

**TANGAZA COLLEGE**  
**THE CATHOLIC UNIVERSITY OF EASTERN AFRICA**

**THE ROLE OF THE LAITY IN THE LIFE OF THE  
CHURCH IN MOZAMBIQUE (1977-1997)**

An Essay Submitted to the Mission Department in Partial Fulfillment of the  
Requirements for the Award of the B. A. Degree in Religious Studies.

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## **DEDICATION**

To Mukhula and Joaquina, my parents, who taught me to love God until I totally surrendered myself to Him.

## DECLARATION

I, the undersigned, declare that this is my original work. It has never been submitted to any other college or university for academic credit. All sources of information have been cited and acknowledged.

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## GENERAL INTRODUCTION

Lay ministries in the Catholic Church are our point of focus in this Essay. A lot has been written about the laity. Since the time of the New Testament through the patristic period to our modern times, there have always been lay people who dedicated themselves to the life and activities of the Church (cf. Acts 4: 32-35, 6: 1-7). We see even today how much Christ's faithful people are striving to keep up their faith burning as a community, even though the priest may not be there. We may bear witness of their heroic commitment to the welfare of the church to the extent of risking their own short-lived life. But we should also be courageous to confess that all that has been said or we may say about the lay people and their ministries in the Church is just not enough. Despite their active presence in the community, their contribution is not more than an act of contrition for their daily sins. Otherwise there would not be such alarming worry about what the church was supposed to do in the society, in the politics, in the world economy and science, ecumenism and dialogue.

It can be sad to hear from a bishop saying his diocese has fifty-three priests, whom he has to distribute to 37 parishes, without forgetting those who are sick who need to be replaced. And when it is time for confirmations, he spends ten months confirming people daily. Sometimes he even fails to confer the sacrament to all due to other commitments he has to attend to. But the question is why should he do that job alone? If he cannot fulfill his duties in due time, others can do it through delegation! Therefore it would be unfair to say besides him there is nobody else who can do something that will contribute to the maturity in faith and salvation of many.

The work of the laity in the church since its early ages is of great importance that it should not be neglected. They always raised their voices even in the moments of danger like death, wars, persecution of the church. Through their contribution the church did survive from trials in history. Sometimes through them the church defines its own identity and understands its mission in the world or society. Here we have the example of Mozambique where the church resisted the revolution aggression through lay people. Some of these people lost their lives for trying to defend

the Christian community. Therefore the laity are the living martyrs of faith. And today the church is being called to bear witness to its faith in this pluralistic world. How can it make that work unless the laity are included and kept in the church?

Mozambican Church is one of those Churches that have suffered martyrdom and terror in the course of human history. Immediately after independence on June 25, 1975, the Church underwent the severity of the Marxist-Leninist revolutionary ideology. Being an agent of religion it was labeled the "opium of the people" and therefore it had no reason of being there. It was stripped all its institutions, projects and properties. The places of worship were taken away by the new system of governance and turned into schools and barracks. In short, the church was persecuted.

This situation impoverished the church as an institution. It lived without identity and lacked the essential means for its survival. However the Spirit of God sustained it. Enlightened by his light, the church emerged from the trials through the work of lay people. These people proved to the hierarchy officials, to the world at large that the church of Christ was more than possessions and physical structures, it was all the baptized people of God, be it ordained ministers, the laity or consecrated women and men religious. Therefore the church could still exist even without any official recognition from the high authority of the society. It is in this way that the Mozambican Church defined its identity. It became a Ministerial Church, a family in which every member is expected to work for the welfare of the community, each according to his or her abilities and vocation.

Our aim in this paper is to give a brief presentation of the role of lay people (ministers) in the life of the Church in Mozambique from 1977 to 1997. This has been a crucial moment for the church and people in Mozambique. Besides the burden of the revolution and the worldwide economic reforms, internal armed conflicts, contributed to creating refugees and several other people were displaced. Natural disasters for example: floods, drought and subsequent famine also characterize this period. Yet amid these confusion the people kept up their faith. They worked side

by side with their pastors and the Church grew stronger until it mediated in the cease-fire and peace negotiations in Mozambique that culminated with the Peace Treaty on October 4, 1992.

However we may also confess that the traditional structures of the Church are still drawing us backward. They tend to blind us to the presence and work of the Holy Spirit in our lives, communities and daily relationships with God, among ourselves and with the universe. The old structures often make us to think that Christianity and the church are things of the past. Therefore they should not be maintained as they had been as the tradition and Magisterium of the Church teach. Hence we are sometimes tempted to think that all that comes along history of the Church is just extra and not necessary. In Mozambique today, some sort of marginalisation of lay people by the ordained ministers is notoriously taking roots. The situation of the laity in Mozambique is of great concern today. Clericalism has cropped in again.

This paper is a pastoral and theological reflection on the life and missionary of the church in Mozambique. It comprises four chapters. In the first chapter we are dealing with the historical background that forced the church to move from its traditional iron hierarchical structures to the option of basic Christian community or lay ministries. It covers the period from 1962 to 1983. The second chapter is entirely dedicated to the experience of ministries in the Church, especially from 1977 until 1990; while the third chapter highlights the actual situation of the laity in the Church, the fourth chapter is the general conclusion and it gives pastoral recommendations for the church.

# CHAPTER ONE: HISTORICAL BACKGROUND

## Introduction

The years 1960s and 1970s are described as the “years of Africa.”<sup>1</sup> It is during this period when most African countries including Mozambique, gained their independence from colonial western powers. For our case, however, we also add to this period the Second Vatican Council held from 1962 to 1965. This period had been called the era of Holy Spirit and renewal in the church; it led the church “to search for new modes of being truly a church of Christ, and new methodologies of evangelisation in the modern world.”<sup>2</sup>

The chapter comprises two parts. The first covers the period from 1962 to 1974. The main features of this period are: the great Second Vatican Council (1962-1965); the Foundation of FRELIMO/*Front For Liberation of Mozambique* in 1962; and subsequent beginning of armed struggle for independence in 1964, which culminates with the Independence on June 25, 1975.

## 1. 1 REMOTE FACTORS: 1962 – 1974

### 1.1.1. The Renewal Spirit Of Vatican II

The Second council “power” lies in the fact that it addressed issues that the modern man and woman face. It made the church look forward, to make itself approachable and relevant to the contemporary generations. It came about as a response to the groaning of the children of God within and outside of the church.

Giancarlo puts it as follows “Bureaucracy burdened the church, Rome had to be consulted even for trifles, almost all the Episcopal conferences lacked a stature, the issue of mixed marriages was becoming serious, the question of relationship with the Protestants, other non – Christians and

<sup>1</sup> J. Billy Dudley, “Decolonisation and the Problems of Independence” In *The Cambridge History of Africa*, Vol. 8. ed. by Michael Crowder (G. Britain: Cambridge University Press, 1984), 54.

<sup>2</sup> Pope Paul VI “*Evangelii Nuntiandi*,” *On Evangelization in the Modern World*, no3 (Nairobi: St Paul Publications), 12.

unbelievers,”<sup>3</sup> This implies that the church needed a profound, if not complete, overhaul both in form and character.

In fact the whole process of the council flows from the themes that Pope John XXIII thought to be of great relevance such as: “The new order of relationships in the world; presentation of the truths of faith according to the modern culture; dialogue between faith and science; ecumenism in the church and with the separated brothers; and the unity of Christians for the sake of ‘mankind.’”<sup>4</sup> The council’s aim was the change of mentality and learning and incorporating into the church new things. Giovanni Battista Montini, the most influential Cardinal during the council stated the same ideas as follows “For the council should not be ‘a mere heap of disparate building blocks, but a thoughtfully constructed monument.’”<sup>5</sup>

The second Vatican Council constitutes one of those signs of time that Jesus talked about in the Gospel (cf. Lk12: 54, Mt24: 30ff). It does not only call for adaptation of the church to the present times, but also the council salvages the church from death. Instead of running away from the challenges of the day, by retreating into spiritual matters only, it broadened the mission of the church today, its purpose and criteria of work or bringing the Gospel to every human person was clearly defined. In short the Council taught that the church should be diclericalised and incorporate everybody in its mission and structure. This gave opportunity to Cardinal Montini to suggest a notion of the church as both the hierarchy and the laity who make a “humanity living in faith and “mutual” love, animated by the Holy Spirit as the spouse of Christ, one Catholic, holy and sanctifying.”<sup>6</sup> This council was not another Trent, but a new event in the life and history of the church.

The enthusiastic spirit born of the Vatican II echoed throughout the world. In Mozambique the process of implementing the council’s directives already began in 1966. By then Mozambique was under colonial rule, therefore due to this socio-political and economical situation, the council

<sup>3</sup> Giancarlo Zizola, The Utopia of Pope John XXIII, (Maryknoll, New York: Orbis Books, 1978), 233.

<sup>4</sup> Ibid. , Pp. 258-260.

<sup>5</sup> G. B. Montini, In Peter Hebblethwaite, JOHN XXIII: Pope of the Council (London: Geoffrey Chapman, 1984), 442.

