

**A STUDY OF THE PLACE OF THE HEALING AND DELIVERANCE MINISTRY  
IN KABAROLE ARCHDEACONRY, DIOCESE OF RUWENZORI OF THE  
CHURCH OF UGANDA**

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**UGANDA CHRISTIAN  
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## **DEDICATION**

I dedicate this research work to my Dear wife Lyn Akankunda Muhumuza Abwooli and my family, for their love, care and support. My success is because of their total support. May God bless them all abundantly.

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**DECLARATION**

I MUHUMUZA ALFRED KANYWA hereby declare that this research is my original work and has never been submitted to any University or institution of higher learning for the award of any academic qualification.

SIGNATURE.....



DATE.....



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## APPROVAL

This research work entitled "A study of the Place of the Healing and Deliverance Ministry in Kabarole Archdeaconry, Diocese of Ruwenzori of the Church of Uganda" by ALFRED MUHUMUZA KANYWA, Registration number M22B09/2023 has been under my supervision and is now ready for submission with my approval.

SIGNATURE.....



DATE.....

15th July 2024

NAME: REV. CANON EKIRUNGA M.K ROSE

SUPERVISOR

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**LIST OF ABBREVIATIONS**

COU	:	Church of Uganda
UCU	:	Uganda Christian University
Dr.	:	Doctor
AIC	:	African Independent Churches
MHD	:	Ministry of Healing and Deliverance
RAYM	:	Ruwenzori Anglican Youth Missioners

## ABSTRACT

The study was an investigation of the place of the Healing and Deliverance Ministry in the Church of Uganda setting: with specific reference to Kabarole Archdeaconry, Diocese of Ruwenzori of the Church of Uganda. The specific objectives of the study were: to establish if there are any Healing and Deliverance services in Kabarole Archdeaconry, Diocese of Ruwenzori; find out the reasons why there is no Healing and Deliverance ministry in some churches in Kabarole Archdeaconry, Diocese of Ruwenzori; examine the effects of the lack of the Healing and Deliverance ministry in some Churches in Kabarole Archdeaconry, Diocese of Ruwenzori; and to establish what the Church has done and what more can be done to support the Healing and Deliverance ministry in Kabarole Archdeaconry, Diocese of Ruwenzori.

It was found out that healing and deliverance was conducted in some churches with the holistic process of spiritual, emotional and physical wellbeing and wholeness of people. Ignoring the healing and deliverance ministry ignorance about the healing ministry and word of God, lack of theological training, divisionism and confusion about healing and deliverance were some of the reasons for the absence of the healing and deliverance ministry in some churches in Kabarole. The effects of lack of healing and deliverance ministry include: the exodus of Christians from the Church of Uganda to Pentecostal churches and the believers staying in the bondage of Satan due to the lack of healing and deliverance services.

The church leaders' role remains to cultivate an atmosphere of faith and expectation of God's healing and deliverance power to manifest. They are to always encourage the participants to come with faith and anticipation, trusting in God's ability to bring about transformation and wholeness following the participants' sincere repentance.

## CHAPTER I: THE PROBLEM AND ITS SETTING

### 1.1 Introduction

This research was a study of the Place of the Healing and Deliverance Ministry in the Anglican Church setting: With Specific Reference to Kabarole Archdeaconry, Diocese of Ruwenzori of the Church of Uganda.”

In the Acts of the Apostles (3:1-10) we see the young Church effectively ministering healing as Jesus Christ had done. Hence the need to study the place of the Healing and Deliverance ministry in the contemporary church.

