

**AUTONOMY OF THE IGREJA PRESBITERIANA DE
MOÇAMBIQUE (IPM)
PASTORAL CONCERN FOR LIBERATION**

By

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THESIS

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Supervisor: Prof. MJS Masango

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DECLARATION

I, **Felicidade Naúme Chirinda** (Rev Mrs.) declare that the thesis on **Autonomy of the Igreja Presbiteriana de Moçambique (IPM) – Pastoral Concern for Liberation**, which I hereby submit at the University of Pretoria, is my own work. I also declare that it has not been submitted by me for a degree at this or at any other tertiary institution.

Signed _____

Date: _____

Felicidade Naúme Chirinda

(St n 26342822)

Signed _____

Date: _____

Supervisor: Prof. M J Masango

DEDICATION

With warm thanks I dedicate the present Thesis to my late Mother **ELISA NKONWANA (Nkanyezana)**. Mummy, you have been an especial friend, mentor, guide and counsellor.

Mummy, thank you!

1925-2009

Rest in Peace

Felicidade Naúme Chirinda (Rev Mrs.)

DEDICATION TO THE IPM

Pfuka pfuka pfuka IPM

Coro

Pfuka pfuka hikuva bzixile

Pfuka pfuka pfuka IPM

Pfuka pfuka nkuku wuringile

Ulavisa lomu uyaka kone

Pfuka u hlamba a matihlo

Pfuka pfuka pfuka IPM

Emanuel svosvi ni masiku

Hekwini la ungakone svosvi

Hebzini a vumundruku bzaku

Xana svitirho unyikiwile

Lesvi ngata fambisa ntirho

Amahlweni famba IPM

Ungatxave svona svikarhatu

Hosi Yesu akuyimelile

Kukuhlulisa Xihambanwen

Hymn dedicated to the fiftieth anniversary of Lumuku - When the IPM commemorated 50 years of Autonomy in 1998, held at Chicumbane, Gaza Province – Mozambique.

Author: Rev. Valente Tseco,

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and at times contradictory history.

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Autonomy of the IPM. He also connected me with other former missionaries who helped me to understand the process of Autonomy. Thank you very much.

Last but not least, I also thank all those who in different ways walked with me during the four years of this research. These are:

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ACRONYMS

AACC	: All Africa Conference of Churches
BMS	: Swiss Missionary Bulletin
CEVAA	: Community of Churches in Mission
CCM	: Christian Council of Mozambique
BUKU	: Book that contains some texts of the Old and of The New Testament. It also contains hymns
DM	: Missionary Department
EPCSA	: Evangelical Presbyterian Church in South Africa
FRELIMO	: Mozambique Liberation Front
IPM	: Presbyterian Church of Mozambique
MSAS	: Swiss Mission in South Africa
MPHAMU	: Stipend
NTSOMBANO	: The Pastors' Council
PIDE / DGS	: International Police of the Defence of the State / General Directorate of Security
SM	: Swiss Mission
SUR	: United Seminary of Ricatla
WCC	: World Council of Churches
WCRC	: World Communion of Reformed Churches

ABSTRACT

The present thesis is about the Autonomy of the Igreja Presbiteriana de Moçambique (IPM). The IPM was started by Mozambicans who had heard the message of the gospel in South Africa (Spelonken) since 1870. Yosefa Mhalmhala, one of the Mozambicans converted in Spelonken, went to Mozambique in 1880 and spread the gospel. In 1882 an African Church was born in Mozambique. Five years later, in 1887, Swiss missionaries joined the African Church in Mozambique and founded the Swiss Mission. Since then, the African Church has been known as the Swiss Mission.

Step-by-step, the Swiss Mission established schools, hospitals, agricultural settings and other services that helped Mozambicans to grow and to identify themselves with the image of God.

Pastoral schools trained African ministers and evangelists. In 1948, the Swiss Mission declared Autonomy of the church under the Swiss Mission and baptized it as 'Igreja Presbiteriana de Moçambique' (IPM). Since 1948, the leadership of the church that had previously been exclusively in the hands of Swiss Missionaries was systemically handed over to Africans. The handing over was finalized in 1970 through the signing of a Convention, exactly twenty two years after the declaration of Autonomy.

In 1998, the IPM celebrated fifty years of Autonomy. This Autonomy, however, is perceived as '**a heavy burden**' by leaders, workers and members of the IPM. Workers feel as though the leadership is failing to meet their rights, while the leadership accuses workers of not performing their job adequately. While the leadership and workers fight with each other, church members relax. As a result the IPM is financially weak and dependent from her mother church.

The present thesis aims at challenging this phenomenon of dependency disorder that is affecting the IPM, and to call her to accountability while bearing in mind that she is called to care for God's flock that has been entrusted to her responsibility.

The IPM is reminded that in her search for liberty, she has trust in Christ; who is a liberator of the oppressed, gives sight to the blinds, heals the heartbroken, and

proclaimed the acceptable year of the Lord (Luke 4: 18-19).

Gerkin and Pollard methods of Pastoral Care and of Positive Deconstruction were employed in order to help the process of liberation take place within the IPM, so that she can reaffirm herself as an authentic and autonomous church.

EXECUTIVE SUMMARY

Chapter One

Chapter one introduces the thesis to the reader, by sharing the author's knowledge of the context she is researching, namely the Autonomy of the IPM. The chapter also shows how the author's personal history links with that of the context as it has been lived within the IPM.

Beyond the relationship between the author's history and the IPM context, the knowledge also developed through her interaction with other key players. Some of the players are the actual church workers, while others were revealed through the literature. However, they share a common history: The church pays them low stipends; they perceive this practice as an abuse and insult to their intelligence and calling.

Problem statement and aims of the research

Having identified that the practice of the IPM of paying low stipends (mphamu) to her workers is a traumatic one that fosters a sense of dependency and impedes her from getting Autonomy, this research study aims at:

- Liberating the IPM from her practice of paying low stipends to her workers (and thus from dependency);
- Liberating the IPM from the failure of getting Autonomy;
- Empowering the IPM leaders and Members; and
- Introducing Pastoral Care Ministry of healing and liberation.

Chapter Two

Chapter Two is dedicated to the literature review concerning the Autonomy of the IPM. By 'literature review' the author means all information that she was able to collect and that is relevant for this research study.

The chapter seeks to understand the meaning of the mission of the church and the way in which this mission gave birth to autonomy of a local church. The chapter will show how this process started, how it developed, which challenges it encountered, and how these challenges were surpassed.

The chapter will begin by defining 'mission'. The author found it important to define mission, because one of the problems that affects the Autonomy of the IPM is linked to the designation Swiss Mission.

The IPM, which before Autonomy was called Swiss Mission, has difficulties in assuming the leadership of the church especially in relation to its finances, because she believes that the money has to come from the Swiss Mission.

As the aims of the research study are liberation, empowerment and pastoral care that need to be introduced and worked out in order to help the IPM to affirm her as an authentic and autonomous church, the author will look to the literature in an effort to determine what has happened and why the IPM is currently struggling.

The Autonomy of the IPM contributed to the birth of ecumenism in Mozambique. The author will also look at the literature in order to find what it says, with a particular emphasis in understanding how this coming together contributes or not to the strengthening of the IPM's Autonomy

The Autonomy of the IPM is recognized as having contributed to the birth of a nationalism conscience of the Mozambicans (Teresa Cruz e Silva, Patrick Harries & Robert Faris).

The IPM Autonomy developed in a hostile environment, because the country (Mozambique) was under the governance of the Portuguese regime (Colonized). The

colonizer was linked to the Roman Catholic Church and has a political policing body (PIDE). The author looked at the literature in order to find if the IPM's Autonomy was in fact affected by such an environment, and if so, the extent to which it had been impacted (Manuel Vieira Pinto, Teresa Cruz e Silva & Robert Faris).

The independence of Mozambique in 1975 introduced an ideology called Marxism. This ideology seems not to recognize the existence of God. The author looked at the literature in order to find out how this ideology affected and may have contributed to the phenomena of dependency disorder that affects the IPM (Simão Chamango, Synod reports & Robert Faris).

The chapter also explored the impact of Autonomy of the IPM, by examining both her positive and negative attributes, as well as her challenges for the future.

Chapter Three

Chapter three details the methodology of the present research study.

In order to be able to rationalize the methodology employed, the author had to begin by defining her theoretical argument (Epistemology) that helped her choose between qualitative and quantitative research paradigms. Ultimately, the author determined that a qualitative research paradigm was most appropriate for the study.

A qualitative research method explores the “ways in which human beings encounter their world and offers new ways of understanding and interpreting this world” (Swinton & Mowat).

The author explored the various qualitative research methods. Then, she selected the models that she deemed to be most suitable for her research.

The author chose Gerkin's model of Shepherding and Pollard's model of Positive Deconstruction. She also looked at Liberation Theology as developed by James Come, Gustavo Gutierrez, Ketey and other scholars.

The employment of the qualitative research, Gerkin's model of shepherding, and Pollard's model of positive deconstruction allowed the author to bring to the fore issues that for any way could have been anticipated. They also allowed her to develop a model of liberation suitable for the IPM.

Chapter Four

Chapter four was dedicated to the gathering of information concerning Autonomy of the IPM from Co-researchers.

The aim of the chapter was to find out how Co-researches defined Autonomy of the IPM (Dream or Reality). This definition was given by information shared through Case Studies, Interviews and Workshops. The questions that formed the interviews had been formulated by the author beforehand.

After having collated all information provided by her Co-researchers, the author divided it according to the aims outlined in chapter one. After this exercise, she further narrowed the information to enable her to discover which new areas would be most suitable to be researched.

Chapter Five

This chapter is dedicated to the application of the research methodology and to the therapeutic healing.

The author analyzed the impact of the Autonomy of the IPM on workers, members, and on the leadership of the IPM in the light of the gospel. The author challenged the theology of 'self denial' that was adopted by the IPM and wrongly interpreted, by the story of the man healed in the pool of Bethesda by Jesus Christ (John 5: 1-8) and by the Liberation theology as it is interpreted by many scholars.

The shepherding model developed by Charles Gerkin and the positive deconstruction

model developed by Nick Pollard were helpful in deconstructing belief. They were also aided in showing the author possible steps to move the IPM forward and in instilling a sense of hope within the IPM.

Chapter Six

Chapter six was dedicated to the analysis of the findings and the research process, and concludes with the author's recommendations.

The analysis of the findings confirmed the existence of the phenomena of dependency disorder. This phenomenon resulted from the theology of self denial that the IPM adopted and was supported by the Constitution. This theology was revealed to be harmful to the African culture, thus its devastating effects.

The analysis of the process of research showed how the author grew while interpreting literature and stories, and while interacting with people from diversified background and culture and collating and interpreting the information collected from these interviews.

The conclusion shows how the author understood the research process, while the recommendations show her concern about the Autonomy of the IPM.

CHAPTER ONE

1.0 BACKGROUND TO THE STUDY

1.1 Introduction

1.1.1 An experience of church's leadership abuse

In July 1986, the author participated for the first time as a delegate from Mazengane parish, Gaza province, when she attending the annual Synod (General Assembly) of the Igreja Presbiteriana de Moçambique (IPM). According to the 23rd Article of the 1963 IPM Constitution, the assembly of a parish elects delegates from among those who are communicant members and from whom the consistory gives good testimony, as their delegates are considered to be their immediate superiors in all organs (IPM Constitution 1963: 24). These delegates assist the minister in his service in the parish, but they also represent the members of the parish in other meetings like the Synod. Therefore, the author's participation to the Hlamankulu Synod was in her capacity as a parish delegate.

The IPM Constitution defines the Synod or General Assembly as “the meeting of the church where leaders, ministers and delegates in representation of their local churches, meet two times per year with the objective of analyzing her evangelistic work” (Ibid: 67).

The IPM Synod was busy analyzing her evangelistic work when the issue of low stipends was raised. The issue of low stipends was raised because it was expected that decisions concerning its increment would be taken. When the discussions started, the author at first felt uncomfortable and as discussions continued her feelings developed to surprise, and then shock. The emotional reaction of the author was due to the revelation of the insignificant amount of stipends that were being paid to the church workers were unexpected. For example, a minister received five thousand Meticais monthly. This amount corresponded to R2.00 (two rand) in South African currency (according to the rate exchange in 2008).

While Mozambique had been experiencing a difficult financial situation since her

independence in 1975, stipends paid to church workers were irrelevant for their function, qualification and responsibility, which was the reason why the author was shocked.

From that moment, the author considered the IPM practice to be an atrocity. An overwhelming desire of ending this shameful practice took control of her. The severity of pain that she felt can be compared to an abrupt and unexpected childbirth. Only a woman who has experienced such suffering can understand what the author wants to say.

While carefully listening to the delegates interventions, different emotions continued to emerge in her. The desire to offer help and to show care for the IPM workers dominated her. With a wholehearted commitment to addressing this issue at a Synod, she raised her voice to propose twenty thousand Meticaais as the monthly stipends to be paid to a minister.

For her surprise and shame, another woman responded to this proposal, suggesting that the amount rather be increased to a mere twelve thousand Meticaais. These two proposals led to heated discussions among the Synod attendants.

As a follow up, the Synod nominated a committee to deal with the issue, but it never met to carry out its mandate. Surprisingly, there were no further discussions on the issue by the IPM Synod during the following years.

It seems to the author that the IPM' leadership failed by not providing a "sensitive, listening ear" (Gerkin 1997: 99) to the plight of her workers. When members feel that their leaders listen carefully, they develop a sense of belonging that overcome barriers (D' Souza 2001: 143). Because the IPM leadership failed to provide to the Synod a climate that could have lifted up the self-esteem of workers and members, the situation of low stipends is still a serious problem and a source of discontent and indignation within the church.

As aforementioned, it was very hard for the author to believe that ministers who bless individuals, families, and the wider society through their services were living and doing

their work in such dehumanizing conditions. How can one remains silent while the IPM is denying them their rights to receive good and sound stipends? How can it be possible to turn a blind eye to such injustices happening and affecting women, men, and their children day after day and year after year?

The pain of these workers was exacerbated by the fact that their colleagues who were working only part-time for the IPM and had found part-time employment elsewhere were comfortable with their situation, because this combined monthly income could sustain their families with fewer difficulties. It seems to the author that their apparent wellbeing made it difficult for them to voice support for their colleagues in this regard. Instead, the economic situation and social differences among the two groups of church workers fostered division. Certainly, the leadership of the church had marginalized these full-time workers, and their suffering and that of their families was ostensibly ignored. Hence, their efforts and dedication to the church seemed not to be appreciated.

As the issue of receiving low stipends is considered to be an injustice and abuse that traumatizes individuals and families, the author felt that this was an opportunity for her to speak out and to show care.

The absence of a listening ear from the leadership of the church, coupled with the apparent apathy of the community to the constant appeals of workers, caused trauma to church workers and their families. The circumstances in which these workers lived showed “prolonged and repeated trauma that only occurs in circumstances of captivity” (Herman 1997: 74).

The author had to reflect on captivity a lot, because it is hard for her to understand what could cause these workers to be so submissive. As captivity is generally responsible for “the destruction of the sense of autonomy” (Ibid: 70) on their victims (which seemed to be the case in this instance), one can assume that these workers were psychologically dominated. These workers seemed to be so depleted of energy that they were unable to establish either a sense of order in their life or strive for a sense of justice.

This was the first time in her life that the author directly testified to the injustices and

abuse of workers from the leadership of her church, the IPM.

Having shared the way in which the author came to know about the practice of paying low stipends to IPM workers, the author will now explain what is meant by 'stipends' in the IPM.

1.1.2 What are Stipends?

There is a difference between salary and stipends. According to the Oxford Dictionary (2005), salary is the amount of money that employees receive for doing their job, and is paid every month. Stipends are an amount of money that is paid regularly to somebody, especially a priest, and serve as wages or money to live on (Ibid: 1453).

The IPM workers receive payment in the form of stipends, because they are paid whenever it is possible for the church to do. Within the IPM, stipends are known as 'mphamu'. The profound meaning of the word mphamu is that someone is unable to sustain him or herself. Because of his or her inability to produce their own bread, others have the moral obligation to provide them with something so that he or she may survive. Therefore, members of the church are forced to give mphamu to their workers so that they can survive. It thus seems that church members see their workers as incompetent and as people with low instruction. This indicates that those involved with finance in the church give mphamu primarily through pity, and do not appear to consider paying stipends to the church worker to be a priority. They thus pay mphamu when possible, and they cut it when they decide to. This may be the reason that church workers have grown to hate the word mphamu as mentioned by Mazenzule, who is one of the co-researchers, that:

We do not have salary in the church. We are only given mphamu, as if we were beggars. We learned to live with this situation; and, in order to maintain our integrity, we work on agriculture, we raise poultry, and do other activities that allow us to have the daily bread. The mphamu that we receive does not cover a quarter of our basic needs. We were sensitised to accept mphamu because we belong and are citizens of this country, contrarily to Swiss missionaries who were foreigners (Mazenzule 25/02/2009).

It seems to the author that a series of reasons make the practice of paying or receiving low stipends a shameful and hated practise by church workers. These reasons are:

- All church workers receive the same amount, independently of their academic instruction;
- The amount is independent of the place (geographical) in where they are exercising their ministry;
- The amount is also independent of the level of responsibility they hold; and
- The way in which church workers are treated shows a lack of consideration; they feel as if they were mendicants.

The practice of paying stipends as it is done within the IPM forces the author to investigate its sources. The preliminary information that she collected indicates shows that this practice has been in since the beginning of the church.

According to the definition provided above, “stipends must be paid regularly as wages” (Synod report 1996: 4).. However, within the IPM this principle seems to be ignored or not respected, as a worker can wait for months or even years to be paid. The author pondered why this practice was being tolerated by the Church.

For the author, the practice of paying low stipends within the IPM merits attention. The practice needs to be challenged, and the involvement of IPM’S church workers, its leadership, and members strongly encouraged. The involvement of all is felt to be necessary, because it seems that this practice carries abuse and injustices. It also seems that the leadership of the church is unable to challenge it alone as the leadership has argued that they are unable to address this issue due to the severe financial constraints of the Church. The author thus needs to ascertain the reasons behind the Church being so financially dependent.

1.1.3 Why is the IPM financially dependent?

While the practice of paying low stipends continues, the social conditions of the IPM

workers deteriorate year after year, contributing to the growing phenomenon of dependency disorder of the IPM.

However, the literature surveyed by the author has indicated that that the IPM has been dependent for years (Manganhela 1971: 1) It also seems that the phenomenon of dependency disorder is caused by the dissatisfaction of church workers who, in many of the cases, are no longer providing Bible studies to church members (as was affirmed by the Co-researchers); further, it seems that these ministers are also no longer spending time caring for members of the congregation when they are need. The immediate consequences of this behaviour may be easing the responsibilities of members, especially in terms of their financial contribution. This attitude certainly results in the decrease of the members' contributions for the IPM budget. Then, the leaders of the church seek help from the mother church. As the situation deteriorates year after year, the IPM becomes increasingly financially dependent. Therefore, the author needs to know the real motives behind the dependency of the IPM so that the two problems identified by this research may be solved simultaneously.

While investigating this problem, the author took time to find out what practices other protestant churches were employing in terms of paying their workers. It was interesting to note that the practice of paying low stipends was a generalized one. Nevertheless, the author observed that there are important differences between the IPM and these other churches.

Ricardo (not his real name) told the author that in his church there is a system of control on how much a minister has to be paid. The amount collected each Sunday is immediately given to the pastor. Apart from this, members are divided in groups that guaranty monthly food for the minister. He also told the author that in his opinion, this practice is not a good one, because there are members who are not happy to see that the money they give to their Church for the purpose of church work is instead handed over to the minister. They would prefer for their money to be used for something else, and specifically for their Church itself.

Wilson (not his real name), stated that his church awakened when ministers lived it and joined other congregations and institutions. When the leadership of the church met to analyze the situation, it reached the conclusion that important changes had to be introduced in order to value the ministry of their church. After many meetings and discussions, they decided that members of the church have to contribute monthly in the form of goods for the welfare of their ministers, while continuing to pay stipends (the amount of which are revised annually). Simultaneously, the tithe was introduced. They are sure that in a short period of time they will be able to pay good stipends to their ministers, because the community is thus far responding favourably to this solution.

The IPM is a national church with many workers. The material conditions of her members differ from region to region. This prompts the author to ponder whether examples like the above could also be introduced successfully here, or would such a solution possibly exacerbate the differences between the regions and add more pain to those who are already calling for justice? The author's personal opinion is that she, along with her Co-researchers, needs to arrive at a solution that will satisfy the IPM workers, leaders and members.

It was because of injustices that were inflicted on people by the priests in Israel that God rebuked them, as mentioned by the prophet Jeremiah:

Woe to him who builds his house by unrighteousness and his chambers by injustices, who uses his neighbour's service without wages, and gives him nothing for his work (Jer. 22:13).

The author interprets the above passage of Scripture as an alert to those in power who have no concern for their workers. They are advised that God sees them and their actions, and rejects their attitude.

Similarly, when Jesus started his Mission on earth, He announced liberty to the captives through saying that "the Spirit of the Lord was upon Him and enabled Him to proclaim

liberty to the captives” (Luke 4: 18), because injustices were rampant. Jesus’ will is to see humanity enjoying justice and living in peace and harmony with others, God and the environment.

The sense of captivity that the IPM workers seemed to live in made the author ask herself questions such as, “What causes these ministers to remain silent? What causes them to be so submissive? How does the situation affect or not relationship among the church workers and their families? What are the core values that the IPM stands for and defends? Do IPM leaders act intentionally and deliberately against workers in order to inflict more pain on them or are they convinced that they are living and doing what pleases God? Does it please God to be served by people who are simply resigned to their work, instead of finding joy in their job? How does the community evaluate the service delivered by church workers?”

The above questions challenged the author to find out how is the IPM is organized and administered, that is, how she is governed, and ruled, and how conventions are made and followed. From this time, the author decided to question the Autonomy of the IPM in order to know how it is cared so that workers feel happy with it.

1.1.4 Why question Autonomy?

It is felt that it is necessary to question Autonomy, because the IPM uses a Constitution that was written by the Swiss Missionaries before their withdrawal. All the decisions that the IPM takes in her Synod are supported by this Constitution. The salary policy is also supported by the Constitution. This means that all of the IPM’s actions depend upon the Constitution that was approved in 1963. This Constitution could thus be considered to be the mother of the IPM Autonomy. Therefore, it is necessary to question the Autonomy in order to find sources of the practice of paying low stipends, as it is only through knowing the sources that one can challenge them and propose changes.

The situation of the stagnation of the IPM may be compared to the story of the man

healed by Jesus at the pool of Bethesda as mentioned in the gospel of John. Reading this passage, one has genuine difficulties in understanding what prompted the man to remain by the pool for thirty eight years, and why did he failed to answer Jesus' question that: "Do you want to be made well?" (John 5: 6).

Similarly, the IPM members may have genuine difficulties in understanding and challenging the reasons behind the stagnation of their church so as to be able to affirm their will for real Autonomy. Questioning Autonomy will open space for questioning the practice of paying low stipends; for questioning dependency and for questioning how did the IPM get this Autonomy and why. Therefore, this research is an attempt to answer questions that not only confronted the author but also those of other members of the church.

Akiiki said, "The recognition of the problem is already a major step towards a solution" (Akiiki 1995 in Waruta 1995: 15). One recognizes that the IPM is sick and needs to be healed. The healing will be possible if she is challenged with questions that will help her to reflect, to analyze own praxis as an autonomous church "with a view of promoting freedom from *dependency* [italics mine] (Pieterse 2004: ix).

The author is not the only minister who is preoccupied with seeing the IPM coming out from the true sense of Autonomy. Many others have questioned the motives that have made her dependent. Andre Karamaga is among those who have expressed their concern, observing that many churches may no longer be considered to be Autonomous, as they are more loyal to their donors than to the Gospel and the Holy Spirit. He says:

Indeed, the fear of change among our church leaders; the absence of any creative activity in the intellectual, pastoral or liturgical fields; their desire to control everything without any transparency; their wish to suppress anything which does not function in accordance with their image of orthodoxy only serve to keep our communities preoccupied with superficial issues (Karamaga 1995 in Waruta 1995: 71)

The above example portrays the drama of Autonomy within the IPM. Members feel as if an invisible hand is making them play a strange game and causing them to adapt to a

situation. They feel strange in their own land. This situation prevents them from singing the Lord's song in their own land (Psalm 137: 4).

The writing of a thesis on Male Clergy Abuse of their Spouses in 2007 stimulated the author desire of knowing more about the IPM' Autonomy. The women that the author interviewed denounced arbitrary transferences of their husbands from one parish to another when they faced social problems. This practice instead of helping the minister or the couple, it transferred problems to the whole church. This procedure made the author question how Pastoral Care was implemented within the IPM.

Similarly, the preliminary research on Autonomy has indicated that the IPM defends a theology of self-denial. It will not be possible to understand the practice of paying low stipends without first questioning this theology.

1.1.5 The Theology of Self-denial

It was eight years later that God opened the doors for the author to learn more about the IPM. Indeed, in 1994 she was appointed to work as HIV and AIDS program coordinator for the IPM. She profited from this opportunity by gathering information that could help her understand how the IPM is administrated.

The contact with both people in need and with the church's leadership, coupled with her participation in decision-making bodies, provided the author with the opportunity to be faced with many stories concerning various forms of abuse of power in the church. The abuse was experienced by individuals, couples, and even communities as being traumatic in nature. How could these "traumatic experiences accept to be buried" (Herman 1997: 1)? Indeed, Jesus told the Jews that if disciples keep silent, the stones would immediately cry out (Luke 19: 40). Jesus wanted to teach them that atrocities must not to be buried or ignored.

Two years later, the author deepened her understanding of the dehumanizing situation in which the IPM workers lived when she was elected General Treasurer for the IPM.

This new post allowed her to listen to the stories of pain as a result of receiving low stipends, but it also offered her the opportunity to begin challenging this practice by proposing measures of reducing expenses and by using this money to increase the stipends (Financial report 2000: 3).

The proposing of better stipends was supported by the Constitution. The 21st Article states that “although workers of the IPM accept self denial, the church must do its best in order to assure sufficient stipends because this will make them available for God’s service” (IPM Constitution 1963: 22).

The major challenge for the author was to understand how the leadership, workers and members interpreted the above article. She questioned whether those who accepted God’s calling had knowledge of this article, and whether they knew that the church expected them to accept low stipends’ payment as a form of self-denial? The author’s hope was to find answers to this question through her Co-researchers. She also hopes that through this research, a solution will be found to address the issue of low stipends. The Constitution makes it clear that the IPM must increase these stipends continually, so as to make her workers available for God’s mission. Therefore it is important to question not only the issue of low stipends, but also this of dependency of the IPM on her mother church as these two issues concern all members of the IPM.

The author’s proposal of increasing the stipends paid to church workers did not solve their problems due to debt that the workers had incurred. Many of them were unable to clear any salary for themselves at the end of the month, because they had already borrowed all the money. Indeed, some of the workers owed the institution itself.

1.1.6 Consequences of getting low stipends

The painful experience of getting low stipends may have forced some workers to leave the church and to look for better-paid employment elsewhere. Others joined different denominations and faith-based organizations. Those who joined faith-based organizations continued to work for the IPM during weekends. This picture and its

traumatic effects affect the whole church.

Members also question why the IPM leadership is maintaining this situation, which in turn prompts the author to question the Autonomy of the IPM further. In a Presbyterian system, decisions are made by the Synod so there is a need to know why the Synod has remained silent in this regard. Why are church workers choosing to serve in other institutions, which is a clear prejudice of the IPM, but nobody questions their attitude? What then is happening that prevents delegates from assuming their roles?

Working as General Treasurer for the IPM reinforced the author's calling. She decided to continue with the theological studies that she had interrupted, and accordingly sought permission to do so. Now, she herself is a minister and is experiencing the pain of getting low stipends and of having to wait long time to be paid 'poorly' firsthand.

1.1.7 Personal Experience of not being paid

When the author concluded her BA Practical Theology Studies in 2007, the leadership of the IPM transferred her to Namaacha, a parish that is situated seventy kilometers away from her home. The immediate consequences of this transfer can be summarized as follows:

- She had to travel to Namaacha, because no accommodation was available for her there;
- She did not have transport of her own, and as a result depended upon the public transport system that did not have regular schedules;
- This erratic transport often resulted in the author only being able to join the worship services more than half an hour after its beginning. Therefore, she failed to provide the Holy Communion in established occasions;
- Due to the lack of accommodation near her parish and the difficulty in obtaining reliable transportation, she also occasionally failed to provide pastoral care for church members in times of sicknesses, death and to provide spiritual comfort;
- She led a parish where she could not provide adequate services, hence, she

was not paid because the community budget was insufficient and the administration of the IPM refused to acknowledge this problem, despite being informed;

- For the first time in her life she experienced firsthand what it meant to be employed without being paid;
- For the first time she felt useless and worthless as a minister;
- She also felt as though she was failing as a mother, because she was absent from home for long periods of time;
- She also felt as though she was failing as a person, because the parish was not able to pay her as well as the church administration was being paid.

In summary, she was not receiving even the low stipends that she was supposed to receive. This situation remained unchanged for two long years. During all this period, she was unable to contribute to her household, and felt frustrated that she could not bring anything home to show that she was working.

From the author's personal experience it seemed as if the church's leadership:

- Does not care for their workers;
- Does not care for the congregations;
- Does not protect the Institution's image; and
- The spiritual dynamic is weak and governance is weak, which combine to result in a bad economy.

The above picture shows that the IPM has no concern for justice, peace and love, which are the core basic values that Christ asks all Christians to respect. Without respectfully implementing these basic values, IPM members will continue to be prevented from enjoying fullness of life (John 10:10b).

It is for the search of fullness of life promised by Jesus Christ that the author decided to question the Autonomy of the IPM. By knowing why the IPM is failing to provide adequate stipends to her workers, the author will be in a good position to continue her

calling for providing better Pastoral Care Ministry.

1.1.8 The need for Pastoral Care

The author is a practical theologian who, challenged by the abuse in the church, began to understand the kind of her calling. Indeed, during the sixties, while she was still very young, she took care of missionaries' children. She learned how to play with them and which kind of games they appreciated the most; she learned how to tell stories that captured their attention and stimulated their imagination and she learned how to select songs that led to their peaceful sleeping. Later, when she had turned nineteen she applied for a course at hospital, and completed the course three years later. Then, she worked as laboratory analyst for fifteen years. She was forced to leave this job in order to take care of her husband after he was involved in a car accident that left him badly handicapped. All the above experiences endowed her with special skills. She believes that God was preparing her to care for His flock. Gerkin wrote that:

From very early in recorded biblical history the custom was established of designating three classes of such leaders: the priests, a hereditary class that had particular responsibility for worship and ceremonial life; the prophets who spoke for Yahweh in relation to moral issues, sometimes rebuking the community and its stated political leaders; and the wise men and women, who offered counsel of all sorts concerning issues of the good life and personal conduct (Gerkin 1997: 23).

Taking care for children who spoke in a different language in her youth encouraged the author to learn this language in order to be able to communicate with them. Now, decades later, she is experiencing the joy of being able to read and understand decisions written in French by Swiss missionaries. These decisions were taken in order to develop a systematic core of statements that guided the IPM towards Autonomy. She can consider herself as a wise woman who is offering her service to the welfare of the IPM.

The above example shows that the author's present role stems directly from her past experiences as a caring person. Now that she is a minister and experiencing the pain of getting low stipends, she is in a good position to challenge this practice, and to ask what

the role to be played by shepherds is, as aforementioned by Gerkin.

A shepherd is expected to care for, to protect, to guide, to direct his/her flock and to do it courageously and “*to help the flock to liberate itself from any kind of bondage that threatens the image of God on it*” [italics mine] (D’ Souza 2001: 45).

As a liberator, the author must help the IPM to liberate herself so that she enjoys her autonomy. As a reconciler, she must also help the IPM to find ways out from bad economy so that she can pay good stipends that will transform workers into God’s image that they are meant to represent.

Like the Psalmist, she can affirm that “God brought her up out from a horrible pit, set her feet upon a rock, established her steps” (Psalm 40: 1-3), so that she can call her colleagues to trust the Lord, while challenging the practice of getting low stipends that is associated with the dependency phenomena disorder that seems to destroy the IPM.

The author finds that it is important to contextualize the IPM by describing the situation in Mozambique. Therefore she will share a brief history of this country.

1.2 Brief History of Mozambique

Mozambique is situated at the Southern part of Africa. It is surrounded by Tanzania, Malawi, Zambia, Zimbabwe, South Africa and Swaziland. To the East lies the Indian Ocean with an extension of two thousands four hundred and seventy kilometers. The country has eleven provinces, hundred twenty eight districts and forty three municipalities.

Mozambique was colonized by Portugal in 1498 and remained under Portuguese rule until she gained her independence on 25 June 1975 after fighting for ten years through the liberation movement led by FRELIMO (Mozambican Front for Liberation).

The Igreja Presbiteriana de Moçambique (IPM) is one of the historic churches operating

in the country. In the following section the author will share the background of the IPM. This background will help the reader to better understand the need to research the Autonomy of the IPM.

1.2.1 The Birth of the IPM

The birth of the IPM goes back to 1880 when Yosefa Mhalmhala went to Mozambique in search of his family members who had been scattered by the war between Mawewe and Muzila. While in Maputo, he invited all those he met to listen to the gospel and to pray (Junod 1933: 103; Butselaar 1987: 36; Cruz e Silva 2001: 40; Harries 2007: 69). The stories of the Bible impressed his listeners to such an extent that when he returned to Spelonken, South Africa, he shared his experiences in his Sunday worship. This experience greatly impressed the missionary Ernest Creux, who was present at the above worship (Junod 1933: 104; Butselaar 1987: 36- 38)

Ernest Creux and Paul Berthoud are acknowledged as being the pioneers of Swiss missionary work in South Africa and Mozambique (Junod 1933: 52; BMS 1886/87: 4-7; Shimati 1954: 5; Butselaar 1987: 23, 31; Biber 1987: 19-20; Maluleke 1995: 19; Harries 2007: 21; Gil 2008: 45) According to Nwandula, in 1869 Creux and Berthoud offered themselves to their church, the Free Church of the Canton de Vaud in Switzerland, to establish a foreign mission. After due consideration, the Synod of their church accepted their offer and the Mission of the Church of Vaud (Mission Vaudoise) was inaugurated (Nwandula 1998: 44).

In 1872, Creux and Berthoud departed to Lesotho under the auspices of the PEMS (Paris Evangelical Missionary Society) where they spent three years. In 1875 they left Lesotho for the North Eastern Transvaal. They arrived in the Zoutpansberg, at an area that the local Afrikaners referred to as Spelonken (caves), they began their mission work. They called the new station 'Valdezia' in honor to their country Vaud (Ibid: 44; Shimati 1954:6)

Therefore, people from four countries with different cultures, (Switzerland, Lesotho,

South Africa and Mozambique) came together for the sake of evangelization.

Yosefa Mhalmhala who started the evangelization of the Mozambicans in Delagoa Bay (later Maputo), was converted by a Sotho evangelist named Bethuel. He joined Valdezia in 1878, and was immediately baptized and married. As already mentioned, in 1880 he went to Mozambique. When he returned to Spelonken, he shared the news concerning the conversions made in Delagoa Bay. His report impressed the missionary Ernest Creux.

According to Butselaar, from the day that the missionary heard Mhalmhala's story, he decided to prepare him as evangelist. By the following year (1881), the preparation of Mhalmhala as evangelist was in place.

Meanwhile, Swiss missionaries wanted to know if there were possibilities of establishing a protestant mission in Delagoa Bay. Together with the Tsonga Christian community that had gathered in Spelonken, they officially decided to send Mhalmhala, Hakamela Tlakula, David Marumo and Efraim Madjokwane to Mozambique on an expedition that aimed at:

- Initiating contacts with traditional leaders with the aim of obtaining permission for the establishment of missionary activities in their territories;
- Sharing the gospel with everyone;
- Studying the climate;
- Knowing the kind of food that was produced in each territory; and
- For giving a letter to the Portuguese governor in Maputo, asking his permission to establish a Protestant mission in the country.

The expedition was successful. The chief Magudzu welcomed the initiative.

On their way back to Spelonken, the delegation took Loice Xintomana and her husband Eliachib Mandlakusasa who later, together with Mhalmhala, become the founders and pillars of an African church that in 1948 was baptized as Igreja Presbiteriana de Moçambique (IPM) (Butselaar 1987: 40-44).

The report of these missionary pioneers was very much appreciated by the Christian community at Spelonken. As a result, the community made a voluntary contribution for the establishment of a mission near the chief Magudzu. Thus, the community was declaring the intention of establishing a church that could be self-propagating, self-governing, and self-sustaining.

On 23 April 1882, Yosefa Mhalthala was inducted as an evangelist, pastor, and missionary to his people (Ibid: 45).

Commenting about the presence of Mozambicans in South Africa, Titus Mobie affirms that:

Historically, geographically and linguistically there are strong ties between the people of Southern Mozambique, mostly those that dwell along the eastern part of the Kruger National Park.

When the Portuguese regime came for the first time in 1498, it found that the Tsonga people had, for over more than eight hundred years, been in what is now the Kruger National Park (Mobie 2008:19-20).

Mobie is right in this assertion, because the evangelization of the southern part of Mozambique was done by those who were instructed in Christian faith at Spelonken in South Africa. The ties between the inhabitants of these two countries and the sharing of evangelism continue to date. The majority of the Vatsonga living in Transvaal were originally from Mozambique, who went to South Africa as refugees fleeing the wars, hunger, and draughts; and also seeking employment in the mines. During their visit to their home land, they founded Christian communities that were later annexed by Western missions.

The designation Igreja Presbiteriana de Moçambique (IPM) was announced in 1948, when the church launched Autonomy. During its sixty six years of existence before Autonomy, the IPM was known as Swiss Mission (SM).

The sister church of the IPM in South Africa is called Evangelical Presbyterian Church in South Africa (EPCSA). These sister churches were originally one church, and were only split with the introduction of Apartheid in South Africa. The apartheid system

prevented the two churches from continuing to share human, financial, and spiritual resources. Now, efforts are being made in order to make up for the lost time.

Five years later, Mhlahhala and his fellows founded the bases for the establishment of the IPM. Antioca, Ricatla and Catembe are the spiritual centers where they developed their activities (Biber 1987: 25; BMS 1888-89: 42; Butselaar 1987: 97; Chirinda 2008: 15).

In 1887, Paul Berthoud joined the above founders and implanted the Swiss Mission (BMS 1886-87: 321-324; Butselaar 1987: 97-98; Harries 2007: 75).