<sup>6</sup> “Letter dated October 18, 1962” In: Hebblethwaite, JOHN XXIII: Pope of the Council, pg442.

had truly been regarded as providential. The council insinuated the church to think and start with reforms and introspective renewal, and change of mentality. Here there are some steps the church made in the process. "There was a group called "*Movimento do Mundo Melhor*," i.e. The Better World Movement. Its main task was to bring home the conclusions of the council through seminars, recollections at diocesan and interdiocesan levels. In 1967 Catechesis was reorganised putting much emphasis on the "pastoral conversion" and the community active participation in the formation of the candidates. This was materialized with the founding of the first three catechetical centres in Mozambique starting from 1968 "*Centro Catequético de Nazare*" – Nazareth Catechetical Centre – followed by Anchilo in Nampula, and Guiua in Inhambane. The centres were meant for training and forming church leaders and those of the society as the 1967 Papal Encyclical "*Populorum Progressio*" spells out."<sup>7</sup>

Furthermore there was given special attention to the study of local "cultures" in order to make possible the incarnation of the Gospel. This promoted the foundation of *Centro de Investigação de Pastoral de Moçambique* (C.I.P.) –The Centre for Pastoral Research of Mozambique. Furthermore, Pope Paul VI's appeal in Kampala in 1969 on the African church to assume fully the pastoral and missionary mandate of Jesus as its own hastened the process of change in Mozambique.<sup>8</sup>We also have the three synods of Bishops: the Ministerial Priesthood (1967), Justice in the world (1972) and the Evangelisation in the Modern world (1974). All these helped the church to choose to follow Christ faithfully by proclaiming justice where injustice prevailed, to be witness to God's love in the world where colonization and oppression were the daily cup of tea for people.

<sup>7</sup> Jose Augusto De Sousa, S.J., and Francisco Correia, S.J., *500 Anos de Evangelização em Moçambique* (Maputo: Paulines 1998), 109.

<sup>8</sup> *Ibid.*, p. 110.

### 1.1.2. The Influence Of The Liberation War (1964 – 1974)

Mozambique is “one of the five Portuguese colonies in Africa: Angola, Guine Bissau, the Cape Verde Islands, and Sao Tome and Principe, who attained independence later than the colonies of other European powers, in 1974 and 1975, after a series of long and hard fought guerrilla wars.”<sup>9</sup>This happened so because “ Portugal as an authoritarian society itself, could hardly accept freedom in the colonies, which would inspire demands for freedom at home. Yet economic arguments did not favour decolonisation. Independence for the colonies would deprive Portugal of its middleman role between the products of the colonies and powerful international firms.”<sup>10</sup> However the time had come for Portugal to hand over everything that it grabbed from Mozambicans especially their land and human dignity.

Perhaps we may ask what relevance does this have to our topic? The liberation struggle contributed to the indigenisation of the church in Mozambique. It aroused in people’s hearts the need for promoting and forming native clergy. In fact, for the case of Mozambique, the church had been in that “overseas Portuguese Province since 1898. Until 1974, the church was European in all aspects.” Though from 1941 to 1961 there were already eight seminaries among them six minor seminaries, and two major seminaries, meant for the training the native clergy, it is sad to note that they failed to fulfil their mission accordingly until few months before independence. One priest was ordained in July, while another in August and two were ordained in October 1975.

The first black Mozambican bishops, Mgr. Alexandre Jose Maria dos Santos. the first Mozambican priest and future Cardinal, was consecrated for the Archdiocese of Maputo; and Mgr. Januario Machaze Nhangumbe for the diocese of Pemba in 1974. Only after independence, especially in 1976, five black Mozambican bishops were ordained.<sup>11</sup> Amid this situation, how did the church manage to preach and witness to the love of Christ? What was the attitude of the church towards the black Africans struggling for their right of independence and freedom from

<sup>9</sup> Ali A. Mazrui, and Michael Tidy, Nationalism and New States in Africa 1935ff (Nairobi: East African Educational Publishers Ltd., 1984), 133.

<sup>10</sup> Ibid.

<sup>11</sup> CONFERENCIA EPISCOPAL DE MOZAMBIQUE

colonialism? The historians say “the attitude of the Catholic Church in Mozambique helped to push FRELIMO towards the communist ideology. The church, apart from an individual bishop and a few priests, consistently condemned FRELIMO’s ‘Terrorism’ and excused Portuguese violence as ‘law and order.’ The average Mozambican (catholic believer) was threatened with ex-communication and hell if he/she supported FRELIMO.”<sup>12</sup>

The Bishops themselves affirm that there was need for building a local church. As they say “ with independence of Mozambique, the Catholic church had also to adopt a new way of being church as suggested and imposed by the new historical events taking place.”<sup>13</sup> Therefore the liberation struggle contributed significantly in the process of indigenisation of Christian faith. Of course the process entails several steps. However, one of these steps is the number of personnel staff, which is the first and basic step.

### 1.1.3. The Independence: June 25, 1975

The independence of Mozambique poses an indelible scar on the church in Mozambique. Basil explains that one of the roots of African nationalism lie in Christian religion, especially in its African forms and communities.<sup>14</sup> This was due to what Domingo Charles states in his letter to “the Pastors and Evangelists” of the Seventh Day Baptist Historical Society (1911), that the African thought too much of his skin and not of his heart. He wanted to know whether “Europe was still Christian or heathen because there was much failure among all European bodies in Malawi. The three combined bodies Missionaries, government and companies, formed the same rule to look upon the native with the mocking eyes.”<sup>15</sup> The Portuguese could not be exempt from this attitude towards the Black Mozambicans. As we are told, in 1940 there was held a treaty and missionary agreement between the Holy See and the Portuguese government. The objective of the treaty

<sup>12</sup> Mazrui and Tidy, *Nationalism and New States in Africa 1935ff.*, pg. 142.

<sup>13</sup> ‘CEM’, *Moçambique Otem e Hoje*, pg. 37.

<sup>14</sup> Basil Davidson, *The African Past: Chronicles from Antiquity to Modern Times* (London: Longmans, Green and Co. Ltd., 1964), 366.

<sup>15</sup> Charles Domingo, In: Davidson *Ibid.*, Pg. 367.

envisaged restoring peace and good relationship between the church and Portugal essentially by working together in the Overseas Colonies. “The Portuguese government granted an easy entry of foreign missionaries in Mozambique; the government should give allowance and subsidies to the missionaries and newly founded diocese. On its part, the church took charge of schools for education of the natives.”<sup>16</sup>

This state – church marital relationship meant a number of facts. The Portuguese were independent and exempt from directives of the congregations for the Evangelisation of People. It implied total submission of the church to the Portuguese government. Only the Portuguese diocesan clergy could take charge of pastoral activity of the church in Mozambique. Both the colonialists and the churchmen shared same ideas about the fate of black Mozambicans. Therefore independence in Mozambique also meant the liberation of the church from the bondage of colonialism. Independence was understood as “ an uncompromising commitment to anti-imperialism, anti-racism and sometimes anti-capitalism, as well as to national self-determination, to pan – Africanism, non- alignment and basic human rights.”<sup>17</sup>

## **1.2 IMMEDIATE FACTORS: 1976 – 1983**

The national independence signified an achievement. restoration of basic human rights, and dignity to Mozambicans, and liberation of the church from ‘slavery’. Therefore while FRELIMO was trying to organise itself, the church found herself in profound crises, which could not be bypassed.

### **1.2.1. Adoption Of The Communist Ideology**

It is true that Mozambique gained independence during the time of cold war. However the facts help us to see the other side of the coin. By the time the world was being divided into two

<sup>16</sup> De Sousa and Correia, 500 Anos de Evangelizaçao em Moçambique, Pg. 75.

<sup>17</sup> Ali.A. Mazrui, (editor), General History of Africa VIII: Africa since 1935 (California: UNESCO, 1993), 268.

blocks Mozambique was still a colony of Portugal. The metropolis aligned itself with the West and NATO countries (United States of America, Belgium, Britain, Germany, etc.). Yet as the “Portuguese did not believe in the independence and self government of the Africans,”<sup>18</sup> at the time of liberation war they obviously got help from their NATO countries allies. The founding father of the FRELIMO Dr. Eduardo Chivambo Mondlane affirms it “we would dearly love to use American, British and Belgian weapons as well, but unfortunately these are not available to us – only to the Portuguese.”<sup>19</sup> Therefore the only hope of help would come from among the Communist countries such as Russia, China, and Czechoslovakia.

Another factor, which drove FRELIMO to usher communism in the country, was the regrettable attitude of the Catholic Church, which consistently supported the colonial order, condemned FRELIMO’s ‘Terrorism’ and excused Portuguese violence.<sup>20</sup> The intention of the Portuguese was to make “Mozambique and Angola to play besides South Africa in the final defence of white men’s power in Africa.”<sup>21</sup> This meant that Mozambique adopted communist ideology because it found itself without other alternatives. It is only the communists who sympathized with Mozambique’s trials and supported her as she struggled for freedom and independence.

### 1.2.2. The Changes Through Nationalisation

The independence of Mozambique meant not mere indigenisation of the already existing colonial social structures and church but profound transformation. This could only happen, as it was thought by FRELIMO, through nationalisation and “statisation” of all means of production, i.e. the land and schools, all health services, eliminating all private practice in medical and social

<sup>18</sup> John Hatch, *A History of the post-war Africa*, (London: Methuch and Co. Ltd, 1965), 236.

<sup>19</sup> Eduardo Mondlane “in an Interview in the London Newspaper – The Observer, 29/01.1967” In: Mazrui. and Tidy. *Nationalism and New States in Africa 1935ff*, pg. 142.

<sup>20</sup> *Ibid.*

<sup>21</sup> *Ibid.*

communication.<sup>22</sup> The main purpose was an attempt to put an end to the exploitation of men by men, and eliminate Portuguese colonialism completely, which had dominated and exploited the people. Above all it had belittled and scorned their culture, and striven to impose that of the Portuguese.”<sup>23</sup>

The struggle for independence entailed or was understood as a process rather than an ephemera' event. Independence meant decolonisation of Mozambique. The main target of this process was the Mozambicans themselves, because even the Portuguese did not colonize Mozambique as land, but Mozambique as human beings. In short, the idea of nationalization targeted at putting an end to capitalist exploitation which was of no use to the nation.”<sup>24</sup>

### 1.2.3. Mozambique Is Declared A 'Lay State'

In his book *African Religions and Philosophy*, Mbiti writes, “Africans are notoriously religious.” But, why is it that FRELIMO opted to do without religion, and vowed to be loyal to an ideology that taught anti-religious doctrines? The reasons are many, but the Catholic Church significantly contributed to the secularisation of the country. Her collusion with the colonial state through the 1940 missionary agreement between the Church and Holy See; her inability to speak out against injustices and its dependence upon foreign colonial powers for funds; the contribution it gave to exploitation of the people; the inter-faith and tribal clashes, all this made many Mozambicans to ask whether ‘Vatican was still Christian or heathen,’ or whether that was what they called European – Christian civilization!

