

The Mountain of Cardinal Emile Biayenda : Place of Spiritual Consecration and Symbol of one-party Political Violence in Congo Brazzaville

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ABSTRACT

In 1977, Marien Ngouabi, president of the republic since 1968, was assassinated in his palace in broad daylight. In the aftermath, Alphonse MASSAMBA-DEBAT, former President of the Republic and Cardinal Emile BIAYENDA, Archbishop of Brazzaville suffered the same fate. The latter was assassinated, according to official statements, at the top of a mountain, in the far north of Brazzaville. Since then, this mountain, which has become the property of the Catholic Church, has been transformed from the place of the crime, to the place where almost all the religious communities meet to pray. The reasons can be twofold: The representation that we have of the mountain in the Bible with all the edicts pronounced in these places by Jesus and other prophets.

The sacrifice of a man of this trunk, for political questions, devoid of any foundation can explain this craze on this mountain which has become one of the high tourist places of Brazzaville.

Keywords : Political violence, spiritual consecration, single party, mountain, Cardinal Emile Biayenda.

INTRODUCTION

In February 1965, three high executives, without reason, clearly, evoked were executed without really defining the sponsors and the assassins. Their remains were taken elsewhere rather than buried according to revelations made at the National Sovereign Conference held in Brazzaville from February to June 1991. It is well established that political differences, with regard to the development option to be adopted for the young independent state of Congo, within the National Movement of the Revolution, are the fundamental causes of these first political assassinations in the Republic of Congo. It was in this vague and ambiguous climate that POUABOU, MASSOUEME and MATSOCOTA lost their lives in circumstances of extreme violence. Without knowing it, the Congo had perhaps just included in its practice of the political game, violence as a weapon of seduction and persuasion in the struggles for the conquest and preservation of political power. Since then, with the help of practice, violence has asserted itself and has even been consecrated as a legal weapon and, an effective means, moreover recognized by the absurd, in the exercise of the political game in the Congo. It was formalized and reinforced in its practice under the reign of Commander Marien Ngouabi, President of the Republic of Congo from 1968 to 1977, many times re-

clarified, certainly, for its crystallization in the collective consciousness, through public declarations, such as the one made by him, before the women of the Revolutionary Union of Women of Congo on March 13, 1977 "when your country is dirty, you have to wash it with your own blood". The same is true of the sacrosanct principle consecrated by the power of the moment as logical for its conservation and management, that of "Power at gunpoint. The violence, without realizing it, took the form of a state ideology and embedded itself in the collective consciousness as a strategy for maintaining power. In the practice of the political game, it took on the appearance of a weapon of persuasion against potential adversaries or possible enemies. Commander Marien Ngouabi, President of the Republic, willingly proclaimed, "From now on, the revolution is picking up momentum and we can only lay down our arms when the victory of the Congolese revolution is complete".

It crystallized in March 1977 with the subsequent assassination of Marien Ngouabi, President of the Republic, Alphonse Massamba-Débat, former President of the Republic overthrown by Ngouabi, and Cardinal Émile Biayenda, Archbishop of Brazzaville. All this, in a mess like in 1965, where the Congolese men and women remain, to this day, without real and consistent information on the real circumstances of their death and their authors and sponsors. They have, as benchmarks, scattered information released during the public trial held, for this purpose, in 1978, each evaluating against a background of prejudice, the causes of these murders, to say the least, heinous.

President Marien Ngouabi has a mausoleum, subsequently transformed, for opposite reasons, certainly with the first intentions of the "faithful followers of his work", into a cemetery for illustrious executives of the Party he created, in power until this day, the Congolese Labor Party. The most "Reds and experts" according to their meaning, are buried there alongside the comrade founding President.

President Alphonse Massamba-Débat, President of the Republic from 1963 to 1968, has no known place where new generations could go to gather, if necessary, to salute his pioneering work in building the Congolese economy, although today almost to be rebuilt for having been often shaken by the crises for which the "Tireless Baptizers" share responsibility, in their power conversation strategies. Cardinal Émile Biayenda buried hastily in the public cemetery of Itatolo, exhumed quickly, by his executioners leaving an open tomb, seems to have been shot on the mountain, to deserve, thereafter, a funeral worthy of a man of his rank at the Sacred Heart Cathedral in

Brazzaville. Last authority to have been received by President Marien Ngouabi before his assassination, came to discuss, according to official statements with him, a possible reappropriation of the buildings of the Catholic schools paid, during the nationalization of education in 1965 in the heritage of the State, the cardinal was, certainly, by his aura and his charisma, influencing the mountain on which he would have been killed.

