

APOSTOLIC JOURNEY TO TANZANIA, BURUNDI,  
RWANDA, AND THE IVORY COAST

WELCOME CEREMONY

**ADDRESS OF HIS HOLINESS JOHN PAUL II**

*International Airport of Dar-es-Salaam (Tanzania)  
Saturday, 1 September 1990*

Mtukufu Rais Ali Hassan Mwinyi,  
(*Your Excellency President Ali Hassan Mwinyi*),  
Waheshimiwa viongozi wa Serikali,  
(*Honourable Members of the Government*),  
Mwadhama Kardinali Laurean Rugambwa,  
(*Your Eminence Cardinal Laurean Rugambwa*),  
Wahashamu Maaskofu,  
(*Venerable Brothers in the Episcopate*),  
Ndugu zangu wapendwa,  
(*Dear Brothers and Sisters*),  
Mungu ibariki Tanzania na watu wake!  
(*May God bless Tanzania and its people!*)

1. These are my first words to you. This is my heartfelt wish and my ardent prayer for all Tanzanians, and I am happy to express these sentiments of friendship and good will in the words of your stirring National Anthem. Every day, in every corner of this vast country, your patriotic song extols both your spirituality and your national unity, your faith in God and your love of country.

Ninawasalimu kwa Jina la Bwana Mungu raia na watu wote wa Tanzania.  
(*In the name of the Lord God, I greet all the citizens and people of Tanzania*).

Ninayo furaha na upendo mwingi kufika hapa nchini na kuwa pamoja nanyi.  
(*I am full of joy and affection to have come to this country and to be with you*).

*Mr President of the United Republic of Tanzania:* the invitation to visit Tanzania which I received from Your Excellency and from the Bishops' Conference found an immediate response in my heart, and I have long looked forward to this meeting with the great Tanzanian family. I thank you, Mr President, for your kind words of welcome, in which all can perceive that *sense of brotherhood and universal solidarity* - the *Ujamaa* of Tanzania - which are among the principles on which this independent African Nation was built under the leadership of its first President, Mwalimu Julius Nyerere.

I extend warm greetings to all who have come here to welcome me with characteristic Tanzanian hospitality: His Excellency the President of Zanzibar, His Eminence Cardinal Laurean Rugambwa, Honourable Members of the Government, my Brother Bishops, leaders and citizens of Tanzania. While I shall be visiting many parts of the mainland in the coming days, it has not been possible to include a visit to the Islands. I would ask His Excellency the

President of Zanzibar kindly to convey my sentiments of esteem and friendship to his fellow citizens.

2. Tanzania is a beautiful land of forested mountains, rich savanna, attractive lakes and tropical coastline; a land which boasts of man's presence since the very dawn of human history; a land whose geographical location led it to be visited by travellers from many of the great and farflung civilizations of the past. History, however, has not always been kind to its people and many problems remain to be solved. Against this background, *independent Tanzania has made resolute efforts to attain an ever higher degree of development and social harmony* and to occupy a place of leadership among the nations of this Continent. May God bless the efforts of all those who have the good of this country and its people at heart, and who work wisely and willingly for the common good.

3. My visit to Tanzania is above all *a pastoral Visit of the Bishop of Rome, the Successor of Saint Peter, to the Church in this land*. It is a young Church— whose first Tanzanian-born bishop is here among us in the person of Cardinal Rugambwa. Today, all of the hierarchy are proud sons of this country, and my brothers and sisters of the Catholic faith are generous and loyal citizens who contribute significantly to the well-being and integral development of their nation. My fervent desire is to pray with them, to share the joy of the Eucharist with them, and to confirm them in their faithfulness to God and their service to their fellow human beings according to the spirit of the Gospel of Jesus Christ. I have come to Tanzania as a friend of all its people - as a fellow traveller on the road of understanding and peace for the whole human family. In a special way *I wish to be a pilgrim of peace among the followers of different religious traditions*. I am confident that good relations will increase and flourish among Tanzanian Christians, and between Christians and those of the Islamic faith, as well as with men and women of good will everywhere.

4. *I have come as a friend of Africa* – as one who has the future of this Continent very much at heart. It is clear that Africa has immense human and natural resources for a progressive and widespread growth towards greater material, cultural and social well-being. Africa has the wisdom of its own traditions and the lessons of experience to guide that development in ways that safeguard the religious and communal sensibilities of its peoples. But Africa is also affected by many of the negative factors which, to speak in general terms, are characteristic of what has been called the "South", in contrast with the economically dominant "North".

On numerous occasions I have raised my voice to appeal to the consciences of the more developed nations not to neglect their moral and humanitarian duties towards the developing nations. I have also expressed the hope that the changes which have recently taken place on the world scene will steer nations away from the costly competition of the arms race towards greater assistance to the more needy peoples of the world. Thus far this reorientation of resources has been slow in coming, and new tensions have arisen which place obstacles in the way of peace. *Africa, therefore, is increasingly called to find its own model of development*, in which there will be room for the rich variety of its peoples, each with its own traditions and legitimate aspirations. May God inspire Africa's leaders to work to consolidate the structures of good management and social harmony which are fundamental for development and growth. *Mungu ibariki Africa (May God bless Africa)*.

5. Dear Mr President, dear Friends: the Church and the political community have different spheres of action and are mutually independent, but they serve the same human beings (Cfr. *Gaudium et Spes*, 76). It is indeed heartening to know that in Tanzania there is ample

cooperation in many fields. The future lies along the path of solidarity among all Tanzania's people as they work side by side for the common good. My prayer for you today is that *faith in God will help you overcome all obstacles and be an incentive for you to go forward in peace and harmony* with each other and with all peoples, in love and dedicated service of your beautiful country.

Mungu ibariki Tanzania.  
(*May God bless Tanzania*).

Dumisha Uhuru na Umoja.  
(*May He preserve her freedom and unity*).

## **ADDRESS OF HIS HOLINESS JOHN PAUL II TO THE FAITHFUL OF TANZANIA**

*Cathedral of Saint Joseph, Dar-es-Salaam  
Saturday, 1 September 1990*

Mwadhama Kardinali Laurean Rugambwa,  
(*Your Eminence Cardinal Laurean Rugambwa*),  
Mhashamu Askofu Mkuu Polycarp Pengo,  
(*Your Grace Archbishop Polycarp Pengo*),  
Ndugu zangu wapendwa katika Kristu,  
(*Dear Brothers and Sisters in Christ*),  
Amani ya Bwana iwe nanyi  
(*May the peace of the Lord be with you*)

1. I have eagerly awaited this opportunity to visit Tanzania, to meet its Catholic people and all people of good will in a spirit of brotherhood and peace. I have come as *a witness to Christ*, to confirm you in the Gospel of salvation which you received and in which you stand. Now that I have reached *Dar-es-Salaam, the "haven of peace"*, my thoughts turn to Christ's words to the Apostles on the eve of His Passion: "Peace I bequeath to you, *my own peace I give you*, a peace the world cannot give, this is my gift to you" (*Jo. 14, 27*). At the beginning of my Pastoral Visit, my fervent prayer is that each of you may experience in the depths of your hearts - and within your families, parishes, and communities - *Christ's gift of peace*.

I wish to begin by thanking *Cardinal Laurean Rugambwa* for his kind words of welcome. For almost half a century he has given himself generously to the work of the Church as a priest, a Bishop, and as Cardinal here in his native land. I join His Grace, Coadjutor Archbishop Polycarp Pengo, and all of you, in asking God to grant His Eminence many more happy years in the Lord's service.

The Cardinal has just spoken of the urgent need to proclaim the "Good News" of Jesus Christ in Tanzania, in the midst of social problems and an erosion of spiritual and moral values, especially as these influence the family. Dear brothers and sisters, only Christ can heal the

wounds of evil and sin; only Christ can fill the emptiness and frustration that trouble so many hearts, *because only Christ can reconcile sinful man to God and to others* through the Cross and Resurrection. God's gift of reconciliation in Christ is the source of that peace for which we yearn, which "the world cannot give" (*Ibid*).

2. More than a century ago, the missionaries brought Christ's gift of reconciliation and peace to the people of this land. Beginning in 1887 the *Benedictine Congregation of Saint Ottilien* in Germany was entrusted with what was to become the Vicariate Apostolic, and later Archdiocese of Dar-es-Salaam. The relics of Bishop Cassian Spiess and those who were killed with him in the early years of this century - entombed in this Cathedral - serve to confirm that Christ's gift of peace is not of this world, but is *the fruit of union with Him in the mystery of His Death and Resurrection*.

You who are the spiritual sons and daughters of the missionaries have experienced the joy of seeing a vibrant, young Church arise from their sacrifices. It is a Church that bears witness to the "Good News" of salvation amid the joys and accomplishments of the Tanzanian people, as well as their sorrows and trials, their difficulties and doubts. As members of a pilgrim Church, you press ahead in the conviction that "faith throws a new light on all things and makes known *the full ideal which God has set for man*" (*Gaudium et Spes*, 11). Although this ideal is fully realized only in eternity, it nevertheless inspires you to meet human problems and challenges here and now *as disciples of Christ should*: in the striking image of Saint Paul, "with truth buckled round your waist, and integrity for a breastplate, wearing for shoes on your feet the *eagerness to spread the gospel of peace*, and always carrying the shield of faith" (*Eph. 6, 14-16*).

Yes, dear brothers and sisters, you are witnesses in Tanzania to the "gospel of peace". You are called to live it every day in the intimacy of family life, in your local communities, at your occupation, and above all within the Church, which is "a sign and instrument of communion with God and of the unity of the whole human race" (*Lumen Gentium*, 1). *Communion with God, unity among men: this is the peace of the kingdom to come*, which even now is fore-shadowed in your Christian living.

3. This evening we gather in a cathedral that recalls the deep love of the Benedictine missionaries for Christ and for the people of this land, even to the shedding of their blood. They dedicated this Church to *Saint Joseph, the Spouse of the Virgin Mary*, confident of his patronage on behalf of their missionary efforts. This patronage should be invoked always as an impetus for a *renewed commitment to evangelization* on the part of the Church. May Saint Joseph be for all of you an exceptional teacher in the service of this saving mission, a mission which is the responsibility of each and every member of Christ's Body (Cfr. Ioannis Pauli PP. II *Redemptoris Custos*, 29. 32).

I pray that Joseph, the "just man" (*Matth. 1, 19*), will intercede for you - Bishops, priests, religious and laity of the Church in Tanzania - so that "*the peace of Christ may reign in your hearts*" (Cfr. *Col. 3, 15*), and that now and always your beloved City of Dar-es-Salaam may truly be a "haven of peace".

Mungu awabariki na kuwalinda. Amina.  
(*May God bless and protect you. Amen*).

**ADDRESS OF HIS HOLINESS JOHN PAUL II  
TO THE HEADS OF MISSION AND DIPLOMATIC PERSONNEL  
ACCREDITED TO THE GOVERNMENT OF TANZANIA**

*State House, Dar-es-Salaam  
Saturday, 1 September 1990*

*Your Excellencies,  
Ladies and Gentlemen,*

1. At the outset of my *Seventh Pastoral Visit to Africa* I have the pleasure of meeting you, *the distinguished Heads of Mission and Diplomatic Personnel* accredited to the Government of Tanzania, as well as *Representatives of International Organizations* present here in Dar-es-Salaam. I thank the Apostolic Pro-Nuncio for the words of welcome spoken on your behalf, and I greet you all with deep sentiments of friendship and esteem. The best recommendation of your calling and the true reason for its prestige lies in your dedicated professional commitment to *fostering understanding and advancing development and peace among the peoples of the world*.

The Church likewise has been entrusted by her Divine Founder with a religious and humanitarian mission, different in nature from yours, but open to *many forms of cooperation and mutual support*. Indeed, the presence of the Holy See in the international community corresponds to what might be called a "passion" for the good of the human family - for peace, for the defence of human dignity and human rights, for the integral well-being of individuals and peoples - a "passion" which derives necessarily and perennially from the Gospel of Jesus Christ, and one which I am confident you share.

*The Church keenly focuses her attention on the world, the theatre of man's history* (Cfr. *Gaudium et Spes*, 2), where she contemplates the human family struck with wonder at its own discoveries and its power, but at the same time anxious about the current direction of human affairs, and even more fundamentally concerned about the deeper questions of man's role in the universe, about the meaning of his individual and collective strivings, and about the ultimate destiny of the human family itself (Cfr. *ibid.* 3). She wishes to engage men and women of good will everywhere in conversation about these fundamental problems, offering them the light of the Revelation she has received and of her theological and anthropological reflection. It is in this perspective that I would briefly address *two questions* which have enormous repercussions for the peoples of Africa.

2. The first of these questions arises out of a dramatic statistic. It is generally accepted that there are some *five million refugees in Africa, as well as some thirteen million displaced persons*. Thus, millions of our brothers and sisters are homeless and in exile, deprived of dignity and hope. Some are the victims of natural calamities, but *most are the innocent victims of ethnic conflict, power struggles, or of failed development policies*. This immense human tragedy generally has a weaker hold on worldwide public opinion than many other causes and crises around the planet. For this reason I cannot fail to take this opportunity of reminding you and the Governments you represent that the situation cries out for urgent intervention on the part of the international community, in order to help these people not only to survive, to feed themselves, to receive medical assistance and health-care, but also to live useful and



respectable lives and to maintain their hopes of a better future for themselves and their children.

Countries in Africa or Asia with a large influx of refugees are hardly in a position to do this by themselves. We all agree that the more favoured nations and the international organizations involved in aid to refugees are doing much, for which they are to be credited. But *much, much more is needed*, and repeated appeals to the conscience of those in a position to do more are necessary, especially in view of the dwindling resources being directed to this goal. Our host country Tanzania is one such receiving country which has sought to provide for refugees from surrounding areas, using its own badly needed resources, and therefore making itself deserving of support from the international community in this respect. The *immediate humanitarian aspect* of the whole question *calls for an equally immediate and generous response* on the part of the more developed nations.

3. At the same time, the complex nature of the whole problem of refugees and displaced persons points clearly to the need for action on many other fronts if the situation is to improve. The root causes can be attacked only if there is *growth in the pacification and democratization of African life*, with increased participation of all groups in a representative and juridically safeguarded ordering of public life. A great effort is needed to raise the level of education so that many more people can play a responsible role in determining the economic, social and cultural policies to be followed. A consciousness of human dignity and human rights must be promoted. Dialogue and negotiation must take the place of conflict in the resolution of tensions. More and more, the peoples of Africa are becoming convinced that they must be the builders of their own destiny. The developed nations, for their part, having overcome the temptation to look at Africa merely as a resource to be used for their own advantage, must surely realize that it is in everyone's interest to see this continent develop into a capable and vigorous partner in economic and cultural exchanges.