Paul Berthoud is therefore the founder of the Swiss Mission in Mozambique, and he continued to work there until the end of his life. His tomb is in Ricatla, the spiritual center of Protestantism in Mozambique.

Below is summarized the work developed by the Swiss Mission in Mozambique.

The IPM developed through the guidance and missionary work of the Reformed Church from Swiss Romand. This work involved in the beginning the Cantons of Vaud and Neuchatel through the first envoys Ernest Creux and Paul Berthoud in 1875. Later they were joined by Arthur Grandjean and Henry Alexandre Junod.

Since 1948, the leadership of the IPM was transferred to the Mozambicans through a process called 'LUMUKU' – Autonomy. However, the complete Autonomy of the IPM was only reached with the signing of the 1970 Convention.

It is widely acknowledged that the evangelistic work being conducted in local languages, the formal and informal education, the profound involvement in social work all strongly contribute towards the formation of a conscious citizenship among the members of the IPM.

This peculiar evangelistic action of the IPM during a period when the country was under colonial dominance is nationally seen and recognized as having strongly contributed to the emergence of the Mozambican nationalism. Indeed, the efforts and educational programs of the church contributed not only to surpassing the educational needs, but

also to offering an alternative formation to that of the colonial system. In this way, the church educational system contributed to raising nationalist leadership. Eduardo Mondlane, the architect of the Mozambican unity, is a symbol of inspiration in realizing the values of the missionary educational system.

Through the above engagement, the IPM attracted the attention of the colonial Police of the Defense of the State (PIDE - International Police of Defense of State). This Police body thus persecuted and imprisoned members and leaders of the IPM. Zedequias Manganhela, the first Mozambican pastor to be elected as Synod Council President, and José Sidumu, the evangelist, were barbarically assassinated in prison by the PIDE in 1972 (IPM 2009).

The above summary does not indicate how the Swiss missionaries developed their activities in order to create structures that were in accordance with the Western culture and how this affected the self-esteem of the natives. It further does not inform how the process toward Autonomy was carried out, which Articles of the 1963 Constitution defended the payment of low stipends, and why the church is still struggling to reach effective Autonomy. These will be examined in chapter four, when the author discusses the Autonomy of the IPM.

Having shared the necessary information that provides a background and context of the study, the author will move on to the problem statements that the research study aims to address.

1.3 Problem Statement

The background indicated that the IPM needs evangelists, ministers, administrative staff, and other collaborators in order to be able to accomplish her mission. Accordingly, all those who feel God's calling enter the ministry. They do so knowing that they would not be earning competitive salaries like their counterparts working for the government or the private sector. In spite of this limitation, it is acknowledged that many church workers do their work with great dedication through their teachings and by carefully

finding solutions to the problems that are affecting their members. Therefore, it is expected that the church will aid them in addressing the challenge of being underpaid. Instead, the church continues to pay her workers poorly. When the parishes they serve fail to pay the expected monthly stipends, no one is available or prepared to sit down with them to find amicable solution to their own problems.

The IPM's workers and family starve by getting low stipends and for having to wait for long periods of time to receive these low stipends. They interpret the silence of their leaders as neglect and an abuse of power. While the workers are struggling to avoid the problem, different emotions which make them experience feelings of trauma and a sense of "dissociation" (Herman 1997: 1) emerge.

Trauma is reinforced by their inability to face the vulnerable situation in which they find themselves. For the majority of Mozambicans, vulnerability equates with weakness (Chamango, 1998), which makes the Autonomy of the IPM dysfunctional and an issue of concern to all church workers (including the author).

The practice of paying low stipends can mean different things. Firstly, it can mean that the IPM is unable to sensitize members to be committed Christians that give generously. This fosters a sense of dependency on the mother church in order to survive. It can also mean that she does not have policies that help her avoid injustices; she does not have Pastoral Care System or simply that she is lazy.

This is the reason the IPM members have to be called to analyze the dangers of living in such a situation. In order to find solutions, the IPM has to have the courage to question herself and her constituencies by answering the following questions:

- Why is the IPM paying low stipends to her workers?
- What is Autonomy?
- How do workers and members experience the Autonomy of their church? How do they care for it?
- What kind of theology is the IPM addressing? How is it practiced for the welfare

of workers and members?

- What challenges is the IPM giving to her members, majority of whom are business people, in order to address the poor state of their church?
- What does it mean for members who receive blessings from the minister and be successful in their enterprises, but forget to give their tithes to God?
- How do members respond to being served by a hungry, sick, and discouraged minister?
- How is the IPM managing the resources (human, financial, and material) entrusted to her by her members?
- What must be done so that workers feel valued and important in their calling and service in the church?
- How can the leadership of the IPM be empowered in order to deliver good services to her constituencies and good image to the society?
- How can Pastoral Care Ministry be introduced and guarantee that it is implemented correctly?

The problem of getting low stipends (if at all) has become a norm in the IPM that appears to troubles nobody. The information is reported at annual Synods, but it is not addressed from the Pastoral Care point of view (cf. 1986: 2; 1987: 3; 1996: 5).

As a practical theologian who is concerned with the phenomena of dependency of the IPM and of her practice of paying low stipends to workers, the author believes that one must serve as a mediator and reconciler between individual believers and the community of Christians (Gerkin, 1997:81). She therefore feels that she is personally being called upon to meet the needs of the IPM, the workers, and the community. She also feels that through searching for a healthy Autonomy, she can offer help so that solutions can be found that ultimately support the IPM. This exercise will require her to question both the meaning and the functionality of the IPM Autonomy. This questioning corresponds to the aims of the research study.

1.4 Aims of the Study

This research aims at caring and empowering leaders and members of the IPM pastorally. The IPM leadership is silent and the workers felt as though their rights were being neglected and abused. The aims will be achieved by addressing four objectives, namely:

- To liberate the IPM from her practice of paying low stipends to her workers and from dependency;
- To liberate the IPM from her failure of getting Autonomy;
- To empower the IPM leadership and members; and
- To introduce a Pastoral Care Ministry of healing and liberation.

In order to find appropriate answers that will help the author address the above objectives and aims, she will invite the IPM leadership, workers, and members of the church to be involved in the research process. She will also invite workers and members to serve as Co-researchers, to actively participate in their common search for solutions, where they will be encouraged to share their stories and knowledge by responding to a pre-designed questionnaire that has been developed for this research (See Appendixes II).

It is hoped that from scrutinizing these stories and outcomes from the questionnaire, the Co-researchers will reveal the values, beliefs, and other practices upon which the IPM played her faith during fifty years of her Autonomy (1948-1998).

This knowledge will identify some of the reasons that cause the IPM to be dependent on the mother church and to continue paying low stipends to her workers. Then, the IPM praxis will be challenged by a liberation theology that will fight the practice of paying low stipends to workers and the phenomena of dependency disorder. It is hoped that this will empower both leaders and members, and ultimately lead to the process of healing and reconciliation among members of the church and with their Creator.

Because of its specificity, the present research addresses issues that concern the IPM as a national church. This leads the author to explain the reasons of this limitation

below.

1.5 The Scope and Limitation of the Research Study

The Swiss Mission had four areas of activity in Mozambique, namely the church, education, health, and agriculture. In 1948, the Swiss Mission asked members of the Igreja Presbiteriana de Moçambique (IPM) to choose which of these four areas those they most wanted to lead. Members chose to remain with the church. Therefore, the other three areas remained entirely in the hands of the Swiss Mission after the 1948 Autonomy (Lumuku).

The present study deals with the Autonomy of the church, and more specifically how the IPM is dealing with the issue of paying the salaries of her workers, as well as the causes of her dependency.

Because of its nature, this study is limited to the Mozambican context, particularly to the Igreja Presbiteriana de Moçambique (IPM). This is so because the IPM has many unique features that can not be totally found or reproduced elsewhere. Despite the limitation that this brings to the study, the author hopes that lessons from this study could be applied to other contexts in Africa and beyond.

Most of the issues to be addressed are related to the way in which Autonomy was attained and carried out by different generations of the IPM leaders, workers, and members. All of these generations wished to reach a moment where all would rejoice because of the progress attained. However, it seems that despite more than fifty years of Autonomy, the IPM workers still ignore what it means to live in dignity. It also seems that the absence of a dignified life is linked to the infinitesimally small amount of money (Mphamu) that church workers receive as their monthly wages.

Despite the humiliation that IPM workers claim to be experiencing due to their low stipends, they often remain silent. It seems that they are resigned, but at the same time

they are revolted because they perceive their work as being a 'heavy burden'. This situation leads to the third concern, which is the dependency phenomenon. In order to understand this phenomenon, the author will work with Co-researchers, in an effort to find the sources of it. The author hopes to demonstrate how dependency destroys both the workers and the church. Then, it will be necessary to know what needs to be changed in order to transform the system and restore hope, dignity, and self-esteem back to the IPM.

As a mediator and reconciler of God's people, who also knows the source of the misfortune of the IPM workers, the author will need to find the most appropriate treatment for their wounds. Therefore, she will develop praxis of liberation that will empower leaders, workers, and members of the IPM. This praxis will conform to the teachings of the Bible, while also drawing from the experience of selected scholars who have developed therapeutic models of healing.

It is both necessary and important to note that this study is not saying or presupposing that all church workers in Mozambique are getting low stipends or that they are disadvantaged. It further does not say that they have all gone through similar experiences to those described above. Therefore the author is obliged to clarify why the present study is relevant.

1.6 The Significance of the Research Study

The church has existed for centuries with a system of rules and customs. When failure is identified, this may mean that the final objectives of an undertaken project were either not achieved or had unexpected results. According to Mugambi:

Many of our grandparents saw Jesus as a doctor who healed them when they were sick or as a savior when they were ostracized or condemned to death. Our parents might have seen Jesus as a teacher who provided the needy with skills to survive in the contemporary society (Mugambi, 1997: 20)

Mugambi is inviting the church to clearly define the role that Jesus plays in its theology or, how it interprets His deeds.

From the above statement, the IPM is challenged to share how it views Jesus, and more specifically how it identifies itself with Him and how it uses this identity to liberate itself from both the bondage of paying low stipends to her workers and from dependency. This is the role of theology in the branch of Practical Theology.

1.6.1 Defining Practical Theology

Practical Theology is a science that helps people to know God, as affirmed by Pieterse:

Theology engages in the actions of understanding, making things comprehensive and appropriating or apprehending which is essentially a communication process. The field of practical theology is to convey the faith and to communicate it through mediatory actions (Pieterse, 2004: 8)

Pieterse's statement helps us to understand how to engage members of the IPM, particularly in communicating the Good News to members in a way that reflects that life has been inherently challenged, changed, and liberated from the bondage of evil that destroys the image of God on them. Once liberated, members will be willing to know how the IPM is carrying out its commitments to its members. This process will help in identifying tensions that call for actions that will renew the theories and praxis of the IPM, so that the practice of paying low stipends to workers is definitely eradicated.

Practical theology deals with the complexity of human experiences and relationships in a given context. Therefore, in this research, the author wants to understand the dynamics of the IPM during its fifty years of Autonomy.

Accordingly, a theology of shepherding and liberation will be introduced. Both concepts are found in the Bible and will be the tools from which the church leadership, workers, and members will be challenged and liberated from the bondage of paying low stipends and from dependency on the mother church.

The shepherding model empowers leaders with special skills to preach a gospel that

“cares for people, care for all human affairs and for the earth” (Gerkin, 1997: 24). While liberation links people’s life stories with the story of God revealed to humanity through Jesus, the book of Exodus explains how God liberated the Israelites from slavery in Egypt and guided them during forty years in the wilderness as they moved towards the Promised Land. The history of the liberation of the Israelites shows that they found their power through God’s invitation to Moses to be their guide:

Come now, therefore, and I will send you to Pharaoh that you may bring the children of Israel out of Egypt. I will certainly be with you (Exodus 3: 10, 12)

Despite the miracles that preceded the exit of Israelites from Egypt and the extraordinary power that God demonstrated to save them from Pharaoh’s persecution, the Israelites were blind to seize the opportunity provided for them to become free. This part of the history of Israel illustrates how their stubbornness prevented them from appreciating the freedom God had given them, and to fully participate in the process of their liberation.

Liberation theology was a praxis used by Jesus to expose the traditional practice of the Jewish faith. In Luke 4: 16-20, Jesus announced that the purpose of His ministry was to preach good news to the poor, proclaim freedom for the prisoners, recover sight for the blind, release the oppressed, and to proclaim the year of the Lord’s favour. In this way, Jesus was here confirming what the prophet Isaiah had predicted many centuries before.

In spite of the clarity of Jesus’s message, the church has failed to see itself as God’s instrument for transformation. It has given only spiritual interpretation to this prophetic message. This difference of interpretation had consequently exposed the Church to situations of hopelessness and abuse. The people of God have lost hope even in God himself (Amos 5:7-12).

On the other hand, Swinton and Mowat affirm that Practical Theology has the duty to enable the church to perform its mission faithfully. They say:

The fundamental aim of Practical Theology is to enable the Church to perform faithfully as it

participates in God's ongoing mission in, to and for the world. As such it seeks to reflect critically and theologically on situations and provide insights and strategies which will enable the movement towards faithful change (Swinton & Mowat 2006: 25).

Challenged by the above statements, the Church has the moral obligation to communicate the gospel in such a way that it will respond not only to the spiritual needs of its people, but also to the daily practical and material needs of the believers within both the IPM and Mozambican society as a whole.

What makes this study relevant is that it will contribute to the improvement of the quality of the mission held by the IPM. It will seek to address, evaluate, and challenge the dependency found within the constituencies. This exercise is deemed to be a necessary one, because it will help the IPM to better understand how its members and the wider society want to be served. This knowledge will allow her to restore the image that has been damaged, and to reconcile members by transforming the unjust structures.

This exercise will be accomplished by:

- Exposing the damage and abuse of workers that is a direct result of the current practice of paying low stipends;
- Helping the leadership of the IPM to meet the needs of the congregants;
- Educating members of all ages to value their likeness with God;
- Educating members of all ages to care for their Autonomy, so that they enjoy fullness of life;
- Embracing enculturation as a way of enhancing the relationship between the Gospel and the different aspects of the Mozambican culture;
- Introducing a Pastoral Care Ministry that aims to reconcile its members with their creator and with one another; and
- Calling the government to adopt laws and measures that will not accommodate practices that discriminate and abuse part of the citizens.

In order to reach a practical solution, the study will analyze the praxis of the outcomes, select key problems that emerge from the praxis, and create an environment where

members will be willing to solve the challenges that prevent the IPM from standing on her own feet.

The author needed to know if other researchers had conducted research on Autonomy of a church. If such research had been conducted in the past, she would need to know the scope of these studies in order to identify existing research gaps so that her own research could address them. The research gap that she identified is detailed below.

1.7 Research Gap

The books on Autonomy that the author consulted dealt generally in the way in which a church gains Autonomy, with a focus on the component of the process of Autonomy that regards the appointment of lay people. The author did not find any work that explained the complex, layered process or particularities of the Autonomy of the IPM.

The IPM has been a source of research from many scholars inside and outside the country. These researchers focused their studies on different areas of the church life according to their interests. Certain studies were conducted in South Africa and looked to the ECPSA, which is a sister church of the IPM.

Although a multitude of studies have been conducted, none of them have addressed the poor state of the IPM workers and of her dependency. This is thus the gap that the author identified and endeavored to address through this research study. Therefore, the aim of this thesis is to address Autonomy of the IPM from the two perspectives that are the practice of paying low stipends and the resulting phenomena of dependency disorder. These dual aims are designed to enhance human dignity within the IPM.

1.8 Conclusion

The present chapter shared the background of the research study. The background focused on the issue of the current practice practiced by the Igreja Presbiteriana de Moçambique (IPM) of paying stipends to workers. It also denounced the existence of a phenomenon of dependency disorder that seems to destroy the image and credibility of the IPM, which became the second issue to be looked at by this research.

The practice of paying low stipends to workers is perceived as unjust, abusive, and traumatic by workers and some members of the IPM.

The author had thus looked at these two contentious topics, in order to formulate a Problem Statement that allowed her to define the aims of the study. Further, she reviewed previously published research studies, in order to identify the Research Gap that the present thesis is addressing.

For a period of time, the IPM was under the tutelage of the Swiss Mission. This study will seek to find how the Swiss Mission influenced the church and how it may have created the phenomena of dependency that the IPM finds herself trapped in.

The following chapter will discuss the available literature that is relevant for this study. The research will explore some of the work documented by missionaries, especially their understanding of mission and of autonomy of a church.

CHAPTER TWO

2.0 LITERATURE REVIEW

2.1 Introduction

The present research study consists of information gleaned from two different sources. Firstly, existing research is thoroughly reviewed, with the relevant concepts spelled out. This is then complemented from information provided by the author's Co- researchers. Complex as this approach may appear, the study will look at diversified kind of literature that can best inform the author on the concept that are relevant for her topic.

The chapter will begin by defining 'mission'. Then, the author will explore the concept of 'Autonomy' from both a general and a biblical point of view, and then define it in relation to the IPM. This will be followed by the definition of 'dependency'.

Events that contributed to the awakening of the Mozambicans and ultimately led to the Autonomy to the church will be discussed. The author will also describe how Africans were prepared for Autonomy and the environment in which this process developed.

Finally, the chapter will explore the impact of Autonomy, by focusing on both the positive and negative aspects of this concept, as well as its challenges. The conclusion to this chapter will present a preliminary hypothesis.

2.1.2 The Mission of the Church

The mission of the church started with Jesus sending out His disciples to spread his word. (Matt.10; Luke 10). This mission was confirmed after His resurrection from the dead. The gospels relate episodes of the sending of disciples in mission (Mark 16: 14-18; Matt. 28: 16-20; Luke 24: 47-48; John 21: 15-17).

Mission is defined in many ways according to the desired goal. As this research is theological and the concern of this thesis is with liberation, the author will define mission

according to its liberating role. Secondly, she believes that missionaries that left their countries and their personal security in order to announce the gospel of the Good News in Mozambique and in other continents were also concerned with the liberation of these countries from the darkness that enshrouds them.

Accordingly, Mission is defined as God's means of revealing Himself to humanity. This definition is better explained by Duncan, when he says that:

Mission is God's work in reconciling the whole of the created order in love, justice and integrity (Ef1:10) to God self in which human beings are called and invited to participate by being sent through the love of Christ (Matt 5:43-45) that all might achieve life in all its fullness (John 10:10) (Duncan 2007:52).

The above definition states clear that God's mission is to go and work with people, rather than working for them.

The spirit of Mission animated two young ministers in Switzerland, Ernest Creux and Paul Berthoud, who in 1869 wrote a letter to the Synod of the Free Evangelical Church of Canton of Vaud in Switzerland asking to be sent somewhere as missionaries (Biber 1987: 19-20; BSM 1886/87: 4-7; Butselaar 1987:23,31; Gill 2008:45; Harries 2007:21; Maluleke 1995:19; Shimati, 1954: 5). These two young ministers had studied practical theology under the guidance of Alexandre Vinet in Lausanne. At this university they had learned the significance of believing in Christ, as well as the meaning of Christian liberty. Creux and Berthoud departed to Lesotho in 1872 under the auspices of the PEMS (Paris Evangelical Missionary Society). In 1875 the two missionaries departed from Lesotho to South Africa. They founded an independent mission in Spelonken, among the Vavenda and the Vatsonga. The Missionaries called this new mission Valdezia, in honor of their country Vaud (Shimati, 1954: 6).

Through their preaching, the Swiss missionaries converted the Vatsonga, who in turn converted their relatives living in Mozambique (Butselaar, 1987: 36). Swiss missionaries went to Mozambique with the intention of spreading the gospel there. The work done by Swiss missionaries in South Africa and in Mozambique is known as 'The Swiss Mission

in South Africa’.

2.1.3 The Swiss Mission in South Africa

It seems that the plight of the IPM begins with the absence of a clear definition of mission. It is not clear whether the Swiss missionaries regarded African ministers as colleagues with whom they could work as equals, or as inferiors. However, there is some evidence that Africans were not considered to be colleagues of equal standing by the Swiss missionaries. One of the examples of this affirmation is Calvin Maphophe. His entire ministry was developed in Mozambique, and he ended up serving his people for more than forty years. Despite being highly qualified (see Maluleke 1995), and having worked as a missionary in Mozambique for decades, Maphophe and those who followed him never reached the social status that could enable them to be seen or considered as having been created equal in God’s image by the Swiss missionaries. In the case of Maphophe, he was seen as simple collaborator, as stated by Paul Fatton:

This is the last active year of our collaborator Calvin Maphophe. His family and personal life were approved (Fatton 1936: 3)

The view of Maphophe as the teacher, the minister, the colleague, and the missionary, who reconciled Mozambicans with their fellows and with God for more than forty years, is not visible in the above quotation. He only appears as one who collaborated for the success of others. Which set of criteria did the Swiss missionaries use to exclude Maphophe from the list of those who gave their lives for the wellbeing of the Mozambicans? Why is he excluded from the list of those who gave the first steps toward Autonomy of the IPM? Does the exclusion mean that the Lord’s Spirit was not upon him? These are not easy questions to answer, but a contextual interpretation of the events and environment in those years can produce a meaningful shift in the understanding of the work developed by Maphophe within the IPM.

The arrival of the Swiss people to Mozambique shows that “the God of Israel, the God of the *Swiss*, is also and equally the God of *Mozambicans*” [italic mine] (Bosch, 1993:

89). Therefore, the transformation of the people of Mozambique happened through the power of the Holy Spirit active in the missionary work done by Swiss missionaries, including Mhalmhala and Maphophe.

Accordingly, Christian religion is the catalyst of change or liberation of all those oppressed through the power of the Holy Spirit. This is achieved when the relationships of all those involved in mission are journeying together in a healthy way.

2.1.4 Autonomy

The Oxford Dictionary defines autonomy as being the freedom of a country, region, or organization to govern itself independently; it also defines it as being the ability to act and make decisions without being controlled by anyone else; and finally, as the way of giving individuals greater freedom in their personal lives (2005).

Self-governing is therefore defined as independence with its proper laws or norms. Law is a system of rules that everyone in a country or society must obey (Ibid: 835).

In Mozambique, for example, President Samora Machel used to say '**o povo organizado sempre vencerá**', which can be translated as meaning that organized people will always win. This example teaches that independence requires organized and obedient people who know what they want and what they have to do in order to build a prosperous country. The same is applied to the church, which in addition to the above, has to practice justice so that God's people feel their care.

In the Tsonga language, autonomy is called '**Lumuku**'. *Lumuku* means to wean or to stop breastfeeding. When a baby is weaned, he is encouraged to stop being dependent of receiving his mother's milk and start to eat solid food. This step may be designated as being the first stage of the child's independence. From this moment, the child needs to use its intelligence and its own hands to feed himself. However, if breastfeeding is ended abruptly, it may lead to disorder, with the child being unable to feed himself, and feeling confused and miserable. The mother is thus responsible for slowly cutting down

breastfeeding, and gradually replacing the breast milk with other meals like pap or soup that the child learns to eat. The mother also begins to keep herself away from the child and replace her presence by introducing her baby to other children who learn to take care for the child. The mother does the above while showing her love and continuing to care for her child. A child who grows in such conditions, develops in a healthy manner.

Biblically, autonomy is considered to be a divine gift. In Genesis 1:26, God took the decision to delegate His power to humanity and to allow humans to govern. In this passage of Scriptures, God was giving Autonomy to men and women to rule the world. This autonomy, however, does not allow them to act outside the will of God. They are allowed to act and to make decisions in obedience to God's commands.

Similarly, Jesus gave autonomy to his disciples, which allowed them to go to the world's nations and convert their own disciples (Matthew 28: 16-20). The disciples had the autonomy to be creative in their mission, but at all times they were bound to remain faithful to God. Therefore they have to obey God's law, which is love. Autonomy, as it is conceptualised in the Bible, differs from the definition of the Dictionary mentioned above, because it does not allow for total independence.

When asked to share his understanding of the Autonomy of a church, Todd responded by saying:

The Church in Mozambique, yesterday and today, like always and everywhere, brings together God's people for worship, obedience and witness, under the Law of Christ and in the power of the Spirit. Therefore, the Church is never auto-, a law to herself, but theo-christo-pneumo-nomous ! As such, it operates under the judgment of God (confession of our sins to Him and to one another) and in the strength of His forgiveness (Todd 02/12/ 2010).

Todd emphasizes the connectedness of a church to the one who is the head of the church, Jesus Christ. A church is always linked to God through His sacred law and His Son, Jesus, by the Holy Spirit.

The IPM autonomy does not make her completely autonomous or independent because she belongs to the body of Christ, the head of the Church (Eph 1: 22ff). Therefore, the IPM is linked to Christ through individual and collective obedience. The argument of this

research is twofold. Firstly, the Autonomy of the IPM has to be in line with God's command. Secondly, the IPM has the right to operate independently from the Swiss church, but this independence does not give her the right to make members feel oppressed and disconnected from God.

Available literature shows that the spirit of Autonomy of the IPM started with the appointment of Mhlahamhala as evangelist to the dispersed communities in Delagoa Bay in 1882 (cf. 1.2).

Moreira is one of those who support the idea that the spirit of Autonomy was present since the IMP's beginning:

The financing of the mission close to Magudzu was carried by church members who after having heard the report given by Mhlahamhala after his return from Mozambique gave all kind of gifts including money and food. The contribution of the Swiss petty cash was only $\frac{1}{4}$ of the total amount (Moreira 1936:18).

According to the above quotation, the spirit of Autonomy was present in the church from its beginning, and encouraged the Vatsonga that lived in Spelonken to contribute to the new mission. Since the beginning, the Vatsonga considered their envoys to be missionaries and the contributions were aimed at encouraging them in the new mission, as well as alleviating their necessities.

Mhlahamhala did his work with the local chief, Magudzu. The involvement of the chief allowed him to speak freely with the people, and helped him succeed in simultaneously converting both individuals and communities (including the chief himself) (Butselaar 1987: 49-51).

Mhlahamhala did his work by depending upon prayer. The Christian community to which Mhlahamhala pastured was known as '**os da oração**', which can be translated as meaning those dedicated to the prayer. This moniker means that the first community was linked to the body of Christ through obedience. Members were cared for by Mhlahamhala and his fellows. However, gradually, the IPM lost this vision.

By the time of her foundation, the IPM adopted a sociological and practical motto that

helped her to spread the gospel amongst the Vatsonga. This motto predicted “ A self-governing, self-supporting and self-propagating Church”. Well understood, agreed by members and respected, the motto was aimed at training committed members to the cause of the gospel, as well as to a responsible leadership and Autonomy. According to Emma Cave:

Autonomy is a second-order capacity to reflect critically upon one's first order preferences and desires, and the ability either to identify with these or to change them in the light of higher-order preferences and values. By exercising such a capacity we define our nature, give meaning and coherence to our lives, and take responsibility for the kind of persons we are (Cave 2004: 26).

Cave's definition fits well for secular organizations. For a local church, however, the definition of Autonomy goes beyond its rights of self-government or management, or its ability to reflect upon its preferences. Autonomy of a local church has to testify to God's love and grace to humanity through its preaching, its action in society, and its capacity for self-criticism; has to reach an adult age of its belief by demonstrating good deeds, not only in growing numbers of believers but also through the deep knowledge of the Holy Scriptures. The church is really autonomous if it is conscious that it is part of and a member of Jesus's body that recognizes Jesus as the head of the church (Ephesians 1: 20-23). In short, an Autonomous church is considered to be a caring church.

The dependence of a local church on God has nothing that humiliates. Instead, the way in which it continues to care, inspire, and guide its believers makes it more visible. The responsibility to lead remains in the hands of the leaders of this church who are called to obey and follow the steps of their Master, Jesus.

During the early years of the establishment of the Swiss Mission (SM), a large number of men and women were open to the Holy Spirit of God. They had discovered that God wanted salvation, not only for Western people, but also for Africans and people from all nations. The African believers were confident about their value. They were able to discuss the future of the church and were opposed to some missionaries' views. They had understood that “their presence and leadership in the church was not a favor but a divine right” (Butselaar 1987: 302).

Africans envisaged autonomy of the church since the beginning of the evangelist work in Mozambique. They felt confident about their calling and responsibility before God. For them, white missionaries were colleagues with the same rights before God. For these Africans, the autonomy of the church was not an issue to be discussed, but instead was to be a right.

The author agrees that a local church has the right to live her faith. Autonomy allows for it to grow and to define the vision and mission that she will follow to spread the Gospel. It also allows her to design structures from which she will articulate from the top to the base and vice-versa, to define strategies for training, capacitating, and educating her members, in order to assure strong leadership and to be able to provide the basic needs (spiritual, material, and economic) to its members. The spirit of Autonomy may thus have animated Mozambicans and awakened them.

2.1.5 The awakening of the African Church

The awakening of the African Church happened very soon in its history. As mentioned in the previous chapter, members contributed towards the birth of an African Mission in Mozambique.

As the Mozambicans started to foresee the independence of their country, it is natural for them to also desire the independence of their church. Even shadowed by silence, memories about the confrontations that occurred between the Swiss missionaries and Yosefa Mhalmhala were still alive in the memory of many Africans.

The Swiss Mission was not a unique operation in Southern Africa. This prompted the evangelists who were attached to the Swiss Mission to start comparing what was going on in with their mission to other missions. They discovered that other missions were ordaining evangelists as Reverends. As a result of these observations and comparisons, evangelists belonging to the Swiss Mission also asked to be ordained. This is confirmed by a report written by Rosset, which mentioned that:

There were more than three years that our neighbor, the Berlin mission, had also consecrated it's more dedicated and faithful evangelists. When members of our churches saw this, they came back and asked to be ordained (Rosset 1909:1/ Box 30.1)

The presence of different missions operating in the same region was considered to be an advantage, but was also seen as a challenge. As Africans shared what happened in each of them, much like the disciples of Jesus and John the Baptist before them (Luke 11: 1), they started to realize the presence of differences.

Gradually, members of the African Church, led by the Swiss Mission, learned that differentiations were commonplace among missions operating in the country. They also began to understand that the prevalent political situation was somehow present in the church in the form of injustices. This is confirmed by an undated and unsigned report that mentioned some historic events concerning the IPM. It says:

Unfortunately, occurrences that manifest the African revolution are very fast. Their speed threatens the maturity of the church and makes it to be dangerously shaken in its development (DM /6 121C)

Although not mentioned, it is known that the injustices and racism that constituted the bases of colonialism were also identified in the church. Members may have demonstrated their dissatisfaction when they realized that the church was full of them.

The demand of evangelists to be ordained forced the Swiss Mission to create an Indigene Pastorate. The author will delve more deeply into this issue later in this chapter.

In their private encounters, ministers in particular, used to discuss injustices in the church. They were able to understand that the role of the church was not only to proclaim salvation, but also provide a liberating message as, mentioned by Chamango that: "the message of salvation which Christians proclaim must be based in liberation from all kinds of evil: injustice, hunger, nakedness" (Chamango 1996: 156)

This was a commonly held feeling within the African Church in Mozambique. As Chamango (1996) says, ministers started to be aware of injustices happening in their midst. These injustices were not only linked to their poor stipends, but were extended to

their ecclesiastic work, such as the celebrations of marriage, baptism, and the Holy Communion. Questions such as “Who pay ministers salaries in Switzerland? Do they have a right to holidays? Where does the money for the Mission come from? If all churches have their own Mission, does this means that we have our own Mission?”

The above questions, along with a host of other pertinent questions, were posed to the General Secretary of the Swiss Mission during his visit to Africa in 1948. Africans profited from the presence of someone who did not know them to ask questions that reveal their anguish. According to André Clerc, they asked him the following questions:

Rev Reymond, what do you think about the ecclesiastic discipline? How is it practiced in Switzerland? Here, we would like to change some of its aspects... Is there polygamy in Switzerland? Are Swiss husbands faithful to their spouses? What is the church doing about this issue? (Clerc, BMS 1948/49: 347)

It is not reported how the missionary responded. A lesson, however, was learnt. “Africans were not happy with the poor and controlled situation on which they lived. They were neither clear about the way the church was governed, nor about the provenience of the funds for the Mission (Ibid: 347).

It seemed to the author that in asking the above questions, Africans were experiencing their freedom. Even not aware, they were dealing with issues of high sensitivity. The ecclesial discipline, as it was being practiced, prevented many members from enjoying God’s covenant. One of the purposes of Jesus’s message in the gospel of Luke was “to proclaim the acceptable year of the Lord” (Luke 4: 19). From the questions posed, it is clear that Africans were rejecting a message that oppressed them as coming from the Lord.

According to Chamango, African ministers also wanted to know why their ordination differed from that of the Swiss missionaries. So, they posed questions like:

Moneri, meaning missionary, are you the only one with the power of presiding to the Holy Communion? Why do you have a car and not me? (Chamango 1998: 4)

The constant preoccupation of the church workers mentioned by Chamango could be a

sign that Africans were not happy. They felt as though they were being discriminated against by those who proclaimed equality in Jesus Christ. In situations such as this described above, people begin to ask who they are, what are they doing and for what. Maybe the reasoning led to them considering possibilities regarding the Autonomy of their church.

Chamango also mentioned that the act of questioning authorities about their rights provoked divergences and confrontations that threatened the peace within the Swiss Mission (Ibid). Georges Andrié confirms the above by saying that:

Inside the Swiss Mission, steps to the autonomy of the IPM provoked divergences of points of view motivated by prevalent conflicts along the Swiss missionaries' generations (Andrié in Cruz e Silva 2001: 130)

Chamango and Andrié declarations show that both the Church workers and Swiss missionaries lived through difficult moments. For example, the Revs Otoniel, Mazenzule and Valter affirmed that animosities among Swiss missionaries were evident. They were unable to hide their disagreements with each other.

Time had arrived for the IPM "to feel free, think, breathe, and live authentically" (Andriamanjato 1997: 35) as an autonomous Church.

The IPM workers, who for years had appeared to be submissive to the missionaries' orders, were beginning to show impatience to understand their roles as ministers, and at the same time be working towards building up their self-esteem. Important changes needed to be made. This attitude may have contributed to the decision of handing Autonomy to the IPM.

By way of explaining the motives of divergences among the different generations of Swiss missionaries, Eugene Raymond says:

The Swiss Church was worried because it was not sure about the maturity and capacity of the IPM (Raymond BMS 1948/49: 271).

It is surprising to see that the Swiss church had recognized since the beginning that Africans were not wholly prepared to take the lead. The paradox is that, they did not do

much to challenge this weakness.

In order to understand the reasons for the above preoccupation, the author consulted declarations that had been written by Africans themselves. For Calvin Maphophe, there were many causes for concern, because “the African’ church had at his disposal all the necessary structures for its life. It had its proper governing body; it had its own ministers; its own evangelists; its own lay people who are true testimonies of Jesus Christ. Moreover, the fundamental task of the Swiss Mission was the formation of the national staff of the church, such as ministers, evangelists, youth leaders, lay people and others. It was also important to engage the community in these preparations and to give to it a solid Christian education” (Maphophe BMS 1948/49: 278/ 280)

Co-researches, however, mentioned that the preparation of the African leadership for Autonomy was weak. Why then, did Swiss missionaries choose to hand Autonomy to people who had not been sufficiently prepared for it?

Co-researchers’ affirmation was based through experience and also through the way members responded to the three questions addressed to them during the eve of the 1948 Autonomy (Lumuku), (cf. 4.2).

As the Swiss missionaries lived closer to people, they may have understood that their role was not to violate the rights of the African Church. Accordingly, they were open to listen to the real aspirations of the Africans and to empower them to become the spiritual leaders of their own people. Accordingly, they intensified the training of African ministers, evangelists, and youth leaders; this process led to the appointment of an African leadership as an integral part of the process towards Autonomy of the church, as noted by Cruz e Silva (2001: 128).

2.1.6 The Preparation of the African Leadership for Autonomy

Available information shows that the Swiss Mission prepared Africans for Autonomy, as mentioned by Paul Fatton:

The 1948 Synod in Chicumbane aimed at considering the spiritual and material positions of the African Church by studying three chapters dealing with: The Church, the Believer and the Liberty (Fetton BMS 1948/49: 135)

The study of the above three chapters was aimed at empowering both leaders and members of the African Church. Questions were sent to all consistories in order to be studied and answered.

Indeed, the consistories presented their reports to the 1948 Synod at Chicumbane. According to André Clerc, the contents of the reports shocked the Synod, because “among two hundred and fifty answers given to the question ‘What is a church’, only eight were correct answers” (Clerc BMS 1948/49: 342).

The question is: Why did members fail to provide a correct response to the above fundamental question? If they did not know what the church was for them, how could they owe this church? What type of future could be expected from people who ignore who they are?

The difficulties that members of the church were experiencing did not impede the realization of the project of the Autonomy of the African Church. Other external events called for changes, such as the wars that affected the world during the 1940’s and their consequences. Africa was also greatly impacted by these changes, as noted by Ross:

After the landings in North Africa in November 1942, Africa will not again in our lifetime regain that position of relative isolation from Western Europe and world affairs which it had before... African people have not yet the power of growing national solidarity which has come to the Near and Far Eastern peoples, and so can but weakly resist the foreigner economic and political domination of their lands...The Christian forces should endeavor to do even more with and for Africa throughout this critical period by interpretation of its hopes, desires and potentials; by even greater educational efforts, and by intensification of the whole Christian service program throughout Africa for leadership training and for increasing African solidarity and All Africa cooperation through the Christian Church (Ross 1948: 1-2 / DM 1250 B – A 374)

The above statement shows clearly that the Swiss Mission was conscious that changes in Europe were to affect the whole Africa. It was critical that Africans were educated and prepared for evangelism, solidarity, and for the general wellbeing of the Continent. The

church was seen as having the primordial responsibility in guiding Africa to peace and to development.

From the above statement, we learn that a combination of internal and external political situations drove the Swiss Mission to accelerate and intensify its project of the Africanization of the Church.

2.1.7 Political Situation in Mozambique

Mozambique had been colonized by the Portuguese in 1498 when Vasco da Gama discovered the country. The occupation of the territory, however, was done slowly but violently, as discussed in chapter one. Chamango adds that “the final occupation of Mozambique was only possible with the imprisonment of Ngungunyana” (Chamango 1996: 158).

The violence used by the Portuguese in order to subjugate the traditional chiefs created animosity between Mozambicans and the colonizers. The Portuguese occupied the country through the use of force, and the Mozambicans had never forgotten this humiliation.

With the imprisonment of Ngungunyana and other traditional chiefs, the Portuguese intensified their control over the southern region of Mozambique, where the Swiss Mission was more active.

Gradually, the Portuguese initiated their interference, with the aim of destroying the work of the Swiss Mission. Church activities and schools are good examples of this interference.

There are many examples of employees who were expelled by their Portuguese bosses accused of having ‘independent spirit’ that they had acquired in protestant churches.

