

## PROJECT ABSTRACT

Master of Arts in Pastoral Theology

Adventist University of Africa

Theological Seminary

**Title: A STRATEGY FOR DISCOURAGING TRADITIONAL DEATH CEREMONIES AMONG URBAN SEVENTH-DAY ADVENTISTS IN MOZAMBIQUE**

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From the Church's inception in Mozambique in 1911, the pioneers trained baptismal candidates for a minimum of 10 years. After the GC Harvesting 1990 Quinquennial Motto, this aspect was completely lost counting from the Global Mission Program to date. The Church leadership capitalized in quantitative rather than qualitative membership, the training aspect has been neglected. Thus challenges and threats hit hard the Church in Mozambique. One of them is death ceremonies (DCs). In Mozambique, ceremonies (Cs) to the dead have become the first "church" in the Country and are celebrated everyday especially on Saturdays and Sundays. Most of Urban SDA members frequently miss first hours of services on Saturdays due to such celebrations or come late to Church services attending them while the 26<sup>th</sup> fundamental church pillar is very clear about death and resurrection. One of the Cs (7<sup>th</sup> day) bears the name of the 7<sup>th</sup> day Adventist Church. These Cs emphasize the

state of the dead and all this happens because of lacking trained Ministers and expulsion of the existing ones.

The purpose of this study was to create a better understanding of DCs and how these affect, labour, society and worship as regards to God's Holy Sabbath observance, death, and resurrection, two Fundamental Doctrines of the SDA Church. There is no contact between the dead and the living. The Church in Mozambique should come up with a clear twofold training framework program taking it way back to the roots of its origins whereby "discipling" was the major Church activity before baptizing anyone. Train the existing workers first at all church levels, recruit new, and invest in their education. The suggested strategies here should serve as a Model for strategic seminar training programs. Help members and students accept and value them.

After the definition of death, Cs, and other terms surrounding the topic, a biblical survey was conducted in both Old and New Testaments literature and other pertinent authors to pave the way and establish a foundation for the forthcoming discussion. The researcher collected data for personal, group and class opinions, from 16 churches, various church records at Field /Mission, and Union levels, 75 students from grades 8, 9, 10, 11, 12, gatherings, mortuaries, and municipalities. Instrument applied was interview protocols and techniques were surveys, samplings, and checklist observations. Findings indicated that 92.7% attended DCs against 7.3% who did not for Sabbath School; 44.4% were affected while 55.6% were regular for the divine services. 93.3% are aware of DCs against 6.7% with no idea, overall of Church Leaders trained in Mozambique are 13.06% against 86.94% who need education, in Beira 150 people die weekly, in Maputo 149 people die weekly and while in Nampula 4.129 people die annually; Public transporters frequent lines where there are

cemeteries according to availability and private ones have even created bus terminals in cemeteries.

Finally, DCs are just heathen cultural practices of the historic origins related to Roman, Syrian, Byzantinic martyrs' honouring and Greek philosophy. If no correction is soon made the implications will likely be that a different SDA Church will be established and this one will soon disappear. Therefore, the researcher highly recommends the GC to correct the situation investing in education and training, to place technical personnel in the right places, to send all untrained church workers to schools, colleges, and universities and consider the didactic pedagogic strategies suggested in this project as of a pivotal importance. Suggestions are that local churches accept and participate more in training sessions.

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AMONG URBAN SEVENTH-DAY ADVENTISTS  
IN MOZAMBIQUE

A project

presented in partial fulfillment

of the requirements for the degree

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by

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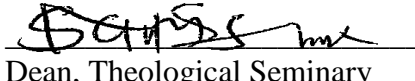
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Dedicated to believers of the Seventh-day Adventist Church throughout  
the Mozambique Union Mission of the Church of the living God in Mozambique  
and citizens of the Republic of Mozambique.

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## LIST OF ABBREVIATIONS

AMs	Adventist Mozambicans
AsB	Adventist School of Beira
BDB	Refers to Brown Drifter Briggs Hebrew definitions, 2009
CBs	Celebrations
CCs	Ceremonial celebrations
Crt	Cultural religious traditional
Cs	Ceremonies
DCc	Death ceremonies celebrations/celebrations of death ceremonies
Ed	Entering death/dying
Ed	Eighth day
EGW	Ellen Gould White/Ellen G. White
FB	Fundamental Beliefs
Fd	Fortieth day
HS	Holy Sabbath
LXX	The Septuagint (The 70 Greek Translators)
MT	The Masoretic
MTW	Miscellaneous theological writings
NASB	New American Standard Bible
NASEC	Refers to New American Standard Exhaustive Concordance, 2009
Oyem	One year of eternal missing
Rm	Rites of marriages

Rp	Rites of passage
Rs	Rituals
Sd	Seventh-day related to ceremonies
SD	Seventh-day of the week
SDA	Seventh-day Adventist(s)
SDABC	Seventh-day Adventist Bible Commentary
SDAC	Seventh-day Adventist Church
Sm	Sixth month
SS	Sabbath School Service
TBs	Traditional beliefs
Td	Third day
TDCs	Traditional Death Ceremonies
TRDRs	Traditional religious death rites
UAMOZ	Urban Adventist in Mozambique

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## CHAPTER 1

### GENERAL INTRODUCTION

#### **Background of the Problem**

Due to Cultural-Religious-Traditional (CRT) influences, many people of Mozambique are attached to Traditional Death Beliefs (TDBs) commonly known as rituals (Rs) or ceremonies (Cs). Traditional beliefs (TBs) are generally expressed in Cs, for instances, rites of passage (RP) celebrated in forms such as: rites of marriage (RM), traditional religious death rites (TRDRs) or traditional death ceremonies (TDCs) commonly known as *Sétimo-dia* (sd) ‘seventh-day,’ which are mostly celebrated on Saturdays, thus, conflicting with the Seventh-day of the week (SD), the Sabbath of the Lord according to (Exodus 20:8-11). These Cs emphasize the doctrine of the state of the dead as they are well expressed in Appendices 4 and 5 of this Project.<sup>1</sup>

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<sup>1</sup> It is frequent to see Adventists joining other members of Society or Churches going to cemeteries every morning, especially on Saturdays and Sundays carrying bottles of two or five liters containing water when visiting tombs after which worships “missas” take place in cemeteries, homes and Churches. These activities occur mostly on the 3<sup>rd</sup>, 7<sup>th</sup>, 8<sup>th</sup> days, 1 month, and 40<sup>th</sup> days after the burial has taken place. They start with a form of removing old, planting new and watering flowers in tombs and end up with liturgies intended to bringing the spirit(s) of the dead back home. This happens with the idea that although death has occurred one should believe and be comforted that there’s still a communion between the deceased and the living one(s). An average of 92.7% of the Church members attend and participate in such ceremonies or miss services or delay in services on Sabbaths the same as it happens also with Sunday worshipers [(churches of 50-300 members), 92.7% absent SS; 7.3 % present SS and 44.4% absent SS and 55.6% present divine service)]. Most church members lacking strong backgrounds of the SDAF Doctrines attend these ceremonies or are forced to do so by their parents or relatives. This situation happens mostly because most of the Churches in the Country are led by laymen most of whom lack the basic knowledge of the foundations of the SDA Church. In a form of pleasing their relatives or Church members they allow these ceremonies to take place or they even become themselves participants of the ceremonies. Interviews and Surveys (Samplings) have actually confirmed that almost everywhere in Towns and Cities of the Country, SDA members alongside with their relatives or other members of communities and or Society at large attend DCs. Most of pastors (SDAs) describe the situation as being preoccupant and so much complicated to a certain extent and



Apart from 'Sétimo-dia', a number of TDCs namely: "o terceiro dia 'the third day' (td), o oitavo dia 'the eighth day' (ed), o quadragésimo dia 'the fortieth day' (fd), o sexto mês 'the sixth month' (sm), um ano de eterna saudade 'a one year of eternal missing' (oyem) and kupitha kufa 'entering death' (ed) <sup>2</sup> are also celebrated. These days and Cs are observed by almost all the social classes and ethnic groups in the Country including the government officials and leaders. Adventists, being part of the same society, do not escape the powerful influence of these TDCs.

### Statement of the Problem

The doctrine of *Death and Resurrection* is very clear in the Seventh - day Adventist (SDA) Fundamental Belief (FB) number 26<sup>3</sup> and "Clearly, the Bible draws a sharp line between life and death, between the living and the dead. The two sides are

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therefore, they add that "Something has to be done" (Pastor Zeca Xavier, The Union president and Girimoio Paulo Muchanga, former union president). The backbone of the whole situation lies in the fact that "training" is somehow lacking in the Churches). Burial Ceremonies (BCs) occur normally following the guidelines from the Minister's Manual (Hand Book). However, the problem begins after the burial has taken place. One would expect that to be the end of everything. But it is not the case. Wherever burial is led by an uninstructed person (minister, layman or elder), the latter replacing an instructed minister who does not exist in this case. Most instructed pastors have been expelled or forced to drop due to circumstances that are not clarified or not clear. [Interview with pastor Zeca Tembo C. Xavier, Dique (born March 12, 1950), the union president, interview by author, Beira, Mozambique, 15 October, 2008. Pastor Zeca gave also many recommendations about impeding the continuation of these ceremonies; **Interview** with Pastor Girimoio Paulo Muchanga (born May 2, 1943), former union president and officially SID appointed pastor Zeca's special adviser, interview by author, Beira, Mozambique, 16 October, 2008].

<sup>2</sup> www.Plusnews.org./pt/report.aspx, Novas Formas de Purificação em Moçambique, (24 de Maio de 2009). *Kupitha Kufa* is a traditional ceremony practiced mostly by people of Sena ethnic group in the Central part of the Country. The ceremony consists of sexual relations between the remaining partner after the other partner has passed away with one of the family's member or an arranged person for that purpose. This sexual relation is done without protection of any nature, that is, contraception. The belief (myth) teaches that if it is so done, more death in the family will be avoided and the widower will be freed from many misfortunes. This practice is very dangerous. It is very common among people of Sena Ethnic group from Sofala Province as we have indicated above. In this Province, the percentage of people with HIV/AIDS is 23% - being this percentage, the highest rate of infection of the Country. However, the same ritual of purification is also found in both Tete and Zambézia Provinces respectively, other two of the four provinces of this region of Mozambique. This TDC, according to the Ministry of Health, is killing many people through HIV/ AIDS infection. The Central part of Mozambique is said to be the most affected part of the nation.

separate, no contact exists between them, and no attempt must be made to cross that line.”<sup>4</sup> The reason church members and students celebrate TDCs which affect their broader lifestyles remains an unanswered question. Therefore, this question makes it pertinently a central issue for this investigative topic, for most urban SDA members in Mozambique frequently miss lessons and Church services on Saturdays or come late to church attending Cs related to the dead in cemeteries and homes. These Ceremonial Celebrations (CCs) impede academic progress and faith development of the believers and affect the whole church’s understanding and operation.

### **Context of the Problem**

The outburst of these celebrations (CBs) happens in such a time the Mozambique union faces challenges within itself, for instances: (1) it has just closed its only Ministerial School in 2003<sup>5</sup>. This was the only hope for the training of its

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<sup>3</sup> General Conference of Seventh-day Adventists, Ministerial Association. *Seventh-day Adventists Believe: Biblical Exposition of Fundamental Doctrines*, 2<sup>nd</sup> ed. (Boise, ID: Pacific Press, 2005), 387.

<sup>4</sup> Georg W. Reid, *Handbook of Seventh-day Adventist Theology*, Commentary Reference Series (Hagerstown, MD: Review and Herald, 2000), 12:323.

<sup>5</sup> Dr. Pardon Kandanga Mwansa, the former Southern Africa and Indian Ocean Division (SID), currently the GC Vice President for Africa, and Chancellor of AUA, commanded the closing of the only *Ministerial Seminary in Mozambique* after he learned that the School was operating with only 13 students out of this number 7 had been expelled in 2003 by its administration in charge leaving only 6 students who were then joined by 6 others (freshmen) who at time of graduation in 2004 were 4 2<sup>nd</sup> year and 2 of 3<sup>rd</sup> year making 6 and 6 4<sup>th</sup> year (graduated). This decision was taken in a End-year Meeting of the Mozambique Union Mission (End-year Meeting, Beira, 2004), interview by the author with Pr Zeca Xavier Dique, the union president and with (Felipe remnant of 13, March 2008 and Cherekejanhe 3<sup>rd</sup> year student, September 2009). Note that the decision done by Dr Mwansa was necessary since the school had remained with only 6 students with 4 teachers and it did not make sense to keep them wasting Church finances; however, probably the measure could be done other way round looking at the necessity of the Union. An effort was made by Dr Tommy Nkungula who reopened the School as University in 2005 coajuvated with Pastor Samuel Tomás Mugadui as his academic Dean from 2008. Dr Nkungula was forced to resign in 2010 by the Muchanga Administration leaving his assistant, the Dean, Mugadui in charge who worked to the full authorization of the institution by the Government. He, too, was forced to leave by the Muchanga administration. The struggle continues against learned people who could assist the Church move from its liturgy.

workers.<sup>6</sup> (2) It is also forcing its only few trained ones to abandon their ministries when they could do a lot through training church members. (3) Similarly, the work is only supported by the majority lay personnel who are totally untrained. (4) In the same way, the church is baptizing a lot of people, especially, young ones, through persuasion to conviction rather than to repentance and as a result they either go back to their former churches or traditions or remain in church but with tendencies to their former teachings such as DCs. (5) Equally important, is the aspect of independent movements that are emerging within the church exhibiting the SDA name or part of its doctrines or similarities. (6) In addition, this is the period when many religious movements are appearing in the country. These movements believe in life after death. (7) Moreover, the Country is partly Roman Catholic and partly Moslem. Both the two religions are the major proponents of DCs and other religious groups copiously do follow them. (8) At last, the subsequent struggles: (a) For independence and (b) For democracy have killed so many people and in remembrance of them so many Cs have been instituted in the Country, some to make them dead heroes and others for worshipping purposes.

### **Significance of the Study**

Due to TDCs related to the state of the dead, SDA members, especially the newly baptized ones are confused whether they should observe the ‘sd’ related to Cs

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<sup>6</sup> Although the Union has got a set of 20 lessons known as: “*CURSO DO LAR*” probably designed by the Portuguese union when Mozambique was part of the Portuguese colony- “Ultramarine Province.” At this time, Mozambique was part of Southern Africa Division in 1950. In the same year it became part of Southern European Division. In 1955 it became part of African Portuguese Mission and in 1955 it became again an attached Field. José Júlio Gonçalves. *Protestantismo em África*. (Lisboa, estudos de Ciências Políticas e Sociais, 1960), 120. This kind or set of lessons was designed for the purpose of evangelism only and never for nourishing members after baptism since its contents is just an introduction to Bible themes. That is why it can be monitored by any person including the learner alone. In most churches it is even not used except only when there is public evangelism campaigns. These 20 lessons are supposed to be followed by a post baptismal set of lessons including many other training series as suggested in this project for growth and maturity purposes.

or the ‘SD’ of the week; the Sabbath of the Lord. The reason for undertaking this study is to create a better understanding of how these Cs affect members’ faith development as regards to God’s Holy Sabbath observance and the state of man at death, these two form part of doctrines of the SDA Church. The “Proposed Didactic-Pedagogical Solutions and Techniques for Ministering to church members and students,” will be useful guidelines and source of information for planning training programs in the church and schools. The study will enhance and stimulate further research on members’ perceptions of some customs and cultural practices as they affect church operation in Mozambique. It will also educate members and citizens at large as far as the state of the dead, custom, attitudes, practices, worship and Sabbath observance are regarded. The results will therefore, help members growing in spiritual maturity.

### **Purpose of the Study**

The aim<sup>7</sup> of this research is to examine and determine what Mozambican Adventists, especially, the urban ones; both pastors and lay members believe in, observe, and are guided with, as far as the issues regarding the state of the dead, worship and Sabbath observance are concerned and the implications such beliefs have on their faith development and life practices. It will as well provide strategies needed to didactic-pedagogical approach, deal and tackling misunderstandings of these fundamental pillars of the Church of God.

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<sup>7</sup> By aim(s) one wants to mean objectives. According to Claudio Pilleti. *Didáctica Geral*. 2ª Edição (Editora Ática, São Paulo, 2000). 65. Objectives are born out of the actual situation of the Community, Church or Society, of the family, School, School subject or discipline, and teacher and mainly of the student. One analyzes different factors that influence or have influenced the problem under study. One does also characterize the major activities developed by the people being studied or different ways or forms participating or celebrating ceremonies at stack.

## Scope and Delimitations of the Study

At the time this study is being undertaken, the Country has got 53 cities and villages<sup>8</sup> or municipalities (100%). The same data is advanced by the same source<sup>9</sup> and complemented the following year.<sup>10</sup> Thus, to make the research more feasible and since, also, the study has to do with urban Adventist members, major urbanized areas have been depicted. The vastness of the territory, however, under study, time factor, and lack of written documents, yet, the practices and CBs of DCs are seen throughout the Country, made this study, be limited to only 16 Churches (15.53%) within only seven Cities (13.21%), that is, Maputo, Matola, Beira, Dondo, Quelimane, Mocuba, Lichinga and Nampula, and narrowed the project to these places alone and the escola adventista . Matola, Dondo, and Mocuba have been included for being the satellite cities of Maputo, Beira and Quelimane respectively. All other members in the Country will be reached and will really benefit from the study since the cities being studied are regional and representative business centers and enterprises. However, the Quelimane, Lichinga and Mocuba cities belong to Mozambique “Adventist most populated Field,” that is, North Mission (Field), with 196.950 members,<sup>11</sup> that is, 73.5% of the Country. The study also included: 1 urban public transporter 33.3% of

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<sup>8</sup> Sociedade Comercial Notícias da Beira. *Diário de Moçambique, S.A.* (quarta-feira, 20 de Novembro de 2013), 3. This upgrading process to city category and city number increment, started in 1998 and elections were held in 33 cities and villages that year, in 2008 the number increased to 43 and now there are 53 cities and villages in the Country, *ibid.*

<sup>9</sup> *Ibid.*, (Segunda-feira, 02 de Dezembro de 2013), 16.

<sup>10</sup> *Ibid.*, (Quarta-feira, 29 de Janeiro de 2014), 3.

<sup>11</sup> Source: Mozambique Union Mission Tithe Analysis (May, 2011), prepared by the Union when Mr. Muchanga was now a president replacing pastor Zeca Xavier who was no longer existing. This is part of the statistics transported from the years (2008-2009) time when the research was carried on, and when barriers and threats characterized the environment of the research. However, in 2011 the researcher became part of the Union Committee member whereby officially got these statistics which complemented his research whilst doing the minor corrections recommended by the AUA defense panel. SAMO, (Beira, Executive Committee of the Mid- Year Union Meeting, 29/06-02/07/11). Thus, in turn he readjusted the statistics data from (2008-2009).

the existing 3 in the country, 1 Central Hospital 33.3% of the 3, 2 municipalities 3.8% of the 53 existing in the Country, 1 Unique Ministerial School 100%, 1 Secondary School 50% out of 2 in the Country, 1 National women's Congress 100%, 1 National Youth Seminar 100%, and 1 National Leadership Seminar 100%.

### **Assumptions of the Project**

Assumptions of the research thus stated that: (1) Certain [a few] trained church workers do not serve the Mozambique Union, a behavior showing that they probably drop their ministries and faith embracing probably other faiths or go back to their former beliefs or the "world." (2) It has appeared that the only trained ministers acquire only their higher levels and do not pretend to continue nourishing the flock. (3) Though there seems that there are no qualified church members in Mozambique eligible for training, it is not justifiable enough to maintain their lower standards forever. (4) Although it appears correct that Jesus' ministry has shown that training [formal] is not necessary at all, for Jesus Himself never attended a "formal school" for the purpose of training and education, it does not sound correct to maintain the church untrained. (5) It has been commonly thought of in Mozambique that spiritual issues do not require formal training, for one just needs be faithful and things will just "move anywhere."<sup>12</sup> (6) It has become a common belief for the church in the Country

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<sup>12</sup> Pastor Girimoio Paulo Muchanga (born in May 2, 1943), former Union President and currently the Human Resources Director of the Adventist University of Mozambique (UAM), interview by author, Beira, Mozambique, 16 October, 2008, Mr. Muchanga has forgotten that since from the most ancient times God has always trained His People. Moses who lived almost 1500 years before Christ was trained in Egypt in all Sciences of that time (10 Degrees), JÜRIG. EGGLEER. Notes for the Course *Law and Writings of the Old Testament*, RELB214 (Solusi University, Bulawayo, 1994/95), 4, 46-57. Prophet Samuel, who wrote 1/2 Samuel Books at the end of the 10<sup>th</sup> century BC (11<sup>th</sup> century BC) "With the break-up of the united Monarchy...." Ibid., 102, 103 and Judges between (1400-1050 BC), that is, about the 12<sup>th</sup> century BC and the reference to Sidon (3:3) as the Capital of Phoenicia," founded the "SCHOOL OF PROPHETS." Ibid., 98-100. Also many other prophets were highly trained such as Isaiah and Daniel even Christ Himself trained His disciple for three and half years (see the writers of the Gospels) Matthew to John.

that submitting church members and students to a serious training program will cause them leave or go back to their beliefs.

### **Hypothesis of the Study**

Hypothesis<sup>13</sup>: (a) Though it appears unreasonable to the Church in Mozambique, the CBs of DCs in cities throughout the country have shown that "Training and educating" church members will prove a way out for members change: custom, behavior, conduct, practices, and attitudes towards the nature of man, traditions (Ts) and Cs, the state of the dead, worship, Sabbath understanding and observance, other Pillar teachings of the SDAC and will disciple themselves. (b) **Primarily**, there is an absence of church activities with a vocational oriented character training aspects which contribute to newly and old baptized members practicing TDCs remaining undecided to choose to attend to unscriptural or scriptural practices. (c) **Secondly**, the influences from other persons such as: parents, friends, other members and teachers with unbiblical thinking lead members to practice unused behaviors with no biblical values and are faithless to God. (d) **Variably**, lack of church activities with spiritual impacts lead members to unbiblical Cs and choices based on the perceptions of the threats to those rejecting them.

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<sup>13</sup> Hypotheses are provided with the purpose of guiding the "additional research" and "they also provide useful anecdotes to illustrate generalized statistical findings." Nancy Jean Vyhmeister. *Your Indispensable Guide to Writing Quality Research Papers: For Students of Religion and Theology* (Grand Rapids, MI: Zondervan: 2001), 143.

## Methodology of the Research

Naturally, this research is a Theological Issue and falls under a Miscellaneous Theological Writing (MTW)<sup>14</sup> Study. Therefore, this methodology partly upholds some documentary characteristics. In addition, it partially contains descriptive research<sup>15</sup> elements since its instrument (questionnaires)<sup>16</sup> yields some qualitative aspects (interview protocols).<sup>17</sup> Furthermore, it includes also quantitative techniques: surveys, samplings and observation<sup>18</sup> checklists. Finally, the methodology encompasses five subsections namely: sketch of the research, research population<sup>19</sup> statistics, representative gatherings, reliable research tools, surveys, sampling and interview techniques used. This is the way<sup>20</sup> being used, a systematic approach chosen

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<sup>14</sup> Ibid., 152-154. It follows a little bit of all kinds of writings “In some ways this type of study is similar to a case study, but the case study is not spelled out in detail.” Ibid., 153. “...the normal methodology for research is used. The format for research papers, as described in this Book, is employed. While following academic rigor, the case study provides some room for creativity and imagination.” Ibid., 149.

<sup>15</sup> Ibid., 193. Both “the Case Study (chapter 16) or the study of a theological issue in ministry (chapter 17) is also acceptable..... This type of study is more theoretical. There is no actual application or evaluation of a program, but ministry is at heart of the research. In the same category one could include Church growth studies or strategies to reach an unreached people group. Again, Descriptive Research may be necessary (chapter 14). The application to ministry is clear.

<sup>16</sup> Questionnaire is an instrument for data collection made up of ordained questions intended to be answered even at the absence of the source/interviewer. Marina Marconi e Eva M. Lakatos. *Metodologia de Trabalho Científico* (Atlas, São Paulo, 2008), 100.

<sup>17</sup> Interview is a methodic way of getting the necessary information verbally. “Just like other forms of communication, interviews usually involve face-to-face interaction. ... One of the participants has a purpose for the conversation that goes beyond informally interacting with or talking to somebody for simple enjoyment.” Teri Kwal Gamble and Michael Gamble. *Communication Works*. 2<sup>nd</sup> edition. (Random House Inc., New York, 1987), 198.

<sup>18</sup> Observation is a technique which consists on hearing and examining facts or phenomenous that are intended to be studied, but a thorough examination attentively of all facts of the whole or part of them.). Marina Marconi e Eva M. Lakatos. *Metodologia de Trabalho Científico* (Atlas, São Paulo, 2008), 90.

<sup>19</sup> Ibid., 112. Population is a set of beings: animated and unanimated that have at least one common characteristic. With that we are talking about people, things/objects, or phenomenous that are going to be researched about.

<sup>20</sup> According to Marconi “methodology” is a thorough explanation, detailed, rigorous and exact of all the developed action during the research. Ibid., 40.



by the researcher to find answers to different questions raised about TDCs among urban Adventists in Mozambique (UAMOZ).

### **Sketch/Elements of the Research**

This theological issue research seeks to determine the need for a solution through establishing its theoretical basis and setting foundational aims. Thus, after choosing this MTW Study, it was subdivided into five major areas: (A) Introduction (B) Review of Literature, (C) Physical, Political and Ecclesiological settings (D) Proposed Didactic –Pedagogical solutions and techniques for ministering to members and students, and (E) Application to Ministry: Synthesis of Theological discussion, Writer’s own conclusion and suggested pastoral Course.

### **Research Population Statistics**

Population<sup>21</sup> investigated comprised: church members from 16 churches taken out of 7 Cities of the Country, about 15.53% of the national membership. Representative gatherings were also counted as part of the population since direct or indirectly they became part of the Study. About 70.4% (public transporter, central hospital and municipalities) and for gatherings within the church percentages are provided in a section under scope and delimitations.

The gatherings included Students from UAM and Adventist School, National youth Seminar, National leadership seminar, and National women’s Congress, TPB car distribution, Central Hospital and City Council inanimate grouping as group representatives.

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<sup>21</sup> Population has already been pointed out above under “Methodology Research” as a set or group of “beings animated or unanimated” with at least one common characteristic.

## Research Tools and their Reliability

In all the cases, whether for surveys, samplings or interviews, questionnaires were considered the major tool. No questions were raised about their utility. They were reliable enough in that they were sent via reliable public transports and posts. And they were then distributed, managed and observed by executive secretaries, pastors and elders who then returned them after the appointed period and none was damaged at all.<sup>22</sup> In other cases the researcher himself distributed, monitored and collected them safely too but persecuted.

## Surveys, Sampling and Interview Techniques

Surveys with open questions,<sup>23</sup> Stratified Random Sampling,<sup>24</sup> Cluster Sampling,<sup>25</sup> Interviews<sup>26</sup> and checklist observations were used in the study.

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<sup>22</sup> However, everything was done with extreme caution because Girimoio Paulo Muchanga, the former Union President who suddenly and unexpectedly returned in the Office of Presidency replacing pastor Zeca Xavier did all His efforts to stop the research. He even forced many young men who had come from schools to drop ministry. He finally managed his wishes through commanding the Central mission administration to stop the researcher in many ways who finally wrote an “INTERDICTION LETTER.” See José Zacarias Maera and Domingos Dom Luís Tomo. *Interdicção Dos Pastores António Vasco Waya E Samuel Tomás Mugadui De Realizar Qualquer Actividade Pastoral Na Missão Central: Deus Vos Abencoe*. (Igreja Adventista do Sétimo Dia: Missão Central da Igreja Adventista do Sétimo Dia, Sede: Rua Correia de Brito, 1589; Mailing: Caixa Postal no 1364, Beira, Moçambique, Beira, aos 06 de Setembro De 2012). 1 Page. But thank God many people cooperated and assisted the researcher to accomplish his goals in different and miraculous forms.

<sup>23</sup> Nancy Jean Vyhmeister. *Your Indispensable Guide to Writing Quality Research Papers: For Students of Religion and Theology*. (Zondervan, Grand Rapids, Michigan 49530, 2001), 133. These surveys were done for and monitored by pastors and different individualities including the researcher.

<sup>24</sup> Paul B. Horton and Chester L. Hurt. *Sociology: International student edition*. 6<sup>th</sup> Edition (McGraw –Hill Book Co. –Singapore, 1984). 36. This is a more perfectly representative kind of sample. It is done through determining what percentage of each category of the universe under study.

<sup>25</sup> Ibid., 131. For selected groups out the population studying all their members.

<sup>26</sup> Ibid., 136. For “deeper and fuller understanding of the attitudes of a respondent.” And “This kind of research is called Qualitative Research,” a research that uses interviews.

## Definition of Terms

The following terms have been used for the purpose of this study:

Catolicizada: Made Catholic.

Islamizada: Made Muslim.

Protestantizada: Made protestant.

Mizimu: Ancestors (Chewa name) for good spirits.<sup>27</sup>

Antepassado: spirit of the dead, dead-alive<sup>28</sup>

Mbhamba: Big sacrifice intended to bring the spirit home.<sup>29</sup>

Mudzimu (Vajimu): Ndau name for ancestral/medium spirits<sup>30</sup>

Babekhongolo: Calling the ancestors, the father coordinator of the ceremonies  
(Bi-tonga)<sup>31</sup>

Kuphita Khufa: Sena traditional practice after death has occurred.<sup>32</sup>

Matanga (Mathanga): Ceremony after the spirits is thought to have reached  
heaven (Makua name- Northeast of Mozambique).

Mathaka –Ceremony, after the spirit's arrival in heaven (Zambézia name).

Mhamba Nya Gililo: An essential family worship act directed to the  
ancestors.<sup>33</sup>

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<sup>27</sup> Arquidiocese da Beira. *Os Antepassados e Sua Veneração: Centro de Formação de Nazaré: Actas da 2ª Semana Teológica: Pro-manuscrito*. F. J. Couto IMC. (Paulus – Liv. E Audiovisuais, Av. Eduardo Mondlane Nº1536, Telefone, 424671, MAPUTO, Moçambique, 3-8 Fev. 1997), 48.

<sup>28</sup> Ibid., 79.

<sup>29</sup> Ibid., 96, 101, 102.

<sup>30</sup> Ibid., 97.

<sup>31</sup> Frei Amaral Bernardo Amaral, *Celebração de Mhamba Entre os Vatonga* (Maputo: Paulinas, 1996), 5, 8-17.

<sup>32</sup> [www.plus news.org/pt/report.aspx](http://www.plus news.org/pt/report.aspx), *novas formas de purificação em Moçambique*, 24 Maio de 2009.

Chiarusso: Chimanyika name for freedom after death.

Estado Laico – Freedom and separation between state and religious organizations.<sup>34</sup>

The word “living dead”- includes all categories of the departed but it should not become a substitute for ancestors. Ancestors constitute a special category among the spirits of the departed and have a special place in Bantu world views and traditional cults.<sup>35</sup>

No-knot = (tie a knot).<sup>36</sup>

Traditional: By traditional we mean “secular” –not Christ like.

Ritos: Rites (everything related to the dead).

Ceremonies: Related to worshipping the spirit of the dead (Acts of worshipping the dead).

Arybaini: Means up to 40 days, after death has occurred, people of Nampula and Cabo Delgado celebrate Arybaini related to the dead.<sup>37</sup>

Training/Teaching: the two terms are used interchangeably in this research.

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<sup>33</sup> Amaral, 5.

<sup>34</sup> República de Moçambique, *Bolentim da República: publicação Oficial da República de Moçambique. I Série- número 51* (Maputo: Imprensa Nacional de Moçambique, 4ª Feira, 22 de Dezembro de 2004), 544.12:1-4.

<sup>35</sup> Ibid., Arquidiocese da Beira, 42.

<sup>36</sup> Paulus Gerdes et al., *A Numeração em Moçambique: contribuição para uma Reflexão sobre cultura, língua e educação matemática: Instituto Superior Pedagógico-Departamento de Matemática* (Maputo: Globo, 1993), 23, 114-115.

<sup>37</sup> Gerds, 115.

## CHAPTER 2

### REVIEW OF LITERATURE

This chapter is fundamental for this study: First, because the Bible is the Word of God. It is the final and infallible revelation of His will. It is also the Standard of His Character, authoritative revealer of true doctrines, the trustworthy record of His acts in history and a test of every experience referred to in His Word.<sup>1</sup> Therefore, before proceeding the researcher first embarks into the Bible and the writings of Ellen G. White followed by Historical, SDA, Hellenistic, Psychological, Social and Ethical sections to complete the discussion.

#### **Old Testament Interpretations**

Under the Old Testament (OT) interpretations, the study seeks to answer two major questions: 1. where did the human race (Man) come from? 2. Which is the actual destiny of the two entities that form a man (dust and spirit)? There are two major Hebrew terms, namely “Nephesh” and “Ruach” used for the purpose of this study to answer the two questions above. Nephesh will be used in the first part of the discussion while Ruach occupies the last part of the section and other aspects will be drawn from the books of Genesis, Numbers, Ecclesiastes, Isaiah and Amos. Then under New Testament (NT) two Greek terms are thoroughly presented and discussed namely, “Psuche” and “Pneuma.” These two terms will be used consecutively, that is,

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<sup>1</sup>General Conference of Seventh-day Adventists, Ministerial Association. *Seventh-day Adventists Believe: A Biblical Exposition of 27 Fundamental Doctrines* (Hagerstown, MD: Review and Herald, 1988), 4-15.

one following each other. The first section of the New Testament discussion will be covered by “Psyche” and the second by “Pneuma.”

### **Theological aspects in the Book of Genesis**

The following extract from the book of Genesis covers the first portion of discussion: “And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” (Gen 1:26, KJV).<sup>2</sup> “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” (Gen 2:7); “So God created man in his own image, in the image of God created he him; male and female created he them” (Gen 1:27).

### **Foundation of the Whole Bible**

<sup>3</sup>This book contains a sketch of this world’s history covering many centuries. At the end of each day of creation, God declared that, “it was good” (Gen 1:4, 10, 12, 18, 21, and 25), and on Friday, after God had completed His work, He declared “it was very good” (Gen 1:31). The expression “it was good” was pronounced six times plus “it was very good” one time totalizing seven times. In theology, numbers have their special meanings. “Number one is God’s number; four is the number of the earth; six is the number of evil; seven is the number of perfection; nine is the number

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<sup>2</sup> All biblical references, unless otherwise specified, are taken from the *King James Version (KJV)*, *Translated Out of the Original Tongues and with Previous Translations Diligently Compared and Revised. Self-Pronouncing Text, Center Column References and Words of Christ in Red* (Nashville, TN: Thomas Nelson, 1972), 1-313.

<sup>3</sup> JÜURG EGGLEER. Notes for the Course *Law and Writings of the Old Testament, RELB214* (Solusi University, Bulawayo, 1994/95), 294.

of the Spirit; and twelve is the number of the Kingdom of God.”<sup>4</sup> God here declared his work totally perfect including “Man.” But due to sin man became subject to death (Gen 3) and is to return to the sources where he came from (Eccl 12:7).