All of this requires that the interdependence of peoples and countries be recognized as *a moral category, whose correlative response is a solidarity* which is not just well-meaning kindness and compassion - which have their rightful place in human relations - but a firm and persevering *determination to work for the common good* of the entire human family (Cfr. Ioannis Pauli PP. II *Sollicitudo Rei Socialis*, 38). The basis of such an attitude of solidarity is the conviction that all are responsible for all, that is, everyone is bound by a universal moral imperative to recognize others as holders of equal human rights as oneself and deserving of equal treatment. What applies to individuals applies also to nations: the stronger and richer nations must have a sense of moral responsibility for the other nations, so that *an international system may be established which will rest on equity for all peoples* and on the necessary respect for their legitimate differences (Cfr. *ibid.* 39).

The question of refugees and displaced persons is one dramatic instance which calls into play *the moral responsibility of the international community*. Ladies and Gentlemen, let us work together for the proper response: the Church in her field, educating her members in the *religious* foundation of their duties and encouraging them in the generous and selfless service of their brothers and sisters in need; you, as diplomats and representatives of international agencies, doing your utmost to foster an adequate response to the plight of so many millions of human beings, and above all working for a new international order based on the highest moral principles of responsibility, justice and brotherhood.

4. The other question about which I wish to speak briefly also underlines the reality of global interdependence. *The drama of AIDS threatens not just some nations or societies, but the*

*whole of humanity*. It knows no frontiers of geography, race, age or social condition. This epidemic, unlike others, is accompanied by a unique cultural unease related to the impact of the symbolism it suggests: the life-giving functions of human sexuality, and the blood which epitomizes health and life itself, have become a roadway to death. Only a response that takes into account both the medical aspect of the illness, as well as the human, cultural, ethical and religious dimensions of life can offer *complete solidarity* to its victims and raise the hope that the epidemic can be controlled and turned back.

The AIDS epidemic calls for a supreme effort of international cooperation on the part of Governments, the world medical and scientific community, and all those who exercise influence in developing a sense of moral responsibility in society. The threat is so great that indifference on the part of public authorities, condemnatory or discriminatory practices towards those affected by the acquired immuno-deficiency virus, or self-interested rivalries in the search for a medical answer to this syndrome should be considered forms of collaboration in this terrible evil which has come upon humanity.

The members of the Church will continue to play their part in caring for those who are suffering, as Jesus taught His followers to do (Cfr. *Matth. 25, 36*), and in *promoting prevention that is respectful of the dignity of the human person and his transcendent destiny*. The Church is convinced that without *a resurgence of moral responsibility and a reaffirmation of fundamental moral values* any programme of prevention based on information alone will be ineffective and even counterproductive. More harmful still are campaigns which implicitly promote - through their lack of moral content and the false security which they offer - the very patterns of behaviour which have greatly contributed to the expansion of the disease.

5. Distinguished Ladies and Gentlemen, I have spoken of refugees and the sick, two categories of people among the most needy on this planet. Our individual and collective concern for them is a definite measure of our humanity, taken in the loftiest sense of the word. As a brother in our common humanity, I appeal to you to use whatever influence you have to direct the world's efforts and resources to promoting the true well-being of the human family. A new age of development and solidarity, guided not by selfishness but by profound and convinced respect for human dignity and human rights, is *the great opportunity and challenge which the changed world situation allows us to envision and confront*. May God grant the leaders of peoples the wisdom and goodness which the hour requires. God bless you and your families, and the countries you represent. Thank you!

**ADDRESS OF HIS HOLINESS JOHN PAUL II  
TO THE MEMBERS OF THE EPISCOPAL CONFERENCE OF TANZANIA**

*Chapel of the Apostolic Nunciature, Dar-es-Salaam  
Sunday, 2 September 1990*

*Dear Brother Bishops of Tanzania,*

1. I wish to begin by thanking Bishop Lebulu for his kind words of welcome and for the sentiments of ecclesial communion which he has expressed on your behalf. As in all of my Pastoral Visits, I give special importance to my encounter with you, the Bishops. Our meeting this morning gives me great joy and comfort as I praise God for your generous dedication to the special calling that is yours in the Church. As Bishops of the local Churches of Tanzania you "have been *designated by the Holy Spirit to take the place of the Apostles as pastors of souls*" and, "together with the Supreme Pontiff and subject to his authority", you have "been commissioned to perpetuate the work of Christ, the eternal pastor" (*Christus Dominus*, 2).

My visit fulfils a longstanding desire to witness at first hand the life of your Dioceses. It is an opportunity for me to join the Catholic people of Tanzania in giving thanks to God for the seed of the Gospel which was implanted here over a century ago. Although your local Churches are young, they already show a *maturity and fruitfulness* that speak highly of your fidelity to the Lord. After the long planting of missionary labour, we are witnessing the beginnings of a harvest rich in promise among a people whose Christian life manifests the *freshness, confidence and enthusiasm of youth*.

I am happy to have this opportunity to reflect with you on some aspects of your ministry. Taking encouragement from all that has been done so far, my thoughts turn to the present and future of the Church in your country and on the African Continent. Every day, in fact, the Church "*is moved by the Holy Spirit to do her part for the full realization of the plan of God, who has constituted Christ as the source of salvation for the whole world*" (*Lumen Gentium*, 17). To proclaim Jesus Christ as the Redeemer of the human family and, in the power of the Holy Spirit, to bring about the establishment of His kingdom of grace in human hearts, is the great mission which God has entrusted to the Church and which is now incumbent on you to promote with all your love and energies. The Church in the younger nations of Africa is entering a new stage in which your objectives must be *the strengthening of the faith, the conversion and in-depth transformation of individuals and of social life*, so that the truths and values of the Gospel will be more fully lived. This is the immense challenge of evangelization, both within the ecclesial community and in sectors where the Gospel is still unknown (Cfr. Ioannis Pauli PP. II *Allocutio in templo cathedrali Kinsasae*, 3, 2 maii 1980: *Insegnamenti di Giovanni Paolo II*, III, 1 [1980] 1065).

2. Dear Brothers, *strengthening* the faith of your people and exhorting them to persevere in its demands are primary tasks of your ministry. As Pastors "designated by the Holy Spirit" (*Christus Dominus*, 2), you are called to exercise *positive leadership as well as vigilance* in promoting faith and holiness of life among the People of God entrusted to your care. If faith and morals are eroded by new patterns of living in a changing society, it is your fearless and



serene *proclamation of the Gospel, in all its integrity*, that constitutes a bulwark of truth to sustain your people. If liturgical change or theological speculation create confusion among them, it is your sound judgment rooted in "*thinking with the Church*" that guides them along the path of sound doctrine and discipline. If there is a temptation to slacken evangelical fervour, it is your zeal that reawakens and expands their *missionary spirit*. Never lose confidence that the Lord who called you to shepherd his people will also provide the wisdom and strength you need to discharge this grave responsibility.

When we consider some of the challenges to be examined by the Special Assembly for Africa of the Synod of Bishops – namely, the *proclamation of the Good News, inculturation, dialogue, justice and peace, and the means of social communication* – it is readily apparent that a topic arises which requires concerted action on the part of the whole Church in Africa. This topic, which underlies all the challenges to be discussed by the Synod, is *Christian formation*, by which clergy, religious and laity are prepared and motivated *to live, in an authentic and consistent manner, the state of life to which God has called them*.

3. The *formation of priests* is a pressing concern for the whole Church. For that reason it has been chosen as the theme of the next Ordinary Session of the Synod of Bishops, not only as it applies to *seminarians* but also to *priests after ordination*. A clear concern has also been voiced throughout the world and in many quarters of Africa that there be a more careful screening of those who present themselves as candidates for the priesthood, and that programmes of formation in seminaries be of a sufficiently high level.

Surely the adequacy of the seminarian's preparation and his *overall suitability for ordination* must not be neglected for the sake of increasing the numbers of priests, even when the Church's needs are great. If the many dedicated priests of your dioceses are to enjoy the respect and esteem of the faithful, and if vocations among worthy young men are to increase as they must in light of present and future needs, it is imperative that ordination be conferred only on those who meet the requirements succinctly but clearly enunciated in the Code of Canon Law; namely, on those "who have an integral faith, are motivated by a right intention, possess the required knowledge, and enjoy a good reputation, good morals and proven virtues, and other physical and psychological qualities which are appropriate" (*Codex Iuris Canonici*, can. 1029).

All of these qualities need to be *verified and developed in the seminary* under the guidance of qualified superiors, spiritual directors and professors, and in accordance with a well-defined *programme of formation*. I know that you share this concern for the education of your clergy, as do the many fine priests who are engaged in seminary work at the Major Seminaries in Kipalapala, Segerea, Peramiho, Ntungamo and Kibosho, as well as at the many Junior Seminaries spread throughout Tanzania. I pray that God will bless your efforts to increase the number of qualified staff and to help them in their work, which is of the utmost importance for the future of the ecclesial community and of evangelization.

As I have mentioned, the Church's concern for the formation of priests also extends to the years after ordination. As Bishops you are charged with taking a *direct interest in your priests' life and ministry*. *Study courses, workshops, and spiritual exercises* are extremely important for your priests, but these must go hand in hand with your own willingness to meet with them on a regular basis, to listen to them, to encourage them, to help them overcome problems and difficulties, and to find ways to make use of each one's talents for the good of the entire diocese. They look to you for the leadership that consists above all in your *example*

*of authentic priestly life and of apostolic zeal for evangelization*, including "first evangelization", which more and more becomes the responsibility of the local clergy. In all these ways, each of you has a very personal role to play in the lifelong formation and well-being of your priests. Furthermore, it is only right that your fraternal concern for them be particularly evident in the kind and compassionate way you deal with the special needs of elderly priests and those who are sick. May the Good Shepherd himself guide you in the fullness of evangelical love!

4. *Men and women religious* also occupy a special place in the pastoral mission of a bishop. The striking increase in the number of women religious, in particular, is a great gift to the Church in Tanzania and holds much promise for the future of consecrated life in your country. Although Religious will look chiefly to their own Institutes for formation, your interest in their welfare and your *support for their intellectual and spiritual enrichment* can be crucial, especially for Institutes of diocesan right.

Consecrated life exists *in* the Church and *for* the Church. Its ecclesial nature requires that it be lived with a deep sense of union and cooperation with the Bishops, and in affective and effective solidarity with the particular Church in which Religious live and carry out their apostolate. While respecting the charism and legitimate autonomy of each Religious Institute, it is your responsibility to foster their well-planned participation in pastoral activities, in the context of the ecclesiology of communion which governs the life of the Church.

5. Of equal importance for the vitality of the Church is the *formation of the laity* which consists, in a sense, *in the continuing evangelization of those who are already baptized*. The task of preparing the laity to assume an active role in the Church and in society is all the more urgent in the face of social and cultural change, as well as of proselytizing pressures from other faiths or religious groups.

You are well aware that for Tanzanian Catholics, especially the young, to persevere in their faith, share it with others, and *bring its moral and spiritual values to bear on society*, they need sound catechetical formation as well as the support that comes from membership in the parish groups and Catholic *associations* which are increasingly active in your country. A host of dedicated *catechists* is doing a splendid service to your particular Churches, especially in preserving and deepening the faith on a local level, but they too look to your leadership for opportunities to grow intellectually and spiritually.

It is true that "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" (Pauli VI *Evangelii Nuntiandi*, 41). The goal of formation for all the faithful – priests, religious and laity – is a living faith that *permeates every aspect of one's life and relationships with others*. National and diocesan programmes of pastoral action should aim at promoting a highly motivated faith built on a deep commitment to Christ and his Church, and on a knowledge of Catholic teaching in keeping with the educational level and the demands of each person's vocation.

The pursuit of this goal highlights the importance of ecclesial communion, that is, our "*unity in the work of service, building up the Body of Christ*" (Eph. 4, 12). Formation involves a mutual upbuilding on the part of all the members of the Church, beginning with the Bishops who, as the Church's pastors and teachers, have primary responsibility for faith and doctrine.

6. In bringing these reflections on Christian formation to a conclusion, my thoughts turn to Cardinal *John Henry Newman*, whose death a century ago is being commemorated throughout this year. The motto he chose as a Cardinal, "*cor ad cor loquitur*", summarizes his philosophy of education, as well as his understanding of what we today call evangelization. For Cardinal Newman it was *individual influence*, "*heart speaking to heart*" that most effectively imparted the Gospel and that formed the whole person, heart and mind, and conscience. As he once wrote: "*Individuals who are seen and heard, who act and suffer, are the instruments of Providence in all great successes*" (*The Letters and Diaries of John Henry Newman*, Oxford, 1978-84, IV, 68 ss).

In that spirit, dear Brothers, I pray that God will sustain your zeal in the ministry and grant success to all your hopes and labours for the flowering of the Gospel. May he continue to raise up among you priests, religious and laity who are willing to be "seen and heard", to "act", and to "suffer" if need be, *so that Christ may be known and loved ever more in Tanzania and throughout Africa*. I express to you my fraternal appreciation and support. I thank you for your invitation to visit your particular Churches. May the close maternal protection of the Blessed Virgin Mary accompany all that you do. With these sentiments and with affection in the Lord, I cordially impart to each of you and to your dioceses my Apostolic Blessing.

## **PRIESTLY ORDINATIONS**

### ***HOMILY OF JOHN PAUL II***

*Dar-es-Salaam, Jangwani Grounds  
Sunday, 2 September 1990*

Yesu asema: "Mimi ndimi Mchungaji Mwema... autoaye uhai wake kwa ajili ya kondoo wake. Nawajua walio wangu, nao walio wangu wanijua mimi".

*(Jesus says: "I am the Good Shepherd... who lays down his life for his sheep. I know my own and my own know me" (Io. 10, 11. 14).*

Ndugu zangu katika Kristu!  
*(Dear Brothers and Sisters in Christ)!*  
Wanangu wapendwa!  
*(Sons and Daughters)!*  
Tumsifu Yesu Kristu!  
*(Praised be Jesus Christ)!*

1. Ninayo furaha kubwa sana kuwa pamoja nanyi!  
*(I am very happy to be with you)!*

Today, in Dar-es-Salaam, we join together in celebrating the Eucharist, which is the sacrament of the Church's unity as the one flock of Jesus Christ, our Lord and Saviour. Jesus is present in our midst! We hear His words, the words of everlasting life (Cfr. *Io. 6, 68*), and

we receive His Body and Blood, offered on the Cross for the forgiveness of our sins. Yes, the Lord is among us— *the Good Shepherd, who lays down His life for His sheep!*

The Pope, the Successor of the Apostle Peter, has come to Tanzania to pray with you and confirm you in your Catholic faith; to enter into a spiritual dialogue with all the people of this vast and beautiful country. *Ninatoa salamu za upendo kwa Wakristu wote nchini Tanzania na kwa namna ya pekee ninamsalimu Mwadhamu Kardinali Laurean Rugambwa na Askofu Mkuu Polycarp Pengo, wa Jimbo Kuu la Dar-es-Salaam, na ndugu zangu Maaskofu wa Majimbo ya Arusha, Dodoma, Mahenge, Mbulu, Morogoro, Moshi, Same, Tanga na Zanzibar.*

*(I greet with affection the members of the Church in Tanzania! My special greeting goes to Cardinal Laurean Rugambwa and Archbishop Polycarp Pengo of the Archdiocese of Dar-es-Salaam, and to my Brother Bishops of the Dioceses of Arusha, Dodoma, Mahenge, Mbulu, Morogoro, Moshi, Same, Tanga and Zanzibar).*

I greet the *clergy and religious* from throughout Tanzania who are your guides in the way of faith, hope and love. I express also my deep gratitude and esteem to the President of the United Republic of Tanzania and to the *civil authorities* present at this Mass, and to all those who assisted in any way in the planning and preparation of my Pastoral Visit to your land.