This one, located in the extreme north of Brazzaville in the Kintélé district, with its back to the Concorde stadium, has become a place of prayer for the various religious groups of Brazzaville and certain individuals who often devote their time to it. of meditation when it should have been understood, which is nevertheless true, as a crime scene. Exclusive property of the Catholic Church, the mountain of Cardinal Émile Biayenda has seen the construction of a small chapel, still unfinished, at the bottom of which allows Catholic Christians in this area to participate in daily and Sunday masses. Every month, it receives thousands of Christians who climb it, every day, for prayer, whatever their obedience. It has thus become, in Brazzaville, one of the tourist sites, so to speak, the most visited.

Issues and hypotheses

A study on the mountain of Cardinal Émile Biayenda gives rise to many reflections and various analyses. They can be political, consecrating to the person of the cardinal a role of shepherd who makes Petre his sheep and who ensures that none can stray from the flock. This approach offends certain susceptibilities who see in the church, a mission, essentially and fundamentally, religious devoted to the proclamation of the gospel with a strange look at politics; it would be not to understand and internalize the role of the Catholic Church in its social dimension having for example allowed the success of the democratic alternation in the Democratic Republic of Congo. Recently again, still in this country, the sharp position of certain religious denominations, members of the independent national electoral commission, a body, however, political, made President Félix Antoine Tshisekedi Tshilombo relent on the appointment of Mr. Ronsard Malonda, as president of this institution, even though the National Assembly had called on the Head of State to endorse this choice.

They can also be sociological. In this context, a reading made on the mountain of Cardinal Émile Biayenda can express, through the behavior of Christians, a total abandonment to God in the face of the weaknesses and the limits of policies to meet the

basic needs of populations. God, here, through the image of Cardinal Émile Biayenda, becomes the rampart, the only way that allows, failing that, the body, the spirit to be consoled and to guarantee the body the necessary balance. "Come to me" said Jesus "All of you who labor under the weight of your burdens. You will find rest. Prayer, at the Cardinal's mountain, thus makes it possible to find peace in the face of the burdens linked to the lack or loss of employment, celibacy, etc.

Research question

It is around all these approaches that we circumscribe our research question as follows:

What are the factors whose combination makes the mountain known as Cardinal Émile Biayenda, despite being a symbol of one-party political violence and a place of crime, become a privileged place of prayer that mobilizes, beyond Catholics, all Christians regardless their obedience?

Two possible, but not exhaustive, factors can be considered to understand the interest of these believers in the mountain said by Cardinal Émile Biayenda: Factors related to mysticism, focused on two approaches:

- The sacralization of Cardinal Émile Biayenda as a mythical and mystical personality whose circumstances and place of sacrifice — the mountain — as well as the testimonies of holiness on his life corroborate with the journey of Jesus.
- The eminently "religious" character of the mountain experienced in the Christian tradition as the symbol par excellence of the place where Jesus retired to pray and from where many miracles took place.

A no less visible pedagogical factor, linked to the stigmatization of the political practices of yesteryear which are still current today in Africa, inscribing violence as a strategic weapon for the conquest and preservation of political power in the Congo.

This problem and the hypotheses that underlie it call, for the scientificity of this study, to the implementation of a methodology which makes it possible to verify the essential of the elements sought.

Methodology

For this research, we used documentary research, testimonials and observation of the attitudes of people who go there, especially on Saturdays. Documentary research remained the basis on which our argument was based. It allowed us to scrutinize the Bible and

certain psychological studies for the necessary elements that can instruct and inform on the question. We have also used certain testimonies that have been reported to us on the "Supposed" mystical character of Cardinal Émile Biayenda and the mysteries that take place, at the request of his intercession, at the request of believers.

Observation was, therefore, a great support for us. Believers' enthusiasm for the mountain, especially at weekends and during church holidays, has enabled us to understand, beyond the visible aspects that could be likened to the spectacle, the interest that bring these Christians to the prayer to the mountain known as Cardinal Émile Biayenda.

In reality, it can be read through certain testimonies collected by the Christians who go there, that Cardinal Émile would be, by his itinerary, similar to Christ if not his incarnation. This study devoted to the so-called mountain of Cardinal Émile Biayenda sets itself a general objective and two specific objectives.