The Roman Catholic Church, which was an ally of the colonial regime, enforced infant baptism as a measure of control of their attendance of protestant worships. Parents who

were Protestants and whose children attended Roman Catholic Schools, were not happy with this situation. They asked the Swiss Mission to thus introduce infant baptism. According to Mazenzule, in order to satisfy these parental requests, the Swiss Mission introduced the practice of infant baptism in 1939:

There are many examples that shows that children lived under repression, forced to attend Roman Catholic' schools as well as being compulsory baptized (Cruz e Silva 2001: 102)

Despite not considering Africans as human beings with rights, the Catholic Church baptized them. The Catholic Church justified this attitude by saying that “the destiny of Africans is slavery; they do not have rights but they have a soul. That is why they have to be baptized and, if necessary, to be instructed on faith” (Biber 1987: 55-56)

The kind of mentality as mentioned above could not in any way inspire genuine respect or love. The period between 1900 and 1940 was known in Mozambique as being characterized by the hard hand of colonialism. Forced labour and arbitrary imprisonments were commonplace occurrences. The Protestant Churches were the sole institutions offering an amicable shoulder to Mozambicans. The care offered to people maintained it through the persecutions.

According to Faris, the power that the Roman Catholic Church held over Protestants was reinforced by the 1930 Colonial Act, which recognized the Roman Catholic Church as an “instrument of civilization and national influence” within the larger framework of the Portuguese ‘Estado Novo’. Having control over the situation, the Roman Catholic Church forced Protestant Missions “to work under severe restrictions” (Faris 2007: 29).

The Roman Catholic Church, which was also the State Church, collaborated with the political regime by oppressing Mozambicans through the violation of secrets shared during confessions. Dom Manuel Vieira Pinto, who was the Catholic Bishop of Nampula, confirms the oppression of the Roman Catholic Church to Mozambicans in this way:

Effectively, the Church collaborated with the colonial regime. It actively collaborated by accepting to diffuse the Portuguese national culture, by ostensibly appearing side by side with the colonial governor; by preaching a gospel of resignation and of obedience to the established rules. It passively collaborated with the colonial power by accepting to be manipulated; because of fear and

prudence, the Roman Catholic Church suffered oppression to the extent of silencing crimes and colonial violence (Vieira Pinto 1979: 72).

The author believes that the Bishop did not approve the attitude of his church, because he was aware of the abuse of the confessional. This led him to write a book denouncing the injustices of the colonial regime in collaboration with the Catholic Church. His courage in a moment where many oppressors were still active is very much appreciated.

The ordinary citizen was unable to understand what could lead a church that proclaims and teaches concepts such as love and justice oppress its own members. This attitude assumed by the Catholic Church was therefore condemned both inside and outside Mozambique. Butselaar is also of the opinion that Portugal was generally insensitive to the appeals made by other nations, even in relation to the abolishment of slave-trade. He says that “in spite of Portugal having declared the abolishment of slave-trade in 1836, it continued with this practice for a long time” (Butselaar 1987: 22).

The colonial regime never ceased to treat Mozambicans as objects. Oppression was the arm that it used the most. By God’s hand, however, some of the Mozambicans that were sent aboard in slavery were able to return home. They returned to their homeland with a different understanding of themselves as an image of God. They also came back transformed, and carrying with them the liberating message of the Scriptures, which they shared with their family and the wider community. According to Butselaar, this message affirmed that “God concedes liberty to all people” (Butselaar 1987: 22).

It is clear that when people lose their natural liberty either as a community or a country; this is when they most appreciate the liberating message of the Scriptures as taught by Jesus in the Gospel of Luke.

In 1955, Paul Fatton affirmed that “he appealed his colleagues to do their best in offering good standards of education because of the closure of many schools by the Portuguese” (Fatton 1955: 5 / DM 1215 C -F1). This, and many other similar threats, forced the Swiss Mission to intensify the preparation of Africans for Autonomy during

the early 1940's.

Cruz e Silva says that by the end of 1940, there was a clear sense of social differentiation in Mozambique. Living and working conditions were very difficult; salaries were very low. Africans were obliged to produce whatever the colonial regime demanded. All these constraints resulted in strikes and rebellion from the population. Portugal, instead of listening to the needs of their colony, intensified their oppression over the Mozambicans. This violence attempt to maintain complete control over the colony failed, and Portugal was unable to impede the advancement of protests, the proliferation of clandestine nationalistic activities and the rise of nationalist movements (Cruz e Silva 2001: 113).

Indeed, many movements of people of all ages arouse, for a number of reasons. One of the common objectives was to create a spirit of unity amongst the Africans.

Again, Cruz e Silva provides an insightful explanation of the events in those troubled times:

When the Portuguese revised the constitution between the years 1951 and 1953, they transformed the colonial statute of Mozambique into Province. This change represented a complete integration of Mozambique into a unified Portuguese State. Within this new socio-political context, the Africanization of a well identified protestant church, with its languages and culture, ideologically animated by the notion of independence and already experiencing autonomous management, reinforced political abyss between the Presbyterian Church and the colonial State (Cruz e Silva 2001: 133)

The complete integration of Mozambique into a unified Portuguese State did not impede the will to acquire self-identity. On the contrary, it reinforced it. The preaching of the liberating message of the gospel (Luke 4:18-19) was the eye-opener for many Mozambicans. Through it, Mozambicans were able to analyze, distinguish, and understand the political system in which they lived.

In 1960, the Mozambicans living in Moeda protested against the Portuguese, clamouring for greater political rights. As a response from their coloniser, they were horribly massacred. From then, nothing could prevent them from fighting for their rights,

freedom, and dignity. This feeling of intense nationalistic pride and desire for political freedom was not unique to the Mozambicans, as many African countries reached liberty through similar processes that included fighting for their liberation.

2.1.8 International Political Situation

Contrary to the internal situation in Mozambique, the international political situation was favorable to the development of anti-colonial movements. The openness of the powerful was due to the consequences of the Second World War. Again it is Cruz e Silva who affirms that:

The changes that occurred after the Second World War had direct and indirect consequences upon Portugal and its colonial' politic. The environment was favorable to the development of anti-colonial movements and to democracy. The Pan African Manchester Congress in 1945 launched appeal for the immediate independence of all colonies. In 1947 and 1948 the independence of British colonies in Asia reinforced this tendency (Cruz e Silva 2001: 113)

As previously mentioned, the changes that were occurring worldwide were having a direct impact on Africa. The Swiss Mission was also aware of what was going on. It was a time of defining strategies and of taking action towards the Autonomy of the African Church under its guidance.

The Portuguese colonial regime had already declared war against Protestant Churches. As an oppressor, it could not facilitate the game, as Oduyoye wisely affirms:

The powerful never let go because they cannot exist as entities in themselves; they are nothing if they do not have others to trample under their feet or to look down upon. They know no other life and therefore have to do all they can to retain the situation that gives them their dominant role (Oduyoye 1986: 84)

Portugal's attitude toward Mozambicans was in line with Oduyoye's statement above. Instead of listening and changing its oppressive structures, it insisted in oppression. As a result, according to Vieira Pinto, "during the last decades of the twentieth century, people who were still dominated from different forms of colonialism revolted and, little by

little, assumed liberty, identity and the construction of own history” (Vieira Pinto 1979:124)

Protestant Churches in Mozambique knew humiliation, but they resisted because they believed that God cared for their wellbeing, and would ultimately protect and liberate them.

2.1.9 The Swiss Mission’s Challenges

The Swiss Mission started the process of handing Autonomy to the African Church pressed by the events occurring worldwide, but essentially pressed by evangelist. The pressure from evangelists obliged it to create an Indigene Pastorate. This is one of the biggest challenges that the Swiss Mission has had to face.

It is a given fact that since the beginning of their work in Africa, Swiss missionaries had been preparing Africans for evangelism and for Autonomy. It is also known that they did not immediately implement a process that could lead African’ Churches to Autonomy. Rather, this process was introduced slowly, a fact that is supported by Georges Andrié’s testimony that:

During the ninetieth century, missionaries spread the Gospel but they were not conscious about the necessity of training well the African pastors and the lay’ people (Cruz e Silva 2001: 131).

The process of training future church leaders not only started at a later point, but it stemmed from the active request that evangelists be ordained, as mentioned earlier.

This request made by evangelists led to the creation of an Indigene Pastorate. Henry Junod prepared the regulations of this training especially for the Mozambicans. This school had dual objectives, namely to prepare people with spiritual values and to prepare the future leaders of the Church. Junod himself clarifies these objectives, stating that:

The creation of an indigenous pastorate is one of the means from which the highly desired

Autonomy of the African Churches can be attained (Junod 1905: 1/ Box 30.1 2F)

As it can be clearly understood, to the process of attaining the Autonomy of the church required an in-depth preparation that included not only theological studies, but also drew from other disciplines. If the Swiss had known from the beginning that the African Church was to become an Autonomous entity, why had they not prepared them better? This is not an easy question to answer. However, some reports mention that the different players within the Swiss Mission had different opinions. Those operating in Southern Africa who had a deeper insight into the situation in Mozambique felt the pressing need for Autonomy, and as a result actively searched for solutions, while those who were based in Europe saw this attitude as a mere precipitation. Rosset was obliged to explain in detail the reasons behind the creation of an indigene pastorate, as can be seen in the following lines:

If the issue seemed not necessary, we were, however, persuaded that it was desired. Firstly, to satisfy the desire of our churches so that they also get what was already accorder to others; secondly, to make sure that, step by step, they walk towards autonomy which is the final goal to be achieved (Rosset 1909: 1/ Box 30.1- 2F).

Rosset defends the creation of an indigene pastorate, by showing that Africans deeply desired it, and the Swiss Mission had the obligation of attending to their requests. However, at the same time, Swiss missionaries were sensitive to their colleagues who thought that this preparation was unnecessary. The author's argument is supported by the way in which regulations for the indigene pastorate were made, as seen in the following examples:

- The indigene pastor can not attend the conference with the same rights as those of a white missionary; he cannot administrate money or immovable's belonging to the Mission;
- An indigene pastor cannot bless marriages; sign any official documents or a reports regarding his own work; cannot be placed far from the supervision of a Swiss missionary; and is not allowed do any accounts;
- The indigene pastor will not have the same privileges as the Swiss missionaries

behind the Conference; will not be allowed to build his own house. This is necessary to assure his transference from one place to another.

The above examples may explain the discomfort created within the Swiss Mission by the birth of an Indigene Pastorate. This is also sustained by the affirmation made later by Rosset when he said:

When the missionaries accepted the creation of an Indigene Pastorate they did not know that this new 'army body' was called to replace this of the missionaries in a very short period... Secondly, in creating an Indigene Pastorate, we wanted to prove that we also wanted to see this church developed and stepping towards autonomy (1909: 1/ Box 30.1- 2F).

The above statement shows that the birth of an Indigene Pastorate created fear amongst some of the Swiss missionaries. They feared being replaced by the 'new army' of Africans. It must be asked, if Swiss missionaries were not ready to be replaced by Africans, why did they declare the Autonomy of the church? More investigation is needed in order to understand the real motives that forced the Swiss Mission to declare Autonomy of the African Church.

2.1.10 The Training of the African leadership of the Church

Although not having been taken seriously since the beginning (Cruz e Silva 2001: 131), the training of the future African leadership of the Church later became an issue of big importance.

Since its establishment, the Swiss Mission trained people for evangelization. The training provided to this group was very superficial. Swiss missionaries recognized the limitations that this group had when evangelists asked to be ordained. Their request made the organization of an Indigene Pastorate that aimed at training people who were better qualified for the ministry of the church possible.

The training of Africans was initiated in 1879, with the envoy of the first group of seven students to Lesotho to be trained as teachers (see Maluluke 1995: 72). This group was

followed by another group consisting of three men in 1907, as indicated by the 1903 and 1905 Synods held in Mozambique and South Africa respectively. These two Synods elected the three people involved in this training, namely: Calvin Maphophe, Yonas Maphophe, and Samuel Malale. These three men were the first black ministers within the Swiss Mission in Mozambique and South Africa.

These three men were carefully selected from a pool of candidates who were considered to be the best caliber for the job. This selection process for future leaders was linked to the principle that had been frequently articulated by the Swiss, namely:

The future of the church depends on the training of qualified young people. Actual circumstances urge us to prepare elite of indigene people. It is also necessary to study the mechanisms from which we can progressively and systematically attain to the replacing of the notion of “Mission” by this of “Church” on the indigene’s people’ spirit (Perier 1936:2 / AC 1084/51 20C).

The Swiss Mission initiated and developed this project. In Mozambique, the search of suitable intelligent young people to include in this project resulted in Eduardo Mondlane being nominated as a candidate, especially for the position of a leader of young people. Andre Clerc expressed many times the need to appoint someone who could respond to the challenges of urbanization that had affected all Mozambicans, especially the youngest people in the country (Clerc 1946 - DM 911 C/4).

For the Swiss Mission, workers of the Church had also to be qualified, and were required to be seen to possess high moral standards. Some of the criteria required from candidates for theological studies were as follows:

- The candidate must have served the Mission for a period of at least five years as an evangelist or youth leader
- He must have an educational level that would allow him to follow the course, but also to respond to the needs of people he will lead
- He must be recommended by the missionary to whom he served, as well as the Synod Committee

- All indigene candidates must have a white missionary as counsellor

The above are some of the criteria that were established according to the norms of the organization of the African Church (Box 20.3 1F).

These criteria, namely the one which recommended that a white missionary had to be a counselor of a student, contributed towards creating a legacy of godfathers or protectors within the IPM. These godfathers or protectors are said to be responsible by the state in which the IPM is. They are accused of recruiting people for ministry who have any calling only to destabilize the church.

The Swiss Mission continued with its task of training evangelists. The introduction of indigene pastorate forced the Swiss Mission to consider their best evangelists to isolate those who were considered to be suitable to be trained as ministers, as per the criteria listed above. This practice, which appeared to be innocent, later became known as one of the big challenges facing evangelists and ministers within the IPM.

Ricatla, the spiritual center founded by Lois Xintomana early in the eighties, was developed by the Swiss Mission. Later, it became the United Seminary of Ricatla where all protestant churches have trained their leaders to date. Confirming the importance of Ricatla as an ecumenical center for the training the future leadership of the church, Cruz e Silva wrote:

Between 1917 and 1948, the United Seminary of Ricatla (SUR) had six courses with duration of three years each and *the number of students grow up to twenty* [italic mine] (Cruz e Silva 2001: 128).

The Seminary prepared students for different functions in the church. The five ministers who were ordained during the ceremony of handing Autonomy to the IPM in 1948 had been trained at Ricatla.

Although not ready to hand Autonomy to the African Church, the Swiss Mission was under immense pressure to do so. As a result they deemed it necessary to formulate a

set of norms that would allow it to exercise total control of the Africans working in the church. This control may have prevented these Africans from forming a genuinely loving relationship with the Swiss Mission, and consequently their church. Instead, they were coerced into do the following:

They will preach, evangelize, and teach catechism; they will collect offerings with the help of lay people, they will do the registration of members monitored by a supervisor, they will take care of the building they will be living in; they will be transferred according to the needs; they will be accommodated in a house with four bedrooms and a kitchen. These houses will have twelve square meters and three meters height; they will be at work all the time excluding the moments when they will be cultivating for their feeding; they will have rights to one month of holidays each year but they can not be absent from their posts for long time. Their stipends will be fixed by the Conference and ratified by the Synod; the African church will not have any property registered in its name (Rosset 1909:1-4 in Box 30.1- 2F).

The kind of restrictions mentioned above shows that the future Autonomy of the African Church was nothing more than a slogan. Africans themselves may have forced the situation through their exigencies and questioning.

The discussions described above also indicate that Africans were prevented from understanding both their role and from seeing Autonomy as a form of liberation and opportunity for them to grow. These may be the reasons that prevented the members from owning the Autonomy of their church concretely in relation to its financial sustainability.

The way in which the above assignments were implemented and the impact they may have had on members will be examined when dealing with positive and negative aspects of Autonomy.

However, it is important to see how other Swiss Missionaries interpreted their relationship with Africans. Below is an extract of a report written by André Clerc, who stated:

These native colleagues offer all their time and strength to the church. The ministry of the African minister is difficult. They travel long distances, around 80 kilometers on foot or by bicycle. They bring spiritual support to a society shadowed by its belief. Their strokes are not healed. They

assume the leadership of their parishes and they are the administrators of finances in their respective regions. Some of them had become thin, others are sick and others reached exhaustion (Clerc BMS 1952/53: 78)

In the above extract, Clerc affirms that African ministers were viewed as colleagues. He thus differs considerably from others, who considered them to be merely collaborators; he also says that they were fully occupied by the church. This was one of the assignments of the indigene pastorate, whose implementation was revealed to be cruel. He also shows that discrimination was commonplace within the missionary church.

Even while recognizing the significant role played by the Swiss Mission in the fields of education, health, agriculture, and Christianity, one is free to ask how Africans could continue to remain silent when they were living in such difficult circumstances.

2.1.11 Financial Constrains

The second considerable challenge facing the Swiss Mission was linked to its financial situation. Speaking about Autonomy of the IPM, Paul Fatton initiated his speech by saying that:

The problem is huge, complicated, it preoccupies all Missions but it has to be done. It is true that decisions were taken rapidly but, hopefully, they were done with the aim of preventing the IPM from depending too much from external aid...These Missions are a weak minority... a vacillating and maybe badly done financial principles plunged them in an abyss of difficulties (Fatton BMS 1948/49: 135).

This introductory remark aims at showing the seriousness of the issue the author wants to introduce. It immediately calls our attention to the fact that the Mission did not have sufficient means for this work in Africa. It also helps us gain an understanding of its financial principles, namely the stipends that were to be paid to church workers.

In order to continue its work in Africa, constant appeals to members were made by the Swiss Mission, which were aimed at encouraging their members to give generously, as demonstrated by the following message issued by Ali Robert:

Friends of the Missions! One very easy way of helping the mission consists of collecting stamps. You can collect big number of stamps from Switzerland and from aboard. Ask support from your friends, from the commerce and please, do it for the benefit of the Swiss Mission in Southern Africa (Robert BMS 1948/49: 31).

These appeals were partly aimed at preventing the total collapse of their intervention in this part of the continent, but also as a measure against the constrained international financial situation of the time. The wars had weakened the capacity of production and of productivity, not only in Europe but also in other parts of the world. These weaknesses had a significant impact on the contributions made by the Mission of the Church; in addition to these difficulties, Swiss missionaries were conscious that if Africa becomes independent, they could for any way continue leading the African church.

Concerning the issue of finances, available reports from the time also show that the Swiss Mission annual budgets were systematically in deficit. The deficit caused difficulties for the execution of programs on time.

The appeal above shows the seriousness of the issue and makes it clear that situation in which the Swiss Mission found itself during these years was a very difficult one.

Financial reports from the 1940's show how challenging it was for the Mission to achieve the necessary budget for their work. For many years, the church in Switzerland could not send any delegates to monitor the work that was being carried out by the Mission in Southern Africa because of these financial constraints. For the purposes of declaring the Autonomy of the IPM, however, the church of Switzerland had the moral obligation to send a delegate to Africa to oversee the process. The following passage written by Henry Guye shows how difficult it was to realize this dream. The message says:

There is long time that the council is not visiting our missionary' stations. With God's wish, Mr. and Mrs. Reymond will travel to Africa in the beginning of April. Mrs. Reymond is accompanying his husband through the request of our missionaries. Neither the council, neither other interested people had foreseen this double financial charge because of reasons very well known by all of us. Hopefully, her ticket was kindly paid through the Elim Hospital budget in South Africa (Guye BMS

1948/49: 36-37).

The above quotations raise serious questions concerning the teachings of the Swiss Mission on giving. While there are several examples that demonstrate acts of charity, such as that provided by Ali Robert regarding the collection of stamps, the author was generally unable to find examples where the Swiss Mission teaches its members how to give generously of their money to God. The silence on this crucial issue poses serious questions concerning the real motives that led the Swiss Mission to declare Autonomy of the church.

Coming back to the issue of financial constrains, the report of the 1951 Council says that “since 1915 the mission had been closing the year with a deficit balance” (BMS 1952/53:73/74).

The above statement shows that during the thirty three year period, the Swiss Mission faced severe financial difficulties. It needed to alleviate itself by finding practical solutions. To discharge itself from the burden of paying stipends to their ‘African collaborators’ (as it used to be referred), the Swiss Mission decided that the African Church had to pay its expenses. This can be demonstrated by the following affirmation:

The task of every mission is to create a church that depends on its own resources spiritually and financially. This was the case of the Igreja Presbiteriana de Moçambique (DM 1215 C/ 6:).

The above declaration shows that the Swiss Mission had taken the decision of handing Autonomy to the IPM very seriously, but financial situation may have pressed it.

From early in the forties, the preparations of the African Church towards gaining Autonomy intensified. This period is known as the ‘Africanization of the Church’. The term ‘Africanization’ indicates clearly that Africans were to participate actively, in order to take the lead of processes that before had been totally in the hands of white missionaries.

The process that led the IPM to gain Autonomy was full of difficulties but also of

meaningful and diversified activities. It was also full of documents that needed to be drawn up, like the Constitution and Conventions. The author will now show how this process developed by demonstrating its different steps or phases.

2. 2 Towards Autonomy

Having demonstrated the motives that forced the Swiss Mission to hand Autonomy to the IPM, it is now necessary to demonstrate how this process was conducted.

The author begins this demonstration by bringing some words of exhortation pronounced in 1929 by the Rev Paul Loze, a Swiss missionary working in Mozambique. He said:

How slow we are, how blind, always hesitating, forgetting the word of the old prophet: 'Cursed be he that does the work of the Lord negligently' (Jer. 48:10). And beside that what loss of strength, of men, of money, all belonging to our Lord, on account of our lack of brotherly love and co-operation. Belonging to the same father we are two often acting as if we were strangers to each other, giving sometimes the appearance that we are fighting against each other (Loze 1929: 1).

The above words were pronounced in a meeting of missionaries from six protestant churches in Mozambique.

The project of the Africanization of the Church prepared by the Swiss Mission was inclusive for all Protestant Churches working together in Mozambique. This process started with the signing of a Memorandum by different missions working in Mozambique and in South Africa. Meanwhile, the Swiss Mission took pains to organize the IPM, and in 1948 it launched the Autonomy of the African Church in Mozambique.

2.2.1 The Launch of Autonomy of the IPM (LUMUKU)

The Autonomy of the IPM (LUMUKU) was launched in 1948 at Chicumbane, Gaza Province. The event was presided over by the Rev. Eugene Reymond, a representation of the Swiss Mission, and the Rev. Filemon Nyankhale, a representation of the African

church. It was in this ceremony that the African Church was officially baptized as Igreja Presbiteriana de Moçambique (IPM).

For Chamango, the launch of the Autonomy of the IPM was beyond the geographical space occupied by the Swiss Mission. For him, God was acting through this event to liberate the entire country from Portuguese dominion (Chamango 1998: 2). He understood the launch of Autonomy as being the '*prophecy*' of the future independence of Mozambique.

Chamango's thinking is in line with the insecurity that the event provoked to the colonial power. Indeed, the oppression under the protestant church intensified. More evidence of this oppression will be shared later in this chapter.

The sign that things were changing radically was the indication that an African minister would preside over the Synod. Shortly after the Swiss Mission had been established in 1887, all conferences were only attended by Swiss missionaries (Butselaar 1987: 107). The introduction of a Synod in 1903 did not alter this procedure. For 61 years, African ministers and evangelists were essentially invisible and voiceless within the church. This changed at the Lumuku of 1948, which was a clear indication that the leadership of the IPM was initiating the process of taking the lead at the Synod. Cruz e Silva refers to the recollections of Georges Andrié, a former missionary who declared:

1948 is an important date for the africanization of the church. This period is known as Lumuku in Xitsonga. The church was called to establish its roots among the population and we did efforts in this direction (Cruz e Silva 2001: 130)

The ceremony of handing Autonomy to the IPM in 1948 was a verbal one. There are no available official documents referring to it. The program of the celebration of this event does not indicate the precise moment when a discourse of handing Autonomy to the IPM was pronounced. The only indications that a major change had occurred the presence of a black minister leading the Synod, coupled with the presence of the General Secretary of the Swiss Mission serving as an envoy to confirm the transition of

activities to the natives. But, maybe by fear of the colonial government, any pronouncement was openly made in order to invite members of the African Church to owe it by, for example, paying stipends to its workers (1948 Synod Program: 1-2).

For Otoniel (not his real name), the 1948 Autonomy represents the materialization of an old dream of Mhlahlaha and those who followed him. He said also that members were active propagating the church, but they may have not understood the process in which they were involved (Otoniel 03/02//2011)

Otoniel's declaration may mean that Africans were *instructed* on what they had to do with regard to this process, rather than being active participants in the process, who had the power to shape the process to reflect the African's needs and thoughts. This thus may have prevented them from expressing their will. The Regulations that thus allowed for the involvement of the Africans had been prepared without their input, and did not allow room for them to decide about the future of their church.

It was in 1948 that the African Church was baptized as Igreja Presbiteriana de Moçambique (IPM). According to Valter (not his real name), the designation IPM was effectively only a reality in theory, as in practice the African Church continued to be called Swiss Mission or the church of VaTsonga and VaRhonga (which were the two ethnical groups that belonged to it). These two ethnical groups are original from the Gaza and Maputo Provinces. Indeed, many people still ask where the name IPM comes from, because it has no historical significance for them. One has to explain that Presbyterianism is a government system of the church that members of the former Swiss Mission adopted.

Although not having been official, that is, recognized by the colonial government, the 1948 Autonomy of the IPM transformed the way the church was operating. Ecclesiastic structures were set up. The legacy was created and, as Maxwell says,

When all is said and done, your ability as a leader will be judged by how well your people and your organization did after you were gone. Your lasting value will be measured by succession (Maxwell 2002: 1192).

Taking in consideration Maxwell's statement above, one can say that any initiative carried out without the conscious involvement of the locals, remains foreign in nature. But, if local people are involved or if the initiative stems from them and their input then the possibilities of their engagement and the resultant success on the initiative are bigger.

2.2.2 The setting up of Ecclesiastic Structures

The handing of the Church to Africans forced the Swiss Mission to create norms. Such norms were guaranteed by Regulations, the Constitution, and Conventions. The regulations of the ecclesiastic structures that were started in 1948 later evolved into a Constitution. These ecclesiastic structures were aimed at establishing a system of Church government called Presbyterian. This system sees the coming together of leaders and members (collegial system) when decisions concerned to the life of the institution have to be taken. It is believed that this kind of system prevents the establishment of a hierarchical authority.

Therefore, the newly-born ecclesial institution did not have any authoritative power. It was expected to be open to the points of view or criticism of others. From this perspective, the IPM was expected to grow in a healthy way, and to renew herself whenever necessary. In this way, the IPM could identify herself as being a member of the Reformed Churches (*Ecclesia Reformate semper reformanda*), as the reformed church may always be reformed when the need to adapt or change arises.

Accordingly, the Rev Filemon Nyankale, who was elected the president of the Synod in 1948, who was expected to lead the IPM found that he was limited to the terms of the Synod's mandate.

Hierarchically, the ecclesial structures that were confirmed in 1948 are as follows:

- The Parish, which is led by the consistory. The Consistory is a body constituted

by the missionary or minister and by lay people. In this body, church matters are discussed. Distinction was given to issues related to ecclesial discipline, methods of evangelization, and the setting up of new parishes. Issues that the consistory is unable to solve are transferred to the presbytery.

- The Presbytery is a body constituted by a certain number of parishes that belong to the same region. Only those who are elected by parishes were allowed to participate as delegates of a presbytery. In 1948, three presbyteries were designated, namely the Presbytery of Umbeluzi, Inkomati, and Limpopo. All of them had Swiss Missionaries as their leaders.
- The Synod was the central body that gathered delegates from all Presbyteries and other services like schools, hospitals, and agricultural settings on an annual basis. The Synod had the responsibility of regulating the moral life of members, passing legislation relating to Church matters including ecclesial discipline, and homogenising the procedures of all consistories.
- The Synod Committee was a body that functioned on a permanent basis. It was composed by seven members. Swiss missionaries occupied the positions of both president and deputy president. Of the remaining five positions, four were occupied by native workers. The future development of the church suppressed this organism, and it was replaced by the Ntsombano.
- The Ntsombano was a new organization that was born with the launch of Autonomy in 1948. The members of Ntsombano were ordained ministers, and were either Swiss missionaries or African ministers. The Ntsombano had the responsibility of discussing all matters related to the work of the church. Decisions made by the Ntsombano were not to be changed, especially those related to ecclesial discipline coming from the consistories and from the Synod Committee.
- The 1948 Lumuko also created a Central Cashier, which essentially worked as a private bank. All contributions from parishes and any other internal or external donor were sent to this cashier. The Central Cashier was directed by two missionaries, a minister elected by the Ntsombano, and two voters designated by the Synod.

- The Missionary Conference that was attended exclusively by white missionaries.

The above Ecclesiastic Structures were collectively responsible by the development of the Church. It is important, however, to bear in mind that the administration of the Swiss Mission continued in the hands of a Council based in Lausanne, Switzerland (1921: 1-6. Box 20.3 1F)

It seems to the author that all the above regulations existed only to address the work done and decisions made by Swiss Missionaries. There is no evidence that native ministers had significant roles to play. The many reports regarding meetings held in Switzerland, South Africa, and Mozambique relate to the discussions held and decisions made concerning Regulations, Conventions, the Constitution, and Memoranda. Maybe Africans were correct in their assertion that they were not involved in discussions concerning the Autonomy of their Church.

During this period of transition, norms for the payment of salaries or Stipends to church workers, namely the evangelists and ministers, were also made. According to the regulations, church workers were to be paid by the Central Cashier.

The parishes had to send any money that they had collected to the Central Cashier twice a year. Then, the Cashier was meant to use this income to pay back the stipends to the evangelists and ministers recognized by the Ntsombano. (This means that there were practicing evangelists who were not recognized as such by the Ntsombano).

Evangelists were paid only for the time spent in church activities. Only church workers whose parishes had previously sent their contributions to the Central Cashier were paid (Ibid: 9).

The Regulations outlined above guided the African Church until 1962, when three important steps were put in place, namely:

- The Swiss Mission started the process of sharing activities with the VaTsonga Church (IPM);

- The VaTsonga in turn implemented the evangelization of the country, Mozambique; and
- The task of paying Stipends to church workers by the IPM since the event of Lumuku in 1948 was spelled out. This responsibility has been in the hands of the Swiss Mission until this date.

As the author has already mentioned, there are no sources that can provide us with insight into how this process was done and what kind of difficulties and obstacles were encountered during its implementation. There is, however, evidence that church workers were not well paid, and that they were not happy.

The second phase of Autonomy started with the signing of the 1962 Convention. In 1962, the Evangelical Presbyterian Church in South Africa (EPCSA) also became Autonomous from the Swiss Mission. The 1962 Convention is therefore very important for both churches.

2.2.3 The 1962 Convention

As previously mentioned, the political situation in the sixties was a volatile one. Many liberation movements had been born and were active. Swiss missionaries were conscious of the need to accelerate the empowerment of Africans in terms of the Autonomy of the churches under their auspices.

A project known as Convention was signed between the Swiss Mission and the IPM in Mozambique and with the EPCSA in South Africa, which resulted in the departure of the Swiss Mission and the birth of the Missionary Department. Therefore, the 1962 Convention was no longer under the name of the Swiss Mission, but rather under the name of the new board: the Missionary Department of the Swiss Romand (DM).

The 1962 Convention was aimed at gradually reducing all kind of financial support to

the two churches in Mozambique and South Africa. However, the two churches were not yet prepared to assume this responsibility. The DM thus had to continue supporting the two churches for a long time. The EPCSA was eventually able to reach financial stability in the nineties. According to Helio, before 1990 many parishes had reached financial autonomy and helped other parishes to do the same. The financial support of the Missionary Department (DM) to the EPCSA was thus terminated in 1990, while the IPM continues to be financially dependent on the DM.

From 1962, an institution IPM was meant to work or cooperate with a department, which is led by technical people (as opposed to a church, which is led by religious people who have great knowledge concerning matters of faith, such as love and forgiveness, and who may in addition have some knowledge of technical principles). How then could these two different and distinguished bodies work together without conflicts?

The 1962 Convention mentioned the handing over of the Council, Presbytery, and Synod to the IPM. However, the buildings where all documents were kept remained in the hands of Swiss missionaries. In the case of the IPM and Mozambique, it was not even possible to transfer the ownership of properties to Africans, because the country was in the hands of the Portuguese. Furthermore, Swiss missionaries were still the official representatives of the IPM before the colonial authority; they continued to live and to work in the very buildings that the African leadership needed for its work. All this made the 1962 Convention a controversial one. Georges André shared his view when he said:

During the years 1962, 1963 and 1964 important debates took place between the Missionary Department (DM) and the IPM. The ownership of properties was transferred to the IPM without any legal title. From my point of view, this was a big problem, because it is not possible to hand over the leadership of the Council, of the Synod and of the Presbytery without handling the properties (Cruz e Silva 2001: 189).

Despite this contentious situation that was provoked by the 1962 Convention, for some Mozambicans it brought new opportunities and challenges. For example, the natives had the newfound opportunity to lead the church, for example with the

election of the Rev Zedequias Manganhela as Synod Council President. This election is considered to be historic, because for the first time an African occupied an executive position within the church.

According to Mazenzule, it was during this period that the IPM expanded her activities to the Centre and the North of the country. From 1968, three ministers, Felix Khosa, Eugénio Chivite, and Djindje were successively sent as missionaries to Nampula. The envoy of these ministers among their own people was a very important event that showed the commitment of the IPM to evangelize her own people. The 1962 Convention also stated that Swiss missionaries working in Mozambique were under the leadership of the IPM. Therefore, some of them were also sent to the center of the country, namely Beira. The stipends of these missionaries continued to come from the DM in a new initiative known as Consultation.

Somehow the whole church was involved in this process. The author is reminded that constant appeals that were made during the preaching and workshops. As a young woman in the church, she often heard questions such as ‘Who among you would like to work for the church?’ She is also reminded of the Chemana’s choirs, like Xipalapala. Xipalapala was a song that challenged the belief and the practice of paying low stipends. It showed that although members loved their church and would be happy to keep serving it, they were forced to work elsewhere because the salary in the church was so insignificant that they could not survive upon it. Some of the lyrics of Xipalapala are, “Vahivitana le Nampula, ni ne Vila Pery... Eu não, eu não, eu sim, eu vou!”, which translates to “ *We are called in Nampula and in Vila Pery... Not I, not I, me yes, I will go!*”

Those who said that did not want to go further justified their attitude by saying that, “Eu não vou ganhar lá uma miséria, deixar de ganhar fortuna nos caminhos de ferro! Não senhor!”, which means “ *I do not want to go because I will be paid miserably, while working for the railways I can get a fortune! No man!*”

Xipalapala was thus a song that denounced injustices, especially the practice of paying low stipends within the church. At the same time, it was calling for the change

of this practice, observing that the practice prevented people from choosing to serve in the church.

While it affirmed that members were being evangelized and increasingly involved in the running of the church, it also expressed their anger at the low stipends that the church was paying to her workers.

During this period, several other momentous events occurred that merit especial mention. These are the birth of the Igreja de Cristo em Moçambique (The Church of Christ in Mozambique), the United Seminary of Ricatla, and the publication of the Constitution of the IPM.

2.2.4 The establishment of the Church of Christ in Mozambique

Where do we go? This was the question that had preoccupied Swiss Missionaries since 1912. The discussions described above led to the identification of a project that could unify the different denominations working in the region to form a National African Church. The mentor of the project, Paul Berthoud, believed that the term “National Church’, referred to the totality of different ecclesial denominations working together in a country” (Badertscher 1934: 2 – Box 20.10 2F).

In the heart of this project was the issue of training African leadership of the church. The Missions were conscious that none of them could find all the necessary means to form the African Church while working alone (Badertscher 1934: 1).

Berthoud’s dream resulted in three important milestones being realized by the church, namely the founding of the Church of Christ in Mozambique and the Christian Council of Mozambique, as well as the composing of a Constitution.

It is important to note that later Eduardo Mondlane identified the prejudices between the different denominations that eventually served as the foundation for the development of a church and of a united Africa. Faris states that:

Rather than seeking unity and cooperation in their evangelical task, they focused on the prejudices formed in the contexts from which they came and translated them into the communities they founded in Africa. These artificial differences then occupied the energy of the African Church rather than struggling with the real challenges of the dehumanizing impact of colonialism... the doctrinal differences brought division in the church and impeded the application of Christian faith in day to day life and in the development of the social order (Faris 2007: 25).

Mondlane was right in affirming that the church was not fulfilling its role in transforming the daily life of Africans according to the Christian faith in practical ways. This may explain the precarious situation Africans face in all spheres of their life.

The project initiated by the different denominations was aimed at providing Africans with the necessary skills to be able to manage their resources and to construct a Christian nation. Many activities were developed in order to achieve the realization of this dream. According to Pierre Loze, this project was termed the “Bantu races united in service for the Kingdom of God” (Loze 1929: 1. AC 1084/51. 2C).

As demonstrated by Pierre Loze, the project of Africanizing the Church was not unique to the Presbyterian churches in Mozambique and South Africa. It was a project that included other missions operating in this region, which led to them deciding to collaborate by forming a Federation of Churches.

In the case of Mozambique, the Protestant churches working in Mozambique created two ecumenical organizations, namely the Christian Council of Mozambique (CCM) and the Church of Christ in Mozambique (ICM).

The CCM was established in 1948, the same year that the IPM reached Autonomy. The missionary Eugene Reymond confirmed the involvement of the Swiss Mission in the creation of CCM when he wrote:

In face of the very difficult situations troubling Mozambique and in face of the immensity of parts of the country that are still to be evangelized, the evangelical missions are examining their responsibilities. We can say that the Christian Council of Mozambique has become reality (Reymond BMS 1948/49:278).

The launch of CCM in 1948 is a clear demonstration that the Swiss Mission wanted to

create a Christian Nation in Mozambique. However, in the beginning this body was only constituted of white missionaries working in Mozambique, with Africans only being incorporated later. This objective was seen by the colonial regime as an affront. The Protestant Churches paid a very hard price for this boldness.

Recognising the role played by the Swiss Mission in the creation of the CCM, Todd, a former Swiss Missionary stated in an interview that “throughout the years, as a founding member of the Christian Council of Mozambique, the IPM remained a member of the organisation and continued housing it in her headquarters on her historical Khovo site” (Todd, 02.12.2010). Indeed, the CCM continued to do its work in Khovo for many years. The transfer to another building occurred in 2002 when the IPM was undergoing a period of considerable development, and needed more space for her activities.