### **Designer and Culmination of Life**

This discussion is concentrated on how life was imparted. The life giver is God. “The name for God in the first chapter is “‘Elohiym,” whereas the name employed in the second chapter is Yahweh (Lord) ‘Elohiym (Lord God) . . . ‘Elohiym` conveys the meaning of a majestic and powerful God who creates out of nothing. Yahweh, on the other hand, portrays a gentle God who relates to the beings that He has made.”<sup>5</sup>

In other words, man was created by God (‘Elohiym), that is, the whole Trinity was involved, and he was breathed by the Lord God, that is, (Yahweh ‘Elohiym). Here, probably the translators were not very sure to which God breathed, whether the Father, the Son or the Holy Spirit. So, they just included the three (‘Elohiym) plus Yahweh (the gentle God). Yahweh is the God who relates, that is, who supervises man’s life every moment. At death, the dust returns to the ground but the spirit returns to God (‘Elohiym), again here, the translators were probably not sure to which God it goes back. However, they knew and were sure that it goes back to the three who said, “Let us make man in our image” (Gen 1:26).

At death, man sleeps in the hands of God (‘Elohiym + Yahweh) awaiting the “Great I AM” (John 18:5, 8) to resurrect him (John 11:25; 1 Thess 4:15-16).

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<sup>4</sup> Katharine Doob Sakenfeld, et al., *The New Interpreter’s Dictionary of the Bible Me-R* (Nashville, TN: Abingdon Press, 2009), 297.

<sup>5</sup> Harald G. Coffin, *Origin by Design*, rev. ed. (Hagerstown, MD: Review and Herald, 2005), 13.

Therefore, no one has authority to call man back from death or at least one “component” of man to life because man is a total person (living being/living soul).<sup>6</sup> Adventists explain that, “in more than 100 of 755 occurrences in the Old Testament, the KJV translates ‘nephesh’ as life. But also nephesh is translated as “person,” “life,” “desires,” “appetite,” “passions,” “seat of affections,” “volitional part of man,” “pleasure,” “nephesh is killed,” “nephesh dies,” “it is a corpse,” “the dead.”<sup>7</sup> To complement the meanings according to different Old Testament authors see Table 1 below.

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<sup>6</sup>General Conference of Seventh-day Adventists, Ministerial Association, *Seventh-day Adventists Believe... A Biblical Exposition of 28 Fundamental Doctrines*, 2<sup>nd</sup> ed. (Boise, ID: Pacific Press, 2005), 94.

<sup>7</sup>*Ibid.*, 95.



*Table 1. Nephesh = Living Being / Living Soul*<sup>8</sup>

	Book	Term	Word	Text	Testament	Version
Moses	Gen	Nephesh	Sou	12:13	OT	KJV
Moses	Gen	Nephesh	Persons	14:21	OT	KJV
Moses	Gen	Nephesh	Soul	34:3	OT	KJV
Moses	Lev	Nephesh	He/ Soul	19:8	OT	KJV
Moses	Lev	Nephesh	Self	11:43	OT	KJV
Moses	Lev	Nephesh	I	11:44	OT	KJV
Moses	Num	Nephesh	The dead	5:2	OT	KJV
Moses	Num	Nephesh	Person	5:6	OT	KJV
Moses	Num	Nephesh	Corpse/ Dead	9:7/10	OT	KJV
Moses	Deut	Nephesh	Person	10:22	OT	KJV
Moses	Deut	Nephesh	Please	23:24	OT	KJV
Joshua	Josh	Nephesh	Ye	23:11	OT	KJV
Jeremiah	1Kgs	Nephesh	Self	19:4	OT	KJV
David	(Pss)	Nephesh	Pleasure	34:16	OT	KJV
Jeremiah	Jer	Nephesh	Pleasure	34:16	OT	KJV
Jeremiah	Jer	Nephesh	Yourselves/ Self	37:9	OT	KJV

As it was seen above, “Nephesh is never regarded as a part of a person. It actually denotes “man as a living being after the breath of life enters into a physical body formed from the elements of the earth.” In addition, Adventists state that, “each soul is a unit of life uniquely different and separate from other similar units, it is a quality of individuality present in each living being, which constitutes a unique entity, and this appears to be the emphasis of the Hebrew word nephesh.” They further conclude that, Man was created with conditioned immortality that would be attained

<sup>8</sup> Source: *The Bible and SDA Believe...*, 28 *Fundamental Beliefs*, 2<sup>nd</sup> ed. (Boise, ID: PPPA, 2006). Designing and compiling –by the author. Table 1 continues in the next page.

through obedience.<sup>9</sup> If there was a possibility of enjoying life after death, the patriarch Job would not have suffered so much spiritually, socially and physically. But knowing that the restoration could only be done by God, Job said, “And as for me, I know that my Redeemer lives, and at the last He will take His stand on the earth” (Job 19:25, NASB).

## **Biblical/Theological Understandings in Numbers**

### **Interpretation of Numbers**

According to Egger the title of the book of Numbers is “B<sup>e</sup> midbar = in the wilderness (MT), Arithmoi = Numbers (LXX) and Numeri = census (vulgate).”<sup>10</sup> Sakenfeld et al., add that the name “Numbers” translating Lat.<sup>11</sup> Numeri and Greek arithmoi correlate with the Talmudic name, Khomesh happequdim “the fifth of the census totals.” According to her and her collective group these names derive from the wilderness census records (Num 1-4; 26), which “highlight the collective identity of the Israelites on their way to the promised land.”<sup>12</sup> Find in the footnotes a concise discussion about the period of writing and the authorship.<sup>13</sup>

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<sup>9</sup>Ibid., 94.

<sup>10</sup> Egger, 72.

<sup>11</sup> Sakenfeld et al, 283.

<sup>12</sup> Ibid.

<sup>13</sup> Regarding the date, other importance and existence of the sources imbedded in the Torah, scholars remain divided. However, Egger explains that, numbers, the Book of Wilderness, “Covers the period from the 2<sup>nd</sup> month of the 2<sup>nd</sup> year after the Exodus from Egypt until 10<sup>th</sup> month of the 40<sup>th</sup> year. Although most of the years of unbelief and wondering in the Desert are passed over in silence, and thus, the book can be dated c. 1448- 1410 BC” About the author of the book, it is very clear from the book itself in the following passages (Num 1:1, 2:1; 3:44; 4:1; 5:1; 6:1; 8:1 etc). “And the Lord spoke to Moses,” Moses himself wrote the book of Numbers (Num. 33:2).

## Message of the Book

Concerning the symbolic interpretation of Numbers which include the “mysticism” abstractions” “magical” forms of interpretation advanced by the documentary Hypothesis Sakenfeld and others<sup>14</sup> dismiss it, saying that, “No numbers have any inherent allegorical or mystical meaning that remains constant.” In addition they say “Biblical faith in the Creator who acts in history is related to the dynamism of history itself that cannot be captured in static mathematical formulae or speculation.”<sup>15</sup> Therefore, any allegorical or symbolical interpretations in this book for justifying the practices related to TDCs are completely dismissed. The problem being discussed in this book of Numbers has to do with the interpretation of the sequence of events found in numbers 15, namely: prescribed ritual requirements, burnt offerings, the ones of the Zevakh type “Slaughter for sacrifice” by the grain offerings and libations. Normally the Israelites celebrated, following these sacrifices, two cultic enactments:

1. They had to remit a levied donation in order to desacralize all baked goods added to the provisions of Leviticus 4.
2. Sins of offering were accompanied by grain offerings and libations, this ritual pattern became standard in the public cult about sacrifices and offerings.<sup>16</sup>

Nowhere is it found registered in this book about these or other Cs that were intended to uplift the spirit of dead or to bring home the ancestral spirit. Neither it is

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<sup>14</sup> Sakenfeld et al., 297.

<sup>15</sup> Ibid.

<sup>16</sup> Ibid., 288.

found anywhere in this book written that the spirit of the dead is a separate entity capable of coming back to the living ones.

Eggler comments that the sacrifice of the Red heifer of Number 19 was a “symbol of Christ’s Sacrifice as the foundation for the cleansing of the NT- believer from the contamination of sin” (1 John 1:7) and therefore, it must be viewed as one of the “Christological images.”<sup>17</sup> When reading the book of Numbers one should also remember always its theme. This book is known as the book of “journey, trails, service,” but also of “failure.”<sup>18</sup>

### **Textual Foundations of Ecclesiastes 12:7**

“Then shall the dust return to the earth as it was: and the Spirit shall return unto God who gave it” (Eccl 12:7). All theories, interpretations and philosophies about the fate of man appear to arise from the “misinterpretation” of the above passage. Therefore, this area of the Project is considered the gist of the problem under study. According to Neff,<sup>19</sup> Solomon owns these words. Still basing on culture and language, it is perceived that he deserves an attribution to this book. Find also the discussion below on the footnotes.<sup>20</sup>

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<sup>17</sup> Sakenfeld et al., 288.

<sup>18</sup> Eggler, 75.

<sup>19</sup> Merlin L. Neff, *THE BIBLE PAGEANT. 5VOLS* (Mountain View: Pacific Press Publishing ASSN., 1948), 99-100. As a writer, Solomon, “the king wrote three thousand (3000) proverbs and composed five thousand (5000) songs. He knew many wonderful things about trees, flowers, beasts, birds, and creeping things. Men came to him from other nations to learn of his great wisdom.” No one so far before him had acted so magnificently. This is the man who writes the above passage. This therefore, in any circumstances has to be related to Solomon who was very much concerned with the importance of life after different experiences of living. Although there is no simplicity about the style of writing pointing to Solomon; it is inevitable to accept the work as Solomon’s due to his major concern with life.

<sup>20</sup> Shifting to the basis of language, scholars, (Ibid., Eggler, 147-150), seem to be divided into different camps. There are those who say that there is no sequence of thought and those who prefer to qualify the work to some progression of thought. However, in spite of all these assumptions and attempts there are no clear grounds for denying to Solomon any portion of Book of Ecclesiastes though

## Context of the Passage

The immediate and wider context of Ecclesiastes 12:7 can only be understood from the perspective and self-understanding of the author (Solomon) relatively in connection with the duration of life. The preacher, the philosopher (the author) understands that old age with its afflictions looms ahead of every person. The circumstances surrounding him, help the author counsel his audience wisely to remember God as the Creator, “Remember now thy Creator in the days of thy youth while the evil days come not, not the years draw nigh, when thou shalt say, I have no pleasure in them” (Eccl 12:1). He also gives a special admonition and warnings for a self-understanding of God’s law, (chap. 13), as a “transcript of God’s character.”<sup>21</sup> Finally, the author shows the need of keeping the very law as way of enhancing sound relationships, because at any time a person can die regardless of his or her education, wisdom or societal status; “whatever thy hand findeth to do, do it with thy might for there is no work nor device, nor knowledge, nor wisdom, in the grave, whither thou goes” (Eccl 9:10). As witnessed in Genesis 2:7, again here in Ecclesiastes 12:7 one stands before a divine equation. This time it is Dust (Aphar) + Spirit (Ruach) = Living being (Man). The dust (aphar) returns to the earth (eretz) and the spirit (ruach) returns to God (Elohim).

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it does not bear his name. And the Book is dated from 400-200 BC Although “it must be noted that the presence of Aramaisms is not necessarily an indication of late date.”

<sup>21</sup> *Seventh-day Adventists Believe ... 28 Doctrines*, 270.

### **Meaning of the Body [אֶפְרַיִם]**

The BDB<sup>22</sup> definition for dust is “Aphar and it means: “dry earth,” “dust,” “powder,” “ashes,” “earth,” “ground,” “Mortar” and “rubbish.” NASEC’s<sup>23</sup> definition for “aphar” is “dry earth” , “ashes,” “debris dirt,” “dry soil,” “earth,” “ground,” “heap,” “loose earth,” “paster rubbish,” and “rubble.” Strong’s definitions for “Aphar” are: “clay, earth, mud, ashes.” Some of the terms applied here are common from the three authorities namely: “dust,” “rubbish” “ashes,” “ground” “earth,” and “ground.” Others are different from one to another. For example “debris” is only applied by BDB, “dirt” has been used only by NASEC and “mud” is being used only by Strong’s. In all the occasions the word “Aphar” is used to refer to the “**REAL EARTH.**” The dust (body) of a person at death goes to the ground. Not only going to the earth but it also becomes earth for it was taken from there and it is earth. Earth is also given to man by God. Man eats from the earth. At death, the earth eats him until he really becomes earth as it was before.

### **Sense/Signification of Spirit [רוּחַ]**

The Hebrew name for the spirit used in this passage is “Ruach.” The BDB<sup>24</sup> definition for Ruach is “Wind,” “breath,” “mind” “spirit.” The NASEC’s<sup>25</sup> definition for “Ruach” is breath, wind, spirit, air, and anger. It is very clear from both definitions above that it is something abstract and it came from a certain source and that source is God. Therefore, its movement is only subject to the source’s command and it goes

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<sup>22</sup> Rick Meyers, E-Sword, Nesson 8.0.6. Franlin, (TN, USA, BDB refers to Brown Drifter Briggs Hebrew Definitions, 2009).

<sup>23</sup> Ibid., (NASEC refers to *New American Standard Exhaustive Concordance*, 2009).

<sup>24</sup> Ibid.

<sup>25</sup> Ibid.

back only to that source, that is, to God. No one else, a creature has power to call it back. Jesus told Nicodemus: “the wind blows where it wishes and you hear the sound of it but you do not know where it comes from and where it is going, so is everyone who is born of the Spirit.” (John 3:8, NASB). “Never in the OT, with reference to man, does “Ruach” denote an intelligent entity capable of sentient existence apart from a physical body.”<sup>26</sup> Table 2 below helps the reader to see how different OT writers have used this term for different purposes.

*Table 2. Ruach = Spirit<sup>27</sup>*

Author	Book	Term	Word	Text	Testament	Version
Moses	Gen	Ruach	Moral Character	11:19	OT	KJV
Joshua	Josh	Ruach	Courage	2:11	OT	KJV
Samuel	Judg	Ruach	Anger	8:3	OT	KJV
Samuel	Judg	Ruach	Vitality	15:19	OT	KJV
Samuel	1 Sam	Ruach	Emotions	1:15	OT	KJV
Moses	Job	Ruach	Breath/Spirit	34:14	OT	KJV
Unknown	Ps	Ruach	Breath	146:4	OT	KJV
Solomon	Eccl	Ruach	Breath/Spirit	3:19	OT	KJV
Solomon	Eccl	Ruach	Breath/Spirit	12:7	OT	KJV
Isaiah	Isa	Ruach	Disposition	54:6	OT	KJV
Isaiah	Isa	Ruach	Spirit of God	63:10	OT	KJV

Solomon says that, there is no difference between man and animals. Both die. They have the same breath (Eccl 3:19). The other OT book which uses the word spirit equally to show how Salomon uses it referring it to breath is Job (Job 34:14).

<sup>26</sup> *Seventh-day Adventists Believe* (28 FD), 96.

According to the Adventists, the term ‘Ruach’ “occurs 377 times in the OT and most frequently is translated ‘spirit’ wind, or breath vitality, courage, temper or anger, disposition, moral character, the seat of emotions, frequently used of the spirit of God, the Ruach of man is identical with the Ruach of animals, the Ruach of man leaves the body at death” (Ps 146:4) and returns to God (Eccl 12:7; Job 34:14).<sup>28</sup> Therefore, if Adventist Mozambicans perceive and are convinced that the spirit of a person is able to come back home for different activities, then, the spirits of animals are also capable to do so. Would one be able to control them? The answer is definitely no.

### **Earth (אֶרֶץ) = (’erets) in Ecclesiastes 12:7**

NASEC<sup>29</sup> defines earth (’erets) in Hebrew as land, common, countries, countries and their lands, countryside, distance, dust, earth the ground, fail, floor, open, piece, plateau, region, territories, wild, and world.<sup>30</sup> On the other hand Strong’s defines earth (’erets) in Hebrew as “common, country, earth, field, ground, land nations, way wilderness, and world.”<sup>31</sup> Both definitions suggest a place off the living. When the body becomes earth it goes back to where it came from.

### **Creating God (אלהים) in Ecclesiastes 12:7**

The term God rendered in this passage is “Elohiym” (אלהים) in Hebrew. Among many definitions given by Strong, one of them is “plural of Majesty” which refers to the Trinity (Father, Son and Holy Spirit), and when an article is added it

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<sup>27</sup> Source: The Bible and *SDA Believe ...*, 28 *Fundamental Beliefs*, 2<sup>nd</sup> ed. (PPPA, Boise, February 2006). Designing and compiling- by the author.

<sup>28</sup> Ibid.

<sup>29</sup> Meyers, 2009.

<sup>30</sup> Ibid.

<sup>31</sup> Ibid.



becomes of the supreme God. BDB use for ‘Elohiym’ is, “divine ones” and “works or special possessions of God.”<sup>32</sup> On the same note, NASEC uses for ‘Elohiym,’ are: “divine being,” “might, great judges, ruler, shine,”<sup>33</sup> among other terms.

This is clear that at death the “spirit goes back to God “Elohiym,” that is, to the Trinity (Father, Son and Holy Spirit). Each one of the three should be worshipped and the Son is at the same time, the Lord of the Sabbath (Matt 12:8). A day He separated specifically for special worship and spiritual reflection. Worship is the only ceremony that one can render to the Trinity. No one can cheat them (3 personalities = God) in order to be given back the spirit. There is no possibility of corruption (bribery) that is, doing something like working with one only to get back the spirit of the dead. It is impossible. So far, from our knowledge after the reading done for the purpose of this study, no Old Testament writer supports the idea that the spirit as a separate entity can speak and is able to listen to people conducting Cs and come back to attend to them and celebrate with them. Patriarch Job was terrible hit hard in the course of his life. “On the social level Job was deeply agitated (3:26); on the emotional level Job suffered completely, and on the spiritual Job lost his orientation to life.”<sup>34</sup> The Patriarch yearned for death more greatly than the longing of a treasure hunter for buried treasure (3:21).<sup>35</sup>

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<sup>32</sup> Meyers, 2009.

<sup>33</sup> Ibid.

<sup>34</sup> William A. VanGemeren, *NT International Dictionary of Old Testament Theology* (Grand Rapids, MI: Zondervan, 1997), 782-783.

<sup>35</sup> Ibid.

## **Biblical/Theological Basis of Isaiah**

According to Porter, the prophet Isaiah was an important figure who lived during the reigns of Uzziah, Jotham (742-735 BCE), Ahaz, and Hezekiah of Judah.<sup>36</sup> Fleming's<sup>37</sup> arrangement is a little bit different in that to him, Isaiah began his ministry precisely in the year when King Uzziah died (740 BC) and the ministry continued through the reigns of successive Kings, namely: Jotham, Ahaz and Hezekiah (Isa 1:1; 6:1).<sup>38</sup>

### **Character of the Prophet**

Isaiah was a confidant of kings, who was closely involved in the political movements of the day, and was also profoundly associated with the worship and theology of the Temple at Jerusalem. It was there he received his prophetic call (Isa 6).<sup>39</sup> In addition, the prophet was a man of moral uprightness who opposed the social evils of the time (Isa 1:4, 17; 3:9, 14-15; 5:8-23).<sup>40</sup> Furthermore, Isaiah was a man of strong faith who consistently tried to persuade Judah's Kings to trust in God rather than in foreign alliances (Isa 7:4-7; 30:15; 37:6-7).<sup>41</sup>

### **Passage of Isaiah in Question**

Isaiah engaged himself in teaching and training a group of devoted disciples whom he encouraged to maintain a firm faith in God in a time of widespread unbelief

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<sup>36</sup> J. Porter, *the Illustrated Guide to the Bible* (London, UK: Duncan Baird Publishers, 1995), 105.

<sup>37</sup> Don Fleming, *Bridgeway Bible Dictionary* (Brisbane: Bridgeway, 2004), 193.

<sup>38</sup> Porter, 105.

<sup>39</sup> Fleming, 193.

<sup>40</sup> Ibid. 194.

<sup>41</sup> Ibid.

(Isa 8:16- 17).<sup>42</sup> His messages were directed to various nations (Isa 13-23) including Judah in the reign of Hezekiah (Isa 28-39), and finally, according to doubtful Jewish tradition, the prophet was executed during the reign of the wicked Manasseh by being sawn in two (Cf. Heb 11:37).<sup>43</sup> As one can see from this prophetic background, nothing can be used to support the TDCs. The heart of the prophet's message is "final judgment and salvation" (Isa 24-27).<sup>44</sup> Final judgment and salvation imply the existence of resurrection of persons who are dead (John 5:27-29).

Therefore, those who use Isaiah 60:20 to justify their practice of TDCs are baseless. About the above passage, the SDABC is silent; no comment is given about TCs. Instead, the prophet's view is that the meaning of this prophecy is not TDCs. Adventists say that, "all Hebrew words following the phrases: 'Everlasting light,' 'sunshine' and 'shadow,' 'light and darkness,' 'laughter and tears,' 'thy mourning' are missing in Dead Sea Scroll 1QISb."<sup>45</sup> J. R. Porter explains that to them (the Israelites) the overriding purpose of sacrifice was to cleanse the nation of sin and its punishment. All sacrifices were expiatory even those that did not involve the shedding of the blood.<sup>46</sup>

### **Theological Considerations in the Book of Amos**

Although Amaziah had warned Amos to return to Judah (Amos 7:12) implying that he was a professional prophet, a responsibility that he (Amos) refused

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<sup>42</sup> Fleming, 195.

<sup>43</sup> Ibid.

<sup>44</sup> Francis D. Nichol, *The SDABC. Supplementary Material 12 vols* (Hagerstown, MD: Review and Herald, 1977), 980.

<sup>45</sup> Ibid.

<sup>46</sup> Porter, 122.

through providing his real CIV: “I (was) no prophet; I (was) not a son of a prophet, but I (was) a herdsman a piercer of sycamore figs, and the Lord took me from following after the flock, and the Lord said to me, “Go” prophesy to my people Israel (Amos 7:14).<sup>47</sup> His home was in Takoa, twelve miles South of Jerusalem. He preached to the Northern Kingdom of Israel, however, he was unwelcome because he was a southerner preaching in the north (Amos 7:12).<sup>48</sup>

### **Audience of Amos**

Amos preached to a society which had never had it. It was during the time of peace because the superpower, Assyria, this time, was led by weak rulers and therefore, Israel had been left alone. However, it was also a period of prosperity because trade had increased and Israel was for a short time quiet wealthy. But at the same time, it was a time of problems due to the fact that wealth was not fairly distributed to all in the society.<sup>49</sup> According to Zechariah (Zech 14:5) and Amos himself (Amos 8:8; 9:5) his preaching took place two years before the earthquake, and as a result, it becomes harder to date the book (his preaching) exactly. Thus, it can be probably dated around 760 BC During his ministry two kings are mentioned: Uzziah who reigned (783-742 BC) and Jeroboam II (786-746 BC).<sup>50</sup>

### **Misunderstandings of Amos’ Message**

Amos’ message had to do with a God who judges sinful nation, a God who wants social justice, a God who hates religions hypocrisy and a God who loves

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<sup>47</sup> Jurg Egger, “Amos” *Law and Writings* (Bulawayo, Zimbabwe: Solusi University, 1996), 319.

<sup>48</sup> Balchin, 134.

<sup>49</sup> Ibid., 134.

<sup>50</sup> Ibid., 134-135.

undeserving Israel. In short, his message is basically a message of judgment although he does also speak about a God of love.<sup>51</sup> Therefore, SDA Mozambicans and others who cite the book of Amos, especially chapters (5:1-3; 8:10) to ground their pretensions and practices of TCs, do it out of context. The “funerary lament” in Amos 5:1-3, refers to a proclamation of the doom of Israel after which only a remnant will remain (Amos 5:3).<sup>52</sup> It has to do with judgment of Israel.

Regarding Amos 8:10, the context of this passage has also to do with the Day of Judgment. “Ebel (ay’-bel)” (mourning and lamentation, will be a bitter day).<sup>53</sup> This implies that the judgment will not be a passing one, but will continue. When the judgment shall burst upon Israel, then will all the joyous feasts give way to mourning and lamentation.<sup>54</sup> The verse has nothing to do with “TDCS.”

Amos uses a motif (1:3-2:16) to emphasize that the judgment will spare only a few people.<sup>55</sup> The purpose of his proclamation is to destroy the false, popular notions of salvation among Israelites and to call them to repentance and to induce them to return to God.<sup>56</sup> However, human responsibility is not neglected, since life is conditional dependent upon their seeking of Yahweh (The Lord) and out of their demonstration of concern for their fellow human beings. If there were such thing like bringing the spirit back there wouldn’t be a need to seek the Lord.

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<sup>51</sup> Balchin, 136.

<sup>52</sup> VanGemeren, 15.

<sup>53</sup> C. F. Keil and F. Delitzsch, *Commentary on the Old Testament 10 vols* (Grand Rapids, MI: W.B. Eerdmans, 1977), 317.

<sup>54</sup> VanGemeren, 15.

<sup>55</sup> Ibid.

<sup>56</sup> Ibid.

## **New Testament Theoretical Basis**

Tables 3 and 4 below will create a clear picture of the two Greek terms namely, “psuche” (being or soul), and “pneuma” (spirit) that the NT uses in reference to spirit, being or soul.

### **Meaning/Significance of Psuche [Ψυχή]**

In regard to Psuche, Table 3 below demonstrates how different NT authors have chosen to use this term. The meaning or usage of this term is similar to the OT Nephesh already discussed under the OT foundations. Psuche is “used of animal life as well as human life.” The term has been translated 40 times by the KJV simply meaning life, or lives, people, emotions, minds, heart, and animal life.<sup>57</sup> The term has been used for different purposes.

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<sup>57</sup>General Conference of Seventh – day Adventists, Ministerial Association. *Seventh- day Adventists Believe: Biblical Exposition of 28 Fundamental Doctrines*, 2<sup>nd</sup> ed. (Boise, ID: Pacific Press, 2005).

*Table 3. Psuche = Being or Soul*<sup>58</sup>

Author	Book	Term	Word	Test	Testament	Version
Matthew	Matt	Psuche	Life	2:20	NT	KJV
Matthew	Matt	Psuche	Life	6:25	NT	KJV
Matthew	Matt	Psuche	Life	16:25	NT	KJV
Matthew	Matt	Psuche	Soul/Spirit	12:18	NT	KJV
Mark	Mark	Psuche	Soul	14:34	NT	KJV
Luke	Luke	Psuche	Soul	2:35	NT	KJV
Luke	Acts	Psuche	Soul	7:14	NT	KJV
Luke	Acts	Psuche	Soul	27:37	NT	KJV
Luke	Acts	Psuche	Minds	14:2	NT	KJV
Paul	Rom	Psuche	Soul	13:1	NT	KJV
Paul	2Cor	Psuche	I/You	12:15	NT	KJV
Paul	Eph	Psuche	Heart	6:6	NT	KJV
Paul	Phil	Psuche	Mind	1:27	NT	KJV
Peter	1Pet	Psuche	Soul	3:20	NT	KJV
John	Ver	Psuche	Living Soul	16:3	NT	KJV

Therefore, allegations that the spirit lives alone apart from the body and that it can be called back home cannot be supported by the NT. “Psuche is not immortal but subject to death. It can be destroyed.”<sup>59</sup> Keil<sup>60</sup> concludes saying: “the sum of the days of mourning allotted to the church is complete, the darkness of the corruption of sin and state of punishment is overcome and the church is nothing but only blessed joy without change or disturbance.” Therefore, those who are in the light need not

<sup>58</sup> Source: *The Bible and SDA Believe*, (Boise, ID: PPPA February, 2006), 95. The designing and compiling was done by the author.

<sup>59</sup> *Ibid.*, 94.

<sup>60</sup> Keil, 422-423.

practice “TDCs.” Table 4 displays different ways how some NT writers have used the term “pneuma.”

*Table 4: Pneuma = Spirit*<sup>61</sup>

Author	Book	Term	Word	Test	Testament	Version
Luke	Acts	Pneuma	Spirit	7:59	NT	KJV
Paul	Rom	Pneuma	Spirit	8:15	NT	KJV
Paul	Rom	Pneuma	Spirit	12:11	NT	KJV
Paul	1Cor	Pneuma	Spirit	2:11,14	NT	KJV
Paul	1Cor	Pneuma	Spirit	4:21	NT	KJV
Paul	Eph	Pneuma	Spirit	4:30	NT	KJV
Paul	2Tim	Pneuma	Spirit	1:7	NT	KJV
Paul	Heb	Pneuma	Holy Ghost	2:4	NT	KJV
Peter	1Pet	Pneuma	Holy Ghost	1:12	NT	KJV
Peter	2Pet	Pneuma	Holy Ghost	1:21	NT	KJV

### **Context of Pneuma [Πνεῦμα]**

What was seen in Table 4 above are different NT authors who selectively use the term *pneuma* for different purposes. However, the table indicates that Paul uses *pneuma* extensively probably reasons being that, “He interpreted Christ’s life and developed Christ’s teachings in a way that provided a firm theological framework for Christian faith and practice. Paul could not have left out this important term for Christian life: for Paul was a man of “theological insights and extensive writings,”

<sup>61</sup> Source: *The Bible and SDA Believe*, (Boise, ID: PPPA February, 2006), 95. The Designing and compiling—was done by the author.



who had “an immeasurable influence on the development of Christianity,”<sup>62</sup> he could not have spared out this term.

Pneuma’s meanings belong to an extensive list, however, the following have been considered for the purpose of this Study: spirit, to blow, to breathe, mood, attitude, state of feeling, and, aspects of personality. At death, *pneuma* is yielded to the Lord (Luke 23:46; Acts 7:59). Pneuma is the NT equivalent of OT Ruach which is equal to spirit from pneo, to blow or to breathe. As with Ruach already discussed under OT foundation, “there is nothing inherent in the word *pneuma* denoting an entity in man capable of conscious existence apart from the body, nor does NT usage with respect to man in any way imply such a concept.”<sup>63</sup>

### **Ellen G. White’s Approach to the Issue**

The writings of Ellen G. White (EGW) are the light based on the greater light, the Bible itself, and therefore, they are referred to as a continuing authoritative source of truth providing to the SDAC: guidance, instruction, correction, comfort and vision.<sup>64</sup>

### **Her Objections to Traditional Ceremonies**

This section presents the objection, instructions, guidance and counsels from EGW pertaining attendance, and practices of cultural and TDRs and Cs by and among the SDAC members, especially, the urban ones in Mozambique.

The prophetic gift functions in the end time- much as it did in the time of the apostles. Its thrust is to uphold the Bible as the basis of faith and practice, to explain its teachings, and to apply its principles to daily life. It is involved in

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<sup>62</sup> Fleming, 325.

<sup>63</sup> *Seventh-day Adventists Believe*, 96.

<sup>64</sup> Don Neufeld, Ed, “S. V. Ellen G. White” *Seventh-day Encyclopedia* rev. ed. (Washington, DC: Review and Herald, 1976).

establishing and edifying the church, enabling it to carry out its divinely appointed mission. The prophetic gift reproves, warns, guides, and encourages both individuals and the church, protecting them from heresy and unifying them on Bible truths.<sup>65</sup>

This prophetic gift was in the last days, manifested in the person of EGW.

White was one of the founders of the SDAC.<sup>66</sup> She was born in November, 1827 and died in 1915. The gift of prophecy was active in her ministry. She has given inspired instruction for God's people living during the time of the end.<sup>67</sup> Furthermore, passing the biblical tests, she went on to minister through her spiritual gift for seventy years. It is said that from 1844, when she was 17, until 1915 the year of her death, EGW had had more than 2000 visions. During that time she lived and worked in America, Europe, and Australia, counseling establishing new work, preaching, and writing.<sup>68</sup> It is from this God's special messenger for the last days that we are going to pass her objections, and counsels regarding death, and TRs and Cs.

### **White's Position of Man at/after Death**

Commenting on Christ's position about death, Ellen White said that "Death, Christ looks upon, as sleep."<sup>69</sup> In addition, she explains that dead person(s) does (do) not communicate with the living. The living ones do not also need to seek knowledge from the dead. The belief that dead person(s) become(s) angel(s) or the incidents related to their connection with the living is devils and therefore, communion with the

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<sup>65</sup> Ibid., 253.

<sup>66</sup> Ibid., 255.

<sup>67</sup> Ibid.

<sup>68</sup> Ibid.

<sup>69</sup> E. G. White, *Comprehensive Index to the Writings of Ellen G. White* (Mountain View, CA: Pacific Press, 1962), 769.

dead, deification of, and heathen system involved is expressly forbidden.<sup>70</sup> On the other hand, White declared conclusively that, the life of those who are dead is “hid in God, and until the last trump shall sound those who die will sleep in Him.”<sup>71</sup> White, insists indicating that, only “in Christ is life, original, unborrowed and underived, he who hath the son hath life” (1 John 5:12).<sup>72</sup> In all the assertions given above, there is no ground to support TDCs whose primary intention is to invoke the spirits of the dead (ancestral sprits). The following quotations indicate an utter denial of possibility of the dead to come back after death except through resurrection:

“Nowhere in the sacred scriptures is found the statement that the righteous go to their reward or the wicked to their punishment at death. The patriarchs and prophets have left no such assurance.”<sup>73</sup>

Adding to that White states, that, “Christ and his apostles have given no hint of it.”<sup>74</sup> She further explains that, “the Bible clearly teaches that the dead do not go immediately to Heaven. They are represented as asleep until the resurrection.”<sup>75</sup> Moreover, the Lord’s messenger closes this issue by saying that, “they that go down to the grave are in silence. They know no more of anything that is done under the sun. ‘Blessed rest the weary righteous. Time, be it long or short, is but a moment to them. They sleep; they are awakened by the trump of God to a glorious immortality.’”<sup>76</sup>

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<sup>70</sup> Ibid., 768.

<sup>71</sup> White, *Desire of Ages* (Mountain View, CA: Pacific Press, 1898), 527.

<sup>72</sup> Ibid., 530.

<sup>73</sup> White, *Spirit of Prophecy: “The Great Controversy between Christ and Satan”* (Battle Creek, MI: Review and Herald, 1884), 369.

<sup>74</sup> Ibid.

<sup>75</sup> Ibid.

<sup>76</sup> Ibid., 374.

## **Her Interpretation/Meaning of Ceremonies**

According to EGW, ceremonial obedience is worthless. And all ceremonial oblation(s) had their cessation with the death of Christ, the death of Christ became a substitute of any practiced ceremony prior to or before His death, after His death, the Cs became worthless and therefore no longer required.<sup>77</sup> That is why

Ceremonial defilement, contact with death involved, Christ disregarded. This matter of ceremonial sacrifice(s) is not new only spoken of in our generation. God gave clear instructions to the people who lived before us. The children of Israel were given by Moses definitive instruction about ceremonial sacrifice(s). As a result, Israel confounded any heathen traditions to ceremonial worship.<sup>78</sup>

As it happened with the OT and NT, the Spirit of Prophecy, stresses the principle that, man is an indivisible personality both before and after death. He ought to worship the Lord on His holy day; the Sabbath of the Lord, and he should remember this day throughout his life span. Therefore, TDCs practiced by the urban SDAs in Mozambique (USAMOZ) are worthless and lack authoritative support for their continuity. Thus, this discussion leads to a historical origins and development of DCs whereby it seeks an official support from historical authorities.

## **Historical Origins and Development of Death Ceremonies**

This section presents and analysis historical findings about the subject. The issue of TDCs is not a new thing among humans. Nations surrounding Israel were highly practising them. The belief on “after life” was also very common among the Jews’ neighbors. Setzer explains that “the evidence for the afterlife in the Hebrew Bible is certainly sparse compared to the surrounding cultures in Egypt and

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<sup>77</sup> Ibid.

<sup>78</sup> Ibid.