In the new constitution Mozambique was declared a lay state for practical reasons. In the past it was part of a religious state with one national church – the Christian catholic ‘Roman’ church. And now the time had come for the people to ‘render to Caesar what belonged to Caesar, and to God what was God’s.’ Actually Article 26 of the constitutions spells out the lay status of

<sup>22</sup> “Pro Mundi Vita: Dossiers,” *Africa Dossiers* 3 (February – January 1977), 7-8.

<sup>23</sup> *Ibid.*, Pg. 5.

<sup>24</sup> *Ibid.*, pg. 8.

the nation. It puts much emphasis on the complete separation between church and temporal power. “ All citizens of the People’s Republic of Mozambique have the same rights and duties, without distinction of colour, race, ethnic descent, place of birth, religion, degree of education, social position or profession, and gender.”<sup>25</sup>

Theoretically the new constitution was not anti-religious, but it professed neutrality in religious matters. The state recognized the role of religion in people’s lives. Intrinsically it permitted the natural /traditional religion and conditioned the profession and practices of Christian and Islamic faiths due to historical reasons. As Samora puts it “We do not want little children to be baptized. Let them grow up and become aware. They can be baptized later.”<sup>26</sup> Mozambique’s adoption of lay status, aimed at correcting past evils perpetrated by institutionalised religion, mostly by the Catholic Church. If possible to create a “Catholic Church detached from the Vatican.”<sup>27</sup> A church that should truly be Mozambican, that expressed faith of the Mozambicans in God, and a church that would devote itself to promoting national harmony, unity, and peace.

#### 1.2.4. The Burden Of Revolution

Theoretically Mozambicans and the church would feel indebted to FRELIMO for having brought them out of colonization to freedom and independence. The Catholic Church acknowledged and appreciated the good work that FRELIMO did as it tried to do away with all forms of colonialism and human exploitation. It changed people’s minds from submission to self-consciousness, putting them together as one people, with same history, rights, and duties.

However, everybody laments about the methodology used by the government to carry out these changes. People failed to understand why there had to be a harsh guerrilla style of governing the country. Was Marxism-Leninism the only answer to Mozambique’s question! Up to date

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<sup>25</sup> *Ibid.* , Pg. 15.

<sup>26</sup> *Ibid.* , Pg. 19.

<sup>27</sup> *Ibid.* , Pg. 18.

nobody understands the reason why Mozambicans had to “pass from one oppressive colonialist regime to another equally oppressive ideological regime.”<sup>28</sup>

Simple indignation but emerging from the bottom of the people’s hearts, seemingly the changes failed to meet the needs and aspirations of the “poor” Mozambicans. FRELIMO’s attitude towards the whole situation showed to have been the first subject to violate the law and the Article No. 26 of the new constitution, which emphasized harmony and peace in diversity. Instead of restoring peace and freedom to people, it caused unrest of mind and body, hence paving the way for internal confusion and general dissatisfaction.

The case of nationalization of the means of production, the private and free enterprise, and other business of small and large scale under the pretext of putting an end to social classes, was a big knockout to FRELIMO’s political and economic plan. In fact, FRELIMO left a question unanswered. If everything belonged to the state, then who would have been the person in charge and manager of such wealth? Who was this state, every Mozambican or the President and his Party? How would they consider themselves before the rest of the people who came to beg from them what to eat in the next meal? This was nothing more than what Samora himself called ‘man – to – man exploitation,’ which means the Communist revolution was not the rightful answer to the people’s misery in Mozambique.

In its struggle against Western capitalism and colonialism, FRELIMO failed to cater for some of the basic needs of a human person, like the respect for his / her human dignity, the right to own personal property. President Mugabe was right to say of Mozambique “not all aspects of free enterprise can be dropped. Even Russia and China have their petty bourgeois.”<sup>29</sup> Meaning for FRELIMO to decolonise Mozambique it did not have to do away with private property. Perhaps FRELIMO could nationalize the land, but not schools, hospitals, banks, buildings, transport, communication, insurance companies, etc.

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<sup>28</sup> Ibid. Pg. 14

Actually the revolution took the country nowhere. It did away with the Portuguese, but brought in another breed of colonialists. Through its philosophy of collective production, which is rather mechanistic and materialist, the revolution made of Mozambicans means of mass production rather than regarding them as worthy good citizens of the newly born nation. It is from here that dissention, confusion and the collapse of economy starts and reaches the climax.

### **1.2.5. The Post –Independence War**

It is believed two major stumbling blocks helped a lot the process of economic reconstruction in Mozambique: a) naïve application of Marxist –Leninist “philosophical” policies, and b) the use of a wrong methodology in the process of decolonisation. This meant, though FRELIMO vowed to undertake radical changes, it lacked vision for the future of the country. In addition to this obvious obstacle, the civil armed conflict also played a major role in the destabilization of the economy. In fact, Mozambique having been the first country to discredit the whites’ leadership in the southern Africa and its alignment with the communists block, it became a threat to the region in general and especially to Zimbabwe and South Africa. The independence of Mozambique encouraged the black Zimbabweans and South Africans to believe that independence from white dictatorship was possible.

Since independence we find a series of wars and terrorist attacks on Mozambican borders and villages by neighbouring countries, South Africa and Zimbabwe. The racist regime of Ian Smith of Zimbabwe declared a three – year war against Mozambique between 1977 and 1980. Then the South African apartheid regime also launches an undeclared war’ against Mozambique, which led to the “Nkomati Peace Treaty” on March 16, 1984.

These attacks on Mozambique came to be a gateway for those Mozambicans who refused to abide by FRELIMO’s ideological programme. They organized themselves, of course, with the support of South Africa and Ian Smith, into a Resistance Guerrilla Movement, which came to be called RENAMO (*Resistencia Nacional Moçambicana*) already in 1977.

Under the leadership of “Andre Matzangaissa and his assistant Afonso Dhlakama, the RENAMO was solidly structured. RENAMO met the feelings and aspirations of those who opposed the Scientific Marxist-Leninist ideology in Mozambique”<sup>30</sup> or those who thought independence would give them a different understanding and view of their lives. These cases aggravated the situation in Mozambique. “After the independence of Zimbabwe, it would be South Africa and Malawi to sustain and promote all terrorist actions in view of establishing the RENAMO therefore, destroying the revolutionary process in Mozambique.”<sup>31</sup> In spite of all the effort to restore peace in the region, South Africa kept supporting the RENAMO in all aspects. As the bishops put it “ the violence and war unpredictably worsened and spread all over the country. The insecurity, the fear, lack of necessary commodities for basic needs, disorganization of transport and the breakdown of trade circuit, all sorts of difficulties and limitations instilled anguish and death in people.”<sup>32</sup> So by the fact that the people of Caesar, or better, those who are under his rule are also the people of God, then the situation in which the people were found was equally shared by the church. The people’s suffering, it was the suffering of the church as well. This situation implied death of the church. It ushered in another style of governance in Mozambique, which we may call “anarchy’ and struggle for survival.

### 1.2.6. Falling Into Anarchy

There is a saying that goes like “if you want to know yourself deprive the neighbour his/her rights, duties and freedom.” This means the effectiveness and viability of leadership or one’s plans depend upon both one’s convictions and the accountability for others. You end up being a despotic, uneasy and certainly undemocratic strong person difficult to work with.<sup>33</sup> This is what happened with the FRELIMO. With its Marxists –Leninist ideology FRELIMO became another

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<sup>30</sup> Luciano da Costa Ferreira. CM. Igreja Ministerial em Moçambique: Caminhos de Hoje e de Amanha (Maputo: Edições Paulistas-Africa, 1987). 59.

<sup>31</sup> Ibid.

<sup>32</sup> Ibid.

Salazar, that is, became another colonialist, dictator and narrow-minded. It never foresaw what would be the consequences of its attitude towards the whole system.

Already in 1979, the FRELIMO's system was proved ineffective, and the economy had vanished. 'Incompetence, negligence, lack of initiative and laziness were registered among the workers.'<sup>34</sup> By 1982 the FRELIMO had lost control over the situation in the country to the extent Samora Machel, the President of the Party and State came to mobilize the people to cooperate in leadership and governance. The armed forces and security agencies slipped into corruption. In the provinces leadership failed. There was a generalized bureaucracy, the routine of incompetence and carelessness, wastage, theft and corruption. This implied the collapse of the economy. As the counter - revolution movement got its roots in the Mozambican soil; this meant that the whole financial investment had to be directed toward armed forces.

Still in 1982, December, Samora Machel met with some of the delegates and representatives of religious denominations. The purpose of the meeting was to involve these people in the life of the nation; together study and sort out the solutions to the current problems affecting the people. It was also at this meeting where the President urged the religious leaders both to devote themselves to their faith and be proud of their country." The FRELIMO confessed "Churches played a very important role in ethical and moral formation of their people. Hence, they were social agents of unity, peace, reconciliation and love."<sup>35</sup>

## Conclusion

Having gone through the history we can highlight one major fact: that Mozambique as a state emerged at the moment when the whole world groaned for justice, respect for human rights and a peaceful co-existence in the world among the different human races. This would have been the reason of struggles for independence, this may be the reason, which prompted the Pope John XXIII to call the Council; this may have been the foundation of Mozambique's independence, and

<sup>34</sup>. Ferreira, Igreja Ministerial em Moçambique: Caminhos de Hoje e de Amanha, pg. 42.