Slowly, the project of the Federation of Churches was attained. The following passage, written by Knudson, a Methodist missionary, illustrates how the project developed:

The Church is a gift of God to the humanity. The Church is not, therefore, a human creation. It is necessary to prevent the church from false names that we give to it by ignorance, inconstancy or by proud. We have to stop to use the names Lutheranism, Calvinism and Methodism. We can use these names only for historical reasons. These names have to be placed in second place. From now, the designation Church of Christ in Mozambique is the new designation that we have to use” (Knudson BMS 1948/49: 372).

The IPM was incorporated in this project by a logotype that read:

Church of Christ in Mozambique

Brach Presbyterian

All the other churches were identified as branches. This project operated successfully for several years. The different churches were able to choose from amongst their workers the most suitable candidates to be sent to serve as missionaries in other countries such as South Africa. This was the case of Pilato Sibane, who was sent to work with Mozambicans in the goldmines in South Africa. Later, the ecclesiastic proud of the different missions working in Mozambique came to the fore and the project

collapsed. More research is needed in order to determine the reasons that led to its collapse.

2.2.5 The Writing of the Constitution

Although the project of writing of a Constitution had the establishment of an African Church (Presbyterians and Congregationalists in Mozambique and South Africa) as its prime objective, the author's intention is to focus specifically on the Constitution of the IPM.

As mentioned earlier, both internal and external political situations had changed the way of thinking about Africans. One of the issues that affected the Swiss Mission was the discovery that Africans were not happy with the existing situation. They had realized that the church, as it was being led by the Swiss, had failed to react sufficiently when its members were experiencing difficulties as a result of Mozambique's wars. Because of the absence of care within the Swiss Mission, members opted to join other churches like the Ethiopians (Badertscher 1934: 3).

From this time, Berthoud wanted to know why the Swiss Mission had failed. This question led to an in-depth study that delved into the way of life for Africans. An extract of this study states:

Studies that were done during more than ten years led to the discovery of the Culture and of the past of Africans. This discovery shows appreciation concerning the tribal system of the Bantu culture (Ibid: 4)

After the gaining the results of this ethnological study and analysing the findings, the Swiss Mission reorganised the church. The study showed that the Bantu System incorporated norms of respect of the Ubuntu spirit or humanity. Some of these norms of respect include:

- The respect for the authority of the church, because without it there is no order or

security;

- The sense of community and communion which lead to the respect of the family, clan, tribe, and nation;
- The African does not rejoice or suffer alone. Whether in the case of marriage, disease, or death, he sends messages announcing the event to his entire family to inform them about what is happening. The extent of this announcement includes the ancestors.

In conclusion, the Swiss Mission had discovered that the spirit of Ubuntu is manifested in a simple gesture of stopping one's activities in order to greet someone, as this simple gesture shows that you care. These were some of the underlying principles that guided the project of writing a Constitution for the IPM.

2.2.6 The 1970 Convention

The 1970 Convention represents the final step for Autonomy of the IPM and the EPCSA. In Mozambique, the 1970 Convention was signed on the 10th of October at Hlamankulu by the Missionary Department of the Swiss Romand (DM) and the leadership of the IPM. Members of the IPM and church workers were present for this momentous occasion.

This Convention handled all the properties that belonged to the Swiss Mission for the IPM (Schools, hospitals, along with other buildings). As previously mentioned, the Swiss Mission had been transformed into the DM in 1962. By 1970, the DM considered the IPM to have sufficiently matured to the point they could bear full responsibility of conducting her own affairs competently. Because of the importance of the 1970 Convention, and the impact it produced both inside and outside the IPM, the author will let registered some of its articles below:

Article 1

- a) The IPM will ask the Missionary Department (DM) to recruit missionaries according to her needs. The DM will make an effort to search for candidates in order to respond to the request of the IPM;

Article 2

- d) During its permanence in Africa, the missionary is a member of the church in which he works. He stays under the care and authority of this church. He can be invited to be a part of church structures;

Article 3

- a) The DM hands over to the IPM all its goods (movables and immovable) that exist in Mozambique. The IPM assumes responsibility for all these goods.

By its very nature, the 1970 Convention was conferring full Autonomy to the IPM. This is why the author included a section where she asked some church workers if they occupied the homes where Swiss missionaries lived during the interviews. Otoniel said that the process of occupying the houses that belonged to former missionaries was a gradual one. It was not easy to introduce an African to a house where he was not prepared to live in. Mazenzule added that the occupation of the houses belonging to former Swiss Missionaries was never discussed by the leadership of the IPM, and it appears that this process unfolded in an ad hoc manner, with ministers occupying these houses when they were transferred to work in missionary stations and whenever they were vacant. This process was thus a frustrating one, with ministers frequently not being allowed to live in these houses, or even sometimes not being allowed to use the offices that had previously belonged to a white missionary. The minister was thus marginalized; and as a result the community did not recognize him as their new leader. It seems that the community was still expecting the return of Swiss missionaries to their communities.

It is important to highlight that the recruitment of Swiss missionaries by the IPM was to benefit not only her, but also other reformed churches in Mozambique. For example, this means that the missionary could be a teacher at the United Seminary of Ricatla

while also working for the Church of Christ.

From the declarations of Co-researchers, it seems that the transition of responsibilities to the African leadership of the IPM was not transparent and was not sufficiently explained. It is evident that the African ministers were seen as being subordinate to the Swiss. Therefore it was necessary to explain to members that this situation had been surpassed, and that the African minister possessed all the necessary skills to occupy the place that had previously belonged to the Swiss missionary.

The 1970 Convention was interpreted as an affront by the Portuguese colonial regime. Because of this interpretation, it reinforced the persecution of the IPM.

In 1972 the colonial Police of Defense of the State (PIDE-DGS) initiated a severe persecution of those who were suspected in an operation that was known as 'Vendaval', **which means** 'Storm'. The IPM was the target of this persecution, with many of its members being imprisoned. For Simão Chamango, "the 1970 Convention made the colonial Portuguese regime to act directly against the IPM. Ministers, evangelists, and elders were imprisoned and taken to the Machava jail, where the pastor Zedequias Manganhela and the evangelist José Sidumo were assassinated. Because of this severe persecution, the IPM can be considered as a mirror of the Mozambican people suffering under colonialism and as a symbol of the future independence of Mozambique" (1998: 3).

As the reader can see, the IPM was never allowed the opportunity to conduct its work in peace. The colonial regime used its time, energy, resources, and intelligence to destroy the IPM. This church developed under constant oppression

Despite the apparent clarity of the contents of the 1970 Convention, it seems that its daily implementation remained a challenge for the IPM. For example, the executive continued to ask the opinion of the DM concerning administrative issues. On the 28th of December 1971, the Rev Zedequias Manganhela wrote a letter asking the secretary of the DM, the Rev Georges Andrié, if he could have permission to sell part of the IPM headquarters and Hlamankulo in order to address the problem of paying stipends to the

workers. He also asked whether the IPM could not find local solutions to address this problem, instead of continuing to depend upon the DM. He insisted that the Synod Council also needed to solve the problem of lack of available accommodation for her workers, noting that this solution appeared to be connected to the availability of money. Finally he asked:

For how long will the IPM have to depend on the DM for financial sustainability? (Manganhela 1971: 1-2).

This letter touches the heart of the author's research study. It shows that the problem of financial dependency was still preoccupying the Synod Council a full year after Total Autonomy had been handed to the IPM. It also shows that the issue of the financial sustainability of the IPM was not a clear one, or that at least it was an issue that the IPM leadership was not prepared to acknowledge.

The response came on 7th of March 1972, stating that:

Although the fact that issues of salary go beyond the simple administrative issues, I want to make clear that administrative issues are no more of the competence of the DM... it has to be clear that the IPM has the liberty of making decisions that she finds to be the best (Andrié 1972:1 -2).

This response of the DM indicates that either the Convention was not being interpreted in the same way by the IPM, or that its contents had not been well understood by them. This may confirm the views of the Co-researchers that the process was not known by the IPM. They may have participated in the Hlamankulo event, because it was associated with worship or because the community was invited to greet the visitors. The significance and the goal of the event were, however, not understood. Some former general secretaries of the IPM affirm that they ignored the content of the 1970 Convention. This is a clear demonstration that the goals of Autonomy were not known by those who have the moral obligation of teaching members to owe, support, and develop their church.

The secretary of the DM affirmed that the administration of the IPM was no longer the responsibility of the Swiss, and therefore from a legal point of view, the Autonomy of the

IPM was real since the signing of the 1970 Convention. Maybe as a result of this response the IPM, the leadership started to plan for effective Autonomy.

Unfortunately, the Rev Zedequias Manganhela was imprisoned by the Police of the Defense of the State (PIDE) in July 1972, and assassinated in December of the same year. The imprisonment and assassination of the IPM Synod President may have strongly contributed to the development of the IPM, and played a role in terms of the governance of the IPM (including aspects such as the paying of stipends). As a result, this event may have indirectly triggered the need to challenge the practice of paying low stipends to workers and the phenomenon of the dependency disorder that affects the IPM.

The author will now delve into the practice of paying low stipends and the phenomenon of dependency disorder as a result of the Autonomy of the IPM.

2.3 The Impact of the Autonomy in the IPM

2.3.1 Positive Impact of Autonomy

2.3.1.1 Identity Formation

The Autonomy of the IPM produced positive changes to the organisation, both internally and internationally. It will not be possible to record all the events that constitute these positive impacts. However, there are issues that warrant discussion. Based on a review of the literature and the responses provided by Co-researches, the author has selected some of the issues that are widely considered to be the most positive changes brought about by the IPM gaining autonomy.

Africans learned the power of identity when they were subjected to slavery. They felt as though they were defeated by colonialism, because they were not united. Therefore the absence of unity among Africans is seen as representing the fragility and powerlessness of the humanity (Harries 2007). Only through unity, not only in terms of family, clan, or tribe, but as a nation, could Africans successfully defeat the common

enemy. This unity developed from the sense of identity and belonging that developed in the Mozambicans.

Identity formation was not limited to nationalism. Arguably, it was primary linked to a common identity as Christians. It was through this Christian identity that Africans acknowledged injustices and developed the need to challenge their existing identities as human beings, Christians, and Africans living in Mozambique. Eduardo Mondlane, who was prepared by the Swiss Mission to become the leader of the Christian young people in Mozambique, later became the architect of the Mozambican unity.

Through the teachings of the Swiss Mission, Mozambicans reached a sense of identity as both a National Church and as Nation. From the work of the missionaries, a new form of life emerged. Patrick Harries remarked that:

New forms of identity were inculcated in Christian converts. Parents and children were encouraged to occupy a single dwelling, and to eat together in a way that created and reinforced the nuclear family. Square houses fostered individualism as ideally, each member of the family was provided with a separate room. The missionaries attempted to generate a wider sense of community by ranging the houses on both sides of a long street instead of building them in the traditional, circular manner that caused the village to look inwards (Harries 2007: 82).

The author agrees that from the preaching of the gospel, Africans had undergone an amazing metamorphosis. However, she does not agree that 'square houses' fostered individualism, because Africans are naturally sociable people, and their very anthropology reinforces the meaning of the other when they defend the ideology that 'I am because you are'. The present society laments the destruction of what was considered to be the positive basis of the African life.

2.3.1.2 The Use of Vernacular Languages

The use of vernacular languages is another positive impact of Autonomy. Although the Portuguese intimidation manifested through decrees and diplomas that the use of the vernacular was prohibited in protestant schools (Cruz e Silva 2001), the use of

vernacular continued to penetrate the hearts of the natives, and enhanced the culture of reading and writing. It also contributed to self-esteem and to the rise of African elite. According to Maluleke:

The writing down of the Xitsonga language and the initiation of a literature culture amongst the Vatsonga people has proven to be the most celebrated achievement of missionary endeavor... Next to the proclamation of the gospel, the creation of a literature culture amongst the Vatsonga is the most valuable gift the Western Christian mission has given the Vatsonga (Maluleke 1995: 34).

In the case of Mozambique, the writing of Xitsonga transformed the life of the people, as it became akin to an instrument of power. The preaching of the gospel was facilitated by the '*Buku*', a book that contained some passages of Scripture, hymns, and doctrinal bases. Patrick Harries explains how the Vatsonga in Delagoa Bay benefited from the *Buku*:

An ability to read the Scriptures was a cornerstone of the Swiss missionaries' Protestantism. Literacy allowed a personal interpretation of the Bible without the mediation of a case of clergymen. This reinforced the Presbyterian view of conversion as a spontaneous, emotional and individual act and stimulated the growth of a self-governing, self-propagating, indigenous church... The Bible reader of the Swiss, the *Buku*, was both the book of God and a powerful instrument of evangelization. It contained the four chapters of Genesis and a harmony of gospels that recounted the life, death and resurrection of Christ (Harries 2007: 165-166).

Harries confirms that the ability to read and write in the vernacular became an instrument of power as it allowed the spread of the gospel in record time. Contrary to the Roman Catholic Church that prohibited the reading of the Bible, the Protestant Church used it for both private and public worship.

Funzamu applaud the use of the vernacular, saying that "in present days, many people can read the Bible and other books written in local languages; hence local languages are now taught at universities" (Funzamu 1983: 4).

The use of vernacular was also of great benefit as people could write articles and stories and recount personal experiences, and publish these pieces in the Church Magazine. *Nyeleti ya Mixo / Mahlahle* (Morning Star). This magazine contributed to the

understanding of issues linked to the colonial power and its practice of injustices toward Mozambicans. Cruz e Silva confirms the above, by observing that:

Although the magazine *Nyeleti ya Mixo* (Morning Star) was in Xitsonga, it initiated the publication of same articles in Portuguese since 1931... It contained not only news concerning the mission but also about the Portuguese authorities in Mozambique (Cruz e Silva 2001: 89).

Cruz e Silva confirms that it was almost impossible to avoid commenting on the way in which the Portuguese were conducting local affairs. Therefore, Christian faith and politics were mixed and were analyzed in the light of the gospel.

2.3.1.3 Education, Training and Social Work

It is not easy to separate the involvement of the IPM from ecumenical bodies, education, and training, as these three issues are transversal. To be specific, bursaries for students were obtained via ecumenical bodies. These burses were employed in the training of many Mozambicans who developed important roles in the social life within the country. In order to know the importance of the work developed by ecumenical bodies in benefice of the IPM members and of the Mozambican society, Cruz e Silva states that:

The committee of secondary studies promoted the financing of bursaries for the areas of Arts, Humanities, Agriculture and Social Sciences within and outside the country. From 1963 to 1969 the number of bursaries offered to the IPM is three hundred and fifty three burses (Cruz e Silva 2001: 177-179).

The education of the IPM members and the Mozambican people was the primary goal of Autonomy. Educational skills as envisaged by the Swiss Mission impacted the life of Mozambicans within and outside the church. Within the church there were trainings for the ministry, for evangelism and for health institutions, like nursing and pharmacy. Special trainings were also in place and these were related to the intellectual and spiritual formation of youth and women. The work developed within these two groups

impacted the life of the church and of the society in general. The IPM courses were not exclusive to her members. They were also available for Christians belonging to other churches and to people professing other religions.

One of the examples of this impact is the life and work of Eduardo Mondlane. Robert Faris describes it as follows:

Perhaps the greatest contribution the protestant churches of Mozambique, and particularly the Igreja Presbiteriana de Moçambique (IPM), made to the liberation struggle was Eduardo Mondlane. His life and work within the church as a youth in Mozambique were exemplary and when he returned to Lourenço Marques from the United States in 1961 he was welcomed as a hero both of the church and of the nation (Faris 2007: 16).

Needless to say many youth were equally impacted by the teachings of the IPM. These people can be found today in different institutions of the church and of the government.

Women and girls also benefited from the teachings of the IPM. They learned to value their life as human beings. According to Harries,

Through their sewing classes, missionary women attempted to introduce a new domestic task that took native women out of the fields and placed them in the home. But sewing was a practice traditionally performed by men and Christian women were at first unwilling to enter into an activity that seemed to suppress their femininity. However, this attitude changed as clothing became both a sign of Christian respectability and a source of income. Within a few years, large number of women, particularly young schoolgirls, was attending sewing classes (Harries2007: 82).

From the quotation above, it becomes clear that the work developed by Swiss missionaries and the IPM positively impacted the lives of those who openly embraced Christianity as proclaimed by Protestants. Ministers were trained to lead and to spread the gospel among Africans. They were helped by elders who were directly involved with people in their communities. The edification of the ecclesiastic body was therefore their responsibility.

Analyzing the impact of the Autonomy of the IPM, Cruz e Silva found that:

The 'Lumuku', Autonomy that begun in 1948, was a long process that can be interpreted as involving whether the formation of African ministers as well as other religious leaders toward

autonomy. The formation of the different kind of professionals for different sectors was already well established in the thirties and fifties. It was increased in the sixties and in the seventies (Cruz e Silva 2001: 186).

This shows the seriousness of all those involved with the Autonomy of the IPM. The good things resulted from the handing of Autonomy to the IPM on its members, the church itself, and even the wider society was so strong that even the events that occurred later were unable to tarnish the effects.

The training of the Clergy had remained a priority since 1948. This training was done in partnership with the Swiss Mission. Since 1907, the Swiss Mission was involved with the training of ministers, evangelists, and teachers. This training enabled the Swiss Mission to spread the gospel among the natives. According to Otoniel, “the minister had the power of inviting the community through the local chiefs to announce the gospel and also to combat the abusive consummation of alcohol” (Otoniel 04/02/2011)

Without training, the minister could not have sufficient arguments to face the local chiefs. There is awareness that the training was elementary in nature, and were far from corresponding to the real needs of ministers, as mentioned by Andrié that:

For many years the pastoral training was weak. Students could be happy to learn more about, for example, the History of Israel. They could understand and feel part of the Universal History and of the Ecclesial family. This could help them to have conscience about themselves in relation to other churches and to challenge their inferiority complexes. In these trainings they could find a precious guide, acquire the necessary knowledge to build the church and the country. They could be able to enter in authentic problems of faith because they have admirable thirst of knowledge (Andrié BMS 1954/55: 5-7).

Andrié’s vision was to train thoroughly all of the IPM ministers and workers who were engaged in different areas within the church. Although it has not been possible to realise this dream fully to date, Andrié’s vision contributed to the positive impact the IPM had, because it is still possible to complete the implementation of it. The education and training was both formal and informal in nature. In order to train her workers and children, the Swiss Mission implemented schools wherever the church was established.

These schools were open to the Mozambican society as a whole.

The youth benefited from receiving additional training in Mintlawwa and through attending youth groups. The impact of these trainings is evident today through the good work that is being done by those who were trained. According to Todd, the Dr Eduardo Mondlane joined their ranks, like all the leading lay-people, teachers, ministers, male and female elders, youth leaders etc., during the second half of the 20th century. The IPM continued offering pastoral training at the Rikatla United Seminary for a number of CCM member churches, as well as for her own future ministers and pastoral couples (Todd on 2nd December 2010).

The training from which the IPM members benefited was weak, but still appears to have impacted positively on the Mozambican society. It enabled members to defend their faith in the midst of many challenges, during a period which was characterized by the fall of morals and the rise of paganism.

2.3.1.4 The Approval of a Constitution

The approval of the IPM Constitution in 1963 is considered to have had a significant positive impact upon the IPM. The impact that the Autonomy of the IPM produced among believers and to the society as a whole, was due to her organisation. This organisation was defended by a Constitution that had been approved by the Synod in 1963, which consisted of four chapters and one hundred and sixteen articles. The Constitution was written in three languages, namely Portuguese, XiRhonga, and XiTsonga. All members were encouraged to have their own exemplar of the constitution.

The set up of a Constitution was a very important issue, because it enabled members to understand the reasons that had led them to identify themselves with the IPM. This identification enabled them to love and to work toward the development of their church, the IPM.

The Constitution was organised in terms that clearly demonstrated the basis of the Christian faith, as they can be found in Ephesians 4: 4-6. From this definition, members understood the meaning of unity in Christ, which in turn allowed them to work openly with other churches and to be increasingly involved in the establishment of the ecumenical movements.

The Constitution also served to define the relationship of the IPM with her members. The foundations of these relationships were based on the Gospel of John 15: 1-5. In practice, the interpretation of the cited part of the Scriptures allowed the IPM to communicate the good news both formally and informally. These processes made her able to multiply the number of believers, but the inverse also occurred as the same members later left the church when she acted in an authoritarian way against those who were found to have faulted, under the structure called Ecclesial discipline. The concept of the Ecclesial discipline and the impact it had on the church will be developed later in this chapter.

The Constitution also dedicated part of its pages to the Ministry of the Church. Its formulation was based on Ephesians 2:18 and I Corinthians 12. From this perspective, the IPM was successful in having its members called to different ministries. Some were ministers, other became evangelists, teachers, nurses; some members chose to work with young people, women, the elderly, etc.. With each member understanding the importance of their work in the area that had had chosen to devote themselves to, the IPM was able to function in a harmonious way.

The Constitution also dedicated one chapter to the organisation of the church. The organisation was based on assemblies. Some of the assemblies have already been mentioned, such as the Consistory, Presbytery, and Synod. In addition to these assemblies, others were constituted in order to ensure that the church was allowed to function properly.

The Constitution served as an instrument that allowed the IPM to maintain her identity during times of crises. It was, therefore, an important tool from which the church's sense

of unity was strengthened, and through which the unity of the country was born.

The Constitution thus functioned as an instrument from which the IPM did its work that would impact positively on the church. At the same time, the work done also exposed the IPM before the Portuguese colonial regime.

However, while the Constitution was a powerful tool that the IPM used to produce such positive changes in their church, it is important to note that it also contributed to fights and rivalry among IPM leaders. In the Constitution, the position of the Moderator and this of the General Secretary were not very clearly stated, and due to this lack of clarity, there was no space for them to work together. During the Synod the Moderator acted as a judge, whose task was to evaluate the work developed by the executive, while the General Secretary and his executive team were acted as advocates for the work. It was thus difficult to avoid enmity between these two bodies. As a result, the Synod became akin to a parliament, where the different parties experience conflict due to their opposing views. This negative image reverberated in parishes and created difficulties for the realisation of the Kingdom of God.

The above picture contributed negatively to the dependence syndrome of the IPM. The relationship between ministers and their folk was broken (Ez. 34: 1-10). Pastoral Care did not have space.

2.3.1.5 The Ecumenism

The openness of the IPM to other churches and Church Institutions and bodies was revealed to be a blessing during moments of crises, as these Institutions served as the voice of the voiceless in times when the integrity of the IPM was in danger.

Ecumenism is thus also a positive impact that helped the IPM to interact with other churches both locally and internationally. While preparing for autonomy in 1948, the IPM was also strongly involved with the preparations that gave birth to the Christian Council

of Mozambique (CCM), as previously mentioned. She sustained the work of this body by allowing it to work in her installations freely, and to develop its activities in her headquarters until 2002. The relationship of the IPM with the CCM was consecrated in Article three of her 1963 Constitution.

In 1963, the IPM participated in the birth of the All Africa Conference of Churches (AACC), which was held in Kampala, Uganda. By 1976 she had become a full member of this ecumenical body, during an assembly held in Egypt.

The IPM had become recognized by the World Alliance of Reformed Churches (WARC) years before, and had gained membership in 1964 in Frankfurt. This body participated actively in the establishment of a Presbyterian system within the IPM. In 2010, The WARC was transformed into the World Communion of Reformed Churches (WCRC) in Grand Rapids, USA.

The IPM was also a founding member of the Communauté Evangelique d'Action Apostolique (Cevaa), which is known today as the Community of Churches in Mission. The Cevaa was born in 1976 in Benin, with the primary objective of maintaining and strengthening the link between churches that belonged to the Parish Evangelical Missionary Society (PEMS) and the Swiss Mission as 'sisters' for the proclamation of the Good News. The secondary objective of this body was to contribute to the growth, training skills, sustainability, and development of these churches. Since its birth, the IPM has been an active member of Cevaa.

This involvement with Cevaa helped the IPM to face the dual challenges of the Mozambican war and Marxism. The aid provided to the IPM was seen to be very positive, as she benefited greatly in terms of the work done by the ministers and lay people. It was particularly during the hard years of war and massive destruction of Mozambique that the Cevaa showed care. The Cevaa initiated programs of theological empowerment from which the IPM leaders and members benefited and helped her to care for the Mozambicans who had been dispersed by the war. It also offered financial support in the form of projects that enabled people to survive. The training offered helped the IPM to rebuild her self-esteem and to offer hope to those who had been

strongly affected by the war.

In 1981 the IPM became a full member of World Council of Churches (WCC) in Dresden. The IPM also belongs to the Blue Cross, an international body involved with the fight of alcohol abuse. It was also involved with the birth of the United Seminary of Ricatla (SUR) in 1958. Similar to the CCM, the SUR was also hosted in the IPM land. The SUR has the objective of the training ministers, evangelists, and youth leaders. Five Churches were the founders of this important institution, namely:

- The Igreja Presbiteriana de Moçambique (IPM);
- The Episcopal Methodist Church;
- The Wesley Methodist Church;
- The Congragational Church; and
- The Church of Christ in Manica and Sofala.

The involvement of the IPM with these different ecumenical bodies impacted positively upon the lives of her constituencies. Andrié describes the role played by WCC after the 1970 Convention:

In autumn of 1971, the DM received an invitation from Philip Potter, who was the WCC Director of 'Mission and Evangelization'. The invitation was addressed to the protestant missions engaged in Angola and Mozambique. The theme to be debated was:

Is it conveyable to you (DM) as protestant mission to continue your work in the two Portuguese colonies? (Andrié 2008:1).

The reader is reminded that in 1971, the Portuguese colonial power acted as a 'wounded buffalo' and had been bent in destroying Angola and Mozambique. For the author, the WCC played her role as a member of the body of Christ. She did not force the DM to abandon his work in Africa, but she encouraged them to think about it. The discussion that followed between the DM and the IPM reinforced their relationship and mutual care.

The Ecumenism is thus seen to have impacted positively upon the life of both the IPM and the country, because of the opportunities for education, training, and the numerous

development projects she offered.

2.4 Negative Impact of Autonomy

2.4.1 The Missionaries' Doctrine

In chapter one, the author shared how the Swiss missionaries inculcated in the IPM founders the necessity of separating spirituality and theology. This doctrine threatened Africans, because they were forced to separate their worship into two parts that were inherently alien to their existing and historical worldviews. According to African worldview, both the spiritual and physical are inseparably intertwined. According to Sheldrake:

The separation between theology and spirituality has led to the existence of two worlds. One of these worlds is seen as being concerned with the intellect; while the other world is linked with the devotional dimension of Christianity (Sheldrake 1998: 33).

Mozambicans have difficulties in separating their intellect with from the devotional dimensions of their faith. Because of the difficulties posed by the new doctrine, new converts to Christianity experienced it as dilemma. Unable to accommodate it, they refused to view their spirituality as being subordinate to theology. The following generations of the IPM workers may have failed to challenge the subordination of their spirituality to Western doctrines that were hostile to their identity and culture, specifically the doctrine of self-denial that was instilled in the IPM workers. This doctrine is supposed to have stemmed from the first three gospels (Matt 16: 24-28; Mc 8: 34 – 38; Luke 9: 27-29). This begs the question: what does self-denial mean? The author believes that it means different things for different people. Swiss missionaries may have interpreted it as meaning that “Africans have to be paid in kinds and goods” (Butselaar, 1987: 114). Africans, however, never accepted this interpretation as being correct or applicable for them. For them, kinds and goods could never replace salary. Therefore, they considered the system introduced by the Swiss Mission as being unsupportable (Ibid: 117).

The superiority, power, and art of the Swiss missionaries led them to establish new norms, which changed the practice of paying workers in kinds. However, this new practice did not address the fact that workers were being underpaid, in fact, it served to maintain this practice. In fact, the Swiss Mission introduced a practice of giving low stipends (mphamu) to her workers (Ibid: 118). They introduced this practice believing that were acting in accordance with Scripture, namely the doctrine of self-denial, as mentioned above.

The author's understanding differs from the above statements. She believes that one has to deny him or herself in order to follow Jesus. However, she hardly sees the connection of others imposing as her duty to serve the Lord with hunger; as she cannot see how forcing her family to starve intentionally will deepen her service to God. The author believes that all people who do their work purely in order to serve, and do so with love and dignity are obeying God's command of loving one another.

The author's belief is based on Matthew's teaching that "*man shall not live by bread alone*" (Matt 4: 4) and John's view that "*I have come that they may have life, and that they may have it more abundantly*" (John 10: 10). For the author, these two gospels teach that those who serve the Lord also have the right to food and to meeting their material, economic, and physical needs into to maintain their survival so that can praise the Lord. The above passage of scriptures shows that those who follow Jesus have to commit themselves to good moral principles. Therefore, the author consider that the interpretation that receiving low stipends (and thus that you are denying yourself) and thus that you are committed to serving the Lord as being inherently flawed.

This practice of paying low stipends that have been employed by the IPM leads to injustices, and it may be argued that this literal interpretation of Jesus's message threatens life, by:

- Coercing people to live in extreme poverty;
- Allowing the practice of human abuse without questioning;
- Avoiding administering Pastoral Care Ministry to those who need it most; and
- Encouraging the practice of oppression, especially to the poor and to the

voiceless.

All of the above practices are against the realization of the Kingdom of God, because the oppressors are not being challenged in their evil ways.

Adeyemo states that “self-denial means abandoning one’s assumed right to self determination, because only God matters for life and for eternity” (2006: 1144). Here, Adeyemo is rejecting the popular and literal interpretation of the above passages as meaning to have to endure all kind of difficulties so as to be able to enter heaven.

The missionaries may have abused the interpretation of Jesus’s message of self-denial when they forced evangelists to serve the church and receive low stipends in return. To exacerbate matters, payment was only made occasionally and not in monthly installments as is normally the case of salary payments. The evangelists’ spouses also served in missionaries’ homes as volunteers without receiving any financial retribution. The justification was that “God has the right of asking everything from them” (Butselaar 1987: 115 -118).

Evangelists were unable to tolerate this situation for long. They felt that the system was an intolerable one, and asked for it to be replaced; a request that was ultimately denied. Those who had an independent spirit decided to confront the missionaries’ attitude, and as a result of this action, they were severely punished, put under ecclesial discipline, and were excommunicated from the Holy Communion (Ibid: 131).

From the above statements, it seems to the author that for the missionaries, those who wanted money were seen as mercenaries.

The missionaries’ practices opened doors to a culture of oppression and abuse within the IPM. Workers were physically and spiritually abused, and their rights ignored by a system that ignores Jesus’s teachings of loving one another as oneself.

It seems that the practice of injustices had become a part of the culture and very structure of the church. For example, when the leaders of the church in Switzerland were informed about the reclamation of evangelists concerning the payment of stipends

in an irregular basis and concerning the voluntary work in missionaries' homes, the secretary of the Council in Switzerland at the time, Paul Leresche wrote a letter of exhortation to Mhlahlaha and his fellows, which stated:

You belong to the Lord and you have to consecrate your life to Him... You have to learn how to deny yourself, how to do self-sacrifice and not look for your own advantages but serve the near. In this case, you have to look first to the missionary family and to all which is linked to the mission...Your missionaries were stimulated by the zeal and well being of your compatriots. They sacrifice themselves without paying attention to their personal needs giving you the example (Butselaar 1987: 118)

Evangelists interpreted the above letter as being an intimidation. For the author, however, it was more than an intimidation: it was a judgment pronounced against people who were effectively silenced. It transmitted the will of masters to their slaves, with the aim of instilling a sense of fear in them. Taking in consideration the prevalent political system, the Swiss missionaries won the battle, but lost the opportunity of being accountable to their fellow human beings, who were made in God's image like them.

Jesus rebuked the Pharisees when they abused their power, and labeled them 'hypocrites'. Indeed, when Pharisees won a proselyte, they made him twice as much a son of hell' (Matt 23: 15). Jesus was rejecting the injustices that Pharisees were practicing against the poor who most wanted to follow Jesus.

By distorting the interpretation of the doctrine of self-denial and by proclaiming the message of sanctity that contradicted the correct meaning of scriptures, the Swiss missionaries had succeeded in implanting Christianity as praxis in Mozambique, but they may have failed in constructing a church that condemns injustices.

The IPM is known as a church that teaches good moral principles, but also as being a male-dominant and oriented church that oppresses all those who want to be independent. Because of this oppression, members developed a syndrome of dependency disorder, which needs to be challenged and transformed.

Having personally experienced the hard hand of male dominance of the IPM, the author took the courage to challenge this phenomenon by conducting research on Autonomy of

her church, the IPM.

The above seems to indicate that the problem of paying low stipends to church workers by the IPM is linked to a phenomenon of dependency disorder. The IPM never succeeded in collecting sufficient funds from her constituencies to meet her basic needs. More than sixty per cent of the IPM budget comes from DM and other partners (IPM financial reports, 1995, 1996). The issue of raising money amongst members has historically been, and in fact continues to be, a jagged stone for the IPM leadership.

The practice of paying low stipends to church worker is considered to be one of the most negative impacts of Autonomy. This practice is negative and far-reaching, because it affects the lives of both leadership and workers. It also affects the family members of church workers, and affects the performance of the church because workers do their work without any genuine interest.

Swiss missionaries accepted that they were unable to pay African' workers conveniently; they also recognized that although being unpaid, Africans always did their work with joy. Ernest Juillerat, a former missionary wrote:

Difficulties faced by church' workers do not prevent them from doing good job. This is a motive of admiration because they are badly paid due to the poverty of our congregations (Juillerat 1960 in DM 1215 B).

It is important to realize that some Swiss missionaries were conscious of the poor and often humiliating conditions in which African ministers lived and did their work.

For the author, the problem of salary will not be resolved unless the IPM begins to plant the seeds, water, and trust God to raise the plant and to increase it (I Cor. 3: 5-8).

2.4.2 Fighting and Lack of Unity

According to Co-researchers, the different generations of the Swiss missionaries were clearly in discordance with each other. The content of their disagreements were made public, and they involved same influential and prominent IPM church workers.

Therefore, the IPM may have inherited the spirit of devaluation of the other from the Swiss Mission. This practice may have contaminated the following generations of the African leadership. Maybe they saw this practice as being an acceptable way of conducting church business. Unfortunately it is a practice that destroys IPM workers, their families, and members. It also affects her relationship with individuals and with institutions both inside and outside of Mozambique.

It seems to the author that some church workers were considering themselves to be superior to their colleagues. This spirit of superiority may have developed through the support and especial placement that these workers received from the Swiss missionaries. Co-researchers have referred to them the 'Swiss babies'. These 'Swiss babies' seems to have difficulties in adapting to the new situation of Mozambique. The fighting between Swiss missionaries and Africans were mentioned by Lombard when he wrote:

Issues like restricted means for a very big task they had; conflicts among missionaries and Africans; insufficiency of salaries paid to Africans and their weak training as being the biggest problems facing the work of the Swiss mission in Mozambique (BMS 1950/ 1951: 280).

The author is of the opinion that one has to be well trained if one is to deliver good work. However, it seems that for some Swiss missionaries, the problem was not only linked to low instruction of Africans. For Andre Clerc, Africans were offered different opportunities and did not enjoy the same rights. He said:

The difference of opportunities and rights among God's servants within the IPM were the source of misunderstandings and absence of interest 'of evangelism' among members' (Clerc BMS 1948/49: 10).

By writing the above, Clerc acted as reconciler among Swiss missionaries and Africans. This is what the gospel calls believers to do (Rom 15: 5-6). The conflicts amongst the leadership discouraged ordinary members to become involved in the process of evangelism. When leaders fight, they are not representing the mind of God.

For the author, the Swiss Mission had at her disposal all possibilities that would have allowed her to train the African leaders of the church, so that they would become admired and respected. In order to attain this, she should have encouraged and empowered them according to their dedication and intelligence. However, in practice this was very different, with the church unfortunately showing preferences for certain ministers, and ignoring the training needs of others. For example, Harries mention that the missionary Paul Berthoud further widened the division in the mission field when he refused the services of an evangelist sent to him by the mission in Spelonken (Harries 2007).

This example demonstrates the discrimination and lack of consideration within the Swiss Mission. It also reveals the presence of a spirit of superiority and arrogance from the same missionaries. The spirit of superiority was thus transported to churches in Africa as already mentioned (Cf. 2.3.1.4).

The author is of the opinion that if parents fight at home, their more mature children would figure out ways of helping and easing the situation, instead of aggravating it. This analogy intends to show that if the African churches that were created by the some mission have to work together. Church members of the IPM, the EPCSA and the LEC (Lesotho Evangelical Church) would be very happy to see their leaders working together, and have a joint General Assembly. The unity of the churches that originated by the same mission would be a testimony of the good legacy left by the Swiss Mission, as was the example of Jesus (Matt 28- 16-20).

Divisionism is a destructive phenomenon. It was from knowing its power that Jesus dedicated the last moments of his life to prayer. He felt that the success of His work depended on the unity of disciples he had trained (John 17: 6-19).

Fighting amongst leaders constitutes one of the negative impacts of Autonomy. As revealed by some co-researches, Swiss missionaries inculcated divisions among Africans when they showed a preference for some ministers and rejected others. For example, when Africans were replacing a white missionary, they could not live in the house which the missionary had occupied. This was against the gospel that affirms

unity of believers in the body of Christ (I Cor. 12: 12-13).

Swiss missionaries failed to demonstrate that African ministers, evangelists, and other church workers were like them to the IPM. Missionaries also failed to teach by example that these workers had the same rights and obligations before God, and that these rights were shared because they are equal in the eyes of the law. As already mentioned in this chapter, the fighting between leaders is one of the issues that prevented the development of the IPM.

The IPM is called to challenge the negative image described by teaching that when we do God's work we have to include him in the process by inviting Him through prayer. In doing so, He will protect us from evil and we will be able to avoid misleading people.

2.4.3 Persecutions by the Colonial Regime

The handing over of the goods and properties (both movable and immovable) of the Swiss mission to the IPM through the 1970 Convention, embittered the already deteriorating tolerance that Portugal felt towards the Protestant churches in Mozambique. This regime was no longer capable of tolerating the 'abuse', and discharged its anger and hate against the IPM.

The signing of the 1970 Convention between the (DM) and the IPM was done at the height of what the Portuguese regime could tolerate. Two years later, the IPM paid a very high price from her audacity, with ministers and elders of protestant churches being arrested. While members from other protestant churches members were also imprisoned, the majority of them were from the IPM. The former missionary, Georges Andrié, describes how the hard hand of the Police of the Defense of the State (PIDE) had discharged its fury against the IPM:

On twelve December 1972, a telegram informed the tragic death of the Rev. Zedequias Manganhela to the Missionary Department (DM). According to it, the Rev Z. Manganhela was found dead in his cell during the transition of the 10th to 11th of December. For the PIDE, he had committed suicide after having been maintained in secret for interrogations during six months. His

death provoked stupefaction and indignation of the many members belonging to many churches who know him. The suicide of this equilibrated and courageous man, who assumed the presidency of his church with faith, lucidity and wisdom, seemed to be improvised and unusual and incredible (Andrié 2008: 13).