Mesopotamia.”<sup>79</sup> The assertion above indicates that the belief was very much common among the neighbors of Israel but very rare among the Israelites. The Israelites tried by all means to maintain their name among the neighbors and before their God. However, it is not so easy to stand for the truth where the surroundings are practicing evil. When neighbors are many, to resist against an evil becomes too tough. But even though Israel resisted against any influence tending to lead them believe in the immortality of soul, Setzer adds that “several bodies of evidence, material and literary, suggest that ancient Israel did not think of life after death as personal oblation.”<sup>80</sup>

Although the influence was strong, fortunately the Jews could not embrace such neighboring cultural practices which would have so much harmed their quotidian and probably the good relationship that they had with their God. As a nation, the influence was not felt so much. However, it could have been that some people among the Hebrew society were practicing such Cs. Setzer further says, “Tombs in Judah containing storage jars, vessels for eating and drinking, jewelry, and amulets imply the dead were seen as in need of sustenance and protection.”<sup>81</sup>

Here onward, the immortality of soul became part of the life of some of the Jews. Claudia Setzer informs that, “The immortal soul is simply liberated from the impediment of the body at death and continues its existence, according to its deathless maturity”<sup>82</sup> it appears the belief and influence caught some of the Jews. Burial and

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<sup>79</sup> Claudia Setzer, *Resurrection of the Body in Early Judaism and Early Christianity* (Boston, MA: Brill Academic, 2004), 90.

<sup>80</sup> Setzer, 2.

<sup>81</sup> Ibid.

<sup>82</sup> Ibid.

funeral rites are to be viewed as a normal and common practice. For “the solemn interment of dead it is a practice found in almost all the great religious. Christian funeral rites express the church’s care for the departed, its belief in the resurrection and its reverence for the body as sharing in redemption.”<sup>83</sup>

The problem raised in this Project has mainly to do with the traditional post burial Cs. It is in these post burial Cs that different peoples and probably churches seek to honor and uplift the spirit of the dead. Such Cs glorify the dead, and can be translated into the doctrine of the immortality of the soul. After all, this is done, one poses and questions: where such teaching/ doctrines did come from? Could it be that it came from the church? Or it came from elsewhere? The answer will be: it could not have come from the church. Historical records indicate that, for the early church, or Orthodox, Anglican, Baptist, Christian church, Congregationalist, Lutheran, Methodist, Plymouth, brethren the reformed. In both these denominations there are no further Cs after burials.<sup>84</sup> They must have come from elsewhere or they are derived from certain misunderstandings and misinterpretations. Going back to the 10<sup>th</sup> and 11<sup>th</sup> centuries the practices were not so common by then. Even moving a little bit backward to the Cletic Monasteries of the sixth century still there is no relational Cs.

The “Absolutions of the Dead” had nothing to do with death Cs. According to Davies “the name given to the medieval service after a Requiem Massa\* it consisted of prayers for the departed and censuring and aspersing of the body while the Paternoster was said. These absolutions were changed into a final farewell to the

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<sup>83</sup> J. G. Davies, *A New Dictionary of Liturgy & Worship* (London, UK: SCM Press, 1986), 117-131.

<sup>84</sup> *Ibid.*

dead.”<sup>85</sup> Again the above statement appears to suggest that after burial no further ceremonies were conducted in regard to the spirits of the dead. Still questions such as: where then did the customs related to TDCs come from? What is the actual origin of these Cs? Remain unanswered. But there must have come from somewhere. During the course of the 5<sup>th</sup> century it is found that the number of martyrs was so very large and nothing was done to honor them on earth. Therefore, an increasing need arose among the church leaders to see whether something could be done to remember the martyrs.

### **Honouring the Martyrs**

According to Davies “many martyrs and non-martyrs were uncared and therefore dishonored on earth. On the other hand, places like Antioch and Rome had more known martyrs than there were days of the year.”<sup>86</sup> In other words, the concern here was not only about the recording and honor of the martyrs but even the days in which they died and were buried was also going to be an important fact of honor. In addition, Davies explains that,

So a common feast for all martyrs was instituted, and this is the origin of the later “ALL SAINTS FEAST” a feast of all martyrs was observed on Easter Friday in Syria at the beginning of the 5<sup>th</sup> century, and the octave day of Pentecost was the day for a similar feast in the Byzantine liturgy. In Rome, Boniface IV had the relics of many martyrs moved from the Catacombs to the Pantheon and on 13 May 610, he consecrated the building as St. Maria and martyrs. This became known as the feast of All Martyrs and All Saints and of our lady. These three feasts, especially the Syrian one, were closely connected to the Easter Season and therefore, with Christ’s victory. This Paschal connection was broken and eventually rather lost sight of after the roman feast of 13 May was transferred in 835 to 1 November, with the little of All Saints.<sup>87</sup>

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<sup>85</sup> Davies, 1.

<sup>86</sup> Ibid., 3.

<sup>87</sup> J. Connelly [in Davies, 1986], 3.

This is probably one of the departures of the misunderstandings as far as the Cs and days of CBs are regarded. The mixture of purpose here pointed out, could have been one of the major reasons for such CBs. This justifies where Mozambican celebration for the “Oitavo Dia” came from. This is not all what we are looking for about Cs and days that Mozambicans, especially Adventists celebrate. There are also Cs such as: “sétimo dia,” “Quarenta dia,” “Um ano” and others that are not known where they also came from. As it happens for birth days or anniversaries for people who are alive, it was thought proper to also do likewise to the dead. Connelly says that,

Most Christians who were remembered each year were neither martyrs nor confessors—people not distinguished by their death or by their way of life. At such anniversaries the Eucharist was offered, not in thanksgivings as for the martyrs, but in petition to God and in the hope that God would give the departed to share in the victory on the risen Christ.<sup>88</sup>

The other major purpose that made the CS for the dead to be an important function for the Christians was that the funeral service was a “glowing testimony to Christian hope in a blessed resurrection, and to Christian love for departed relatives and friends.”<sup>89</sup> Apart from the funeral or anniversary rites that were celebrated, J. Connelly further comments that,

A general commemoration or memento of the dead is found in the Eucharistic prayer of liturgies. There has also been for centuries, a day set apart for the general commemorations of the dead. Holy Saturday was designated in the Syrian rite as a memorial day of all priests and monks and of all the faithful departed. This shows the connection between Easter and the liturgy of the dead and between all saints and all souls.<sup>90</sup>

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<sup>88</sup> J. Connelly [in Davies, 1986], 4.

<sup>89</sup> Ibid.

<sup>90</sup> Ibid.



Again in the statements above, it is made clear about where the series of Cs, days and CBs for the dead came from. In other words, the major ceremony at stake in this study, the ceremony of the “sétimo dia” whose name is the same “SETIMO DIA DA SEMANA,” the Holy Sabbath finds its origin in this “Holy Saturday.

### **Latter Days of Christianity**

In latter days of Christianity, the name “holy Saturday” is being used and translated in different ways. For example the Brazilians call it “Sétimo Dia.” Koogan expresses that after the death has occurred women are instructed to avoid using any clothes with colors, especially, the widows. In the place of colored clothes the people affected wear black clothes known as “luto” (see definition of terms).<sup>91</sup> In case of death during the night, the burial will take place in the later hours of the afternoon, before the cemetery is closed, or at maximum, in the first hours of the following morning, in the mass of the “Sétimo dia” the family must wear “luto.”<sup>92</sup> Apart from Brazil, all other Portuguese speaking countries including Mozambique use the name “Sétimo dia” for TDCs.

The “holy Saturday” (“Sétimo dia”) was not the only day for Cs in the West. Davies relates that, “There is evidence of many local ‘memorial days’ in the West in earlier centuries, but all souls, as now observed, is due to odilo of clunny. This solemn ‘memorial day,’ first kept in cluniac houses from (about 1000), eventually became officially part of the roman rite.”<sup>93</sup> Following the 1914-18 ‘useless slaughter’

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<sup>91</sup> A. Koogan, *Encyclopedia Delta La Rousse*. 15 Vols. Inded. (Rio Janeiro: Editora Delta, 1964), 7910.

<sup>92</sup> Ibid.

<sup>93</sup> Davies, 4.

of the war, Benedict XV allowed priests to “celebrate the Eucharist ... times on all souls’ days (2 November).”<sup>94</sup>

### **Other Days as Part of Ceremonies**

Other days that were also part of the Cs are the “fortieth day” (quadragésimo dia) and “Wednesday” *quarto dia* (fourth day), which had to do with the resurrection of Christ. It is used for going back to the graveyard and check whether anyone/anything messed up the tomb after the burial has taken place, or the body has been stolen. The fortieth day was celebrated in connection with the day of Ascension of Christ. According to Davies, “The commemoration of the Ascension of Christ on the fortieth day after Easter, builds in liturgical tradition the chronology used by Luke in the acts of the Apostles.”<sup>95</sup>

In addition, a further explanation by Davies is that, “originally the ascension and the coming of the spirit at Pentecost were celebrated as a unitive festival at Pentecost itself,” however, the “evolution in two festivals probably took place during the last quarter of the 4th century, originating in the region of Constantinople—Asia Minor-Antioch.”<sup>96</sup> There were appropriate lections and prayers connected to those celebrations. Apart from that “there are no particular liturgical Cs associated with the day.” All the historical findings above appear to suggest that all the Cs related to the dead are Roman liturgical Rs. Since the Catholic Church is a Roman church, it appears also that she is the major promoter of such TCs. All people and churches that celebrate them do it simply following forcefully her example. Although it may be

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<sup>94</sup> Davies, 52.

<sup>95</sup> Ibid.

<sup>96</sup> Ibid.

allowed to practice burial Rs according to local costume, “the *Rituale Romanum* of 1614 ... while permitting local adaptation it remains the first official and universal funeral rite.”<sup>97</sup> These Rs or Cs are celebrated as it is dictated according to needs “after a month and after a year (and, if required, monthly and annually) the departed is remembered during the mass.”<sup>98</sup>

### **Latter Catholic Understanding of Ceremonies**

Priest Filipe Couto, cites, out of context a number of Bible texts namely: (Luke 3:23-38; Rom 8:38-39; 10:7; 1 Pet 4:6; Matt 27:52-53 Ezek 37:12; Dan 12:2; Rev 2:15; 7: 9-17; 19:1-4) suggesting that these passages refer that Christ who suffered the death of cross is now with God, and this same Jesus is in communion with those who died.<sup>99</sup> In one instance, Couto portrays that the ancestor together with Jesus claim: “salvation, the glory and power belong to our God” (Rev 19:1).<sup>100</sup> In other, he explains that the ancestors form a multitude. Their number is uncountable that multitude includes all nations, tribes, people and languages.<sup>101</sup> Furthermore, he also claims that, those ancestors are with Jesus together and with God the Father.<sup>102</sup>

In addition, the priest describes the ancestors, first, as those who suffered great tribulations and suffered the punishment through the death of Jesus on the Cross

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<sup>97</sup> Ibid., 119.

<sup>98</sup> Ibid., 128.

<sup>99</sup> Pe Felipe José Couto, IMe, *Os Antepassados e Sua Veneração* (Maputo: Paulians, 1997), 206-207. Felipe José Couto is a Catholic Priest, a former Chancellor of the Catholic University and the current Chancellor of Eduardo Mondlane University –the first State and Public University in the Country.

<sup>100</sup> Ibid., 207.

<sup>101</sup> Ibid.

<sup>102</sup> Ibid.

(Rev 7:9-17).<sup>103</sup> Finally, Couto indicates that through the history of Jesus and of the ancestors, the Spirit of God provokes within members of the human family a hope, that is, liberation from slavery and corruption (Rom 8:18-26).<sup>104</sup> As it was seen, the idea of TDCs (veneration of the ancestors) is totally a historic Roman Catholic idea worldwide. Given the numbers of Catholics in Mozambique as it will be shown in the next chapter; it is possible that many people in the Country including Adventists suffer her strong influence. According to Couto,

People bear names of ancestors (nominal reincarnation) and become closer to them. The living need the favor of ancestor in the daily undertaking, but the ancestors themselves need or depend on the prayer of the living. Some tribes like that of the Shona believe that the dead are doomed to eternal wandering if they are not called home to the lineage through special ceremonies. Other believe that the existence and the happiness of the dead depend on having had children who will offer sacrifice.<sup>105</sup>

Through the Catholic influence it really becomes a serious struggle to children abandon the practice of the Cs intended to uplift the ancestors. It will also be a great war between this belief and the new belief of whatever faith they might have to embrace. On the other hand, Couto adds that “as we have noticed, ghosts and ancestors are spirits of the departed, they have left, their body for good. When they reincarnated, they appear with a completely different body”<sup>106</sup> If ever any one will reject practicing these Cs claiming to have received a new light (faith), the implications will be that, the spirits of the dead which are believed to be the “custodians of traditional laws and customs on which the survival of the clan depends” punish him/her because “they play the role of chastisers: they can punish

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<sup>103</sup> Ibid.

<sup>104</sup> Ibid.

<sup>105</sup> Ibid., 50.

<sup>106</sup> Ibid., 48.

with sickness and misfortune those who abandon these laws.” Therefore, it becomes imperative in principle that people willing or unwillingly practise the historical, Roman traditional Cs. The forthcoming discussion will deal with the SDA understanding of the said Cs.

### **Seventh-day Adventist Historical View**

To begin with, SDAs are a people belonging to all the races, colors, tribes, languages, tongues and nations. They uphold a set of principles or religious beliefs which they call the “28 F Doctrines” which they found “necessary to summarize their beliefs in an “organized structure.”<sup>107</sup> As a result,

Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be their teachings of the Holy Scriptures. These beliefs as set forth here, they constitute the church’s understanding and expression of the teaching of Scripture. Revision of these statements may be expected at a General Conference Session<sup>108</sup> when the Church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language to express the teachings of God’s Holy word.<sup>109</sup>

### **People of the Principles/Word**

Adventists believe, therefore, that, each doctrine, each teaching from this inspired word reveals the love of their Lord and Savior. And as result, this love of their Savior is considered unconditional and unparalleled to anything in the human history. As far as the principles of interpretation are concerned, Biblical Research

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<sup>107</sup> General Conference of Seventh-day Adventists, Ministerial Association, *and Seventh-day Adventists Believe ...: A Biblical Exposition of Fundamental Doctrines*. 2<sup>nd</sup> edition, (Boise, PPPA, February, 2006), 1-446.

<sup>108</sup> Ibid.

<sup>109</sup> General Conference Session is the Annual highest Session or gathering (Committee of the SDA Church at its Headquarter or other place scheduled thereby. In turn the GC Annual Session recommends to the GC at Session every five years when the World Church seats together for new decisions or revision of some administrative decisions, including the election of its new World leaders. Ibid., v.

Institute Studies say, Adventist are consistent with the principles that govern their relationship with God, they interpret them devotionally and academically involving mind and heart in the search to uncover the true meaning of the text.<sup>110</sup> And therefore, they consider themselves, the “Sola Scriptura” (people of scripture alone). The “Seventh-day Adventists acknowledge that for a correct interpretation of scripture the Scripture itself is fundamental”<sup>111</sup>

Furthermore, they consider as well, the “Scripture alone as the ruling norm (Norma Normata).” And other authorities such as “religious experience, human reason and tradition should be ruled by Scripture (they are ruled norms, Norma Normata).”<sup>112</sup> Blindness to stick to the truth or to move forward, in many cases, results from little or lack of clear understanding of God’s word. Consequently, people fall in love with practices that are uncommon and unpopular in the Holy Scriptures. According to Hall, “the blindness of people of this generation is marvelous, beyond expression. Thousands reject the word of God as unworthy of belief, and then, with eager confidence, receive the deceptions of Satan.”<sup>113</sup>

People who accept Christ and join the Church should not have a divided mind. They should not develop the spirit of looking back to practices and attend to those they left. HasKell says that the problem of this “current generation” is that it is “inclined to believe that I know everything.”<sup>114</sup> Robert Louis Stevenson, quoted in

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<sup>110</sup> Seventh-day Adventist, V.

<sup>111</sup> Ibid.

<sup>112</sup> Ibid.

<sup>113</sup> Dwight Hall, *Secrets Beyond the Grave* (Coldwater, MI: Remnant, 2005), 125.

<sup>114</sup> Arthur White Fields Spalding, *Footprints of the Pioneers* (Washington, DC: Review and Herald, 1944), 7.

Spalding explains, “The world is so full of number of things.<sup>115</sup> And therefore, some of the things that are seen and heard should be left out and stick to one thing that saves eternally and remember Lot’s wife. It has been to many, and it still is to come, a denial of our faith, to look behind, to treasure the records of the ancestors, to read a shrine where their feet once trod, to erect a monument at the unmarked burial place of a pioneer. “Forward, march!” are the orders, “Eyes front! Charge!”<sup>116</sup> While it is important to acknowledge the good works done by the forefathers and pioneers, it is strongly forbidden by God’s word to treasure and worship them and to make them the Centre of life. Even to compromise/cancel worship on a Sabbath and attend Cs related to them (the dead) is expressly forbidden too.

### **Adventists and the Nature of Man**

Dealing with the doctrine of the nature of man and the state of the dead, two of the SDA 28 FBs, SDAs find themselves on the defensive position than it would be on the striker’s one. However, to make sure that their fundamental basis is not shaken and threatened to collapse, SDAs appear to also assume the latter position. The Biblical Research Institute<sup>117</sup> has been created for that purposes. About the nature of man, SDAs perceive man as a created being. To them, man is mortal. He was created with conditional immortality. At creation our first parents were given immortality. Though their possession of it was conditioned upon obedience; having access to the tree of life, they were destined to live forever. The only way they could jeopardize their state of immortality was through transgressing the command that forbade them to

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<sup>115</sup> Ibid.

<sup>116</sup> Ibid.

eat of the tree of knowledge of good and evil. Disobedience would lead them to death (Gen 2:17, CF 3:22).<sup>118</sup> Hence, death entered the world and spread to all men, because “all have sinned and fall short of the glory of God” (Rom 5:12; 3:23, NASB)<sup>119</sup> and therefore, except through Christ no man or other creature has power over death.

In addition, Adventists deny a possibility of a man owning by himself a state of immortality. “If any man is to live forever, he must have immortality conferred to him by One who has it. Man is not himself inherently immortal.”<sup>120</sup> “Furthermore, the SDAs say that, “the immortality and eternity of God is affirmed all through the Bible. The immortality of man is not once mentioned or even hinted at in the Scripture. God is infinite. Man is finite. God is immortal, man is mortal. And his only hope of living forever is dependent, therefore, conditioned upon union with God through Christ the Savior who has promised eternal life to all who believe in Him.”<sup>121</sup>

Probably people who face this problem of understanding have actually, the problem with the term “death.” For that purpose Adventists provide the definitions for this concept as an aid for a mere understanding. The first approach they have for death is that, “Death is not life at all, in any condition, good or bad. Man in death is unconscious. In death there is an absolute cessation of conscious existence. That consciousness will not be restored until the resurrection from the dead occurs. To die

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<sup>117</sup> Biblical Research Institute (BRI) is a Seventh-day Adventist Research Institute which Safeguards the Fundamental teachings of the SDA Church. This Institute has always personnel ready to respond for any Doctrinal provocation.

<sup>118</sup> *Seventh-day Adventists Believe*, 99 – 100.

<sup>119</sup> The Gideons International. *The New Testament of Our Lord and Savior: Jesus Christ*. Nashville, TN: National Bible Press, 1982,126.

<sup>120</sup> *Seventh-day Adventists Believe*, 17.

<sup>121</sup> *Ibid*.



is not to live. To die is to stop living. Death is a complete cessation of life.”<sup>122</sup> For more clarification on this matter different scholars belonging to the SDA circle provide some short quotes which serve as an illustration that no one who goes to the grave has an ability to come back except through resurrection. To make it succinct they mention but a few:

1. [“As Saul came down to death’s door he remorsefully said.” I have played the fool” (1 Sam 26:21). Paul said at life’s setting scene: “I have kept the faith” 2 Tim 4:7).
2. “You’re thyself to the eternal God, and thou shalt be eternal.”  
Augustine
3. “When I go down to the grave I can say like so many others: I have finished my work, but I cannot say I have finished my life. My days work will begin the next morning. My tomb is not a blind alley. It is a thoroughfare. It closes in the twilight to open in the dawn” Victor J<sup>123</sup>

### **Their Interpretation of the Immortality of the Soul**

The idea of the immortality of the soul is never a biblical idea. Only God “hath immortality” (1 Tim 6:16). This idea is known as the “devil’s first recorded lie, spoken to eve in the Garden of Eden: that “Ye shall not surely die” (Gen 3:4). Over this issue a question is raised: “so where do people get the idea that the Sand escapes the body at death and lives on as a conscious entity?”<sup>124</sup> Again the answer is: “this comes from Greek dualism: from Pythagoras” (Died 5 BC); for she asked that the

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<sup>122</sup> Ibid.

<sup>123</sup> Knight, Walter B. *Knight’s Treasury of All Illustrations*. Grand Rapids: Eerdmans Publishing Company, 1983. 113.

<sup>124</sup> Ibid.

following verse be read: “I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee” (Isa 42:6), with a smile on her face, she said: “called, held, and kept! I can go to heaven on that.” Above quotations in the list were taken from knight.<sup>125</sup> With this approach it becomes very clear that the SDAs do not share in any way the idea of the spirit going to heaven after death or coming back home. In each the above quotation the idea transpired is that the grave is a place to stay, a place for rest. Following that is the hope of resurrection through Jesus Christ.

Finley<sup>126</sup> says that the mortal means subject to death. The word immortal means not subject to death. The Bible says imperatively that “the soul that sinneth, it shall die.” (Ezek 18:4). Jesus declared that both the soul and the body would be destroyed in “hell” (Matt 10:28). Thus reincarnation is based on two propositions which do not correspond to the truth. First: that the human beings are able to purify themselves through just acts (or good works). Second: that there is an immortal soul that survives from death of the body. The Bible teaches that salvation is attained through faith in Christ (Ezek 2:8; Rom 3:24-31). Death is a sleep until the moment of resurrection (1 Thess 4:15, 16; 1 Cor 15:51, 54). There is no second opportunity after death (Heb 9:27). The moment, “day of salvation” is now (2 Cor 6:2).

According to Reid,<sup>127</sup> the Bible describes death as an unconscious sleep before resurrection. This is to mean that it is impossible for someone who is dead to have conversation with the living ones. Someone who in most cases, in African context causes people to fight, accusing each other of being witches even killing other

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<sup>125</sup> Walter B. Knight, *Knight Treasury of All Illustrations*. (Grand Rapids: WM.B. Eardmans, 1983), 102-103.

<sup>126</sup> Mark Finley, *Studying Together “Examinai Tudo” Portuguese Version*, Translated by Publicadora Atlântico, S.A (Lisboa, Portugal: Publicadora Atlântico, 1994), 65-66.

<sup>127</sup> Reid, 96.

people due to his/her death and then at the end of the day is again declared a “living dead.” Reid<sup>128</sup> explains: “We may prolong our life and enhance its quality by exercise of proper diet, and other helpful practices, but we are still subject to death. Death is no respecter of persons. It is the fate of all men: the poor, the unknown, and the famous.”

Apostle Luke leaves these words for the reader: “Men and brethren let me freely speak unto you of the patriarch David that he is both dead and buried and his sepulcher tomb is with us unto this day. . . . For David is not ascended into the heavens” (Acts 2:29-34). According to Reid this statement was twice mentioned by Peter concerning David on his sermon on the day of Pentecost. A reminder happened exactly during the year 2000 when “the people of Israel celebrated the 3,000<sup>th</sup> year anniversary of the 40-year reign of King David.”<sup>129</sup> Otherwise, concerning the burial services “the SDAC does not differ a great deal in its forms from that of most protestant churches.”<sup>130</sup> The issue with the SDAs is that their doctrinal basis for funeral services is conditional, “that is the belief that immortality or everlasting life is the gift of God through faith in Christ. With conditionality, Adventists believe that the Bible teaches that man rests in the grave until the resurrection and they, therefore, consider as unscriptural the doctrine of “immortality of the soul” according to which man was created with a soul that has a separate and independently immortal existence, apart from the body.”<sup>131</sup> And since, according to strict ecclesiastical usage, the term “ceremonial” refers to the “prescribed and formal actions that constitute worship.” Also there is an attempt to distinguish it from “ritual” which refers to the “prescribed

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<sup>128</sup> Reid, 96-97.

<sup>129</sup> Ibid., 99.

<sup>130</sup> Davies, 131.

<sup>131</sup> Ibid.

form of words, hence, the use of incense falls within the category of ceremonial while the canon is within that of ritual” making it difficult, therefore, to separate the two; hence, the two terms are often used “interchangeably” leading sometimes to confusion,<sup>132</sup> the SDAs prefer to remain at distance from TDCs. Therefore, it is not good for Christian to practise Cs that are not Biblically approved. In addition, Adventists say: “We who hold the Bible to be true, believe that death is a state of unconscious sleep and that there is no communication between the living and those who have died”<sup>133</sup> not only that, also “we further believe that the so-called spirits of the dead that seek to communicate with living men are really evil spirits, fallen –evil angels, demons, if you please. Spiritualism in its most dramatic form is Satan’s final work of deception. We are told that almost the entire World will board this train headed to hell”<sup>134</sup> Well, Adventists understand where their people get these philosophical views.

### **Hellenistic/Hellenic Interpretation of Death**

About the nature of man and the state of the dead, philosophers differ in their approaches as far as the issue is concerned. While there are those like Socrates (470-399 BC),<sup>135</sup> who believed that no living individual could know death, because death to him (Socrates) was a “freezing and separation of the soul from the body” in order that the soul could be free to search for the truth. There are also those like Plato

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<sup>132</sup> Davies, 155.

<sup>133</sup> G. Edward Reid, *Battle of the Spirits* (Hagerstown, MA: Review and Herald, 2001), 11.1.

<sup>134</sup> Ibid.

<sup>135</sup> Samuel Enock Stumpf. *The History of Philosophy*, Book 1. N/C.: (McGraw –Hill, Inc., 1994), 34, 35.

(428/27- 348/47 BC),<sup>136</sup> who defended and preached that death was a release of the soul from the body and thus, the soul itself is not destroyed but it achieves immortality.

This is the first official statement about the immortality of Soul made by a human being to human beings and the first which is recorded. The Other one was that which is the first and the foremost made by Satan himself in the Garden of Eden and it is recorded in the Bible in Genesis 3. This of Plato we do not qualify it as a second statement since the first was not made by a human being. In addition, Aristotle (384 - 322 BC),<sup>137</sup> was another philosopher, who viewed the death of a man as the end of everything except his reason. To him, reason could be and may be even presently “identified as something that is immortal.” The idea by Aristotle did not differ much from that of his master (Plato). Because to him (Aristotle), “reason:” “may be identified as something that is learned by man. It is always with him, and hence, does not die.” As it can be seen, it appears that philosophers are determined to maintain at all costs the belief in the immortality of the soul. Latter philosophers prolonged the thoughts of Socrates, Plato, and Aristotle regarding the meaning of death, but it was not until Martin Heidegger that differing philosophers were born.<sup>138</sup>

Heidegger, who was born in German, in 1889, a German existentialist (published a book: “*Being and Time*”-A fundamental source of modern

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<sup>136</sup> Ibid., 47-51.

<sup>137</sup> Ibid., 80, 83.

<sup>138</sup> Ibid., 52-502. Martin Heidegger as a teacher... “Did not develop a “set of ideas” or a “System” of Philosophy. He produced nothing in the way of a neat structure of academic ideas which a student could quickly understand and memorize. He was not interested so much in objects of scholarship as matters of thinking. With one bold stroke, he shifted the attention of 20<sup>th</sup> -Century ‘Continental Philosophy’ away from traditional concerns about theories and books and focused instead upon the concerns of thinking individuals. An individual is born in the world and responds to all his experiences by thinking. What Heidegger set out to explore was the deepest nature of an individual’s thinking when he is thinking as an existing human being, 503.

existentialism),<sup>139</sup> marks, a new era, a new beginning in the realm of philosophy. Heidegger changed the page about the propelling belief on the state of man at death. Mbiti explains that to Heidegger, “Death is not an event which ends life, but it is a part of life, therefore, it is always present and does not occur solely at the end of physical existence.” Furthermore, death is not something that lies in future; it is with us here and now. Hence, death permeates all of life. Thus, man must organize his own situation while recognizing his mortality. This limits his possibilities by limiting time. Death becomes a goal, rather than a threat, making living more urgent.<sup>140</sup>

As it appears, latter philosophers but some (not all) seem to have continued the idea begun by Heidegger. There is nothing beyond the grave that a human being should expect from other human beings, something that would cause the living ones to celebrate as a way of attempting to please and bring forth and back the dead. Man should seek God whilst alive. Solomon (another philosopher, a religious one), had stated that, “Whatever your hands finds to do, verily, do it with all your might; for there is no activity or planning or wisdom in Sheol where you are going” (Eccl 9: 10, NASB). However, this vision can change to them that read about Democritus (460-360 BC)<sup>141</sup> who defended “Reincarnation” of living- dead. Philosophers such as Democritus (Ethicist) are said to have propagated the idea of reincarnation. To Democritus, nature is made, is nothing more than atoms:

Moving in peace and even the soul is made of atoms, very round and smooth ones like those in fire, and then the soul needs have no fear of the time when it will be dissolved. When death comes and the soul’s atoms are dispersed there no longer will be a soul to suffer the anguish

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<sup>139</sup> Ibid., 504.

<sup>140</sup> John S. Mbiti. *African Religious and Philosophy*. (London: Heinemann: Educational Books, 1990).

<sup>141</sup> Stumpf, 22, 25-27, 256-257.

of death. And now, as long as the soul is in existence, its atoms intact, there is no need to fear that which will not be suffered in none existence.

This understanding of the nature of man leads to a psychological interpretation of man's Destin after death.

### **Psychological Approach**

Psychologists have different approach on the issue of death, unlike the philosophers. Psychologists do not have problems with the state of man at death. Because to them life has stages, and each stage has its own inevitable occurrences that cannot be altered by any circumstances. Elizabeth Kiibler – Rors (1969,1975),<sup>142</sup> a psychiatrist who worked with people “who were facing up to their own impending death” proposed five stages of the psychology of death namely: stage of denial, a stage in which after an individual is informed about his/her trained illness he/she reacts with shock and disbelief, stage 2 has to do with rage and anger caused by his/her knowledge that he/she will no longer live but others will, stage 3, the bargaining in this stage, the person accepts the inevitability of death but yeans for a “bit more life, sometimes trying to negotiate with God for a few extra month, stage 4, this is about depression, “ a kind of anticipatory self – mourning.” And finally stage 5, known as acceptance anger and “depression subside” in that the “person becomes safely expectant – not happy about death but ready for it nonetheless”<sup>143</sup>

In all the five stages, it sounds quite clear that there is a common element that is fear of death. If a person could return back to his /her life in place with ability over the problems there would not be any fear for death. According to this approach

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<sup>142</sup> Clifford T. Morgan, Etal, *Introduction to psychology* 7<sup>th</sup> ed. (New York: McGraw-Hill Book, 1986), 504 – 505.

<sup>143</sup> Ibid.

when one dies there is no returning home. However, Mbiti explains that some psychological persons try to explain death through introspection, saying:

“Examination of thoughts and feelings.” Who by doing so, they may explain and extend the very concepts put forth” by the philosophers cited in the previous section falling in the same mistake of the ‘immortality’ and ‘reincarnation’ of souls.”<sup>144</sup>

Among others, three of psychologists who deserve inclusiveness in this project are Sigmund Freud, Ernest Yone and Malanie Kleine. All these psychologists discuss death in terms of fears or terrors.” Freud speaks of the “greatest fear of both men and women which he calls ‘castration’ (removal of sex glands,” Ernest Yones believed that “the greatest anxiety results from fear of loss of experiencing pleasure (including sexual pleasure). Finally, Kleine, a very recent one, “has suggested that both of these fears, these roots of anxiety, exist but that the greatest fear of all is the loss of life itself.”<sup>145</sup> As delineated above it appears there is a crescent fear. These psychological attempts to explain death lead one to conclude that there is no power that man can exercise beyond the grave. Mbiti provides a conclusive statement in which he says that both “psychologists, philosophers, and even sociologists will continue to explore the concept of gifts and the fear of death as well as the rationale behind these fears.”<sup>146</sup>

The issue of death or of what comes after death is really a serious concern. People stricken by it become vulnerable and liable to accept an influence that appears proper to solve this problem. As seen above, it is not only philosophers who are concerned with death and fear and who look forward to get answers for it and that

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<sup>144</sup> Mbiti, 4.

<sup>145</sup> Ibid., 5.

<sup>146</sup> Ibid.



they also influence others. In an attempt to get answers for life after death, Africans have attempted various practical forms which they designate “rituals or ceremonies.” With Rs or Cs they unite themselves and celebrate these CBs to help them lessen the weight of death and reduce any fear that they might have. Through these practices they end up thinking, of course, being influenced by philosophies, that dead people return home and celebrate with them as well.

Kyomo and Selvan explain that, in the traditional African context, there are rites of passage. These rites are practiced by all members of a community for socialization and everyone participates with full specific role, and responsibilities. And all these Rs be it, rite of: “birth, puberty, marriage,” or of death “comprise practices through which members of the family” are “supported by the rest of the community.”<sup>147</sup> Furthermore, they say that “Rs associated with death bring together relatives and friends of the deceased. ... In African belief death is a transitory step to the next life, which continues in disembodied existence.”<sup>148</sup> However, good conduct and decency are highly emphasized before death can occur. These will become a possible “passport” or in their words (Kyomo and Selvan) a “ticket to high esteem in the community of ancestors.” They add that, “there is no repentance beyond death” and therefore, the “respect that one is accorded during the funeral rites is in proportion to the integrity that one has demonstrated while alive.”<sup>149</sup>

But the issue of influence always accompanies the African behavior. This influence can be external (from other culture) or internal (the actually African

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<sup>147</sup> Andrew A. Kyomo and Sahaya G. Selvan, *Marriage and Family in African Christianity* (Nairobi: Action Publishers, 2004), 241.

<sup>148</sup> Ibid.

<sup>149</sup> Ibid.

culture). With “external” or “internal” one wants to mean any new approach for life. To Kyamo and Selvan: “Among African Christians, funeral Rites are conducted according to liturgies that come with missionary teachings. However, Africans do not abandon their TBs when they become Christians-they carry their worldview into Christianity. Thus, their understanding of Christian doctrines is influenced by the African world-view that they take for granted as they read the Bible and other devotional and doctrinal manuals.”<sup>150</sup>

### **Social Theoretical Belief**

Anthropologists believe also that death is the last stage of life. It is a crisis that every individual awaits to undergo. In Hiebert’s words, “Death is the last crisis every individual must face. Many people believe in the immortality of the soul, and some believe in the social interaction between the living and the dead, but for everyone, death brings normal social relationships to an end. Therefore, it is not surprising that death rites are universal”<sup>151</sup> Here, there is a new and probably better understanding of the nature of man and his state at death. However, the element “fear” is also always there. To try to reduce the weight in those who, indeed, have lost their loved ones,<sup>152</sup> anthropologists came up with some stages or functions of death rites. Among them we find the following: Function 1 is about the disposal of the body and preparation of the spirit for its existence, function 2 has to do with providing comfort and support to the living relatives and friends, function 3, is intended to restore balance in the social relations of the living that death has disrupted and finally,

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<sup>150</sup> Ibid.

<sup>151</sup> Paul G. Hiebert, *Cultural Anthropology*, 2<sup>nd</sup> Ed. (Grand Rapids, MI: Baker Book House, 1983), 169-170.