### 1.2 Background of the Study

For centuries, Church was sought to be a place of comfort, transformation, healing and deliverance. The phenomenon of healing and deliverance has become very common and central to the religious activities of some churches in the Diocese of Ruwenzori (personal observation). According to Kwabena (2005 p. 165) in *African Charismatics*, healing and deliverance from a charismatic point of view can be explained as:

*the deployment of divine power and authority in the name or blood of Jesus perceived in pneumatological terms as the intervention of the Holy Spirit to provide release for the demon-possessed, demon-oppressed, broken, disturbed and troubled persons in order that the victims may be restored to proper functioning order, that is, to health and wholeness*

*and being thus freed from demonic influence and curses, they may enjoy God's fullness of life understood to be available in Christ (Kabwena, 2005, p.165).*

In Kabarole Archdeaconry some Christians, and Church leaders, regard healing and deliverance as something that is not a reality. Consequently, the ministry of healing and deliverance has been neglected despite the church's effort to strengthen this ministry. This has left some Anglican Christians looking to Pentecostal Churches for healing and deliverance. This neglect has also brought wrong people into play like those without any biblical teaching on healing and deliverance, and no theological training because some of the Church leaders have left it to the concern of none. This has led to bias as some people think that those conducting healing and deliverance use magic or demonic powers. Furthermore, it has led to disbelief by some Christians who do not believe that people can be delivered from demonic possession and spiritual sicknesses, thus creating tensions and divisions to the extent of some Christians rejecting a Lay Reader on grounds of the Lay Reader's prayerful lifestyle. There is also a gap between those who are committed to conducting and participating in healing and deliverance (intercessors) and those who are not, and pride has brought division in the Church due to the neglect of the healing and deliverance ministry by some Church leaders. Furthermore, others have become arrogant to the extent of starting their own Churches from the mainstream church and have carried along some Church of Uganda Christians who believe in what they do.

The study of healing and deliverance has deep roots within various religious and spiritual traditions, including Christianity. Within the context of Christianity, the background of this study often involves theological, biblical, and practical explorations of the concepts of healing and

deliverance as depicted in the Bible. One can be found in Mark 16:17-18 from the New Testament of the Christian Bible. This passage is part of what is often referred to as the "Great Commission," where Jesus Christ instructed his disciples before ascending into heaven. Jesus states that certain signs will accompany those who believe in him. These signs include: Driving out demons, speaking in new tongues: Believers will have the ability to speak in languages they have not learned, which is often interpreted as speaking in tongues as a spiritual gift, and handling snakes without harm. Some Christian denominations interpret this literally, while others see it as symbolic of protection from harm in dangerous situations; drinking deadly poison without harm: Similar to handling snakes, this is seen by some as literal protection from harm, while others interpret it symbolically, and healing the sick where the believers will have the ability to pray for the sick, and they will be healed (Craig S. Keener, 2011 p. 87).

### **1.3 Historical Background of the Diocese of Ruwenzori**

The Diocese of Ruwenzori is one of the oldest Dioceses in the Province of the Church of Uganda having been one of the first four dioceses which were carved out of the diocese of Uganda in 1960. The diocese originally stretched from the present-day, West Ruwenzori Diocese to Bunyoro Kitara and South Ruwenzori Dioceses. Currently the diocese covers five districts Ntoroko, Kabarole, Bunyangabu, Kyenjojo and Kyegegwa.

This old and richly placed diocese found in Western Uganda borders with Bunyoro-Kitara diocese in the North, South Ruwenzori diocese in the South, West Ruwenzori diocese in the West and East Ruwenzori diocese in the East. The headquarters of the diocese are located in Fort Portal city and stands opposite the newly rehabilitated palace of the *Omukama* (King) of Tooro kingdom.

According to Kyalimpa (2009, p.2), the diocese of Ruwenzori has been in existence for the last 64 years and has since had six bishops namely: the Rt. Rev Eric Sabiiti (1960-1973), the Rt. Rev. Yonasani Rwakaikara (1974-1980), the Rt. Rev. Eustus Kamanyire (1981-2000), the Rt. Rev. Benezeri Tibendana Kitembo (2000-2009), The Rt. Rev. Patrick Kyaligonza, (2009-2010) and the current bishop the Rt. Rev. Reuben B. Kitembo (2010 to date).