The death of the Rev Zedequias Manganhela traumatized the IPM and the church in Mozambique. It also provoked indignation worldwide. Thirty eight years after his death, members of the IPM are still grief-stricken when recalling his passing. In paying homage to Manganhela, the Rev Chamango presented a book in which he referred to him as “The Pastor and the Martyr” (2005:1). To the IPM members, Manganhela was a victim of Autonomy. The assassination in prison of Zedequias Manganhela, José Sidumo, and Cardoso Tamele in 1972 is also considered to be a negative impact of Autonomy.

2.4.4 The Nationalization of the IPM goods

The wounds provoked by the barbaric assassinate of Manganhela had not yet healed when Mozambique’s independence was proclaimed on June 25, 1975, by the late president Samora Machel. The country celebrated this momentous event in its history.

Otoniel and Valter affirm that the IPM participated in rejoicing over the country’s independence. It felt as though the assassination of her leaders was being avenged through this act. The festivities, however, did not last long, especially for the churches. The people’s joy was abruptly interrupted, due to the unexpected nationalization of schools, hospitals, and other services that belonged to the church. Some churches were transformed into cultural places. It seemed if the death of Manganhela had been in vain. For many members, the memory of Manganhela’s death remains alive because the act of nationalising the church buildings added more pain. Those who assaulted the Church buildings also helped themselves to any money that was found there, leaving the church with no financial resources with which to survive.

Written sources regarding the period following the proclamation of independence are scarce. Faris states that:

Although the constitution approved in 1975 guaranteed the freedom 'to practice or not practice' a religion (Article 33), the churches and other religious institutions were discredited and marginalized as being obscurantist and counter-revolutionary within the dominant ideological framework of scientific socialism. Many protestant Christians found themselves in a dilemma of loyalties between their church and the party while others felt a strong sense of betrayal (Faris 2007:12).

This was destroyed by the war that followed (1982 – 1992), and many people who had left the church were still reluctant to return to it.

During this time, many Christians left the church feeling discouraged by the widely spread message that compared faith with opium, as Chamango says:

The church was looked down on by a government with a Marxist orientation. The church was considered obscurantist and of being the opium of the people (Phiri, Ross and Cox Eds. 1996: 160).

The marginalisation of the IPM was followed by the nationalisation of her infra-structures, which devalued the work that had been done by the church towards realizing the 'moralisation' of the country, as well as her independence.

According to Edgar, The peak of the IPM sufferings happened during the seventies. It was in this decade that, foreseeing independence of the Portuguese colonies in Africa, the Swiss missionaries precipitated the handing over of the church. They were conscious of their near departure. And they did not either live in a country that will be entering to a new process of searching identity. Therefore, they started to send back their children to Switzerland justifying their attitude by saying that they needed to enroll their children in better studies in the home country (Edgar 12 April 2011).

During interviews, many Co-researches affirmed that Swiss missionaries abandoned the IPM during a very difficult moment. These affirmations led the author to ask Todd, a former missionary, what had caused them to abandon their work in Mozambique. He responded by saying that:

The motivations of the persons involved and the discussions with IPM leaders at the time over this

difficult issue are certainly well documented in the DM archives in Lausanne. Perhaps also in the IPM Khovo office. A reminder however : Dr. René Gagnaux and his family, Madame Andrée Hoffmann, Miss Mariette Mamin and Miss Madeleine Tschanz, Mr Pierre Jeannet, the DM Secretaries and several other occasional envoys, continued working in Mozambique after 1975. We also came regularly to Maputo from South Africa for our work, my wife and I, since the Frelimo take-over (Todd 2nd December 2010).

Todd's statement shows that the issues that caused the Swiss missionaries to leave Mozambique had been jointly discussed with the IPM leadership. Did the leadership share the contents of these discussions with other colleagues? The interviews revealed that workers who were not involved in the discussions appear to have either ignored what had happened, or were ignorant of as to the reasons underlying this change. Similarly, they appear to have been excluded from the discussions regarding the decisions taken. For example, Mazenzule said that Africans had been informed of the decision that their church was to become Autonomous. They were not formally involved in the process. The Autonomy was prepared for them, which is arguably why they have never enjoyed it. (Mazenzule 14th November 2010). Valter confirmed this, saying that the discussions had occurred between a small group of selected people, as was the example for the 1970 Convention. Their discussions were not shared because of the prevailing political situation (Valter on 23rd March 2011). How could one expect to see these church workers involved, if they ignored what was happening, and the leadership was not conveying information in a transparent manner?

After the signing of the 1970 Convention, the IPM leadership was obliged to assume functions and responsibilities for which they were unprepared. This was highlighted by the correspondence between Georges Andrié and Zedequias Manganhela. In 1972, Zedequias Manganhela, who was the Synod Council President at the time, was assassinated by the PIDE; an event that the IPM had not yet fully recovered when she lost all her goods in a process called nationalisations four years later. All the efforts made in the name of freedom for her country and people seemed to have been forgotten or unappreciated. In addition, many church workers lost their jobs. These two events strongly and negatively affected the IPM. Discontent was widespread "that all good things would come to Africa after the achievement of political independence"

(Chipenda 1997: 35) proved to be irrelevant.

There is a common perception that the IPM needed ritual healing in order to recover from the trauma that had been threatening workers and members over the years. It was hoped that the rituals will allow her to recover from the humiliating situations to which she had been subjected.

2.5 Challenges of Autonomy

In 1998, the IPM commemorated fifty years of Autonomy. This commemoration offered the IPM the opportunity to reflection upon both the past and the present in order to prepare the future. The ceremony took place in Chicumbane, the place where Autonomy was launched in 1948.

The theme chosen to commemorate the Jubilee of the fifty years of Autonomy of the IPM was a significant one: 'Reconciliation, Peace and Reconstruction'.

The theme may appear to be strange, but the IPM had good reasons to choose it. Internally, reconciliation was necessary with one another, with the government, with the Roman Catholic Church, and with the Mozambican society as a whole. She realized that without reconciliation, peace could not take place, and that this could impede the reconstruction of the entire country.

The reader is reminded that the churches in Mozambique were marginalized after their country gained her independence. It was therefore time for the IPM to declare publically that she was ready for the reconciliation process. Reconciliation is a core part of the mission of the church. In the book of Corinthians it is written that:

Now, all things are of God, Who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation (1 Cor. 5: 18-19).

The above message teaches us that reconciliation occurs when we give something that is precious to us to someone else. Reconciliation is a selling and buying

exercise.

Duncan confirms that the mission of the church is vulnerable to demonic or evil forces but it can only win through following Jesus's example. He says:

Mission is an exercise of vulnerability as we share in the sacrifice of Jesus of Nazareth (Duncan 2007:52).

For many years, the IPM was vulnerable to the wishes of the colonialists, as well as the victim to the blindness of those who denied the existence of God. She was then offered an opportunity to reverse this negative image.

However, as her vulnerability was shared in the body of Christ, the IPM was called to be open and to forgive those who had previously humiliated her.

The IPM also needed to reconcile with her mother church, the Reformed Church in Switzerland, because of the tensions that had existed between them since Mozambique had gained her independence. She needed to reconcile with God in order to be able to continue her mission prophetically.

All of the above could be possible only with the prevalence of peace in the country, between individuals, between institutions, and between human beings and their creator.

The IPM also needed a new model of reconstruction. She needed to reconstruct the life of her members as a body of Christ, but she also needed to reconstruct the nation that had been destroyed by the war. The IPM faced many challenges before her Autonomy could be healthy. Chamango wrote that:

Time had arrived for the IPM to implement in full the challenges of Autonomy (Lumuku) initiated in 1948. The Jubilee had the responsibility to decide whether the IPM would continue to be a beggar in order to find money to pay her workers and to build her temples (Chamango 1998: 4).

Chamango's above quotation makes it clear that the primary challenge facing the IPM was her dependency. The preparation of the Jubilee compelled many IPM workers to visit parishes and presbyteries to remind members of the meaning of Autonomy and of the resulting financial responsibility. The author was in fact one of the delegates that

visited parishes, and she observed firsthand that many members had forgotten what Autonomy was all about and what it meant for the church.

The call that Chamango made to the Jubilee in 1998 is still actual. The IPM continues to be a beggar. The present research is an attempt to find solutions to this plight that affects the image and the testimony of the IPM so negatively. Below, I list some of the challenges that the IPM has to face courageously in order to bring transformation:

2.5.1 The IPM's Catechism

One of the big challenges that the IPM has faced courageously is linked to evangelism. When the invitation to follow Jesus is delivered in a simplistic way, the results are generally weak. During the interviews, the Co-researchers indicated that preparation of catechumens does not challenge belief. If someone does not understand the difference between being and not being in the church, how can he/she act positively in order to sustain the church? Pollard affirms that it is not possible to change the content of the gospel in order to make it more attractive or '*to please everybody*' [italic's mine] because this is God's message for all time (Pollard 1997).

However, it is possible to adapt the content of a catechism according to a contextual theology that both liberates and transform. It is possible and is in fact encouraged that Christian values be introduced, along with a set of practices that a Christian is expected to develop and follow.

Butselaar and Harries mention that the first converts in the eighth's followed the traditional way of conversion, which did not challenge the belief that people possessed. "The first stages of conversion were often marked by powerful messages that were revealed through visions and dreams. Hence, their conversion was the product of a wish to gain access to the power associated with dreams" (Butselaar 1987: 98-100; Harries 2007: 75 -77)

The method of conversion described above does not focus on the advantages of Christianity and the disadvantages of the traditional religion. People were not invited to reflect and make decisions with conscience.

Paul Berthoud, who was the first Swiss missionary to be established in Mozambique in 1887, spent his time trying to improve the way in which Christianity was being introduced to the Mozambican people. His efforts, however, were not understood and were widely criticized. It seems that instead of learning African culture in order to understand it and then use this knowledge to introduce the Christian faith, he insisted on employing a method of teaching that was not related to the African way of living. Harries provides the following commentary on Berthoud's method:

Berthoud forced changes when he imposed a dogmatic and liturgical conformity that was foreign; when he combated the stress on spirituality in their Christianity by preaching on the importance of the flesh, including the recognition of both personal sin and redeeming powers initiated by Christ sacrifice (Harries 2007: 79).

For the author, it seemed that Berthoud aimed at inculcating the correct meaning of being a Christian according to his understanding of the Christian faith. However, instead of helping his new converts share in the love of faith, his teaching method appears to have minimized it. Hence, the notion of a common mission was destroyed. People did not understand his cold theology and, as consequence, they eventually abandoned the church (Butselaar1987; Chirinda 2008; Harries 2007).

Despite the positive impact of the Autonomy of the IPM, the issue of conversion remains preoccupant. The IPM workers affirm that in addition to other issues; the existent catechism is out of date. According to them, it fails to demonstrate how a disciple of Christ has to live its faith in a practical way. As a result, while many Christians are happy to belong to the IPM, they are not considered to be committed members of the church. In times of crises, these members look for solutions out of the church (Harries 2007:).

Syncretism could be the mixture and practice of many tendencies within the larger religious landscape but, it would also be the practice of paganism and Christianity

simultaneously. For Mazenzule, when members go back to syncretism, it means that they are discriminated against in the church. This feeling is expressed in their statement that:

We never understood that we were God' sons as the Swiss were. While they had right to a good house with furniture, while they have right to transport, a black minister lived in a house build with wood and zinc without any furniture and situated far from the church. We always felt as being Swiss' servants in God's mission. We never saw them as people who could help in our distresses (Interview conducted on 14/11/2010).

The author understands the above to mean that the church workers did not see themselves as being people of God. They cultivated the spirit of inferiority that may have prevented them from growing. Hence, they could not offer any assistance to members, because they possessed a negative image of themselves, which prompted them to return to their ancestors. The church has a long way to go in order to help people trust God.

Although discriminated against, African leaders were aware of the big task they had to carry out in order to build a faithful community. The issue of spiritual growth was therefore a source of concern for the African leaders. The IPM was thus invited to challenge the context which she was witnessing, by carefully understanding the signs of the time in order to grapple with the problems faced by people.

It seems that the practice of syncretism that was such a common one in the past continues to be popular amongst members and workers within the IPM today. This challenges the church to revise the contents and the teaching of her catechism constantly, so it can tackle relevant issues that are being faced by its people.

There are a series of additional issues that continue to stain Christianity, such as the high consumption of alcohol (which has caused many forms of violence in Christian families), abuse, sexual violation, abuse of children, HIV infections, and the practice of various crimes including murdering. Georges de Tribolet discussed the devastation brought about by alcohol, noting that:

The entire church (IPM) is not abstinent. Many Christians drink in secret. Others frequent

clandestine bars. The drunkenness is stimulated by the abundance of wild fruits that are distilled whatever the season of the year (BMS 1952/ 53: 58).

From the above quotation, one can understand how seriously and carefully people needed to prepare in order to become exemplar Christians. For the author, however, the solution is not necessarily to prohibit them from drinking, but to teach them how to drink with responsibility. This instruction must start at an early age as indicated, by Proverbs 22: 6.

Proverbs teaches to “train the child in the way he should go, and when he is old he will not depart from it” (Proverbs 22:6). Accordingly, the IPM is challenged to develop a catechism that is applicable for all ages. Step-by-step, people will discover what God expects from them and will learn how to obey. Both the IPM and Mozambican society would benefit greatly from such an initiative.

The insistence on the practice of syncretism, alcohol consumption, and polygamy amongst members of the church, may be an indication that the teachings of the church need to be acculturated.

During the implantation of the church, Mhalthala refused to compromise his faith by indulging in the gross wickedness that is so often practiced by church members, but rather he believed in allowing for a natural evolution of the transformative process to take place. Butselaar describes Mhalthala’ attitude in the following way:

He did not hide that he rejected polygamy, drunkenness, violence and other practices alike, but for him, who wanted to become Christian had to liberate himself from those practices. For this reason, he did not force the process of transformation (Butselaar 1987: 64).

In spite of his elementary preparation as evangelist, Mhalthala proved to be a leader with tremendous compassion for God’s flock. He demonstrated through his actions that he believed that the power of the Holy Spirit could bring about transformation if love and justice were present in his teaching and if the teachings were not forced upon his people, but were rather gradually assimilated into their daily lives.

Mhalthala’s example challenges the IPM to produce a catechism that tackles the

issue of evangelism holistically. The catechism has to impress upon members the kind of love that reinforces their self-esteem and the love of their Creator. Through this method of teaching, the IPM will enjoy Autonomy. José Chipenda is of the opinion that a successful church program ought to meet the physical, moral, and spiritual needs of all (Chipenda 1997: 5), and the author believes that by following the example of Mhlahmala the church would be able to address of these needs.

2.5.2 The dependency phenomenon

Dependency is the challenge that the IPM is called to face with courage. The IPM will need to develop strategies that will allow her to deal with this matter beginning by its roots. Members will need to be confronted with former realities in order to find the way out.

2.5.3 The Ecclesial Discipline

When reading the books, magazines, and letters written by both Swiss missionaries and Africans, it becomes clear that the issue of ecclesial discipline is a prominent theme. Ecclesial discipline was normally applied to those found to have been in fault or to have neglected the teachings of the missionaries. Through the practice of ecclesial discipline, many Christians left the church, as Paul Berthoud wrote:

Many times, I was obliged to discipline them in order to break immoral scandals or intemperance within the church. As you can see, our constant use of discipline has spread among the indigenous and they say "*it is not comfortable to be part of the missionaries' church because, if you sin, you are punished*" (Berthoud BMS 1887/88: 164).

Africans interpreted the use of disciple as being a system of punishment that they could not support. They affirm that within the IPM the practice of ecclesial discipline was transformed, and used to refer to it in caça as 'bruxas', meaning 'hunting witches'. In order to be a good worker, one was under pressure to denounce others, even if one

knew that this was untrue. Africans felt as though they were not a part of the Christian family, because the church was failing in her task of disciplining. This reinforced the Africans' perceptions that they were not being cared for by the Swiss' missionaries.

Africans were not interested in merely following the doctrine blindly; rather, they were interested in learning about Jesus's deeds and in following him. They were interested in learning ways that could make their life better, and improve their relationship with God. This is why they never understood this strange doctrine, although the missionaries invested a great deal of time in this regard. For them, the gospel was viewed as a lifestyle, and not a set of norms that had to be followed without being understood. It can be said that the missionaries efforts in instilling an estrange doctrine reached a dead-end.

Butselaar mentions that a prayer for rain after severe draught was able to convert many Africans than merely impressing them with the message of the gospel. However, it seems that missionaries were not able to understand the feelings of these Africans, which inevitably resulted in confrontations (Ibid; Harries 2007).

The lack of interest in the doctrine by Africans may be explained by the fact that when they received ecclesiastic discipline, they ended up leaving the church (BMS, 1948/ 49: 269). The author is of the opinion that Africans were not resisting the missionaries' teachings; but rather were trying to understand it, while learning how to assimilate the teachings into their lives, which was slowly being transformed by the power of the Holy Spirit. This was a process, and the results were not always immediately evident, which was often misinterpreted by the missionaries.

Africans were happy with Christianity, but they did not understand several norms of the doctrine and ethics that they were called to obey and follow, as they were fundamentally different from their cultural belief system. However, a small percentage of Africans were able to grasp these norms quickly and unfortunately learned to act with hatred toward their colleagues or church members who appeared to be failing in this task. Reymond noted that:

Some consistories that were not spiritually fully developed in order to understand the true sense of ecclesial discipline, applied their authority in a rigid and legalist way as if they represented a tribunal. They forgot that only God can judge, they forgot that the gospel is love that forgives instead of sending away those who sin without pity (Reymond BMS 1948/ 49: 269).

The above quotation is a clear demonstration that the IPM needed clear norms of discipline, and that these norms needed to be grounded in an understanding of the function of discipline. These norms, regulations or ecclesial discipline have to teach people their limits in order to put an end to anarchy, rather than being wielded as a tool for power. The IPM is also challenged to develop a Pastoral Care Ministry that presents God as a caring father who knows the weaknesses of his children, and is hence ready to forgive and protect them with courage

2.6 Conclusion

Chapter two dealt with the literature review. This literature showed how a small African Church developed until she gained Autonomy from the Swiss Mission. This Autonomy was done gradually through a process I termed 'Towards autonomy', which took twenty two years to finalise.

The chapter also demonstrated the challenges that the Swiss Mission and the IPM had to face during their journey towards Autonomy. The significant portion of the chapter was dedicated to explaining the reasons that led the Swiss Mission to declare Autonomy, the awakening of the African Church, and the challenges that this awakening added to the Swiss' mission project. Internal and external political situations that influenced the process were also mentioned.

The last section of the chapter was dedicated to the evaluation of the impact of Autonomy. There were both positive and negative impacts of Autonomy. The positive impacts are those who impacted positively upon the members and the wider society. Some of these aspects that benefitted were ecumenism, education, and social work. In

this aspect, the rise of Eduardo Mondlane and his work deserved special reference.

The following chapter will concentrate on Gerkin's methodology, as well as Pollard's. This combined methodology will be employed in the attempt to solving the negative consequences experienced as a result of the current practice of the Church, in particular her way of caring for unpaid ministers within the IPM.

CHAPTER THREE

3.0 METHODOLOGY

3.1 Introduction

This chapter outlines the research methodology employed by this study. It will discuss the qualitative approach, grounded theory, research design, population and sample, and data analysis.

As previously mentioned, this research consists of two major components, namely:

- The review of literature which relate to the following: Autonomy, the historical background of the IPM and the dependency syndrome which the church developed. This section was presented in chapter two.
- Empirical research, which is qualitative in nature. This study relies mostly on the grounded theory approach, which refers to theory derived from data collected from the 'ground, which is systematically gathered and analyzed throughout the research process (Strauss and Corbin 1996: 12).

3.1.2 The Research Design

It is imperative to commence a research project by detailing the research design. Buffel says “a research design is comparable to the glue that holds a research project together” (Buffel 2007: 75; Cf. Trochim 2001). He continues to say that “it can be thought of as a structure of the research, which also tells how all elements of the research fit together” (Ibid.). This design explains the area of focus, the procedures of data collection, as well as the method of data analysis used. It also discusses the

research sample and the ethical issues pertaining to this research.

3.1.3 Epistemological Foundation

Epistemology, from the Greek words 'episteme' (knowledge) and 'logos' (words/speech) 'theory of knowledge', is the branch of philosophy concerned with the nature and scope (including the limitations) of knowledge (Mason 2006: 16).

It therefore addresses questions such as:

- What is our knowledge of the other?
- How is knowledge acquired?
- How do we know what we know? (McLeod 2001: 3)

The above questions bear some relevance to the field of practical theology, as they deal directly with the pain of human experience on the ground. Knowledge can be divided into *a priori* knowledge, or knowledge that is automatically known, and knowledge that is gained through human experience. For the purposes of this research, knowledge concerns the Autonomy of the IPM in this research. The author considers her Co-researches as living documents, because they experience on a daily basis, the painful effects of receiving low stipends, and they shared this experience with her.

The interpretation of the information mentioned above will be presented in chapter six when the author will analyse the findings by interpreting this knowledge and showing how this interpretation will help the IPM to fight the phenomenon of dependency disorder.

In order to achieve the above, the author has to consider the historical context in which the Autonomy of the IPM developed, with the hope that the effects may show the

relationship with the past. According to Howel and Prevenier, “historians must pay attention to both historical and historiographical context that give it meaning” (Howel & Prevenier 2001: 19). Hence, the focus of the study is specifically on Autonomy and dependency as experienced by members of the IPM, with the aim of gaining an in-depth understanding of their perceptions and experiences.

According to Swinton and Mowat, “the knowledge of the other occurs when the research focuses on a particular individual or group and explores in-depth the ways in which they view and interact with the world” (Swinton & Mowat 2006: 33).

The above quotation reflects the author’s aims of attaining an in-depth understanding of the phenomenon of Autonomy and dependency as experienced by the IPM through the process of gaining knowledge of the other. The essence of epistemology is fundamental to how we think and acquire knowledge. Without some means of understanding how we acquire knowledge, how we rely upon our senses, and how we develop concepts in our minds, we have no coherent path for our thinking.

A sound epistemology is necessary for the existence of sound thinking and reasoning. “The centerpiece of grounded theory is the development or generation of a theory closely related to the context of the phenomenon being studied” (Creswell 1998: 56). In agreeing with Creswell, the author generated a theory or model of care from data that had been collected on the ground.

According to Swinton and Mowat, “the epistemology of qualitative research relates to the particular theory of knowledge that underpins this approach” (Swinton & Mowat 2006: 32). Epistemology as a scope of generating knowledge is also parallel to

qualitative research, in that it contributes a lot to the process of collecting data from human experiences on the ground. It is essential in this regard to look at this mode of inquiry as a larger mechanism of collecting data for the research project.

3.2 Qualitative Research

Qualitative research recognizes the world as being the locus of complex interpretive processes within which human beings work towards making sense of their experiences. Qualitative research methods utilize an inductive mode of analysis. This mode of analysis is in contrast to quantitative research methods, which rely on deductive thinking or on a process of moving from a general theory to specific observations. This research will delve into the world of Autonomy of the IPM and pose open-ended questions, with the aim of eliciting in-depth detailed responses regarding their experiences, perceptions, feelings, and knowledge.

Qualitative research thus helps the author to discover the social reality that she wants to investigate. This avoids, for example, the possibility of taking for granted that “the practice of paying low stipends results from the belief that a minister has to be poor” as it is widely affirmed. As a researcher, the author needs to find accurate information from credible sources that will either confirm or contradict the above affirmation.

Therefore, it is important to pay attention to different people’s experiences, feelings, memory, communication languages, actions, reactions, structures, chaos, and disconnectedness to mention but a few examples, as relevant, valuable information could be found in any source.

The choice of qualitative method is based on the interest of the author in deepening the knowledge of Autonomy and the phenomenon of dependency, with the ultimate aim of creating a model of healing and pastoral care.

In a qualitative approach, the data is presented in words rather than in numbers. This model allows the author to present a picture that is very close to the participants' experiences, beliefs, attitudes, etc.

In order to be able to compare outcomes, the grounded theory methodology developed by sociologists Barney Glaser and Anselm Strauss in 1967 (Babbie 2007: 380) will be employed. That way, the author will be able to capture the existing knowledge among members and other people in society, as well as the knowledge they have collected regarding the plot in which the phenomenon of Autonomy is trapped. This knowledge will allow the author to reflect and to write the present research as illustrated by McLeod when he said:

Qualitative research reveals the knowledge of the other, knowledge of phenomenon and reflexive knowing (McLeod 2001: 3)

This triangular figure means that the author has to acquire from her Co-researchers what they know about Autonomy, what they know about the concept or practice of paying low stipends, and what they know about the impact that this knowledge has on workers and members of the IPM in general. Then, she has to search for truth that is contained in the statements provided by her Co-researchers, reflect on them, and draw conclusions that will contribute to the introduction of new praxis within the IPM.

The method will enable the author to discern signs of oppression and suffering in people's responses and statements. This will allow her to shift her understanding of the impact that the Swiss teachings that may have had in terms of influencing the personal dependency disorder, even if the Swiss were unaware of this (Pieterse 2004).

The Swiss not only used to say that "the African culture was incompatible with the gospel" (Butselaar 1987: 110), but they also believed that they were unable to assimilate theological studies. This was manifested by declarations such as "Africans do not have the stomach for theology" made by Paul Fatton (AC 1084/ 51.2C). This kind of affirmation is an affront to Africans, as it shows neither respect nor consideration for God's calling of Africans. It seems that the Swiss had forgotten that they went to

Mozambique to continue the work that had been initiated by Africans themselves.

The qualitative research paradigm is extremely important, because it will provide the author with the necessary knowledge through both a thorough review of the literature and an in-depth analysis of the real experiences of people who testified to the events that constituted and marked the autonomy of the IPM.

In a practical way, the author will ask her Co-researchers to participate in interviews and share their stories. This method will reveal the kind of environment in which the IPM experienced her Autonomy, which will be presented in chapter four.

The interviews will take the form of one-on-one interviews, and will adopt the form of forums in which Co-researchers will be invited to share their points of views concerning the topic being researched. From the case studies and interviews, the author will be able to know how both the leadership of the IPM and her members behave, and hopefully discover what led to them being unable to admit to the practice of paying low stipends and why the IPM is a dependent church.

The author will also pay attention to the sermons and contents of the Annual Synods presented by both ministers and lay people. The knowledge gathered from these varied sources will help the author to deepen her understanding and to find new areas suitable for further research.

3.3 Research Language

The official language in Mozambique is Portuguese. Many of the interviews were thus conducted in this language. Other Co-researchers living outside the cities were interviewed in their local languages, such as Xirhonga and Xitsonga, however, the information collected was translated into English, so that the author would be able to analyse it.

Gerkin calls our attention to the understanding of these languages. He says:

Language also means the capacity that members of Christian congregations may have in thinking and talking about wide range of human activities and problems (1997: 122).

The way in which the Christian community communicates enables those studying it to define its identity. So, external facial expressions and community Christian language are also sources for understanding the phenomena of dependency disorder.

Despite the efforts made by the missionary Henry Alexandre Junod who, according to Harries, “threw himself into the study of the Tsonga language and was able to undertake translations within weeks” (Harries 2007: 170), the author is of the opinion that there are important elements of culture that are subtly conveyed through language that he might not have been able to translate directly, and that he thus failed to understand. Perhaps this explains why missionaries somehow were unable to positively deconstruct peoples’ beliefs.

Positive deconstruction looks at the language one uses and tries to understand if it is coherent with the Christian belief. If coherence is absent, then, the person is invited to, discover the disharmony of his/her language for himself. Pollard puts it in the following way:

We have seen that the core of the gospel is coherent, but what about some other ideas and beliefs which many of us add on? Each of us must look at every belief we hold and ask ourselves whether it makes sense (Pollard 1997: 95).

The process of searching for coherence in one's belief is positive and the process of putting apart what does not cohere is termed ‘deconstruction’. This process of positive deconstruction enables people to collect and preserve those beliefs that are coherent with the core of the gospel; and to discard those that do not cohere.

In order to be able to employ a theory of positive deconstruction, the author will question the IPM’s history. She will have to listen carefully to her Co-researchers in order to understand the kind of beliefs they hold, analyse this belief in the light of the message of the gospel, attempt to understand its meaning, and finally decide what content is

deemed to be ‘good’ and reject what is thought to be ‘prejudicial’ in nature. This exercise aims to trigger the refreshment of life within the IPM.

As a care-giver and reconciler, the author is called upon to help and to discourage members to continue being beggars by helping them face reality and be transformed by the power of the Holy Scriptures.

In his paper entitled “the Predicament of Ideas in Culture, Translation and Historiography, considers translation as a complex act of communication”, Douglas Howland says:

Translation was once a metaphor for new strategies on history, but now is an object of sophisticated epistemological inquiry. Translation is no longer a simple transfer of words or texts from one language to another, on the model of bilingual dictionary, or the bridging of language differences between people. Rather than straight forward operations perform on words, translation had become a trans-lingual act of trans-coding cultural material (Howland 2003: 45).

The author enjoyed interacting with ordinary members who were able to transmit their feelings using their ‘codes’. She had been challenged to translate the facial expressions, smiles, eye contact, etc that some of the Co-researchers used as responses into language. Howland’s quotation is helpful, because it allows the author to appreciate the power of cultural-codes as being a source of knowledge. While illiterate people are often viewed as being ignorant or incompetent, the author found that their contributions to her research were of great value and vital for the expected transformation within the IPM, even if this category of Co- researches was not included in this study. These contributions will help the church to find a new vision, and to plan strategically for solutions and for the future.

3.4 Data Collection and Data Analysis

One-on-one, in-depth interviews will be conducted, using a pre-planned interview schedule comprised of a series of open-ended questions. The in-depth interview is

considered to be an appropriate data collection technique for the grounded theory research. As already indicated, the intent of this research study is to collect data from the perspectives of the IPM members and ministers. According to Struwig and Stead “it is generally in the nature of qualitative research to be interested in understanding the issues from the perspective of the research participants” (Struwig and Stead 2001: 12). In other words, the author is trying to understand the world of the research study through the eyes of the participants.

The primary methods of data collection in qualitative research are:

- Observations (including document / literature review)
- Case studies
- Interviews
- Focus group discussions

For the purposes of this study, interviews are considered to be the most appropriate data collection method, due to the focus on the phenomenon of Autonomy and dependency. Patton differentiates between the terms ‘data collection method’ and ‘data collection technique’. On the one hand, data collection method refers to the systematic approach to data collection, while data collection technique refers to the art of asking for, listening to, and interpreting data (see Patton 2002). This study will therefore make use of a data collection technique. This technique is helpful in a number of ways such as:

- Helping the project by producing quality data from the ground;
- Helping and building the author’s listening ability, in order to interpret data in accordance with the phenomenon.

The author believes that the chosen technique will allow for the generating of valid and reliable information regarding the phenomenon of dependency disorder. During the process of data collection, a few key principles of qualitative research will be observed:

- This method of data collection deals specifically with in-depth information verbal and non-verbal information rather than numerical or statistical information; and
- The data will be collected from a limited number of people or individuals, rather than from a large sample.

The data will then be analyzed using grounded theory. Henning defined grounded data analysis as “a tool for constructing substantive theories” (Henning 2004: 114). The author agrees with this definition, as it reflects one of the primary goals of this research study in trying to discover data on the ground. The research also adopts Elder-Avidan’s definition of data analysis. He conceptualized data analysis as:

A dialogical, descriptive and explanatory, complex process aiming at creating an internal order, and searching for as many alternative explanations as the data allow, by extricating central themes, conceptualizing them into core themes and by identifying typology (Elder-Avidan’s 2009: 33).

In other words, the process of analyzing data will follow a funnel-like process (Harry, Sturges and Klingner 2005), in order to attain a clear description of what Autonomy is as a way of finding direction to the future. This analysis involves a process of breaking down the data and thematising it in ways that draw out the meanings hidden within the data (Swinton & Mowat, 2006). The first step of analysing data in this regard will involve collecting the data from the ground. During this step, in-depth interviews will be conducted with a sample that is considered to be representative of those affected by Autonomy and dependency in the IPM.

The sample will be selected in order to allow for an understanding of the population’s experiences and perspectives, as well as their need for pastoral care. “The criterion for judging when to stop sampling the different groups pertinent to a category is known as the category’s theoretical saturation” (Buffel 2007: 86). This means that saturation is reached when no new data is discovered. This saturation point is reached through the simultaneous data collection and immediate analysis of data.

3.5 Co-researchers / research participants

Co-researchers are comprised of three distinct groups. These are:

- Church workers of the IPM;
- Former Swiss missionaries, and
- Scholars.

By 'church workers' the author means ministers, evangelists and lay people.

These Co-researches were selected according to their level of involvement with the IPM, especially with regard to their responsibilities and period of time they had been involved in the IPM.

The number of participants in the study is thirty. The author found that this number is significant, which means that it can provide data that can make a significant impact in challenging the Autonomy of the IPM, namely the phenomenon of dependency disorder.

3.6 Ethical Considerations

Ethical issues are always of great importance in research. Certain ethical issues were of particular importance given the sensitive nature of this research topic. It is essential that the research participants' anonymity be protected throughout the research. This was done through the use of fictitious names. The author will use the principle of respect for persons when conducting the interviews, and will thus ensure that all collected information remains confidential. Murphy emphasised the importance of "assuring the participant's confidentiality" (Murphy 1980: 88). These ethical precautions are designed to protect the legitimate rights of the participants.

All the data or information will be recorded in writing after obtaining the participants' written consent. The participants will be provided with a thorough explanation of the reasons for the study and the aims and objectives of the study. The author also "pledges to be sensitive" (Babbie 1989: 472) in regard to adhering to ethical standards

and interpreting data collected from the participants. This sensitivity relates to the participants' welfare, as well as to the community to which they belong, and to their voluntary participation and confidentiality. Lastly, the author endeavored to adhere to the aforementioned ethical considerations, while at the same time providing a true reflection of the data.

3.7 Research Models

3.7.1 Gerkin and Pollard Models of Pastoral Care

Gerkin invites the church not to ignore what has been previously been done in the area of pastoral care by our ancestors, but complement this by exploring new circumstances in which people live. He says:

Pastoral Care has to be located within the larger world of Christian faith and tradition (Gerkin 1997: 23).

In order to do the above, one has to question the past in order to understand the present and to project onto the future.

Therefore, this study will show how the problem of paying low stipends has been addressed through the years. It will also show how members feel about it, and how they envision it in the future. It will also address it in the light of shepherding and positive deconstruction liberation theology. This process is necessary in order to help the IPM understand that her Autonomy has lost touch with the Pastoral Care elements derived from Scriptures. This understanding will help her find new meaning in the context of the larger world of Christian faith and tradition in which she operates.

Pastoral Care Ministry will therefore provide the opportunity of creating and providing an atmosphere of safety and justice within the IPM. The author will also make use of ideas of other scholars like James Cone, who affirmed that:

Black Theology places our past and present actions towards black liberation in theological context, seeking to destroy alien gods and to create value structures according to the God of

black freedom. Any talk about God that fails to take seriously the righteousness of God as revealed in the liberation of the weak and downtrodden is not Christian language (Cone 1993: 109).

The author examines the term 'black' in relation to Ubuntu. Ubuntu does not consider people as victims. Rather, it calls on them to understand the reasons that made them supporters of oppression. It shows and explains how an absence of unity and common strategies of Africans led to them failing to address the oppressive system openly.

This inability to face such unjust systems created room for injustices that are named as low stipends in the case of the IPM. Therefore, in order for the Pastoral Care Ministry to be successfully introduced, it first has to liberate and free the IPM leadership and members through actions of love, justice, and care derived from faith in the Triune God (the Father, the Son and the Holy Spirit).

Pastoral Care Ministry has to empower the leaders, workers, and members of the IPM to challenge dependency and to value their ministry by proclaiming a new identity according to the gospel of love and care.

Philomena Mwaura's discussion on Pastoral Care is a great help in understanding the different dynamics of it. For example, she shows how "God is concerned with human happiness which entails health, material benefits, peace and salvation" (Mwaura, 2005:85). It was from this point of view that she affirmed that:

Good pastoral care does not ignore the physical needs of a person or community. At times good caring has to pay attention to physical comfort, economic necessity and temporal happiness (Ibid: 85).

The above quotation challenges the IPM to condemn injustices openly, and to work from within in order to alleviate the suffering of her workers and members.

For this thesis, the author chose to use Charles Gerkin's model of shepherding, supported by Pollard's positive deconstruction model. According to Gerkin:

We need to have written on our hearts the image most clearly and powerfully given to us by

Jesus, of the pastor as the shepherd of the flock of Christ (Gerkin 1997: 80).

Gerkin's statement urges care-givers to hold onto and to constantly act in accordance with the example that they inherited from Jesus. Indeed, Jesus was unable to lose an opportunity to care for the needy, even if this opportunity was offered to him by chance, as it can be read in the gospels of Matthew 10: 27-29 and Mark 5: 6-10, 25-34.

Jesus's care was felt by all the people He touched, healed, raised from the dead, counseled, and preached to. His loving touch was incarnate in His arms, eyes, words and garments. This is the image that Gerkin's calls for care-givers to incarnate in order to become good shepherds.

Pollard's positive de-construction model is also employed in order to focus on restoring hope to the IPM members who, in the face of discouragement, ridicule, injustices, and abuse had given up their fight or had lost their faith. According to him, God's word has to be proclaimed, taught, and interpreted in such a way that those who hear them are changed and transformed. Pollard affirms that:

If we take the whole process of positive deconstruction seriously, we must positively deconstruct not only what 'others' believe, but also what we believe (Pollard 1997: 80).

People who are transformed in this way not only gain hope, but are liberated from fear, shame and their feelings of inferiority and inadequacy.

Pollard's model helps the author to understand that her experience of Autonomy that she shared in chapter one led to her developing feelings of personal inadequacy in terms of her job. There was a point where she felt unqualified and disorganized. She was further frustrated, because she could not find support from the leadership of the IPM.

The above example affirms for the author that the IPM has a long way to go in bringing transformation to her people. She has a long way to go in helping them turn to God, so that they can capture the true meaning and values of Autonomy for all.