<sup>152</sup> Ibid.

function 4 is about each culture that has to explain the meaning of major events and crisis of life, particularly death which seems to challenge all the meaning of life.<sup>153</sup>

In all functions, it appears clearer that death is something that no one can by any means “human forms” reverse it. It is as the psychologists describe it, “a time of psychological crisis.”<sup>154</sup> Therefore, attention is necessary to restore physical strength of the living but never Rs or Cs to bring back the spirit. If it were possible to do so, then, there wouldn’t be any need of feeling discomfort and grieved when death arrives. However, Anthropologist Hiebert recognizes that there are African tribes men who believe that, “Spirits of the deceased continue to be more or less active participants in everyday affairs; it may mean reintegrating the “living dead” into their new roles in the society as the living and the yet unborn. Other people fear the return of the dead in form of ghosts, and rites to please them and assure their quick departure may be performed.”<sup>155</sup> Again in this assertion, there is a clear understanding of the major reason why Cs for the dead are performed.

### **Ethical Major Trends/Concerns**

There are three major definitions of Ethics that are of a paramount importance for this subject here. Lovin states that: “Ethics is the study of choices about the good life, both individually and in the whole picture of a good life that our choices, taken together, create.”<sup>156</sup> The other one says: “But Ethics is also about how we understand the result of all our choices which are as a result of what we have

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<sup>153</sup> Ibid.

<sup>154</sup> Ibid.

<sup>155</sup> Ibid.

<sup>156</sup> Robin W. Lovin, *Christian Ethics an Essential Guide* (Nashville, TN: Abingdon Press, 2000), 16.

given to others over the course of our lives and what we have made of the things we have kept for ourselves.”<sup>157</sup> Still another definition says, ‘Ethics is about terrible difficult choices we face one at time whether to terminate the medical procedures that are keeping an elderly relative alive, whether to stand up and object when everyone around us seems to be accepting a dishonest policy, whether to open our lives to people or to keep our distance by following patterns of judgment that we learned long time ago.’<sup>158</sup>

With the definitions above it is understood what ethics is all about; and what problems it seeks to solve and what conclusion it accomplishes. Ethics is about the choices that one has to make whenever faced with a situation. About choices: right or wrong, good or evil, true or false, etc. Bonheoffer, says, “the ethics between is absolute, and there can’t be middle ground.” Saint Augustine 354 is quoted “while in an imagining humanity divided between two allegiances to an earthly or Human City and the other to the City of God.” The two cities were created by two kinds of love: The “Earthly city way even tide by self-love reaching the point of contempt for God, the heavenly City by the love of God carried as far as contempt for God of self.”<sup>159</sup>

In other words, the point here stressed is the same, that is, the issue of choice. There must be a freedom of choice. However, each direction taken (chosen) will incur its own repercussions. In Ethics “Absolute is the epicenter. One has to live one life; Aristotle is cited again as mentioning that there are two kinds of reasons: practiced reason and theoretical reason. Theoretical reason is that which formulates what is

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<sup>157</sup> Ibid., 17.

<sup>158</sup> Ibid.

<sup>159</sup> Dietrich Bonheoffer, *Ethics* (New York: Macmillan, 1965), 2007 Quoted in Robin N. Lovin, *Christian Ethics: An Essential Guide* (Nashville, TN: Abingdon Press, 2000), 13.

known and practical reason is that which makes “choices about what we are to do.” Furthermore, Aristotle said that, “humans pursue the good by using their reason to weigh their desires against one another to determine the best means to achieve their goals and to secure those achievements for the future.”<sup>160</sup>

These assertions, discuss allegations put across in Ethical environment, according to which it is wrong for an individual to abandon the culture on which his/her life is based on. According to Marvin, “Any member of a society must lie fully and adequately within his own socio cultural setting. The society would not survive otherwise.” In addition he says, “It is necessary to adapt to the new without abandoning the principles or absolutes on which his life is based. Such adaptation calls for a cross-cultural approach to the second society, one of cultural openness and sensitivity.”<sup>161</sup> No wonder other authorities in the field such as Aristotle speak against these declarations. Because the danger lying behind these statements are that they advise people to join other culture or religion such as Christianity, but still Christian and pagan, are righteous or wicked at the same time. Or he/she becomes a Christian or remains in paganism. Ethical principles are that morals must be and are “ABSOLUTE,” hence any life standard chosen must be chosen and followed in its absolute sense. There must not be neutrality or attempting to embrace both, that is, the former and the latter. As far as this issue is concerned, before getting in-depth the issue of the nature of man or the state of man at death, Modern medical technology has raised different and new questions about the very definition of death. According to Davis, the President’s Commission for the study of Ethical problems in Medicine

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<sup>160</sup> Ibid., Lovin.

<sup>161</sup> Ibid.

and Biomedical Research from Harvard Medical School drafted a uniform determination of Death Act.<sup>162</sup>

Davis adds that, very uniform Death Act was subsequently adopted as a legal definition of death in many states. According to this very concept, death now either means cessation of the cerebral or cortical functions, which is “irreversible cessation of all functions of the entire brain including brain stem or simply the “cessation of all functions of the entire brain.” Jefferson Davis makes it clearer when he says that “This definition in terms of the entire brain is normally acceptable and actually provides a check against euthanasia, inappropriate and premature harvesting of the dead; and other forms of the unethical experimentation upon the sick and dying.”<sup>163</sup>

The conclusions drawn from these ethical understanding of death are that it is unethical for any human being who after grief followed by the sure burial of the beloved one, think of possible unearthing only the spirit of that dead person. There is no such thing. In the previous chapter where the Biblical foundation was explored it was concluded that both the “body” and “spirit” have similar destination when Man dies. The “body returns to earth and the spirit returns to God” (Eccl 12:7). If any one is sure of calling back the spirit, then, let him/her do the same thing with the body.<sup>164</sup>

### **Synthesis**

As it was seen, with the exception of Heidegger and probably his disciples, philosophy brought problems about the human nature and the state of man at death through Socrates, Plato-Aristotelian beliefs of the immortality of the soul and the

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<sup>162</sup> Mayers, 241.

<sup>163</sup> Ibid.

<sup>164</sup> Ibid., 106.

transmigration of souls, that is “reincarnation” as it is exposed by Democritus. These and other philosophical interpretations of life brought confusion to people who practice TDCs. To maintain ones culture is very important. But if such culture confronts Bible teachings, then, it has to be dropped. The Bible is above all cultures and traditions. Paul says that “knowing this that our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin, for he who has died is freed from sin” (Rom 6:6, 7, NASB). The last portion of this section deals with Anthropological and Ethical understanding of the nature of man and the state of the dead.

As one can see, the most quoted apologetic and proponent philosophers, all died and never is heard of their presence at any point of this Planet Earth or elsewhere, otherwise, at least the millionaires or superpowers would attempt to reach them wherever they are said to be living. There is no such thing of having life after death except through resurrection which is only granted by Jesus Christ at His Second Coming (1 Cor 15:52). However, Ethics emphasizes conclusively saying: it is unethical for anyone attempts to do so. But these ideas did not originate from Scriptures which are the “Standard of Truth.”<sup>165</sup>

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<sup>165</sup> Ibid.

## CHAPTER 3

### PHYSICAL, POLITICAL AND ECCLESIOLOGICAL SETTINGS

This chapter deals in a nutshell with the Local Settings of the area under study especially the cities, churches, schools, transporters, municipalities, hospitals and mortuaries where the research project has been directed and limited to. Surveys and Interviews' questionnaires are as well incorporated whenever and wherever it is deemed necessary to clarify the occurrences of DCs in the Country and Church.

#### **Republic of Mozambique**

##### **Political Relationship/Boundaries**

The Republic of Mozambique is a Country made up of eleven Provinces namely: Niassa, Cabo Delgado, Nampula, Zambézia, Tete, Manica, Sofala, Inhambane, Gaza, Maputo Province and Maputo Cidade. The Constitution of the Republic of Mozambique states that,

The Republic of Mozambique is a sovereign state in plurality of expressions; Democratic-political organization, respect, and safety and assurance of rights and fundamental freedom of men. The territory of the Republic of Mozambique is Uno (one), indivisible and unalienable, encompassing the whole terrestrial plain, the marine zone and the area space delimited by the national frontiers.<sup>1</sup>

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<sup>1</sup> República de Moçambique, *Boletim da Republica: Publicação Oficial da Republica de Moçambique* (Maputo: Imprensa Nacional de Moçambique, Quarta-feira, 22 de Dezembro de 2004), 543.



## Population Statistical Summary

The neighboring Countries and frontiers of Mozambique are Tanzania, Malawi, Zambia, Zimbabwe, South Africa, Swaziland, and Indian Ocean, or it is from Rovuma River to Maputo River and from Zumbo to Indian Ocean. Find this beautiful Nation in both Modern and Southern Africa and Madagascar in appendixes. Its name is from Mussa Bin Bique, a Citizen of Arabia who was found by Vasco da Gama, the first Portuguese citizen who entered the Country in 1498 through the Island of Mozambique, today's Nampula Province. The Country got its Independence from the Portuguese colonization in June 25, 1975, the day and year Samora Moises Machel, the first president of the Mozambique political independent, proclaimed independence after a 400 or 500 years of colonization.<sup>2</sup> According to Johnstone and Mandryk, the literacy of the country is "40% (official); 20% (functional). Official language Portuguese-spoken as first language by 6.8%; understood by 30%. All-languages are 39. Languages with scriptures 9B; 5NT9; W.I.P."<sup>3</sup>

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<sup>2</sup> Patrick Johnstone and Jason Mandryk, *Operations World: When We Pray God Works*, 21<sup>st</sup> Century Editions (Waynesboro, GA: Paternoster Lifestyle, 2001), 458.

<sup>3</sup> Ibid.

*Table 5. Mozambique Population Statistical Summary<sup>4</sup>*

Divisions	Peoples	Subdivisions of People	Quantity	%
1	Northern peoples	Makhuwa	6.8 M	54.3%
		Lomwe	2 M	
		Chwabo	730 000	
		Makonde	600 000	
		Yao	450 000	
		Swahili (and related Mwani Makwe, Koti and Natthembo)	150 000	
2	Central peoples	Sena Podzo	1.1 M	19%
		Shona (Ndau, Tewe, Manyka, Tavara);	1 030 000	
		Nyungue,	700 000	
		Marenje, Marave (Nyanja, Chewa)	5000 000 450 000	
3	Southern peoples	Tsonga	600 000	24%
		Swazi-Zulu	140 000	
4	Euro African peoples and Portuguese	Euro African peoples,	300 000	2.3%
		Portuguese	60 0000	
5	South Asian peoples	South Asian	25 000	0.4%
Total	5	18	20.135 000	100%

<sup>4</sup> Source: data taken from Patrick Jonstone and Jason Mandryk, *Operations World: When We Pray God Works*, 21<sup>st</sup> Century Editions (Washington, GA: Paternoster Lifestyle, 2001), 458. Table formulated by the author.

The projection of Mozambique population from 2000 to 2025 is summarized in Table 6 below:

*Table 6. Population of Mozambique Projected to 2025*

Year	Population	Annual Gr.	Density
2000	19 680 456	+ 2.5%	25 per sq. km
2010	23 116 593	+ 2.50%	29 per sq. km
2025	30 611 842	+1.96%	38 per sq. km

Source: Ibid<sup>5</sup>

The Institute of National Statistics has provided the total growth of population by sex and masculinity and according to each province of the Country as of the year 2007. According to this census, preliminary results indicated that about 20.5 million people were residing in the Country, being 9.8 million of male gender and 10.7 million of female gender.<sup>6</sup> However, on the other hand, Johnstone, and Mandryk had indicated that, “at the height of the war in 1992 nearly 40% of the population were refugees internally about 4 million and in Surrounding lands 1.8 million. Deaths in the war mounted to more than one million. The high incidence of AIDS is likely to reduce the projected population growth.”<sup>7</sup>

The research indicates the number of the people who die weekly at least in the three major cities of the Country namely: Maputo, Beira and Nampula. Data collected comparatively in these cities indicate that the rates are too high with Nampula counting with 96 deaths weekly, Beira 150 people dying per week and

<sup>5</sup> Patrick Johnstone and Jason Mandryk, *Operations World: When We Pray God Works*, 21<sup>st</sup> Century Editions (Waynesboro, GA: Paternoster Lifestyle, 2001), 458.

<sup>6</sup> Instituto Nacional de Estatística, *População Total por Sexo e Índice de Masculinidade, Segundo Províncias* (Beira: U/P, 2007), 13. Find attached appendix.

<sup>7</sup> Johnstone and Mandryk, 458.

finally Maputo city 147 deaths also weekly. The reason Beira tops other cities are described in the section named the city of Beira.

### **Religious Representation**

In terms of Religion, except from the period between (1975 and 1982) when the government policy was exclusively directed to propagation of Marxism all-out-war on the churches and destruction of religious superstition,” since 1988 “there has been religious freedom.”<sup>8</sup> The current Constitution of Mozambique states that, the Republic of Mozambique is a “Estado Laico” in that it lies in a clear separation between state and religious organizations. The churches are free to exercise their functions and worship without interference. However, they have to conform themselves with the laws of the state.<sup>9</sup> The state recognizes organizations aiming at promoting the “climate of good understanding, tolerance, peace and the reinforcement of national unity, the spiritual and material well-being of the citizens and for the economic and social development of the Nation.”<sup>10</sup>

### **Geographical Coverage**

Mozambique covers an area of 799 380 sq. km. The Zambezi and other rivers divide the 2 800 km long land and make north-south travel difficult. The capital city of the Country is Maputo with about “2. 2m. Other major cities of the Country are Beira with 700 000 and Nampula 600 000. Urbanites 28%.”<sup>11</sup>

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<sup>8</sup> Johnstone and Mandryk, 458.

<sup>9</sup> República de Moçambique, 544.

<sup>10</sup> Ibid.

<sup>11</sup> Johnstone and Mandryk, 458.

## **Country's Cultural Inheritance and Protection from Casualties and Death**

In Mozambique Cs are of an extreme importance. There are celebrated everywhere making sure that there is no failure. The invocation of ancestry spirits is understood to protect the Nation's foreign aggression, to protect the inheritance of the Country, to defend people from casualties (calamities) and from the occurrences of more deaths in the families. Data collected indicate how much deaths occur in the Country and with no hope, the whole Nation tends to believe that somehow through Cs the beloved ones come back home for family relationships and protection.

### **Data Collection, Analysis and Synthesis**

#### **Maputo and Weekly Death/Burial Data**

Maputo is both the Capital of the Republic of Mozambique and of the South respectively. It represents the southern peoples of the Country namely: the "Tsonga-Changana about 1.9 million; Tswas 1.1 million; Chopi-Tonga 800 000; Ronga 600000; Swazi-Zulu 140 000."<sup>12</sup> For it is in this city where all the above mentioned people find all their concerns sorted out, being it economical, and educational, social or other endeavors. Apart from that, Maputo is at the same time, a neighbor of Johannesburg, thriving cultural and economic Centre of Africa, the continent's big apple.<sup>13</sup> For this reason the city becomes not only important for the southern peoples, but highly important for the rest of the Country as well as for the Continent and the World at large.<sup>14</sup> Authorized with His excellence, the Minister of Health the researcher collected data about the number of people who die weekly in that city from

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<sup>12</sup> Johnstone and Mandryk, 458.

<sup>13</sup> Witwatersrand

<sup>14</sup> For the acquaintance with the city's location observe appendix chart #3.

the Maputo Central Hospital known as “Hospital Central de Mavalane.” About 147 bodies enter the Central Hospital mortuary of the Country weekly and 117 of them are buried weekly.<sup>15</sup>

### **Beira and Weekly Death/Burial Data**

Beira is the Capital City of Sofala Province in the Central Region of Mozambique. This city is known as capital of the Central Zone of The Country and the second largest city of the Country. Due to its connections to interlard Countries, that is, Zimbabwe, Botswana, Malawi and Zambia through Beira Port, the city is also regarded as the most industrialized Capital of Mozambique (second other major city).<sup>16</sup>

About origin of this city, Xadrique explains that it was in 1897 after the Portuguese people through their military commander, Mouzinho de Albuquerque, had imprisoned Ngungunhana and later extradited him to Açores, Portugal in 1897. Ngungunhana, as a hero, never conformed and settled himself with the European presence in the Country.<sup>17</sup> Furthermore, Xadrique says that, the Portuguese Joaquim Carlos de Andrade saw the first time during his study about navigability of the Aruangwa (Pungue) river in 1887. This location known as Bangwe and also designated as Aruangwa is the predecessor of the current City of Beira. Xdrique adds that D. Manuel I appointed Pedro Alvares Cabral in 1400 to establish a port in the area of Beira. It was this, the first presence of the Portuguese in the territory of Sofala,

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<sup>15</sup> Find appendix with # of corpses entering the Central Hospital mortuary of the nation and those taken to burial.

<sup>16</sup> Ibid., 458.

<sup>17</sup> Xadrique, 13.

which was later followed by second journey of Vasco da Gama in 1502 which motivated them to establish a great commercial center at Sofala.

According to Xadrique and Rosário, it was at this place where “Príncipe da Beira” (Prince of Beira) was born. As a result, the army Left Tenant Luis Inácio came to Sofala to give the name of the “Príncipe of Beira” to the headquarters he was going to create in Mozambique. This same name in the beginning of 1892 became the name of the capital of Sofala, Beira.<sup>18</sup> Today the city of Beira is a cosmopolitan city. Because of its special sea shows and business attractions due to its port which is one of the main suppliers to the neighboring countries, Beira accommodates peoples from many Countries. Xadrique indicates that after the census of 1900 about 23 nationalities were found living in this cosmopolitan city.<sup>19</sup> Data collected from the municipality of this city indicate that 150 bodies enter the mortuary of this city weekly and about 147 of the said number go to the graves the same week.<sup>20</sup> The major reason for the growth of this number is because of Kupitha Kufa, one of the major death ceremony celebrated in the central part of the Country by the Sena people. As it was indicated on the definition of terms, this ceremony is one of the major sources of HIV/AIDS propagation in the region.

### **Nampula and Weekly Death/Burial Data**

The city of Nampula is the capital of Nampula Province in the north of the Country. Nampula is generally known as the capital of the north. This city represents the northern people of Country about 54.3% namely: the “Makhuwaa 6.8 million,

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<sup>18</sup> Xadrique, 14-15.

<sup>19</sup> For the city’s location in the Country find chart#4 on the appendix.

<sup>20</sup> Find attached data information about death details and burial information including Ceramica Cemetery.

Lomwe 2 million, Chwabo 730 000; Makonde 600 000; Yao 450 000, Swahili (and related Mwani, Makwe, koti and Natthembo) 150 000.”<sup>21</sup> These languages are spoken in the whole north of Mozambique. Nampula encompasses the economical, educational and cultural life aspects of the whole Province as well as of other two provincial capital cities of that region, that is, Lichinga and Pemba respectively. And it is also regarded as the biggest capital neighboring with Tanzania.<sup>22</sup> Data collected from the municipality of this city indicate that 96 bodies enter the mortuary of this city weekly and about 89 to 90 are buried weekly.<sup>23</sup> Different appendices have been included to demonstrate how these Cs are been practised. However, the appendices incorporated are only from the three major cities of the Country namely: Maputo, Beira and Nampula.

### **Zambézia Statistical Information**

Zambézia province with total population of 3,892.854 and being 91,862.091 men and 2,030.763 women is the second most populated province in the Country following Nampula the most populated of the Country. The capital city of Zambézia is Quelimane and its satellite city is Mocuba the second district of the province and most populated of the province. Demographic density (hab/km) is 37, 07 and its surface is 105.008 sq/km.<sup>24</sup> For Zambézia (North Mission) the author has only

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<sup>21</sup> Ibid., 458.

<sup>22</sup> Paulus Gerdes, *A Numeração em Moçambique: Contribuição para uma reflexão sobre Cultura, Língua e Educação Matemática* (Maputo: Imprensa Globo, 1993), 8-49. For its geographical representation find appendixes#s.

<sup>23</sup> See appendix with Nampula funeral information and burial details.

<sup>24</sup> Instituto Nacional de Estatística: Delegação Provincial De Sofala. *População Total Por Sexo E Índice De Masculinidade, Segundo Províncias*. 2007.1.



collected data within the church since Nampula has been chosen as the capital representative of both North and Northeast regions.

## **Seventh-day Adventist Church in Mozambique**

### **Terse History of Church in Mozambique**

According to Bernardo Fife Muabsa,<sup>25</sup> the researches now at hands help to conclude that the gospel message in Mozambique was introduced by the Mozambicans themselves. The work was begun by these different Mozambicans at their own expenses and sacrifices. Contrary to what has been propelled about when exactly the Church started in Mozambique. It started in 1911 in Tsangano District and Tete Province and not in 1931 in Lugela District, Munguluni, and Zambézia Province. Even for Zambézia Province itself, it was not 1931 but in 1921 and the first baptisms occurred in 1930 and among the converts was the retired elder Napua. An “apostle” Carlos Gouveia was sent by the Portuguese Union to Zambézia. Gouveia became the first official appointed Adventist teacher for the first Adventist school in Mozambique.<sup>26</sup> After, Mozambique became part of the Southern Africa Division in 1950. In the same year it became part of South European Division.

In 1955, the Union made up what was called the African Portuguese Mission and in 1957, it became again the attached Field of the Portuguese Union. Gonçalves confirms that this Mission depended on the Seventh-day Adventist Union of South Africa and was then inculcated to Portugal, since it then fell under jurisdiction of the

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<sup>25</sup> Bernardo Fife Muabsa former student of Newbold College and an alumni of Andrews University-Solusi extension, Zimbabwe, a former Mozambique union treasurer, a former SDA seminary’s business manager, a pastor who had been compulsory retired and reintegrated to the system again being now taking care of some churches in Maputo, the capital of the Country.

<sup>26</sup> Seventh-day Adventists. *Seventh-day Adventist Encyclopedia: Commentary Reference Series. Vol. 10.* Rev. ed. Review and Herald, Washington, DC, 20039-0555, 1976, 940.

Portuguese Union of the Seventh-day Adventists.<sup>27</sup> Muabsa<sup>28</sup> who worked with both Henrique Berg, Abilio Thungululu, and Bernardino Mabote ex Union presidents, says Ernesto Mansel went for leave in South Africa in 1951, on his way back to Munguluni went through Lourenço Marques, today's Maputo to establish a Radio Station. It is not known for sure the period of transference from Munguluni representation to Lourenço Marques. However, it is well known that it must have taken place in 1953 and done by the Portuguese citizens. According to Muabsa, the Munguluni School, was in June 1963, officially accepted by the government as “Colégio Adventista de Munguluni.” In September 1973 the School was transferred to Beira.

Therefore, the assumptions and the conclusions presented and set forth in the SDABC based on pastor Daniel Harawa's information are not correct –a declaration which was too biased and therefore are incorrect. Pastor Saraiva<sup>29</sup> who lived in Mozambique for six consecutive years and worked tirelessly could not prove that the Church started in 1931. He was biased too based on the information from the people of North Association today's (Mission) and on data about the Brazilian pastor who served as the Mozambique first Union President: Henrique Berg. Saraiva too, concluded that the Church began in Mozambique in 1933. The mistake was also postponed and reported by Simoque<sup>30</sup> in his pamphlet that the Church started in

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<sup>27</sup> Golçaves, 144.

<sup>28</sup> Bernardo Faife Muabsa with the author.

<sup>29</sup>Emmanuel de Jesus Saraiva was a missionary in Mozambique for six consecutive years. Saraiva was a business manager for the Mozambique Seminary during the said period. He also built a church (Vilamassane church) where today there is Ellen G. white secondary school in Beira and wrote a book “*Memórias da África.*” Emanuel de Jesus Saraiva. *Memórias da África.* 1ª edição, Departamento Gráfico UNB: todos direitos reservados ao autor, 2001,152.

<sup>30</sup> Miguel Geraldo Simoque was trained by the Catholic Church in a Jesuit School as he reported in His other pamphlet “*Mafuiana: Mother of Zimbabwe.*” He also was trained for 4 years at the Mozambique Seminary (1989-1992) as a minister and then was trained too as a historian by the Solusi University, Bulawayo, Zimbabwe (1995-1999), and served as a pastor in Gondola and Chimoio

Mozambique, between 1931-1933, in Corinto, Milange and not in Munguluni. Both approaches are not accurate and are biased to a certain extent. Neither in 1931, nor in 1933, and nor between 1931-1933 did the work start in Mozambique. Tungululu and Luia belonged to 4<sup>th</sup> generation of those who studied in Malamulo Mission, Malawi and came back to Mozambique. The first Mozambicans who came to Zambézia then disappeared along the bush as they were going back to Malawi.<sup>31</sup> Missionaries who have served Mozambique amount to 35. The Union has about 268.064 members, one clinic, one unofficial University, and two Schools (Adventist<sup>32</sup> and Sonia Schools). The Union has been presided over by six different presidents.

After independence of Mozambique in 1975, the Union fell under Euro-Africa Division where it remained for more than ten years.<sup>33</sup> In 2002 the General Conference of the Seventy-day Adventist Church realigned its World Field and Mozambique fell under new organized Division in Africa, the Southern Africa-Indian Ocean Division (SID). Currently, the Seventh-day Adventist Church in Mozambique is organized in Union Mission. It has a Union Mission in Maputo with four fields namely: the North, North East, Central and South Missions. About the memberships of this Union find the statistical data provided in the table below.<sup>34</sup>

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Manica Province respectively and as a Departmental director for different ministries at the Mozambique Union. Miguel Geraldo Simoque. *Quem e Quem na igreja adventista do sétimo dia em Moçambique*. Prodimoc, Maputo, 2007, 3-5.

<sup>31</sup> Ibid interview by the author with retired pastors: Bernardo Fife Muabasa and Leonel Mpuanha both for Mozambique Union Mission, Maputo and Zambézia respectively.

<sup>32</sup> Adventist School with an extension: Ellen G. White Secondary School.

<sup>33</sup> Muabasa, Former Union Treasurer.

<sup>34</sup> General Conference Of The Seventh - day Adventist Church – Is the World's Headquarters of the Seventh - day Adventist Church.

*Table 7. Membership of Mozambique Union Mission*<sup>35</sup>

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North Association /Mission	196.950
South Association /Mission	18.674
Central Association/ Mission	43.979
North East Association/ Mission	8.461
Reported Totals	
Calculated Totals	268.064

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### **The Gates of the Gospel Entrance in Mozambique**

The message of Jesus Christ our Lord and Savior was brought in Mozambique through thirteen places namely: Tsangano, Munguluni, Chibabava, Lourenço Marques (Maputo), Chemba, Caia, Buzi, Nampula, Mecanhelas (Niassa), Vilapery (Chimoio), Mabote, Mapinhane (Vilanculos), and Beira: (one) Tete Province: **Tsangano-Angónia District (1911-1941)**: this is the proto gospel entrance in Mozambique. It was in 1911 that the message piped this Nation. In those days, the training of church members for baptism took minimum ten years. Therefore, the first baptism happened in 1921 and the candidates were Jackson Mahiwi, Brother Msusseni and Emerson (Omason) Kachere. This was known as the baptism for Mozambicans. The second baptismal event for this region occurred in 1931 and there were baptized Brother Nthunduwatha, Mvula, Kadya Kapita, Brother Kamwendo. The third ceremony occurred in 1937 and the fourth baptismal ceremony took place in 1939; Brother Henry Phikani Kabethe Soko was also baptized. Finally, the fifth recorded baptism happened in 1941 in Malawi; Brother Bikala was also baptized at this ceremony.

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<sup>35</sup> Source: Mozambique Union Mission, (Tithe analysis, May, 2011 the growth projected/ranged from 2008 to 2011).

Tsangano-Angónia, being the pioneer, it was imperative to record up to the 5<sup>th</sup> occasion as well. For the rest it may be one, two, or three baptismal ceremonies. It will not matter much.<sup>36</sup> (2) Zambézia Province: Lugela District, Munguluni. (3) Sofala Province.

**Chibabava District (1962-1976):**<sup>37</sup> Emmanuel Peter Ndlhovu converted in RSA at SendRiver, Free State Welikom in 1955. Between 1956 and 1964, he received baptismal lessons through Pastor Daniel Magakaka who was the SDA pastor at this region since 1918. Ndlhovu was baptized here in 1965. Meanwhile, in his frequent return holydays RSA and home, Mangomonhe, Chibabava, introduced the gospel among his Zionist native brethren in 1962 even before his own baptismal ceremony. In 1973, the first candidates were here baptized at Magomonhe: Sozinho Sithole, Elias Tivane (laity) and his wife, Zacarias Mugadui (layman laity), Daniel Manhengue and his wife, Noé Mubango Manhengue and his wife, and Melita Juga (one of Muzengarenga's<sup>38</sup> wife). In the 2<sup>nd</sup> ceremony in 1974, there were baptized Samuel Ndavana Moiana, Elisa José Simango and his wife, João Ndlhovu (the brother of Peter Ndlhovu), Maria Paulo (Peter Ndlhovu's wife), João and Beatriz Mugadui.<sup>39</sup> The 3<sup>rd</sup> baptismal ceremony happened in 1976: there were baptized André Sete and

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<sup>36</sup> Interview by author with Yule, Anacleto and Marta Daina Bande.

<sup>37</sup> Interview by author: Emanuel Peter Ndlhovu (pioneer), elder Sithole (Matacuane Church), Elder Sabão (Chimoio Church), Girimoio Paulo Muchanga (Former Union President), António Cuchata (Chibabava District Pastor), Simango Mujocoteca (Macurungo Church) And Fernando Joaquim Gé (Dondo Central Church)-(2008-2009).

<sup>38</sup> The laity José Mugadui Muzengarenga himself was not baptized for being a polygamous but his wives were baptized during the 1st and 2nd ceremonies.

<sup>39</sup> Beatriz Mugadui is the wife of Girimoio Paulo Muchanga whose baptism is not known so far (remains secret) and yet he has led the Mozambique Union almost 20 years or 4 terms.

his wife laity, Rebeca Sete, Fernando Joaquim Gé, Raul Simango, Filipe Mulhúi, António Cuchata, Obede Gera Simango and his wife (Catarina Paiva).<sup>40</sup>

**Buzi (1968-1974):** Jeremias Mabote penetrated Buzi on March 10, 1968. The first baptized members were: David Massona, João Mappingue, Augusto Mupacua, Chindane, Lourenço, João Dandinde, Luís Falar, Luís Felisberto Gomes and families.<sup>41</sup>

**Chemba: Xavier (1968-1973):** it was Lucas Fazenda Waya who brought the message to Chemba district. Waya received the message in Beira together with Fondo Chipó. It was in 1968 that Waya preached to his people. And the following candidates were baptized at the first ceremony: Alberto Dina (laity), Zé (José) Bulande, Alberto Bulande, Ernesto Ndaruzá, Daniel Ndaruzá, Lassina Male, Anória Male (laity), Joana, Albano Meja, Lino Bulande, (Chinge), Assinate Cabudula, Francisco Cherene, Francisco Samba, Rosario Waya, Armando Sacavarete, Mr Dickson, Micaela Chamboco, Costeja Traquino, Arteria Ranquene, Bastiana Feliz, Joana, Juliana Deixa, Fanita Male, Muandinhosa Dique, Farizai (Dique's Wife), Domingo Bainate, Armando Bainate, and Bulha Carambena (killed by PIDE), Pai Braiton (Baitoni) and his wife Merena.<sup>42</sup>

**Caia District 1968:** the gospel in Caia district (Morassa) was introduced by Mr. Fondo Chipó from Caia, Chipó worked in Beira with Lucas Fazenda Waya and received the message at the same time with his colleague Waya from Chemba. When

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<sup>40</sup> The main instructor for all these groups was Emmanuel Peter Ndlhovu assisted by Augusto Pavambo. This time Girimoio Paulo Muchanga was a Zionist and a truck driver and never proven anywhere that he later was baptized. This was the time of Nhenga and Madanga, names attributed to the 2 major roads of reference for this area, names belonging to two whites of this time well known.

<sup>41</sup> Interview by author : Jeremias Adolfo Mabote (1953- ) 01/07/2008.

<sup>42</sup> Interview by author: (1) Freira Cerveja (Now Blind), (2) Albino Sande (Old), (3) Albano Meja, (4) Alusse Male, (5) José Cabudula, (Escova Parafino) in March 20, 2008.

Wayá returned to his home area, Chemba, in 1968, Chipó also returned to Caia, Morassa. Chipó was contemporaneous to Wayá and he preached to his people too. However, it was during the liberation war between Tura (FRELIMO) and the Portuguese colonial government of Salazar and Marcelo Caetano. At this time, Mateus Guenjere, a catholic priest, was still recruiting people from that area to the liberation zones in the north of Mozambique. Due to that action PIDE<sup>43</sup> was arresting and killing people, Pastor Daniel Harawa and Lopes could not cross from Chemba to Caia for the 1<sup>st</sup> baptism and neither could be with pastors Alberto Narciso Nunes and Lopes at the 2<sup>nd</sup> baptismal ceremony. Therefore, some survival candidates from Caia were later baptized in other areas such as: Dondo (1982-1985) and Tete.<sup>44</sup>

**Mapinhane (Vilanculos) (1969-1970):** the missionary/founder of the gospel in the district of Mapinhane which was later given the name of Vilânculos, is Bernardo Faife Muabsa, between 1969 and 1970. The 1<sup>st</sup> converts were Florida Pedro, Francisco Handela, Minalda Lanissela, and Alfiado Faife Muabsa.<sup>45</sup> **Nampula (1942-1974):** the evangelist for Nampula was Sandramo Namtewe with his boss from Milange, the border of Malawi. He met his friend from Nampula, a carpenter, Saraiva. In September 1942 were baptized: Semo Matakanha, e Manqueza Niqueia in Mulange, Malawi. These were made lay preachers and opened three groups: Namitatari in 1944 and baptized the 2<sup>nd</sup> group: Nawasha, Karugala, Jose, Naweio, Venhegue, Nhaliua, Liwanda and sons; in Murrope they baptized: Napawa Tarula

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<sup>43</sup> PIDE –International State Defense Police

<sup>44</sup> Interview by author: (1) Freira Cerveja (Now Blind), (2) Albino Sande (Old), (3) Albano Meja, (4) Alusse Male, (5) José Cabudula, (Escova Parafino) in March 20, 2008 and Francisco Jasse (laity) Cumba, November 16, 1988.

<sup>45</sup> Francisco Lhaisse, Jeremias Mabote and Bernardo Faife Muabsa interview by author 31 July 2008.

with his family, Chakala, Baptista, Perego, Rocha, and the group of Novachave. In October occurred 3<sup>rd</sup> baptisms and Manqueza died 11/11/1947.<sup>46</sup>

**Mecanhelas (1963):** this place was opened by Augusto Lopes Benesse from Mecanhelas in 1963.<sup>47</sup> Benesse became SDA in Mucapira, Munhava Matope, Beira where the church had started in 1921 by the people from Tsangano and Angónia who gathered here. In 1965, Benesse and his wife were baptized by Alberto Narciso Nunes whilst continuing to work for the CFM Centro. Later, Benesse returned to Niassa, his home area, and nothing more was heard about him for this was the time of liberation war in Mozambique.<sup>48</sup>

**Munguluni (1921-1935):** the two people who preached the gospel to the people of Munguluni disappeared when they were going back to Malawi via Milange for it was a locked bush with dangerous animals. However, among the people they witnessed to, was elder Napua who was baptized in 1930, being this, the 1<sup>st</sup> recorded baptismal ceremony for this area. Thungululu and Luia belonged to the 4<sup>th</sup> generation of those who came from Mozambique and were baptized in Malawi. These two last ones continued to preach to mungulians after the 1<sup>st</sup> baptismal ceremony. Between 1931 and 1932, a large number of converts was reported in Zambézia among 500 and 550 people, and therefore, Max Webster was sent to the district of Zambézia in 1933

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<sup>46</sup> Manqueza Niqueia, António Munthua and Semo Matacanha interview by Pastor Cândido Daniel Alface 04 September, 2009.