In a particular way, my greeting goes to *those who are being ordained to the priesthood*. From their families and parishes these young men have been called to be configured to Christ, the eternal High Priest, in order that they in turn might become shepherds of His people, preachers of His word and ministers of His sacraments (Cfr. *Lumen Gentium*, 28). Jesus gives them *a share in His own priesthood* so that they may act in His person to offer the sacrifice of the New Covenant in the Eucharistic liturgy, to exercise the ministry of reconciliation and help all the faithful to live in holiness and peace, according to the vocation that each one has received as a member of Christ's Body, the Church (Cfr. *ibid*).

2. In today's First Reading, the Lord tells the Prophet Jeremiah that his vocation *was part of God's eternal plan* even before he was born:

"Neno la Bwana liliinjia, kusema,  
*Kabla sijakuumba katika tumbo nalikujua,*  
na kabla hujatoka tumboni, nalikutakasa,  
nikakuweka kuwa nabii wa Mataifa".

*("The Word of the Lord was addressed to me, saying):  
(Before I formed you in the womb I knew you);  
(before you came to birth I consecrated you);  
(I have appointed you as a prophet to the nations") (Jer. 1, 4-5).*

These words remind us that *each person has a place in God's plan* and that *each of us should carefully listen to God's voice in prayer in order to discover the special calling we have received in Christ*. In many other ways too we learn to know God's will: through important events in our lives, through the example and wisdom of others, and through the prayerful judgment of His Church. Among all these channels of God's grace, the family has a special role in fostering the Christian vocation of its members. In a very real way, each Christian family is a *"school of Christ"*, a place where children first learn to know and love God, to

obey His word and to respond to His call. In families "which are alive with the spirit of faith, love and reverence" (*Optatam Totius*, 2), the light of faith can shine forth in the lives of children, and the seed of a vocation can receive the nourishment it needs to blossom and grow strong.

*Leo napenda kutoa heshima zangu kwa familia za kikristu hapa Tanzania.  
(Today the Pope wishes to pay homage to the Christian families of Tanzania).*

To all of you I express the Church's deep esteem for your commitment to the vocation which you have received from God. At this Mass of Ordination, I also express my gratitude *to the parents of those who will soon become priests*. In the homes which you have created, these young men first discovered the mystery of God's love. I pray that your homes will always be filled with the warmth and joy of that love!

3. Dear friends: let us think of the many *concrete ways* in which the Christian vocation, and the call to priesthood in particular, is fostered by Catholic families. In the first place, *families are schools of prayer: Familia ni shule ya sala*. A household marked by prayer will daily instill in children a lively sense of the need to turn to God with confidence at all times, and especially when life's inevitable difficulties and trials come their way. How important this lesson is for those who will become priests! Since the priest must teach others to pray, both as individuals and as a liturgical community, he must himself be a man of deep prayer and spiritual maturity.

Families are also *schools of fidelity and love: Familia ni shule ya uaminifu na upendo*. Within the Sacrament of Marriage, the fidelity of husband and wife in living out their marriage vows and in raising their children becomes an effective sign of *the undying faithfulness of Christ to His Church*. For his part, the priest is called to be faithful to a life of celibacy as a sign of his consecration to Christ and to the service of the Church. From his parents a priest can first learn the meaning and understand the value of life-long fidelity to God's call; *where marital fidelity is held in high esteem, the priest will value his calling and its demands all the more*.

In a similar way, the relationship of love and sacrifice which unites parents and their children makes the family *a school of obedience and trust: Familia ni shule ya utii na kuaminiana*. These virtues, which are often first learned in the early years of one's life, are paramount in the life and ministry of a priest, for he will often be called upon to submit his will freely to the decisions and judgment of his superiors for the sake of the Gospel and the good of the ecclesial community.

Finally, *families are schools of mercy: Familia ni shule ya huruma*. The priest is called to be a dispenser of God's mercy, through the ministry of the sacraments, especially in his willing and sensitive encounter with souls in the Sacrament of Penance. If he has been raised in a loving Christian family, he will have learned the meaning of mercy from his parents, and especially from the acts of mercy and mutual forgiveness expressed in family life. For do we not learn to be merciful from the experience of mercy which we have received? Just as we freely receive forgiveness and new life in Christ from God "who is rich in mercy" (*Eph. 2, 4*), so too we must generously share these gifts with others.

4. Na sasa niseme machache kwa hawa watakaopewa daraja ya Upadre.  
(*I now address a special word to those who are about to be ordained priests*).

Dear young brothers in the Lord: how often have you heard the words of Saint Paul proclaimed in the Second Reading of today's Mass? The Apostle says: "It is not ourselves that we are preaching, but Christ Jesus as the Lord, and ourselves as your servants for Jesus' sake" (2 Cor. 4, 5). Take these words to heart as a programme for your life and ministry! "*Kwa maana hatujihubiri wenyewe, bali Kristo Yesu*". *Yeye ni Bwana, nasi ni watumishi wake tusiostahili*. (Yes, "it is not ourselves that we are preaching, but Christ Jesus!" He is the Lord, and we are his unworthy servants).

In the end, as Saint Paul says, "we are only the earthenware jars that hold this treasure, to make it clear that such an overwhelming power comes from God and not from us" (*Ibid.* 7).

These words should inspire in each of you *a deep humility* as you realize that it is only "by an act of mercy" (*Ibid.* 1), that you have received this ministry from Christ. *All Christians are called to die to sin and selfishness and live humbly the vocation that God has given them*. How much more those who have been made "stewards of the mysteries of God" (1 Cor. 4, 1)? And like all disciples, you must give evidence that you have learned to place God's will above your own desires and projects and to spend yourselves generously in the service of your brothers and sisters, especially the weak and the poor.

5. Jesus says: "I lay down my life for my sheep. And *there are other sheep I have that are not of this fold, and these I have to lead as well*. They too will listen to my voice, and there will be only one flock and one shepherd" (Jo. 10, 15-16).

Dear sons: The one flock of which Jesus speaks is *the Church*, the assembly of those men and women of every time and place who have been gathered by God's word and made holy by the Blood of the Lamb. The small group of disciples who gathered in prayer with Mary, the Mother of Jesus, in the Upper Room at Pentecost were the beginning of that one flock. And through the continued protection and prayers of *Mary, Mother of the Church*, that flock will continue to grow throughout the world, bringing the light of Christ to all peoples, until the end of time!

By God's grace, you have been called to gather and feed that flock. Strengthened by the Sacrament which you are about to receive, you will be *sent forth into the world* to bring the Gospel message of peace and reconciliation to all whom you meet. *Huu ndio wito wenu bora sana kama watumishi wa Yesu Kristu aliye Mchungaji Mwema*. Ninarudia neno la Bwana alilosema kwa Nabii Yereemia: "*Usiogope*". (This is your sublime vocation as ministers of Jesus Christ, the Good Shepherd! Today, I repeat, to you the Lord's words to Jeremiah: "Do not be afraid!") (Jer. 1, 8).

Yes! Do not be afraid, for you have heard the Lord's promise: "I am with you to protect you... There! I am putting my words into your mouth!" (*Ibid.* 1, 8-9).

Through the power of His Spirit, God "has shone in our minds *to radiate the light of the knowledge of His glory*, the glory on the face of Christ" (2 Cor. 4, 6). As ministers of God's grace in the Church, may you grow in the image of Him in whom the fullness of God was pleased to dwell (Cfr. Col. 2, 9). To be an *Alter Christus* is not a title of human dignity but an obligation to be like Him "who came not to be served but to serve, and to give His life as a ransom for many" (Matth. 20, 28).



May Almighty God help you to live fully the sublime vocation He has given you in Christ! Ninamwomba Mungu Mwenyezi, Baba, Mwana na Roho Mtakatifu, awashushie wingi wa baraka zake ninyi mtakaopewa daraja ya Upadre na nyote mlilo hapa leo. Amina. (*Upon you, dear brothers, and upon all present here today, I invoke the abundant blessings of Almighty God, the Father, the Son and the Holy Spirit. Amen.*)

## **ANGELUS**

*Dar-es-Salaam*  
*Sunday, 2 September 1990*

*Dear brothers and sisters,*

as we bring this solemn Liturgy to a close, we turn to the Blessed Virgin Mary, Mother of the Redeemer, to rededicate your country to her maternal care.

Maria Mtakatifu, Mama wa Kanisa, Mama wa binadamu wote Mimi, Yohane Paulo wa Pili, Halifa wa Mtume Petro, ninawaweka watu wote wa Tanzania chini ya ulinzi wako wa upeindo.

*(Holy Mary, Mother of the Church Mother of all mankind: I, John Paul the Second, Successor of the Apostle Peter, entrust the people of Tanzania to your loving protection).*

As your devoted sons and daughters, they renew their consecration to you as a people and as a youthful nation on this Continent of promise. Upon their legitimate hopes and aspirations, both present and future, I invoke your powerful intercession as Mother of our Lord and Saviour Jesus Christ.

Mama wa Familia Takatifu ya Nazareti:

*(Mother of the Holy Family of Nazareth):*

You are also the Mother of "the Church in the home". I implore your aid upon the families of your devoted Tanzanian people. Comfort them in their sufferings and strengthen them with the light, joy, serenity and courage that marked your family life with Jesus and Joseph.

Maria Mtakatifu, Mama wa Mungu:

*(Holy Mary, Mother of God):*

I earnestly entrust to you the life of the Church in Tanzania. I commend to your solicitude each of the local Churches so that, gathered by their Pastors in the Holy Spirit through the Gospel and the Eucharist, they may truly reflect the presence of the one holy, catholic and apostolic Church of Christ. In your motherly love, assist the bishops, priests and religious to live generously and fully the vocations which they have received in the heart of the Church, to serve God's people and bear witness to the truths and moral demands of Christ's kingdom. In

a special way, remember those who have been ordained today, that they may be worthy servants and heralds of the Gospel.

Malkia wa Amani:

*(Queen of Peace):*

Hear the prayers of your faithful Tanzanian people for peace and harmony in their country and throughout Africa. Teach them the ways of forgiveness and reconciliation in their families and in social and political life. May all Tanzanians know how to accept each other in mutual respect and trust, working tirelessly for the development of their country in universal justice and solidarity.

Maria, Mama yetu, upokee tendo hili la kuiweka Tanzania chini ya ulinzi wako na utujalie kupata hayo tunayoyaomba kutoka kwa Moyo wa Mwanao, Bwana wetu Yesu Kristu. Amina.

*(Mary, our Mother, accept this act of entrusting and obtain what we ask from the Heart of your Son, our Lord Jesus Christ. Amen).*

## ***ADDRESS OF HIS HOLINESS JOHN PAUL II TO THE LEADERS OF OTHER CONFESSIONS AND RELIGIONS***

*Msimbazi Centre, Dar-es-Salaam  
Sunday, 2 September 1990*

Ndugu zangu viongozi wa dini,  
*(Distinguished Religious Representatives),*  
Ndugu nyote mliopo hapa,  
*(Dear Brethren),*

1. I wish to extend a very cordial greeting to all of you and to thank you for your presence here today. My Pastoral Visit would be incomplete if I failed to take the opportunity to meet the *representatives of the various religious bodies* of Tanzania. Indeed, for me this is not only a happy occasion, but also a duty laid upon me as the Catholic Church's Universal Pastor. It is a duty because *the Church is committed to pursuing a dialogue of truth and love* with all of humanity, and in a special way with other Christians and with the followers of other religions.

In 1964, during the Second Vatican Council, in his first Encyclical Letter "*Ecclesiam Suam*", my predecessor Pope Paul VI described the path of dialogue which the Church was to follow. That same Ecumenical Council developed this programme in its teaching and gave rise to structures adapted to the pursuit of this goal. The Catholic Church feels herself duty-bound to enter into dialogue with other Christians in obedience to Christ's will that "all may be one" (Io. 17, 21), and with other religions as part of *her mission to further the "dialogue of salvation"* (Cfr. Pauli VI *Ecclesiam Suam*), *initiated by God* and brought to fulfilment in the Death and Resurrection of His Son.

2. It is important to know what we mean when we say that we intend to follow the path of dialogue. In general, dialogue means reciprocal communication, mutual friendship and respect, as well as joint effort for the sake of shared goals, all in the service of a common search for truth. In the context of religious pluralism, "dialogue is *a complex of human activities, all founded upon respect and esteem* for people of different religions. It includes the daily living together in peace and mutual help, with each bearing witness to the values learned through the experience of faith. It means a readiness to cooperate with others for the betterment of humanity, and a commitment to search together for true peace. It means the encounter of theologians and other religious specialists to explore, with their counterparts from other religions, areas of convergence and divergence. Where circumstances permit, it means a sharing of spiritual experiences and insights" (Ioannis Pauli PP. II *Allocutio iis qui coetui Secretariatus pro non christianis interfuerunt*, 4, die 28 apr. 1987: *Insegnamenti di Giovanni Paolo II*, X, 1 [1987] 1451).

As regards the goals of interreligious dialogue, improved mutual understanding can lead to new attitudes of respect and the promotion of common ideals in the sphere of religious freedom, human brotherhood and social progress (Cfr. Pauli VI *Ecclesiam Suam*). This in itself would be no small achievement in a world that rightly looks to *religion as an agent of harmony and peace, and is scandalized when religion is used to justify or promote division and hatred, or even violence*.

3. To all *my Christian brothers and sisters* who are here today, I wish to say that there can be no going back from the task of attaining the fullness of unity which Jesus Christ desires for His disciples. Under the inspiring grace of the Holy Spirit, the progress of ecumenism constitutes an important "sign of the times" (*Unitatis Redintegratio*, 4), calling all Christians to prayerful reflection and to further efforts towards greater agreement and cooperation. It is my fervent prayer that, in the words of the Second Vatican Council, one day "all Christians will be gathered into that unity of the one and only Church, which Christ bestowed on His Church from the beginning" (*Ibid*).

Although after centuries there are still serious obstacles to overcome, let us together give thanks to God that in Tanzania a healthy ecumenical spirit is making headway and that there already exist many instances of ecumenical cooperation. Before you lies an immense field of collaboration in the defence of the dignity and rights of the human person, the application of Gospel principles to social life, and the relief of afflictions such as hunger, disease, illiteracy and the terrible burden of poverty (Cfr. *ibid*. 12).