### **1.3.1 Historical Background of Rwengoma Parish**

Rwengoma Parish was started by Queen Mother Victoria Kahinju. She started the church as a chapel in her palace at Rwengoma in 1896 after her baptism. The chapel worked as classroom from Monday to Saturday and was used as a worship place on Sunday. Victoria Kahinju taught learners, especially the women reading, writing and arithmetic. Her teaching attracted many to join Christianity hence the growth of the church.

The church received 10 acres of land from the kingdom of Tooro. Today on this land stands a church building, staff houses, a primary school with staff quarters, a nursery school and secondary school which has a girls' hostel called Victoria Kahinju hostel.

Rwengoma became a parish in 1921 led by Reverend Azaliya Mutazindwa. In 1951 the parish headquarters was transferred to Bukuuku because the headquarters was too close to Kabarole Parish and at its boundary. It was prudent for the headquarters to be at the interior, though Rwengoma was left a sub-parish. The Parishioners displayed Christian maturity consistently up to 1988 when Rwengoma regained its parish status as a single congregation and later became Kabarole Archdeaconry Headquarters.

Today Rwengoma holds four services every Sunday, and weekly school services and other pastoral programs that include counseling and guidance every Tuesday, litany service every Wednesday, fellowships and bible studies in homes on Fridays. There is also Litany at 6am and choir practice in Friday evenings. Rwengoma is one of the self- sustained parishes in the diocese of Ruwenzori. It has 2 clergy and four other workers. (Kyalimpa, C., 2009 P.3)

### **1.3.2 Historical Background of Bukuku Parish**

Bukuku Parish started in the year 1900 following a request of the Sub-County chief called Kihika who had failed to get baptized for holding on 10 wives but wanted his children to become Christians and learn new things from the church. The first parish priest was called the Reverend Ntulanke. The church grew steadily helped by the family of Kihika, since by 1940 his children were holding high offices in the Kingdom of Tooro. Mr. Samson Rusoke a Muchaaki by clan and a county chief requested for the parish headquarters to move to Bukuku from Rwengoma in 1947. He led the work of building a permanent structure the work that he started singlehandedly up to the wall plate and this structure is what still exists. In 1951 Bukuku became a parish taking the boundaries of former Rwengoma from Mugunu River to Semuliki, Lake Albert part of Harugongo, Mugusu Sub-County and Budibugyo district (the present-day West Ruwenzori Diocese).

The parish grew and attained the status of the Archdeaconry. It covered Bumadu parish (the present-day West Ruwenzori Diocese), Rwebisengo Parish (the present-day Rwebisengo Archdeaconry) and Rwengoma parish (now Kabarole Archdeaconry headquarters). The Archdeaconry centre was shifted to Rwengoma parish because Rwengoma had a good vicarage and it was more self-supporting). Bukuku remained a parish up to date.

In 1962 Rwebisengo Parish was carved off. In 1973 three more parishes were carved off as an indicator of growth and in 1999 Bulera Parish was also carved off. Today Bukuku has six sub-parishes and it has two clergy and a secretary, on its land stands Bishop Balya College, a primary school and a kindergarten.

#### **1.4 Statement of the Problem**

The ministry of Healing and Deliverance continued after Jesus' Ascension to heaven. The Early Church continued to pray for the healing of the sick and deliverance of the demonized in the same way that Jesus did: "Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed" (Acts 5:16). This was good news and a good example to follow for all church ministers. However, the researcher has observed that in many Church-of-Uganda congregations the ministry of healing and deliverance is not being practiced. This has led to the exodus of many Christians to Pentecostal Churches seeking for miracles including healing and deliverance and some of these miracles are not for free in these churches.

This situation compelled me as a researcher to study the place of the Healing and Deliverance Ministry in the Anglican Church Setting: With Specific Reference to Kabarole Archdeaconry, Diocese of Ruwenzori of the Church of Uganda.