Pollard imparted his knowledge, time, and energy to find ways in which he could assist people cope with their multiple struggles and search for meaning in life. He developed a model, which he termed 'positive deconstruction', and described it as:

The process of helping people who are currently comfortable with their non-Christian beliefs to think about them; to help them to become uncomfortable with them; to encourage them to step outside their worldview and to ask themselves difficult questions (Pollard 1997: 41).

Pollard's model has proved to be also relevant for many other purposes. It is used by researchers who are dealing with different topics, and the success they have had with the model is evidence of its relevance.

Where Gerkin shows comfort and care to the needy, Pollard asks them what they are really experiencing and helps them realize what needs to change in order for them not to undergo similar experiences again. As a result, the needy begin to look inwards to discover where he or she may have gone awry. After this exercise, which is carried out in the light of the Word of God, he or she chooses to remain in caring hands and to act positively. This is the power that the two models bring to this research.

For Cone, however, it is possible and even necessary to go further. Therefore he invites the church to seriously develop a theology that analyses the meaning of liberation in the light of suffering, oppression, and humiliation of God's people. He says:

To speak of the God of Christianity is to speak of Him who has defined Himself according to the liberation of the oppressed (Cone 1969: 109).

This statement will help the IPM to acquire the relevant knowledge to rebuild her sense of identity and self-esteem. While struggling to reach effectiveness, the IPM will gain understanding and insight, and have an opportunity to create her own understanding of liberation theology.

Accordingly, shepherding and deconstruction models will be born within the context of the IPM Christian experience of Autonomy, as she participates in the struggle against the phenomenon of dependency disorder.

Cone's liberation theology aims at destroying alien gods that insist on controlling and

destroying peoples' lives. Once given space, these alien gods immediately deny the good principles that the person may have. The meaning of life, the values, principles and belief held by the individual, are slowly poisoned and changed in such a way that life loses its meaning. The worst part of this alienation process is the fact that people begin to destroy themselves while being moved by anger and hate, despite believing that they are doing well.

Cone suggests "good understanding of the past and of the present actions in order to be analyzed in the light of the Christian gospel of liberation" (Cone and Wilmore 1993: 109). This statement is in accordance with Pollard, who aims to restore hope in those who have lost it.

Alien gods are enemies of God (Exodus 20:3). Here, the author is reminded of the story of the lame man as related in the gospel of John Chapter Five. According to this story, Jesus went to the pool of Bethesda in Jerusalem, where he found a man who had an infirmity for thirty-eight years. He asked the lame man if he wanted to be healed (John 5: 6). Instead of answering him positively, the man accused people of abandoning him. This story raises several questions (which will be addressed in chapter five):

- Was this man correct in accusing other people?
- Did he know what he was doing at the pool?
- Did he go there by himself, or others help him get there?
- Was he ready to confront the issues that were a part of the reality of his captivity and oppression?

In order to liberate herself from the bondage of dependency, the IPM is required to face reality and answer the critical questions posed. The IPM will need the courage to interrogate herself, in order to find out the causes that make her paralyzed. She will need courage to "recognize her weaknesses as well as making choices and taking actions that will result in holistic liberation" (Wimberly 2005: 10).

The IPM needs to be confident that Jesus is the liberator who came to free people

from the bondage of ignorance and oppression. The message of Luke's gospel affirms the liberated and emancipated humanity that the IPM needs to help bring about (Luke 4: 18 – 19).

In relation to the liberation theology, the Peruvian priest Gustavo Gutierrez teaches that:

The approach to 'liberation' consists in paying special attention to root causes of the situation and considering them from a historical perspective... Dependence and liberation are correlative terms. An analysis of the situation of dependence leads one to attempt to escape from it. But, at the same time, participation in the process of liberation allows one to acquire a more concrete living awareness of the situation of domination, to perceive its intensity, and to want to understand better its mechanisms (Gutierrez 2001: 103).

In the light of the above quotation and in the light of her search for authentic Autonomy, the IPM has to consider the teachings she received from the Swiss Mission, analyse it, and confront it with the African culture, tradition, and socio-economic situation of the past and with that prevailing in the present moment. The IPM also needs to examine the effects of the colonial system, which prevented people from seeing themselves as being made in the image of God; to look at the Marxist teachings that infiltrated the country after gaining independence in 1975, without ignoring the violent blood bath that followed and dehumanized the Mozambicans. Gutierrez's statement appears to be in line with Cone's view:

Theology as a function of the Christian church, must serve the needs of the church. A theological system is supposed to satisfy two basic needs: The statement of the truth of the Christian message and the interpretation of this truth for every new generation (Cone 1993: 111).

Cone emphasizes the need of combining love, justice, religion, and politics, because black people are the descendants of a nation of black religious people who were committed to their struggle for freedom. Therefore, the past has to be searched for insight, strength and the courage to speak and to do the right thing. (Ibid: 266)

According to the two statements above, the IPM will succeed in her struggle of gaining Autonomy if she develops a Pastoral Care Ministry that will liberate people to speak

freely and be willing to fight all demonic forces that prevent her from affirming that she is an authentic Autonomous church. This struggle has to satisfy the holistic needs of the people: physical, spiritual, economical, and social. If people are fighting, it implies that they lack peace, love, freedom, justice, and dignity. If the church remains silent, there is no way people can believe that the church is busy protecting them (Luke 22:27). Without love, people will find it difficult to contribute towards the well-being of the church.

In his turn, Bosch is of the opinion that “theology of liberation is a multifaceted phenomenon” (Bosch 1991: 432).

Bosch statement supports the ideas shared by Gutierrez and Cone that liberation manifests itself through solving problems faced by people in all spheres of life. The IPM, Mozambique, and the African Continent need every individual to collaborate with one another and the countries to support their people in order to solve the collective problems.

Nolan and Broderick affirm that “liberation theology is an attempt by theologians to answer the faith questions of the oppressed people” (Nolan & Broderick 1987: 6). This means that theologians ask questions that are designed to target oppression. They want to understand why people suffer and what can be done to alleviate their suffering. They address these questions to God, because He is the only one who can illuminate our ways.

The above statement supports the idea that theology is relevant when it takes people’s historical experience of suffering into account. This experience includes exclusion, oppression, violence, and the abuse of people’s basic rights.

The reality within the IPM is that it is marked by poverty, suffering, violence, and oppression. The IPM theology lacks a critical prophetic voice which could challenge the oppressors. It also fails to address situational issues contextually, which leads it to draw conclusions that ignore life experiences at the grassroots level.

This study, therefore, takes seriously the IPM’s Autonomy as experienced by her own

people. This methodology of shepherding and liberation will help to restore the image of the IPM by reminding her to serve the Kingdom of God (Mt 25: 14; 1 Cor 4: 2), and by working towards realising positive Autonomy. Gerkin and Pollard, supported by Cone, open a new context and methodology of Christian praxis with a precise situation in the history of the IPM. Therefore Cone's liberation theology and Pollard's model of positive deconstruction, added to Gerkin's model of shepherding, will be effective because they collectively call for personal introspection, repentance, and change without neglecting the provision of the necessary care.

Gerkin developed his shepherding model of pastoral care when he realised that pastors were developing their work with a fragmented purpose. He says that:

Many pastors evidence a lack of coherence in their work, resulting in a fragmentation of purpose, confusion among conflicting methods of operation in various functions, valuing of one function and neglect of another (Gerkin, 1997: 116).

The image above matches the reality within the IPM. While some ministers are able to harmonize their work according to the decisions made by the Synod, others clearly opt to ignore certain statements that call for more effort being made. In order to help churches face this reality, Gerkin proposes adopting a conceptual image that can bring coherence to the ordained ministry within the church. This image calls for the minister to act as interpretive guide within the life of the Christian community. He termed this new image the "Multidimensional Nature of Pastoral Care" (Ibid: 118). How can this image be applied?

3.7.2 Applying the Quadrilateral Schema of Pastoral Care Ministry

Gerkin suggests four steps that can help the minister become a 'good shepherd' (Gerkin, 1997). The four steps are:

- Pastoral leadership
- Pastoral relationship with the multiple levels of the congregation
- Pastoral Care for personal member of the congregation

➤ Pastoral Theology of the Church and of the Ministry

Pastoral leadership enables the minister to examine and to understand what a congregation entails and what it does. Using the present research study as an example, the author will have to show her capacity for leadership by asking questions that can reveal how the IPM has behaved in the past, how is it behaving now in the present, and how members would ideally like to see the IPM behave in the future. Depending on the way in which the author articulates, she can either help members think and act with clarity by providing them with a clear vision about the future or lose this opportunity.

A pastoral relationship that operates on multiple levels requires the minister to clearly define the role he or she will play in relation to the congregation as a whole as well as within the different groups within the congregation, families, and individuals. With this statement, Gerkin is helping the author understand from the outset that her research study is designed to help solve the problem of the church as a whole, as well as for the individual worker and their families. Therefore, the IPM will hopefully fight the practice of paying low stipends to her workers, not from an administrative point of view, but in a way that will involve the whole church in consciously finding a solution to the problem.

Pastoral care for the individual members of the congregation is another aspect that calls for special attention. Gerkin says that “many if not most requests for personal pastoral care will be made not in a direct manner, but in some disguised form” (Ibid: 120). If the minister is inattentive, they will not be able to see and read the member’s true needs through the way in which he or she speaks or behaves. Then, the opportunity for providing nurturing care when it is truly needed may be lost. In order to avoid this from happening, Gerkin recommends that the minister be patient, curious, and respectful while listening to the history of the place as related by different people.

The author will apply the above recommendation by giving space to Co-researchers so that they feel free to share their personal story in full before asking questions.

Gerkin’s statement concerning Pastoral Theology of the church and ministry suggests a clear understanding of both issues from the minister as well as from members. The

clear understanding will help to discover if the requests that are made are valid and appropriate or not.

If theology is not clear, abuse can take place in the church. For example, the Article 21st of the 1963 Constitution says that “those who enter ministry accept total renunciation but the church will do her best in order to give them enough salary” (See chapter two). Many Co-researchers ignored this article, even when they have the Constitution in their hands. The question is why they do so. Samuel and Sugden argue that this is because “the reign of sin in human beings drove *missionaries* [italics mine] to create social structures of oppression (Samuel & Sugden, 1978: 75) and ordinary people are not able to see the reality.

Therefore, the author finds Gerkin’s suggestion to be important, because it will help her to develop a Pastoral Theology of the Church and Ministry that make members read the Scriptures contextually in such a way that they will be able to help transform the IPM structures for the better.

All of the above models have similar visions regarding pastoral care ministry of liberation, providing an excellent dialogue and teaching on transformation and pastoral care ministry.

The author will also invite members of the IPM to consider their practices in the light of the Gospel, and help guide them towards an understanding regarding how they envisage their future.

3.7.3 The teaching of the Bible

The teachings of the Bible are pivotal for the issues of shepherding and liberation. Departing from the liberation of the Israelites in Egypt to the envoy of the Holy Spirit, the Bible aims at liberating God’s people from different aspects of bondage. For instance, Moses applied God’s model of liberation theology when he led the Israelites from Egypt

to the land of Canaan. The author views the way in which God liberated the Israelites as a model. Indeed, the book of Exodus mentions that:

I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of the taskmasters, for I know their sorrows. So, I have come down to deliver them out of the land of the Egyptians and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites (Ex.3: 7-8).

What God taught Moses to do is what he teaches His followers to continue doing through the messages of the gospel. The author is called to listen to these teachings so as to be able to listen to what the IPM workers have to say, as this will enable her to know their plights. The author argues that this is a model of qualitative research that God applied in order to liberate the Israelites.

Even though that the above movement was not known at the time as theology of liberation, in present days we understand it as being exactly that. This theology will be helpful in researching the problems that are currently being faced by the IPM.

Psalms 23 calls attention to the important role of a shepherd. It emphasizes the need for a shepherd to be with his sheep all the time and to defend them from danger. God himself is the true Shepherd of His people. Similarly, the Christian Church is called to care for God's people in such a way.

In the gospel of John, Jesus invites his listeners to contrast the attitude of thieves and robbers with the attitude that He offers. The example is clear; thieves have nothing to do with the welfare of the people, while Jesus refers to himself as the Good Shepherd, who came that all may have abundant life (John 10:10). The two models of pastoral care described above challenge the way in which ministers' deal with God's people, especially within the IPM.

Jesus's ministry was full of care and compassion. He cared for the blind, the sick, the needed, the possessed, and the dying. He taught liberation to the captives, which served to make his prophetic teachings effective as described in Luke's gospel (Luce 4:

16ff).

David was able to kill a lion and a bear in the sake for the life of a lamb (1 Sam 17: 34). Because of the courage he demonstrated, he was invited by King Saul to kill the giant Goliath, who used to defy the armies of the living God (Ibid: 26, 32).

Other Biblical stories of shepherding and liberation theology including other scholars will also be considered when addressing the Ministry of Pastoral Care.

The Christian Church in Africa is called to play the role of a good shepherd, so that all those who approach it may feel the care, protection, love, respect, justice, and healing that is promised by the church. The presence of God in the lives of members of the church will thus become real.

The IPM should develop a Pastoral Care ministry and preach a message of transformation in order to liberate Mozambicans from dependency. Within the IPM, pastoral care is a duty for all, with even lay people being empowered to be able to heal the wounds of fellow congregants (Gerkin 1997: 42).

3.8 Conclusion

The IPM is struggling to make its Autonomy healthier, effective, and sustainable to

members and society. This is due to the fact that the IPM is still economically dependent upon her mother church. The wish that members have been expressing is to see the IPM walking side-b- side with the Swiss church, rather than continuing to be subordinate to her. The challenge of this research is to know what has to be done and how to do it in order to attain healthy Autonomy that satisfies the member's anxiety and aspirations. This is a pastoral issue that cannot be avoided.

In this chapter, the author identified the shepherding theological model as being the most suitable for addressing Pastoral Care Ministry of liberation within the IPM. Accordingly, the IPM leaders have to speak prophetically and act obediently to the teachings of the Gospel. In turn, members have to challenge the teachings that had made them captive, and impede the realisation of the Kingdom of God within the IPM and within the Mozambican society.

According to this model, church leaders, ministers, evangelists, and lay people are called to be faithful ambassadors of God. Their message has to express love, peace, care, and respect so that these teachings are experienced by people in their everyday life.

The author chose Gerkin's model of shepherding, supported by Pollard's positive de-construction model, to be in dialogue with other scholars. This design is aimed at liberating the IPM from her dependency and allowing it to begin paying appropriate stipends to her workers.

Both models are seen as pivotal, because they address issues of both individuals and the community in such a way that all are challenged to repent and seek transformation through the Triune God's empowerment.

The qualitative model enabled the author to interview Co-researchers as active participants in the struggle, rather than as objects to be used for mere academic exercise.

The comparative model of grounded theory enabled the author to choose answers that share similar opinions to her Co-researchers. The following chapter will focus on the

data collection method that will allow the author to challenge the Autonomy of the IPM, especially in terms of her full status in working her own dependency.

CHAPTER FOUR

4.0 AUTONOMY OF THE IPM – DREAM OR REALITY?

4.1 Introduction

The aim of this chapter is to listen to Co-researchers in relation to the IPM Autonomy. It will be interesting to discover how Co-researchers understand Autonomy and how they interpret the related complex phenomena. This exercise will be done through the use of case studies and questionnaires. Three groups were selected for this study, in order to deepen the author's understanding of the Autonomy of the IPM.

The first group was initially composed of three ministers who were selected for case studies, because of their long experience of Autonomy. All of them indicated that they were willing to participate, and appointments for the interviews were set up. However, despite the effort made, one minister proved to be unavailable, and as a result only two case studies will be presented.

The second group was composed of two ministers, two former Swiss missionaries, two scholars, one evangelist and one lay people. This group was selected to complete the questionnaire that the author had designed. They were also selected because of the way in which they are involved with the IPM, namely the responsibilities they carry and the length of time they had been involved with the IPM. Scholars were selected from those who had investigated the IPM and continued to be close to it. The two ministers received the questionnaire by e-mail, but only one responded. Similarly only one former Swiss missionary responded to the questionnaire that was sent out. In total, six Co-researchers responded to the questionnaire. The majority of them were available for direct contact with the author. The age range for these participants was between fourth six and eighty.

The third group was invited to attend workshops in Maputo and Gaza provinces. In total, nineteen workers attended. Of these sixteen were ministers and three were evangelists.

The Maputo workshop was attended by eight ministers and two evangelists, while eight ministers and one evangelist attended the workshop in Gaza. One of the ministers who did not respond to the questionnaire was present in one of the workshops. The participants in this group were aged between 35 and 72. In this group, the author did not pose specific questions, but she divided the issues to be discussed into the four aims that the research study focuses on.

Before any discussion took place, the author shared her field of research with the participants and asked the Co-researchers to share their knowledge, their observations, as well as the issues they believed created or constituted barriers for the development of the IPM, and their ideas regarding how the IPM can challenge these barriers and ultimately improve her Autonomy.

The methodology used dealt with each aim separately, with the author drawing the aims together at the end, in order to comment on the whole process.

The discussions were very interesting and all the co-researchers participated in the process. Some had to be interrupted, because the discussions surpassed the time limit previously decided upon.

It is important to mention that when the author needed to clarify issues, she was able to go to her co-researchers to gain clarity on these points. This was particularly the case with those co-researchers who offered to join the author's journey.

4.1.2 Presenting the data through Case Studies

Case Study 1

The case study one was shared by Mazenzule, who is a retired minister aged 75. When the IPM launched Autonomy in 1948, he was still a young boy of 11. He entered the ministry in 1968, after qualifying as a teacher.

The author asked Mazenzule to share his relationship with the IPM, including difficulties he had encountered, his hopes, and his understanding concerning the future of the church. He said:

When the Autonomy of the church was launched I was very young. My parents told me what the event was because they were present. They wanted me to serve in the church, but this was far from my intentions. When I concluded secondary school, I applied for a job at the Ministry of Education. However, when my parent was sick he told me that he was not happy because he wanted to see me serving in the church. After his death I considered his request and I asked the minister of my parish to introduce me as a candidate for theological studies.

According to the information received from my father, the '*Lumuku*' or Autonomy of the IPM started in 1948 but, in reality, it started later. Until 1948, the Swiss Mission (SM) had in its charge three areas on which it developed its activities. These three areas were schools, hospitals, and the church. When the SM was preparing the church for autonomy, it asked members to choose one among the three areas of its activities. Members chose to remain with the church. The SM agreed with them but in turn, it told them that the payment of stipends to ministers and evangelists was, from this moment of the entire responsibility of the church. For me, this means that the IPM was told that she was autonomous! How can she enjoy autonomy that she had not conquered?

From this time, ministers and evangelists were to be paid by contributions of members of the church who did not know how to give. This kind of autonomy is an imposition; people were not prepared;

A Pastoral Fund was created to deal with expenses linked to the ministerial work of the black ministry. This is discrimination.

The church never succeeded in paying well her workers. The situation continued to be difficult to date. In 1962 Zedequias Manganhela was elected as Synod Council president. For the first time members of the IPM felt that their church was autonomous but the political situation was very difficult for the IPM and the Roman Catholic Church added more pain by its hatred of protestant churches.

Unfortunately, the election of an African leader itself was not a guarantee that the church was able to take care of her workers. The situation continued to be difficult although some members were becoming conscientious about their responsibility, others opposed them.

Divergence of opinion led to a tentative plan of dividing the IPM. This danger is still there.

For me, Autonomy is independence, work, and responsibility. I can assure you that we worked hard

and we assumed our responsibilities but, in relation to salary, the IPM is not paying, she gives mphamu. This is a humiliation but some of us are responsible for it. This affected our life and especially my children who never understood the reasons that made me to opt for the church. They are angry with the church. To survive, we had to do agriculture and poultry.

To make things, worse members believe that a church worker has to be poor. They believe that a poor worker will be close to God. This theology is false. If not, Jesus would not have said that 'He came so that all may have abundant life'. I understand the term abundant as meaning that we have right to live, to be healthy, to profess a religion in this case, a Christian faith, to obey God and to have access to economic benefits. Members hardly understand that 'we are human beings with needs'.

Members need us for multiple functions, but the idea that was inculcated on them that 'getting low stipends is half way to heaven' and that 'we are nothing more than missionaries' helpers prevents them from challenging the tradition of paying low stipends. There is also the problem of vassalage that prevents young ministers to oppose odd ideas.

The other problem that affected the work of the Swiss Mission and continued to affect the IPM is the application of ecclesial discipline. It was done in a dehumanized way. Many abandoned the church, because they felt terribly punished and humiliated. There was no space for love and forgiveness.

The assassination of Manganhela in 1972 was a terrible knockdown. It was not easy to find his successor, because no one was prepared for that responsibility. We ignore the contents of the Conventions. To make things worse in a short period of time, they abandoned the IPM when she most needed them. Their attitude shadowed all the work they did for years and it forced us to question the meaning of Communion in Jesus.

The IPM must do efforts in order of bringing workers together by multiplying workshops to deal with sensitive ministerial and theological issues that can revitalize calling and the will of serving the church. She must also begin to offer high training in theology, ethics, and other disciplines; she must improve personnel and financial management. This will make members to be committed and to be willing to contribute for the welfare of the IPM.

We need to forgive Swiss missionaries and to invite them to work with the IPM on an equal basis. Retired ministers can be invited to work for short periods according to their health and availability (Mazenzule 04/02/2010).

Case Study 2

Edgar is a minister who had worked for the IPM since 1970. He is aged 62, and is married with five children. He has worked in the three regions of the country, that is, in the north where he began his ministry, following by a period working in the center, before he moved to work in the south. He shared his opinion regarding his relationship with the IPM and his experience of Autonomy in the following way:

Miracles are happening within the IPM. The first miracle is the raising of people with vocation to serve the church, although widely known that a church worker lives miserably, especially within the IPM!

When members chose to remain with the church in 1948 they did not know that were choosing the hell. The neglect, in which church workers were subjected, made members to conclude that the profession of a minister is for poor and abject people. Many church workers were rejected by women whom they wanted to marry because of their poverty. A woman told me, *'I don't want to lose my nails by washing your clothes; I know that you don't have money to buy soap'*. This woman was telling me that everybody knew that a minister's salary is insignificant. Therefore she did not want to be prevented from living in dignity and from accessing social privileges.

The second miracle is a paradox because the same poor ministers have prestige and are seen as people of God. They do not have economic power, but they have spiritual power. I think that this is what makes the minister to accept to be humiliated.

The mentality inculcated on members that a church worker has to be poor is still very strong even among ministers themselves. Many of us survive because we are very dedicated to agriculture.

While preparing the church for Autonomy, the Swiss Mission forgot to teach members how to give generously. The situation did not improve after the declaration of Autonomy. For many years, we were walking in a small tunnel which handicapped our spine. Now we need to do physiotherapy in order to begin walking well.

One of the biggest problems that the IPM has to resolve is linked to ecclesial discipline. It was transformed in an activity of hunting witches.

Swiss missionaries started to fight with each other. Maybe some were attached to colonialism and passed their ideas and problems to Africans. We still have to ask them money in order to survive. How did they leave us such a legacy?

We discovered that Swiss missionaries were not holy people. This helps us to love them. We need them to teach us better ways of organizing the church, theology and other practical issues. We need them to work with us in equal basis (Edgar 22/04/2010)

4. 1 3 Selecting key issues revealed by case studies

The author chose to select relevant issues that had been revealed by the two case studies in parallel. She did so by addressing the four aims that the research study had indicated in chapter one. She selected the issues by clearly indicating which Co-researcher had provided each insight.

About Autonomy	<p>Mazenzule: Independence, work, and responsibility. Members not prepared; an imposition difficult to enjoy. The term 'Swiss Mission' affects identity of the IPM and favor dependency.</p> <p>Edgar: Hard legacy. IPM sent to hell; Financially dependent</p>
About the payment of low stipends	<p>Mazenzule: No salary within the IPM. Stipends humiliation. Survival based on agriculture and poultry. Children hate the church. Belief on theology of self denial. Vassalage and the culture of god father/ god sons</p> <p>Edgar: Mentality that church workers have to be poor. Workers gave up fighting for their rights. Handicapped spine. Survival based on agriculture. Search for better employment in prejudice of the IPM</p>
About empowerment	<p>Mazenzule: Workshops; high levels of training in theology and administration</p> <p>Edgar: Workshops; diversified fields of training</p>
About Pastoral Care	<p>Mazenzule: Discriminatory; Forgiveness and reconciliation; short contracts for retired ministers</p> <p>Edgar: Reconciliation and forgiveness</p>

4.1.4 Commenting on issues revealed by the Case Studies

The case studies show that Autonomy is perceived in very differently the two ministers. While Mazenzule perceived it as involving responsibility and hard work, whilst being an imposition, he recognizes that members had not been well-prepared, which might have minimized the burden felt. Edgar, however, perceives it as being a hard legacy that

members of the IPM never enjoyed. The two interpretations show how contentious the issue is, through the very tension that is provoked by the way Autonomy is perceived. For the author, this reveals the possibility of approaching the two groups and working with them to heal the wounds that are obvious.

The two ministers confirm that IPM workers receive low stipends, and that this practice is harmful. They also recognize the need for empowerment and reconciliation. This will be explored further in the following chapter.

4.1.5 Presenting data revealed by the questionnaire

Which are the reasons that caused the IPM to pay low stipends to her workers?	<p>Otoniel: Members are not financially contributing. They hold a belief that a church worker has to be poor</p> <p>Telma: Why are ministers not teaching members to love the church?</p>
How do you feel about this practice?	<p>Veronica: Abused and powerless. I also feel angry because the IPM is silent</p> <p>Antonio: Workers are not respected or loved.</p> <p>Valter: Our rights violated and abused; this is crime</p>
How is the IPM addressing the problem of low stipends?	<p>Telma: The IPM is accommodated, waiting for a miracle</p> <p>Valter: Almost nothing. The opponents are very strong</p>
Why the IPM did encounter barriers?	<p>Telma: Leadership not prepared to face obstacles</p> <p>Otoniel: Fighting along different generations of the Swiss and IPM leadership; Colonialism</p>
Why are church workers serving in other institutions?	<p>Otoniel: Lack of regulations</p> <p>Veronica: The situation drove them out</p>



<p>How is the IPM and members interpreting this practice?</p>	<p>Otoniel: As very bad and prejudicial to both the worker and to the church</p> <p>Valter: Prejudicial; no Bible studies; ascent of the number of unpaid ministers; chaos to the financial administration of the church.</p> <p>Telma: The church has to create clear policies in order to prevent frictions and to reduce bad impact created by the absence of the minister in the parish</p>
<p>What needs to be done so that workers felt valued and important?</p>	<p>Telma: Talk openly with them, have a word of appreciation or acknowledgment and to introduce honorable mentions</p> <p>Antonio: There is a need to value individual and collective efforts. Pay good stipends; Pay subsidies for each particular responsibility in the church</p> <p>Veronica: They have to be given salary according to their qualifications and time involved with the church</p> <p>Otoniel: Issues that threaten life have to be discussed openly; The Synod Council has to present changes through concrete proposals based on evidence</p>
<p>What is Autonomy?</p>	<p>Otoniel: Autonomy is independence; liberty to chose our leaders</p> <p>Albino: Autonomy means maturity, hard work, transparency, responsibility and liberty to make own decisions</p>
<p>What is Autonomy of the IPM for you?</p>	<p>Antonio: Autonomy is for some people.</p> <p>Valter: Is the process that sends church workers to darkness. Ministers and evangelists lost all former privileges</p>



	<p>Veronica: It is the liberty of choosing our own leaders; it is breastfeeding stop</p>
<p>How is the IPM experiencing / living her autonomy?</p>	<p>Antonio: How can you say that the IPM is autonomous? Where is the liberty of choosing our own future? The IPM is experiencing Autonomy as bad; people are not happy</p> <p>Veronica: The IPM is learning to swim by swimming; the experience is difficult, but it dignifies the IPM</p> <p>Telma: Why did the IPM not want to be autonomous?</p>
<p>Why do you say that the IPM is not enjoying her Autonomy?</p>	<p>Valter: Autonomy highlighted discrimination prevailing in the church. People are fighting, instead of building the church;</p> <p>Otoniel: The IPM became autonomous while still at an infant age</p> <p>Telma: The IPM leadership was not properly prepared to take the lead</p> <p>Veronica: The IPM believed that Swiss missionaries would continue working with them side-by-side. Their withdrawal affected the church</p>
<p>How did the SM prepare Africans for Autonomy?</p>	<p>Otoniel: Theological training of ministers intensified since the last period of the 1950's. Attention was also given to the training of youth leaders. Women were also involved in the trainings at Ricatla United Seminary where their husbands were studying. Lay people were trained at Antioca</p> <p>Telma: Why did Swiss missionaries chose some workers, in detriment of others, in their preparation for Autonomy?</p>



	<p>Antonio: Different kinds of training and education were offered; The IPM was involved with ecumenism; A Presbyterian system was structured, but members were not taught how to financially contribute to the mission of the church. The preparation was not adequate</p> <p>Veronica: There was no preparation; they did not teach how to give money to the church</p> <p>Valter: We were trained in theology and in agriculture. I do not know if before 1948 other kind of trainings were available.</p> <p>Todd: Did the training of clergy and laity not remain a priority for the IPM, in partnership with the Swiss Churches (DM)?</p>
How were members of the IPM involved in this preparation?	<p>Otoniel: Discussions were done in privacy</p> <p>Humberto: SM asked leaders of the IPM to choose among hospitals, schools and the church; the IPM chose to lead the church. This choice led the church to the unknown.</p> <p>Valter: Only a minority were involved in the discussions</p> <p>Telma: The IPM never succeeded in paying her workers, because the involvement was weak</p>
Did the IPM encounter obstacles in her way toward Autonomy? Which?	<p>Telma: Swiss missionaries were fighting. Africans were affected. Colonialism added pain</p> <p>Valter: The political environment in which the Autonomy of the IPM was developed was not favorable</p> <p>Otoniel: Church members were imprisoned and assassinated by the colonial regime. Church goods (immovable) were nationalised after the independence of the country.</p>



<p>Is the Autonomy of the IPM dream or reality?</p>	<p>Otoniel: It is a reality but still walking toward it</p> <p>Valter: The handing over did not take place. For many members, the church still belongs to the Swiss Mission</p> <p>Humberto: IPM is self-governing, self-propagating, but she is not yet self-financing. Autonomy is still a dream that has to be conquered</p>
<p>How is the IPM handling / caring for her Autonomy?</p>	<p>Otoniel: The contents of the 1962 and 1970 Conventions were accessible to selected people. Ministers do not know then what makes it difficult to know how to lead the IPM.</p> <p>Humberto: The Portuguese colonial system did not allow the IPM to develop. After independence of the country in 1975, the Marxist regime discriminated against the church</p> <p>Antonio: We promote speeches that reinforce our responsibilities. Tithes were introduced and some parishes are doing well. This reinforces self-esteem</p> <p>Veronica: The IPM is handing her Autonomy in the midst of tremendous difficulties and dissatisfaction of members. Members are not happy with the way ministers administrate the church, namely personnel, money, and infra structures</p> <p>Otoniel: The IPM hardly assumes that the future of the church is in her hands.</p>
<p>What means leadership empowerment for you?</p>	<p>Valter: Specialisation in key areas of leadership and theology;</p> <p>Veronica: Better and diversified kind of training; thematic workshops</p> <p>Otoniel: Accompaniment of ministers in their journey of pasturing the flock</p>

How can it be introduced within the IPM	Telma: Discussing openly the needs of the IPM in this regard. Show trust
What is Pastoral Care Ministry for you?	<p>Otoniel: Sensitivity to workers problems and accompaniment in their struggles</p> <p>Veronica: Forgiveness and reconciliation</p> <p>Valter: Is the way those in leadership respond to the problems and difficulties faced by workers and members</p>
Does it exists or works within the IPM?	<p>Telma: It is done in discriminatory bases</p> <p>Otoniel: The IPM cares for her members, but this care is not efficient</p>
How can it be improved or introduced?	<p>Otoniel: IPM has to engage in contextual theology;</p> <p>Telma: Encourage those who speak out to continue denouncing injustices</p> <p>Antonio: Ministers and evangelists councils have to discuss issues denying their rights openly</p> <p>Valter: Teach members to know who is a minister and his duties and rights Are</p>
How to care for retired ministers?	<p>Otoniel: The IPM has to offer new opportunities to retired ministers; Has to show care, respect, and consideration</p> <p>Telma: Retired ministers are our libraries and the IPM must care for and use them well</p>

4.1.6 Selecting key issues revealed by Co-researches through the questionnaire

About Autonomy	<p>Independence; liberty; maturity; hard work; transparency;</p> <p>Autonomy caused regress</p> <p>Experienced as bad; tremendous difficulties</p> <p>IPM did not want Autonomy</p> <p>The preparation was discriminatory and weak; actors fighting; immature members</p>
About the payment of low stipends	<p>Theology and belief, neglect in teaching; weak financial contributions.</p> <p>Abuse; powerlessness; anger; shame.</p> <p>Lack of regulations; Prejudices for the IPM</p> <p>Good stipends and subsidies; respect and love</p>
About empowerment	<p>Specialized training; thematic workshops; ministerial accompaniment; Sensitivity; open discussions; contextual theology; encouragement, respect of personal gifts</p>
About Pastoral Care	<p>Forgiveness and reconciliation; consideration and new opportunities; solidarity</p>

4.1.6 Commenting on issues revealed by the questionnaire

Responses to the questionnaire show that there is other ways to interpret Autonomy. Some affirmed that it caused regression within the system; others felt that members were still immature, while other mentioned their belief that Africans did not want Autonomy. The last affirmation calls the author's attention, as it may reveal the existence of phenomena that need further investigation.

It relation to the practice of paying low stipends, all co-researchers confirmed its existence. They differ, however, in their understanding as to the reasons behind

the practice.

Empowerment and Pastoral Care were viewed as being both necessary and urgent.

4.1.7 Presenting data collected in workshops

About Autonomy	Independence; responsibility; hard work; liberty; breastfeeding stop Incomplete; not functional; history of the IPM unknown; need for clear criteria for a minister's replacement; need for an agenda for a minister's training post
About the payment of low stipends	Very bad practice; abuse of power; workers responsible for its maintenance; fear of changes; dependency; ministers' negligence
About empowerment	More than a decade without any workshop being held; Thematic workshops; Invitation of guest speakers; short period courses; individual and collective ministry accompaniment; creation of guest houses; creation of libraries
About Pastoral Care	Need for specialized people and committees; create means to support workers after their retirement; offer short-term but renewable contracts; forgiveness and reconciliation; stop blaming the Swiss Mission; guidelines on pastoral conduct; social security

4.1.8 Selecting key issues revealed in workshops

About Autonomy	Incomplete; not functional; history of the IPM unknown; clear set of criteria for minister's replacement; need for an agenda for a minister's training post
About the payment of low stipends	Abuse of power; workers are responsible; fear of changes; dependency

About empowerment	Invitation of outsiders; short-term courses; individual and collective ministry accompaniment
About Pastoral Care	Specialized people and committees; support of workers after their retirement; stop blaming Swiss Mission

4.1.9 Commenting on issues revealed in workshops

Workshops accomplished a great deal in terms of divulging some of the reasons that make Autonomy of the IPM a point of concern. They mentioned ignorance of history, in other words, ministers who hold different positions of leadership seem to be rowing while being partially or completely oblivious to the behaviour of the river. This leads to the second interpretation of Autonomy, which concerns the absence of a clearly defined set of criteria for ministers' replacements, the absence of an agenda or program for ministers' training post, and the existence of godfathers and godsons.

The above revelations favour the abuse of power that impedes workers to stand up for their rights and for justice; and hence learn to be submissive and accept low stipends. The workers essentially are disempowered through this process.

It was interesting to note that the co-researchers mentioned that workers are guilty, because they are simultaneously silent and rebellious. Their attitude thus both provokes and maintains dependency.

Workshops also reinforced the critical need for empowerment and Pastoral Care Ministry.

4.2 Selecting key issues that affect the Autonomy of the IPM

Generally mentioned	Less mentioned	Exclusive
<ul style="list-style-type: none"> • Not favorable environment • Private discussions • Perceived as bad • Discrimination • Fighting 	<ul style="list-style-type: none"> • Absence of teaching about tithes • Dependency • Imprisonment and assassination of members and leaders • Nationalization of infrastructures • Management 	<ul style="list-style-type: none"> • The term Swiss Mission • Members did not want Autonomy • Withdrawal of the Swiss Mission • History not known • No ceremony of handing over • No criterions for ministers' replacement • Absence of agenda for ministers' training post

4.2.1 Selecting key issues that maintain the practice of paying low stipends

Generally mentioned	Less mentioned	Exclusive
<ul style="list-style-type: none"> • Theology • Belief • Abuse • Powerlessness • Strong opposition • Weak training • Anger • Fear 	<ul style="list-style-type: none"> • Godfathers and godsons • No ownership • Absence of policy on salary 	<ul style="list-style-type: none"> • The culture of vassalage • Colonialism • Negligence

4.2.2 Selecting key issues that can empower the IPM

<ul style="list-style-type: none"> • Thematic workshops • Training in theology, leadership and administration 	<ul style="list-style-type: none"> • Specialization in theology • Ministers' accompaniment • Contextual theology • Encouragement • Sensitivity • Experience sharing 	<ul style="list-style-type: none"> • Guest houses • Honourable mentions • Libraries • Open discussions
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4.2.3 Selecting key issues that can promote Pastoral Care Ministry

<ul style="list-style-type: none"> • Forgiveness and reconciliation • Short-term contracts for retired ministers 	<ul style="list-style-type: none"> • Stop blames against Swiss' people • Invite Swiss' people to work in Mozambique as equal 	<ul style="list-style-type: none"> • Solidarity • Specialized people and committees
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4.2.4 Commentary on Key Issues Revealed by the Data

The data collection provided insight into how members of the IPM interpret and perceive the Autonomy of their church. It also showed that the practice of paying low stipends is a reality; one that the members believe has to be challenged and transformed.

The issues listed above are all important for the IPM and her members. However, in order to be able to address matters in order of priority, the author decided to divide these issues in three categories. These categories are:

- Issues generally mentioned
- Issues less mentioned and
- Exclusive issues

The author believes that by dividing the issues into these categories, it will avoid generalization and allow the discussion to be more practical and resource-based (Mason 2006). She also believes that the three categories will help her make convincing arguments, as Mason affirms that:

Making an argument is the construction of a perspective, an interpretation, or a line of reasoning or analyses and, significantly, it requires this to be a relational process, in which the researcher is continually thinking about and engaging with those to whom the argument is being made as well as the grounds on which they think the argument stands (Mason 2006: 173).

The author understands the above as meaning that her arguments have to show the relationship between what is said, what is written and what is happening (as the reality experienced by real people). Then, she had to show how she articulated her understanding of this relationship in order to bring about new understanding of the reality that promotes liberty.