<sup>47</sup> Caetano Nunes Anacleto, Interview by Author, 01 September, 2008. Manqueza Niqueia, António Munthua, Semo Matacanha, interview by Alface filho 04 September, 2008

<sup>48</sup> GC. *The SDA Encyclopedia: Commentary References*. Vol.10, 1976. 940.



to establish a Mission in Lugela district about 187 km from Quelimane and Malawi<sup>49</sup> respectively. In 1935, an authorization was granted by the Governor General from Zambézia district and the SDAs were able to establish themselves at Lugela, Munguluni (light).<sup>50</sup> In 1963 Munguluni school was established and accepted as a “Colégio Adventista de Munguluni” and transferred to Beira in September 1973 as a SAMO, in Beira-Manga, 6-7 km from Beira town.<sup>51</sup>  **Lourenco Marques, Maputo (1959-1975):** the SDA message came to Lourenco Marques (Maputo) Through Jossias Ndimande Mphongolo (imprisoned by PIDE), a citizen from Maputo who received the message from RSA and was baptized there. On his annual leaves (Christmas holidays), Ndimande preached to his native brothers (blacks). Ndimande brought to Jesus 1<sup>st</sup> converts and 1<sup>st</sup> baptized in Lourenco Marques: José Mario Chemane (laity pastor), Joaquim Hafo Macamo, Henrique Simeado Nhavue and others. After the ceremony, Ndimande handed over these members to Portuguese brothers who already existed there. The Portuguese decided to rent a chapel belonging to the Presbyterian Church in Chamanculo, area of Lourenço Marques where the black Adventists were meeting on Saturdays while the owners, could use their building on Sundays as usually. “Brother José Mário Chemane was appointed the Pastor of that congregation.”<sup>52</sup> A 1<sup>st</sup> black chapel was built for them in Choupal. However,

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<sup>49</sup> Interview by author: (1) Ps Jorge Sacansão (2)Ps Leonel Celestino Mpuanha (3)Ps António Alfredo Cubula (4) Ps Victor Rosário Niconde (5) Ps Bernardo Faife Muabsa (6) Ps Zeca Tembo C. Xavier Dique(1950-2010), (7) Ps Adolfo Gomes Barnete(1950-2015), (8) Mr Anderson Yule (1926-2015), (9) Mrs (mamã) Júlia Guilherme Da Pena (11) Interview by Tomas Camunga: Mr Monis Cusia Cagoná and (12) Mr Patrício Mambossano (Munguluni Library)19-20/April, 2008 And 12-13/ March, 2009; Jose Julio Gonçalves. *Protestantismo em Africa: Estudos de Ciências Políticas e Sociais*. Lisboa, 1960, 120; SDAs. *Encyclopedia: Commentary Reference Series*. Revised Edition, Vol. 10, Washington, Review and Herald, 1976, 940, 941.

<sup>50</sup> Ibid Gonçalves and SDAs, *encyclopedia*.

<sup>51</sup> Ibid., SDAs.

<sup>52</sup> Ibid., Muabsa.

Adventist congregation had existed in Lourenco Marques since the arrival of the Mauritians in 1918 and the white chapel had since then existed too (Polana) but it was never extended to black people. It was from here that Webster left for Zambézia upon his arrival in Mozambique.<sup>53</sup>

**Mabote (1957-1965):** the gospel here was introduced by Marizane Bernardino Pene Mabote, Simones (1925-2009). Mabote preached 1<sup>st</sup> to his own family members and therefore, the 1<sup>st</sup> converts of Mabote district that are recorded belonged to: (1) Bernardino Pene Mabote family and (2) Jeremias Mabote family.<sup>54</sup>

**Vilapery, Chimoio (1975-1988):** it was Pastor Leonel Celestino Mpuanha who pioneered the work in Vilapery, then replaced by Jorge Sacansão and finally by António Melo Manuel. 1<sup>st</sup> baptisms: Sebastião Godi, Evaristo, Actuamala, Moisés, Maria Mabote, Maulana, Miriam, Cladesse, Ana, Andissene, Fenga And Wife (Fatima), Beatriz and 6 soldiers.<sup>55</sup>

**Beira (1921-1965):** the railway station was built in the 19th century, time of Paiva de Andrade who explored this area for competitive interests between Portugal and Great Britain. They established here a military post in 1887 through this post, the place became a Port.<sup>56</sup> Around 1889 floats got into this Port and 6 years later they started building the 1<sup>st</sup> Quay.<sup>57</sup> Until 1898 they built a railway connecting to Umtali

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<sup>53</sup> Interview by author: Bernardo Faife Muabsa 20 June, 2008; Ibid Gonçalves, 144.

<sup>54</sup> Interview by author: Arlina Thonela Mabote (wife), Roberto Bernardino Pene Mabote (Son), Bernardo Faife Muabsa (brother in law) and Jeremias Mabote (brother) 16-19 June, 2008; SDA *Encyclopedia* 1976,940,941.

<sup>55</sup> Interview by author: Leonel Celestino Mpuanha, Jorge Sacansão and Antonio Melo Manuel 09 August, 2008.

<sup>56</sup> Mugama Matolo e Domingos Manjate. Portos e Caminhos de Ferro de Moçambique: O Quadro Legal para Importação e Exportação em Moçambique: *Porto e Cornelder da Beira*. Edição 1, Outubro 2008, 10.

<sup>57</sup> Ibid.,11.

(Mutare), the boarder to Zimbabwe. Port administration continued until 1949 and in 1998 passed the control over to CFM together with Cornelder Holding.<sup>58</sup>

Around 1920, the BP Station was already functioning in Beira and people belonging to the 1<sup>st</sup> generation from Tsangano baptized in Malawi in 1921 came to Beira and those whose education ranged from standard 6 worked for this British Petroleum Station and others for Beira Butchery in Inhamizua. This group founded the SDA Church in Beira at Mucapira, Munhava Matope. Later they extended the group to Zona Verde where there's SAMO (UAM). From here the message was extended to Pontagea. These people from Tsangano-Angonia started calling their friends and colleagues such as Daniel Harawa and Abílio Thungululu who were able/authorized to baptize, so the 1<sup>st</sup> converts were then baptized by Abílio Thungululu and included Marta Daina Bande (1920-2010), Sister Custa Mussa from Tsangano-Angónia (Mussa's wife), Brother Pascoal Muconda (from South) worked for CFM, Sister Domingas (husband worked for CFM) and sister Deolinda. Daina had been married to one of the Bible teachers, Lameck, to whom she got 5 children (3 boys and 2 girls) who later died all and the father, too, who came from Tsangano-Angonia with Lamede, another Beira pioneer. She then remarried to Matos to whom never got a child. Most of converts were persecuted by PIDE and Daina resisted. So Alberto Narciso Nunes found her at Manga 1965 when he and his family arrived and formalized the Plot of SAMO where Daina had been staying. People from Mabote, Mapinhane, Buzi, Chemba, and Caia got the message here. A permanent place in

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<sup>58</sup> Ibid.

Munhava was given by a government secretary to a group led by António Melo Manuel.<sup>59</sup> Thus, the message spread throughout the whole Country.

### **Major Challenges/Threats in the Church: Part II**

Apart from DCs understudy, there are many other challenges within the Church in Mozambique. According to Muabsa<sup>60</sup> the threats that the church faces in the Country are due to Muchanga's dictatorship, persecution, nepotism, lack of instruction and education, and lack of administrative abilities. Many dissidents and reactors have arisen within the Church in Mozambique disagreeing with the administration and some founding new churches in the Country. The challenges are as follows:

#### **Independent Movements**

1. "Second Coming of Christ" – Founded by Samuel Chivadja, a former church Elder and Layman of the Seventh-day Church. Major beliefs: polygamy, tithes and offerings. According to his teaching, Polygamy is biblical and therefore it is allowed. Tithes and offerings are for the local support and should never be sent to the field offices.
2. "Adventist Movement of Reform" – Founders: SDA former Pastors: António Melo and José Manuel da Costa. The latter had come back and got rebaptized and went back again to reform movement and now is back again to the SDA Church and is serving as an elder in Maputo Central Church of Polana.

However, Pastor Costa has gone back again to the Reform Movement where

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<sup>59</sup> Interview by author: Marta Daina Bande (1920-2010), Anderson Yule, Caetano Nunes Anacleto, Albano Meja, Noé Mubango, António Melo Manuel 19-22 August, 2008; Miguel Narciso Nunes 15 June 2009.

<sup>60</sup> Interview by author: Bernardo Faife Muabsa, a retired pastor from south mission.

he feels more comfortable. Major teachings: health reform (no meat eating), prayer (never to be done standing), the SDA Church or “mother church” as they call her is a fallen Church and thus, a “Babylon.” This sect is spreading throughout the Country especially in the central and north-eastern parts of the Country.

3. “Adventist Church –The Three Angel’s Message” –founders: Brazilians associated to Mozambicans SDA backsliders and former Pastor (João Carlos). Beliefs: similar to SDA “mother church.” They only differ in terms of backsliders’ consideration. According to this sect –“there shouldn’t be a member’s discipline or des-fellowship of any nature in the Church.
4. “Adventist Church –Movement of the Fourth Angel” –founders: Brazilians with Mozambicans former SDA Pastors: (João Carlos) and Fernando Binanse. Major beliefs: (Rev. 18:1-4) this sect calls the SDA Church –mother Church: a fallen church (Babylon) and it also emphasis the health reform aspect.
5. “Maringue Operation” –internal reaction (Central Association/Today’s “Mission” “Field”) as it is called in other Unions throughout the Adventist World). Founders: Pastors: Francisco Valentim Cuamba, Moisés Gimo, deceased, head, José Zacarias Maera, A. Vontade, João Dique, António Melo, and José Francisco Manjoi. Major beliefs: there must be an equal consideration among the pastors, administrative and salary discriminations against some pastors, tribalism moved by the administrators. Maera’s house was the headquarters for the group where all the logistics were supplied to their survival.
6. “Operation South” (“PONQUE”) –founders: South Association Pastors: Francisco Fernando Silhaise, A.S. Maunze, R. B. Mabote, A. Masela, G. J.

Fondo, Francisco V. Cuamba, J. N. Goves. Reasons/beliefs: reaction against the administrative ill-treatment is the only way to solve problems, administrative and salary discriminations, tribalism caused by the administrators. Tribalism and regionalism were the major discomfort on the center that was fought against by this group.

7. “Reflection Movement” (South Mission) – major reactors: Pastors: Miguel Geraldo Simoque, S. L. Jafar, Carlos J. Zavala, head, Henriques A. Manjate, Augusto Sequene Maunze, spokesman, Rui Victor Valane. Reasons: Pastors who reacted demanded: Pastoral Considerations: respect and salary revision from US\$120 to at least US\$300, constant communication with the administrators to solve pastors’ problems. At the end, they requested the division (SID) to intervene, they then involved local field and churches, and other pastors dropped from the group and only remained Pastors Maunze and Zavala and new pastor(s) joined them namely: G. Fondo, J. Goves and others. This movement is founded within the Church in the southern field where the Union offices operate, too. It has not yet spread to other areas. It is not a new registered church. It is a reaction within the Church involving pastors and church members.
8. “Life Concert Evangelical Church-Melanie Center” –Founder: former SDA Church minister: (Jone João Jone). Beliefs: Fraternal love, assistance to poor peoples, care to street kids, and care for infected and uninfected kids whose parents have died with HIV/AIDS. This is the only movement that does not bear an SDA title or name. The worships are done on Sundays. They do not keep the Sabbath. It covers the central and northern parts of the Country.

9. “Remnant Seventh-day Adventist Church”- Founders: Former Adventist Pastors (João Carlos and F. Binanse) and some apostate members who disagree with ill-treatment done to the Church ministers. Beliefs: same as SDA’s.
10. “Adventist Church –Sanctified of Christ” – Founders: former church Elders. Beliefs: To keep the Sabbath, only half a day (afternoon). Members of this church work in the morning but keep Sabbath in the afternoon. It uses SDA’s old quarterlies. Founders: SDAs former members (apostates).
11. “Seventh-day Baptist” – Founders: Former Adventist Pastor – Fernando Binanse. This congregation is widely spread within the central and northern parts of the Country. In this church, they observe the Sabbath as it is done within the SDAC. It originated from Brazil.
12. “Seventh-day Adventist Church: Advent Movement”- Founders: Pastor Albertino Vontade. Doctrines the same as the Seventh-day Adventist’s (28FBeliefs) and uses all SDA’s material except quarterlies. No meat eating (vegetarians). Television is inhibited in homes of the converts. The ten virgins are a symbol of a pure church now and then and it goes together with the study of the Heavenly sanctuary. Vestments (Christians should wear clothes 25 cm below for women and according to E. G. White’s vision, the 3 consecutive visions). Never tight clothes such as trousers for women, and shirts for men long sleeves and suits of the same color. This church is attached to some Brazilians from Brazil (Sebastião Gondra). They got into Mozambique through João Carlos another SDA dissident. Pastor Vontade was dropped by the Muchanga administration, reintegrated by the Niconde administration and redropped by the Muchanga administration, too.

13. The Historic Seventh-day Adventist Church –Founders: church brothers from Chimoio city, Manica Province, one of the central provinces of the Country. These church members are in touch with church members from North America. The church maintains all SDA doctrines except that it upholds the original material of church, i.e., they only read the original material of the church. This church is only located in Chimoio City so far.
14. “SDA – Beira Clinic” –The owner: The SDAs placed here Pastor Leoner Mpuanha who is actually the founder of the clinic since he worked as a nurse in some hours and as teacher in other hours and as a pastor some other hours.<sup>61</sup> Upon a visit paid by a sister from Switzerland, when Pastor Jean Zürcher was the Euro Africa Division executive secretary, a donation was given for its construction in 1972. Nationalized by the communist government of Samora Machel in 1976, July 24, it was claimed by the same sister in Switzerland when Samora and his wife Graça Simbine Machel visited Switzerland on his way back from the UN Summit in 1991. Although theoretical, it is known that it belongs to the SDAC; the Clinic in Beira is not clear to whether it continues to belong to the SDAC or it is a government institution. However, it employs both Adventists and government workers.

This is the only clinic that the church owns in the Country operating within the premises of the seminary currently (UAM). This clinic does not report to the Church, it reports directly to the Ministry of Health. Therefore, it

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“...”<sup>61</sup> Interview by the author with the retired pastor Leoner Mpuanha who is now stationed at his home land in Zambezia Province, Mocuba. At the time he founded both the School and the Clinic, Mpuanha had been assigned the place as his missionary district by SDAC. He then moved to Chimoio, Manica Province.



is not so clear whether it really belongs to the church. So far, no effort is being done to have the clinic fully back to the church in Mozambique.

### **Liturgical Funeral Procedures**

Taking advantages of the openness of the church, whereby it is stated that “On learning of the death of a member, the pastor is expected to call at once and expresses to the sorrowing family his sympathies and to place his services at their disposal. He should inquire of the family regarding their “wishes” in making arrangements for the funeral.”<sup>62</sup> Although it is good for the family and for the church for such an occasion, but it also gives room for strange things to happen as far as Cs are concerned.

### **Southern Funeral Liturgical Stages**

Immediately after confirmation of death occurrence, in the district, the corpse continues at home. They morn: information goes hand in hand within the neighborhoods. If they should wait for relatives coming from distant places, the body is sent to the mortuary waiting for their arrival. If there are no conditions, they burry and continue gathered at home waiting for other relatives, and soon after arrival, they are taken to the tomb(s) and proceed with ritual, many a times. For them that live in interlands and they that are more attached to tradition, burial is done even in homes. If death occurs far from home, relatives demand the body transfer (mostly among the matswas and shanganas), Inhambane and Gaza provinces respectively. This is a compulsory exercise. After the burial, people go back home.

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<sup>62</sup> The General Conference of Seventh-day Adventists, *Manual for Ministers*, Takoma Park, Washington, D.C., 1954, 121.

## **Central Funeral Liturgical Stages**

Soon after confirming the occurrence of death, neighbors are notified and they immediately gather. Followed by notifying those living far, the body is taken to the mortuary two days waiting for them to arrive. In most cases, burial is done on the 3<sup>rd</sup> day and coincide with the ceremony (Missa) of the 3<sup>rd</sup> day – body present. They collect the body from the Hospital (Mortuary) and take home for farewell. If she/he were a Christian, a “Missa” (worship) is done here at home after which it is directly taken to the cemetery or from home it is transferred to Church for liturgical (Missa) body present and then proceed to the cemetery. At cemetery, rituals associated with worship (missa) are also done and burial takes place.

After burial, everyone goes back home of the deceased and other Missa takes place with reports and farewells and thanks giving and setting of dates for 3<sup>rd</sup>, 7<sup>th</sup> days, 1 month of eternal missing, or 90 days. They remain concentrated up until the 7<sup>th</sup> day, eating, drinking (some), sleeping, and accusing each other (sometimes) of wizards and so on. During this period while awaiting for the 7<sup>th</sup> day, there is a series of prohibitions among them: No sexual intercourses or relationships, no taking away things off the yard or touching the objects or belongs of the deceased, no taking fire away of the yard/home, no giving salt away home, and neither bringing or asking things from other homes or peoples –is not allowed.

Ending the 7<sup>th</sup> day ceremony, other series of Cs are also announced as follows: the 40<sup>th</sup> day, 90<sup>th</sup> day, 1 year of eternal missing, if the person was a Sena, Nhungue, Nyanja, or other from North of Zambeze river with closer tradition to the senas, Cupita kufa is also announced: Abandonment of home and burning or distruction of the belongs takes place. The spirit thought back home. Invocation of the spirit is done trying to communicate/speak with her/him in order to be guided by in their lives.

Visiting cemeteries begins, mostly during the weekends: Saturdays and Sundays. It is believed that if tombs are not visited, spirit(s) get angry and are not going to help and support the family. All will go wrong for the family or for someone despising this. After cleaning around tomb(s), prayers are offered for the dead and intercession for all people (family) – after which, kneeling, a farewell procedure takes place in a form of MISSA with Mfundisse/bishop/pastor. It is believed that the spirit went with them and goes back with them too. At home, the spirit is communicated in prayers/ worships (missas) that they are back thanking for the accompaniment to the graveyard/tomb(s). Final farewell –each person can now go to her/his own way. Consequences: Lateness to church activities, annulations of other projects, unwanted/unexpected expenses.

### **Northern Funeral Liturgical Stages**

Immediately after knowing about the death of someone: the unity among north or northeast people is highly demonstrated among them. They quickly pass on the information among themselves and to those closer to them and to those living further. Within a short time, they all concentrate on the home of the deceased for contributions in: fire woods, moneys, foods and other sort of helps thought appropriate for the occasion. These contributions are intended to maintain the participants within the established period which should not be less than 7 days.

In most cases, the body is kept in a mortuary making sure all people arrive, especially the relatives so that everybody attends the ceremony. Musical programs are held day and night, especially in their own mother tongues. Bible texts are also read wherever necessary exchanging with musical programs. Tea and other kind of meals are also served during this period. Whenever possible, people are kept awake. At least

within or at the end of the 48 hours burial process will take place whether in rural areas or towns and cities.

Burial services begin from the hospital where all family members concentrate; vehicles are at disposal for all people. In most cases, they follow instructions from Manual for Ministers about church services. About the order of service to be followed, they can do it in Mortuary or they can transfer the body home and do it there or to the Temple where the deceased attended. From here they proceed to the cemetery. At the cemetery, they continue with instructions from the *Minister's Handbook*, but something strange starts to happen immediately at the end of burial service. After completing the burial and sung to close the program –there is a shift of the program, ladies (dorcass) take over, they get flowers and kneel around the graveyard, sing, pray and place flowers around and on the tomb (s) –this strange act of kneeling before the tomb changes the attitude in the whole process, and brings the idea of worshipping the dead.

Back home, they continue concentrating, especially relatives who came later and from far and those aged who could not go to the graveyard. The next day they go back to the tomb. Some Cs are done on this day. On the 7<sup>th</sup> day, the major Ceremony is held in a manner attempting to Christianize it. The other major ceremony to follow will be the 40<sup>th</sup> day. Thus, life goes on to these SDA peoples. Shortage of clergy and lack of instructions on the side of the pastors cause all these things to happen. After burial the Church abandons the family. Or in most cases there is no a single pastor, burial Cs are done by elders who are considered by the Union as pastors

### **Synthesis**

The analysis of the study of this section has shown that the procedures about these ceremonies are almost the same throughout the whole Nation. Due to that

reason, north and northeast for being much common, they have been grouped and named under “northern funeral liturgical procedures.” The Church is well structured but disorganized giving room for the realization of such Cs due to the lack of ministers and misuse of the existing ones allowing the untrained ones to replace.

### **Sample, Check Lists, Sampling and Interviews**

These graphs reflect the beginning time of members’ attendance in SS and divine services, that is, the members’ worshipping behavior.

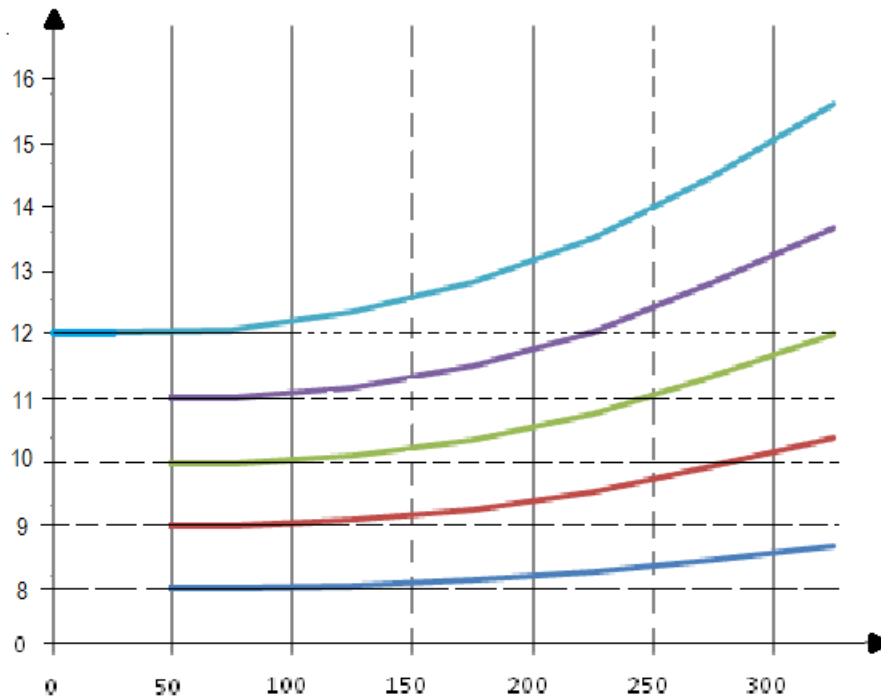


Figure 1. Maputo- Matola Churches and Celebrations

- 50 Church of 50
- 100 Church of 100
- 200 Church of 200 from 8 to 12.
- 300 Church of 300
- Average Church member attending services per hour
- ⤴ Indicates the growth line Church attendance
- 8:00hrs Singing program
- 9:00-10:30hrs SS Program
- 11-12hrs Divine Service

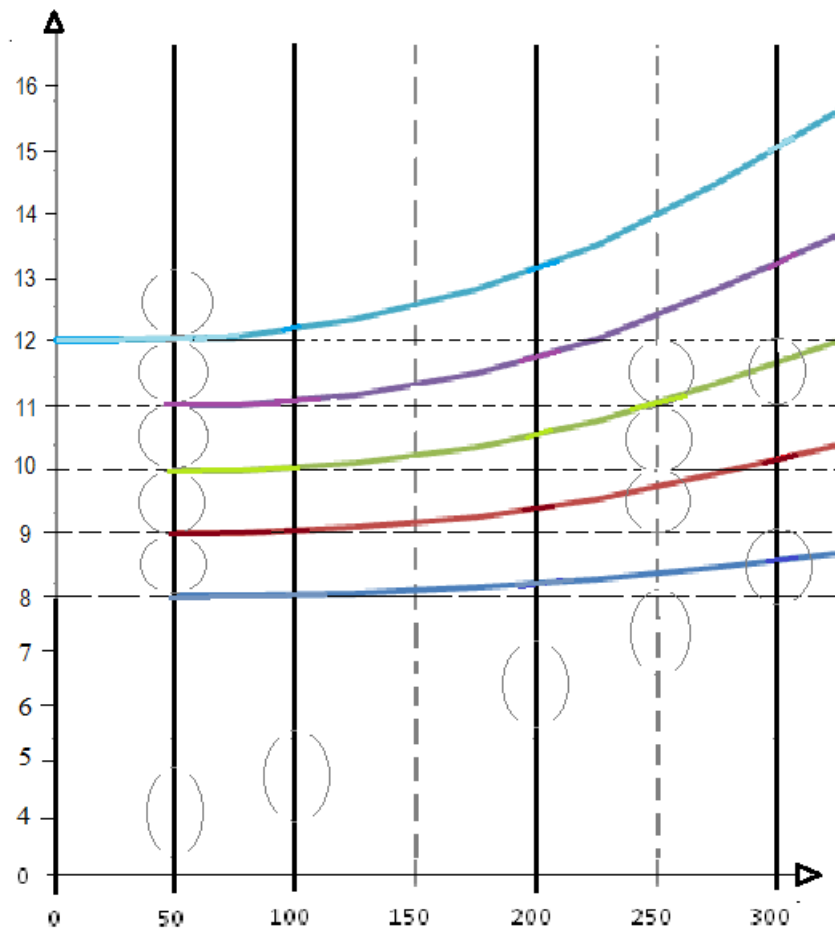


Figure 2. Beira- Dondo Churches and Practices of Ceremonies

- 50 Church of 50
- 100 Church of 100
- 200 Church of 200 from 8 to 12
- 300 Church of 300

----- Average members attending services per hour from 8-12

⤴ Indicates the growth line Church attendance per hour

8:00hrs Singing program

9:00-10:30hrs SS Program

11-12hrs Divine Service

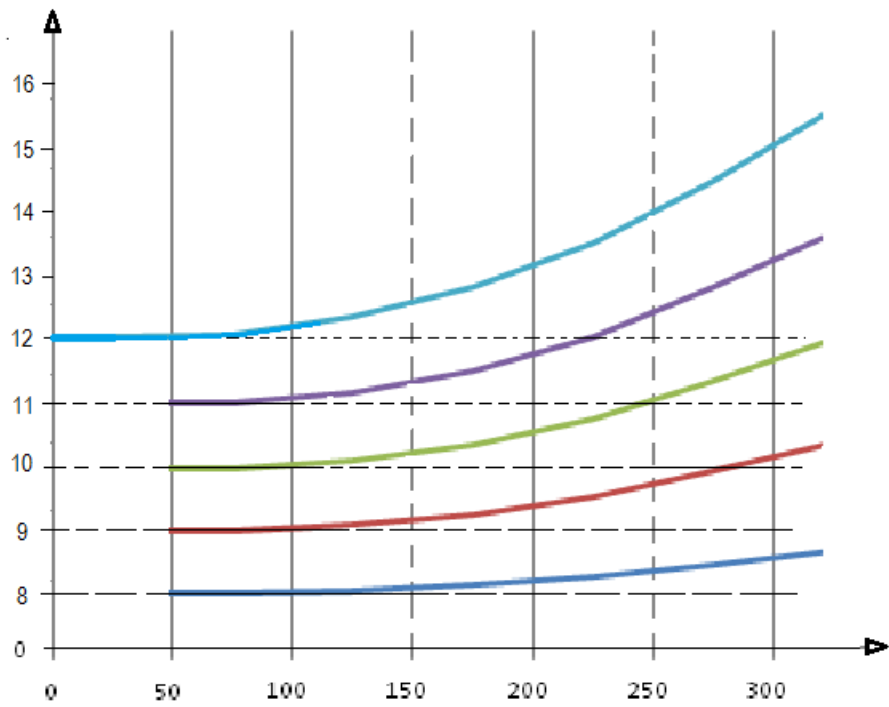


Figure 3. Nampula Churches and Celebrations

- 50 Church of 50
- 100 Church of 100
- 200 Church of 200 from 8 to 12
- 300 Church of 300
- Average members attending services per hour from 8-12
- ⤴ Indicates the growth line Church attendance per hour
- 8:00hrs Singing program
- 9:00-10:30hrs SS Program
- 11-12hrs Divine Service



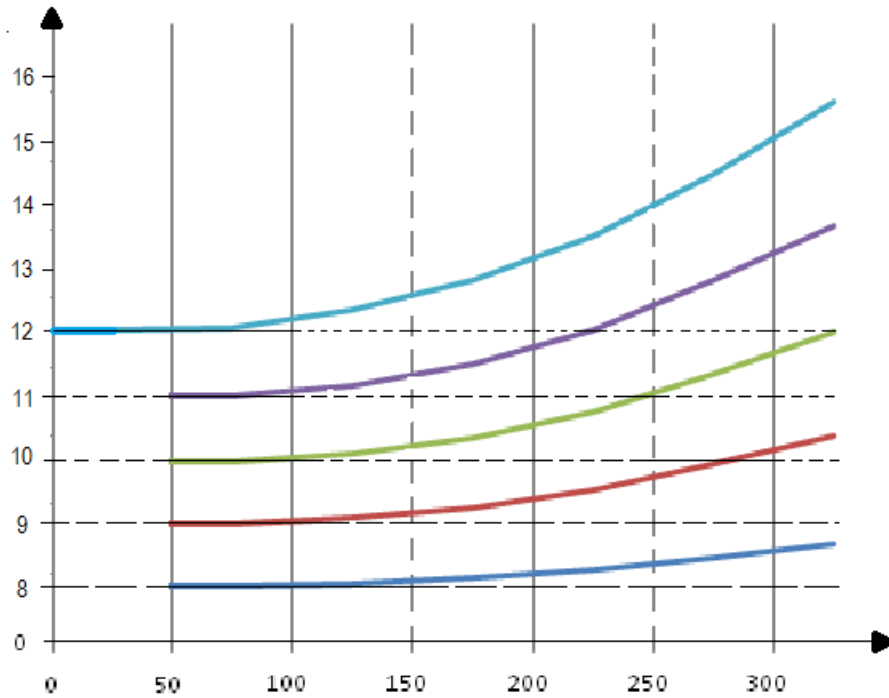


Figure 4. Zambézia-Niassa Churches and Celebrations

- 50 Church of 50 -Average Church member attending services per hour
- 100 Church of 100 -Indicates the growth line Church attendance per
- 200 Church of 200 hour from 8 to 12
- 300 Church of 300
- Average members attending services per hour from 8-12
- ⤴ Indicates the growth line Church attendance per hour
- 8:00hrs Singing program
- 9:00-10:30hrs SS Program
- 11-12hrs Divine Service

## **Seminário Adventista De Moçambique (MOZ SDA Seminary) / UAM Concise History**

Mozambique SDA Seminary (SAMO) is an institution belonging to the SDA Church. It is located 13 km from Beira city (city-centre), 16 Vilamassane, Manga – Chamba. The Church's academic and ministerial missions were transferred from Zambézia Province, Lugela District, Munguluni location to this place in 1973. It was from Zambézia where the church operated for many years from 1935 administering a Christian education to black majority people from that province providing them a complete primary education, and primary arts and primary ministerial training too.

The seminary is directly administered by the Union offering basic ministerial and vocational trainings using the Adventist school charter for primary and secondary trainings. On the knowledge and awareness of the Cs and their practices in the Nation at large and specifically within the Church find attachments on: Theological Training students, Ministerial Training students, National Women's Congress and Youth and Leadership Seminars. All of these were held within the Seminary (UAM).

### **Escola Adventista/ (Adventist School)**

#### **Brief History**

Currently, apart from the clinic, Mozambique has the Adventist School as the only Church institution fully operating in the Country. The school is located within the Seminary (UAM), the 16<sup>th</sup> of Vila Massane area, Beira, 8km, national street number 6 (EN6) sharing walls with the health center (Church Clinic) above mentioned. The School, Clinic and the small Chapel were built by both Champalimó of Cimento de Moçambique and Jorge Jardim of Luzalite de Moçambique both Portuguese citizens. Pastor Leoner Celestino Mpuanha had practiced his teaching ministry under the trees for quite a long period. He is actually the founder of the school since he worked as a nurse in some hours and as teacher in other hours and as a

pastor some other hours.<sup>63</sup> Completed its construction in 1972 and was inaugurated by Jean Zürcher in 1973 with the Clinic.

Its 1<sup>st</sup> teachers were: Daniel Arawa, Flávia da Cunha and José Alberto Viera. It was nationalized by the communist government of Samora Machel in 1976, July 24 and it became Escola 25 de Setembro until 1991. In 1992 it was given back to the Adventists, its students were transferred to a neighbor school, Julius Nherere. In 1997 the Union delegated pastor Vitorino Coroa to reorganize de teachers stationed at the Seminary: José Carlos Zavala, António Vasco Waya, Sisínio Leonardo Jafar and a Spanish missionary: Henrique Lerman to begin the teaching activities, and they restarted activities in 1998. The 1<sup>st</sup> teachers were: Abilio Zacarias Matangue, Mauzere, Alberto Manuel, Laura Vitória Tomo, Lurdes Micaela Lucas, António Humberto and Domingos Manuel. Administration: Sisínio L. Jafar Director, Foguero Secretary, Araujo Assistente Secretary, Simon De Jesuina Gimo deputy director. It operates with an average of 86 students in O and A levels. Currently Simon de Josuina Moises Gimo is the headmaster. Finally, it was claimed back by the SDAC (through a sister who had donated the Clinic's construction) in Switzerland when Samora and his wife Graça Simbine Machel visited Switzerland on their way back from the UN Summit in 1981.

On the 14 of May, 1992 it was handed over to the SDAs by the Prime Minister Mario da Graça Machungo to pastor Robert Folkenberg, the General conference president of the SDA Church in Maputo and the ceremony was done by governor of Sofala Province, Francisco de Assis Masquil in Beira at the Seminary. The aim of this

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<sup>63</sup> Interview by the author with the retired pastor Leoner Mpuanha who is now stationed at his home land in Zambezia Province, Mocuba. At the time he founded both the School and the Clinic, Mpuanha had been assigned the place as his missionary district by SDAC. He then moved to Chimoio, Manica Province.

school was to boost the Church as it was seen in a full discussion in this chapter 3 and also to support the Seminary (financially). Therefore, in 1998 it restarted functioning with 121 students and 11 teachers, and thus, a comparative growth statistical table is given bellow.