History has it that the ministry of healing and deliverance was a great part of the theology and experience of the Christian Church in the first three hundred years of existence. In the fourth Century a serious decline took place, however, and the focus shifted. Healing was not taught much, nor was it also experienced. Something had changed. It was noted that God had not intended for

healing to be part of the Church only in her infancy and then disappear once the Church had gained a firm rooting. Rather, other factors must have come into play that caused the decline. This research will study the Place of the Healing and Deliverance Ministry in the Anglican setting.

### **1.5 Purpose of the Study**

The purpose of this study was to establish the Place of the Healing and Deliverance ministry in the Anglican Church Setting: With Specific Reference to Kabarole Archdeaconry, Diocese of Ruwenzori of the Church of Uganda.

### **1.6 Objectives of the Study**

- i. To establish if there are any Healing and Deliverance services in Kabarole Archdeaconry,
- ii. Diocese of Ruwenzori.
- iii. To find out the reasons why there is no Healing and Deliverance ministry in some churches in Kabarole Archdeaconry, Diocese of Ruwenzori.
- iv. To examine the effects of the lack of the Healing and Deliverance ministry in some Churches in Kabarole Archdeaconry, Diocese of Ruwenzori.
- v. To establish what the Church has done and what more can be done to support the Healing and Deliverance ministry in Kabarole Archdeaconry, Diocese of Ruwenzori.

### **1.7 Research Questions**

- i. Are there any Healing and Deliverance services in Kabarole Archdeaconry, Diocese of Ruwenzori?

- ii. Why is the Healing and Deliverance ministry missing in some churches in Kabarole Archdeaconry, Diocese of Ruwenzori?
- iii. What are the effects of the lack of the Healing and Deliverance ministry in some churches
- iv. What has the Church done and what more can be done to support the Healing and Deliverance ministry in Kabarole Archdeaconry, Diocese of Ruwenzori?

### **1.8.0 Scope of the Study**

#### **1.8.1 Geographical Scope**

The Study was carried out in Kabarole Archdeaconry of the Diocese of Ruwenzori in Western Uganda. It was limited to studying the Place of the Healing and Deliverance Ministry in the Church Setting: With Specific Reference to Kabarole Archdeaconry, Diocese of Ruwenzori of the Church of Uganda. Rwengoma and Bukuku Parishes of Kabarole Archdeaconry were be sampled.

#### **1.8.2 Content Scope**

The research concentrated on establishing if there are any Healing and Deliverance services in Kabarole Archdeaconry, Diocese of Ruwenzori, finding out the reasons why there is no Healing and Deliverance ministry in some churches in Kabarole Archdeaconry, examining the effects of the lack of the Healing and Deliverance ministry in some Churches in Kabarole Archdeaconry, and establishing what the Church has done and what more can be done to support the Healing and Deliverance ministry in Kabarole Archdeaconry, Diocese of Ruwenzori.

### **1.8.3 Time Scope**

The current situation (2023/2024) was studied.

### **1.9 Significance of the Study**

- i. Guiding the Church leaders to know that, God wants his people made whole, and in spite of tremendous advances in medicine and psychology, people today still need the direct intervention of God for healing in some situations.
- ii. Reminding the Church that, the God we worship is not an absentee landlord, but a loving, caring Father who ministers to His children at their points of need including their Healing and Deliverance needs.
- iii. Guiding the Church on how to help the people that are affected by spiritual afflictions and the demon-possessed.
- iv. Helping other scholars since it is now one of the sources of literature on the Healing and Deliverance field of research.
- v. Enhancing the knowledge of the researcher and also enabling him to acquire a Bachelor of Divinity Degree of Uganda Christian University.

### **1.10 Limitations of the Study**

In carrying out this research, the researcher experienced a number of limitations and employed a number different coping strategies:

- i. Financial challenges during the process of data collection since a specific number of respondents was required to be interviewed. However, I was able to fundraise from friends and family in order to meet the financial needs of this study.
- ii. Some questionnaires were not returned to the researcher in time and some of the people were busy. I made phone calls and reached out to those who were busy.
- iii. Language barrier between the researcher and some of the respondents because Bukuku parish has different tribes and languages which are: Bakonjo, Bamba, Bakiga and Batooro. I was able to make use of translators in the process of empirical data collection.
- iv. There was bias and suspicion from some informants because they were unaware of the exact intention of the research. The researcher assured the informants that their personal information was to be treated with utmost confidentiality and was to be for academic purposes only.