But there is also another dimension to Christian ecumenism. The dialogue of Christian unity is also at the service of the wider "dialogue of salvation" with people of every religion. *Faith in Jesus Christ, "the Way, the Truth and the Life"* (Io. 14, 6), "the only name by which we can be saved" (Act. 4, 12), *compels us to proclaim Him* before the world. How much more credible and effective would our common witness to the Saviour be *if it were a fully united witness!* Even now, however, that witness is strengthened by every effort on our part to walk the path of greater harmony and love. I know that the Catholic Church in Tanzania is committed to this path along with you, and I am confident that in the inscrutable providence of God *your ecumenical efforts will be fruitful "so that the world may believe"* (Io. 17, 21).

4. I extend warm greetings and good wishes to *the members of other religions, Hindus, Buddhists and especially to the followers of Islam*. I pray that this encounter will serve to strengthen the good relations which exist in Tanzania between the religious groups

represented here. May our faith in One God be the very source of our love and esteem for each other!

It must be acknowledged that dialogue between Christians and Muslims is increasingly important in today's world. It is also a very delicate question, since both religions are deeply committed to the spread of their respective faiths. But, objectively speaking, there is a firm foundation on which mutual respect and cooperation can be built. It is *the recognition that every person has an inalienable right and a solemn duty to follow his or her upright conscience* in seeking and obeying the truth. The Lord of heaven and earth cannot be pleased with a religious observance that is somehow imposed from without. *What would then become of the wonderful gifts of reason and free will* which make individuals privileged to bear personal responsibility and which constitute the worth and glory of the Creator's beloved sons and daughters (Cfr. *Dignitatis Humanae*)?

Dialogue, as I described it a moment ago, does not attempt to produce an artificial consensus with regard to our faith convictions, but rather helps to ensure that in our zeal to proclaim our beliefs, and in the methods used, *we respect every person's right to religious freedom*. By cultivating positive and constructive relations between our communities and their individual members, we can arrive at a mutual understanding and respect which guarantees the exercise of this fundamental human right and opens the way to building a society in which all can contribute to the common good.

Christians and Muslims can live in harmony and show their *solidarity with one another in all the joys, sorrows and challenges that mark the life of a local community*. As experience in many parts of the world shows, religious differences of themselves do not necessarily disrupt life together. Indeed, Christians and Muslims in Tanzania can be partners in building a society shaped by the values taught by God: tolerance, justice, peace, and concern for the poorest and weakest. May both religions work closely to ensure that these values and the right to religious freedom be enshrined in civil law, thus safeguarding a true equality among all Tanzania's citizens.

5. To all who are present here today, I express the heartfelt wish, accompanied by an ardent prayer, that the future of Tanzania and of all Africa may be *shaped by faith in God, not unbelief*. Many in the modern world choose to ignore, to the peril of humanity, the power of religious faith to determine history and culture. May we, dear friends, who know otherwise, always seek *peace not conflict, mutual respect and understanding not polemics*, as we strive to bear witness to the transcendent mystery that conscience tells us is the only answer to the deepest longings of the human heart.

Mungu awabariki nyote.  
(May God bless you all).

## **ADDRESS OF HIS HOLINESS JOHN PAUL II TO PRIESTS AND RELIGIOUS OF TANZANIA**

*St Peter's Church, Dar-es-Salaam  
Sunday, 2 September 1990*

Askofu Mkuu Polycarp Pengo,  
(Dear Archbishop Polycarp Pengo),  
Ndugu zangu Mapadre na Watawa,  
(Dear Priests and Religious),  
Tumsifu Yesu Kristu!  
(Praised be Jesus Christ)!

1. Mimi niliye Halifa wa Mtume Petro, ambaye Bwana alimkabidhi wajibu wa kuwaimarisha ndugu zake katika Imani, ninapenda kumshukuru Baba Yetu wa Mbinguni kwa ajili ya fursa hii ya kuwa nanyi *Mapadre na Watawa mliomo nchini Tanzania*. Ninawashukuru nyote mlioomba ili-kwa kunukuru maneno ya Mtakatifu Paulo— "nipate kufika kwenu kwa furaha, kama apendavyo Mungu, nikapate kupumzika pamoja nanyi". Ninapenda kumsalimu kila mmoja wenu na kuwahakikishia nyote kuwa nipo daima pamoja nanyi katika sala zangu nikiwaombea ili maisha na huduma mnazozitoa zifanikiwe.

*(As the Successor of Peter, the Apostle to whom the Lord entrusted the task of strengthening his brethren in faith (Cfr. Luc. 22, 32), I give thanks to our heavenly Father for this meeting with you, the priests and religious of Tanzania. I am grateful to all who prayed so that - in the words of Saint Paul - "by God's will I might come to you with joy and be refreshed in your company" (Rom. 15, 32). My great desire is to greet each one of you personally and to assure you of my prayerful closeness to your life and ministry).*

We are joined together by no less a bond than the divine love which the Holy Spirit has poured into our hearts (Cfr. *ibid.* 5, 5), *a love which has taken form in the singular and specific vocation given to each one of us in the Body of Christ*. Even when we are geographically separated and far from each other, we are nevertheless intimately united in Christ Jesus. In the communion that is the Church I wish to encourage you - as well as all of Tanzania's priests and religious - in your clear witness to the Gospel and your devoted service to the People of God. Through your fidelity the ecclesial community in Tanzania is being built up in unity, holiness and truth.

I thank *Archbishop Pengo* for his words of welcome, and *Father Itatiro*, whose description of the expansion of the Church in this land invites us to praise God who is the Author of this growth (Cfr. *1 Cor.* 3, 6-7). The Catholic community in Tanzania owes much to the sacrifices and often heroic labours of *the Holy Spirit Missionaries, the White Fathers, the Benedictines of Saint Ottilien and many other missionaries* from various countries who first preached the Gospel in this region, and I greet the members of these Congregations who are present. Through God's grace, the apostolate begun by those pioneers is being continued by their successors and by increasing numbers of *indigenous priests and religious Sisters and Brothers*. By working closely together in that spirit of mutual acceptance and cooperation of

which Archbishop Pengo spoke, you show that the Church in Tanzania is both truly Catholic and truly African. Indeed, if you are to be genuine witnesses of Christ to the world, it must be apparent to all that "you stand firm in one spirit, with one mind striving side by side for the faith of the Gospel" (*Phil.* 1, 27). 2. The rapid growth of the Church in Tanzania is a pressing invitation to consider the most effective ways of building upon the foundation which you have inherited. The *continuing evangelization of Africa* is, as you know, a priority for the Church and has been chosen as the theme of the forthcoming Special Assembly for Africa of the Synod of Bishops. Evangelization belongs to the essence of the Church's life. Thus, pastoral action can never be a matter of simply maintaining what has already been achieved. The word of God cannot be fettered (*Cfr. 2 Tim.* 2, 9). In this perspective, my message to you today takes the form of an ardent appeal: *Muwe na imani katika wito mlioupokea kutoka kwa Bwana; na mwendelee kujitoa zaidi kwa ajili ya utume anaowakabidhi. (Be confident in the vocation you have received from the Lord; and be ever more committed to the mission which he entrusts to you)! Dear brothers and sisters: your vocation in the Church is a unique and precious treasure. As priests you have been configured to Jesus the High Priest in the Sacrament of Holy Orders; as religious you are committed to living and bearing witness to the "new life" of Christ's kingdom through the observance of the evangelical counsels. In every case your life and work within the ecclesial community take their meaning and significance from your relationship with the Saviour. You have not chosen Him; rather, He has chosen you to go forth and bear fruit (*Cfr. Io.* 15, 16). If you love Him and serve Him faithfully, it is because He has loved you first (*Cfr. 1 Io.* 4, 9). Your only boast should be the mercy He has shown you and the grace He has given you (*Cfr. 1 Cor.* 4, 7). He Himself, therefore, is the infinite source of your security and of the hope which sustains you in every challenge and circumstance (*Cfr. 2 Tim.* 1, 12).*

In fact, because of the special nature of your relationship with Christ, your every effort must be to reflect His love and zeal in your work and prayer. He is the "anointed" of the Father, the one "sent" by the Father, the first "apostle" (*Cfr. Luc.* 4, 18). His example is one of total dedication to the realization of the Father's plan of salvation: "I have come... not to do My own will, but to do the will of the one who sent Me" (*Io.* 6, 38). You too must be *moved by a similar passion for the Father's will*, which you will then translate into an unflinching quest for holiness of life and a vivid sense of mission.

3. Your search for spiritual growth and for an increasing identification with the Church's mission necessarily passes through certain fundamental virtues and "signs". Your commitment to *celibacy and chastity* for the sake of the kingdom offers a powerful witness of *undivided love for Christ* and a readiness to serve Him in others without distinction of persons. By your availability to all, you will "assure that no one will feel a stranger in the Christian community" (*Presbyterorum Ordinis*, 9). The virtue of *poverty*, which religious practice by reason of a specific vow, is of great relevance to the life of all priests, for you are ambassadors of *the Lord who lived poorly* and had a love of preference for the poor. Your personalities will be immensely enriched through the interior liberation that comes from a detachment from material things and from a renunciation of the "power" that comes from their possession.

*Obedience rooted in the desire to imitate Christ, the obedient Son of the Father*, is also a vital aspect of your condition as priests or as religious. Indeed, "obedience is the hallmark of the servant of Christ, who redeemed the human race by His obedience" (*Ad Gentes*, 24). It is also a sign of humility and docility to God's will as it is manifested especially through those chosen to succeed the Apostles as "overseers, to care for the Church of God which He



obtained with the blood of His own Son" (*Act.* 20, 28), and through those whom faith presents as God's representatives (Cfr. *Perfectae Caritatis*, 14). Since the priestly ministry and the apostolate in general may only be exercised in hierarchical communion, the good of the Church requires that all foster a sincere *unity of mind and action with their bishops*, with whom the priests constitute a single presbyterate in the service of each particular Church (Cfr. *Lumen Gentium*, 28), and to whom all religious are subject in what has to do with the care of souls (Cfr. *Christus Dominus*, 35).

4. Dear brother priests, you have been made co-workers of the bishops and have been given a share in their apostolic mission to preach the Gospel to the ends of the earth (Cfr. *Presbyterorum Ordinis*, 2). Since it is the word of God which first draws the Church into unity (*Ibid.* 4), your dedication to preaching and teaching that word in its integrity constitutes a major part of your ministry. As servants of the word, it is essential that *you yourselves first accept its purifying power into your hearts*, so that you may then share its saving truth with others.

The good priest is the one who constantly renews his desire to bring all men and women to the knowledge of the mystery of Christ's measureless love for sinful humanity. In the celebration of the Eucharist, in frequent reception of, and ready availability to minister the Sacrament of Penance, in times dedicated to private prayer and the celebration of the Liturgy of the Hours, and through the ministry in all its forms, you have the means to tend the fire of your zeal for the Father's house (Cfr. *Luc.* 2, 49). In all your activities may you feel the maternal company of Mary the Mother of the Redeemer. She will teach you to do all that her Son tells you (Cfr. *Io.* 2, 5).

5. My words this evening would be incomplete if I did not mention the special role which, from the beginning of Tanzania's evangelization, *women religious* have played in a host of apostolates. And what can I say about Tanzania's Religious Brothers, who have contributed in no small way to the spreading of God's word through their labours in many fields, not least in teaching and communications?

Dear Brothers and Sisters: Even more important than these apostolates is *the witness of your religious consecration*. The paradox of the Cross, whereby dying with Christ leads to new life in Him (Cfr. *Rom.* 6, 3-4), should be fully apparent in your way of living. May you always incarnate with joy those words of the Second Vatican Council regarding your consecration "the more ardently that (religious) unite themselves to Christ through a self-surrender involving their entire lives, the more vigorous will become the life of the Church and the more abundantly will her apostolate bear fruit" (*Perfectae Caritatis*, 1).

Allow me to say a word of special appreciation and gratitude to the *members of contemplative communities*, whose silent lives of prayer and penance are bearing rich fruit in the conversion of souls and bearing witness among Christians and non-Christians alike to the majesty and love of God, as well as to the brotherhood of all mankind in Christ. To your prayers and sacrifices in a special way I entrust the future of the Church in Tanzania and in Africa. This is an intention that is very close to my heart. Thank you for the oblation you make of yourselves. It ensures an outpouring of grace upon us all.

6. The great number of vocations to the priesthood and consecrated life in Tanzania bears eloquent witness to the *growing maturity of your young Churches*. It is heartening to know that the Church in Tanzania has begun to send forth her sons and daughters as *missionaries to*

*other countries.* Having received so much from the dedicated missionary work of men and women of other nations, you are now beginning to give freely what you have so freely received (Cfr. *Matth.* 10, 8). Likewise, the spirit of cooperation and unity which exists between men and women of different racial and ethnic groups within your Institutes offers all Africa an example of the openness and universality which is so needed if certain negative aspects of tribalism are to be overcome.

In a few moments, I shall bless the foundation stone of the new Salvatorian Senior Seminary in Morogoro. I ask all of you to join me in praying that "the Lord of the harvest" (*Luc.* 10, 2), will continue to raise up among you *many more vocations to the priesthood and the consecrated life*, and will never cease to confirm you in your dedicated service to the Church, for the glory of God and the salvation of all mankind. May He who began a good work in you bring it to completion at the day of Jesus Christ (Cfr. *Phil.* 1, 6). Amen.

Asanteni sana.  
(*Thank you*).

Na Mungu awabariki.  
(*God bless you*).

## **CONFERRAL OF THE SACRAMENT OF CONFIRMATION TO THE YOUTH OF TANZANIA**

### ***HOMILY OF HIS HOLINESS JOHN PAUL II***

*Ruhuwiko Grounds, Songea  
Monday, 3 September 1990*

Yesu asema: "Nami nitamwomba Baba, naye atawapa Mfariji mwingine, ili akae nanyi hata milele; ndiye Roho wa kweli".  
(*Jesus says: "I shall ask the Father, and He will give you another Advocate to be with you for ever, the Spirit of truth" (Io. 14, 16-17).*

Ndugu zangu katika Kristu,  
(*Dear Brothers and Sisters in Christ*),

1. Jesus said these words in the Upper Room just before His Passion and Death on the Cross. He addressed them directly to the Apostles: He promised them that after leaving this world He would send them "another Advocate—the Spirit of truth". *Jesus Himself had to go away:* after the Resurrection He would return to the Father. But *the Holy Spirit would come; the Paraclete would come down upon the Apostles*, visibly, on the day of Pentecost, in the same Upper Room in Jerusalem. The Spirit of truth would enable the Apostles to become witnesses to the truth, heralds of Jesus Christ to the world. Thus Pentecost represents the beginning of the spread of the Gospel. And as the Gospel was preached to the ends of the earth, so the Church spread to every part of the world: to Africa, to Tanzania, to Songea.

In the Holy Spirit, the Lord was with the Apostles after His Ascension into Heaven and is with the Church "*for ever*", until the end of time. *Today, here in Songea*, this great assembly bears witness to the continuing presence of that Spirit of truth: "you know Him, because He is with you, and He is in you" (*Io. 14, 17*).