<sup>35</sup> Ibid. . pg. 45.

the reason why FRELIMO thought that communism system was better than the western capitalism. Yet it was the reason why the Mozambicans rebelled against the FRELIMO ideology. Hence this short, but deep historical events awoke people from illusionary asleep and to start thinking about oneself critically. It will be through this self criticism that the church not only liberated itself from political compromises and temporal privileges, but also it got its real identity, place and mission in Mozambique after five centuries of presence.

## CHAPTER TWO: THE MINISTRIES: The Church Response To The New Social Order

### Introduction

From the scriptures we read, “ Where sin abounded, grace of God abounded all the more”(Rom 5:20). In the course of events and time, yet enlightened by the Holy Spirit, the church found its way out to establish itself in a communist society like Mozambique.

### 2.1. The Church In The New Society

The general situation of the church in Mozambique since independence was rather ambiguous. Though the country was in a highly communist period, the FRELIMO dropped some of its plans against religion and specially the Catholic Church and accepted criticisms from religious denominations and institutions.<sup>36</sup>The church as such was not a negative thing both in the eyes of the government and for many Mozambicans. FRELIMO’s approach to religion and faith was neutral.

In the new constitution Mozambique was declared a lay state. The constitution guaranteed a peaceful and harmonious co-existence to all the citizens without discriminations (Cf. Act: 19: 26,33).<sup>37</sup> This enabled the church to think otherwise of its relationship with both the government and people in general. It began to think and talk of human rights in the real sense of the term, that is, it realized that its mission was to be with and for the people. For example: in their pastoral letter of March 29, 1976 “*A Igreja na Revolucao Moçambicana*” -The Church in the Mozambican Revolution- the bishops expressed their view about the laicity of the state as follows: “We would like to think that the lay character of the state is not to be understood in antireligious sense or as suggesting opposition to the religious institution.”<sup>38</sup> This implied that the church was free to do

<sup>36</sup> PRO MUNDI VITA: Dossiers ( Africa Dossier 3), 15.

<sup>37</sup> Ibid. , pg.16.

<sup>38</sup> CEM. “A Igreja na Revolucao Moçambicana” In [ibid

what it wanted provided that its actions were not against the article no. 26 and the aims of the revolution.

## 2.2. The Church Under Criticism

The attitude of the Catholic Church in Mozambique had greatly been regrettable. The bonds of friendship between the church and the Portuguese government made it to be in charge of education system of the natives, which practically consisted in the imposition of the Portuguese culture. For example, Mgr. Alvin Pereira, Archbishop of Maputo (then Lourenço Marques) said to his seminarians on 17 August 1961: “the mother-country has the right to oppose independence for Mozambique.”<sup>39</sup>

This does not mean that every clergyman supported the missionary agreement of 1940 between the Vatican and the government. Though the pact assured an easy entry of non-Portuguese missionaries in Mozambique, some of them protested against the system. That treaty actually implied submission of the church to the temporal power, therefore working according to the prescriptions of the Law. So the church was rather a Portuguese affair than Christ’s Body.

The missionaries protest against the church’s vassalage prompted several of them to leave Mozambique either by choice or by expulsion. For example, already “in 1965 the Monfort Fathers abandoned their missions by force; on May 28, 1971 the White Fathers were ‘asked’ to leave Mozambique; in 1973 Burgos Fathers left their mission posts, and on March 19, 1974. some of Comboni and Picpus missionaries were expatriated. Yet on April 14 Mgr. Manuel Vieira Pinto was expelled for criticizing the government and white population.”<sup>40</sup>

In fact “until 1974 all the bishops were Portuguese. Out of 559 priests working in Mozambique 336 were Portuguese, 190 missionaries mostly Italians and Spanish, and 33 were native Mozambican priests who with the exception of a few, also belonged to religious

<sup>39</sup> *Ibid.*, Pg.20.

<sup>40</sup> *Ibid.*, P. 21, 22.

congregations”<sup>41</sup>and therefore they had little to say about the whole situation. This structure therefore, hardly allowed foreign missionaries to express their views about the kind of the church should be built in Mozambique. And as the Portuguese clergy constituted the majority against other pastoral agents, then the collapse of this colonial church also meant their end.

Besides FRELIMO, two other groups emerged and condemned the old church such as the missionaries themselves and the native clergy who formed a union called USAREMO—*The union of priests and religious in Mozambique*. Three bodies, FRELIMO, Missionaries and the USAREMO, rejected the colonial church and its structure. They aspired to build a new real and true Mozambican church of Christ. As USAREMO say “this colonialist, bourgeois, imperialist church is false. We reject this false church with its institutions, organizations, religious institutes, undertakings, seminaries, centres and hospitals. Claiming to be ‘mission stations’, they are nothing more than centres of tourism. This church cannot continue. It is clear that we cannot Africanize a church that is old and false.”<sup>42</sup>

“FRELIMO suggested creating a Catholic Church detached from the Vatican”<sup>43</sup>for the later remained indifferent about the situation in Mozambique. The missionaries vowed not to identify themselves with this church any longer but support the rights of black Africans. Hence “between 1974 and 1975, more than 600 hundred church personnel had left Mozambique for good, most of them being Portuguese.”<sup>44</sup> In this way the foundations of the new church were laid down, which will be born at the National assembly for Pastoral held in Beira from 8 – 13 September 1977.

### **2.3. The National Assembly For Pastoral: 1977**

By 1976 the church in Mozambique lacked both “manpower” and possessions. The revolution did away with the missions. Besides having taken the charge of education, health

<sup>41</sup> Ferreira, *Igreja Ministerial em Moçambique: Caminhos de Hoje e de Amanha*, pg. 183.

<sup>42</sup> PVM, *Dossier Africa 3*, pg. 20.

<sup>43</sup> *Ibid.*, pg. 18.

services, and social action,<sup>45</sup> the revolution also questioned the church and its mission in Mozambique, and the implementation of the socialist-communist policies prompted the church to define itself, to find its place and mission within a revolutionary environment.

Nevertheless from September 8 to 13, 1977 there was held the First National Assembly for Pastoral in the Archdiocese of Beira (Mozambique). A part from the bishops, priests, and consecrated women and men religious, also the laity participated in the Assembly. The main aim of this assembly was to reflect upon the role of the Christian communities in the situation they lived in view of the future, and let the laity, who constituted the majority of the victims of the revolution, give their views on the kind of the church there should be built in Mozambique.<sup>46</sup>

As a result of this meeting the building up of the Ministerial Church was agreed upon. In this church the hierarchy members would share some of their powers and leadership in the church with those Christians and church members who could do it. They were to work in collaboration and partnership with the laity. Hence the need for lay ministries was urgent; the building of Small Christian Communities would be the only way of being a church in today's world; the ordained ministers had been asked to review their place and roles in the Christian community and the need for continuous renewal in the church would rather mean being attentive to the signs of time and faithful to the work of the Holy Spirit in the Church of Christ.<sup>47</sup>

### **2.3.1. A Church In The Process Of Revolution**

The revolution brought changes. Its philosophy was 'formation of a new person and new society'. For the church to succeed it also ought to get involved in the process of revolutionary changes taking place in Mozambique. The church had to participate in the formation of this new person. Otherwise it would no longer make any sense. The church had to identify itself with the

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<sup>45</sup> Pinto, Vieira Mgr., Interview with "Vida Nueva" In: Ferreira, Igreja Ministerial em Moçambique: Caminhos de Hoje e de Amanha, Pg. 135.

<sup>46</sup> CONFERENCIA EPISCOPAL DE MOÇAMBIQUE. Conclusões da Assembleia Nacional de Pastoral I, (Beira: not published document of the CEM, 13/09/ 19779), i.

<sup>47</sup> *Ibid.* Pp. ii-iv

people themselves who lived in their flesh and blood the burden of the revolution. This could come true only if people themselves took up leadership and ministries in the church. Lay people were to be empowered for they would give concrete contributions to the process, as they also were the church suggested by the Second Vatican Council: "People of God participate on royal, prophetic and priestly offices of Jesus Christ (L.G. no.7, 10,11)."<sup>48</sup> Meaning the church was more than the missionaries and their activity, but people themselves could evangelize the situation in which they were.

The option of this church, therefore, had been to take side of the suffering people. It urged a new manner of being, of acting and of bearing witness to faith. Self-criticism would enable the church to march from the colonial and bourgeois mentality to a communal awareness, a sense of solidarity and commitment. The interest of this church would be the integral salvation of the people, to consolidate justice, freedom, fraternity, peace and well being of all. Helping people to grow in faith, hope and the joy of the risen Jesus. Hence proclaiming the true good news of Jesus Christ.<sup>49</sup> This church, which we can rightfully call the church of the people, would appreciate those values of the revolution, which it judged positive and rooted in the gospel like 'equality among peoples' (cf. Gal 3: 28); liberation of the oppressed, the poor, and the sick (cf. Luke 4: 18-19). As citizens, the Christians had the duty and right to fully take part in the different projects of social reconstruction. As Denantes puts it "faith of a Christian is not restricted to believing in a doctrine, to hoping for a future world. It also brings us to love, martyrdom, action and struggle for the welfare of all here on earth."<sup>50</sup>

As the revolution strove to form the new Mozambican, also the church, through lay people, showed that faith was practical. If the revolution advocated the empowerment of the "*Massa Populares*"—the people, the church would put it into practice. Freedom was granted to all. Everybody was expected to contribute in the nation making. Each baptized Christian played a role

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<sup>48</sup> "Dogmatic Constitution on the Church: *Lumen Gentium*," In Vatican Council II: The Conciliar and Post Conciliar Documents, ed. Flannery, Austin, O.P. (Bandra -Bombay: St. Pauls, 1977), 324 -329.