*Table 8. Statistics of Adventist School in Beira.*<sup>64</sup>

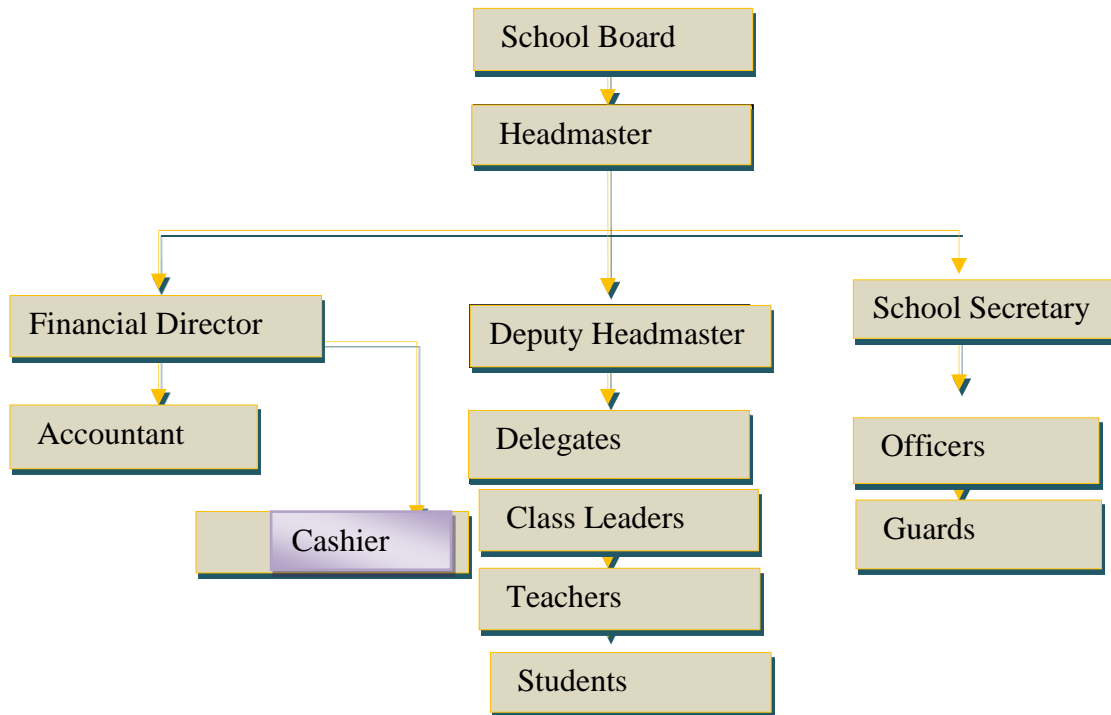
Year	Number of Students	Adventist Teachers	Non-Adventist Teachers	Converted to Adventist (Baptism)
1998	121	11	-	-
1999	629	9	7	5
2000	538	12	6	6
2001	456	18	10	4
2002	797	9	25	8
2003	984	10	33	9
2004	1 002	11	31	7
2005	1 144	16	32	11
2006	1 886	29	12	13
2007	2 030	31	15	18
2008	2 592	25	27	20
2009	2 976	81	44	93

Apart from the Church, students were also surveyed since the school is the only one of this nature in the Country in that it has besides the non-Adventist members, children from the four cities where the study anchored plus the rest of the Adventist world in the Country. And the implementation was also done here. With this organization, the school has potentials and capacity to inculcate and influence children the mentality to do what is correct since the school is the center of teaching

<sup>64</sup> **Source:** Adventist School through the Head's & Deputy's Offices. Statistics of Adventist School in Beira.

and learning. The current organizational Organic Structure of the referred school is shown below.

### School Organic Structure<sup>65</sup>



### School Activities and Students

No activities so far are known that students develop at this Church School. The school has got no boarding school. Perhaps this could be much of help to such a community of people who come from the Roman Catholic and Muslim environments. The only thing that they do is intellectual learning and paying their fees as they are prescribed by the school as the only condition for one to remain at this school.

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<sup>65</sup> Source: data provided by both the headmaster and deputy headmaster and designed by the author.

## Understanding of Ceremonies

Here students understand ceremonies as a must for one to live and success for life. According to them, ceremonies or rituals are requirements for whatever one intends to engage in. It is an offence for one to stop practicing them as far as he/she continues to live. It is also an offence to the spirit(s) of the dead. And if the spirit comes to knowledge that someone is not celebrating CS then he/she may even be put to death.

*Table 9. Students Responses during the First Survey<sup>66</sup>*

Grade	Total Number Of Students	Number Of Students Surveyed	Ceremonies Celebrated	Reasons For Celebration	Said Yes	%	Said No	%
Eight	86	15	Death Cs	Fear Death	12	80	3	20
Nine	86	15	Death Cs	Fear Death	14	93.3	1	6.7
Ten	86	15	Death Cs	Fear Death	12	80	3	20
Eleven	86	15	Death Cs	Fear Death	13	86.7	2	13.3
Twelve	86	15	Death Cs	Fear Death	14	93.3	1	6.7
Total	430	75	Death Cs	Fear Death	65	86.7	10	13.3

Fifteen students out of 86 from grades: 8, 9, 10, 11, 12 were chosen for survey. A total of 75 students were taken from 430 but only targeting 15 in each unit of 86 students. Comparing tables 9 and 10 one can see clearly that with lack of Bible principles /teachings all students tended to fear death and therefore practice Cs as taught by their parents and society. In table 10 there is a change of principle and of perceiving things. The percentage of tendencies reduced drastically proving clearly that there is really a need to train and educate people.

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<sup>66</sup> This table resulted from the survey done to the students at the first encounter about the occurrence of death ceremonies in the country and church. Here students demonstrated full knowledge/awareness of such ceremonies and that they practice them or are influenced or forced to do so for their protection and salvation.

*Table 10. Students Responses in the Final Survey<sup>67</sup>*

Grade	Total Number Of Students	Number Of Students Surveyed	Ceremonies Celebrated	Reasons For Celebration	Said Yes	%	Said No	%
Eight	86	15	Death Cs	Fear Death	3	4	12	16
Nine	86	15	Death Cs	Fear Death	5	6.7	10	13.33
Ten	86	15	Death Cs	Fear Death	2	2.7	13	17.33
Eleven	86	15	Death Cs	Fear Death	0	0	15	20
Twelve	86	15	Death Cs	Fear Death	3	4	12	16
Total	430	75	Death Cs	Fear Death	13	17.4	62	82.7

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<sup>67</sup> This table resulted from 2<sup>nd</sup> survey done to the students after 6 months of inculcation of the principles laid down in chapter four and at this time students demonstrated complete change of mentality about such practices.

## CHAPTER 4

### PROPOSED DIDACTIC-PEDAGOGICAL SOLUTIONS AND TECHNIQUES FOR MINISTERING TO CHURCH MEMBERS AND STUDENTS

This chapter deals with four main categories: funeral liturgy procedures, ministers' need of academic upgrade, need of higher organizational supervision and strategic training programs of the proposed set of ten pedagogical and didactic solutions and techniques for ministering. The researcher further advanced the study namely: change mind-set experiential exhortation, five-minute doctrinal seminar, liturgical funeral procedures, local church training project, members' discipleship general training project, school chaplaincy project, supervision of the local church/basis, upgrade of minister's level, visitor's redemptory plan and week of prayer program.

This set was thought to be the way out to diminish the TDCs and restoring the members who wander away from the attained truths and help others attain the truth and learn to depend on God alone who alone deserves the exercise of worship (Exod 20: 3-6). These categories are considered and discussed in detailed form below as to meet the intended results discouraging DCs among Urban SDA members in Mozambique.

#### **Change Mind-Set Experiential Exhortation**

Text: "The Fruit of the Righteous is a tree of life and he who is the wise wins souls" (Prov 11:30, NASB).



God would have chosen angels to carry on the “Good news” for the human kind. But the decision to put men in the forefront was a wise one because it is man who knows better the weaknesses of other men. It is him who can stand before his/her brothers. Therefore, in the process of saving the human beings it is necessary that men and women join the “divine messengers” and co-participate in “The Great Commission” of our Father and God (Matt 28:19-20). Show them through your enthusiasm and words the encouragement that you have met a better way.

“Teach all the nations” (Peter Wagner, Church Growth).<sup>1</sup> Defining church growth, Dr. Russell Burrell says, it is “the evangelization of men and women who are lost. It is to incorporate them truly in the body of Christ so that they become good Christians.”<sup>2</sup> Prayer, commitment and personal effort are also special ingredients for winning souls. You can also use all means at your disposal be it social, economic or spiritual. It is my great wish and God’s will that each one of you targets only one person, visit, invite teach him/her for these six months, from this March to August 2008!

This project was undertaken in Dondo SDAC founded in 1982. Up-to-the time the project was begun; the church had evidence of clear growth. This church has had 13 pastors in the history of its existence. The church has, until the date of this project, registered 140 members. However, it is known that only 75 members are regular and other 65 members are unknown (lost). Variety of methods has been applied to move the church from her “apathy” and “lethargy” but all have failed. Therefore, this is an attempt mission mind-set that was undertaken. The method applied resulted from

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<sup>1</sup> C. Peter Wagner, 1976 cited in Russel C. Burrill, *Recovering an Adventist Approach to the life & Mission of the Local Church* (Fallbrook, CA: Hart Research Center, 1998).

<sup>2</sup> Russel C. Burrill. *Class Notes* (Solusi University, Bulawayo: AUA extension center, March 2008).

Burrill's intensive training.<sup>3</sup> Mission mindset is aimed at training church members indicating clearly what they ought to do by themselves. Following closely the instructions from our Master, the Lord Jesus Christ "teach all nations" (Matt 28:19). Thus, a sermon was preached entitled, "Who is Wise Amongst You?" The sermon was based on Proverbs 11:30, Matthew 28:19, quotations from Dr Russell Burrill and Peter Wagner.

A formation of ten (10) out of the 75 regular church members was done. Each group was comprised of six (6) members. This (6x10) = 60 members. These 10 groups were then broken into groups of 2s each member had a personal responsibility of targeting 1 person and pray for him/her during 6 months (March –August). The remaining 15 members were set aside as a special group and for special purposes (to remain in church praying). The groups were commonly known as 1<sup>o</sup>, 2<sup>o</sup>, 3<sup>o</sup>, 4<sup>o</sup>, 5<sup>o</sup>, 6<sup>o</sup>, 7<sup>o</sup>, 8<sup>o</sup>, 9<sup>o</sup>, 10<sup>o</sup> ( Portuguese), that is, to say in (English) 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup>, 7<sup>th</sup>, 8<sup>th</sup>, 9<sup>th</sup> and 10<sup>th</sup> respectively. Each group was instructed to move in group of twos. The groups of 2s were also instructed to target on one person in prayer bands and personal prayers. The groups managed to gather 83 people. A short survey questionnaire was prepared to lead them to remembering their schedules and where to get such a person if ever the person failed to attend the organized Bible studies.

The work of the groups was as follow: 1<sup>st</sup> group targeted 13 people, 2<sup>nd</sup> group dealt with 14 people, 3<sup>rd</sup> group was in touch with 4 people, 4<sup>th</sup> group related with 4 people, 5<sup>th</sup> group contacted 11 people, 6<sup>th</sup> group communicated the message to 3 people, 7<sup>th</sup> group invited 10 people, 8<sup>th</sup> group managed to visit 7 people, 9<sup>th</sup> group spoke to 12 people and finally the 10<sup>th</sup> group managed to be with 5 people. The

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<sup>3</sup> Ibid.

Church at large rallied strongly behind this program. The fifteen members from the same groups remained in church praying for the success of those who went to the field. As a result, the church accomplished the following fruits: sixteen people were baptized. Seventeen people have completed their Bible studies and have been confirmed for the next baptism; this would bring to 33 people added to 75 regular church members. The remaining 50 people are also studying. The secret that dictated this success was the mobilization, training and empowerment of the church for the “Great Commission.”

Previously the church followed what is known as the “três blocos” the “three blocks”: the whole church was divided into 3 large groups that went on visiting the community and that happened only once a week, on Sabbath afternoon soon after the service. This happened that way because others would not come back after going back home for lunch and yet they weren’t also present during SS program. This kind of mission created much problems rather than bringing people to church. People moving in 3 large groups were only involved in talking and chanting and fewer results were collected. This kind of training program does not let church members relax.

### **Five-Minute Doctrinal Project**

Training and educating continued to be the major concern throughout this project. Another way of inculcating church principles in the mind of church members is to offer them a permanent reminder of such principles making use of 5 minutes and summarize a doctrine or just read a short summary already provided in the 28 FD<sup>4</sup>.

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<sup>4</sup> *Seventh-day Adventists Believe*, 2006, “...we have found it necessary to summarize our beliefs in a organized structure,” v. “...Fundamental Belief was voted...but better to express the Church’s understanding of God’s power to give victorious life over the powers of evil to believers in Jesus Christ...,” vi. “Adventist Church members can use this book to dig down to the roots of their faith-to rediscover the details of truth that excited them when they first found their joy of salvation,” see cover.

This program has to be done uninterruptedly and in sequence, that is, Sabbath after Sabbath and doctrine after doctrine. By doctrine, in this section, refers to SDAFBs.<sup>5</sup> This should be done that way, since in Mozambique the majority SDAC members do not like attending Bible studies and they come late for services and miss Sabbath School lessons (SSLs) where they could discuss in detail the importance of these doctrines and beliefs.

Yet, most of them get baptized without single Bible studies through video projection programs and promises such as Bible copies' distributions. In the afternoon, very rarely they come back for any church training and rarely too participate in any other church training activity. Thus, this strategy is devised in order to meet them with a doctrinal instrument during the interval between the 1<sup>st</sup> and 2<sup>nd</sup> services (end of SS service and beginning of divine service) when it is so done, definitely some doctrinal knowledge will remain stuck in their minds. However, the summary should be done by a trained minister, other experienced or well versed church officer.

### **Liturgical Funeral and Burial Rituals**

Due to cholera, Hiv/Aids, TB, and other opportunistic diseases, so much [of] deaths occur in the country. Some people die in homes and if that is the case, bodies are either taken to mortuaries or remain in homes waiting for further processions. The next step will be a short religious service in homes or mortuaries from where they are transported to cemeteries. At cemeteries, other services are held. But also, from hospitals (mortuaries), bodies may be taken homes or to churches. Here too, services are held after which people proceed to cemeteries where messages are presented:

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<sup>5</sup> 28 *Fundamental Beliefs*, 2006.

sung, written or oral messages being the last ones, a biblical presentation given by a pastor, lay man, or church elder in most cases.

A biographical “sketch” is given; the service is opened by a song at the conclusion of which a brief prayer is offered. Sometimes a long prayer is given and then “a suitable text is read, perhaps a collection of passages according to the age and experience of the deceased. As a rule, the reading will include such passages as psalms (90:1-4).”<sup>6</sup> If it is done by an instructed minister, but that is not the case here, all the above is not always followed by anyone, a miscellaneous/salad is offered: dorcas kneel around tomb singing, placing flowers on tomb and finally they pray, a form of death ritual to the deceased. After this is done, everyone is directed back home where people are instructed to follow a succession or series of Cs beginning by the 3<sup>rd</sup> , 7<sup>th</sup>, and other as per pastor’s/elder’s or layman’s instructions. These Cs were discussed in details in chapter 3 of this study.

According to SDA procedures, the post burial procedures include: first, “it is always understood that the funeral director is in charge of arrangements, and the pastor or ministers will closely cooperate with him.”<sup>7</sup> Second, “the minister is expected to take charge of all the religious features of the funeral service.”<sup>8</sup> This is followed by a varied order “to suit the occasion, and also the sermon should be prepared for the occasion. One general message will not meet the needs of varying circumstances.”<sup>9</sup> Whether in the church, funeral parlor or in the cemetery, it is well

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<sup>6</sup> General Conference of Seventh-day Adventists, *Manual for Ministers* (Takoma Park, Washington, D.C: General Conference of Seventh-day Adventists, 1954), 124.

<sup>7</sup> Ibid., 122.

<sup>8</sup> Ibid.

<sup>9</sup> Ibid.,123.

for the service, “if circumstances permit, to meet with friends and relatives at the house before the processions starts, and pray that God may comfort the mourners and enable them to trust in his loving wisdom and overruling providence.”<sup>10</sup>

“Accompanied by different kind of music suitable for burial, the burial will be completed, and final words will be read. Depending on weather he/she was an outstanding believer, weak believer or none believer, there are three committals arranged for each case.<sup>11</sup> When back home, it is only for offering purposes.

After everything is done, prayer will mark the end of the ceremony: “the ministry to the bereaved ones will continue for many months later. The church will give support to the bereaved through a continuous ministry.”<sup>12</sup> However, the “people need to say by-by to the past before cherishing the present and look for the future.”<sup>13</sup> Therefore, there is no room for other kind of Cs to take place and

It should be strongly emphasized that the funeral service is not the place for a long sermon nor for the attempted display of oratory or eloquence neither is it an occasion for the presentation of a doctrinal sermon or the nature of man, the state of the dead, etc., but rather for pointing the bereaved to the glorious hope of the resurrection and the coming of the Lord- ever remembering that human hearts need the comfort and consolation which God alone can impart.<sup>14</sup>

Thus, it is recommended to always follow biblical instructions as gathered by the organization and not the individual sayings that lead to deception and perdition. Up until the day of resurrection death will remain “an unconscious state for all people. When Christ who is our life, appears, the resurrected righteous and the living

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<sup>10</sup> Ibid.

<sup>11</sup> Ibid., 127, 128.

<sup>12</sup> Adventistas do Sétimo Dia, Associação Ministerial, *Guia Para Ministros: Tradução César Luís Pagani* (Tatuí, SP: Casa Publicadora Brasileira, 2010), 201,202.

<sup>13</sup> Ibid.,202.

<sup>14</sup> General conference, 122, 123.

righteous will be glorified and caught up to meet their Lord. The second resurrection, the resurrection of the unrighteous, will take place a thousand years later.”<sup>15</sup>

## **Local Church Training Project**

### **Seminars**

To “train (vb) is to guide or teach (to do something) as by subjecting to various exercises or experiences.”<sup>16</sup> It is also “(tr.) to control or guide towards a specific goal.”<sup>17</sup> Whereas, training is “The process of bringing a person, etc. to “an agreed standard of proficiency, etc, by practice and instruction.”<sup>18</sup> And teaching “(some amount of content)” from Deuteronomy 6:7 “to teach” The Hebrew word utilized, *shaman*, refers to sharpening or wetting; to stimulate or heighten by constant and repetitive instruction.”<sup>19</sup> Thus, “training” and “teaching” are used in this study interchangeably.

Church needs to “Prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ (Eph 4:12, 13 NIV). There is a need to assimilate newly baptized members.

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<sup>15</sup> General Conference of Seventh-day Adventists, *Seventh-day Adventist Church Manual*, 15th Edition (Hagerstown, Maryland: Review & Herald, 1995), 16.

<sup>16</sup> Marian Makins et al. *Collins: English Dictionary: Major New Edition* (Great Britain: Harpers Collins, 1993), 1229.

<sup>17</sup> Ibid.

<sup>18</sup> Ibid.

<sup>19</sup> General Conference of Seventh-day Adventists, Youth Department, *Getting It Right: A Power-packed Resource for Adventist Youth Leaders* (Hagerstown, MD: Review & Herald, 2005), 25.

“New members may *join* our church, but unless they are cared for, fed, and nurtured, they will not stay in the church.”<sup>20</sup>

Training was done at Ponta-Gêa Church by the researcher as the pastor of that church, one of the 16 churches where this theological research project was launched in pertaining to church leadership, knowledge of fundamental church doctrines, her mission and administration. The Plan focused on the individual training aspect including the imparting of the knowledge about the Church’s Fundamental doctrines (CFD) and human relation skills that each member requires as equipment and tool for the accomplishment of God's purpose in this particular local church.

Training included members’ proper responsibility to manage the time God provides to each one of them as stewards. The researcher as the trainer assisted them to develop resources required to help them become effective Adventists with integrity that will not be shaken. This enhanced the spirit of protecting others from bad external influences such as TDCs. Furthermore, the strategy exposed each member to basic and vital areas of financial leadership including to develop in them the spirit to design a self-support plan and learn to budget as to help them live within their financial boundaries and be able to return what belongs to God: tithes and offerings.

Finally, as a methodology, members were also taught to be policy compliants and yielding at all the levels of the SDA Church: Local Church level, Conference or Mission, Union as well as the General Conference since these same members aspire one day to ascend to higher levels of the Church Organization, acquainting them with the system so that they can be faithfully to provide statically

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<sup>20</sup>Jean Sequeira, *Discipling New Members: Department of Women’s Ministries* (Washington, DC: Women’s Ministries Seminar’s Series, n.d), 4.



data to higher levels of the organization. A strategy 1 week vision 2 to 1 targeted doctrine was applied to all church members as a sample to all church members and students at the church's institutions.

According to Ezra, "And of the children of Is'sachar, which were men that had understanding of the times, to know what Israel ought to do" (1 Chr 12:32). This activity assisted them to understand the times and know the best course the church is taking. The vision included the mission assessment, statement of goals, program design and evaluation on how well things would be done. It is the pastor's main duty to teach members teach and practice the doctrines of the church as they are clearly spelt in the Bible and the Spirit of Prophecy. They have to be the same doctrines world-wide. The pastor taught the church to live within her own boundaries: each individual church member needs to live independently as far as financial issues are concerned. God has given them human, intellectual and material resources to produce desired fruits.

Church and Leadership Images and the DNA –The pastor instructed the church to live united: unity in diversity. Members need to learn love to each other as there is also love between God and His Church just like the bridegroom. Church and the Family of God - Leader, the father, and followers are the children of God. This means that members should care one another. Thus, false doctrines will not attack them. Christ is the "corner-stone" and members are the "living stones," therefore, the pastor helped them see that they are "the light of the world" (John 8:12). Therefore, they should not practise TDCS. The Pastor's business was to serve, feed watch and care for them. Thus, he taught them to do likewise because the church is "God's

instrument” for salvation and unity.<sup>21</sup> Finally, he did not spare them from the “Genetic imprint”<sup>22</sup> (DNA).<sup>23</sup> For the growth of the church he needs to teach them systematic tithing and giving as to enhance the spiritual DNA. They need revival; the church needs Adventists who practise tithing to help them avoid giving offerings in Cs to the spirits of the dead which in essence do not exist. Seminars - The pastor ran different training seminars to capacitate church members and created debates and group discussions to accommodate every individual member in participating personally in church growth and learning process.

### **Bible Studies**

Most SDAC members err and practise inappropriate behavior and do not know what to do for they lack that knowledge which is grounded in the Word of God. Therefore, pastors need to train members, starting with the officers to common members. The pastor’s equipment should be utilized, that is, *Church Manual*, *Minister's Handbook*, *Bible*, *Spirit of Prophecy* and the *SDA Bible Commentaries* and *28 Fundamental Beliefs* to train church members etc. Finally, he will teach them how to run crusades including budgeting for crusades to reach the community which

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<sup>21</sup> General Conference of Seventh-day Adventists, *Seventh-day Adventist Church Manual* (Silver Spring, MD: General Conference of Seventh-day Adventists, 1976), 25-31.

<sup>22</sup> A statement by Professor Zacchaeus Mathema, class lectures, AUA, Solusi University extension center, 2007.

<sup>23</sup> “The body’s genetic material resides within the nucleus of each cell. This genetic material is composed of cells of DNA (deoxyribonucleic acid) arranged in the form of chromosomes. Each human cell contains 22 pairs of autosomal (non-sex) chromosomes and one pair of sex chromosomes. There are a total of 46 chromosomes.” “DNA is made up of a linear backbone of deoxyribose sugars linked between the fifth carbon atom of one pentose sugar and the third carbon atom of the next pentose sugar. These monomers, as they are called, are bound to one of four nucleic acid bases...” (Chapter 14, 2). “This DNA is maternal in origin, which is why even atheistic scientists talk of an “Eve” who gave mitochondrial DNA to all of mankind.” This controls everything in the cell, even the reproduction of the cell. This cell –splitting, called mitosis, duplicates the nucleus and the cell.” (Chapter 12, 6) –Dr. Allan Handsides. Health Ministries Department. General Conference of the SDA. *Life Sciences: a broad Overview: CHMN 667 Health Ministries: Health Modules*. (Adventist University of Africa, Nairobi, Kenya 2006-2009). Chapter 12, 2, 6.

suffers from wrong doctrines such as TDCs. See next the Lay Ponta-Gêa Central Church Evangelistic Campaign 2007 tentative Budget. It is in two sections. Section 1 deals with the source of incomes and section 2 presents the breakdown of the expenses. The campaign is to be run by church members themselves as a way of reaching those who practise TDCs and other evils.

*Table 11. A Tentative Ponta-Gea Lay Personnel Campaign's Budget<sup>24</sup>*

Name of the church	Month of	Sources of income	Amount	Break down of expenses	
Ponta-Gêa Central Church	April	Local church funds	10.000		8.000
Ponta-Gêa Central Church	April	Personal Ministries	13.000	Sound System Rent	10.000
Ponta-Gêa Central Church	April	Members contribution	10.000	Auditorium Room Rent	15.000
Ponta-Gêa Central Church		Donation	5.000	Logistic	1000
Ponta-Gêa Central Church	April	Conference	10.000	Transportation	12.000
Ponta-Gêa Central Church	April	O. funds	2.000	Committees	3.000
				Choirs	1000
Total Funds			50.000,00MT		50.000,00MT

<sup>24</sup> Source: The author's sample of planning budget; Table no. 11: A tentative Ponta-Gêa Lay Personnel campaign's Budget continued.

## Member's Discipleship General Training Project

Then the spirit said unto Philip. Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet E-sa'ias, and Said, Understandest thou what thou readest? And he said how can I, except some man should guide me? And he desired Philip that he would come up and sit with him (Acts 8: 29-31).

This is one of the major critical texts for this research. The major attention in this passage is on verse 31 particularly on the word “guide.” Luke uses the term “οδηγήσει”<sup>25</sup> derived from “οδηγεώ”<sup>26</sup> meaning to show the way, guide, lead. And when it is taken from “οδηγός”<sup>27</sup> it becomes a “conductor” “teacher,” “leader,” “guider.” Primitively, it refers to a way “ὁδός”<sup>28</sup> and figuratively it means “journey.” Therefore, to disciple is not to pick someone from anywhere, or to invite him/her and convince him/her for baptism and leave him/her that way. It is a loving business for a continuous service. In the future tense,<sup>29</sup> it refers to a linear action and always a punctiliar action emphasizes future active, meaning that, the action is accomplished by the subject, the object is on the receiving side. By subject it means the teacher or guider and object, the student (person receiving the instructions).<sup>30</sup>

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<sup>25</sup>Kurt Aland et al. *THE GREEK NEW TESTAMENT: 4<sup>th</sup> edition* (Stuttgart, German: D. United Societies, 1994), 438; Spiros Zodhiates Th.D. *The Complete Word Study New Testament with Parallel Greek: King James Version* (Chattanooga, TN 37422: AMG International Publishers, July 1994), 59 & William D. Mounce. *The Analytical Lexicon To The Greek New Testament* (Grand Rapids, MI: Zondervan, 1993), 333.

<sup>26</sup> Ibid & William D. Mounce. *The Analytical Lexicon To The Greek New Testament* (Grand Rapids, Michigan: Zondervan Publishing House, 1993), 333.

<sup>27</sup> Ibid.

<sup>28</sup> Ibid & William D. Mounce. *Basics of Biblical Greek: Grammar* (Grand Rapids, MI: Zondervan, 1993), 430.

<sup>29</sup> Ibid., 864.

<sup>30</sup> Ibid Spiros Zodhiates, 864.

A combination of all these “grammatical categories”<sup>31</sup> makes it clear that the concern of the Ethiopian Eunuch was serious and genuine. It is not a matter of just reading the Bible or joining a church. It is a principle that people have to be made disciples first and then proceed with any church requirement (Matt 2:12; 8:28; CF 4:15; 10:5),<sup>32</sup> and as a journey they should take the whole of their life on earth and for the life to come (Luke 2:44; Acts 1:12; 1 Thess 3:11).<sup>33</sup> A disciple is a follower of someone’s line of thought. Makins puts it this way, “Disciple: [OE duscipul, from L discipulas, pupil, from discere to learn]. It is “a follower of the doctrines of a teacher or a school of thought, one of the personal followers of Christ (including his 12 apostles) during his earthly life.”<sup>34</sup> Jesus said, “This is to my Father’s glory, that you bear much fruit, showing yourselves to be my disciples” (John 15:8 NIV). Thus, there must be a constant member’s discipleship. No wonder Jesus’ farewell to the world was marked by His Great Commission (Matt 28:19-20) whereby:

“Disciple!” (Matheteusate) in the aorist imperative is the covering verb that sums up all missionary responsibilities. Then the two coordinated present participles “baptizing” and “teaching” (notice the similarity in structure: baptizontes and didaskontes) make nicely particular the two practical goals of discipleship –baptism, the goal of evangelism; teaching, the means of education....Discipling reaches its first goal “in the once-for-all act of baptism and [disciplining is continued] through the ongoing activity of teaching”....Thus the Great Commission tells Christians both the means of initiation (baptism) and the means of continuation (Jesus’ teaching).<sup>35</sup> Or /instructing/ training detailed in section on training.

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<sup>31</sup> Spiros Zodhiates, 864.

<sup>32</sup> Ibid., 924.

<sup>33</sup> Ibid., 924.

<sup>34</sup> Marian Makins et al, *Collins: English Dictionary and Thesaurus: Major New Edition* (Great Britain: Harper Collins, 1993), 316.

<sup>35</sup> Burrill. *Recovering an Adventist Approach: The Life & Mission of the Local Church* (Fallbrook, CA: Hart Books, 1998), 17.

There must be a constant attachment between the new (student) and the old (teacher) members. “The English word “disciple” is a translation of the Greek mathetes. Its origin was in Greece when a student would attach himself to a teacher for the purpose of acquiring practical and theoretical knowledge. It is used in the NT to indicate total attachment to someone in discipleship.”<sup>36</sup> “Such individual instruction can be accomplished only as every current disciple is seen as a disciple-maker.”<sup>37</sup>

### **School Chaplaincy Project**

Influential Bible Study Program with Teachers and Students - The majority of teachers is non-SDA. The major part of students is also largely non-Seventh-day Adventist. There must be a good training Bible study lovable plan to reach all students and influence them to Bible principles without offending their sensitive and religious organizational programs and organizations. The pathfinder’s club within the school settings- since there is no boarding school; there must be a strategic plan making pathfinder club functions effectively within the school grounds. The curriculum is clustered that it does not have room for accommodating any church program within the school settings. `Convocation strategy –to create one hour togetherness for church services and fellowship once weekly would be helpful to introduce Christian principles within the school community: staff, teachers and student board.

Week of prayer strategic plan – as it is done everywhere within the SDA realm, there must be a week of spiritual emphasis every quarter. However, to make it

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<sup>36</sup> Ibid., 15,16.

<sup>37</sup> Ibid., 23.

interesting, the first week of prayer should be assigned and denominated, student week of prayer, the second one, teachers' week of prayer, and the last one, staff or workers' week of prayer. In all weeks of prayer, both the three groups will feel and make the school community feel well and accommodative. To avoid any group feel like the program is intentionally intended to replace its faith (church), the programs should appear more of a fellowship kind of but in a teaching manner, than intentionally to baptize them even uninstructed as it always happens within this Union.

Finally, prayer before the beginning of any lesson – this teaching strategy is done within denominational schools. But it works in all SDA schools where all teachers are SDAs; in the case of Mozambique, it doesn't work. See the previous chapter. The country's system of education was and continues to be a Marxist system – it has nothing to do with all that has to do with church, religion or God. That is why the majority of teachers are non- SDAs.

Therefore, it is much harder to implement any teaching program in that direction. However, effort has to be done to have it work. Teachers must be exposed to seminars before giving lessons/lectures; teachers should be taught separately how to pray so that whenever they would start a lesson they should pray first. Thus, they will influence students to do likewise. No teacher should be allowed to start a lesson without a word of prayer. In other context, even a short singing item could be allowed too. This / other strategy will influence, integrate faith in education.<sup>38</sup> All these strategies: training and education, aims at influencing or integrating faith, principles

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<sup>38</sup> Ellen G. White, *Education* (Boise, Idaho: Pacific Press, 1952), 13. Education “it is the harmonious development of the physical, the mental, and the spiritual powers” and it “is more than just classes and books, tests and grades. It is more than teachers transferring information to students. It is more than simply filling human memory banks with knowledge.” It is “the harmonious development of the physical, the mental, and the spiritual powers,” *Ibid.*, cover page.

in education for life so as to maintain them as sound principles and doctrines in such a way that when they will finish their education in these schools they will never depart from them and go to unhealthy teachings again. The projection of school construction has to include a boarding school so that training programs can be easily accomplished.

### **Supervision of the Basis/Local Organization**

And the Lord said, because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down (yarad)<sup>39</sup> now (Na)<sup>40</sup> and see (ra'ah)<sup>41</sup> whether they have done altogether according to the cry (za'aq from zeliq)<sup>42</sup> of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord. Genesis 18:20-21

This is not an exegetical study; however, a short in depth consideration is made here to show how God becomes so much concerned when spiritual matters are not taken into consideration. When there was no prophet in Israel each person did what appeared correct on his/her eyes (1 Kgs 22:7; 2 Chr 18:6). There must be a thorough supervision in all matters of /God's Church through top organization. Verses (20, 21) are the heart of this section's analysis. The fine point of the passage is found especially on the words "go down" and "see." The wider context of the passage is

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<sup>39</sup> Yarad is a primitive root meaning to descend, lit. to go downwards, conventionally to a lower region; fig. to fall, causal to bring down in both: James Strong, S.T.D. LL.D. *The Exhaustive Concordance of the Bible: Showing Every Word of the Text of the Common English Version of the Canonical Books and Every Occurrence of each Word in Regular Order; Together with Dictionaries of the Hebrew and Greek Words of the Original With References To The English Words* (Iowafalls, Iowa 50126, Riverside Book and Bible House, N/d), 52 and Zodhiates Th.D., Spiros. *Hebrew and Chaldee Dictionary Accompanying the Exhaustive Concordance: Word Study Series: The Complete Word Study OT: Bringing the Original Text to Life.* (Chattanooga, TN 37422: AMG International Publishers, 1994), 52.

<sup>40</sup> Ibid (both), 75 (it is a primitive particle of incitement and entreaty which may usually be rendered : I pray now and then; added mostly to an adv. Or conj.: I beseech you, go to, now.

<sup>41</sup>Ibid., Zodhiates, 106 –to behold and consider and take action.

<sup>42</sup> Ibid., 36 – to make an outcry as it is explained in the root of this word (zaw-ak) to shriek from anguish or danger by and (as herald) to announce or convince publicly: assemble, call together) make a cry(out), come with such a company, gather (together).



God's judgment against "Sodom and Gomorrah" due to their sin of amalgamation (homosexualism and lesbianism) seen in Abraham's intercessional concern. There is a necessity to being apt to Supervise and ready to act (judgment) or ready for immediate correction of the said situation.

All the Hebrew terms' applications above imply an emergency and urgency to action and bring rapid solution for good. The use of the future tense "I will" suggests the intention to go and live the situation personally, that's, supervision, a direct checkup of lower situation. Therefore, this is a short in – depth study of this passage as a subsidy of understanding of the need to supervise the Church left at her own risk and lucky. In fact, the World Church is well structured for that purpose. There shouldn't be any question concerning that. The GC has got the triple (AAA-Adventist universities, Schools and Colleges accreditation association) which caters for educational supervision; GCA (General Conference Auditing) supervision and (BRI) Biblical Research Institute catering for doctrinal authenticity supervision. In the case of Mozambique it appears nothing has been working reasons being that abnormalities happen everywhere in the Church such as TDCs practices.

There must be thorough, clear, and routinely checkup of the basis making sure that all Church standards are clearly followed. In 1992, president Folkenberg<sup>43</sup> did that for Mozambique Union. On his itinerary he was advised to start with Mozambique followed by Angola Union, both unions belonged to Euroafrica Division. A letter was read at GC Session when Ps Wilson was living the Office, Ps Wilson advised Ps Robert Folkenberg to start with Mozambique. In Nairobi, Kenya,

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<sup>43</sup> Elder Robert Folkenberg, the former General Conference of the SDAC, SAMO, Beira, Mozambique, September, 1992.

elder Bediako<sup>44</sup> called Samuel Tomás Mugadui and Sisínio Leonardo Jafar complaining that he had so many letters from Mozambique Union in his Office at the GC with complaints. “What would be proper, to return that Union to the Euro Africa Division or maintain you people at SID? I am very much concerned because I am leaving the Office and feel something should be done for that Union” he asked. ‘Go down now and see.’

