

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.