<sup>49</sup> N.A.P.: pp. 5-7.

both in the society and in the church. The bishops and the priests led and assisted the communities mostly in faith matters. Some times they became the voice of the people in the political arena. The Christians deepened their faith, enhanced mutual relations both with civil authorities and their fellow citizens. They actively participated in the “daily” meetings. It is then when Christians realized that they were the salt, light and leaven in the society (Mat5: 13-16).

When the revolution gathered people in ‘*aldeias comunais*’ - ‘African townships’ - ‘*Ujama*’, the neighbourhood, or the family church came into being. This enabled the Christians to claim for their right of freedom of public religious worship. This church fostered a communion bond among them. Witness of faith was rather expressed in the camps of concentration and re-education established all over the country.<sup>51</sup>

### 2.3.2. The Ministries In The Church

The option of the Assembly is to build a church that is ‘local’ and ‘people themselves’. A church that finds no favour from temporal powers but is interested in the salvation of the person. In fact the situation was rather lamentable. During the period of revolution the bishops, priests, religious and even catechists were forbidden to mobilize people especially the youth outside the places of worship. They hardly met with Christian communities.<sup>52</sup> What role should this new church play? In which areas of action should the church appear? The mission of this church would no longer be to promote a national Catholicism. The experience reminded them of the teaching of Jesus “no one can be a slave of two masters ‘God and possessions’ (Matt 6: 25). The mission was to enhance discipleship to Jesus (Matt 8: 34) among the people, and encourage every church member to labour for the kingdom of God (Luke 9:1 - 6; 10:12, 17 -- 20), as the forces of the New World demanded it.

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<sup>51</sup> CEM. ‘N.A.P. I’, Pp. 4-6.

The church ceased to be a hierarchy of the mightier bishops and priests. It became a 'Eucharist' living community of believers who yearn for the same goal, to be true disciples of Jesus Christ even in a Marxist -Leninist environment. The insufficiency of ordained ministers would not hinder the building and progress of the kingdom of God on earth. The church is the work of the "Holy Spirit that makes every believer more and more conscious of his /her responsibility and encourages each one to serve Christ and the church in all circumstances."<sup>53</sup> Actually "our own times require of the laity no less zeal. Without their activity the church can scarcely exist and function especially in the places where priests are few or do not exist at all."<sup>54</sup> Hence the echoes of the laity's voice not only climbed the stairs of the hierarchy, but also reached the parliament for they were the target of the revolution and yet disciples of Jesus Christ.

Lay people, therefore, led the church. Several ministries were expected of them like animation of Christian communities, the celebration of the word of God and evangelization. It was the prerogative of these people and their communities to undertake charity works and the celebration of the Eucharist (note that celebration is different from presidency over the Eucharist. The community celebrates the Eucharist and the priest presides over it). Those people with good reputation and filled with the Holy Spirit were officially conferred the ministries of distribution of the Eucharist, the anointing of the sick. They assisted the dying with the Holy unction. They witnessed to Christian marriages, and solemnly celebrated the baptisms. Each community within its milieu did vocation promotion and animation for priestly, missionary and religious lives, of course, without sidelining married life.<sup>55</sup>

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<sup>53</sup> Pope Paul VI. "Decree on the Apostolate of the Laity: *A postocam Actuositatem*, no.1." In: Flannery. Vat. II: the Conciliar and Post Conciliar Documents, pg. 676.

<sup>54</sup> Ibid.

<sup>55</sup> CEM IN LA PA 2 0 19 11 19 0

### 2.3.2.a. The Small Christian Communities

The accountability of the lay people in the church had been of a great value not only for the survival of the church itself, but also for the insertion and localization of the same church and inculturation of the gospel into people's culture for the salvation of all. The commitment to their baptismal promises and their active presence in the church immediately led to the birth of a new mode of being church, the basic Christian community, or the church of the people. It had been an imperative to make this move from traditional diocese – parish way to the “outstation”– small Christian or Neighbourhood and family type of a church. Though the ordained ministers still retained their ‘divine’ offices within this church, the lay people also had much to say for the sake of the common good and welfare of all. As we noted above, the main character of this church would be fostering communion and cooperation in the ministries and leadership within the community.

A sympathetic observer says, “You can see communities being organized around their own leaders, and Christians and catechumens deepening their prayer and reflection. It is opening up many opportunities of arriving at new structures...the priest is now but one of the co-leaders within the community. ‘Then Mgr. Manuel Pinto authenticated it as he said’ the era of missionaries from outside is over. The time has come for the inhabitants of Mozambique themselves to be the missionaries of Mozambique.”<sup>56</sup> The message behind these two testimonies is that every Christian community had to provide the different services from among its members. It was upon each baptized Christian (Church member) to make the Mozambican church a community of love, charity, and mutual concern and care all journeying together toward the same goal. It was upon each Christian to make of this Church, not just a mere and blind continuation of past structures but the African family in which every family member knows what he/she is supposed to do for the welfare of the family.

It may be said the empowerment of the lay people in the church and decentralization of leadership through small Christian communities and support of the family church had been the practical side of the revolution in the Church. In fact the socio-political systems advocated 'unity, work and vigilance' among the people. But it excluded them from decision-making, politics and education. And the church enlightened by the directives of the Second Vatican council and inspired by the Holy Spirit of the risen Christ responded positively to this new social order. Through lay ministries and small Christian communities the church became a community of communion—*Koinonia* and made of its members the leaven of social consciousness and transformation.

### 2.3.2.b The Role Of Ordained Ministers

In his article 'Ministry in rural areas' John Rich writes, " With the growth of new ministries among the lay people the priests have begun to share some of their liturgical and authority functions. This is somehow painful since these functions (roles) were 'once' exclusively clerical and priests tended to be somewhat emotionally attached to them."<sup>57</sup>This happens twelve (12) years after the Second Vatican Council decreed that by virtue of the "sacred ordination and mission ...priests are promoted to the service of Christ the teacher, priest and king 'forever'"(*Presbyterorum ordinis* no.1). 'Priests' share in the ministry, authority and leadership of Christ. They are somehow the heads of the church. How come that now the "priest is but one of the co-leaders?" Of course the expression 'the priest is but ...co-leader' of the Christian community does not mean that he has lost all his power and authority, and he is left to the mercy and discretion of lay people. Otherwise we would be talking of class struggle rather than ministries, communion and teamwork. Here priests are being told that today there is a progressive awareness of roles among the people to play in the church. They ought to look for the new ways of witnessing and expressing their vocation though not easy but possible.

The role of ordained ministries in the ministerial kind of church is that of being servant, teacher and witness of true disciples. They are expected to be shepherds and guides of people. More than being supervisors they live in communion with the people. Actually being sharers of Christ's ministry, the ordained ministers were supposed to play a prophetic role so that they could encourage and be a guideline for those Christians who want to engage themselves in the prophetic action. Together with the people, the ordained ministers dealt with 'all' political, social and economic problems of Mozambique.

Ordained ministers being 'true Disciples of Christ' had the mission of encouraging people to struggle for a socially just, democratic and prosperous Mozambique. They called for responsibility, honesty and solidarity, and accountability of everybody in decision-making.

As Christ worked for the common good, therefore the ordained ministers in this church were expected to follow the footprints of their master. Indeed besides the liturgical functions they also became the voice of the voiceless. They represented the poor in the political arena. Courageously they called for cease-fire, peace and reconciliation between FRELIMO and RENAMO who engaged themselves in a brutal bloodshed of innocent ordinary good citizens. It worked. These people who once had been called monkeys and accused of superstition, because of their creed, by the fans of communism surprised the world by the fact that in their monkeyhood they managed to bring two separated parties whose rivalry seemed to be endless. What achievement! Lastly it was also the role of these ministers to train and form their fellow co-workers lay ministers –for the vineyard of God- so that they should grow in love, faith and commitment to their baptismal promises.

## Conclusion

The wise man says, "We tend to pay attention to things when they stop working. We talk so much about community because we are mostly rampart individualists." This can be applied to

the church in Mozambique. It is only amid a serious situation when the church had to make a fundamental option between being the church of Christ, hence people of God, or being the remnant servant of colonial movement, which called itself Christian Church. All in all in this chapter we have come to know how the church itself responded to the challenges of the new social order. The situation helped the church to be itself, to be truly a Mozambican church incarnate in the blood and souls of the people. Almost every Christian committed himself/herself to the mission of the church. This ended up becoming a strong and powerful tool of social consciousness, peace and reconciliation in Mozambique. Both ordained ministers and lay people together worked for the same common good. They animated each other, and formed the small Christian communities. Together they shared their grief, and together they promoted and animated vocations for priestly and religious life. A challenging task but a very wonderful experience, which deserves not only appreciation but also to be a continuation today.

## **CHAPTER THREE: THE ACTUAL SITUATION OF LAY MINISTERS**

### **Introduction**

Today the situation in Mozambique is different. The Marxism and armed conflicts are long gone. There is freedom of movement. The social, economical and political or even cultural life seems to be improving. The Church is experiencing a growth in number of vocations for religious life and ordained ministry. The number of ordinations per year oscillates from ten to fifteen (10-15). Yet the massive presence of lay people in the Church, who are still actively involved in the pastoral activity, will take years to do away with them. And it becomes hard to imagine that one day the church in Mozambique will make to have as many priests as 35. 073 lay ministers that are there. Perhaps their presence should be taken as a call for dialogue within the church and among the various ministers, and not as substitution of persons for persons. It calls for a total overhaul of one's own ministry and working methodology. But is this what is happening in Mozambique today? Seemingly not! Clericalism still overburdens the backs of many, and prevents people from proclaiming the Good news of the Kingdom. The grip for power, prestige, honour and self-glory in the Church is evident among the newly ordained priests.