### **Upgrade of Minister’s Level Project**

The necessity of training(untrained) and recycle (seminars/ workshops) to the already trained ministers (including those with a 2 or 4 years ministerial diploma) come up as a result of the researchers in-depth analysis of the information obtained in tables on training/instructions of this study. Both six tables have an average of 15.9%<sup>45</sup> of the initial rate of the Union trained people. This percentage has been reduced to 4.1%<sup>46</sup> after 9 (about 8.6%) of the 14 (educated, trained and instructed) were dismissed by its employer (union). These data, therefore, indicate a high risk facing the Mozambique Union Mission.

An attempt was made between 2005-2010, 31 students were recruited for degree purposes (100%) but 18 (58.06%) dropped during the training period due to the shadow future of their employment when they witnessed the already trained been dismissed and joined government institutions remaining only 13 (41.94%) who finished their programs (religion, theology, education, computers and accounting)

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<sup>44</sup>Dr Matthew Bediako is the General Executive Secretary for the General Conference of the SDAC, Maryland, USA, the author interviewed by elder Bediako, Ongata, Nairobi, Kenya, Sunday, 09 August , 2009.

<sup>45</sup>15% is a calculation average done from each Field/Mission plus the Union. Only those who at least attained a minimum degree qualification.

<sup>46</sup> This percentage is calculated straight from the total number of the Union workers in Mozambique (about 121).

degrees. Of this number too, 6 (19.4%) were forced to drop too and only 7 (22.5%) remained in two schools of the Country and fields. The last group is the ministerial training (2007-2008) 2 years training covered 4 fields/ missions about 15 (100%) students (primary & 0'levels). All completed their training but 3 (20%) have been dropped by the Union alleging that they are unproductive and 12 remained (80%). Thus, this researcher devised this project to upgrade (train/instruct (disciple)/educate) ministers. The higher organization should consider training a major aspect of its existence for the continuation of God's Great Commission in this Country.

The Union should encourage ministers to upgrade themselves from non-classification to primary, secondary, A' levels and to university. It should create special funds to help them pull up their level. Another special found to uplift them to degree training. To discourage those who want to join ministry with primary level and advise them to complete their pre-university levels before joining ministry. To send to colleges and universities all those workers eligible for that purpose or the holders of A level's certificates if those are done in years' time, then, the Union will be uplifted to a higher standards. Seeing this danger, the Euro Africa Division sent to colleges and universities the already mentioned trained ones in previous chapters and devised and proposed a "Biblical Conferences" Plan viewed as a way of upgrading the pastors.

For that aim, four lecturers from its higher institutions [Friedensau/Maranhoe (German) and Collonges (France)] respectively were assigned to cater for training seminars in Mozambique and Angola each year depending on the topics that were to be presented. For example, in 1994 (Teófilo Ferreira, Richard Lehmann, Johannes

Mager and Roland Meyer).<sup>47</sup> Somehow there must be a recycling aspect of training seminars with academic character.

### **Visitor's Redemptory Plan (Mafambisse SDAC)**

The church is located at Dondo Administrative and Missionary District. The district is the second following Beira. Beira, the capital of Sofala, is the most industrialized city of Mozambique. As such, the Interland Countries, which are: Zimbabwe, Zambia, Malawi and Botswana, depend largely on Beira Port along Beira corridor, a corridor connecting Beira city to the Republic of Zimbabwe. The "Mafambisse" church is about 60km from Beira city right on the corridor already mentioned above. It is a church that suffers a lot in terms of organization and control of its members and visitors that come. However, it is always full. Consequently, leaders have decided to relax or to operate under nonspecific program, especially, the visitors' program.

After taking the subject, "Church growth," from Dr Russell Burrill and as requirement for the completion of the said discipline, a need arose; that a project or plan be carried on to meet the needs of the visitors of Mafambisse SDAC. The church has got 110 registered members. Out of this number only 60 are regular members. Like any growing church, Mafambisse SDAC needs a visitors follow up program. As an attempt to cater for these special friends, the researcher prepared a "visitor's follow up persuasive plan." The plan was a twofold developmental program: two specific major groups were formed, namely the group that met the needs of visitors that come to church every Sabbath and the group was split into different units groups that event

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<sup>47</sup> Divisão Euroafricana. *Conferências Bíblicas: Propostas pela Divisão Euroafricana: Apresentadas por Teófilo Ferreira, Richard Lehmann, Johannes Mager and Roland Meyer* (Angola & Mozambique, 1994), 1-82.

out to meet those who failed to come back to church or those who were counted as lost, those who left the church and never came back.

The researcher organized a short seminar/presentation for half an hour and compiled together about seven (7) to twelve (12) points taken from Burrill's<sup>48</sup> class notes and placed them into two groups that he called group A and B. this compilation he entitled the "visitors" rescue plan." The points were as follows: A. most churches should have a certain visitors' redemptive plan in order to:

1. Visitation has to be done within 48 hours
2. Visitation has to be done through telephone
3. Purpose of visitation: inform and encourage them to come back again.
4. Don't try to evangelize them.
5. second time it has to be done through: a) the lay people b) suggest church arrays (departments) where they can fill for example: (1) children can be placed in clubs or groups (2) adults be placed into small groups etc. if there will be major spiritual interest, especially for none SDAs, then suggest them to follow Bible studies.

After this short presentation every Church member was motivated and got interested to be part of the "visitors persuasive follow plan."

Following the presentation and the willingness of each member, I then split the 60 regular members into two major groups: First group: this group was comprised of 26 people who were given individual responsibility whereby each one of them had to be responsible for identifying the visitors and direct them to the appropriate age group and assign someone to take care of them until the end of the Sabbath School as well as the end of the Divine service.

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<sup>48</sup> Russell Burrill –Lecturer, AUA, 2006 to 2009, a Church Growth authority or specialist and the writer of: "*RECOVERING AN ADVENTIST APPROACH TO THE LIFE AND MISSION OF THE LOCAL CHURCH*," by Heart Research Center, 1979 and "*REVOLUTION IN THE CHURCH: Unleashing the Awesome Power of Lay Ministry*," Hearth Research Center, 1993.

Second group: Compromised with 34 people who formed 17 groups of those who went out visiting people who promised to return but never returned. They visited also those who have left Church. To be precise, four specific weeks of each month were set aside for the task of 17 groups outside the Church. Overall: 78 people were visited. About 7 people come to Church irregularly, and about 6 people attend Church regularly and 3 people are ready for baptism. Previously, this Church followed a quarterly visitation plan done through 4 Church departments, namely: Sabbath school, Adventist women, elders and Dorcas. This kind of plan was shown to be ineffective for training programs purposes now the church has 300 members and has training programs every Sabbath afternoon and doctrine review every Sabbath morning.

### **Week of Prayer's Plan**

This plan aims at inculcating in the minds of the believers the aspect of depending on prayers as a way of seeing in God a way out to all their problems: physical, mental, spiritual and social. This is the only way of communicating to spiritual being, that is, God. "Thou shalt have no other gods before me" (Exodus 20:3). This week of prayer shall be called "week of spiritual emphasis." All spiritual matters must be well "emphasized" during the week of prayer.

There is no other being or person who died for human beings. It is only Jesus Christ who died. "Sin is death." Jesus agreed to die in our place for our sins, 'for Christ only died for our sins once and for all. He, the just, suffered for the unjust to bring us to God' (1 Peter 3:18, NEB). It was by the means of Christ's death that He was able to connect man with God. This is why Jesus said, "I am the way; I am the

truth and I am life; no one comes to the Father except by me.”<sup>49</sup> In addition, says Jewett that “you must exercise the privilege of prayer. Prayer is like breathing. Spiritual breathing means a dynamic prayer experience that constantly pervades every aspect of the Christian’s life. The Savior has bidden us, “watch ye and pray, lest ye enter into temptation” (Mark 14:38).<sup>50</sup>

In step form: (1) Dependency – this aspect of prayer must be emphasized that we only depend on God for “neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12 NEB). (2) Formation of prayer bands, splitting groups of 5 or more and assign each member to pray for certain item of their concern. This is a way to teach them a habit of prayer as communicating to and with God. (3) Formation of groups of workshops - groups of 2 people discussing different ways of spiritual living after which one of them, a secretary, of course, reports to the Church.

(4) Mediator communication - this has to be made clear that it is only through Jesus Christ that people communicate to God and there is no communication in between the living and the dead, “ for there is one God, and one mediator between God and men, the man Christ Jesus” (1 Tim 2:5), Paul continues appealing that “And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel” (Heb 12:24). (5) Togetherness (communion – the week of prayer should end with a “Holy Communion” to teach church members that this is the only ceremony rendered to a dead, a divine person, but who actually is

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<sup>49</sup>Laurence M. Nelson. *Baptismal Manual for Junior Youth: Young people’s Missionary Volunteer Department of General Conference of Seventh-day Adventists* (RHPP Washington, D.C. 2012, 1970), 10.

<sup>50</sup> Dick Jewett. *Orientation for New Adventists* (Southern, 1978), 8.

alive, for He resurrected. Finally, four weeks of spiritual emphasis are suggested to have place during a year, that is, one week of prayer in each quarter.



CHAPTER 5  
SUMMARY OF THEOLOGICAL DISCUSSION  
AND CONCLUSIONS

**Summary of Theological Discussion**

The major aim of this Study was to examine and determine what Mozambican Adventists both Pastors and lay members believe in, observe, and are guided with, as far as the issue regarding to the nature of man, the state of the dead are concerned and how these are related to worship, Sabbath observance, and the implications such beliefs have on Faith Development and life practice of the members.

A Biblical theological approach was used to draw the basic understanding of the nature of man and his state at death. Lessons from the writings of Ellen G. White were also drawn so as to understand the Lord's voice in His Church in the last days concerning the nature of man and the state of the dead and how these relate to TDCs.

The study had also indicated in the beginning that other areas of study intrinsically connected with TDCs would be consulted, namely Historical, Adventist general view, Hellenistic, psychological , sociological and Anthropological views, and this has been done and in none of them was it proven that the Cs have got a good reason to exist. Data collected showed that the Cs are really occurring not only in the Country at large but even among the SDAC members affecting, therefore, not only the heart of the SDAC but also the economy of this growing country. In terms of different views covered in this project: The Biblical view, both old and New Testaments affirmed strong and emphatically that, man is mortal and his immortality is conditioned to his choice, acceptance and obedience to God who will grant it only

through resurrection. Ellen G. White's position is that of supportive to Biblical teachings and thus, according to her, any ceremony celebrated against the Biblical principles is unscriptural and therefore it is strongly discouraged.

Historical evidence has shown that traditional death ceremonies originated from the Greek influence (reincarnation and Immortality of the soul), and the days for which these ceremonies are connected are purely ideas derived from the Roman Catholic Church. Adventist scholars and others in general whose faith is strongly based on the scriptures are for the idea that there is no communication between the living and those who have died.

Psychologists appear not to have much of problems about the fate of all men, to them life has got stages. Each stage has got inevitable occurrences that cannot be changed by any circumstance, thus, it is a psychological problem to make man live again through TDCs; however, there are some among them who cherish philosophical belief of the immortality of the soul. On the other hand, Sociologists are community based thinkers. Like psychologists, they fear death and therefore are liable to celebrate rituals and ceremonies to help people lessen the weight of death and reduce fear that they might have. Although there are philosophers who appear to be against the belief on the immortality of the soul, the idea which anchors their thought is that soul is immortal and that after death there is a successful reincarnation of the spirits.

Ethical conclusions are that, since death is the cessation of all functions of the entire brain, it becomes unethical and immoral for one to think that the spirit of the dead can come back to the living ones through processes that require death ceremonies. Finally, for the Anthropologists, death is the last stage of life. It is the last crisis. It involves universal rituals and ceremonies. However, there is no reverse to it;

all what people may do after death will not change anything. One thing is a fact that death brings normal social relationships to an end. Hence TDCs are required at all.

Going by what has been stated in all the views that have been covered, it appears best to conclude that TDCS are totally baseless because they lack Biblical support and therefore Christians who practice and celebrate them are discouraged from continuing to do so. Thus urban Adventists who celebrate them are doing it simply due to external influences both from Roman Catholic Church and traditional environment. There is no substantial evidence to support the celebration of these Cs by Christians. It has become clear in this study that rituals or death Cs are unbiblical beliefs and hence strongly discouraged from their continuity.

### **Conclusion**

The major aim of this study was to examine and determine what Mozambican Adventists both pastors and lay members believe in, observe, and are guided with, as far as the issue regarding the nature of man, the state of the dead are concerned and how these are related to worship, Sabbath observance, and the implications such beliefs have on faith development and life practice of the members. A biblical theological approach was used to draw the basic understanding of the nature of man and his state at death. Data collected showed that the ceremonies are really occurring not only in the Country at large but even among the Seventh-day Church members affecting therefore the heart of the Seventh-day Adventist Church and the economy of this growing Country.

The findings of this project have indicated that the topic discussed was extremely important for all men in general and SDA members specifically. It dealt with the fate of all men. Two positions have been evidenced throughout this study namely one that concerned with fears about the future after death and the other

expressing hope in God after death through resurrection only. Findings also have indicated that there is no unanimity of interpretation about what comes after death. The study concluded that there are those who support the “doctrine” of “reincarnation and immortality of the soul,” a view that leads men to practice TDCs as a way of appeasing the spirits of the dead which are perceived to come back to their relatives in order to protect, support and probably restore life.

E. G. White concluded that any ceremony celebrated against the biblical principles is unscriptural and therefore, it is strongly discouraged. Adventists scholars and others in general whose faith is strongly based on the scriptures are for the idea that there is no communication between the living and those who have died. To them the so-called spirits of the dead perceived to communicate with the living ones are really evil spirits; hence TDCs are baseless.

### **Writer’s Own Conclusion**


There is no spirit or body going to heaven immediately after death. Also there is none of the two coming back home immediately after death to have affairs or companionship with the living ones. The belief that there is life after death is a heathen one. When a person dies there is a thorough separation between the two entities (spirit and body). These two parts of the human being (the righteous) will unite again through resurrection at the second coming of Jesus Christ (1 Thes 4:15-17) and the wicked ones will also have chance at the 3<sup>rd</sup> coming of Christ, the resurrection for destruction (Rev 20:5, 7, 8; John 5:29; Dan 12:2). Thus, life after death is only guaranteed through this divine instrument (resurrection). Therefore, the claims for realizations or celebrations for the uplifting of the spirit of the dead are totally unbiblical and therefore, should be dismissed and not followed.

### **Suggested Pastoral Course**

Through this study, the writer found a pivotal necessity to suggest and recommend an undertaking of church members training programs as a way to rule out the said heathen belief of the immortality of the soul. The hypothesis of the research project thus stated that “training and educating church members will prove a way out for members change custom, behavior, conduct, practices and attitude towards the nature of man, the state of the dead, worship and Sabbath observance and will disciple themselves.” And this has been proven to be the only way out to solve the problems of the Church in Mozambique. There must, therefore, be a thorough training in both levels of their gatherings and schools. However, this study has not exhausted training programs and therefore it remains open to suggestions as long as they contribute to equipping church members and students to fighting heresies.

## APPENDICES

## APPENDIX A: CREDENTIALS

  
REPÚBLICA DE MOÇAMBIQUE  
**MINISTÉRIO DA SAÚDE**  
Gabinete do Ministro

**Exma Senhora Directora Provincial de Saúde de Maputo**  
**Dra. Crimilde Alice Anli**


Nota n.º 697/995 /GMS/09      Maputo, 06 de Maio de 2009

**Assunto:** Pedido de fornecimento de dados.

Incumbe-me S. Excia o Ministro da Saúde, Prof. Dr. Paulo Ivo Garrido de acusar o requerimento formulado pelo senhor **Samuel Tomás Mugadui**, de 08 de Abril de 2009, na qual solicita autorização para fornecimento de dados concernentes ao número de corpos que entram na Morgue e os que saem oficialmente, e, tenho a informar o despacho recaído, cujo o teor é o seguinte:

**“Autorizo o fornecimento dos dados solicitados”**

Assinado: Prof. Dr. Paulo Ivo Garrido  
(05/05/2009)

O Chefe do Gabinete  
  
**Tiago Macieua**

C.c Sr. Samuel Tomás Mugadui

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Av. Eduardo Mondlane / Salvador Allende Caixa Postal Nº 264 E-mail: gbminsau@tropical.co.mz Maputo – República de Moçambique	Telefs.: 21 42 06 14 - 42 38 22 21 30 66 21 - 42 26 82 Telefax: 258 (21) 42 71 33 Telex: 6-239 MISSAU MO
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1- Credential from His Excellency the Minister of Health



REPÚBLICA DE MOÇAMBIQUE

GOVERNO DA CIDADE DE MAPUTO  
DIRECÇÃO DE SAÚDE DA CIDADE DE MAPUTO

## CRÊNCIAL

A Direcção de Saúde da Cidade de Maputo, credencia senhor **SAMUEL TOMÁS MUGADUI**, para fazer uma recolha de dados sobre "Dados sobre número de corpos que entram na Morgue", na Morgue do Hospital Central de Maputo.

Maputo, aos 16 de Março de 2009



**Maria Benigna Pedro Matsinhe**  
(Médica Generalista Interno de 2ª classe)

- 2- Credential from Head/Chief Medical Doctor- from Maputo city allowing data collection from Central Mortuary of the country.





MUNICIPIO DA BEIRA  
CONSELHO MUNICIPAL  
GABINETE DO PRESIDENTE

EXMO SENHOR:  
SAMUEL TOMÁS MUGADUI  
BEIRA

N/Refe 92/GP/SEC/090/2009

DATA 27 JANEIRO/2009

Assunto: TRANSCRIÇÃO DE DESPACHO

Para os devidos efeitos e conhecimento de V.Excia, transcreve-se o despacho de 15 de Janeiro de 2009, do Exmo Senhor Substituto do Presidente do Conselho Municipal da Beira, recaído sobre a v/nota s/nº, datada em 13 de Janeiro do ano em curso, relativa ao pedido de fornecimento de dados, cujo teor é o seguinte:

“Autorizo,  
Podendo contactar  
os líderes comunitários.”  
Ass.ilegível: ALEXANDRE VASCO  
15/01/2009

Cordiais saudações

O CHEFE DO GABINETE

Paulo Sérgio Carlos Malilo  
/Bacharel em Psicologia Escolar/



C/C:  
- Postos Administrativos

*J. Da Silva*

3- Credential from Beira Municipality allowing data collection from Beira Central Hospital Mortuary

Sua Excelência Presidente do Município da Beira

=Beira=

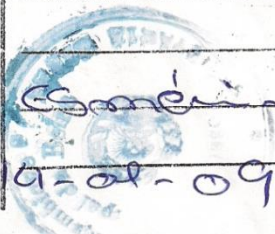
Samuel Tomás Mugadui, de Nacionalidade Moçambicana, portador do B.I. Nº 07033399  
OJ, emitido pelo Arquivo de Identificação Civil de Maputo aos 13 de Agosto de  
2007, casado, residente na Beira, Mestre em Filosofia de Linguística Geral (Mphil)  
pastor, actualmente Docente no Seminário Adventista de Moçambique (SAMO) na Beira,  
e, encontrando-se a preparar o seu projecto/Tese sobre "Cerimónias de Morte em Mo  
çambique" para sua Defesa para o Grau de Mestrado em Artes (MA) em Teologia na  
Universidade Adventista de África (AUA) em Nairobi, Quênia conforme vem os anexos  
vem através deste meio mui respeitosamente solicitar S.Excia para que se digne  
mandar fornecê-lo os dados que S. Excia achar disponíveis no seu Município para  
o seu projecto.

Pede Deferimento

Beira aos 13 de Janeiro do ano de 2009

Samuel Tomás Mugadui

*Mugadui, Samuel Tomás*  
*Professor de Filosofia de Linguística Geral*



15/129/01/09

4- A letter request to the City council President and a sample to all other letters send to the Government institutions for the same purpose.

## APPENDIX B: QUESTIONNAIRES

1	Name of the interviewee:	
2	Age of the interviewee:	
3	When did become SDA member?	
4. Question answer	What church did you belong to before becoming SDA?	Roman catholic b:jewish c:moslim D:assembly of God e: Zionist f: other
5. Question answer	Who baptized you?	A: pastor b: church elder c:missionary d:other
6. Question answer	Which were other churches (religions) that existed here before the Adventist?	A: Muslim B:Assembly C: Zion's D: Roman catholic E: Other
7. Question answer	Who was the first missionary or pastor who arrived here?	Give name.
8. Question answer	Did you attend to the 1 <sup>st</sup> baptismal ceremony here?	Yes/no
9. Question answer	Who was the pastor who baptized at this ceremony?	A: pastor B: Layman. provide name:
10. Question answer	Do you remember the 1 <sup>st</sup> Adventists who were baptized here	Give number
11. Question answer	Give some of their names.	List them
12. Question answer	Who was the 1 <sup>st</sup> Union President?	A: A.Harawa b: A. Thungululu C: Berg D: B.Mabote E: G.da Pena
13.Question answer	How long was a baptismal class?	A:a week B:one year C:2 years D:10 years E:Other
14.Question answer	What did missionaries teach?	A:Fundamental Doctrines/Beliefs B:reading the Bible C: Other D: both a and b
15.Question answer	When you compare those missionaries and today's pastors who do you think deserved to continue?	A: Missionaries B: today is pastors C: both a and b
16.Question answer	Which were the 1st churches that were' built	Mention them.
17.Question	Who brought the message here?	Name (s):

5-General Interview Questionnaire

answer		
18.Question answer	Where did he/she go after here?	A:back to precedence/origin B:back to Malawi C: back to RSA D:disappeared within the province E: none of the above
19.Question answer	What recommendation do you give to the church?	Comments:
20.Question answer	There are three major ceremonies which are practiced by church members: 3rd day, ceremony, 7 <sup>th</sup> day ceremony and 8th day ceremony, have you got knowledge of any one of them? Yes/no _____.give comment:	
21.Question answer	How much time does the ceremony last? Few hours/3days/7days/8days _____	
22.Question answer.	Does the whole church participate in this practice or it's limited to just but a group? Yes/no _____.Comments:	
23.Question answer	They say that as soon as the knowledge of ones passing's shared, the people begin to sleep over at the deceased person's house. Have you got knowledge of that? Yes/no_____.	
24.Question answer	How many days do you sleep over at the deceased, beloved's house? 3days, 7days, 8 days _____.	
25.Question answer	After the burial, are there any other ceremonies that follow? Yes/no_____. Comment	
26.Question answer	What is the ultimate objective of these ceremonies? Comments:	
27.Question answer	What happens if someone chooses not to take part in the ceremonies? Comments:	
28.Question answer	What's the church's position (point of view) pertaining these ceremonies? Comments:	
29.Question	What does the church do with them?	

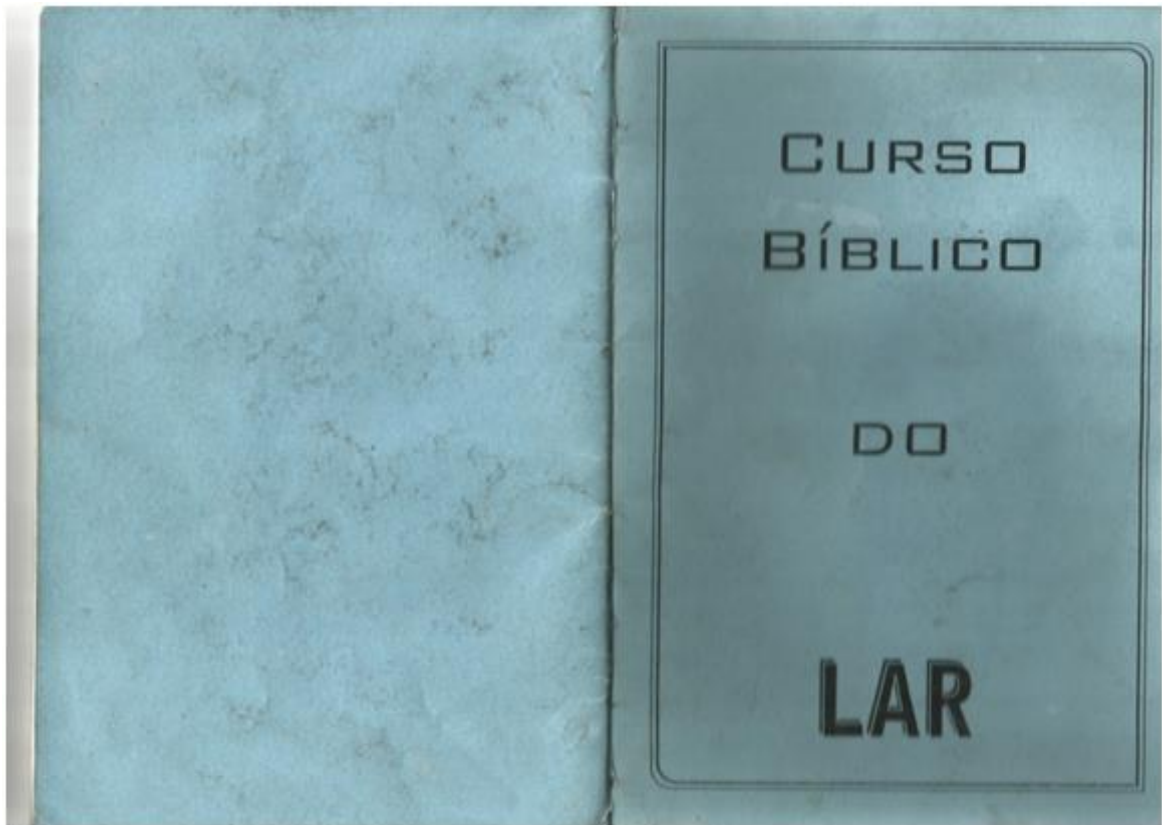
answer	Comments:
30.Question answer	Is there or is it not a cultural matter?
	Comments: <del>6-General Interview Questionnaire continued</del>
31.Question answer	Who feeds (provides food) for the participants?
	Comments:
32.Question answer	In your understanding (point of view), is there any conflict between these TD practices and the church's Fundamental Doctrines? Yes/no _____. If yes. Which ones?
33.Question answer	What recommendation do you give to the church?

### 7- General Interview Questionnaire

Survey Observation Checklist			
Church	Question (1-14)	Answers	
A-B	1. Is there a biggest challenge you face in here?	YES _____ Comment/Specify	NO _____ Comment/Specify
A	2. Is there any major reason for the delay to this extent for this service?	YES _____ Comment/Specify	NO _____ Comment/Specify
B	3. Is there timeline for the delay?	YES _____ Comment/Specify	NO _____ Comment/Specify
C	4. Is there any time set for church members start to fill in the church?	Yes_ _____ Comment/Specify	NO _____ Comment/Specify
D	5. Any measures taken so far by the Sabbath school Department stop this disease?	YES _____ Comment/Specify	NO _____ Comment/Specify
E	6. Does the church at large know this problem?	YES _____ Comment/Specify	NO _____ Comment/Specify
F	7. Is there age group most affected by this Situation?	YES _____ Comment/Specify	NO _____ Comment/Specify
G			

H	8. Is there a gender most affected by this problem?	YES _____ Comment/Specify	NO _____ Comment/Specify
I	9. 8- Observational Questionnaire anyt be done to neip emend the situation?		O _____ omment/Specify
J	10. Have your decided (as a church) to do anything if situation remains/does not change?	YES _____ Comment/Specify	NO _____ Comment/Specify
K	11. Is it a constant/consistent problem (the delay)?	Yes_ _____ comment/specify	No_ _____ Comment/Specify
L	12. Do you have a pastor for this congregation/church ?	YES _____ Comment/Specif y	No _____ Comment/Specify
O	13. If yes. If yes, are there training sessions of any nature?	YES _____. How many? Which ones (Specify).	NO _____. Why not. Any reason for that?
P	14. Is there any other reason for the delay of this magnitude in church services?	YES _____. Which or which ones?	NO _____. Comments

9- Observational Questionnaire continued



10– Bible Home Study (applied) by Mozambique



- PERGUNTA N.º 7—COMO, DIZ PAULO, DEVE SER MANTIDO O MINISTERIO CRISTAO?  
Resposta Pelo evangelho. — I Cor. 9:13 e 14.
- PERGUNTA N.º 8—O QUE FAZ O HOMEM QUANDO RETEM OS DIZIMOS E AS OFERTAS?  
Resposta Rouba a Deus. — Mal. 3:8 e 9.
- PERGUNTA N.º 9—QUE BÊNÇÃOS VIRÃO AOS FIEIS NOS DIZIMOS E OFERTAS?  
Resposta Grandes bênçãos. — Mal. 3:10 e 11.
- PERGUNTA N.º 10—ONDE DEUS NOS ACONSELHA A DEPOSITAR NOSSOS TESOUROS?  
Resposta Nos céus. — S. Mat. 6:19 e 21.

#### Comentários

Milhares de casos poderíamos citar, de pessoas que puseram à prova o plano de Deus e descobriram que as promessas divinas são seguras. Certo lavrador fora fiel em devolver a Deus o dízimo. Um dia viu uma escura névum de gafanhotos no céu, e observou que iam em direcção de suas plantações. Se os gafanhotos lhe devorassem a machamba ele ficaria arruinado financeiramente. Reunindo naquela noite a família em torno de si, oraram e recordaram a Deus a promessa que havia feito em Malaquias 3:10 e 11. A família recolheu-se ao repouso e dormiram confiantes no conhecimento de que seu Pai celestial não tosqueneja nem dorme, mas vela sobre os seus.

Na manhã seguinte o fazendeiro levantou-se e foi ver as plantações. Notou que os gafanhotos haviam destruído as machambas vizinhas, até à sua cerca, de ambos os lados, mas a sua plantação estava intacta. Deus cumprira a promessa e protegera dos gafanhotos a seara do fiel lavrador.



LIÇÃO N.º 20

#### A GRANDE NOTÍCIA E A GRANDE DECISÃO

VERSO AUREO: "Crê no Senhor Jesus e serás salvo". — Atos 16:3.

Prezado aluno, qual seria a notícia mais extraordinária para os nossos dias? Seria porventura a feliz descoberta de algum medicamento capaz de combater um dos maiores flagelos humanos — o câncer? Ou a decantada conquista da Lua? Qual seria, sim qual seria a notícia mais feliz para nós e nossos semelhantes? Antes de responder, analisemos por instantes os nossos dias.

Vivemos momentos de apreensões e insegurança; há ódio e intrigas internacionais. Os líderes, que têm as rédeas das nações em suas mãos, desejam e clamam por paz, porém estão preparando-se, como nunca, para uma eventual hecatombe mundial. A maior fortuna do mundo está sendo empregada em armamento de guerra; há bombas destruidoras, terrivelmente diabólicas.

H. G. Wells, famoso escritor inglês que cria no brilhante futuro da humanidade, em face da bomba atômica mudou de ideia e disse: "Nosso mundo chega ao fim do seu destino; não há caminho que leve ao redor nem através deste beco sem saída; é o fim". A moral decresce assustadoramente, aumentam os crimes, os roubos, os assaltos. Um manto escuro de temor e desilusão envolve a Terra, e nesta situação nós perguntamos outra vez: QUAL A NOTÍCIA MAIS AGRAVAVEL PARA O MOMENTO PRESENTE?

A resposta precisa e certa encontramos nas Santas Escrituras. O próprio Jesus no-la dá em S. João 14:1-3 "Não se turbe o vosso coração; credes em Deus, crede também em Mim. Na casa de Meu Pai há muitas moradas. Se assim não fora Eu vo-lo teria dito. Pois vou preparar-vos lugar. E quando Eu for, e vos preparar lugar, voltarei outra vez e vos receberei para Mim mesmo, para que onde Eu estiver estejais vós também".



APPENDIX C: SURVEYS AND SAMPLINGS

#	Program (4year degree training)	25 Student (Quantity )	%	Number student surveye d	%	Results	Problems/caus es encountered
1	Theology	10	40	5	33. 3	Total knowledge of TDCS occurrence s in the church	Lack of instruction Lack of doctrinal instruction Delay in church services
2	Business administratio n	6	24	5	33. 3	Total Knowledg e TDCS occurrence s in the church	Lack of instruction Lack of doctrinal instruction Delay in church services
3	Education	9	36	5	33. 3	Total Knowledg e TDCS occurrence s in the church	Lack of instruction Lack of doctrinal instruction Delay in church services
Total	3	25	100	15	99. 9	Total Knowledg e TDCS occurrence s in the church	Lack of instruction Lack of doctrinal instruction Delay in church services

12- (UAM) degree students Surveyed (2005-2008)

### **Cluster Sampling**

There were 25 students who were chosen for study. These are the first group of students who have restarted to attend the classes after this place (seminary) has been closed for sometimes. The study to this group is intended to check from this group's understanding of Cs since this is the group going to fill the vacancies in ministry throughout the country (union). There were surveyed according to their grade/class/level of study making sure that proper terms were going to be used for such a purpose. 99.9% of this group that is, 100% rounded confirmed the occurrence of this phenomenon and therefore expressed much concern as they restarted to understand the SDA fundamental teachings.

**SURVEY 2: CHURCH MEMBERS, NATIONAL YOUTH FAMILY  
AND LEADERSHIP SEMINARS)**

#	Province	Field/ Mission	City	Role	Problems	Quantity	%	Result
1	Inhambane Gaza Maputo	South	Representing all Southern cities	Delegate youth director 1 pastor	Lack of instr. delay	7	20	Acknowledgement of CS
2	Sofala	Central	Beira representing (Beira, Tete and Chimoio)	Delegate youth director departmental Director	Lack of instr./delay	23	65.7	Acknowledgement of CS
3	Zambézia	north	Quelimane and Mocuba representing also Lichinga	Delegate departmental Director	Lack of/ delay	2	5.7	Acknowledgement of CS
4	Nampula	Northeast	Nampula representing Nampula and Pemba	Departmental director	Lack of/ delay	1	2.9	Acknowledgement of CS
5	Maputo	(Office) union mission	Representing all union workers and officers	Director and pastor wife	Lack of/ delay	2	5.7	Acknowledgement of CS
TOTAL	The whole Union	4 Mission and the union	Representing all cities in the country (Union)	Delegate and departmental director	Lack of instruct delay in Ch. services	35	100	Acknowledgement of CS

**(15-18/6/2008)**

**Note:** seminars were conducted by Pastor Eugene Franch, the SID youth leadership Director. Interviews and polling were done during their breaks for the seminars and after the meals. 35 people of all those who attended these seminars were aimed at study. The group included church leaders from the Missions (Fields) and Union offices. The group attempted to refuse surveys without the authorization of the union president viewed as a harder person due to reactions in the South against the administration (see) major challenges. However, they accepted during the break of their meetings and meals. And 100% of them confirmed the Cs and expressed concerns about this phenomenon.

**SURVEY 3: (WOMEN NATIONAL CONGRESS)**

#	Field	Delegates (950)	%100	Results	Problems caused and encountered
1	Northeast of North	15(25- 30years) 12 15(31- 61years) 10	73.3	Full knowledge Of TDCs occurrence within the church	Lack of instruction Lack of doctrinal instruction Delay in church services
2	Central	15(25- 30years) 14 15(31-61) years 8	73.3	Acknowledged the occurrence of TDCs within the church in the country.	Lack of instruction Lack of doctrinal instruction Delay in church services
3	South	15(25- 30years) 13 15(31- 61)years 9	73.3	Acknowledged the existence of TDCs within the church in the country	Lack of instruction Lack of doctrinal instruction Delay in church services
Total	3	90  66 surveyed (sampled)	73.3 per unit(field/mission corresponding To 22 women	Total acknowledged of TDCs occurrence in the church country throughout the Fields/Missions	Lack of instruction Lack of doctrinal instruction Delay in church services

14- Church members (Women congress) Continued.