2. Ninapenda kuwashukuru nyote kwa makaribisho mazuri. Ninamshukuru Askofu Mkuu Yakobo Komba kwa maneno yake ya kunitambulisha kwenu. Ninawasalimu ndugu zangu Maaskofu waliopo hapa, mapadre wote, wamisionari, watawa, makatekista na wakristu wote kutoka majimbo ya Iringa, Lindi, Mbeya, Mbinga, Mtwara, Njombe na Tunduru-Masasi.

*(Rejoicing in this fact. I wish to thank you all for the warmth of your welcome here today. I thank Archbishop James Komba for his kind words of introduction. I greet all my brother Bishops gathered here, all the priests, the missionaries, the men and women religious, the catechists and all the members of the Church in Songea and the Dioceses of Iringa, Lindi, Mbeya, Mbinga, Mtwara, Njombe and Tunduru-Masasi).*

To the whole Eucharistic assembly I repeat the words of the first Reading: "May the peace of Christ reign in your hearts, because it was for this that you were called together" (*Col. 3, 15*).

In the fellowship of Christ I *greet the representatives of the other Christian communities* in Tanzania: Ninawasalimu wawakilishi wa Jumuiya Nyingine za kikristu hapa Tanzania. May there always be mutual esteem and effective cooperation among all who profess the name of Jesus, our Lord and Saviour. To *the followers of the Islamic faith* I extend the hand of friendship and love: Ninawasalimu wafuasi wa dini ya kiislamu. As believers in one, merciful God it is essential that we develop a relationship of justice, brotherhood and mutual respect. I also greet *the followers of traditional and other religions* and thank them for their presence in this Assembly: Ninawasalimu pia wafuasi wa dini nyingine.

My appreciation also goes to the *civil authorities* who have wished to share in the special joy of the Catholic community: Ninawashukuru viongozi wa Serikali. I thank you for all that you have done to prepare this celebration. May God assist you in serving the needs of your fellow citizens and in leading your country along the path of genuine development and peace!

3. *Hii ni fursa ya pekee kwangu kukutana na vijana wa Tanzania ambao ninawasalimu kwa upendo katika Bwana Yesu.*

*(This is my special meeting with the young people of Tanzania, whom I greet with affection in our Lord Jesus).*

The words of promise which the Lord Jesus made to the Apostles are also addressed to *you* young Christians, who make up such a large part of this gathering. This is also a special moment of grace for me, the Bishop of Rome and Successor of Peter. The Father of mercies gives me the opportunity to communicate a unique gift to this community: *the gift of the Holy Spirit through the Sacrament of Confirmation*, which many young men and women are to receive during this ceremony.

In keeping with the Apostolic tradition, I will confirm you with the Holy Spirit. In doing so I wish to reflect with you, and with all young Catholic Tanzanians, on *your vocation and mission in the Church and in society*: Ninapenda kutafakari pamoja nanyi wito na utume wenu katika Kanisa na katika jamii. Through Baptism you have already received the Holy Spirit.

Through Confirmation you will be strengthened by the same Spirit for a more responsible and public profession of faith in Jesus Christ.

4. Vijana wapendwa, Sakramenti ya Kipaimara itaimarisha kujitoa kwenu kwa Kristu na itawafanya muwe mashahidi wake ulimwenguni. (*Dear young people, the Sacrament of Confirmation "confirms" your commitment to Christ and makes you his witnesses to the world*).

In the anointing with chrism you will be *sealed with the Holy Spirit*, to strengthen and bring to maturity the Christian life which you already received in Baptism and which you have been living through faith, in and through the Church. You commit yourselves to greater decision and responsibility in living as Christians, in following the Gospel message. On your part, this Sacrament involves a *new degree of accountability for the faith* that you received at Baptism; on God's part, it implies an outpouring of the Holy Spirit, an infusion of grace, a particular help in reaching a more mature way of living your faith.

The "new life" which you received at Baptism now becomes "yours" in a much more vital and personal way. Christ now counts on you to be his witnesses, especially to your own generation, to the youth of Africa. He sends you out to be builders of his kingdom of justice, peace and love among your brothers and sisters. He strengthens you to take your rightful place in the Church's mission of bringing the Gospel message of truth and life to every corner of society.

5. Today's Reading from the Letter to the Galatians clearly indicates the great demand that Christ makes on his followers:

"Mkienenda katika Roho hamtazitimiza kamwe tamaa za mwili. Kwa sababu *tamaa za mwili hupingana na Roho*" (Gal. 5, 16).

(*"If you are guided by the Spirit you will be in no danger of yielding to self-indulgence, since self-indulgence is the opposite of the Spirit"*).

Certainly it is not easy for people, especially young people, to be selfgiving and generous when they see around them so much poverty and suffering, so many instances of neglect and injustice.

On attaining independence, many developing countries looked with *optimism* to the future only to find that their *hopes for development* today appear very far from being realized (Cfr. Ioannis Pauli PP. II *Sollicitudo Rei Socialis*, 12). The failure of development is evident in continuing hunger and malnutrition, in the plight of refugees, in exposure to disease and the lack of even basic health care. It can also be seen in the scarcity of educational facilities, of decent living conditions, of productive employment; in unfair competition for positions, in the crime, corruption and unscrupulous ambition present at many levels of social life. How many young people in Africa are deeply affected by the lack of hope that overshadows their future!

6. In many ways the world, in its human and spiritual dimensions, mirrors the *original chaos* mentioned in the very first words of the Book of Genesis: the world was "a formless void, (and) there was darkness over the deep" (Gen. 1, 2). That biblical image is a good representation of the real difficulties and the frustrations that accompany the daily life of millions of our brothers and sisters. But the Book of Genesis continues: "God's spirit hovered

over the water" (*Ibid*). *The final word is not one of suffering and hopelessness, but of love and victory over sin.*

The shape of the future facing many young Africans can look discouraging, but it need not be so. Many problems of development, no matter how overpowering, can be solved if there is a new attitude, diametrically opposed to a selfish desire for profit and the thirst for power (Cfr. Ioannis Pauli PP. II *Sollicitudo Rei Socialis*, 38). What is needed on the part of people and nations, developed and developing, is a *commitment to solidarity*, directed to the good of all.

The change of attitude which the world so urgently needs is not brought about by ideological tensions or social conflicts. Rather it is the result of people's *conversion from self-indulgence to love*: Kinachohitajika ni uongofu, yaani kufarakana na tamaa za mwili na kushikamana na upendo. The love we are speaking about includes a profound respect for the dignity of every person, without discrimination of any kind, and effective service of others. Young friends: look around you - at your parents, at your priests, at the Religious Sisters and Brothers - and you will see many *shining examples of evangelical love*. In the Christian view, only an outpouring of the Holy Spirit is strong enough to bring about a "civilization of love". That is why the Sacrament of Confirmation is so relevant to the real problems of life. That is why you who are being sealed with the Holy Spirit in the Sacrament of Confirmation have so much to share with others.

"Tunda la Roho ni... upendo, furaha, amani, uvumilivu, utu wema, fadhili, uaminifu, upole, kiasi... Na hao walio na Kristu Yesu wameusulibisha mwili pamoja na mawazo yake mabaya na tamaa zake" (*Gal. 5, 22. 24*).

Je, vijana wa Tanzania mko tayari kuwa na uongofu wa namna hiyo?

Je, wakristu wote wa Tanzania mko tayari kushirikiana na Kristu na kwa ajili ya Kristu kuijenga nchi yenu na bara lenu katika ukweli, haki na upendo?

"Tukiishi kwa Roho, na tuenende kwa Roho" (*Ibid. 5, 25*).

*("What the Spirit brings is... love, joy, peace, patience, kindness, goodness, trustfulness, gentleness and selfcontrol... You cannot belong to Christ Jesus unless you crucify all self-indulgent passions and desires").*

*(Are the young people of Tanzania ready for this change of heart?).*

*(Are all the Christians of this land ready to work with Christ and for Christ in building up your country and your continent in truth, justice and love?).*

*("Since the Spirit is our life, let us be directed by the Spirit!").*

7. In today's Liturgy we have repeated several times the words from the psalm: *"I will tell of your name to my brethren and praise you where they are assembled"* (*Ps. 21, 23*).

These words speak of your mission in the Church. Through Confirmation, Christ is calling you to be like the Apostles: *His witnesses before the community and before the world*. What is necessary is that you love Him and keep His commandments (Cfr. *Io. 14, 15*). Then you will live in the truth, and the truth will expose the workings of evil and the underlying sources of evil. Gradually, as you work together, you will succeed in transforming the world around you, making it more human, more fraternal, more of God!

The Holy Spirit will lead you to show forth the *intrinsic truth of the Gospel message*, a message which is never opposed to genuine human development, but rather is the message which enlightens and sustains the human family's pilgrimage on earth.

Dear Brothers and Sisters, in your liturgical celebration of the Sacraments, in your family prayer, in all that you do and say, bear courageous witness to Jesus Christ, to Christ crucified and risen, to the One who is meek and humble of heart, to the One who has overcome the world, to the One who was, who is and is to come.

Ushuhuda wa kazi zenu na uendeleo ili kila kizazi hapa Tanzania na Africa nzima kipate kufikiwa na Habari Njema ya Wokovu katika Bwana na Mkombozi wetu Yesu Kristu. Je, vijana wa Tanzania mko tayari kuma na uongofu wa na namna hiyo?

(May the testimony of your good works never fail, so that each new generation in Tanzania and throughout Africa will hear the joyful Good News of salvation in our Lord and Saviour Jesus Christ. Are the young people of Tanzania ready for this change of heart? Amen).

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(Are the young people of Tanzania ready for this change of heart?).

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to the One who has overcome the world,  
to the One who was, who is and is to come.

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(May the testimony of your good works never fail, so that each new generation in Tanzania and throughout Africa will hear the joyful Good News of salvation in our Lord and Saviour Jesus Christ. Are the young people of Tanzania ready for this change of heart? Amen).

## ***ADDRESS OF HIS HOLINESS JOHN PAUL II TO THE SICK***

*Cathedral of Mwanza  
Monday, 3 September 1990*

Askofu Mkuu Anthony Mayala,  
(*Dear Archbishop Anthony Mayala*),  
Ndugu zangu Maaskofu,  
(*Dear Brother Bishops*),  
Ndugu wapendwa katika Kristu,  
(*Dear Brothers and Sisters in Christ*)

1. Leo safari yangu ya kichungaji nchini Tanzania, imenifikisha hapa Mwanza. Ninawasalimu kwa moyo wote *ndugu zangu Maaskofu, hasa Askofu Mkuu Anthony Mayala*, na nikiwatolea salamu hizo, ninamshukuru Mungu Baba, Mwana na Roho Mtakatifu kwa fursa hii ya kukutana nanyi. Pia ninawasalimu kwa upendo mkuu katika Bwana mapadre, watawa na walei wa Jimbo Kuu la Mwanza na wa majimbo ya Kanda hii. Ninaomba neema na amani ya Mungu Baba Yetu na ya Bwana wetu Yesu Kristu vimshukie kila mmoja wenu.

(*Today my pilgrimage to the Church in Tanzania brings me to Mwanza! As I offer cordial greetings to Archbishop Anthony Mayala and my Brother Bishops, I express my deep gratitude to the Most Holy Trinity for the gift of this encounter. With great affection in the Lord I greet the clergy, religious and laity of the Archdiocese of Mwanza and its Suffragan Sees. Upon each of you I cordially invoke the grace and peace of God our Father and the Lord Jesus Christ [Cfr. Phil. 1,2 ]*).

We are gathered in prayer in this Cathedral which is dedicated to the Lord's Epiphany. The star which guided the wise men from the East to visit the Child Jesus (Cfr. *Matth. 2, 1 ss.*), was a sign that God wishes to lead the people of every time and place to salvation through His Son. In God's providence, *the Gospel of Jesus Christ was destined to come to the area of Lake Victoria over a century ago*, brought by a small but zealous band of White Fathers. This evening we join in thanking God that the seed which those early missionaries planted has grown and flourished. Aided by the apostolic labours of missionaries from many countries and of growing numbers of native priests and religious, and blessed with a generous and

committed laity, you are witnessing the *growth of the Church* in the Archdiocese of Mwanza, and the Dioceses of Bukoba, Geita, Musoma, Rulenge and Shinyanga.

2. This evening, as I greet with particular affection *our elderly and infirm brothers and sisters from the Bugando Medical Center*, my thoughts turn to all those in Tanzania who are experiencing illness of mind or body.

Dear friends: In the Gospel which we have just heard, Saint Mark tells us that as Jesus passed by, people brought the sick before him on their stretchers so that they might touch him and be healed (Cfr. *Marc.* 6, 55-56). It is clear that *Jesus had a particular love for the sick*. How many times do we read in the Gospel that he was moved with pity at the sight of the sick and those who suffered (Cfr. *Marc.* 1, 41)! How many times did he reach out to touch them (Cfr. *Matth.* 20, 34)! How many times did he heal their illnesses and restore them to new hope by the forgiveness of their sins (Cfr. *Marc.* 2, 1-12)!

*Jesus is still close to the sick!* He is close to each of you in your sufferings. He is close to you when you are lonely and afraid and when you feel that no one understands your pain. And He is *especially close to the dying and those afflicted by incurable illnesses*. Jesus is with you because He too has experienced suffering. In the Garden of Gethsemane He knew fear and deep anxiety as He faced His supreme sacrifice (Cfr. *Matth.* 26, 38-39). His hands and side still bear the marks of His suffering and death (Cfr. *Io.* 20, 20).

The Son of God became man and dwelt among us so that by sharing fully in our life—becoming like us in all things but sin (Cfr. *Hebr.* 4, 15). — He might redeem us from sin and its wages of death (Cfr. *Rom.* 6, 23). *Jesus did not flee from the mystery of human suffering*. Rather, He embraced suffering, and in His Passion, Death and Resurrection He opened to us the way of hope and everlasting glory. The paradox of the Cross is that *God's saving power has been made manifest in human suffering*; God's mighty strength has been revealed in human weakness; God's glory has been revealed in the broken body of His only Son.

3. Through Baptism, you were united to Jesus in the mystery of His death and His rising to new life (Cfr. *ibid.* 6, 5), and you were sent forth into the world to bear witness to His victory over sin and death. At every moment of your lives, Jesus wishes you *to deepen your union with Him in faith and love and to grow more and more in His likeness* (Cfr. *ibid.* 8, 29). Now, in your sickness, He is asking you to reveal in your own bodies *the victorious power of His grace* and to proclaim to the world the "Gospel of suffering": the message that in Christ's Passion all human suffering has been redeemed and can become a witness to the hope and joy of the Resurrection (Cfr. Ioannis Pauli PP. II *Salvifici Doloris*, 26).

Do not be afraid to let Jesus use your illness as a special grace to draw you nearer to Him in an ever deeper *conversion of mind and heart*. Through your weakness, He will help you grow in wisdom, spiritual insight and understanding! Above all, be confident that in union with Christ, *your sufferings will bear rich spiritual fruit* for the good of the Church and of the entire world! Our prayers, our sufferings and the good we accomplish affect the entire Mystical Body of Christ and can produce good in ways we may never know. This is the mystery which led Saint Paul to exclaim: "It makes me happy to suffer for you, as I am suffering now, and in my own body to do what I can to make up all that has still to be undergone by Christ for the sake of His body, the Church" (*Col.* 1, 24).