4.3 Conclusion

Chapter four was dedicated to the process of data collection. This process is considered to be qualitative in nature, because it enables the author “to explore the social world in an attempt of accessing and understanding the unique ways that individuals and communities inhabit it” (Swinton & Mowat 2006: 29).

The author explored the social world in which the IPM lived and experienced her Autonomy during fifty year. The author did so by asking the question:

Is the IPM’s Autonomy a dream or reality?

The readers can easily understand that the answer to this question could, in any way, be given promptly, which could feasibly only provide a very superficial understanding of the situation. In order to combat this, the author implemented case studies, questionnaires, and responses from workshops, in order to arrive at a multilayered understanding that would allow her to present a reasonable, insightful response.

Chapter five will open up a new way of carrying responsibility among the IPM members. This section will deal with theology of liberation which needs to be applied in pastoral care in order to change the current mindset of dependency

CHAPTER FIVE

5.0 THERAPEUTIC MODEL OF HEALING

5.1 Introduction

The author mentioned in the title of this study that the Autonomy of the IPM constitutes her pastoral concern. This chapter justifies the author's concern, as mentioned by Rowland that "Theological understanding comes through commitment and action in which experience and circumstances have a prime importance" (Rowland 2007: xiv). This concept is needed today.

After having shared the IPM's praxis during her fifty years of Autonomy, which was revealed by the literature review in chapter two and a description of the data collection in chapter four, this chapter will theologially analyze the *outcomes* revealed by the data. This exercise is necessary in order to be able to help the IPM retain her good relationship with her congregant fellows, with the wider society and with God.

Swinton and Mowat affirm that:

The goal of Practical theology research is to enable 'individuals and communities to remain faithful to God and to participate faithfully in God's continuing mission to the world (Swinton & Mowat 2006: 257).

According to the above statement, the author's aim is not to show pass judgment on the work that is being done (or not done) by the IPM, but rather to challenge the practices that damage the image of God on people and to help these people to preserve their good relationship with each another and with God.

This reflection will enable the author to propose a new praxis that will help the IPM to liberate herself from the practice of paying low stipends, and ultimately from dependency.

The chapter will analyze the outcomes by following the structure developed in chapter

three, in other words she will analyze the outcomes from the data by following the quadrilateral schema developed by Gerkin. This quadrilateral schema envisaged the necessity of interrogating how care is directed “to individuals, to the community, to the tradition and to the culture” (Gerkin 1997: 119).

According to this schema, the author is called upon to analyze the Autonomy of the IPM by looking to the:

- Leadership of the IPM;
- Experience of Autonomy by members;
- Pastoral Care offered to members; and
- Pastoral Theology developed by the IPM

5.2 The IPM Leadership

5.2.1 The Need for Empowerment

A program of empowerment of both workers and members is necessary in order to ensure effective pulling out from the practice of paying low stipends and from dependency. Empowerment will help the IPM to “identify, develop and use resources effectively” (Egan, 2007: 56).

According to Antony D’ Souza, empowerment develops leaders not only for today but also for the future. This is what D’ Souza says:

The servant leader is servant first. The servant-leaders takes care to ensure that the other people’s greatest needs are being met and that those people, while being served by the leaders, become healthier, wiser, freer, more autonomous, more likely themselves to become servants (D’ Souza, 2001: 29).

D’ Souza highlights the term ‘servant’. It is important and relevant to employ this term, because in their search for better stipends, the IPM workers may forget the special

character of their calling. They have to search for better conditions, without forgetting that they have been called to serve with dignity. They are Spirit-filled and enabled for service (Acts 2: 16). The ways in which they will develop their calling in the present day may stimulate the involvement and calling of the new generations.

The empowerment has to develop skills for the IPM leaders and members that will open doors for good communication between them and their partners; to recognize those who have special talents and not to destroy them.

The empowerment has to address issues like planning, transparency, violence and abuse, further training in specialised institutions, and involvement in social work. The IPM will be liberated from her multiple problems if she chooses to be a servant who is considered to be “trustworthy, responsible and accountable” (D’ Souza 2001: 54).

The process of empowerment has to be inclusive, in other words, it has to involve the youth, women, and people of different ages. This is very important, because it can assure instruction of the emerging leaders.

The previous chapters shared how the leadership of the IPM has developed since the birth of the church in 1882 and the steps that followed, including the introduction of an indigene pastorate in 1911 and the handing over of the Swiss Mission to the African leadership in 1970. It also showed the struggles that the African leadership faced and how it reacted to these challenges.

The data shared by Co-researches and the consulted literature revealed how the African leadership struggled in order to keep the Autonomy of the IPM alive. Therefore, the IPM leadership may have been overwhelmed by the burden of these hard tasks, and gradually became resentful towards those who needed their guidance. This behaviour may have created space for fighting, abuse of power, and poor management. These three issues reflect the perceptions of the co-researchers as to the causes that have affected the Autonomy of the IPM.

The author will share how the IPM leadership can be healed, so as to be able to

pastorally guide and care for the workers and members of the church.

5.2.2 Fighting

When people work together in close proximity, there is often temptation to compete with one another. Competitions may be both good and bad. They are good when the spirit of growing together reigns, but when the spirit of ambition is the leading goal, competition can become very dangerous and even may lead to peoples' lives being placed in danger.

Jesus's love led Him to prevent Peter from the danger of competition and reminded him that his calling was for service (John 21: 15 – 17). Similarly, Paul called for the Galatians to respect the law instead of fighting each other. He wrote:

For you brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. For all the law is fulfilled in one word, even in this: 'You shall love your neighbor as yourself'. But if you bite and devour one another, beware lest you be consumed by one another (Gal. 5: 13 -15).

The practice of fighting of between colleagues and members has been a sad and shameful practice within the IPM. Literature showed that it started when the Swiss missionaries discovered that the birth of an indigene pastorate would replace them (Cf. chapter 2: 52), and from this time norms were created with the intent of preventing the natives from enjoying the same rights the Swiss Missionaries enjoyed (Ibid).

The African leadership of the church was thus condemned to a cycle of poverty, but the Swiss mission was also unable to experience peace. The author argues that if the Swiss Mission had embraced their African colleagues instead of creating discriminatory laws, they would have have garnered greater enjoyment from their work in Africa.

The fighting that started with the aim of preventing Africans from enjoying fullness of life became a weapon to the Swiss missionaries. From generation to generation, they accumulated anger and hatred that ultimately destroyed their image and testimony. By

choosing some Africans to be empowered at the detriment of others (see case studies presented in chapter four), they created a culture of godfathers and godsons that wounded and continue to destroy the IPM.

In order to begin her goal of establishing a good relationship between workers and members, the IPM leadership is upon called to improving the way in which it relates to people, both individually and on a collective level. In addition, it must begin to value people's contributions more, and to make a point of visiting parishes in order to better understand the struggles of the members, as well as to recognize their good work.

For the author, workshops can equally play a significant role in challenging and changing the practice of fighting, by providing a safe forum in which workers can share their experiences, whether positive or negative. For example, instead of keeping their feelings inside, the IPM workers can be invited to discuss questions and concerns that they may have, such as:

- What do we understand by wounds?
- What causes wounds? Why are they caused?
- Do IPM workers have wounds? What kind of wounds do they have (Physical, emotional)?
- What do Mozambican cultures teach about the healing of the wounds?

These kinds of workshops would ideally be led by a guest speaker who is impartial, and would be able to facilitate discussions in a fair and objective manner. This would be of great importance, because people would speak freely and the process of positive deconstruction could be successfully applied (Pollard, 1997).

5.2.3 Abuse of Power

Co-researches strongly affirm that they were abused by the leadership of the church through the practice of paying low stipends. They affirmed their sense of powerlessness

in fighting the practice, because of the fear of godsons who acted as opponents and as witch-hunters (Cf. 4.2.1: 153)

Depending on the way in which it is yielded, power can be either good or bad. The books of the Old Testament often refer to power. For example, in Exodus we can read the following:

For this purpose I have raised you up, that I may show My power in you, and that My name be declared in all the earth (Ex 9:16).

In the above passage, power was used to salvation purposes (even if the contrary also happened).

The gospel of Mark shares an impressive history of a woman who stole Jesus's power. He says:

And Jesus, immediately knowing in Himself that power had gone out of Him, turned around in the crowd and said: 'Who touched My clothes?' (Mk 5: 30).

Both examples show that power can be possessed by ordinary people, but they have to recognise the source of their power. This would serve to humble them, and encourage them to use it carefully. However, if the person uses it without limits, and with a sense of pride or even arrogance, power can become destructive.

As was the case when challenging the practice of fighting, the author proposes the use of workshops to deal with issues of abuse of power.

According to DesPortes, "The church, as an institution with very long traditions faces real problems in a changing world but, it may be effective and successful. This requires assessment of needs and performance". In order to avoid criticism, workshops led by impartial outsiders can be helpful in addressing questions like:

- Who makes decisions? Who is in charge?
- How is the power shared?

- How are consensuses working as a way of making decisions?
- Who is included or excluded in the decision-making process? Why is this case?
- Are there internal and external factors that are influencing divisionism? If so, which ones?
- Why are some people isolated?
- Who is accountable for bad decisions are made or when negative consequences are suffered as a result of the decisions? (DesPortes 1973)

It is true that the desire to develop a genuine, trusting relationship must be present and be addressed in order to challenge differences when they come up and for a resolution to be made.

5.2.4 Poor Management

By the term 'management', Co-researches refer to the way in which the leadership of the church handles personnel, material, and financial resources. The author intends to show that personnel management comes first because the material and financial resources depend on personnel. This is why Caldwell says that the "proper treatment of personnel has become increasingly important as legal and ethical issues have emerged" (Caldwell 1997: 71).

In order to help the IPM leadership develop a healthy relationship with her workers, she must put policies in place that will guide her in addressing multiple issues linked to management. These policies must be accepted, understood, and widely publicised. They can include relevant information such as a full job description, salary plan, staffing plan, and any other pertinent facts.

The IPM leadership has to bear in mind that the responsibility of bringing workers together and united them is theirs alone. Caldwell suggests four issues that can help the

IPM leadership in her efforts of bringing changes:

- Showing appreciation and love for the individual worker, because this makes him feel secure;
- Providing responsible freedom that allows the worker to be creative;
- Understanding each other can strongly contribute to the growth of the IPM and to the genuine understanding of the church's objectives and goals;
- Cooperation, which makes workers available to support each other

A minister must always remember that they are responsible for the proclamation of the gospel, as well as for providing pastoral care and administrative leadership in all areas of church life. They therefore need to be able to abide by these guidelines in their own parishes, to encourage the members to follow their example.

5.3 The experience of Autonomy

Co-researches affirmed that they experience the Autonomy of the IPM as being negative and destructive in nature. However, what captured the author's attention the most was the affirmation that they ignored the History of the IPM. For the author, this may have been the reason that causes them to be captive. According to Herman, "captivity occurs only in circumstances of prolonged and repeated trauma" (Herman 1997: 74).

The author argues that when a person does not know who he or she is, they may also live in a state of captivity. She believes that the inability of church workers to speak out originates from their ignorance concerning the IPM. By ignoring history, they may also become ignorant of their duties and rights, which leave them prone to abuse. It is the duty of the Christian Church to liberate those who are captive. In relation to Autonomy, Co-researchers affirmed the dependency of the IPM on her mother church and her inability to challenge it.

Therefore, the author will discuss the experience of Autonomy by the IPM by employing liberation theology as praxis to liberate her from dependency. The reader has to be reminded that the bondage of the IPM begun when the Swiss missionaries accused the African culture of being inherently incompatible with the gospel (See chapter one). This was followed by the silencing of women who were the spiritual leaders of the church. This silencing was followed by a massive abandonment of the church by members, which was described in chapter one (Cf. 1,2,3).

For the author, being forced to neglect their traditional African culture and replace it with a foreign form of worshipping led to Africans being unable to sing the Lord's song (Psalm 137: 4).

Liberation theology can play a significant role in helping the IPM through her process of Africanisation, which can enable her to worship, sing, and dance before God. Wimberly is also of the opinion that songs play a significant role in the hearts of people. He says:

Songs disclose ideas and meanings of pivotal themes of the Christian faith; songs tell our communities' stories of faith and hope in God, Jesus Christ, the Holy Spirit, the valued self, and the movement from sin to salvation. Songs challenge us to consider what 'biblical' themes have to say for everyday lives as Christians and how we sojourn as faithful and hope-filled followers of Jesus (Wimberly 2004: 147).

Africans combine the use of their mouth, body, and facial expressions to sing songs to God that express their joy, sorrows, dreams, and hopes. This has become their way of worshipping. In chapter three, the author mentioned that some co-researchers responded to her questions through a series of non-verbal cues, such as silence, reactions to questions (such as surprise), facial expressions, and smiles. These non-verbal cues reflected the way in which they interpreted Autonomy (Cf. 3.4).

Taking into consideration the contextualization of theology of enculturation, the author is called upon to do an epistemological rupture with the Western way of worshipping> This is done with the intention of discovering a new way of singing to the Lord. This new way of singing is intrinsically linked to liberation.

The author chose the message of the gospel of John 5 to be analyzed in the context of

the IPM.

5.3.1 Contextualizing the Message of John 5

“Do you want to be made well?” (John 5:6). This is the question posed by Jesus to a man who had been waiting to be healed for thirty eight years. The man had been waiting at the right place: at a pool where all sick people found healing. He had spent nearly forty years of his life by this pool hoping to be healed. The question is: why did he not tell Jesus that he wanted to be healed?

Similarly, when co-researchers were asked to list the causes that had led to them receiving low stipends, they pointed fingers at the Swiss protestant church, and thus allocated the blame to her. They blamed her for the deplorable conditions that the IPM is currently dealing with. These blames were mentioned in preaching’s, workshops, informal conversations, minister’s meetings and were also mentioned in interviews.

The answer of the man in the previous story from of John 5 and the responses provided by the co-researches are similar. All of them are alienated by the situation in which they live. For Tenney, “the man was placing the blame for his condition on what somebody else had not done for him. He was bound by his circumstances and could rise no higher than a futile complaint” (Tenney 1987: 104).

While considering Tenney’s argument to be sound, the author believes that it seems as though that the man did not want to be healed. This supposition is reinforced by the fact that he showed no appreciation for his new identity. He did not express a word of recognition for his new state, much less a sense of gratitude. In a hurry, he removed his bed, and went home in silence.

The author interprets the above as meaning that ‘there is a possibility of the existence of some church’ leaders and members who do not necessarily want the problem of low stipends to be resolved. These leaders and members may be defending strange philosophies without knowing it, and without understanding why. It is also possible that

they somehow benefit from the prevalent situation and from the syndrome of dependency, as was the case of the masters in Macedonia (Acts 16: 16-24).

The man's reaction may have been the result of the despondency he felt concerning the injustices he had witnessed. For thirty eight years, this man may have witnessed corruption occurring by the pool (Ez. 34). He may have testified to discrimination against sick people, but he might never have opportunity to be heard. For the first time someone noticed his presence in the pool. The may have prevented him from listening carefully to Jesus's question, which may in turn have led to him using the opportunity to denounce injustices.

There are different points of view concerning the response given by this man. Carson says that "the illness of the man is not mentioned. The reader is given the chance to choose if he was blind, paralyzed, lame or exceedingly weak" (Carson 1994: 242).

Both arguments can be accepted, but only after a deep analysis of their meaning. The ignorance of the sickness of the man does not justify his accusations, nor does it justify his inability to give a proper answer or his silence after he was healed.

The majority of sick people healed by Jesus were taken to him by relatives or friends. The man in John's story was helped by relatives to travel between his home and the pool. Everyday, for a period of thirty eight years, his relatives were responsible for feeding him, clothing him, and bathing him. This was a very hard task. Maybe this man had lost hope or he was resigned to live his entire life in this condition. Whatever the case, his obligation was to give an answer appropriate to the Jesus's question.

The other possibility is that the man in this story may have perceived Jesus's question as being a joke. How could someone ask if you want to be well when you are at hospital in the queue waiting for the doctor? Certainly, you might be offended. What is difficult to understand is the absence of any response.

Carson comes in our aid when he mentions the "unnecessary thirty eight years that the Israelites spent in the desert because of their fear and unbelief at the first approach to

the Promised Land” (Carson 1994: 243).

The author finds that this is an important aspect to be considered, which is the unbelief mentioned by Carson. This unbelief can be explained by the fact that the man was sleeping. He was no longer interested in being healed, and perhaps no longer believed that healing would be possible. It seems that this man “had adopted his worldview pragmatically by choosing what worked for him” (Pollard 1997: 38). In this case, his answer is justifiable. He accepted his family’s gestures of transporting him to the pool every day in an effort to please them. For him, however, he no longer believed that healing was possible.

The IPM may also be suffering from the above kind of syndrome. The IPM knows very well that her problem is not caused by the weakness of teaching received from the SM. Many of those leading the church did not have significant contact with the Swiss Mission, and in fact many have not had any contact whatsoever. Hence they benefit from the experience of other churches that are self-financing. The author is of the opinion that the behaviour of the IPM is contradictory. The contradiction may be explained by the fact that the IPM chooses annual themes that call for change, but at the same time, when members respond positively, she boycotts them.

Secondly, she has permanent contacts with the EPCSA. What then prevents her from learning from the EPCSA experience?

The author believes that the IPM can benefit from the experience of the EPCSA, which is proud of having being able to provide good stipends to her workers as mentioned in the moderator’s speech pronounced during the opening of the 2008 Synod. In this speech, the Rev H.D. Masangu said that “the denomination is to be applauded for good and sound stipends granted to her workers” (Masangu, 2008: 6).

For the author, the IPM is not interested in challenging her dependency because there might be those who benefit from it. If this is the case, they cannot create conditions for liberation, because then they may be in danger of losing their benefits. The danger of this attitude of the IPM is that people are unable to realize these contradictions,

because they do not analyse their beliefs (Pollard 1997).

It seems that instead of striving to understand her belief in order to prevent herself from being “preserved from fetishism and idolatry” (Gutierrez 2001: 56) and to work for liberation, the IPM is accommodated. Therefore it is now time to challenge the IPM to analyse her beliefs closely, even if this proves to be an uncomfortable exercise (Pollard 1997).

This passage from the gospel of John continues to tell us that Jesus ordered the man “to rise, to take his bed and to walk” (John 5: 8).

These three actions proposed by Jesus to a man who had been sleeping for thirty eight years were not easy. The first thing the man had to do was to rise. This man was required to confront the belief he had internalized that he could not walk (and also let go of his belief that would never again walk). Jesus thus invited the man to become uncomfortable with this belief. He had to rise. Jesus was helping this man “to discover the inadequacies of the ideas he had adopted” (Pollard 1997: 44). Once Jesus invited the man to rise, he immediately stood up without any help. This miracle is interpreted by Chipenda as meaning that ‘the Christian concept of providence is found in every soul’s (Chipenda 1997)

The first thing that the IPM should do in her process of rising is to express her faith in a way that “will ensure survival of the church” (Utuk 1997: 20). This can be done by courageously declaring the will of ending with the practice of paying low stipends and thus ending her dependency. The practice of paying low stipends as well as the phenomenon of dependency disorder has to be publically denounced as sinful. This sin is characterized by disobedience, which serves to lead people to reject God principles and commands. Therefore, the IPM needs to define theologically “the concept of sin into an experiential language” (Wimberly 2004: 77) that can be confronted.

The confrontation here would also lead the IPM to realize how she had lost time by accusing Swiss missionaries, instead of expending energy and resources by looking for solutions. By engaging in the search of her meaning, the IPM will be reflecting on her

historical praxis. At the same time, she will be transforming and liberating herself from alien gods that have insisted in destroying leadership, workers, members, and people's lives.

The affirmation of the self cannot be only demonstrated by verbal teaching. It has to be demonstrated by "action, real charity and commitment to the service of others" (Gutierrez 2001: 55). The action of the IPM therefore has to address the real suffering, oppression, and injustices which face its members. When the IPM begins to address the problems faced by workers and members, she will be showing love, which is the "centre of the whole gospel" (Pollard 1997: 46). Secondly, she will be initiating steps that will strengthen her attachment to her workers and members. The attachment will challenge the current practice of paying low stipends and the resultant dependent behaviour. Workers and members will begin embracing activities that "will help them to remain close to their care givers" (Ashbrook 1996: 15).

As affirmed by Mwaura, "much sickness is caused by our selfishness, indifference to the plight of others and personal sinfulness, faith crises, poverty, financial crises, failure to achieve ones goals and other factors" (Mwaura 2007: 87).

The IPM is thus encouraged to stand up in order to challenge the dehumanizing aliens that may be controlling her will and hope. She must obey Jesus's command of rising. This will be the first step to addressing past injustices. Workers and members will be open to listen to their leaders, because they will feel that "they are surrounded by a consistent set of nurturing relationships" (Gerkin 1997:101).

Gerkin's statement affirms that when the church chooses to engage in pastoral care ministry, workers and members immediately understand that they are being cared for and respond positively. Therefore, the IPM is called upon to adopt pastoral care as a way of nurturing and showing care to her workers. She will strongly benefit from the response that she will get from them.

5.3.2 Helping the IPM to Act

Fowler wrote that:

We shape our actions and responses in life in accordance with our interpretations of the larger patterns of actions that impinge upon us. (Fowler 1981: 98).

The above quotation urges the IPM to invite her members to interpret their Autonomy, instead of merely rejecting it. While interpreting the process and decisions made, she will learn how to position herself in her search for liberation. Members cannot be isolated because they bear the knowledge (epistemology) that the IPM needs in order to address her problems with competence.

For those who have been prisoners for a long time in a closed, confined room; when the door is opened, they immediately rise. The exercise of rising is a difficult one, but it is possible even if a person is a lame. This was demonstrated by the man by the pool. Through Jesus's command, he immediately stood up and carried his bed home.

The man apparently succeeded in his exercise of rising, despite the fact that he had previously believed it to be impossible. The author uses the word 'apparently', because he did not concern himself as to the identity of the man who was interrogating him. The primary question the man failed to ask is "Who is this man who is ordering me to stand up, to take up my bed and to walk". Because he did not ask this question, he was unable to appreciate fully his new identity. A similar situation may be to characterize the IPM. She might be working at a superficial level, she might be reacting to individual statements or behavior, but she may not be attempting to question the causes that led to her captivity in the first place.

The man in the pool was ready to denounce the injustices suffered by others, but he was not ready to ask himself what caused him to remain wholly dependent upon others for nearly forty years. Because he did not reflect on the causes of his captivity, he failed to reflect on his new identity (John 5: 12-13).

The IPM is thus urged to involve her members in her search for liberation. Members should not be isolated, because they bear firsthand knowledge (epistemology) that the

IPM urgently needs in order to address her problems with competence. The leaders of the IPM, especially the young leaders, need to be open and listen carefully to workers and members who bear the knowledge concerning Autonomy. This will help them to rise and walk in the correct direction.

As revealed by co-researchers, the IPM needs to be present and accompany members in their joys and frustrations; needs to accompany them on their journey of sorrow when facing separation, divorce, or death. The IPM has to see Jesus in these plights (Matt. 25: 32-40). Similarly, the IPM should also accompany members when they experience moments of joys (Luke 19: 1-10; John 2).

This is the significance of taking up one's own bed. People will find healing if they are involved in the questioning of their plights. They will not accuse missionaries or each other, but rather will learn to question things such as the culture to which they belong to; why they are suffering; how they can challenge this suffering, and what the gospel says about suffering. This process will help them "rearticulate what they understand liberation to be from inside the stories of their lives" (Wimberly 2005: 5). This exercise is necessary, because people are created in the image of God who questions everything (Gen 3: 9-11).

Through this process of questioning, answering, and sharing their insights and newfound knowledge, the IPM members will be going through the process of positive deconstruction. They will discover how they absorbed and adopted different worldviews that were inherently harmful to their inner being and sense of identity. They will be able to challenge them and be liberated, because their insights will reveal Jesus' presence as he did with the man in the pool (Matt 11: 29-30; John 3: 16-17; 5: 8; 10: 10).

It was on such occasions that God revealed Himself to the people of Israel. According to the Scriptures, God appeared to Moses to announce that He had heard the cries of his people 'Israel', so He had come to deliver them (Ex 3: 7-8).

God is always ready to hear and to save. The IPM must introduce the practice of reading the Bible contextually in order to make people free to participate. This is one of

the powerful ways that the IPM can challenge the belief that Autonomy is bad.

Having discussed different ways of liberation that have been proposed by different scholars, the author now has occasion to share her own points of view. For the author, liberation is not something that we can touch, but is something that will can testify. Before liberation happens, a long process of advising, teaching, and of testing different theories has to take place.

We say that someone is liberated when he or she follows a new path that makes him/her, as well as their community, happy and content. We say that someone is liberated when he or she shows maturity in terms of their choices. We say that someone is liberated when this liberation positively transforms the lives of other people. Therefore, the IPM will only be considered to be truly liberated when her workers and members enjoy the fruits of her Autonomy.

5.4 Pastoral Care

5.4.1 Healing the Wounds of Trauma

The process of healing is important. Jesus spent a significant portion of His time with His ministry caring for, feeding, healing, forgiving, and raising the dead. He did it when he was walking on the way (Mk 10: 46-52), in the Synagogue (Luke 13: 10-17), and in the homes (Mark 5: 41).

The author is encouraged to mention the healing of the woman who had experienced a flow of blood for a period of twelve years, which is described in John 10. This woman was alone. She could not approach people, because the flow of blood meant that she was considered to be unclean in the face of the religion and culture of her country. Despite the dehumanizing condition in which she found herself, she was attentive to the news and came to hear about Jesus and she believed in Him. She believed that He had come so that all may have abundant life (John 10:10). She also believed that the abundant life offered by Jesus was for everyone, including herself. Therefore, she

decided to approach Him and to touch Him. Musa Dube interprets this story in the following way:

A bleeding woman whose health status makes her further distanced from the public space and empowerment within patriarchal system takes it upon her to seek and to get empowerment. She reaches for the garment of Jesus with the full intention of getting healing and she does so without asking any permission from Jesus. In so doing, she appropriates for herself the right to healing (from colonial, patriarchal, physical oppression - basically all that is oppressive). Jesus only gets to know when power leaves his body. When Jesus discovers it, he searches and finds her (Dube 2009: 140).

The IPM workers and leadership had been bleeding for many years. Their physical, economic, and emotional status has distanced her from other churches that profit from their inability to get empowered. The above quotation challenges the way that the IPM sees herself. The IPM has to believe that she is God's servant and that she has the right to approach her master to seek healing.

Musa emphasizes the woman's will to be healed. This is crucial, as we have also looked at the story of a man who failed to give a right answer to Jesus, because he had given up his will to be healed. In contrast to him, this woman did not wait for help, she went out to find it. The IPM is thus encouraged to walk in the active search for the healing of her workers and members, much like this woman. This will allow her to enjoy the blessings that she will receive from God.

How can the IPM perceive the existence of trauma on its workers and members? Co-researchers showed that they want to serve both God and others as Africans. This declaration shows that members of the IPM are traumatized by the loss of their cultural identity. Israelites said that "they were unable to sing the Lord's songs in a foreigner land" (Psalm 137) but the IPM feels as though they are a stranger in their own home; it is unable to sing the Lord's songs in its own land. This is a traumatic experience that needs healing.

The healing starts through evangelisation. The evangelical work of the IPM has to liberate the creativity of culture. The creativity will ensure enculturation and the

preservation of human values that are important for the community. This affirmation is in the line with Akiiki's view that "the mission of acculturating Christianity and interpreting God's teachings within the African context and worldview remains one of the major challenges of evangelization" (Akiiki 1995: 15).

How then will the IPM embark in enculturation? According to Karamaga, "she has to continue her task of incarnation of God through Jesus Christ in our culture and our day to day reality" (Karamaga 1995: 75). How is this done? The book of Exodus provides an example on how incarnation functions in a practical way. According to this example, God introduced himself to Moses in an interesting and powerful way. He said,

I AM WHO I AM. But he added, 'Thus, you shall say to the children of Israel: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob has sent me to you. This is my name forever, and this is my memorial to all generations' (Ex 3: 14-15).

According to the passage of Scripture above, the liberation of Israel was linked to the message announced by Moses that the God who wanted them out of Egypt, was the God of their forefather's. Without this relationship, the people of Israel might have rejected Moses' proposal.

The IPM has to be creative by bringing examples of the relationship that used to exist between the founders of the IPM and the Mozambicans. This is necessary, because the role played by Mhalmhala and his fellows is largely ignored. Members need to understand this relationship; as it will allow them to be slowly released from their dependency and learn to identify with the church and with her Autonomy.

Members have also to be assured that their God is also the God of their own fathers and mothers. These fathers and mothers were the ones who accepted Christianity on this continent.

Other churches in Mozambique have already initiated the process of including enculturation in their task of evangelization. For example, they are allowing members to play traditional instruments in the church. This helps them to sing well by, for example, obeying the compass of the hymn. When embracing good values of culture, the IPM will

be initiating the process of healing the trauma.

The trauma with which the author is dealing with in this chapter is also caused by the socio-cultural and Christian environment. It is a trauma so subtle that members of the IPM may not even be aware of its existence. For example, co-researchers said that Swiss missionaries choose Africans who would be likely to be submissive to their orders, which means that those who were not submissive were marginalized. In her role as a care-giver, the IPM has to identify the multiple traumas of her members. She has to “care for individuals as well as for the community, for the tradition and for the culture” (Gerkin 1997: 119).

5.4.2 The Need for Care

The care for individuals is directed to the specific needs of a person. Some may still be traumatized by the war that destroyed their lives; others may be living under the shadow of shame and guilt, especially in cases where they have been infected by a virus. Communities may still be carrying the burdens of the atrocities of the past such as war, floods, and unemployment, to mention but a few examples.

The IPM workers also merit attention. Many of them work under intense pressure and can be overloaded. In these cases, they can easily feel angry, sad, and tired, and often end up not sleeping well, experience difficulties in their relationships, and may even end up questioning the truth of their faith. The lack of care increases their feelings of inadequacy, and therefore the IPM will need to pay special attention to this task.

The IPM has to care for her workers and ensure them that they are God’s instruments for good in the world as mentioned in the Scriptures (2 Tim 2: 21; Mark 6: 30-32; Ps 35: 27; Gal 6: 2). The process of care calls for identifying mature and gifted Christians who can also help others. These Christians, when well-trained, can play an important role in helping wounded people recover and build a new identity (Rom. 12: 6-8).

5.4.3 The Need for Reconciliation

Liberation, reconstruction, and healing will be completed by reconciliation. Co-researches appealed for the end of accusations made against the Swiss's. Blaming is a destructive exercise, but Jesus came to reconcile humanity with God (2 Cor. 5: 18-20) Hence, it is not the duty of the IPM to judge others (Rom 14: 13).

This introductory remark reminds the IPM of the crucial role played by Jesus. He proclaimed a gospel of healing (Mark 2: 17); a gospel of peace (Job 14:27) and a gospel of reconciliation (2 Cor. 5: 19). Therefore the IPM as Christ's ambassador is called to the ministry of reconciliation (2 Cor. 6: 4-13).

Roberts explains the connection between liberation and reconciliation when he wrote that:

Liberation and reconciliation are two main poles of Black Theology. One moves naturally from one to the other in the light of the Christian understanding of God and humanity (Roberts 1994: 8).

As the IPM searches for reconciliation, she must build space for trust. This will allow members to develop a sense of "autonomy, initiative, competence and of identity" (Herman 1992: 133).

On a practical level, the IPM must reconcile with the Swiss. This calls for her to be humble and to ask for help in order to achieve complete Autonomy. She must embark on a dialogue with her workers and members in order to attain complete liberation.

The Swiss protestant church is also called upon to consider this request for reconciliation, bearing in mind the work that she has done in Africa, especially in Mozambique, is beyond blaming. If there is judgment to be passed, it is the privilege that belongs to God Himself. What is necessary to do is to engage in a new relationship due to the historical critical analyses of praxis have already been made.

The IPM and the Swiss protestant church are called upon to work side-by-side, in order to build a world with justice and dignity for all.

Reconciliation can occur even in the absence of apologies. However, if someone is conscious of harm being done to others, the best course of action is to ask for forgiveness (Matt 6: 12b). This step is necessary, because forgiveness does not happen immediately. Rather, it is a process that is a difficult and lengthy. Therefore, there is a need to accompany those who are on this journey, so that they may do so thoroughly and gradually so that the forgiveness process is completed in full. Christians have Jesus as example in this process of forgiveness.

5.5 Pastoral Theology

Gerkin suggests that “the pastoral response to requests and questions from a congregation needs to be undergirded by and expressive of a clearly understood theology of the church and of the ministry” (Gerkin 1997: 120).

The author interprets the above suggestion as meaning that decisions taken by a church must be grounded in theology defined by that church. Co-researchers affirmed that the IPM has difficulties in hearing and solving problems faced by her workers and members. This means, at least, that the IPM theology is authoritarian in nature, or that she has no clearly defined theology.

Considering that the IPM may not have a clearly defined theology, she is now advised to take time to work with other theologians to define her own. This theology should call for:

- Obedience, because it can help her to hear and to listen to her workers and members, but more importantly to the teaching of the Scriptures. Visser wrote that “the God of Israel does not make Himself visibly known, but audibly known” (Visser 2011: 135). This means that the IPM must hear God’s words, especially those that instruct how a leader must lead the sheep entrusted to him/ her.
- Relevance, because in order for a theology to resonate with her workers, members, and society it should be real and relevant to them.

Gerkin suggests that in order to construct a theology that works, it must be addressed to empower and to care for:

- A community of language that aims at enabling members to think and express themselves in a certain way. Peter was seen as a disciple of Christ, because of the way in which he expressed himself (Matt 26: 73).
- A community of memory would strongly facilitate the IPM's efforts in acquiring an identity that is shaped by the gospels and by remembering stories of Autonomy and of the former Christians and workers of the IPM and of the Mozambican society as a whole, to mention but few examples.
- A community of inquiry that will help the IPM to evaluate herself constantly. This constant evaluation will help her to discover abuse and to challenge it, which will transform her into a caring church.
- A community of mutual care, which will enable the IPM leadership, workers and members to care for each other.
- A community of Mission from which the IPM will continue her task of converting people, bearing in mind that the proclamation of the gospels takes place in a real context.

The IPM must develop a theology that addresses the various aspects of life such as the physical, mental, spiritual, and economical spheres. This includes everything that a person may need in terms of social support to sustain life.

5.6 Conclusion

This chapter aimed at developing a model of healing and of Pastoral Care. This process was challenged by the stories of the man healed in the pool of Bethesda (John 5: 1-8) and the woman whose bleeding was cured by Jesus (John 10).

The model of therapeutic healing employed by the author was that of liberation theology, which was complemented by Pollard's method of positive deconstruction.

The chapter ended by calling the IPM to engage in the empowerment of both workers and members and to engage in Pastoral Theology that has to be defined, according to the context in which the IPM finds herself, as well as the teachings of Scriptures.

In her journey toward reconciliation, the IPM is encouraged to embrace forgiveness as being a crucial step. Both the IPM and the Swiss church are called upon to work side-by-side as equals.

The final chapter will reflect on the study and on the process of the research itself.

CHAPTER SIX

6.0 FINAL REFLECTION ON THE STUDY

6.1 Introduction

In her search for the reasons that maintain the IPM dependent on her mother church, the author took time to read books, magazines, letters, reports, theses, and other literature that could inform her about the research topic. She also took time to listen to people's sermons and to their histories. People's histories were shared through case studies and during interviews. She termed these people 'Co-researchers', because they helped her in the process of researching by sharing their knowledge and experiences.

The author did the above, because according to Swinton and Mowat:

Qualitative research finds its focus in ideographic knowledge. Because of this the research process has a quite specific dynamic and focus. The task of qualitative research is not to seek to explain the world in ways that will make sense across cultures to all reasonable people at any moment in history. Rather, the task of qualitative research is to describe reality in ways that enable us to understand the world differently and in understanding differently begin to act differently (Swinton & Mowat 2006: 44 / 46).

The present thesis describes the reality of how the practice of paying/ getting low stipends is experienced within the IPM. This reality is described under the heading 'Autonomy of the IPM'. The research urged the author to also understand the phenomenon of dependency disorder that emerged due to the absence of an effective pastoral ministry of care, the absence of clear norms, and the courage to challenge the practices that ultimately led the IPM to lose her image and identity.

Having conducted the necessary research, this chapter aims to analyse the findings and make recommendations.

6.2 Presenting the Data

As mentioned above, the author took time to read, listen to the ceremonies, and interact with Co-researchers. These sources enabled her to deepen her understanding concerning the research topic with its all complex dynamics. Then, she asked some Co-researches to share their stories through Case Studies. These stories were elicited by a series of questions that the author had prepared. As the author was embarking in the search of information, she was obliged to revise and improve the questionnaire in order to adapt them to the new reality revealed by literature and by co-researcher.

By the end of the exercise, the number of the questions included had ascended to eight and were responded to step-by-step, as described in chapter four (See appendixes).

The present chapter is aiming at analysing the answers as were they given by the Co-researchers, and then to compare them to views offered by existing literature. This exercise will allow the author to draw conclusions concerning the Autonomy of the IPM, by comparing how it was conceptualized on a theoretical level with the perceptions of members and workers within the IPM.

The present exercise allows the author to collate and present the responses from the Co-researchers that are consistent, make sense, and work (Pollard, 1997) in terms of answering the four research aims, which were presented in chapter one (Cf. 1.4). This means that the author selected the explanations and arguments that shed light on the research questions. These explanations did not come from isolated co-researchers, but from consistent information that was systematically gathered and grounded in the process of self-formation and self-understanding (Mason 2006) of the author.

Some questions that were considered to be of particular importance in terms of providing information regarding how the IPM is handling her Autonomy were asked more than once to the same Co-researcher when this was possible. This was done as a means of 'testing' the robustness of the Co-researcher's responses. While there were slight differences noted, they were mostly related to the position and role assumed by the Co-researcher at different point, and it was felt that the essence of the problem

remained the same. This accuracy allowed the author to interpret the data, and to formulate a conclusion that is presented in this chapter.

The Co-researchers key responses are presented in tabular form below.

6.2.1 Why is the IPM Paying Low Stipends to her Workers?

6.2.1.2 Analyze of the first aim

Co-researches confirmed the existence of the practice of paying low stipends by the IPM. They also confirmed that the IPM is financially dependent.