### **Random Sampling (Interview and Poll)**

Were ministered in the classrooms- Adventist school (part of UAM) campus where the women's congress was held. These women were selected from a total of 66% taken from 90 a manageable number thought by the author and picked from a larger number of 950 women who represented the Country (all ethnic groups, tribes and social classes within the SDA community in the county).73.3% of this social class confirmed the existence of death Cs in their communities and some of them thought that it was normal for the church to practice them. They have seen this phenomenon occurring since they became SDAs but others considered it a new phenomenon which evaded the church in the last days and there for manifested much concerns.

Only 26.7% of this class does not have idea about the Cs but others remained quiet instructed by the leaders not to answer.

SURVEY 4: UAM STUDENS-MINISTRAL TRAINING

#	Program (2 year ministerial training)	Quantity (15)	%	Results	Instruction/training
1	Northeast	5	33.3	Full knowledge of DCs occurrences	Lack of instruction Lack of doctrinal instruction Delay in church services
2	North	3	20.0	Full knowledge of DCs occurrences	Lack of instruction Lack of doctrinal instruction Delay in church services
3	Central	5	33.3	Full knowledge of DCs occurrence	Lack of instruction Lack of doctrinal instruction Delay in church services
4	South	2	13.3	Full knowledge of DCs occurrences	Lack of instruction Lack of doctrinal instruction Delay in church services
Total	4(Mission represented)	15	99.9	Full knowledge of DCs occurrences	Lack of instruction Lack of doctrinal instruction Delay in church services

15- University students (UAM)-Ministerial students

**Cluster sampling**

The introduction of this program is viewed as a way to bridge the already existing gap in the union. This union mission is stressed and distressed not knowing what to do. It has got no more workers. Many have dropped and left due to

harassment, discrimination, salary denial, nepotism and ordination problems. To this last one, the union picks church elders closer to the leadership make them workers and ordain them to ministry to perform all ministries in the church. Deny and marginalize the trained ones defending that they are

not called to ministry. In turn, these latter are forced to leave. The two missions (fields) with larger numbers: northeast is a new field and central is found at the training area where all groups meet and comment about the fact. 99.9% of this group see Cs occurring in the church and think if equipped they will fight for problems such as death ceremonies and succeed.

#### **SURVEY 5: ZAMBÉZIA PROVINCE (QUELIMANE-MOCUBA)**

NU	Church name	Location	# Of members	Hours observed	Percentage
1	S	Quelimane	M MP 50 5-10/ 30-40	8-9h 10-12h 8-9h 10-12h	8-9h 10-12 10%-20% 60-80%
2	T	Mocuba	100 5-10/ 50-80	8-9h 0-12h	1 5%-10% 50-80%
3	U	Quelimane	200 7-15/ 60-150	8-9h 10-12h	3.5%-7.5% 30-75%
4	V	Mocuba	300 8-16/ 50-160	8-9h 10-12h	2.7%-5.3% 16.7% 53.3%
TOTAL	4	4	Average 650 8-16 Members	Average 8-9h 0-12	80-97% absentee/ Absentees m

NU-Enumeration

#-stands for number of church and num

MP-members present during the services


90 to 80% -members absent during musical program before and during the Sabbath school programs

40-20%- member absent during the divine service

\*only the members of church members were provided by executive mission secretary and the pastors of the said church observed



APPENDIX D: STATISTICAL DATA AND RESULTS



MUNICÍPIO DE NAMPULA

CONSELHO MUNICIPAL  
DEPARTAMENTO DOS SERVIÇOS URBANOS  
Serviços Funerários e Cemitérios  
REGISTO TOTAL DE ÓBITOS- ANO 2007  
( Quadro Ilustrativo)

N/ ord.	Mês	Nº de Óbitos	Cemitérios Municipais	Cemitérios Comunitários	Translações	Indigentes ***
01	Janeiro	320	38	248	34	23
02	Fevereiro	502	51	399	52	30
03	Março	373	42	277	54	24
04	Abril	424	53	327	44	10
05	Maió	328	40	244	44	5
06	Junho	335	39	255	41	21
07	Julho	366	48	267	41	35
08	Agosto	331	39	205	40	21
09	Setembro	392	62	272	57	28
10	Outubro	366	42	282	29	42
11	Novembro	364	42	278	39	22
12	Dezembro	370	60	265	59	59
TOTAL		4471	546	3319	263	547

\*\*\* Os indigentes registados pelos Serviços Funerários e Cemitérios foram sepultados no Cemitério Novo.

O Chefe dos Serviços  
Vítgal Arone

16 –Nampula Municipality –number of bodies/corpses entering and buried annually



MUNICÍPIO DE NAMPULA

Conselho Municipal  
DEPARTAMENTO DOS SERVIÇOS URBANOS  
SERVIÇOS FUNERÁRIOS E CEMITÉRIOS


RESUMO DE LEVANTAMENTO DOS CEMITÉRIOS

Nº	POSTO ADMINISTRATIVO	QUANTIDADES	
		ANTIGA	ACTUAL
01	MUHALA	09	40
02	NATIKIRI	65	43
03	MUATALA	46	58
04	NAPIPINE	a) 16	31
05	NAMICOPO	18	27
	<b>TOTAL</b>	<b>138</b>	<b>168</b>

a)-NB: Falta o Posto de Napipine que ainda não forneceu os dados. <sup>299</sup>

Nampula, aos 30 de Agosto de 2007

O Chefe do Departº. Funerário

  
Vitigal Arone

100029180090

17 - Nampula number of cemeteries surveyed.

## Densidade Demográfica, 2007

Provincias	Superfície (em Km <sup>2</sup> )	População	Densidade (Hab./Km <sup>2</sup> )
Total	799.380	20.530.714	25,68
Niassa	129.056	1.178.117	9,13
Cabo Delgado	82.625	1.632.809	19,76
<u>Nampula</u>	<u>81.606</u>	<u>4.076.642</u>	<u>49,96</u>
Zambézia	105.008	3.892.854	37,07
Tete	100.724	1.832.339	18,19
Manica	61.661	1.418.927	23,01
<u>Sofala</u>	<u>68.018</u>	<u>1.654.163</u>	<u>24,32</u>
Inhambane	<u>68.615</u>	<u>1.267.035</u>	<u>18,47</u>
Gaza	75.709	1.219.013	16,10
Maputo	26.058	1.259.713	48,34
<u>Maputo Cidade</u>	<u>300</u>	<u>1.099.102</u>	<u>3.663,67</u>

18– Mozambique Population Density (Statistics



INSTITUTO NACIONAL DE ESTATÍSTICA  
DELEGAÇÃO PROVINCIAL DE SOFALA

## População da Província de Sofala

Distrito ou Cidade	Total		População				Índice de Mascul.
	Total	%	Homens	%	Mulheres	%	
<b>Total</b>	<b>1.654.163</b>	<b>100,0</b>	<b>801.417</b>	<b>48,4</b>	<b>852.746</b>	<b>51,6</b>	<b>94,0</b>
Buzi	159.614	100,0	74.819	46,9	84.795	53,1	88,2
Caia	115.455	100,0	54.488	47,2	60.967	52,8	87,5
Chemba	65.107	100,0	30.385	46,7	34.722	53,3	95,9
Cheringoma	34.133	100,0	16.709	49,0	17.424	51,0	95,9
Chibabava	101.667	100,0	44.847	44,1	56.820	55,9	78,9
Dondo	142.387	100,0	71.580	50,3	70.807	49,7	101,1
Gorongosa	116.912	100,0	55.668	47,6	61.244	52,4	90,9
Machanga	51.855	100,0	23.741	45,8	28.114	54,2	84,4
Maringue	75.089	100,0	34.454	45,9	40.635	54,1	84,8
Marromeu	119.718	100,0	59.433	49,6	60.285	50,4	98,6
Muanza	25.229	100,0	12.270	48,6	12.959	51,4	94,7
Nhamatanda	210.757	100,0	102.134	48,5	108.623	51,5	94,0
Cidade da Beira	436.240	100,0	220.889	50,6	215.351	49,4	102,6

19–Sofala Province Population (Statistics)

### PROVINCIA DE SOFALA (DADOS PRELIMINARES DA POPULAÇÃO 2007)

DISTRITOS	POPULAÇÃO	SUPERFICIE (KM/2)	DENSIDADE POPULACIONAL
BÚZI	159.614	7.409	21.5 hab/km <sup>2</sup>
CAIA	115.455	3.477	33.2 hab/km <sup>2</sup>
CHEMBA	65.107	4.388	14.8 hab/km <sup>2</sup>
CHERINGOMA	34.133	8.739	3.9 hab/km <sup>2</sup>
CHIBABAVA	101.667	8.012	12.7 hab/km <sup>2</sup>
DONDO	142.387	2.443	58.2 hab./km
GORONGOSA	116.912	7.659	15.2 hab/km <sup>2</sup>
MACHANGA	51.859	4.657	11.1 hab/km <sup>2</sup>
MARINGUE	75.089	5.085	14.7 hab/km <sup>2</sup>
MARROMEU	119.718	5810	20.6 hab/km <sup>2</sup>
MUANZA	25.229	5.731	4.4 hab/km <sup>2</sup>
NHAMATANDA	210.757	3.975	53 hab/km <sup>2</sup>
BEIRA	436240	633	689.1 hab/km <sup>2</sup>

20 –Sofala Province Population per District (Statistics)

REPÚBLICA DE MOÇAMBIQUE  
PROVÍNCIA DE SOFALA  
MUNICÍPIO DA BEIRA  
CONSELHO MUNICIPAL  
SECTOR FUNERÁRIO

Existem no Município da Beira, 16 Cemitérios registados, dos quais 3 três já se encontram encerrados e 13 estão operacionais. São os seguintes:

I – CEMITÉRIOS PARTICULARES

- |   |                  |
|---|------------------|
| 1. N'hangara-----                                       | Encerrado        |
| 2. Régulo Luís-----                                     | Encerrado        |
| 3. Dama – na Munhava Matope-----                        | Em Funcionamento |
| 4. Ferro – na zona de Sogere-----                       | Em Funcionamento |
| 5. Manhusse – na zona da Fábrica de Castanhas-----      | Em Funcionamento |
| 6. Mangalane – zona da Manga-----                       | Em Funcionamento |
| 7. Mungassa – zona da Mobeira-----                      | Em Funcionamento |
| 8. Matadouro – zona de Matadouro-----                   | Em Funcionamento |
| 9. Chamba – zona da Chamba-----                         | Em Funcionamento |
| 10. Inhamízua 01 -----                                  | Em Funcionamento |
| 11. Inhamízua 02-----                                   | Encerrado        |
| 12. Cerâmica – na subida para a Fábrica de Tijolos----- | Em Funcionamento |
| 13. Matongoro – na zona do Aeroporto-----               | Em Funcionamento |

II- CEMITÉRIOS OFICIAS SOB GESTÃO DO C.M.B.

1. S<sup>ta</sup> Isabel
2. Manga (Manga)
3. Cerâmica (Cerâmica)

O Chefe do Sector



21- Number Of Cemeteries Surveyed from Beira City Council



República de Moçambique  
 Província de Maputo  
 Direcção de Saúde da cidade de Maputo  
 Departamento/Sector de FUNERÁRIO  
 Registo de Entradas e Saídas diárias de corpos na Morgues do Hospital Central de Maputo

DIA	DATA	ENTRADA				Total	DIA	SAÍDA		TOTAL
		Do Hospital		De Fora				Normal	Cova comum	
		Manhã	Tarde	Manhã	Tarde					
							54		63	
Segunda	9/03	12	—	12	—	12/12	Segunda 9/03 2 Óbitos	Adulto: —	4/9	
Terça	10/03	8	—	9	—	8/9	Terça 10/03 — Óbitos	Crianças: —	12/2	
Quarta	11/03	17	—	11	—	17/11	Quarta 11/03 — Óbitos	—	2/12	
Quinta	12/03	9	—	13	—	9/13	Quinta 12/03 — Óbitos	—	7/11	
Sexta	13/03	9	—	9	—	9/9	Sexta 13/03 — Óbitos	—	11/14	
Sábado	14/03	10	—	8	—	10/8	Sábado 14/03 — Óbitos	—	12/10	
Domingo	15/03	13	—	9	—	13/9	Domingo 15/03 — Óbitos	Óbitos	4/5	
Total de Entradas por Semana				149			Total de Saídas por Semana		115+2=117	

Maputo, aos 19 de 03 de 2009

Assinatura do chefe do Sector

Declaro que Sr Samuel Toure  
 dirigiu-me e recolheu os dados  
 neste Instituto.

Maputo, 19 03 - 09

DSCM  
 SERVIÇOS FUNERÁRIOS  
 DELEGADO AUTORIZADO  
 EDMIR MATHANEJA

22- Maputo Central Hospital number of bodies (corpses) entering and going out

TRANSPORTES PÚBLICOS DA BEIRA- EP  
PELOURO TÉCNICO  
DIRECÇÃO DE OPERAÇÃO E TÉCNICA  
SECTOR DE OPERAÇÃO E FISCALIZAÇÃO

VISTO  
23.01.09

PLANO DE DISTRIBUICAO DE VIATURA POR LINHA DE ACORDO COM A  
DISPONIBILIDADE

IT	LINHAS	CODIGO	QTY da disponibilidade DE VIATURA NA LINHA							
			18	19	20	21	22	23	24	25
1	Ponta-Gêa	2/A								
2	Macuti	3	1	1	1	1	2	2	2	2
3	Macurungo	4	1	1	1	2	2	2	2	2
4	Bairro Bambú	4/A								
5	Muchatazina	5								
6	Chota	5/A	1	1	1	1	1	1	2	2
7	B. da Manga	6	1	1	2	2	2	2	2	2
8	P. de Nível	6/A	1	1	1	1	1	1	1	1
9	Inhamizua	7	2	2	2	2	2	2	2	3
10	Inhamizua - A. E.	7/A	1	1	1	1	1	1	1	1
11	Aeroporto	8/A	1	1	1	1	1	2	2	2
12	Cerâmica	9	1	2	2	2	2	2	2	2
13	P.de Nível-HCB	9/A	2	2	2	2	2	2	2	2
14	Dondo	10	2	2	2	2	2	2	2	2
15	Mafambisse	10/A	4	4	4	4	4	4	4	4
16	Nhangau	11								
17	Savane	11/A								
18	Aluguer									
19	Reserva									
Total			18	19	20	21	22	23	24	25

O DOT  
Engº Téc. Joaquim Curarama

TPB Pelouro Técnico  
TRANSPORTES PÚBLICOS DA BEIRA-EP  
Pelouro Técnico  
Engº Téc. José G.B. Chibia

23 - Cars: public transports distribution according to availability and line in much need more frequently to places where there cemeteries on Saturdays and Sundays with much frequency on Saturdays,

### UNION OFFICE ACADEMIC TRAINING STATISTICAL DATA

Period of training	Number of workers	Percentage	Actual academic level
Accounting (who is used the higher union officer)	1	14.3%	A'levels-accounting diploma
6 Month related Bible studies training-used as a union president for over 15years	1	14.3%	A' levels
4 Four Year ministerial diploma training	4	57.1%	O and A' levels
Degree	1	14.3%	Higher level
Total	7	100%	From (o levels to higher level).

9\* Only the # of the workers was provided by the office executive secretary- Union  
 Percentage of educated/trained workers

24 -Union percentage of educated/trained workers

### SOUTH MISSION WORKERS' ACADEMIC TRAINING STATISTICS

Period of training	Number of workers	%	Academic level
6months	2	8.69%	ELEMENTARY/PRIMARY
2years	1	4.3%	O'LEVELS
4years	16	69.6%	O' And A'LEVELS
Degree	4	17.39%	Higher level
Total	23	99.9%	From (o level to higher level).

NOTE: the percentage of degreed workers is 17.4%

\* Only the # of the workers was provided by the office executive secretary

25 - South Mission Percentage of Educated/Trained Workers



**CENTRAL MISSION WORKERS' ACADEMIC TRAINING**

**STATISTICS**

Period of training	Number of workers	Percentage	Actual Academic level
6months	3	10%	Primary and O'levels
2years	6	20%	and O'levels
4years	19	63.3%	O' And A'LEVELS
Degree	2	6.7%	Higher level
Total	30	100%	From none qualified to higher level.

NOTE: only 2 people or 6.7% are qualified and eligible for training and discipling better and for service. This is the percentage of degeed workers.

26- Central Mission Percentage of Educated/Trained Workers

**NORTH MISSION WORKERS' ACADEMIC TRAINING STATISTICS**

Period training	Number of workers	%	Actual Academic level
Non qualified	21	45.65	Non qualified and primary
6months	7	15.21	Primary
2years	3	6.52	O'levels
4years	12	26.08	O' And A'LEVELS
Degree	3	6.52	Higher level
Total	46	99.98	From non-qualified to higher level.

Note: the percentage of workers holding degrees is 6.52%

\* Only the # of the workers was provided by the office executive secretary

27 -North Mission Percentage of Educated/Trained Workers

Note B:

(1) The average of field/ mission is 11.5% of educated/ trained people against 88.5% non-educated/trained people. Being the most affected, the North Mission/ Field with 6.52% against 93.5% followed by the central mission /field with 6.7% followed also by the actual union officers which is 14.3% against 85.7%

## NORTHEAST MISSION WORKERS' ACADEMIC TRAINING STATISTICS

Period training	Number of workers	%	Actual Academic level
6months	1	7.69	Non-qualified and primary
2years	3	23	Primary and O levels
4years	7	53.84	O' And A'LEVELS
Degree	2	15.38	Higher level
Total	13	99.98	From none qualified to higher level.

28 – Northeast Mission percentage of educated/trained workers

\* Only the # of the workers was provided by the office executive secretary

### CHURCH OF 50 (100%)

N	Church name	Location	#Of Members		Hours Observed	PERCENTAGE	
			TM	MP		8-9/10-12Hours	8-9Hours
1	A	Maputo	50	5-10 30-40	8-9 10-12	10-20%	60-80%
2	B	Beira	50	5-10 30-40	8-9 10-12	10-20%	60-80%
3	C	Dondo	50	5-10 30-40	8-9 10-12	10-20%	60-80%
4	D	Nampula	50	5-10 30-40	8-9 10-12	10-20%	60-80%
Total	4	4	200	Average 5-10 And 30-40	5	90-80% Absent	40-20% Absent

\* Only the # of the workers was provided by the office executive secretary

29- (Maputo, Beira, Dondo, Nampula) city church members

N	Church name	location	#Of Members		Hours Observed	PERCENTAGE	
			TM	MP		8-9/1012hours	8-9hours
1	E	Maputo	100	5-10 30-40	8-9 10-12	5-10%	50-80%
2	F	Beira	100	5-10 30-40	8-9 10-12	5-10%	50-80%
3	G	Dondo	100	5-10 30-40	8-9 10-12	5-10%	50-80%
4	H	Nampula	100	5-10 30-40	8-9 10-12	5-10%	50-80%
Total	4	4	400	Average 5-10 And 50-80	5	95-90% Absent	50-20% Absent

**CHURCH OF 100 (100%)**

30- (Maputo, Beira, Dondo, Nampula) city church members

**CHURCH OF 200 (100%)**

N	Church name	location	#Of Members		Hours Observed	PERCENTAGE	
			TM	MP		8-9/10-12Hours	8-9Hours
1	I	Maputo	200	7-15 60-150	8-9 10-12	3.5-7.5%	30-75%
2	J	Beira	200	7-15 60-150	8-9 10-12	3.5-7.5%	60-75%
3	K	Dondo	200	7-15 60-150	8-9 10-12	3.5-7.5%	60-75%
4	L	Nampula	200	7-15 60-150	8-9 10-12	3.5-7.5%	60-75%
Total	4	4	800	Average 7-15 And 30-40	5	90.5-92.5% Absent	70-25% Absent

31- (Maputo, Beira, Dondo, Nampula) city church members

**CHURCH OF 300 (100%)**

N	Church Name	Location	# Of Members		Hours Observed	Percentage	
			TM	MP		8-9/10-12Hours	8-9Hours
1	M	Maputo	300	8-16 50-160	2.7%-5.3%	16.7%-53.3%	
2	N	Beira	300	8-16 50-160	2.7%-5.3%	16.7%-53.3%	
3	O	Dondo	300	8-16 50-160	2.7%-5.3%	16.7%-53.3%	
4	P	Nampula	300	8-16 50-160	2.7%-5.3%	16.7%-53.3%	
Total	4	4	1200	Average 8-16 And 50-160	97.3%-94.7% Absent	83.3%-46.7% Absent	

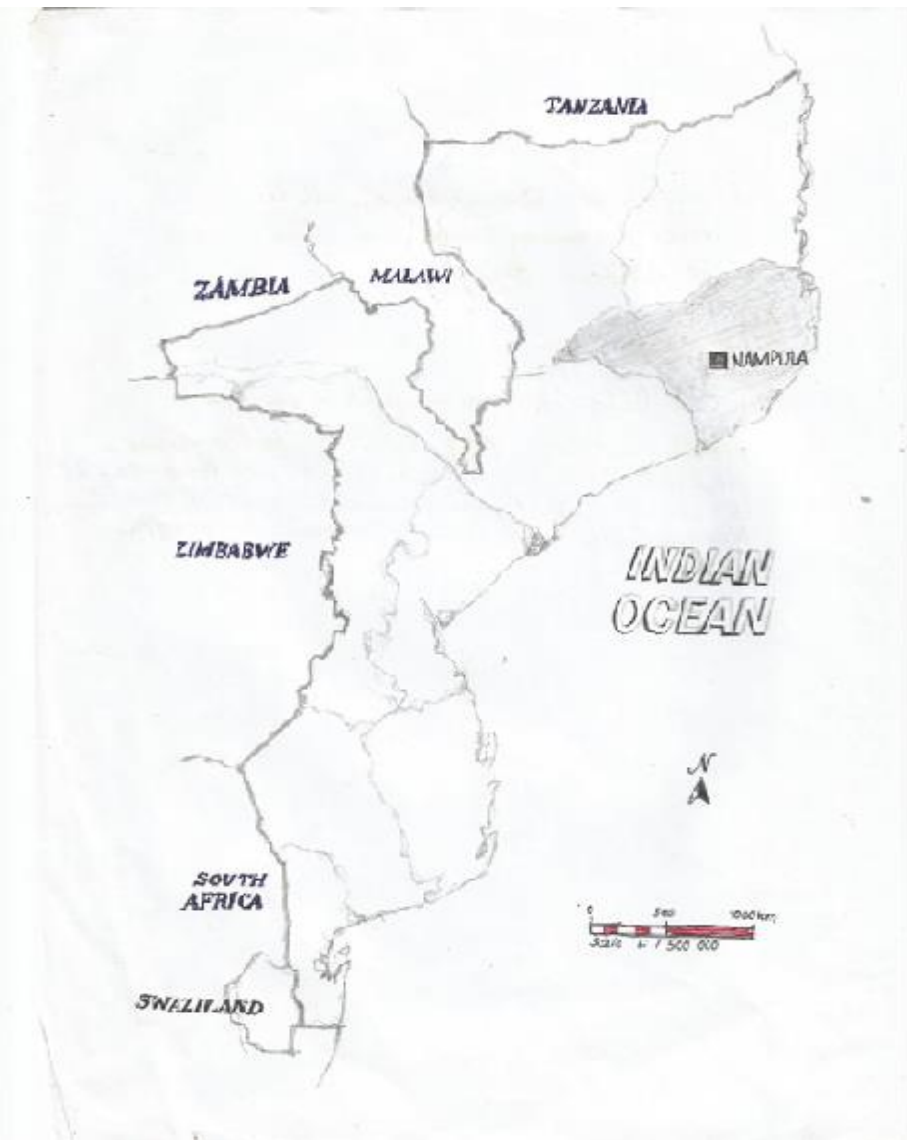
32- (Maputo, Beira, Dondo, Nampula) city church members

## APPENDIX F: CHARTS

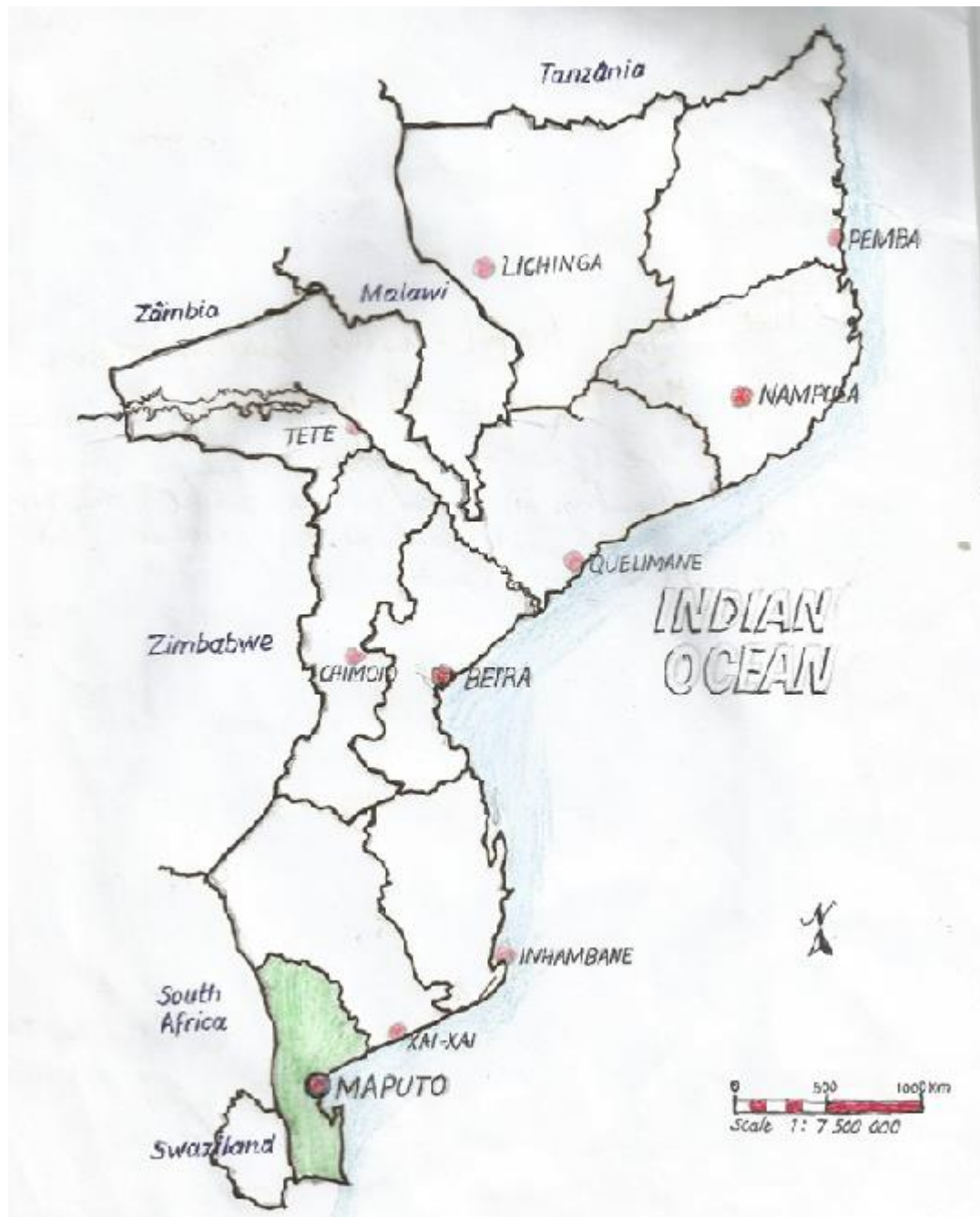


1–The City of Beira in the central Region of the beautiful Mozambique

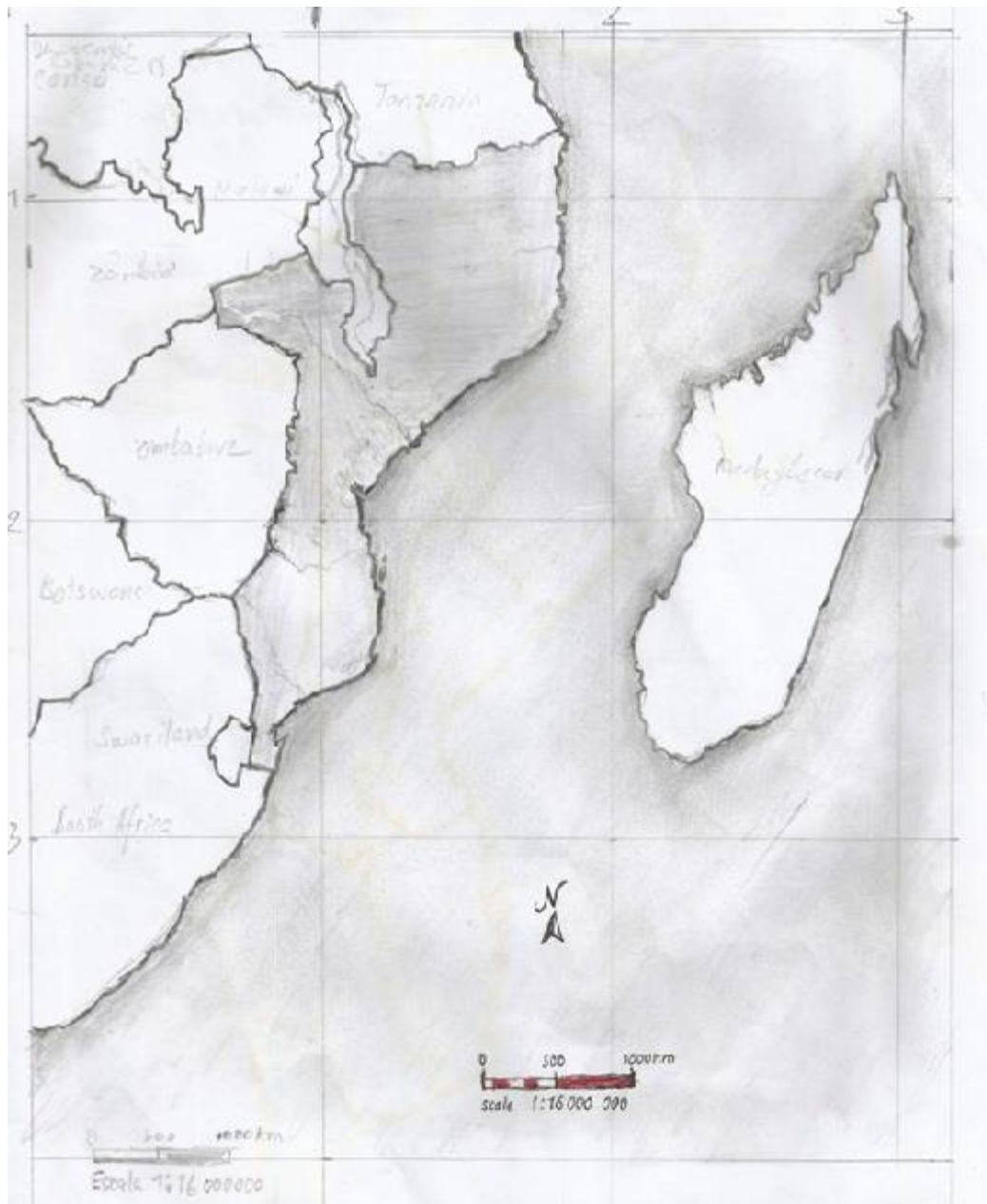
\*Both charts were taken by the author from: Editor Nacional de Moçambique. *Atlas de Mocambique: Instituto Nacional do Desenvolvimento da Educacao*. Imprenso na Africa do Sul,



2 –The City of Nampula in the Northeast of the exciting

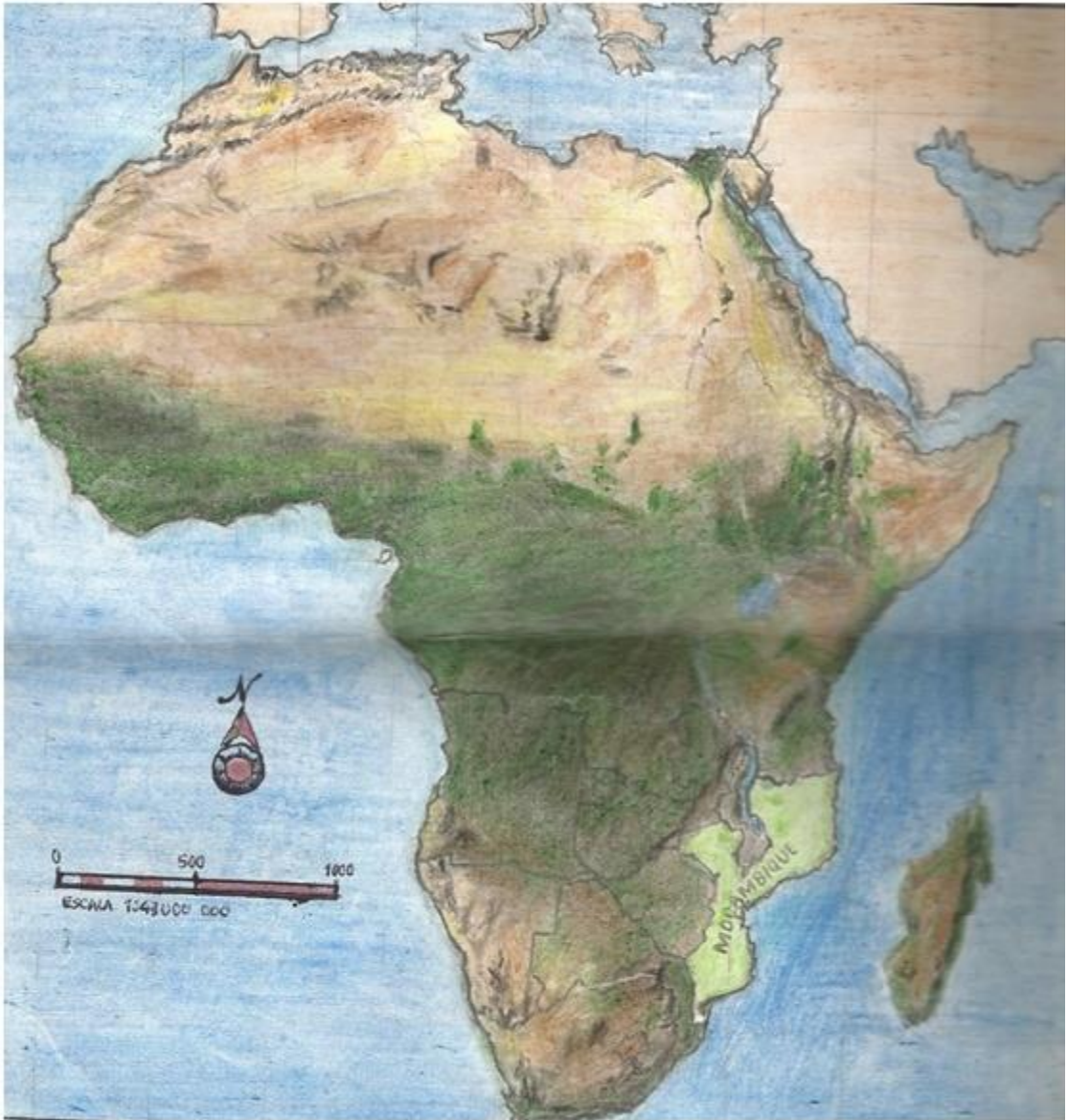


3 –The City of Maputo in the Southern Region of the Republic Of Mozambique



4 –Mozambique, a Southern Africa Country





5 – Mozambique, in modern Africa

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