Goal of the study

The general objective of this study is to read, through the observation of religious attitudes, the behavior of Christians in Brazzaville, through their enthusiasm for the mountains, faced with the challenges of life and the emergence of their country. This general objective is supported by two specific objectives.

- Understand, through the expression of faith and the mystification of the so-called mountain of Cardinal Émile Biayenda, the representation that Christians who visit this mountain have of the person of Cardinal Émile Biayenda as, now in heaven with God interceding for all their problems and the emergence of their country.

- Understand and analyze the political symbolism of the death, in the minds of those who frequent the mountain of Cardinal Émile Biayenda, of a man of this mistake in such circumstances in the face of the socio-economic development challenges facing the Congo, today.

Theoretical approach

The consecration of the so-called mountain of Cardinal Émile Biayenda into a real place of prayer can leave more than one author and a thoughtful spectator pensive. This mountain, however, a symbol of one-party political violence, therefore the place of the crime, was, over the years, transmuted into a place of prayer until the Catholic Church assigned priests there

with an organization that presaged the future construction of a small chapel. The enthusiasm of the faithful Christians, Catholics at the start, of almost all the consecrated and recognized churches today, even of the athletes in competition reflects the "religious" character of the populations of Brazzaville and Congo in general.

Two scientific theories in our opinion can make it possible to understand these attitudes of the populations, beyond their faith. This is, above all, the theory of representations, well developed by psychologists and sociologists. It is very useful for reading social phenomena whose realities express a relationship with the imaginary. Durkheim (1998) also notes that: "society is not a simple sum of individuals, but a system formed by their association representing a special reality which has its own characteristics" here, the enthusiasm observed on the mountain said of Cardinal Émile Biayenda by Christians of all persuasions and different socio-professional categories translates well this relationship to the system of which the mysterious death of a mysterious man remains the pictorial form of holiness on the background of which salvation can be obtained. The second theory, less directly related to the behavior of followers on the ground, is the strategic analysis of Michel Crozier and Erhard Friedberg. This theory, materialized in their collective work "The Actor and the System" (1977) depicts an actor who builds a strategy in the system or who recovers one to establish his domination and improve his image. Here, the attitude of Christians towards their faith in religion, reinforces without their realizing it or noticing it, the influence of politicians in the sustainability of the system since the misery or poverty from which they live the populations are caused by the will of God that, by the weakness of the leaders, incapable of proposing good development projects. The increased religious tendency, even in a less conscious way by the Christians themselves, allows the political actors who support it by certain acts of veiled generosity, to convey a few messages in the name of peace, of unity by putting, whenever possible, as in the case of the Democratic Republic of Congo, the country, between "the holy and mighty hands" of God.

at the political level, is reinforced because Joseph Tonda (2006) translates by the violence of the witchcraft imagination. It forever haunts the minds of Africans on which the modern sovereign builds his legitimacy and strengthens his influence. Two approaches therefore, in theory which contribute to reinforcing the image of the mountain, said by Cardinal Émile Biayenda, by constructing the double

symbolism born, at the same time from the mythical character of the mountain, in the biblical tradition, from the supposed death or reality of a mythical and mystical character on her, but also of the sacrifice, in the image of Jesus following the socio-political troubles, of the cardinal, as an expiatory victim to purify the Congo and "redeem" the Congolese.

- The symbolism of the mountain in the biblical tradition and the real or virtual meaning of the cardinal's death.

According to the Petit Larousse illustré (2014), the mountain is defined as a natural elevation of the ground, characterized by a steep drop between the summit and the bottom of the valleys. This characteristic of the ground, however, natural has, in the biblical tradition, played a great role in the dynamics of Christian logic.

This reserved image of the mountain in the biblical tradition makes it, in the conscience of Christians, a sacred place, especially when a sacrifice of a man as sacred as a cardinal has been made, it seems, to preserve the peace and unity of the people in danger for the interests of the preservation of power.

Many things, deeds, edicts and declarations which integrate the Christian culture and thus cement the faith of Christians, in the belief in God and in Jesus as his only son, have had as a framework of execution or reaching the top of the mountain. It could thus, testify a form of elevation and proximity to God, will establish a relationship between the one who is there, on the spiritual level, and the creator. The execution of Cardinal Émile Biayenda at the top of the mountain according to the declarations of Mamoye, one of his executioners, at the sovereign national conference, integrates this Christian reality.