The following information was found:

Literature	Co-Researchers
<p>Although workers accept total renunciation, The Church will do its best to give them sufficient salary, so that they can be available to serve (Article 21 of the 1963 Constitution).</p> <p>Difficulties faced by church' workers do not prevent them from doing good job. This is a motive of admiration because they are badly paid due to the poverty of our congregations (Juillerat 1960 in DM 1215 B).</p>	<p>Absence of clear policies that could help both the leadership and members to challenge the practice of paying low stipends.</p>
	<p>The number of unpaid workers grows annually.</p> <p>Workers felt abused and traumatized.</p>
<p>If anyone desires to come after Me, let him deny himself and take up his cross (Mark. 8:34 -9:1).</p>	<p>The IPM Theology needs to be challenged.</p>

Although many issues emerged, it was strongly affirmed by Co-researchers that the practice of paying low stipends to church workers is a source of dissatisfaction within the IPM. It was also strongly affirmed that the IPM is doing very little to challenge this practice. Some church workers have even given up fighting for their rights, but they are not happy about this situation; while others are fighting for transformation and remain sure that better days will come to the IPM.

The literature confirmed that the problem of stipends was never considered to be important or relevant by the Swiss mission, and that Swiss missionaries had different points of view concerning this issue. As a result, they never reached an agreement that could ameliorate, challenge, or solve the problem of stipends within the IPM.

The difficulties on reaching mutually acceptable proposals were further exacerbated by the discrimination that was commonplace within the Swiss Mission, and continues to be present within the IPM today.

Ministers and other workers have resorted to Abandoning the church; something that has become a serious and challenging problem for the IPM. Interesting was to realize that some workers would be happy serving the IPM alone.

6.2.2 How is the IPM Handling her Autonomy?

6.2.2.1 Analyze of the second aim

Co-researchers were able to define autonomy in general, but they were unable or reluctant to define Autonomy within the IPM. The question is why?

The questioning of Co-researchers revealed that there were several reasons for this:

- Self-defense: Instead of self-reflection, the IPM condemns the Swiss Mission for her failure to gain Autonomy;

- Guilt: The leadership is not united. As a result, workers and members are not following it, which causes them to feel guilty; and
- Theological and spiritual problems hinder development.

The answers provided by the Co-researchers show that Swiss missionaries and Africans were simultaneously playing different games. While the Swiss were clear about their roles, objectives and vision, it can be affirmed that Africans were kept in the dark and as a result were only following them. For example, Co-researchers affirmed that Africans fought for ordination, for the right of presiding to the Holy Communion, but, paradoxically they do not perceive this attitude as meaning that they have fought for Autonomy of their church.

Some times Africans were involved in conversations and dialogues, but they did not understand or perhaps chose to ignore how these decisions would be implemented. The author can provide the example of the Rev Zedequias Manganhela, who one of those who signed the 1970 Convention. As he was occupying the post of president of the Synod Council for the second time, it was believed that he had mastered the contents of the Convention, but surprisingly, he questioned how long the IPM was still to remain dependent on the DM (Cf.2.2.6). For the author, this question is an example on how decisions were being made that had clearly not been understood by all the players.

Through reading books, listening to sermons, and engaging with Co-researchers, one comes to the conclusion that members of the IPM were not sufficiently and consciously involved in the process that had led their church to Autonomy. The prevalent political situation is considered to have been responsible for the fear that impeded free discussions for Autonomy from taking place. There was also mention made that there were some within the IPM who did not want Autonomy, but this is an area that merits further investigation.

It became clear that the Swiss Mission was facing financial constrains. This, coupled with the independence of many African countries pushed it to precipitate the declaration of Autonomy of the IPM.

The research also proved that Africans were not adequately trained to assume the full administration of the church with confidence.

6.2.3 How can the Leadership of the IPM be empowered so that it stands up?

6.2.3.1 Analysis of the third aim

Co-researchers defend better training of the leadership and of the workers. They also defend the need for specialisation in key areas, such as administration and theology.

The IPM leadership needs to be encouraged to work openly and discuss problems that affect her performance, security, and identity. The openness has to be done in the light of the Scriptures. This will liberate both the leadership and members, and it is hoped that simultaneously, their eyes will also be opened. Once this has occurred, leaders and members alike can begin the process of thinking, questioning, and challenging their own behavior.

For the author, this means that the IPM has to begin doing contextual theological reflection. Contextual theology will allow it to engage in a continuous dialogue with the wider society on a number of contemporary issues. According to de Gruchy, this process will allow it to “create a legacy of disciplined theological reflection” (de Gruchy 2005: 259). This theology will address the problems of suffering and oppression through which the IPM lost her identity.

The above process will lead to positive deconstruction. Leaders and members will then be able to identify and reject some negative, destructive attitudes and replace them with others that are better. The spirit of Ubuntu that seems to be lost will then rise, because workers will no longer see themselves as victims of an odd system. The IPM will need to develop the ability “to develop a critical consciousness and an empowering spirituality” (de Gruchy 2005: 257).

Similarly, the IPM will need to seek reconciliation. This step is an important one, because many church workers faced injustice when they asked for just and sound

stipends. The entire church was forced to opt for dependency, because it did not have ways to address this issue openly.

Reconciliation will allow the IPM to stop assigning blame and accusing the Swiss for all her misfortunes. It will allow her to invite and to work with members of the Swiss Protestant churches on an equal basis.

All of the above means that the IPM needs to have the courage to speak up regarding the objectives of Autonomy while respecting the new challenges imposed by contemporary issues. This courage can only stem from God as the IPM repents and seeks His orientations. This will allow her to learn from her own mistakes.

The new generation of IPM workers needs to be united and work together towards the liberation proclaimed by Jesus Christ. According to the gospel of Luke, the success of evangelization is strictly linked to the care of the heart-broken, enslaved, and oppressed. The empowerment has to bear fruits that will allow people to challenge their blindness and the abyss that surrounds them, as mentioned by the gospel of Luke. (Luke 4: 18-19).

6.2.4 How to introduce Pastoral Care Ministry that liberates from within the IPM?

6.2.4.1 Analysis of the fourth aim

Co-researchers strongly called for better quality of care within the IPM. They also urged the IPM to offer opportunities that would allow workers to engage in contextual theology more seriously.

For the author, the call of Co-researches means that the improvement of the quality of the Pastoral Care Ministry is a necessity. This pastoral care has to be able to cope with the rapid changes imposed by globalization and has to extend to all new parishes that

are established. It has also to establish order by shifting spirituality of all members of the IPM.

This sustains the idea that former ministers have to be retained in service.

6.2.5 Reflecting on the whole process of data collection

The author feels that the process of data collection went well, despite it being a difficult task. Sometimes the answers give a security sensation but, when the some question is posed in different way the answer is completely different. This urges the author to start again, but time proved to be an obstacle and the possibilities of finding and to gathering all Co-researchers become reduced as times passes. Finally, the author acknowledges that the process may have been a subjective one, but the author is stimulated because the answers provided allowed her to collate the information to present a report.

6.3 Reflection on the Process of Research

6.3.1 The process of Research and the Topic

As the author comes to the end of this research, she feels that she is beginning to understand the process of researching with all of its complexities. She also feels that she is just beginning to understand the enormity of Autonomy of her church. She feels as though she still needs to conduct further research in order to deepen her knowledge on Autonomy. Hopefully, the information gathered allowed her to write the present thesis.

The interaction with Co-researchers was of great importance, and thus very much appreciated. Indeed, Co-researchers helped the author become conscious of the fact that many issues about Autonomy are not mentioned in books. They revealed the paradigm difference between what someone knows and what he or she think they know.

While Co-researchers were sharing their daily experiences, the author felt insignificant in the face of the pain they endured and the patience they showed. The author also felt that she grew a lot while listening to Co-researchers. She felt as though she had grown while reading books, magazines, and letters, and particularly when she had to interpret these sources and collate the information contained within them. She is now missing these encounters she had with her Co-researchers and feels as though there is a void.

The reflection on the topic shows that it is constituted by two key words. These two words are 'Autonomy' and 'Liberation'.

The normal development and maturity of a person are revealed by the way this person is able to do things and make decisions. The person that shows consistency in terms of thinking and implementing decisions is considered to be mature and autonomous.

The founders of the IPM initiated their evangelical work while driven by a spirit of Autonomy. Their vision defended a self-propagating, self-governing and self-sustaining church. The spirit of Autonomy guided the way in which they contributed towards the foundation of the church in Mozambique. Three quarters of the necessities that allowed Yosefa Mhlahhala to depart from Spelonken, North Transvaal to Magude, Mozambique came from the contribution of members (Moreira 1936). All discord that opposed Mhlahhala with the Swiss missionaries was due to his refusal to be subordinate and dependent. Other generations of IPM workers failed to defend their independence.

Mhlahhala and his fellows created the basis for the establishment of a church that was baptized in 1948 as Igreja Presbiteriana de Moçambique (IPM). They set a fire for the evangelization of Mozambique that is an ongoing process.

Before being baptized as the IPM, this church was known as Swiss Mission. This name included the various activities, such as hospitals, schools, agriculture, and other small industries in which the Swiss mission was involved. The Swiss Mission was established in 1887 by Paul Berthoud, when he joined the founders of the IPM in Ricatla.

Although defending Autonomy, Paul Berthoud had different ideas concerning how to

achieve it. While the founders considered themselves to be colleagues of equal footing with the Swiss missionaries and therefore expected that they would work together in collaboration, the Swiss missionaries considered themselves to be the ones possessing the spiritual truth. This superior mentality of the Swiss in relation to Africans destroyed the confidence of the latter.

The devaluation of the work developed by the founders of the IPM by Swiss missionaries resulted in massive exodus of church members from the IPM (Chirinda, 2007). This abandonment was later followed by the resigning of the founders, who decided to go back to Spelonken.

The following generations of IPM leadership further lost touch with the founders' vision. They no longer purported to be a church that was self-propagating, self-governing, and self-sustaining. The Swiss missionaries assumed all roles and responsibilities, and financed all activities. Members were seen as poor and were instructed as to how much they could contribute. This behavior destroyed their self-initiative and their self esteem.

Interaction with Co-researchers and the interpretation of literature shows that 'the sense of autonomy was destroyed when Africans saw themselves as poor who have to survive from donations and from charity'.

Ignorance of the vision that animated the founders of the IPM led following generations of African leaders to develop a syndrome of dependency disorder.

The political situation both during the colonial period and in the years that followed the independence of Mozambique, added to the paternal attitude of the Swiss Mission. This further reinforced the phenomenon of dependency disorder that affects the IPM.

The IPM is therefore encouraged to make efforts to challenge dependency, so that she regains her self-esteem and identity.

Having conscience that the church is elected to serve with justice and love so that members can grow integrally and to value communal experiences; having conscience that she has to work so that she is able to experience life in its fullness, the author

questioned the phenomenon of dependency in the IPM.

The questioning revealed that while Autonomy was the vision of the original founders of the IPM, their successors lost it along over time. On the other hand, the Swiss missionaries never lost sight of this objective. From 1912, Paul Berthoud systematically looked at the practical considerations of Autonomy that were later ameliorated by Henry Guye and other missionaries. (Cf. 4.3). These considerations had the objective of transforming the IPM into a self-propagating, self-governing and self-sustaining church. Their strategies, however, were not successful, because the Swiss mission did not involve the members of the IPM. Only a few of them were involved in the discussions.

Therefore, the IPM workers and members developed the belief that ‘they were being given Autonomy, as previously mentioned in chapter four. They also kept in mind that the Swiss mission would continue financing all activities, including the payment of their stipends.

This belief overshadowed the process of gaining Autonomy; it impeded the IPM from enjoying its maturity and sabotaged the initiatives that could have solved her problems. Hence, it cultivated a spirit of hatred in those who were talented and called for a transformation of minds. A vicious cycle was initiated, which ended up poisoning the future generations of the IPM leadership. The poisoning gave birth to injustices that were not challenged because of the absence of effective Pastoral Care Ministry.

6.3.2 Overall Aim and Specific Objectives of the Research

There were four aims of this research project:

- To liberate the IPM from her dependency;
- To liberate her from the failure of getting Autonomy;
- To empower the IPM leadership and members; and

- To introduce a Pastoral Care Ministry that liberates and heals wounds.

The choice of these aims was revealed to be in accordance with the prevalent situation within the IPM. This helped the author further understand that the process that led the IPM to Autonomy is complicated and multifaceted. Swiss missionaries spent much of the time opposing both their own ideas as well as contrasting their ideas with those of Africans. This opposition was further transformed through fighting, as when people fight there is no space for positive reflection and care.

The conclusions reached have shown that the IPM is a self-propagating and self-governing church that still needs to work hard in order to become self-sustaining or to become an authentic autonomous church.

The IPM capacity for self-propaganda is recognized by the existence of parishes in all eleven provinces of Mozambique and in many districts and localities. The majority of these parishes were implanted after 1975, because the colonial regime did not allow the Swiss Mission to develop its activities beyond Maputo and Gaza Provinces.

The governing task is, however, done in prejudice of workers' rights and interests. Both the literature and Co-researches identified the problem of salary, which is normally designated as stipends or '*mphamu*', as being the issue that destroys the IPM and makes her dependent.

The process of questioning and answering helped the Co-researchers to reflect seriously on the problems that affect the IPM. This process also helped motivate them to address these problems openly so that the IPM can affirm herself to be a self-propagating, self-governing, and self-sustaining church. While addressing the root causes of her dependency, the IPM will be solving the injustices and integrating Pastoral Care into her ministry.

The IPM leadership was also encouraged to plan her activities, to plan expenses that were in accordance with the budget, to teach and encourage members to give tithes, and to adopt transparent methods in all spheres of her activities.

6.4 The Epistemological and Theological points of Departure

A substantial part of the knowledge that the author acquired from the literature concerning the Autonomy of the IPM was revealed to be contradictory with the views of the Co-researchers.

While the literature stated that members of the church were conscious about the changes happening in their midst, Co-researchers affirmed that they typically ignored principles, norms, and the majority of decisions taken concerning the Autonomy of their church. For example, Co-researchers said that the year of 1948 is widely known as the year of Autonomy – (Lumuku). Their interpretation therefore shows that for them, the year 1948 was the year in which the Swiss Mission sent them to hell. The reader is reminded that it was in 1948 that the Swiss Mission decided that church members had to pay stipends to evangelists and to ministers, a decision that was never attained.

They also affirmed that the election of an African as president of Synod did not automatically transform the IPM as an autonomous church. For them, 1948 was a symbol that changes were on the way, but for a long time after this Africans were still unaware of what Autonomy really entailed. This affirmation reinforces the belief that the IPM was given Autonomy by the Swiss Mission; but that they were not sufficiently involved in the process.

The Co-researchers declarations further revealed the sources of the plight of the IPM. According to them, the plight begun when they realized that the Swiss missionaries were departing from Mozambique. They interpreted this departure as ‘abandonment’. Feelings of hopelessness took control of their will. Instead of lifting up their heads, they went into a long and traumatic process of mourning. This mourning process prevented them from finding new ways to survive. The IPM continued to announce the Good News, but this was done in the midst of exacerbated pain. The IPM did not enjoy her Autonomy, because the process of fighting for it had been interrupted.

The author interprets all the above declarations made by the Co-researchers as

meaning that, the process of Autonomy was theoretically initiated in 1948, but practically it started in 1962 and was concluded in 1970. The author's justification for stating this is that in 1948, Swiss missionaries appointed an African as the leader of the IPM Synod. However, as the Synod president is not an executive, the president elected in 1948 was in effect not leading anyone. Therefore, in practice the IPM continued to be led by the Swiss missionaries until 1962. In this year, a Convention was signed between the Swiss Mission and the IPM. Members of the church elected their Synod and Synod Council presidents for the first time. Secondly, other Africans were also elected members of the Synod council. The 1962 Convention continued to affirm the Autonomy of the IPM, but because it did not handle properties to the IPM, Swiss missionaries maintained their former positions. In other words, they continued to lead the IPM. Practically it was not possible to hand Autonomy to the IPM, because the colonial regime never recognized the IPM. This regime did not recognize the existence of a church led by own people; this would have been a declaration of independence.

The Swiss Mission, however, was carefully reading the signs of the time, which allowed it to understand that the process of independence was irreversible. Therefore, it decided to hand complete Autonomy to the IPM through the signing of the 1970 Convention, as mentioned in chapter four.

For the author, the IPM is dependent because she resisted or refused to accept the historical reality of the withdrawal of the Swiss Mission. By denying that Swiss missionaries had abandoned her, the IPM was in effect rejecting their new reality, as well as refusing to exercise her brains and to walk on her own legs.

Because of this conclusion, the liberation theology of Ubuntu proposed at the beginning of this discussion proved to be relevant for this research.

6.5 The process of Deconstruction of the Problem

Discussions concerning the way in which Autonomy was handed to the IPM provided an opportunity for the rise of consciousness, and specifically in terms receiving low

stipends that is so inextricably connected to the way in which the IPM identifies herself. Evidence shows that the IPM considered herself as being unable to face the reality in which she is trapped, because of the contents of the Constitution and due to the beliefs held by her members. According to this belief, a church worker has to be poor. The IPM considered those who asked for better conditions of life as being unfaithful and agitators. Now, however, this has changed, with many of them being conscious that one has the right to a dignified life.

This guilt made Co-researchers unable to confront the practice of getting low stipends and its destructive effects. However, they slowly came to the conclusion that it is necessary to find alternative answers to this problem. They also concluded that it is important that they stop assigning blame to the Swiss, take responsibility for their role in their current situation, and finally begin working towards transformation.

The author feels that the model of positive deconstruction was successfully employed. Her feelings are supported by the way in which the Co-researches are now engaged in the processes of transformation, healing, reconciliation, and liberation.

6.6 Social Reconstruction

Analyzing the process of social reconstruction in accordance with the outcomes started in (Cf. 6.4), Co-researchers discovered that their knowledge about Autonomy was insufficient and somehow distorted. They also discovered that they had often been misled by optimistic speeches by those who proclaim men's kingdom. It was important to realize that their oppression was not openly discussed or challenged. The silence surrounding their prejudices prevented them from seeing them as God's image.

An advantage of this was the discovery that when church workers, leadership, and members working together, it is possible to surpass difficulties by enhancing mutual support and opening doors for counseling.

At the conclusion of the workshops, Co-researchers felt a sense of unity and

encouraged them to face the reality of their hopelessness with a newfound sense of courage and confidence. They have begun to identify problems that affect the integrity, image, and identity of the IPM more critically. They have also begun to develop strategies that can help the IPM face the problems of institutional sustainability.

6.7 Limitations of the Research

The author was positively impacted by the research process and through her interaction with Co--researches. It was a unique experience that enabled her to speak out, reflect, interpret, denounce, and ultimately reverse issues that were considered irreversible.

It was also a very challenging experience to write this thesis in English, an unfamiliar language to the author. To make things worse, the majority of the literature that she used was written in French, Portuguese, or Xitsonga. This obliged her to obtain help from translators, who were often unavailable. This may have resulted in distortions of meaning and may have impacted on the meaning she gleaned from the material. If the authors of the books, magazines, and reports consulted in this research find such distortions of meaning, the author acknowledges this limitation and accepts responsibility for any errors made and asks for forgiveness.

Now, as the author reaches to the end of this research, she also comes to the conclusion that the process of understanding the Autonomy of the IPM has only just began. There are still many related issues that need to be researched. Therefore, she is encouraged to affirm that the daily experience of each Co-researcher that she interviewed reveals that there is a lot still to be said and to be written about this topic. The Autonomy of the IPM is a very complex issue, and still needs to be explored. Those who love the IPM are invited to continue doing research on this very interesting issue.

The author felt insignificant in view of the pain and abuse endured by the IPM over the years. The lessons learned made her recognize that God is always in control. He is still saying that:

I have seen the oppression of my people... I have come down to deliver them (Gen 3: 7-8).

This is why Co-researches have assured her that in spite of the Devil's stratagems, the gospel will continue to be proclaimed by the IPM.

The author feels as though she personally grew during the research process, in terms of gaining a newfound respect and consideration from others, and also in gaining new insight into responsibility. She also gained in terms of knowledge through reading books, letters, and reports, through interpreting their meaning in relation to culture, theology, ideology, and environment, and while recognizing political prejudices that threatened the IPM so deeply and so badly. Although threatened by adverse events, the IPM showed maturity by remaining faithful to her Lord, which shows that the Spirit of God has been present throughout and leading the church.

The author offers herself to help the process of liberation and enculturation by dedicating part of her time to the updating of the catechism of the IPM to address new challenges.

6.8 Remarks on the Role Played by the Swiss Mission

The role played of the Swiss Mission in the evangelization and education of the Vatsonga in Mozambique is highly and widely acknowledged. It deserves respect and high consideration from the author.

The Swiss Mission played a significant role, especially in the education of young people. Although the reduced number of those who positively impacted the country and the world as a result of the above education, the quality of their deeds crossed generations and centuries. Some of them continue to impact the actual generations.

The Swiss Mission's health and agricultural systems are also much appreciated today. The Mozambican people extensively used their hospitals, because they provided

services in local languages, which helped them, feel welcomed and understood.

The Swiss Mission was a pioneer in teaching peasants new methods for improving production and productivity, thus enabling them to reduce the rates of hunger and poverty.

In the present thesis, Co-researchers shared their deception and pains concerning the way church workers were marginalized by the Swiss Mission. The author highlights that declarations provided by Co-researchers do not overshadow the work done by the Swiss Mission. While they show issues that were neglected, they also affirm that these issues were vital for a church that develops under the guidance of the Holy Spirit. Their declarations call the attention of today's missionaries to the fact that the church is an institution that has to be guided in order to deliver, and to live according to the Good News. The church must always remember that injustices refuse to be buried (Herman 1997). Therefore, she must learn to serve others in love, justice, and dignity.

The Swiss Mission presented the world and especially the IPM, with a wide range of writings. It was from these writings that the author was able to write the present thesis. Cooperation between the DM (Missionary Department that replaced the Swiss Mission) and the IPM are expected in the area of documentation and archives. This will enable the IPM to continue informing the world about how is she evangelizing her own people.

6.9 Gratitude

The author is grateful to God because she concluded this thesis during a time when the IPM has approved a new Constitution. She believes that the new Constitution will open doors and allow the processes of transformation and liberation to take place. She is also grateful to the fact that she concludes this thesis in the year of the Jubilee. 2012 is the year of Jubilee in which the IPM commemorates hundred and thirty years of the evangelization initiated by Mhlahlamhala, hundred and twenty five years of the launch of the Swiss Mission, and hundred years of the ordination of the first black minister. This Jubilee will be a great opportunity for the IPM to reflect on Autonomy. The event will

further allow the author to spread the message of transformation and hope.

The author believes that the New Constitution and the jubilee will offer space for significant changes within the system. The IPM will, in a short period of time, finally walk on her own legs!

6.10 Concluding Remarks

The author formulated a set of aims and objectives at the beginning of this research study. She formulated a theory that IPM was paying low stipends to her workers, because the leadership of the church was not open to changes. The study, however, revealed the existence of a doctrine or belief that a minister must be a poor person who denies themselves a life of comfort. It also revealed that the 1963 IPM Constitution has one article that, depending upon the interpretation, supports the above doctrine. This belief held by members of the IPM created a culture that can be only challenged by theology.

Therefore, the findings of this research study show a minimum of six factors that contribute negatively to the IPM Autonomy. These six factors highlight the importance of the issues mostly reported by Co-researchers and in the literature as being the reasons that contributed to the failure of the IPM gaining Autonomy. These six factors are cultural, structural, economical, theological, spiritual, and sociological.

6.10.1 Cultural factors

One of the characteristics of the Vatsonga culture is linked to the respect of authorities, even if these authorities are spiritual or morally weak and given to abusing alcohol. We can affirm that this respect or loyalty to someone in a leadership position, even if this person does not show self-esteem, shows that the African culture somehow respects order and discipline. In this research, this discipline is called the culture of godfathers

and godsons.

6.10.2 The culture of death in the IPM

While analyzing case studies and responses provided by Co-researches, the author came to the conclusion that there is a culture of death within the IPM. This culture has sustained the existence of godfathers whom the godsons have to obey, no matter what the circumstances may be. This is why on many occasions, Synod statements are not followed in parishes when the godfathers do not like them. The practice of paying low stipends is not openly challenged, because the godsons, even facing difficulties in their own lives, prefer not to enter into a disagreement with their godfathers, thus condemning the IPM to death.

The culture of death existed in Israel and God sent the prophet Ezekiel to challenge it, saying:

The hand of the Lord came upon me and brought me out in the Spirit of the Lord, and set me down in the midst of the valley; and it was full of bones. Then He caused me to pass by them all around, and behold, there were very many in the open valley; and indeed they were very dry. And He said to me 'Son of man, can these bones live?' So I answered, 'O Lord God, You know'.

Again He said to me, 'Prophesy to these bones and say to them 'O dry bones, hear the word of the Lord!' Thus says the Lord God to these bones 'Surely I will cause breath to enter into you, and you shall live' (Ezekiel 37: 1-5)

The author believes that by having challenged the Co-researchers with questions that brought to the fore issues that were considered irreversible, God was giving His living Spirit to the IPM so that she can come to life.

6.10.3 Structural factors

The root causes of the abuse of workers' rights originate from the solid set up of social structures. The IPM structures display unequal relations of power, which leads to

domination, discrimination, and persecution of those who refuse to remain silent. The silencing perpetuates the abusive practice of 'low stipends – mphamo' within the IPM.

IPM structures are male-oriented. The male ministers have godsons; these godsons have to render vassalage to their masters. Often, this vassalage is done in prejudice of high interests of the IPM.

The IPM must make efforts to bring about changes to the system. She is encouraged to invite Swiss people to come to Mozambique and to work with her on an equal basis.

6.10.4 Economical factors

The research proved the existence of the practice of paying low stipends to workers. It also proved that this practice is the root of all dissatisfaction, which works as a catalyst of misfortunes that prevent members from financially contributing for the welfare of the church. This lack of financial support maintains the IPM dependency, which is destroying her image and identity.

Transparency in financial management is revealed to be a crucial issue that calls for the urgent attention of the leadership. As the church is an institution where leaders, workers, and attendants are known as God's stewards, transparency must accompany all activities of the IPM.

Personnel management is linked to ethics. This forces the IPM to develop a series of policies that are aimed at managing her personnel well, so that ministers are not transferred to parishes that cannot pay them. She therefore needs to study the needs of her future personnel and to recommend a salary after having consulted with the finance committee.

The personnel policy may include leadership development, insurance provisions, holidays, performance reviews, and analysis procedures. These procedures are necessary, because as mentioned by Caldwell "churches should employ personnel only after careful study of how to choose and administrate them" (Caldwell 1997: 71). Good

management increases efficiency and productivity. The IPM can strongly benefit from efficient management.

The workers' stipends will be increased if the combined forces of theology and financial administration can help members better understand the gospel and be confident with the way in which their money is being administrated.

6.10.5 Theological factors

The inadequate training of ministers on relevant disciplines of theology were determined to have contributed to the inefficiency of the ministry held by the IPM.

Co-researchers also noted that their catechism was not challenging belief. The failure in this aspect results in confusion that impedes the church's growth.

Theology of a church must be well-defined from the onset. As the Swiss Mission defined its theology from a controversial interpretation of the doctrine of self-denial, the IPM was affected by it. This urges her to redefine her theology.

As clearly mentioned by the author, The IPM was under the tutelage of the Swiss Mission during eight three years (1887-1970), which means that the Christianity view it expressed and lived within the IPM was structured according to Western theology and culture, which was often at odds with the tradition and culture of Mozambique. As Mugambi clearly puts it, "the term missionary was applicable only to the foreigners. The local people, no matter how much evangelization they did, would not qualify to be called 'missionaries'" (Mugambi 1991: 39). Mugambi's statement echoes the example of Maphophe, a South African, who, was considered to be a mere collaborator by the Swiss missionaries, despite having served his entire ministry in Mozambique.

The Western conceptualization of Christianity posed serious difficulties for the conversion of the natives and this continues to be the case. The author can mention the example of a co-researcher, who affirmed that the Swiss Mission abandoned the IPM when members were not yet able to defend their faith. He went on to say that this was

the reasons that led to them practicing syncretism, which means that Africans opted to follow missionaries despite not being converted. This is why they struggle to find answers to their plights in the Christian faith. Therefore, there is a need to train IPM ministers in different areas of theology, to allow for the rise of an African Christianity that will enable members to articulate their faith and commitments in new forms and symbolism.

Clear theology will contribute to the rise of a conscience of unity and reconciliation; this will hopefully lead to healing and ultimately to the positive transformation of the IPM.

6.10.6 Spiritual and Sociological factors

One of the biggest problems mentioned by Co-researches is linked to the way the IPM is spiritually- and sociologically-oriented. The picture presented showed a disconnection between leaders and community, and leaders and workers. This behavior disconnects members and God, because the image of God is invisible.

The IPM is called upon to awaken hope and justice to all who want to find Jesus in their life. Sugden affirms that “the Kingdom fulfills God’s purpose in creation. In the Kingdom people receive by grace alone a new status before God” (Sugden 1999: 237). This affirmation teaches the IPM that her powerless members will be empowered through God’s Spirit, which in turn will allow them to serve their church, and all members will experience full humanity.

The author feels unqualified to affirm that the IPM is spiritually instable, but she can say that the IPM needs to deepen the theological training of her ministers. The theological training is crucial, because being a church decisions have to be made in the light of the teachings of the gospels. This can allow the IPM to engage in “systematic articulation of human response to revelation in a particular situation and context” (Mugambi 1991: 40), therefore beginning to make a contribution to an African Christology.

In conclusion, the author affirms that the Autonomy of the IPM that was declared in

1948 was a jump towards the future.

6.11 Recommendations

As the author has already mentioned in this conclusion, there are many issues related to Autonomy that need to be researched and recorded because of their importance. The IPM history will not be complete without such research. These are especially related to the periods between 1880 and 1890; 1962 and 1970; and from 1975 to date. The IPM is thus encouraged to engage herself in a process of collecting information from workers, members, observers, Swiss people, and any others who accompanied and experienced the Autonomy of the IPM during these indicated periods.

In addition, the author makes the following recommendations:

It is recommended that the IPM immediately change her policy regarding salaries, so that her church workers can carry out their work feeling highly motivated;

Pastoral Care Ministry and Counseling should be introduced, so as to heal wounds and promote life;

She is recommended to assure permanent capacitating of her reduced staff, that is, through organizing workshops and short-term courses;

She is recommended to involve former bursaries who are specialized in different areas in her process of transformation and liberation;

She is recommended to gradually adopt policies that will challenge the phenomenon of dependency disorder that is destroying her image and identity;

She is recommended to plan the formation of her staff so that they respond quantitatively and qualitatively to the challenges of present days. She is also encouraged to train new workers, who will be engaged in all areas of her activities;

She is recommended to look for scholarships in order to continue with education of her

workers, especially in diversified areas of specialization in the fields of theology administration, gender, development, and other strategic and key areas;

She is recommended to plan for when partners will join her on this journey, so that she has a clear idea as to who can do what and how. This step can strongly benefit the IPM, especially in terms of gaining and sharing experience;

She is recommended to involve the youth and women in all of the above processes, so that they play their role with competence, confidence, and pleasure for serving the King of the Kings;

The Swiss church is encouraged to continue working with the IPM on an equal footing; The 1970 Convention has to be updated to include new challenges and circumstances, having in mind that the bilateral relationship was started by God Himself, and no one has the power to destroy it;

The author strongly recommends that the IPM engage in contextual theological reflection (Chirinda, 2008) This will allow her to enter into a dialogue with the wider society on contemporary issues, and to create a legacy of disciplined theological reflection that will not be lost in the years to come (de Gruchy 2005);

Finally, she recommends that the government of Mozambique care for her all citizens by formulating laws and norms that protect them, no matter where they work.

6.11.1 New Areas to be researched

The study revealed existence of areas other that call for research. These areas are:

- The training of Africans in Lesotho - Why has there been an interruption?
- The project of the Church of Christ in Mozambique – Why did it fail?

BIBLIOGRAPHY

Organizational Remarks

The Bibliography is organized according to the sources where the information was found or collected. The following sequence was adopted:

1. Interviews
2. Archives
3. Brochures, Theses and Articles
4. Books
5. Appendixes

1 INTERVIEWS

Questionnaire in English

Question number one

Why is the IPM Paying Low Stipends to her Workers?

- a) What are the reasons behind the IPM paying low stipends to her workers?
- b) How do you feel about this practice?
- c) How is the IPM addressing the problem of low stipends?
- d) Why did the IPM encounter barriers?
- e) Why are some IPM workers serving in other institutions?
- f) How do the IPM leadership and members perceive this practice?
- g) What needs to be done so that workers feel valued and important?

Question number two

How is the IPM handling / caring for her Autonomy?

- a) What is Autonomy?
- b) What does Autonomy of the IPM mean for you?
- c) How is the IPM experiencing / living with her Autonomy?
- d) What has to be done so that the IPM continues to enjoy her Autonomy?
- e) How did the Swiss Mission prepare Africans for Autonomy?
- f) How were members of the IPM involved in this Autonomy?
- g) Did the IPM encounter obstacles in her way toward Autonomy? If so, which ones?
- h) Do you consider the Autonomy of the IPM to be a dream or reality?
- i) How is the IPM handling and caring for her Autonomy?

Question number three

How can the leadership of the IPM be empowered so that she stands up?

- a) What does leadership empowerment mean for you?
- b) How can it be introduced within the IPM?

Question number four

How can a Pastoral Care Ministry that liberates from within the IPM be introduced?

- a) What does Pastoral Care Ministry mean for you?
- b) Does it currently exist within the IPM? If so, does it work?
- c) How can it be introduced or improved?
- d) How can we care for retired ministers?

Questionnaire in Portuguese

Pergunta nr um

Porquê é que a IPM paga salários baixos aos seus obreiros?

- a) Quais são as causas que fazem com que a IPM pague salários baixos aos seus obreiros?
- b) Como é que você se sente com essa prática?
- c) Como é que a IPM desafia essa prática?
- d) Porquê é que a IPM encontrou barreiras na sua luta contra essa prática?
- e) Porque é que os obreiros da IPM trabalham simultaneamente noutras instituições

- f) Como é que a IPM e seus membros vêem essa prática?
- g) Que se deve fazer para que os obreiros se sintam valorizados e importantes?

Pergunta nr dois

Como é que a IPM governa/ cuida da sua Autonomia?

- a) O que é Autonomia?
- b) O que é Autonomia da IPM para si?
- c) Como é que a IPM vive essa Autonomia?
- d) Que deve ser feito para que a IPM se sinta feliz com sua Autonomia?
- e) Como é que a Missão Suiça preparou Africanos para a Autonomia?
- f) Como é que os membros da IPM foram envolvidos nesse processo?
- g) Será que a IPM encontrou obstáculos na sua caminhada para Autonomia?
Quais?
- h) A Autonomia da IPM é um sonho ou uma realidade?
- i) Como é que a IPM cuida da sua Autonomia?

Pergunta nr três

Como é a liderança da IPM pode ser empoderada para poder levantar-se?

- a) Que significa empoderamento para si?
- b) Como pode ser praticado na IPM?

Pergunta nr quatro

Como se pode introduzir O Ministério de Cuidados Pastorais libertador na IPM?

- a) Que entende por Ministerio Pastoral Libertador?
- b) Será que existe e funciona na IPM?
- c) Como pode ser introduzido ou melhorado?
- d) Como cuidar pastoralmente pelos obreiros reformados?

Questionnaire in Xirhonga

Xivutiso xa kusungula

Hayini IPM a nyika vatirhi mphamu wa kuka wunganyawuli?

- a) Inxini lexi xiyentxaka lesvaku IPM a nyika vatirhi mphamu wale hansi?
- b) Xana mayentxela lawo maliyini kuwene?

- c) Xana IPM ayentxa yini kundruluta mayencela lawo?
- d) Inxini lexi xiyentxiki lesvaku IPM atlangana ni kunononhweliwa kunfambu wakwe wa kukongoma lumuku?
- e) Xana hayini vatirhi va IPM vatirha kerhekeni ni kuminwana mimbango hinkama wolo wa wunwe?
- f) Xana IPM ni vakriste valiyini himayentxela wolawo?
- g) Inxini lexi xingayentxiwaka akuva vaitirhi vatiyingela na valondrisiwa ni kunyikiwa lisima?

Xivutiso xa vubirhi

Xana IPM adritamelisa kumbe a bekisisa kuyini Lumuku drakwe?

- a) Inxini Lumuku
- b) A Lumuku dra IPM inxini kuwene xana?
- c) Xana IPM a hanyisa kuyini Lumuku drakwe?
- d) Impsini lesvi svingayentxiwaka akuva IPM anyoxa hi Lumuku?
- e) Xana a Missão Suiça dri lulamisisi kuyini varhangeli va kerhehe vatiko akuva vatakota kuhanyela Lumuku dra kerheke?
- f) Xana a svirho sva kerheke svi nhingenisiwi kuyini mhakeni ya kutibekisela Lumuku dra kerheke?
- g) Xana IPM angava a tlangani ni svikarhato ndleleni yakwe ya kutibekisela Lumuku? Hesvini svikarhato svakone?
- h) Xana a Lumuku dra IPM inorho kumbe intiyiso?
- i) Xana IPM adritamelisa kumbe a bekisisa kuyini Lumuku drakwe?

Xivutiso xa vurharhu

Xana kunga yentxiwa yini kupfuna IPM akuva a sekeleka a yima xana?

- a) Svihlaya yini kuwene kusekelisa mhunu?
- b) Xana svinga yentxisiwa kuyini hitlelo dra IPM?

Xivutiso xa vumune

Xana heyini ndlela ya kuyentxa lesvaku avutirheli bza IPM bzintruxa ni kutlanganisa vhanu xana?

- a) Xana insvini kuwene vutirheli bza kuntruxeka ni kutlanganisa?
- b) Xana bzikone, bzatirhisiwa a IPM?
- c) Xana svingakoteka akuva bziyampsiswa?
- d) Xava vakhalabzi va bekisiswa kuyini a IPM?

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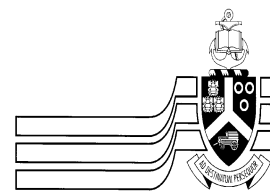
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5. APPENDIXES



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INFORMED CONSENT LETTER

Researcher's name: Chirinda, FN

Contact details: +258 82 318 4720

Student number: 26342822

**Title of the study: Autonomy of the Igreja Presbiteriana de Moçambique (IPM)
Pastoral Concern for Liberation**

This serves to confirm that I agreed to be interviewed by the researcher for the purpose of the study she is conducting. The purpose of the study was explained to me thoroughly. I am aware that my participation is voluntary and I am assured of anonymity and confidentiality. The researcher will use a fictitious name when referring to me and the information will be treated as confidential.

Signed at on this day of 2009

Participant's signature:

Researcher's signature:

5.2 MAP OF MOZAMBIQUE

MOÇAMBIQUE