### **1.11 Definition of Terms**

**1.1.2 Church** typically refers to a building or a place of worship for Christians, though the term can also refer to the entire body of believers who follow Christianity (Cross F.L 2005 P.314). In this study, this term was used in both senses of its meaning.

**1.1.3 Healing** refers to the process of restoring health, wholeness, or well-being to an individual, whether physically, emotionally, mentally, or spiritually. Healing can involve various methods and approaches, including medical treatment, therapy, self-care practices, spiritual practices, and social support. It aims to address and alleviate symptoms, promote recovery, and facilitate a return to a

state of balance, vitality, and functionality. Healing can occur on different levels, ranging from the physical repair of tissues to the resolution of emotional traumas or the restoration of a sense of purpose and meaning in life. (Harold G. K 2004 P. 45).

**1.1.4 Deliverance:** refers to the act of being rescued or freed from a difficult, dangerous, or oppressive situation. This could be physical, spiritual, emotional, or even societal in nature. Deliverance implies a liberation or relief from something that was causing harm, discomfort, or constraint. It often involves a process of intervention, assistance, or escape that brings about a positive change in circumstances. (James Dickey 1970 P.55).

## **CHAPTER II: LITERATURE REVIEW**

### **2.1 Introduction**

This section is a review of literature related to the subject of study. This was done according to the objectives of the study. The objectives were: to establish if there are any Healing and Deliverance services in Kabarole Archdeaconry, Diocese of Ruwenzori; find out the reasons why there is no Healing and Deliverance ministry in some churches in Kabarole Archdeaconry, Diocese of Ruwenzori; examine the effects of the lack of the Healing and Deliverance ministry in some churches; establish what the Church has done and what more can be done to support the Healing and Deliverance ministry. Basing on these objectives, the following four thematic areas were derived for literature review:

### **2.2 The Place of the Healing and Deliverance in Anglican Church Setting**

The Healing and Deliverance ministry enables the church to offer a holistic process of spiritual, emotional and physical well-being and wholeness of the believers. Hunter (1990, Pg. 44) wrote that healing is the process of being restored to bodily wholeness, emotional well-being, mental functioning, and spiritual aliveness. His description shows how Christian modes of healing have always distinguished themselves by achieving a spiritual advance in connection with the healing process. Healing may also refer to the process of reconciling broken human relationships and to the development of a just social and political order among races and nations (Candy, 2011, p.64).

The pastoral practice of the Church has always accepted the powers of spirits as a real force in human affairs. Although recent times have seen the ministry of deliverance played down in the Church, these powers are ultimately destructive and enslaving; it is important to recognize them rather than deny them, and to learn how to apply the power of the Holy spirit in Healing, so that

sick people will not be driven to seek help from an alien and dangerous source noted Kwabena (2005, p.168).

In discussing faith healing, Warner (1990, P.76), as cited in Yohanes (2013, p.55), argues that the post-apostolic church continued the tradition of first-century believers by teaching and practicing a healing ministry to the sick. He maintains that Irenaeus, Justin Martyr and Tertullian viewed passages such as Mark 16:15-18 and James 5:14-16 as the church's mandate to pray for the sick in expectation of their healing (Warner, 1990, P.76).

Morris Maddox (2011, p.49) brings out the fact that, the ministry of healing belongs to the whole church. Though some individuals may be uniquely gifted to pray for healing, the book of James instructs the elders of the church to anoint and pray for those who are sick: “is there anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord” James 5:14. He again states that, “the injunction ...is that more than one should minister in this way, for it is ministry of the church, not of an individual member. It is the elders who are to be called, the representatives of the church who minister in the Christ’s Name” (Maddox, 2011, p.49). This is why the Anglican church has a corporate liturgy for healing found in the Book of Common Prayer. It includes specific Scripture readings and a litany of healing with prayers (Maddox, 2011, p.49).