4. Dear Brothers and Sisters: The Church proclaims her faith in Jesus Christ not only in her preaching and sacraments but *in the lives of her suffering members*. In your faithful witness to the power of the Cross, you are living proof that "neither death nor life, no angel no prince, nothing that exists, nothing still to come, not any power, or height or depth, nor any created thing, can ever come between us and the love of God made visible in Christ Jesus our Lord" (*Rom. 8, 38-39*)!

God's great love is also reflected in the actions of those who imitate Christ the Good Samaritan by their *service of their suffering brothers and sisters*. May you always approach your delicate task with kindness, competence, and selfless dedication. The sick need your care and assistance; but they also need to know that you esteem and respect them. They need to know that their illness, no matter how grave, does not diminish them in your eyes, but rather makes them more precious and closer to your hearts. I wish to thank those of you who assist the sick at Bugando Hospital and elsewhere in Tanzania, and I invoke upon you the blessings which our Lord promised to the merciful (*Cfr. Matth. 5, 7*). I commend all present here in this Cathedral to the prayers and motherly care of the *Blessed Virgin Mary, Mother of the Church*, who at the time of her greatest suffering was present at the foot of the Cross to comfort and console her dying Son. May she intercede for you and for all the beloved people of this Lake Region.

Ninatoa Baraka kwa kila mmoja wenu, nikiwaombea nguvu na amani katika Bwana wetu Yesu Kristu. Amina.

*(To all of you I willingly impart my Apostolic Blessing as a pledge of strength and peace in the Lord Jesus Christ. Amen).*

## **EUCCHARISTIC CELEBRATION IN MWANZA, TANZANIA**

### ***HOMILY OF HIS HOLINESS JOHN PAUL II***

*Kawekamo Grounds  
Tuesday, 4 September 1990*

Yesu asema: "Amri yangu ndiyo hii, Mpendane, kama nilivyowapenda ninyi".  
*(Jesus says: "This is my commandment: love one another as I have loved you" (Io. 15, 12).*

Ndugu zangu katika Kristu,  
*(Dear Brothers and Sisters in Christ),*

1. Ninayo furaha kubwa sana kupata fursa ya kuadhimisha Ibada ya Ekaristi katika *Kanda hii ya Ziwa*. Ninatoa shukrani kwa Askofu Mkuu Anthony Mayala kwa maneno yake mazuri ya kunikaribisha, na ninawasalimu kwa upendo mkuu *ndugu zangu Maaskofu, mapadre, watawa na walei wote* wa Jimbo Kuu la Mwanza na wa Majimbo ya Bukoba, Geita, Musoma, Rulenge na Shinyanga. Pia ninawasalimu kwa namna ya pekee *viongozi wa Serikali na wa siasa, wawakilishi wa Jumuiya mbalimbali za kikristu na wa madhehebu mengine na watu wote*.



(To all of you I express my great joy at this opportunity to celebrate the Eucharist here in the Lake Region of Tanzania. I thank Archbishop Anthony Mayala for his gracious words of welcome, and I greet with affection my Brother Bishops and all the clergy, religious and laity of the Archdiocese of Mwanza and the Dioceses of Bukoba, Geita, Musoma, Rulenge and Shinyanga. My cordial greetings also go to your esteemed Government and political leaders, as well as to the representatives of other Christian communities and other religions and to all people of goodwill).

At this Liturgy, we celebrate in a special way *the sacredness of human life*. The gift of life comes from God and its sacredness is revealed in the holy institution of Marriage and in the family. It is most fitting, therefore, that at this Eucharist married couples and parents will renew their marriage vows and that young children will make their First Holy Communion. In this way the whole family is represented as the Church "tastes the goodness of the Lord" (Cfr. Ps. 33, 9), and is strengthened in fidelity and love in the sight of God.

*"Love one another as I have loved you"* (Io. 15, 12). This is Jesus' command to His disciples of every age and every place! This is His command to you, the Christians of the Lake Region of Tanzania! The Lord's words have a special *meaning for all those who are married*. The Sacrament of Marriage consecrates before God and the Church the exclusive, faithful and lasting mutual love of a husband and wife. It is God's will that this sacred union exist only between two people. When a man marries a woman he pledges to give his love to her and to her alone. She, in turn, promises the same to him.

2. In the celebration of the Sacrament you tell each other: "I promise to be faithful to you always... to love you and honour you all the days of my life". When these words are spoken, a lasting marriage bond is established between a man and a woman. By its very nature, *this marriage covenant is holy and unbreakable: "Ndoa ni Agano Takatifu"*. It is holy because *it is part of the Creator's plan for the world*. From the very beginning, when God created man and woman, He planned that a man should leave his father and mother and take a wife, and that the two should become one flesh (Cfr. Gen. 2, 24). When Jesus said: "what God has united, man must not divide" (Matth. 19, 6), He confirmed this truth and taught that *breaking the marriage bond is against God's plan* for human life and love: Kuvunja ndoa hupingana na Mpango wa Mungu kwa maisha ya binadamu, na ni kinyume cha Upendo. Jesus made Marriage a Sacrament of the New Covenant. When two people who are baptized enter into Marriage, their faithful and life-long love becomes an effective and grace-filled sign of Christ's own love, that greater love which Jesus spoke of before His Passion, when He said: "A man can have no greater love than to lay down his life for his friends". Through the grace of the Sacrament of Matrimony, the love of Christian couples becomes the mirror of the Lord's everlasting love for his Bride, the Church. Enyi Wapendwa, mlio katika maisha ya ndoa: Kwa kurudia ahadi zenu za ndoa, kila mmoja wenu, anajitoa upya kwa mwenzake, katika maisha ya Utakatifu, ya Imani na yasiyo na ubinafsi, ambayo Kristu aliyadhihirisha kwa kifo chake Msalabani. Ndiyo maana, kurudia ahadi zenu za ndoa ni tendo takatifu. (Dear married couples: In renewing your marriage vows, you renew your commitment to share with each other the holy, unselfish and faithful love which Christ showed for all mankind by dying on the Cross. For this reason, the renewal of your marriage vows is a sacred act). The Sacrament of Marriage is a fountain of grace which, together with the grace of your Baptism and Confirmation, and the strength which comes from the Eucharist, will enable you, day by day, to accept sacrifices for each other's sake, to remain faithful in the face of every difficulty, trial and temptation, and in all ways to fulfill the demands of your calling as Christian married people!

3. By its very nature, *Marriage also gives rise to the family, which is the cradle of love of human society*. Marriage, family and society are interrelated parts of God's plan for the world. As the basic unit of society, *the family has been entrusted by the Creator with the task of transmitting the gift of life*, of carrying out the command to "be fruitful, multiply, fill the earth and conquer it" (*Gen. 1, 28*), and of *serving human growth and maturity*.

By defending the sacredness of Marriage and family life, the Church is not only being faithful to God's will and plan, but is also providing a needed benefit to society. *Where Marriage and the family are respected and protected, all society becomes stronger and more humane*, and the common good is better served: *Mkiheshimu na kulinda familia, jamii nzima itaimarika zaidi katika utu na katika kutoa huduma kwa manufaa ya wote*.

*Married couples and families need support and encouragement as they carry out their sacred duties*. The Church wishes to help married couples as they seek to do God's will in their life together. She wishes to show them the treasures of *wisdom and strength* which God gives to those who *pray and celebrate the Sacraments*. And by her *teaching and the pastoral ministry of her priests and religious* she wishes to help families to live according to God's plan, in joyful communion and mutual help.

4. The Church teaches that every man, woman and child, regardless of race, sex, religion or social condition, has been made in the image and likeness of God (Cfr. *ibid.* 1, 26-27), and has an infinite value in God's eyes. Hence, *the dignity of every human person, from the moment of conception until natural death, must be respected*. This moral duty is especially urgent today, in the face of new dangers and threats to innocent human life and the sanctity of Marriage. Among such threats, I include the "unspeakable crime" of *abortion* (*Gaudium et Spes*, 51), and *methods of birth control that are contrary to the "truth"* of married love as a "gift" by which husband and wife become cooperators with God in giving life to a new human person (Cfr. Ioannis Pauli PP. II *Familiaris Consortio*, 14).

In obedience to the Lord's command— "Love one another as I have loved you" (*Io.* 15, 12)—you, the Christians of the Lake Region, are challenged to think about the situation in your own country. Do *the elderly, the widowed, the disabled and the lonely* find among you the understanding and support they require? Is the human dignity of all individuals always respected? Or is it threatened by practices such as *uchawi or witchcraft*, which lead those who are involved in it to forms of enslavement and false worship? Likewise, although there are many authentic and praiseworthy human values associated with *traditional marriage customs such as mahari*, do not excesses and abuses of these customs lead to attitudes which judge the dignity and worth of persons only on the basis of wealth and possessions?

Each of us has a *fundamental duty to be a Christian neighbour* to others, especially the poor, the weak, the suffering and the downtrodden. I pray that Tanzania's Catholic families will always be shining examples of love and concern for others. I earnestly hope they will *welcome, respect and serve* the least of their brothers and sisters, since they know that every human person is a child of God in whom we meet Christ Himself (Cfr. Ioannis Pauli PP. II *Familiaris Consortio*, 64).

5. Dear brothers and sisters: This celebration of the sacredness of human life in marriage and the family is made more meaningful by the fact that *there are children here today who are coming to the Lord's table for the first time*, children who owe their life and Christian upbringing to you, the Catholic parents of Tanzania. Today, for the first time, these children

*will receive the greatest of sacramental graces:* Leo watoto hawa watapokea Sakramenti ya Ekaristi kwa mara ya kwanza. As they receive the Body and Blood of the Lord Jesus, their hearts will be filled with the *saving power of His love*, revealed to us in His Death on the Cross.

Enyi watoto wapendwa: Yesu atawapa zawadi yenye thamani kubwa kwa sababu *ninyi ni wana wa familia yake, yaani Kanisa*. Mmejifunza kutoka kwa wazazi na walimu wenu, jinsi ya kumpenda Yesu. Mnajua kuwa Yeye ni Mwana wa Mungu, anayesamehe dhambi na kutufungulia mlango wa Mbingu. Naye Yesu anawapenda sana, *hivyo nanyi kwa upande wenu mmpende kwa moyo wenu wote*.

*(Dear young friends: Jesus gives this precious gift to you because you are members of His family, the Church. From your parents and your teachers you have already learned to love Jesus. You know that He is God's Son, who forgives your sins and opens for you the gates of heaven. Since Jesus loves you so much, you will want to love Him in return with all your heart).*

Today the Pope asks you to remain close to Jesus at all times, in union with your brothers and sisters in the Church, until the day when we see Him face to face, together with Mary our Mother and all the saints, in our home in heaven!

6. In every celebration of the Sacraments, we are renewed by the Father's love, the love which He showed by sending us His beloved Son. Today, at this Mass, Jesus once again offers us the gift of His Body and Blood, and He repeats to each of us: "As the Father has loved Me, so I have loved you. Remain in My love" (Io. 15, 9).

"Remain in My love!" *Love demands fidelity: Upendo unadai uaminifu*. It calls for *perseverance in doing good*. That is why Jesus says: "*If you keep My commandments you will remain in My love, just as I have kept my Father's commandments and remain in His love*" (Ibid. 15, 10). May the power of that love be your support and encouragement, *dear married people and parents*. May the love of the Lord Jesus also help you, *dear children*, to be always friends of Jesus. *This love— this faithful love— is the wellspring of joy, the source of true happiness, both here on earth and for all eternity*.

Yesu asema: "Hayo nimewaambia, ili furaha yangu iwe ndani yenu, na *furaha yenu itimizwe*". Hilo ndilo jambo analowatakiwa Bwana Yesu.

Na kwa njia ya sala na utumishi wangu na wa Maaskofu, pamoja na Mapadre, na kwa njia ya mfano na mafundisho ya masista na makatekista, Kanisa linawatakiwa heri hiyo hiyo.

"Mpendane kama nilivyowapenda ninyi". Amina.

*(Jesus says: "I have told you this so that My own joy may be in you, and your joy be complete" (Io. 15, 11).*

*(This is what Jesus wishes for you).*

*(This is what the Church asks for you through the prayers and ministry of the Pope and all your Bishops and priests, and through the example and teaching of the Sisters and catechists)*

*(Love one another so that your joy may be complete. Amen).*

## **LITURGY OF THE WORD**

### ***HOMILY OF HIS HOLINESS JOHN PAUL II***

*Ali Hassan Mwinyi Stadium - Tabora (Tanzania)*

*Tuesday, 4 September 1990*

Mtakatifu Paulo aliwaandikia Wakorinto: "Maana kama vile mwili ni mmoja, nao una viungo vingi, na viungo vyote vya mwili ule, navyo ni vingi, ni mwili mmoja, vivyo hivyo na Kristu" (*1 Cor. 12, 12*).

*(Saint Paul wrote to the Corinthians: "Just as a human body, though it is made up of many parts, is a single unit because all these parts, though many, make one body, so it is with Christ").*

Ndugu zangu katika Kristu,  
*(Dear Brothers and Sisters in Christ),*

1. Today, the Successor of Peter has come to Tabora to rejoice with you in the communion that is ours in the Father, the Son and the Holy Spirit. As your brother in Christ, I have long looked forward to being with you. And now, *I already feel at home among you!* On this happy occasion, it is my pastoral duty to confirm you in the faith you have received, and to encourage you in the work of *spreading the Good News of salvation in Jesus Christ our Lord*. Ninawasalimu nyote kwa ushirika wetu katika Roho Mtakatifu. Kwanza kabisa ninamsalimu kwa moyo wote Askofu Mkuu Mario Mgulunde, na ninamshukuru kwa maneno yake ya kunitambulisha. Ninawasalimu pia Askofu Mkuu Marko Mihayo, Maaskofu wote, mapadre, watawa na walei wote wa Jumbo Kuu la Tabora na wa majimbo ya Kahama, Kigoma, Singida na Sumbawanga. Kwa upendo mwingi ninawasalimu vijana wote wanaojitayarishia daraja ya Upadre katika Seminari Kuu ya Mtakatifu Paulo, Kipalapala. Na kwa heshima na moyo wa shukrani ninawasalimu viongozi mbalimbali wa Serikali na wa kidini kwa kuwepo kwao hapa.