### **3.1. THE SECOND NATIONAL ASSEMBLY FOR PASTORAL: 1991**

The reaction of the Church to changes in the society, politics and church life was to convene a second nationwide assembly just like that of 1977, in which it had to reflect upon the past experience of ministries in the Christian communities, and then make new plans for the future of the church. Yes, the new social order may have influenced the Church to stop and think again of its life and mission today. In fact, it is only fourteen years, but rich of events, after the first assembly, that another meeting is called upon. Fourteen years of experience of ministerial pluralism in the Church. Perhaps having thought it to be a good experience. so the agenda of this

assembly was “*CONSOLIDATING THE LOCAL CHURCH*,” as we shall see in the course of our discussion.

### 3.1.1. CONSOLIDATING THE LOCAL CHURCH

In principle the assembly seems to suggest not any changes, but a continuation of the previous way of being a Church. The assembly appears to be urging people critically to accept changes taking place in their milieu; to be watchful and open-minded to the new Mozambican era. Actually to consolidate a local church presupposes existence of such church, but at its tender age. Therefore it needs to be strengthened. We shall consolidate what is already there.

However, we may ask the question ‘how do we consolidate the church unless by letting it grow and take on its course? What would be the relevance of this assembly to the life of the Church in Mozambique?’ The 1977 assembly gave all the directives on how to witness to the Gospel of Christ in a changing world, especially in Mozambique. It responded to the challenges posed by the new order of things and prophetically foretold the advent of the third type of church in the years from 1990 onward. That church would mostly be characterized by a progressive awareness by lay people of the demands of Christian faith and the commitment to their baptismal promises. In that church the laity would not like only sitting on the pews and listening to the preacher. They would hate being taken as mere churchgoers, but also to feel part of the Church, to participate in its mission and decision-making. Therefore it had been a privilege to the Church of Mozambique to start building up such church yet to come. Meaning the 1977 assembly’s teachings were still relevant to the new society.

In principle, the positive aspect of this assembly lies in the fact that it took the Church of 1977 as a model, true and a sincere way of witnessing to faith today. The assembly tried to clarify the reason why the Church opted for diversity of ministries and personnel in the Christian communities. It tries to distinguish between the gospel values and hierarchy of persons in the Church. It looks at the Church as a community of believers gathered together in the name of Jesus

Christ, he who is the foundation of that community's faith. Indeed this assembly underlines the urgency of co-responsibility and collaboration in the ministry by all Christ's disciples ordained ministers, consecrated religious people and the laity.

These resolutions prompted the assembly to take as its own the fundamental options of the First National Assembly like the small Christian communities, moral, spiritual and pastoral formation of lay ministers. The 1991 assembly insisted on the mission of Christians in the world, whom through witness of faith, become a symbol of Jesus' love in the world and the leaven in the society. And in this way, the inculturation of the gospel, and the process of inculturation would be understood as coming from the grassroots, the true bearers of cultural and religious heritage or local values. Furthermore the reasons and goal of ministries in the community aimed at building up of a Christian community in which the family spirit and communion amongst the members would prevail.<sup>58</sup>

### 3.1.3. HEROIC ROLE OF THE LAITY

The role played by the laity at the moment of crises, that is, revolution and civil war, is cherished even today. Their abrupt explosion changed the image of the Church both in Mozambique and in the international arena. Surprisingly the Church moved from its traditional iron clericalised structures to the basic community structures of service and fellowship, taking the African family as the model of being Church. We would even say that the shortage of ordained ministers less supports this move. The Marxist-Leninist system is the least of all the reasons that can be said. The internal armed conflict cannot totally apply here. Yes, the move had rather been an expression of a mature and uncompromised faith of committed followers of Christ; disciples who not only identified themselves with the hierarchical church itself, but also took themselves as

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<sup>58</sup> CEM, *Consolidar a Igreja Local*, (Maputo: not published Document of the CEM, 1992), 6ff. See also Luciano da C. Ferreira, *Igreja Católica Em Moçambique: Que Caminho?* (Maputo-Moçambique: Edições Paulistas-Africa, 1993),

a church. So the Church became more than visibly physical structures, but an institution of committed “souls”.

If today we proudly talk of the church’s meritorious achievements in the past, especially in the process of peace initiatives and national reconciliation in Mozambique, it is due to the contribution given by the laity in the spheres of pastoral activities of the Church, when the few ordained ministers rarely managed to visit the Christian communities. While the FRELIMO shut down the places for worship and nationalized Church institutions such as: dispensaries, schools and chapels, people’s homes became the tabernacle. The family turned into education centres of the mysteries of faith and values of the Kingdom. While the top Church officials were engaged in the peace talks process, lay people remained at home praying under the guidance of their fellow lay ministers. They took charge of Church affairs. The ordained ministers came to realize that their work was not limited to conferring the sacraments to the people only, but also working for the common good and welfare of all.<sup>59</sup>

The laity organized in small Christian communities, some of them played the roles of leaders for liturgy, catechesis and charity works, and many other functions of/in the Church, except those only meant for the priest. It would be in this way that the name ministerial, which means partnership in the ministry, mutual accountability and collaboration, came into being. The experience had been proven positive and necessary, mostly today, when people are gradually moving from their traditional status of mere churchgoers to the awareness of ministerial pluralism in the Church, and the need of all Christ’s faithful to go to work in the vineyard of their Lord (Cf. Mat.20: 3-4).<sup>60</sup> But the 1991 assembly, though aware of the enormous contribution the laity can

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<sup>59</sup> DINIS S. Sengulane and JAIME P. G., “The Demands of God’s Faithfulness: A Case Study of Peacemaking in Mozambique,” In: HIZIKIAS A. and GEORGE W. (eds.), *Peacemaking and Democratisation in Africa: Theoretical Perspectives and Church Initiatives*, (Nairobi: East African Educational Publications, 1996), 192-210.

<sup>60</sup> JOHN Paul II, Post-Synodal Apostolic Exhortation *The lay Members of Christ’s Faithful People: Christifideles*

offer in the Christian community and society at large, seems to disregard their active presence and role. Its main concern is about having more priests than anybody else in the ministries.<sup>61</sup>

This longing for more ordained ministers serving the Christian congregations, has brought confusion in the Church of Mozambique. In fact, the urgency to build a church that is a family and communion is rather fading away. As the priest is the ideal minister whom the Church can ever have, then the old clericalism mentality is being again dragged in. To worsen the situation, at their **Ad Limina** visit in March 1999, Pope John Paul II cautioned the bishops of Mozambique not to let their communities rejoice when they assemble among themselves without a priest on Sundays. But rather, they have to do everything in expectation of a priest. These assemblies should be an opportunity to ask the Lord to send more labourers into his harvest (cf. Mat. 9:38).<sup>62</sup>

This obviously is not without serious implications on the lay people in the church. They are useful only when or where there is a shortage of priests.<sup>63</sup> It means lay people are not better than substitutes of the missing clergy. This kind of reasoning hails up the priest and instills in people's mind clerical mentality, and the sense of superiority even among the laity themselves, because they are doing what was supposed to be done by the priest, the true image of the Church.

### 3.1.3. INCULTURATION

According to the assembly's directives, the need to incarnate the gospel in Mozambican soil is equivalent to creating a Mozambican Christian culture, whose bearers will always be transformed into a new humanity. Therefore besides the frightening exaggeration on the priest's role in the Church, the quality of such clergymen matters. The Church of Mozambique is in need

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<sup>61</sup> CEM, Consolidar a Igreja Local, no.6, pg.6.

<sup>62</sup> JOHN Paul II, 'The Lord Has Blessed Your People With a Deep Love of the Eucharist', The message addressed to the Bishops of Mozambique at their Ad Limina Visit, In L'Osservatore Romano, no.13, Weekly Edition, 31 March 1999, pg.6.

<sup>63</sup> Priests and Laity: Instruction On Certain Questions Regarding The Collaboration Of The Non-Ordained Faithful In The Sacred Ministry Of The Priest, by Congregation For The Clergy And Pontifical Council For The Laity (Vatican

of priests, but it would like to have native priests, consecrated women and men religious who will fully be able to identify themselves with their mission and culture.

The assembly understands inculturation as indispensable to the process of consolidating the local Church. For inculturation “means the intimate transformation of authentic cultural values through their integration in Christianity and the insertion of Christianity in various human cultures.”<sup>64</sup> Inculturation therefore, would enable Mozambicans to express their Christian experience in original ways and forms that are consonant with their own cultural traditions,<sup>65</sup> and realistically face the new challenges of the time like national reconstruction, re-integration of the people, relocation of refugees and the marginalized; restoration of the youth and the family or abandoned children.

Inculturation was lengthily dealt with because it leads to the discovery and better expression of the mysteries of Christ and continual renewal. By doing that, the Church would be able to offer Mozambicans new reasons and hope for living, so that together, they might courageously face the problems affecting them. Another reason could be the need to allow the Christian message to penetrate people’s cultures and then enhance the very process of human conversion and change of heart, replacing the long lived mutual hatred with love to one’s own enemy as Jesus teaches in the gospels.

### 3.1.4. BY WHICH MEANS?

The main concern of the 1991 assembly had been of consolidating the local church. Ideally the fundamental options of the previous assembly were reconsidered. Its emphasis on building a church that is a family, whereby lay people would also be called upon to take part in the leadership and apostolic life, were appreciated as well. In reality, however, the assembly fails to give a clear methodological working guideline. The five points it gives as methodological means for example:

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<sup>64</sup> JOHN Paul II, Encyclical Letter “Redemptoris Missio” *The Mission Of the Church*, no52, (Nairobi: St Paul Publications-Africa, 1991), 89.

small Christian communities, formation of personnel at all levels of Christian life, inculturation, economic self reliance, and having more priests<sup>66</sup>, are rather broad to the extent that they do not hit the target which is to consolidate the local Church. Actually apart from the points on small Christian communities and Inculturation, other three points can better be taken as symptoms of an already consolidated and mature local church.