It consecrates this pastor, by the circumstances of his death, in the line of "saints", therefore men capable of interceding with God, for the cause of men here below. Certain testimonies collected illustrate this approach well, and those who practice this mountain claim, each time they arrive at the summit, to feel the presence of the cardinal. He would be waiting for them joyfully with arms wide open, ready to hear their grievances, present them and defend them before Christ. The cardinal, by these testimonies, would therefore be a saint whose death on the mountain made him an intermediary between men and God. In the Bible, the symbolism of the mountain is often mentioned and highlighted. It is perhaps the reference to this that gives, beyond the sacrifice, a particular approach to the mountain. After the flood, Noah's ark rested for a while on Mount Ararat (Genesis: 8-4). From there, Noah

used certain species of birds to check the status of the receding waters in order to revive life and establish a new covenant with God. The mountain, under these conditions, becomes an element on which God seems to have relied to revive life and give man the chance to pull himself together to better fix his future. Abraham went there, at the top, to sacrifice, at the request of God, Isaac his son. Abraham's faith was thus tested to make God's word come true. God spared him this ultimate sacrifice and offered him in place of his son, a ram (Genesis 22: 2-14). All these biblical teachings on the mountain concoct the faith of Christians and crystallize in their consciousness a corpus of representations. These reinforce, in the death of Cardinal Émile Biayenda, on the mountain, a bundle of ideas which make him, like the ram given by God to replace the sacrifice of Isaac, the one given by God in sacrifice to save the Congo from difficulties.

Beyond the real or virtual faith of this enthusiasm of Brazzavillois, one can also think that they express their emotions, their daily difficulties in the face of questions related to vital concerns.

It is basically, one could say, the expression of an entire society through the behavior of Christians in Brazzaville. Durkheim (1894) also notes that representations, emotions, collective tendencies do not only have as generating causes certain states of consciousness of individuals, but the conditions in which the social body as a whole finds itself. No doubt, they can be realized only if the individual natures are not refractory, but these are only the indeterminate matter that the social factor determines and transforms.

P The social body in its management system is therefore an important element in the crystallization of representations. It is the one, in fact, who creates the material conditions that allow the construction of imaginaries that social actors integrate and validate in their subconscious as values of society (ELENGA, 2019). Representations and their materializations are therefore not inseparable from social reality. On the contrary, they are the product of it.

The symbolism of the mountain in the biblical tradition and the exploits that are transcribed there certainly show the interest given to this mountain, coupled with the charisma of the pastor who here is Cardinal Émile Biayenda. It is at Mount Horeb, say the scriptures, that God appears for the first time to Moses in a burning bush, entrusting him with the mission of freeing the people of Israel from bondage in Egypt (Exodus 2: 23). Beyond that, he asked Moses that his service always be done on this mountain. We can be convinced of God's

choice to make the mountain, which has other places, one of the privileged places on which he has often manifested himself to commune with his people through some of his chosen ones. Even the principles which appear as founders of the Christian faith and which constitute the foundation of the life of the Christian whose decalogue for example were given on the mountain: Mount Sinai. It is difficult to understand the choice of the mountain to carry out the great acts of the Church. We can imagine two approaches which can be justified and which, in our opinion, without being exhaustive, hold. They make it possible to understand this enthusiasm also on the mountain of the cardinal.

First, the height that characterizes the mountain, compared to the base supposed to shelter everyone. It therefore takes a physical effort to rise towards God, to detach oneself from others, from ordinary mortals to approach God by consenting to enormous sacrifices. So that at the level of the mountain said of Cardinal Émile Biayenda, nine (9) crosses are strewn along the route of this one, a "way of the cross" with parking and rest possible by stage as if to live the martyrdom of Jesus, and whose death of the cardinal is, on the plane of the Congo, a finished image of the character of his life, and of his love for his sheep.

Secondly, the withdrawal imposed by this course allows those who follow it to detach themselves from the supposed ambient dynamics of the world, with its unacknowledged desires, its desires, its problems and its emotions, in order to approach God represented in the heights. This posture, more than the first, makes the mountain a holy, sacred place chosen by God to manifest himself to men who seek it, for the resolution of their problems. The mountain would therefore symbolize, for this purpose, an ideal place of prayer, consecration and communion with God. Jesus, moreover, withdrew, often from the crowd and from his apostles, and went to the top of the mountain to pray. It was on the mountain and, in full prayer, that he was transfigured and met Elijah and Moses (Mark 9: 2-4)

We can therefore understand that faith in all these biblical realities, the death of Jesus on the cross on Mount Golgotha allow Christians who practice the mountain of Cardinal Émile Biayenda to be convinced of the divine character of the cardinal whose presence in heaven with God, becomes, in their conscience, more than an evidence, a reason for intercession for their problems. Émile Biayenda is in heaven confides to us Jeanne who, descending from the mountain on August 16, 2020, with her daughter, reassures us that "It is thanks to her intercession that she was able to

survive the attacks of the parents of her deceased husband, in the subject of the property left by him".