*(In the fellowship of the Spirit, I greet you all. In the first place, I cordially greet Archbishop Mario Mgulunde, whom I thank for his kind words of welcome, Archbishop Mark Mihayo and all the Bishops, priests, religious and laity of the Archdiocese of Tabora and the Dioceses of Kahama, Kigoma, Singida and Sumbawanga. With particular affection I greet the young men who are studying for the priesthood at Saint Paul's Seminary in Kipalapala. And with gratitude and esteem I greet the civil authorities and religious leaders who honour us with their presence this afternoon).*

2. Saint Paul told the members of the Church in Corinth that the many charisms or spiritual gifts which they had received were *the fruit of the Holy Spirit*, "who distributes different gifts to different people just as He chooses" (*1 Cor. 12, 11*). Like the landowner in the Gospel parable (Cfr. *Matth. 20, 1-16*), God apportions His grace as part of His mysterious plan for the salvation of the world in Jesus, His Son (Cfr. *Eph. 1, 9-10*). *All our gifts and talents are given to us in trust*, and must be used to encourage our brothers and sisters on the path of faith, hope and love. To each person the gifts of the Spirit are given for the common good (Cfr. *1 Cor.*

12, 7). On the one hand, the People of God are endowed with an abundance of *charisms and gifts*, leading to holiness of life and the witness of good works. On the other hand, in the Church there is also a rich variety of *ministries, offices and roles of service* which all combine to build up Christ's kingdom of grace and peace. Each person has his or her calling and place in the Body of Christ. *No one is excluded from working in the Lord's vineyard!*

3. The *ordained ministry* of deacons, priests and bishops is of course the essential channel through which Christ continues to teach, sanctify and guide his followers in the way of the Gospel. The witness of *men and women religious* shows forth the love and meekness of Christ, His complete consecration to the Father's will and His interior freedom in the service of others' spiritual and material needs. Your local Churches have need of good and holy priests and religious! There are many of them here today. We must *pray unceasingly for vocations*, so that many young men and women will respond generously to the Lord's call. *Walei wote, waume kwa wake, wanao wajibu wa kubadili mazingira wanamoishi, wakifanya imani yao kuwa nyenzo ya maisha ya kila siku, na ni kwa nija hiyo, familia, jamii na mataifa yote vitaendelea vikifuata mafundisho yaliyotajwa kwenye Injili kuhusu Heri.*

*(But it is lay men and women who must play a direct role in transforming the world in which they live, bringing their faith to bear on the realities of everyday life so that families, societies and entire nations will advance in the spirit of the Beatitudes).*

The fathers and mothers of families, men and women in the home, in the fields, the mines or the factories, in every form of work and social life are called to exercise their "royal priesthood" (*1 Petr.* 2, 9), offering their whole lives to God as a "holy sacrifice" (*Rom.* 12, 1), showing forth God's goodness in the world and reconciling all created things to the Father through Christ (Cfr. *Col.* 1, 20). Mfano tuliousikia katika Injili ya leo unahusu waumini wote: mtu asikae tu bila kazi. Kila mmoja ashiriki kazi ya ujenzi wa Kanisa na wa jamii kufuatana na neema aliyoipokea. Bwana asema kwa kila mmoja wetu "Nenda nawe katika shamba la mizabibu". *(The parable of today's Gospel Reading applies to all the faithful: no one can stand idly by. Each one according to the grace received has much to do in building up the Church and society. To each one the Lord says: "You go into the vineyard too") (Matth.* 20, 7).

4. Dear brothers and sisters: *How many and varied are the gifts with which the Spirit has built up the Church in Tanzania!* Through the wise and dedicated efforts of the missionaries, the Gospel was first preached among you. Through the patient labours and heroic sacrifices of countless *priests, religious Sisters and Brothers, catechists, teachers, and Christian parents*, the Church has been implanted in your nation. Seeing all of you here today I am filled with hope and confidence that *the Holy Spirit will continue to raise up men and women* who will selflessly devote themselves to the flowering of authentic holiness, and the generous service of their brothers and sisters!

What still needs to be done? Where is the Lord leading the Church in Tanzania after over a hundred years of evangelization and at the approach of a new Christian millennium? The Special Assembly for Africa of the Synod of Bishops, now in preparation, is a "sign" that this is a special hour of grace for the Church on this Continent (Cfr. *Lineamenta*, 13). In coming to your country, one of my principal intentions is to appeal to you to meet the challenges of this new stage of evangelization with all your "gifts" and with all the resources of your local Churches.

Neither the specific event of the Synod nor the general task of evangelization are matters for Bishops and priests only. *The part to be played by the laity is of essential importance*, for it is a question of winning Africa to truths and values which, in order to be believed and accepted, must be experienced in the concrete daily existence of the Christian community. When the world sees your spirit of prayer and adoration of God, your solidarity with others, especially the poorest and neediest, your courage in times of suffering and difficulties, your self-control in the face of violence and injury, and your temperance in all things, then the world will ask: Why are they so? Who inspires Tanzania's Christians to such great love? At that point, the well-known words of Christ will echo in all their truth: *"You are the light of the world. A city built on a hill-top cannot be hidden"* (Matth 5, 14).

5. There are countless ways in which lay men and women can *announce the word of God* and make known the "infinite treasure of Christ" (Eph. 3, 8). In particular, I wish to encourage the mothers and fathers of families to continue to lead their children in prayer and to teach them the love of God and the rules of Christian living. A special form of announcement is the work of catechesis in parishes, schools and youth movements: Ninawashukuru Makatekista waliopo hapa na wengine wote popote Tanzania kwa mfano bora na moyo wao wa kujitoa. *(I thank all the catechists present here and throughout Tanzania for their exemplary commitment).*

Never abandon your dedication to preaching the full truth of Christ crucified, lest the cross of Christ be emptied of its power (Cfr. 1 Cor. 1, 17). In spreading God's word, however, both proclamation and catechesis must also be accompanied by a correct spirit of *dialogue in truth and love* with all those who do not share our Catholic faith so that harmony and faith will grow. Religious and moral convictions cannot be imposed; they must attract acceptance by their own intrinsic beauty and power to persuade.

The truth which the Gospel of Jesus Christ reveals is no "worldly wisdom" (Cfr. *ibid.* 1, 20), but the *reality of the Father's infinite and merciful love* made known in Jesus' compassion for the multitudes (Cfr. Matth. 9, 36), and in the Christian community's unfailing care for the least of Christ's brothers and sisters (Cfr. *ibid.* 25, 40). Now as always, *practical solidarity* with our neighbour is the most compelling and immediate demand of Christian love, and a most effective way of communicating the Gospel message. In the increasing complexity of modern societies, the work of human development and the promotion of greater justice and of the structural changes that will permit peoples and nations to provide for the good of all their members is another valid and necessary form of commitment on the part of Christians. What is called the "love of preference for the poor", as long as it excludes no one, manifests the Church's adamant defence of the human dignity that is every individual's inalienable right.

Ndugu zangu walei wa Tanzania, wake kwa waume, mnaitwa kuchukua jukumu zaidi, mkiongozwa na wachungaji wenu, katika utume wa Kanisa nchini mwenu na katika bara la Afrika. Msiuache "wakati huu wa neema" upite hivi hivi. *"Sasa ndio wakati wa mavuno"*. *(You, the Catholic lay men and women of Tanzania, are being called to become increasingly responsible, alongside your pastors, for the Church's mission in your country and in Africa. Do not let this "hour of grace" slip by. The harvest is ready! (Cfr. Marc. 4, 29).*

6. Nikiwa hapa Tabora, ninapenda kusema kwamba *Kanisa linawashughulikia kwa namna ya pekee wale ambao ni wazee au wagonjwa hasa vipofu na viziwi*. Baadhi yao wapo katika ibada hii. *(Here in Tabora, I wish to refer to the Church's particular concern for those members of the*



*community who are elderly or sick, especially the blind and the deaf, some of whom are present at this celebration).*

Dear friends: you too have a very important and noble mission within the Body of Christ, the Church! Through your union with the Lord in the mystery of his suffering, you are challenged to grow in holiness, to know more profoundly and to share more generously with others the gift of God's love as it has been revealed in the sufferings of His Son. Through the spiritual solidarity which unites us in the "communion of saints", *your sufferings are helping to bring about the spread of God's Kingdom* and the triumph of His grace. Ndugu wapendwa, jueni kwamba, kuwepo kwangu hapa pamoja nanyi ni ishara ya upendo katika Kristu, ambaye ndiye Mkuu wa Kanisa.

*(Be assured that the Pope's presence with you today is a clear sign of the Church's love for you in Christ, her Head).*

I wish also to acknowledge with gratitude the devoted service given to our suffering and handicapped brothers and sisters by the Archdiocese of Tabora, the Missionaries of Charity, and by our brothers and sisters of the Pentecostal Church. Here too, I gladly express *the Church's appreciation of the efforts of those who serve the needy* and those who strive through their *involvement in the political life of your country* to bear witness to Christ and to ensure a better and more secure life for all Tanzania's people.

7. Dear brothers and sisters: in the Gospel of today's Liturgy, the generous landowner *goes out at various times* into the market place to find workers to send into his vineyard. Some were present to answer his call at daybreak; others appeared later in the morning, and some were not sent until the day was nearly done. Does this parable not remind us that *it is never too late to serve the Lord* and to benefit from His infinite generosity? The Church today has great need of *young people*, filled with life and enthusiasm, to show to others the hope and joy which come from embracing Christ and His way of holiness. She has need of *mature Christians*, who have grown in wisdom and prudence as they have learned to let their faith in Christ permeate every aspect of their thinking and behaviour. The Church needs *holy and committed believers of every age*, who are nourished by prayer, solid in faith and zealous in proclaiming to the world the salvation, joy and peace which come from the Risen Lord!

As you strive to use the many gifts which you have received in Baptism for the building up of the Church in Tanzania, *I commend you to the prayers of the Blessed Virgin Mary*. Through her obedience to the word of God and her openness to the Spirit, she became the Mother of God and Mother of the Church. I pray that she will guide all of you in the ways of holiness and assist you in your efforts to live fully the great calling which you have received in Christ!

Mungu awabariki nyote! Amina. *(May God bless you all! Amen).*

## **ADDRESS OF HIS HOLINESS JOHN PAUL II TO THE FAITHFUL OF TANZANIA**

*Cathedral of Christ the King, Moshi  
Tuesday, 4 September 1990*

Mhashamu Askofu Amedeus Msarikie,  
(Dear Bishop Amedeus Msarikie),  
Wahashamu Maaskofu,  
(Dear Brother Bishops),  
Ndugu wapendwa katika Kristu,  
(Dear Friends in Christ),

1. It is with great joy and anticipation that I greet all of you - the *clergy, religious and laity of Moshi* - as I begin my visit to your diocese this evening. My cordial greetings also go to the Catholics from other dioceses, and to all people of good will who join us on this happy occasion.

The sentiments that fill my heart in this Cathedral are those of the Psalmist: "Kwa ajili ya ndugu zangu na rafiki zangu niseme sasa, 'Amani ikae nawe'. *Kwa ajili ya nyumba ya Bwana, Mungu wetu, nikuombee mema*".

("For love of my brethren and friends I say: 'Peace upon you!' For love of the house of the Lord I will ask for your good") (*Ps* 121 (120), 8-9).

The one who first wrote these verses was filled with love for the earthly Jerusalem and its holy Temple, but this evening our love is directed to the new Jerusalem coming down out of heaven from God (Cfr. *Apoc.* 21, 10), the "spiritual house" made of "living stones" (Cfr. *1Petr.* 2, 5), the Church. In particular, our thoughts turn to that portion of the Church which is in this region of Tanzania.

2. As the Mother Church of the Diocese of Moshi, this Cathedral stands as a symbol of your spiritual membership in God's family. The liturgies which are celebrated here and in the other Churches of the diocese are a share in "that heavenly liturgy which is celebrated in the holy city of Jerusalem towards which we journey as pilgrims" (*Sacrosanctum Concilium*, 8). They remind us that our spiritual communion is not limited to this earth. The *Saints* in heaven, with Mary the Mother of the Redeemer, intercede for the life and mission of the Church on earth. In the words of the Letter to the Hebrews: "With *so many witnesses in a great cloud on every side* of us, we... should... keep running steadily in the *race we have started, without losing sight of Jesus, who leads us in our faith and brings it to perfection*" (*Hebr.* 12, 1-2).

The Liturgy is also a living sign and celebration of the *visible unity* which draws you together and joins you with Catholics everywhere, in and through the ministry of the Pope and of the bishops, the Successors of the Apostles, and of the priests, their collaborators. But by faith you also recognize in the sacred rites the unseen foundation of this external unity, namely, your *communion with Christ the Head*, who unites all his members in one Body. I pray that

every time you join your bishop around this altar, the Holy Spirit will deepen your appreciation of *ecclesial communion*, so that the Church in Moshi will always preach the Gospel in unity, charity and peace.

3. Your Cathedral calls attention as well to another aspect of the Good News of the kingdom. It is *named after Christ the King*, to whose patronage the entire local Church of Moshi is dedicated. During His Passion Jesus told Pilate, "Mine is not a kingdom of this world" (*Io.* 18, 36); and when questioned further, He said: "Yes, I am a king. I was born for this, I came into the world for this: *to bear witness to the truth*; and all who are on the side of truth listen to My voice" (*Ibid.* 18, 37). Christ teaches us that His kingdom - which is mysteriously present in the world, yet not of the world - is *a kingdom of truth*. For a century now, the truth about God and man - revealed in the "perfect man" Jesus Christ (Cfr. *Gaudium et Spes*, 22) - has been at work among you: in people's hearts, minds and souls, in their daily lives and culture.

I invite all of you, dear Brothers and Sisters, to deepen the Christian faith which you have received. *Allow the truth of the Gospel to continue to purify and transform your way of life and your customs*, so that they will become ever more perfectly Christian and thus enable you to become more effective witnesses to God's kingdom of unity and truth. Unity in the truth: this is an important sign of the Church's credibility as the instrument of salvation for the human race. I rejoice with you that these divine gifts have taken root in Moshi and I join you in praying for *an ever greater harvest of holiness and faith* among all the people of this land.

4. I am happy that my visit offers the occasion for the dedication of the *new Diocesan Pastoral Centre*, which has been built for a more effective service of the ecclesial community in this region. When we consider the size and vitality of that community after a century of often arduous labour, we cannot but be filled with *praise of God and gratitude to the missionaries* who left family and country out of love for Christ and eagerness to bring His "message of eternal life" (*Io.* 6, 68) to you, the beloved people of this land. Nor can we fail to thank God for the *wholehearted acceptance which you and your forebears have given to the Good News* of salvation in response to the abundant outpouring of divine grace which has taken place here.

The pilgrim Church that is in Tanzania is not and cannot be a community closed within itself. I am confident that in the true Catholic spirit, all the Church's members will do their utmost to build up the national community, supporting the aspirations to peace and development of the entire Tanzanian people. I pray that God will assist you in the challenges you face. "For love of my brethren and friends I say 'Peace upon you!' For love of the house of the Lord I will ask for your good" (*Ps.* 121 (120), 8-9). May Christ the King hear my prayer for you all!

Mungu awajalie neema na baraka zake. Amina.  
(*May God grant you his grace and peace. Amen*).

## **EUCCHARISTIC CELEBRATION**

### ***HOMILY OF JOHN PAUL II***

*Kilimanjaro Stadium, Moshi (Tanzania)  
Wednesday, 5 September 1990*

*"Habari Njema ya Wokovu imeujaza ulimwengu mwanga".  
("The Good News of salvation has filled the world with light").*

Ndugu zangu,  
(Dear Brothers and Sisters),

1. This Eucharistic celebration is a great hymn of thanks giving for the gift of salvation which comes to us *from God through Jesus Christ*. Here in Moshi we give thanks to God that the Good News of salvation has come to this whole north-eastern part of Tanzania, to Chaggaland.

