentes Divinitus* (7th December 1965), n. 19.

²⁴ J.K. NYERERE, *Freedom and Unity / Uhuru na Umoja: A Selection from Writings and Speeches 1952-1965*, 285.

²⁵ J.K. NYERERE, *Freedom and Socialism / Uhuru na Ujamaa: A Selection from Writings and Speeches 1965-1967*, OUP, DSM 1968, 248.

²⁶ Luke 17:10.

²⁷ K. NYERERE, *Freedom and Socialism / Uhuru na Ujamaa: A Selection from Writings and Speeches 1965-1967*, 235.

²⁸ J.K. NYERERE, *Freedom and Unity / Uhuru na Umoja: A Selection from Writings and Speeches 1952-1965*, 124, see also J.K. NYERERE, *Freedom and Socialism / Uhuru na Ujamaa: A Selection from Writings and Speeches 1965-1967*, 140-141.

²⁹ M. KARL, "Ujamaa and Self-Reliance Cornerstones of Tanzanian Socialism: The Basic Documents", in *IDOC International*, 19, (1976), 13.

³⁰ B. ONUOHA, *The Elements of African Socialism*, 59; cf. J.K. NYERERE, *Freedom and Unity/Uhuru na Umoja: A Selection from Writings and Speeches 1952-1965*, 7.

³¹ J.K. NYERERE, *Freedom and Socialism / Uhuru na Umoja: A Selection from Writings and Speeches 1965-1967*, 140.

³² Cf. J.K. NYERERE, *Nyufa*, 14; S. KAPENA, *How To Be a Wise Leader: Principles that Work*, Paulines, Nairobi 2000, 12.

³³ Cf. J.K. NYERERE, *Nyufa*, 14-15.

³⁴ Cf. J.K. NYERERE, *Tumetoka Wapi, Tuko Wapi, Tunakwenda Wapi*, 26-27.30; J.K. NYERERE, *Nyufa*, 13.

³⁵ Cf. J.K. NYERERE, *Tumetoka Wapi, Tuko Wapi, Tunakwenda Wapi*, 25-27.

³⁶ *Encyclopaedia Britannica*, "Britannica World Data: Nations of the World: Tanzania": Book of the Year 1985, Chicago University, Chicago 1985, 791.

³⁷ Cf. I Samuel 16:7

³⁸ J.K. NYERERE, *Our Leadership and the Destiny of Tanzania*, 15; cf. J.K. NYERERE, *Nyufa*, 25.

³⁹ Cf. J.K. NYERERE, *Nyufa*, 13-14

⁴⁰ J.K. NYERERE, *Our Leadership and the Destiny of Tanzania*, 57.

- ⁴¹ Accepting responsibility according to Nyerere means admission of mistakes, resignation, to leave Office, opposing and if necessary removing bad leaders.
- ⁴² J.K. NYERERE, *Our Leadership and the Destiny of Tanzania*, 86.
- ⁴³ Cf. J.K. NYERERE, *Nyufa*, 21, 26.
- ⁴⁴ Cf. J.K. NYERERE, *Nyufa*, 15-22.
- ⁴⁵ Cf. J.K. NYERERE, *Freedom and Socialism / Uhuru na Ujamaa: A Selection from Writings and Speeches 1965-1967*, 140.
- ⁴⁶ J.K. NYERERE, *Our Leadership and the Destiny of Tanzania*, 87.
- ⁴⁷ J.K. NYERERE, *Man and Development*, 29; cf. J.K. NYERERE, *Ujamaa*, 33.
- ⁴⁸ N. KOSUKHIN, "Julius Nyerere: Statesman, Thinker, Humanist", in Y.N. VINOKUROV — S.M. SHLYONSKAYA — Y.V. DYACHKOVA (eds.), *Julius Nyerere Humanist, Politician, Thinker*, 11.
- ⁴⁹ J.K. NYERERE, *Ujamaa: Essays on Socialism*, 184.
- ⁵⁰ K. NYERERE, *Freedom and Socialism / Uhuru na Ujamaa: A Selection from Writings and Speeches 1965-1967*, 248.
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- ⁵² A. D'SOUZA, *Leadership: Trilogy on Leadership and Effective Management*, Paulines Publications Africa, Nairobi 1994, 199-200.
- ⁵³ J.K. NYERERE, *Freedom and Socialism / Uhuru na Ujamaa: A Selection from Writings and Speeches 1965-1967*, 137.
- ⁵⁴ Cf. J.K. NYERERE, *Freedom And Socialism / Uhuru na Ujamaa*, 21.
- ⁵⁵ I Timothy 2:4
- ⁵⁶ Matthew 11:29 (RSV)
- ⁵⁷ John 14:6 (RSV)
- ⁵⁸ John 13:17 (RSV)
- ⁵⁹ F. FANON, *The Wretched of The Earth*, Grove Press, NY 1961, 170.
- ⁶⁰ PAUL VI, Apostolic Exhortation *Evangelii Nuntiandi* (8th December 1975), no. 41.
- ⁶¹ Cf. J.K. NYERERE, *Man and Development*, Oxford University Press, DSM 1974, 105.
- ⁶² J.K. NYERERE, *Man and Development*, 104.

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