Another woman who requested anonymity a month earlier acknowledged "the power" of the cardinal's intercession for allowing her daughter to conceive and have a child as a couple after a decade of marriage. The number of people who come to the mountain to pray should make you understand that many good things are happening in this place, says Bernard, an agent at the Brazzaville hospital and university center. It is therefore more or less established that something must be happening that would justify this enthusiasm of Christians on this mountain, said Cardinal Émile Biayenda. His death at the top of the mountain seems to place his Christian itinerary in the logical continuation of that of Christ, himself sacrificed on Mount Golgotha. The ascension of Jesus, the Bible tells us, finally takes place on the Mount of Olives (Acts 1: 9-12).

All these biblical realities consolidate the faith of Christians in the sacred character of the mountain and in the mystery around the personality of the cardinal, sacrificed like Jesus, on the mountain. These become not only a sacred place, but also and above all, one consecrated to raise prayers to God. But, beyond that, this mountain also and first of all has a political symbolism linked to the understanding of power and the struggles for its conquest or its preservation in the Congo.

- The mountain of Cardinal Émile Biayenda: an image rooted in struggles for the conquest and/or retention of political power. This dimension, however known and true, having been at the base of the sacrifice of this man of God, seems evaded by the Christians who frequent for reasons of prayers, this place which has become mythical in Brazzaville. The testimonies of the Sovereign National Conference made by Mr. Mamoye provide information on the circumstances of the real or supposed death of Cardinal Émile Biayenda, who seemed to be blamed for the sole fact of having met, the last, before his assassination, President Marien Ngouabi. His executioners, close to the late president, even if later this version would have been called into question by the parents of the late president, reproached him for having annihilated, mystically, the president whose love of military dress and his public appearances, especially in uniform, must have forged in the collective consciousness, the absurd idea according to which this one had extreme supernatural powers to the point of not believing that death could happen to him in this way.

It is therefore this taste for sharing and love for the country, but also the courage of the cardinal that would have earned him his life. The construction of a chapel at the bottom of the mountain and the official appropriation of this space as the exclusive property of the Catholic Church show how much the latter would like to fix in the collective consciousness, and this for a long time, if not forever, the image not only of Cardinal Émile Biayenda, but also the political violence in the Congo in its relationship with the management of power at the top.

Those who go there to pray, especially intellectuals and politicians, carry the rulers in their prayers. Some believe that the known slippages in management are also partly due to these acts of violence which have, for a long time, characterized the Congolese political field.

The superstition built around what one can have while going to pray at the mountain of Cardinal Émile Biayenda translates, basically, the attitude of loss of the people in the face of the irresponsibility of the rulers and, their unconsciousness in the face of the charges for which, it is expected of them, the resolution of the major questions inherent in their lives. This vision, anchored in the collective imagination, crystallizes, more, in the consciences to the point of giving to political violence, the responsibility for the problems from which the people suffer. It is in this perspective that all its symbols that Christians frequent to translate their faith, become devious ways of politics, expressions of loss of conscience and abandonment to God even though it is not necessarily established that they get by going there to pray, what they want.

This is the issue raised by Jean Pierre Missie and Joseph Tonda in the churches and Congolese society today (2006). A society in which most of the major issues are now built around God and prayer, while work alone and a good economic orientation make it possible to increase wealth and boost development. This approach to the conceptualization of life is reinforced by the search for messages and the refusal of Christians who frequent the mountains to look objectively at the realities of the environment of the moment. An environment with difficult international constraints supported by the mismanagement of the rulers who use these attitudes which exempt them from any responsibility to return to power. They also register themselves, these leaders, in front of the behaviors of the populations more and more turned towards God through Cardinal Émile Biayenda to seek solutions to their problems instead of demanding them, in this logic of strengthening the