The Gospel of John tells us that "God loved the world so much that He gave His only Son" (Jo. 3, 16). *Salvation is the work of God's love*. It was precisely this love which *was revealed in Jesus Christ*, the only-begotten Son. In Him the promise of salvation became a reality through His Cross and Resurrection. This great mystery is proclaimed in the theme of this Liturgy: "The Good News of salvation has filled the world with light".

*The saving light of Christ first shone on this region a hundred years ago*. Ninafurahi sana kuwa nanyi katika sherehe ya Yubilei ya Miaka mia moja tangu Injili ilipohubiriwa jimboni Moshi. Ninapenda kumshukuru Askofu Amedeus Msarikie kwa maneno mazuri ya kunitambulisha. Ninamsalimu Askofu Mkuu wa Kanda hii Kardinali Laurean Rugambwa, ninawasalimu Maaskofu wote waliopo hapa na ninyi nyote; mapadre, watawa na walei wa Jimbo la Moshi na Majimbo ya jirani na wengine kutoka Kenya na Zambia. Pia ninawasalimu kwa moyo wa upendo na heshima viongozi wote wa Manispaa, Chama na Serikali Mkoani, ambao mmejumuika pamoja nasi hapa leo.

*(It is a great joy for me to be with you to celebrate the centenary of the evangelization of this part of Tanzania. I wish to thank Bishop Amedeus Msarikie for his kind words of welcome. I also greet your Metropolitan Archbishop, Cardinal Laurean Rugambwa, the other Bishops present, and all of you, priests, religious and laity from the Diocese of Moshi and the neighbouring dioceses and others from Kenya and Zambia. My cordial and respectful greeting also goes to the representatives of Regional and Municipal Governments and Party Leaders who have wished to honour us with their presence today).*

It is fitting that together we give praise to God for the abundant fruits of past and present missionary activity, for the gift of salvation which has found a home in the hearts of the sons and daughters of this land.

2. When we witness what God has accomplished here, when we consider the wonderful gifts of grace that fill the life of your local Church, we must ask: *where have they come from?*

In today's Gospel Reading the Evangelist Matthew takes us *to Galilee, to the mountain* where the Risen Christ said to His Apostles: "*All authority in heaven and on earth has been given to Me*" (Matth. 28, 18). This is the same Christ whom earlier they had seen crucified and laid in the tomb. Now He is seen speaking in His glorified body, *in the glory of the Resurrection*, which is the source of His power "in heaven and on earth". This power is the power to command. It is the power to judge. But *above all it is the power to save*. By virtue of this power Christ *sends the Apostles* to all the nations of the world: "Go... make disciples... baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matth. 28, 19).

But that is not all. Our reading from the Acts of the Apostles casts further light on the *spread of the Gospel*. Before returning to the Father, and while at table with the Apostles, the Risen Christ said to them: "*not many days from now you will be baptized with the Holy Spirit*" (Act. 1, 5). We know that these words were fulfilled on Pentecost Day, when Christ's saving power was communicated to the Apostles and to the Church. Yesu alisema: "*Mtapokea nguvu, akiisha kuwajilia juu yenu Roho Mtakatifu*"; nanyi mtakuwa mashahidi wangu katika Yerusalemu, na katika Uyahudi wote, na Samaria na hata mwisho wa nchi!" (Jesus said: "You will receive power when the Holy Spirit comes on you, and then you will be my witnesses not only in Jerusalem but throughout Judaea and Samaria, and indeed to the ends of the earth" (Ibid. 1, 8).

And in the light of history we may add: "*You will be my witnesses in Tanzania*": *Mtakuwa mashahidi wangu katika Tanzania*. Yes, in Tanzania too. The Gospel and the gift of salvation arrived here, as they did everywhere - beginning from Jerusalem, Judaea and Samaria - *by means of witnesses to Christ who were strengthened by the Holy Spirit*. Today the Church in Moshi gives thanks for the light of the Gospel, for the Good News of salvation. Where have these gifts come from, if not from *that mountain in Galilee*? They have their source in the unique power of the Resurrection, the fullness of which belongs to Christ, the Redeemer of the world.

3. A century ago, the *Holy Spirit Fathers* Commenginer and Le Roy, under their Bishop, J. M. de Courmont, decided to build *a mission at Kilema*. It was from there that the Catholic Church spread to other areas in what is now the Diocese of Moshi, beginning with Kibosho in 1892 and Rombo-Mkuu in 1896. Like the first Apostles, these missionaries were moved by the Holy Spirit, after whom their missionary Institute was named. Their story, and the story of the other missionaries who followed them, is *a lesson in patience, perseverance and humility* in the face of many difficulties, dangers and trials. But it is also a story filled with the confidence and joy described by the Psalmist when he writes: "Those who are sowing in tears, carrying seed for the sowing, will sing when they reap, carrying their sheaves" (Cfr. Ps. 125 [124], 5-6).

You, dear brothers and sisters, are the joyful harvest of the missionaries' labours; you are a new creation of the Holy Spirit, who came upon the Apostles at Pentecost so that "the Good News of salvation" might "fill the world with light". And now, by the Providence which causes the Gospel to advance through time and space, *it is your turn to be Christ's witnesses* in the Diocese of Moshi, in Tanzania, on the Continent of Africa and "to the ends of the

earth": *Sasa ni zamu yenu kuwa mashahidi wa Kristu* katika Tanzania, katika bara la Afrika "mpaka mwisho wa nchi".

4. "The Church on earth is missionary by her very nature" (*Ad Gentes*, 2) and *evangelization is her special grace, vocation and function* (Cfr. Pauli VI *Evangelii Nuntiandi*, 14). Each of us, dear brothers and sisters, is called to preach the Gospel, "so that the Lord's message may spread quickly, and be received with honour among others as it was among you" (Cfr. 2 *Thess.* 3, 1). The Bishops and their fellow workers in the priesthood have a special role to play in bringing *new disciples to Christ*, but men and women religious and all the laity must also be *on fire with the same zeal*. All are called to bear witness to the world's Redeemer in a way that is joyful, vibrant and strong (Cfr. *Ad Gentes*, 21).

In order for this to happen, a truly "*catholic*" spirit is needed which transcends all boundaries in its eagerness to bring Christ to those both near and far: Kinachohitajika ni kuwa na *moyo wa kikatoliki*, unaotutia bidii ya kueneza Ufalme wa Mungu popote duniani. Catholicity of this kind expresses itself in prayer for the needs of the universal Church, in material aid, the exchange of personnel, and cooperation in local, national and international works of evangelization. It is a sign of true love of the Church that, even though you have many needs of your own, *numerous priests and religious from Chaggaland are at work in other regions and countries*. In this way the Church in this region plays an effective part in Christ's mission: "You will be my witnesses... to the ends of the earth" (*Act.* 1, 8).

I wish to say a special word of encouragement to the *Religious Sisters* who are so numerous and perform such a vital service to the Church in Tanzania. Dear Sisters, the testimony of your consecrated life and of your works of love adds enormous vigour to the Christian community and stands as a blazing emblem of the heavenly kingdom (Cfr. *Perfectae Caritatis*, 1). Never lose courage and never cease to give thanks for the special and mysterious calling that is yours in the heart of the Church. May God bless each one of you, and increase your numbers for all that still remains to be done.

5. The same witness to the Risen Lord which the Apostles gave - and which lies at the heart of the two-thousand-year history of the "missions" in the Church - is the principal task facing the Church in Africa. A *Special Assembly for Africa of the Synod of Bishops* will examine ways and means by which the Christians of the Continent can meet the challenge of evangelization as a new millennium approaches. The Bishops, priests, religious and lay people of the young Churches of Africa are today called to rely more and more on their youthful energies in order to make Christ more widely known, so that "the Good News of salvation will fill the world with light".

The Church knows from experience that the most enduring contribution that can be made to the spread of the faith is a *Christian life profoundly lived in everyday circumstances* (Cfr. *Ad Gentes*, 36). A local Church is effective as an instrument of evangelization *to the degree that it has truly made the Gospel its own*, "in a vital way, in depth and right to the very roots" (Pauli VI *Evangelii Nuntiandi*, 20). For this witness to bear fruit, it must transmit in word and deed the *true message of the faith and of the moral life* which the first Christian generations wholeheartedly accepted. The many saints and martyrs of the young African Churches show that what has been handed on since Apostolic times need not be watered down in order to penetrate the rich soil of Africa. The heroic response to *the demands of conversion and the challenge of martyrdom* constitutes a glorious page in the history of your particular Churches.



At the same time, you are faced with the challenge of receiving and giving the Gospel message *in an authentically African way*. Each people, each tongue of the earth is called to confess and to express "in its own language" (Cfr. *Act. 2, 8*), the Gospel of salvation (Cfr. *Lineamenta* for the Special Assembly of the Synod of the Bishops for Africa, 47). Under the guidance of the Bishops and in full communion with the universal Church, the young Churches rightly "borrow" from the customs and traditions of their people, from their wisdom and their learning, from their arts and sciences, from all those things which make the truths of the faith more accessible, and which bring a deeper experience of grace and foster a proper ordering of Christian living (Cfr. *ibid.* 49; *Ad Gentes*, 22). By illuminating and purifying these elements of local life with the Gospel and bringing them into Catholic unity (Cfr. *Ad Gentes*, 22), the whole Church is marvellously enriched. May Mary the Mother of the Redeemer prepare the faithful of Africa for a new outpouring of the Holy Spirit, as her presence among the disciples prepared the first Pentecost in the Upper Room in Jerusalem.

6. My Pastoral Visit to Tanzania is coming to a close and I wish to thank all Tanzanians: Safari yangu ya kichungaji hapa Tanzania inafikia mwisho. Ninapenda kuwashukuru Watanzania wote. I have spent these days in your midst, constantly giving praise to Jesus Christ our Lord for the grace that is in you; for the joyful way you worship God and gather together in fellowship; for the vitality of your dioceses and parishes, of your associations and movements; for the promise that you offer towards the coming of Christ's kingdom in this land. Having been born from missionary activity, the Church in Tanzania is growing to maturity and is herself becoming missionary.

Is this not the greatest thanks that can be given to God for the gifts of the past century: that you who have so clearly received the Good News now bring it to others? *Go forth to meet the great challenge of evangelization*, trusting in the Lord's promise: "I am with you always; yes, to the end of time" (*Matth. 28, 20*).

*Kristu yupo pamoja nanyi.*  
*Injili iko pamoja nanyi.*  
*Mwanga wa Wokovu uko pamoja nanyi.*

Mungu awaimarishe katika imani na awabariki ili muwe mashahidi wa ukweli na upendo wake uleto wokovu, hadi watu wote wa Afrika watakapofurahi na kusema: "*Habari Njema ya Wokovu imeujaza ulimwengu mwanga*". Amina

*(Christ is with you.*  
*The Gospel is with you.*

*The light of salvation is with you. May God strengthen you in this conviction and bless you as you bear witness to the truth of his saving love, until all the peoples of Africa can rejoice and say: "The Good News of salvation has filled the world with light". Amen).*

## FAREWELL CEREMONY

### ADDRESS OF HIS HOLINESS JOHN PAUL II

*“Kilimanjaro International Airport”, Moshi (Tanzania)  
Wednesday, 5 September 1990*

*Mr Prime Minister and First Vice President,  
Your Eminence,  
Brother Bishops,  
Ladies and Gentlemen,*

1. Now that my Pastoral Visit to Tanzania has come to an end, I cordially wish to thank everyone for the warm welcome and gracious hospitality extended to me since the first moment of my arrival. My special *gratitude goes to His Excellency the President* and to all the members of Government for their kindness and help at every stage of my journey. I am deeply grateful to *my Brother Bishops* and their collaborators for making my pilgrimage to the Church in Tanzania a truly joyful and fruitful spiritual experience. Nor can I fail to thank those who took part in the various events, those who maintained order and security, as well as those who enabled me to reach all the people of this vast land through the communications media.

Above all, I give thanks to God who made it possible for the Successor of Peter to visit your country: "Blessed be God the Father of our Lord Jesus Christ, who has blessed us with all the spiritual blessings of heaven" (*Eph.* 1, 3). I thank him for the vitality of the Catholic community in your midst; for the grace he has given us in the Eucharist we have celebrated together; for the inspiration he has surely given you to work ever harder to meet the challenges facing this young Church and this young Nation.

2. My visit to Tanzania has indeed been a happy event. But as my pilgrimage now takes me to other countries, I cannot forget that other aspect of Africa where "millions of men, women and children are threatened with never enjoying good health, with never being able to live with dignity from their work, with never receiving the education which will develop their minds, with seeing their environment become hostile and sterile, with losing the wealth of their ancient patrimony, all the while being deprived of the positive supports of science and technology" (Ioannis Pauli PP. II *Ugadugi, in aedibus Consilii compendariis litteris CEAO nuncupati, ad civiles Auctoritates habita X elapso anno a Summi Pontificis allocutione de gravi aquarum penuria in Sahelia*, 4, die 29ian. 1990: *Insegnamenti di Giovanni Paolo II*, XIII, 1 (1990) 305).

I implore God's gifts of comfort, strength and peace upon those who suffer or are in need on this continent. In the name of our common humanity I appeal to the more developed nations of the earth to inaugurate a new era of solidarity with Africa, based on justice and respect. Let the world not forget the urgent needs of the peoples of Africa!

3. As I take leave of Tanzania, I urge all its citizens to *cherish the peace, unity and fraternity under God* which have enabled them to forge a society worthy of their dignity as persons created in his image and likeness. I pray that you will always recognize that *your highest aspirations and greatest good are to be found in peace* and harmony, both among yourselves and in your relations with neighbouring States.

May the people of Tanzania always remain *united to one another as true brothers and sisters*, regardless of ethnic origin or differences of culture and religion. The unity of which I speak is *unity for the common good*, for the full development of society, for the protection and promotion of the dignity and rights of every human person, from the greatest to the least. It is also a unity that looks beyond national borders in order to promote *the welfare of all humanity*.

During my visit I have tried to emphasize the importance of the family for human solidarity. It is the Catholic Church's conviction that *the family is an irreplaceable school for social virtues* such as respect, justice, dialogue and love, and *the most effective means for humanizing and personalizing society* (Ioannis Pauli PP. II *Familiaris Consortio*, 42-48). I urge you to protect and promote family life as the great source of strength and moral character for the life of your nation.

Dear friends, although I leave Tanzanian soil, I assure you that your country and all its people will always remain *indelibly etched on my heart and mind*.

*Kwa Watanzania wote, nasema: Asanteni sana!*  
(To all Tanzanians I say: thank you very much!)  
*Mungu aibariki na kuilinda Tanzania.*  
(May God bless and protect Tanzania).  
*Kwa heri ya kuonana!*  
(Goodbye, till next time).

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