This methodological obscurity has revived the hangovers from past hierarchical grip for power. The assembly confines the whole process of consolidating the Church, with all its demands to the work of the priest. It teaches that priests, Episcopal and diocesan commissions for liturgy, evangelization are the pertinent agents of this task of indigenisation of the Church in Mozambique.<sup>67</sup> Hence the question still remains relevant: by which means do we consolidate this Church? Here the assembly seems to set aside those forces that can be essential to the increment of the project.

### **3.2. WHO IS GREATER (LK. 22: 24-30)?**

The First Assembly for pastoral in 1977 called for change of mentality and continuous conversion. The Second Assembly attempted to make of its own the previous assembly conclusions. But it has failed to contain people together, to foster communion, family relationship and respect for one another in the Church. This is due to its overestimation of the role of the priest, and lack of methodology. This is causing tension among the Christians and ordained ministers. There is a growing starvation for power in the Church today. The question “who is the greatest of all?” is being asked in the Church. Yet we are blind to the teaching of Jesus Christ that ‘if anyone wants to be the greatest, he or she must become a servant of all’ (cf. Mat.23: 12). And the biggest danger is to think that when the priest is absent, the Christian community cannot pray, though they may have come together in the name of Jesus Christ (cf. Mat. 18: 19-20).

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<sup>66</sup> CEM, Consolidar a Igreja Local, nos.12-41, pp.7-26.

### 3.2.1. THE INCREASE OF ORDAINED MINISTERS

As we have noted above, today the Church in Mozambique is seeing a certain growth in number of vocations for consecrated life and ministerial priesthood. "The number of priests has increased from 35 in 1987 to 130 today. Putting them together with missionary priests, they make a total of 382 ordained ministers in a country of 16.9 million inhabitants among them 16.3% are catholic."<sup>68</sup> Considering that the Church in Mozambique chose the way of ministries, so we may say it is on her way to maturity, and is truly becoming ministerial.

The Church in Mozambique will become ministerial when the number of ordained ministers is reasonable enough to complement the work of lay ministers. The mushrooming of priests in the Church implies the laity must hand over some of the duties that the priest can do in a more complete way. For example: the Sunday service of the Word will be replaced with the Sunday Mass presided over by the priest. The ordained minister will from now on do vocations promotion and animation. For several reasons, the priest may take over the parish economic administration to allow the lay person have enough time for his or her family and other commitments in the society. How is this handing over being carried out? Who is a lay catechist or minister today in front of a priest? What is the voice of the laity in the Church today? Perhaps the questions are too complex to be settled here, but something can be said just to leaven the curiosity.

### 3.2.2. CLERICALISATION OF MINISTRIES

Anxieties may drill our hearts. Many expectations of a kind of the church we would like to have and plausibly belong to may be expressed, but the fact remains, that only the Holy Spirit will one day give the correct answer and rightful structure of the Christian Catholic and local church we want to have. Since the authority and liturgical functions have for centuries been exclusively

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<sup>68</sup> Ferreira, *Igreja Ministerial em Moçambique: Caminhos de Hoje e de Amanha*, pg. 184; see also *Pro Mundi Vita*:

regarded as clerical. today the priest finds it ironical, irrational and anti-Christ to share some of these functions with the laity. He is emotionally attached to them.<sup>69</sup>

The concentration of power and initiative in the hands of the clergy in Mozambique is rapidly widening the gap between priests and laity. Without repeating ourselves, the priest tends to do everything and be everywhere. Even a newly ordained priest affirms not to be ready to associate and work with this “poor” lay minister, allegedly because he or she has no theology, as if it were not this lay “guy”, who promoted and commended him to the seminary! Though the priest’s role is obvious, he tends to impose himself on the others, which means this clerical is dying for power and complex of superiority.

Today Church men and women, both the old and the young ones, have the courage to say they would like to know what it is meant by ‘ministerial Church’, ‘family spirit’, ‘communion’ in the Church. To make the matter worse, there is no formal procedure for taking over the charge of the mission or parish leadership from the laity by the priest. Furthermore, besides the influx of new missionary orders into Mozambique, the bishops have the courage to “borrow” diocesan priests from as far as Latin America. Yet the laity are morally not encouraged and psychologically prepared in time to hand over the responsibilities to the ordained ministers. Often they are even dismissed from taking any office in the Church. This obviously means clericalisation of all the activities and aspects of Church life is spreading its roots again. Hence the marginalisation of lay people becomes the point of concern and confusion in the ministerial and family centered Church in Mozambique.

### **3.2.3. THE SILENCE OF THE BISHOPS**

We often tend to take the problems of the world as the cause of our own problems while, forgetting that the source of all problems is the quality and consistency of our reaction toward those problems we encounter in our daily experiences of life. The option for lay ministries and

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involvement of the laity in the life of the Church was basically associated with social economic changes taking place in Mozambique and worldwide. But, we never changed too. Therefore this reaction was circumstantial rather than prudently discerned.

The historical changes hastened the urgency of lay ministries to develop in the church. Even some of the bishops advocated the ordination of married lay faithful to priesthood, not because of the shortage of ordained ministers, but because it was “the high time” when the world order demanded this.<sup>70</sup> The affirmation sounds up-to-date. But it is not better than a wishful thinking. Our bishops lacked a participatory guiding vision for the dream to come true. As Avery Dulles notes it “to participate effectively in the Church’s life, one needs a guiding vision that should suggest a rationale for the church’s existence, tally with one’s experience of association with fellow-believers, and indicate a set of values and priorities...”<sup>71</sup> This lack of a guiding vision has led us to self-deception and false beliefs for fourteen years.

The silence of the bishops in Mozambique in relation to priest-laity drifts is rather an expression of such false hopes built up over the years. In fact the situation seems to be going out of control today. The bishops appear to be either less concerned, or do not know what to do with lay ministers. And as the Second assembly highlights more the role of the ‘sacred hierarchy’ than any other institution in the Church, the voice of the laity is gradually becoming pallid. The concentration of power and leadership in the hands of the priest is the order of the day. But the implications of such deliberate clericalism are felt in the influx of independent and Pentecostal churches in the country, a phenomenon that had been rare and unknown to many.

## CONCLUSION

The Church may have longed to have priests alongside with the laity. As the Second Vatican council teaches, “no Christian community is build which does not grow from and hinge on

<sup>70</sup> Mgr Manuel V. Pinto, ‘Passado-Igreja-Futuro’, *AFER* 19 (1977): 278.

<sup>71</sup> Avery Dulles, SJ, *A Church to Believe In: Discipleship and Dynamics of Freedom*, (New York: Crossroads, 1982),

the celebration of the most holy Eucharist,"<sup>72</sup> and yet it is only the priest who can "celebrate" it. Therefore the presence of priests would not mean opposition or competition between them and the laity in the exercise of their ministries, but a call for a more creative co-existence and dialogue within the Church itself. Hence the idea of substitution is supposed to go. Nobody can live someone else's vocation. Each individual has got a role to play in the community. As a matter of fact, today people are becoming more and more aware of their own Christian vocation and faith commitment both within the Church, and in the world. And when they are not accommodated, they seek host in other Christian or even religious movements. Perhaps to think of sidelining the laity from Church life is equivalent to crucifying Jesus for the second time.

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## CHAPTER FOUR: GENERAL CONCLUSION AND PASTORAL RECOMMENDATIONS

### Introduction

Having reached the end, we can say that the social, political and economic order of the time contributed significantly to the option for lay ministries in the church of Mozambique. The renewed spirit of the second Vatican council may have challenged the old church structures. Yet the shortage of ordained ministries did obviously give room to the heroic activity and witness of faith of the church through lay ministers. However none of these had deeply touched and challenged the same church to the change of attitude and convert. Clericalism in the Catholic Church is as fatal as HIV/AIDS, which is difficult to curb. It will take other two thousand years to eradicate it from the structures of the church.

The laity have a lot to share in the building up of the Body of Christ. But they are expected to do everything on behalf and expectation of the priest. Therefore like anywhere in the world, today the church in Mozambique is unsuccessfully facing pastoral and leadership related problems. Even though, the fiction that priestly vocations are increasing, the fact is we are living in high time for change both in the society and church institutional structures. And the declericalisation of the Catholic Church is to continue. Therefore as “ the shortage of priestly ministries, ‘takes its roots’, it is a blessed occasion for discovery and supporting the ministries of all the baptized.”<sup>73</sup>

Though we were accustomed to the priest as the image and true representative of the church and mission, today, however, the decline of his presence in the same church is expected to worsen. The expectations to have increased traditional vocations to priesthood, brotherhood, and sisterhood or consecrated religious life cannot be more than a chronic nostalgia for the past life in Egypt where we used to eat onions, garlic, bread, honey and milk to our hearts’ content (Ex.16: 3). Today people have found another way of being in the church – to be in charge of their own

<sup>73</sup> William J. Rademacher, *Lay Ministry: A theological, spiritual, and pastoral Handbook*, (New York: crossroad,

Christian community and responsible for its affairs and mistakes, being active.

This would therefore, mean that more than concentrating all power, leadership and ministries in the hands of the clergy, the church must open itself to the new structures and progressive growth of lay ministries. The church is to promote, encourage and support the laity active presence in the community and their respective functions especially in the areas of hospitality, leadership, justice and peace, women and youth ministries, dialogue, ecumenism, inculturation, partnership in apostolate, and building up of the local church which is a family or small Christian community. If not, then it would be true that, the old structures will keep on burdening the backs of the labours, sapping and draining the morale of those whom Jesus Christ is continually calling to proclaim the good news of the kingdom.<sup>74</sup>

## **4.1. PASTORAL RECOMMENDATIONS**

### **4.1.1. EMPOWERING THE LAITY**

Empowering the laity in the church is urgent. I use the terms lay ministers or laity to mean both women and men whom having been initiated into the Paschal Mystery of Christ through the sacraments of baptism, confirmation and the Eucharist, they form one people, one humanity and one race, 'united with Christ'; and 'in Christ' share in his prophetic, priestly and kingly mission. In the same way the clergy and lay ministers are two faces of the same coin, so do women and men constitute one entity, the church and Body of Christ.