In “Healing and Deliverance in African Indigenous Churches: The Case of the Christian Church of God in Lira District, Uganda” by John Okwii, University of Eastern Africa, Baraton (2015), Okwii provides a localized study of healing and deliverance practices within the Christian Church of God in Lira District, Uganda. Through fieldwork and interviews, the author offers insights into

how these services are conducted, perceived, and experienced within a specific African Christian context. These sources offer diverse perspectives on healing and deliverance services within Uganda, shedding light on their historical, theological, cultural, and anthropological dimensions. They demonstrate the significance of these practices in shaping religious identities and experiences within the Church of Christ.

### **2.3 Reasons why there is no Healing and Deliverance Ministry in some Churches.**

The first challenge is self-righteousness and self-piety according to Pearson (1970, P29). When some people with the help of the Holy spirit do one thing, they resort to becoming sacred/devotional as if they are the ones doing the miracles instead of God. Even prior to the fourth century there was an unfortunate experience with the Montanists monks, a group in the church. The miraculous working of the Holy Spirit was taken far out of proportion to everything else in the faith. The unfortunate excesses of a small minority in the charismatic renewal of today have made some people similarly wary. In addition, certain emotionally troubled individuals who have gravitated to the ministry of healing discredited legitimate expressions of Christian healing in the eyes of some (Pearson 1970, p 29).

Lawrence (1996, P 35) attributes the decline in the healing ministry in the early centuries of the church and today in some segments of the church due to ignorance, fear, laziness and sin of its members, not the desire or purpose of God. He emphasizes his point saying that “when the church members submit to God’s will and submit to his promises, healings happen” (Lawrence 1996, p35).

James K. Beilby and Paul Rhodes Eddy (2012, p 62), presented different theological perspectives on spiritual warfare and deliverance as one of the reasons why there is no healing and deliverance ministry in some churches, he states that, some churches may not emphasize healing and deliverance ministries due to theological differences regarding the nature of spiritual warfare, the role of Christians in it, and the interpretation of biblical texts related to healing and deliverance (James K. B and Paul R. E. 2012, p 62).

Anderson's arti Allan Anderson, in the journal "Exchange" (2010), Volume 39, Issue 1, pages 19-42. Highlights doctrinal differences among churches regarding healing and deliverance practices, particularly within the Pentecostal/Charismatic movement. Some churches may prioritize other aspects of theology and ministry over healing and deliverance due to divergent doctrinal emphases.

Asonzeh Ukah, in the journal "Studies in World Christianity" (2011), Volume 17, Issue 1, pages 57-74) discusses the influence of cultural factors on the expression of Christianity, including attitudes towards healing and deliverance. The author explores how cultural factors shape the expression of Christianity, particularly regarding attitudes towards healing and deliverance. In certain cultural contexts, skepticism or resistance towards supernatural manifestations can influence churches to de-emphasize or avoid healing and deliverance ministries. This reluctance or avoidance of healing and deliverance ministries by some churches can be summarized as follows: Cultural factors can shape how churches interpret and apply biblical teachings on healing and deliverance; Church tradition more especially Churches with a less charismatic or supernatural emphasis may prioritize other forms of ministry and Cultural Skepticism—some cultural contexts

harbor skepticism towards supernatural manifestations, influenced by traditional beliefs, colonial legacies, or modernization processes (Asonzeh Ukah 2011, p. 57-74).

Misconception that sickness is a punishment for sins, the retribution principle that the righteous are rewarded and sinners punished Pearson (1970 P. 35) is another reason for the absence of the healing and deliverance ministry in some churches. As the western part of the Roman Empire crumbled in the fifth century, the church took on a pessimistic, otherworldly stance. As life became rougher, as the so-called dark ages began, people were encouraged to look for blessings chiefly in the world to come. Sometimes pagan tribes with a view of a vengeful, wrathful God were only partially converted as they were incorporated into the church. Their views influenced the attitude that no one should ask God for anything except his tolerance of us wretched children of Eve. For a long time, physicians were not allowed to treat the sick until the priest had first heard the person's confession, for it was felt that sickness was a direct punishment for sin. While few would formally hold such notions today, many still have a vague feeling that we are too unworthy to ask God to heal us (Pearson 1970, p.35).