"distraction of populations" by pretending to think during certain solemn ceremonies of God through acts of generosity. It is often observed that certain African political authorities for whom democracy has no meaning other than their retention in power or their ascent, take pleasure, as in the two Congos, in putting their country back in the hands of God, without asking themselves, in their deep conscience, if they can be heard for their disputed legitimacy. The recourse to the mountain of Cardinal Émile Biayenda, although symbolizing the place of prayer, also becomes a space where each Christian, in addition to his concerns, which he presents to the cardinal, comes to seek his intercession with God, for the resolution of suffering, of an entire people, of lack of tolerance and acceptance of the other such as he is, in short, the symbol, at bottom, of political intolerance. It seems that, although a Christian, Cardinal Émile Biayenda developed special relationships with the power of the time and certainly shared with President Marien Ngouabi certain approaches to the management of men and the State.

President Marien Ngouabi himself was very young with a passion for doing well and a capacity for humility and acceptance of others quite rare among men of his trump and rank.

Even if power should be obtained by force, above all, by using arms as the main support, President Marien Ngouabi gave the opposite practical image, in the sense that he agreed to dialogue with his adversaries at a time when it was, logically, with regard to the political stakes of those times was almost impossible. He did it with students from the Brazzaville higher education center, most of whom became military executives. He publicly forgave his adversaries, including Bernard Kolélas, for whom the people demanded the supreme sacrifice. Some of these students, whose bravery and sense of protest he appreciated, were immediately integrated into the national people's army. To this day they hold high political office, failing to be admitted to retirement almost all at the rank of colonel while he himself, perhaps for personal strategies, remained commander until his death. He would have come into permanent contact with the one he overthrew, Alphonse Massamba-Débat, often discussing with him the strategies to be implemented to revive the Congolese economy, the latter of which had laid the groundwork for its development. The two (2) and the cardinal were all assassinated in March 1977 between the 18th and the 25th. It is certainly all these images that make Christians who frequent this mountain believe a relationship of trust betrayed between these three men

and politics. The people therefore become, in view of all that they endure, the great victim.

Biayenda et de sa capacité, par les circonstances de sa mort et son statut, à servir non seulement de trait d'union entre les membres de l'église et DIEU, mais aussi la solution, si la demande est bien faite, aux préoccupations posées sur la montagne. Émile Biayenda devient ainsi, dans cet imaginaire, la personnification de Jésus-Christ et Dieu, lui-même, pour ainsi dire celui auprès de qui les doléances doivent passer pour arriver au père. The cardinal thus becomes, by faith and his sacrifice, the one who would have accepted to die so that others might have life in abundance. With him therefore, all the difficulties, even those of providing a new political elite in the Congo, are presented to him by the Christians who frequent this mountain, so that he presents them to God, the solution to all problems. There are, for this purpose, prayers dedicated to him, expressed in the image of Jesus Christ. In the "member's notebook" of the Cardinal Émile Biayenda brotherhood, a prayer is written retracing the image of Jesus Christ, the seven sorrows of the cardinal. They can be summed up in: the kidnapping of the cardinal.

The cardinal and the faith; Cardinal Émile Biayenda in front of the mountain; the cardinal's passion; the cardinal's sacrifice; the tragic disappearance of the cardinal and his announcement of his death. At each step, there is an intention that reassures of the presence, of the life of Cardinal Émile Biayenda and of his capacity, by the circumstances of his death and his status, to serve not only as a link between the members of the church and GOD, but also the solution, if the request is well made, to the concerns posed on the mountain. Émile Biayenda thus becomes, in this imagination, the personification of Jesus Christ and God himself, so to speak the one to whom grievances must pass to reach the father.

Conclusion

The aim of this study was to show how the sacrifice of Cardinal Émile Biayenda on the mountain grew both in the recognition of this man of God by the public, and in the enthusiasm that the Christian faithful have for the practical to go and pray on this mountain. The observation and certain testimonies collected by those who go there can lead one to think, above all, that certain things are happening in the lives of those who go there. Our approach was not to make any demonstration of the character of this pastor or to reassure on the factors which make this place, at the same time attractive and in essence, apparently mystical and mythical as well. We simply wanted to

understand the real motivations of those who go there for prayer: a mixture of Catholic Christians and other denominations who, in the life of the cardinal, go there for all that the mountain represents in the tradition biblical. Basically, this mountain remains, without a doubt, the symbol of struggles for power and the expression of the savage brutality of times, supposedly

modern, which should logically banish violence from the political game as a strategy of conquest and or retention of power.

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