The church in Mozambique has to overcome the hangovers of past clerical structures. Though hierarchy is essential and necessary to any human communal life, clericalism is harmful for the health of the Christian community. The church does not have to wait for serious crises to happen so to recur laity's helping hand. Indeed to use the laity as substitutes of the priest is equivalent to denying them their baptismal rights and duty to live fully their Christian vocation both in the church and in the society. The empowering of the laity would rather mean bridging the

gap between ordained ministers and lay ministers in the church so as to enhance the spirit of partnership and mutual accountability.

Empowering the laity should not imply an effort to stretch further the authority and power of the priest. Neither does it mean to make the church present where the bishops and their clergy cannot reach. Otherwise we shall be saying that the laity have nothing to offer to the Kingdom; that it is only consecrated ministers who can make the church of Christ! Empowering of the laity points at the recognition that both men and women constitute majority of the world population compared to official members of the church hierarchy. They are everywhere. Women and men are found in the society, in the church, parliament, offices and business centres. The laity are in charge of the world economy, high courts, world of science, mass media, factories, government agencies and social institutions. Yet still is this majority of population that is the most affected by the world injustices of all sorts, including the environmental degradation. Hence the empowerment of the laity in the church would indeed mean wisely responding to the contemporary church mission to be present in every social, economic and human institution.

What we need today is the fact that the laity become also the church. Besides making "more than 99% in the church, they are 'leaven', 'salt', 'light', 'Christ bearers', 'saints in everyday life', 'nannies of God'. This means that empowering of laity into positions of responsible leadership and service within the church, is also the empowerment of the church's role in the society."<sup>75</sup> And the belief that the church has to be in every social sphere, is far from the truth, because it is already there in the figure of the laity both women and men.<sup>76</sup>

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<sup>75</sup> Evelyn Appiah and Gert Ruppell, A manual on ecumenical learning for courses in lay leadership training (CLLT) (Switzerland: WCC Publications, 2000), 6, 24.

#### 4.1.2. JUSTICE AND PEACE

Another step the Church has to take is justice and peace as gospel values and mandate of our Lord Jesus Christ. Indeed if the church is to promote justice in the world, if the church has to meet issues concerning violence against human life and dignity; destruction of home planet, and degradation of the environment or God's creation, it must come up with new and concrete criteria for the ministry of its baptized members. Paraphrasing Appiah's notification, I would say that any action for justice and peace done "without active and full support by the laity is a dubious affair."<sup>77</sup> The reason for this is that lay people constitute the majority in the church, in any social and human institutions or group. They form the majority of victims of the world injustice, economic unrest, corruption, ecological crisis and social violence. Rightfully they should be given the opportunity to express their views about the kind of the world order, society and church we should have or live in.

For the church to live fully its mission of justice and peace promotion, it has to do both to be just and peaceful within its structures, and recognize that "a passion for justice, a desire for peace and non – violence, a concern for the integrity of all creation are essential to the living out the gospel of Christ. Meaning that for a Christian to remain silent and unmoved in the face of tragedies, genocides, violence and destruction of God's creation, corruption, wrong economic policies and political ideologies, and the marginalisation of one's own fellow human being, regardless his or her gender, age, social status, creed, race, tribe and family background', is a denial of the Gospel"<sup>78</sup>. Putting aside confrontations over leadership and power in the community of Christ, the church has to help its children to understand better the call to proclaim, work and live for justice and peace. In fact, the church as an institution of only consecrated women and men religious, the bishops and their priests and deacons, can do little in this sphere of justice and peace. But if it appears as a family of God, a community in which communion, partnership and mutual

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<sup>77</sup> *Ibid.*, pg. 6.

<sup>78</sup> "Manual for promoters of Justice and Peace, and Integrity of creation", ed. by The JPIC Promoters group (Rome:

accountability between the laity and hierarchy members prevail, then it will win cooperation of all those who can be expected to face the challenges of today's world to the mission of the church of Christ.

Justice and peace are, therefore, a prerequisite of the church's existence and mission. They are essential and necessary to the church's mission today in the world, but especially in Mozambique. Yes, people must be educated to love justice and peace. People have to take care of their own environment. They are expected to regard human life with respect. People should be taught critically to live in a pluralistic world and politically confused society in the name of democracy, without giving up their own cultural and traditional identity. If this is true, then incorporate every Christian in the life and mission of the church. Justice for all, and peace in the world.

#### **4.1.3. INCULTURATION FROM THE GRASSROOTS**

It is commonly believed that Inculturation is a mutual enrichment, which derives from the encounter between the gospel and culture or cultures. And such mutuality takes place when the gospel values deeply root themselves in the culture(s), while this allow(s) some of its values, traditions and customary practices to be redeemed by the Gospel.<sup>79</sup> This is true because it implies the need to return to one's own culture, language, history, and national identity; being in charge of one's own social organizations and elements of the local culture have to be celebrated in the liturgy, meanwhile the local church being governed in an indigenous way.<sup>80</sup>

Our point of interest here is "How" to make this beautiful thought come true or become a reality. And we find that for Inculturation to take place in our churches today, there is a need for dialogue and greater decentralization of the church itself. There has to be a continuous dialogue and exchange of ideas, views and experiences between the hierarchy members and the laity. It is not enough to have studied theology, because our religion is not a philosophy, but is about ideas,

<sup>79</sup> Aylward Shorter, *Toward A Theology of Inculturation*, (London: Geoffrey Chapman, 1988), 11.

<sup>80</sup> *Evangelical Mission*, p. 221.

hopes and dreams for a better future that become true. Christianity is about the Word that becomes a person. Therefore the priests need to know the lived faith. We may call this dialogue of life in church.

For inculturation to take place in Mozambique, Africa and in the world at large, leadership and power should be decentralized. The clergy have to be courageous enough to let people take charge of their own parish, problems and environment. Partnership, cooperation mutual accountability in the ministries of the church must take their roots and become a culture. In fact, if ordained ministers' task is to teach, then the grassroots are expected to offer their lived experience of faith and life to the church. Hence, their active presence in decision-making, their involvement in the various spheres of church life, their full participation in its pastoral mission, will allow the consolidation of the local church and incarnation of the gospel into people's cultures.

#### **4.1.4. SMALL CHRISTIAN COMMUNITY**

Perhaps we should take this as the goal of this paper. Building the local church that is a small Christian family/community may be more urgent today than ever before. People conditioned by today's social political systems of organizations, urbanization, economical unrest, demographic pressures and bad management of natural resources, they are more confused, and divided to the extent that personal interests seem to supplant all other human and Christian values. This means that paternalistic and authoritarian models of governance or leadership in the church are ineffective. Today the point of reference is no longer the mission centre or parish priest's house, but the individual and family home.

On the struggle to live out its mission, the church must first of all become a people led church, and then it must realize that its task today is to encourage neighbourhood ministries most likely exercised by the small Christian communities. The church will become local not only by exhibiting a contingent of native women and men religious approved by the universal church (I.C no. 31), and ordained ministers, but also by letting the lay people to minister their own milieu. In

In short, empower the laity. They are to minister to each other in needs that pertain them such as health care, food, family welfare, sanitation and water supply, school education of their children, natural disasters (floods, drought), natural and human-made diseases and environmental crisis. Therefore these ministries being those, which can be done by the laity, it is true that there is nothing that people need except being in charge of their own organizations, groups and activities. And such is a model of a local church with a prophetic role to play in the society for the glory of the kingdom of God.

## CONCLUDING REMARKS

The lay ministers or the laity have come to stay. Pluralism of ministries and personnel in the church is a reflection of the kind of a society and world we are living in, and we presume that everybody is aware of this fact. Therefore it should not be overlooked. Yet, the church hierarchy members are rather requested to be free and open minded to accept this new but old situation of the church today. It is an old situation because since time immemorial Jesus Christ has been calling all his disciples (cf. Luke 10: 1-12. 17-20) to the various functions in the vineyard, but it seems to be only today when it is coming to our attention.

In the same way that lay people are searching for their place and ministry in the church, the ordained ministers, especially priests, should also critically look into whatever they claim to belong to them. Today they are asked to search for their real place and ministry in the kingdom of God, and Body of Christ. Indeed the gift of discipleship may be received free of charge, but we would also wonder whether we become Christians just for free and show! Instead, we become followers of Christ in order to reject the deceiving actions of Satan for the sake of the kingdom brought by Jesus Christ, and love for the neighbour both our friend and our enemy (cf. Mat. 5: 43-45). For this commandment to take effect, both the lay people and ordained ministers are expected to join hands and together work in the vineyard of the Lord in the spirit of partnership, cooperation, service, communion and family. For the church of Christ is not only for the ordained

ministers alone, but also for lay faithful including those in the process of becoming full members of his Body, the Church and a living community of believers.

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## THE CHURCH PERSONNEL PER DIOCESE

<b>DIOCESE</b>	<b>DIOCESAN PRIESTS</b>	<b>RELIGIOUS PRIESTS</b>	<b>LAY MINISTERS</b>
LICHINGA	8	11	5524
PEMBA	12	7	510
NAMPULA	15	24	7777
BEIRA	6	31	1166
NACALA	27	0	6641
CHIMOIO	4	13	0
GURUE	12	14	4475
QUELIMANE	10	26	6534
TETE	6	14	0
INHAMBANE	4	10	0
MAPUTO	21	85	1116
<b>TOTALS</b>	<b>125</b>	<b>235</b>	<b>33743</b>

**KEY:**

0) NOT FOUND. THERE WAS LITTLE OF INFORMATION

THE NUMBER OF ORDINATIONS OSCILATES BETWEEN TEN TO FIFTEEN (10-15)