Walter (1993, P 39) notes that there is a controversy that surrounds the use of the Spiritual gifts such as speaking in tongues, prophecy, healing and miraculous powers. Interpreters disagree on what these gifts consisted of and how they were exercised in the Early Church. Some claim that all apostolic-age gifts are still available today by faith. Others insist that God granted them during the Early decades of the Church but subsequently allowed them to die out; just as some of Jesus' miracles (like walking on water) seem to have been limited to Jesus' own life time. They were given to verify his message rather than to suggest that his followers ought to walk on water

themselves. Yes, some might have taken long without happening again like walking on but that does not rule out the fact that other miracles are happening but of different sort (Walter 1993, p39).

Lastly Opok Onyinah (2012, P147), brings out some of the malpractices involved in prayer camps which account for the absence of the healing and deliverance ministry in some churches. The first one is abuse of fasting often referred to as “dry fasting,” and prescription of fasting dosages according to the gravity of a person’s needs, the second malpractice is attributing all afflictions to witchcraft and lastly the misbehavior of exorcists. They attend church conventions and expect to be treated differently from other officers (Opok 2012, p147).

#### **2.4 Effects of the lack of the Healing and Deliverance Ministry in some Churches**

Rankin and Stetzer's (2009 P.85) book provides a comprehensive overview of spiritual warfare from a biblical perspective. It offers practical insights and strategies for believers to engage in spiritual warfare effectively, emphasizing the importance of understanding spiritual dynamics and utilizing spiritual weapons. Healing and deliverance ministries often provide frameworks for understanding and engaging with spiritual warfare. Without these ministries, church members may have a limited understanding of spiritual warfare dynamics, leaving them vulnerable to spiritual attacks or struggles without adequate guidance or support. These ministries teach the believers about the reality of spiritual battles, the nature of spiritual enemies, and the weapons and strategies available for spiritual warfare. Through teachings, prayers, and practical guidance, healing and deliverance ministries equip believers to recognize and engage in spiritual warfare effectively (Ranklin and Stetzer’s 2009, P. 85).

According to John F. MacArthur (2013 p.122) in his book "The Danger of Offending the Holy Spirit with Counterfeit Worship", the dangers of counterfeit worship and spiritual practices that deviate from biblical truth is explained. He highlights the importance of discerning genuine manifestations of the Holy Spirit from deceptive or counterfeit expressions, urging believers to uphold biblical standards in their pursuit of spiritual experiences. In the absence of structured healing and deliverance ministries, individuals may seek spiritual remedies from alternative sources that lack theological oversight or discernment. This can lead to the adoption of potentially harmful or misguided practices, as individuals may turn to unorthodox or syncretic approaches to address their spiritual needs. Healing and deliverance ministries within churches should typically operate within the framework of biblical teachings, providing guidance rooted in scripture and theological understanding. In their absence, individuals may seek spiritual remedies from alternative sources that lack a solid theological foundation, leading to the adoption of practices that may not align with biblical principles or orthodox Christian beliefs (John F. MacArthur 2013 p.122).

Klaus Hock and Johannes Lehmann, in the journal "International Review of Mission" (2010), Volume 99, Issue 390 explore the phenomenon of syncretism in Christian religious experience, examining the theological implications of blending Christian beliefs with indigenous or non-Christian spiritual practices. They emphasize the need for theological discernment and contextual sensitivity in addressing syncretistic tendencies within Christian communities. These sources highlight the risks and dangers associated with seeking spiritual remedies from alternative sources outside of structured healing and deliverance ministries within churches. They underscore the importance of theological discernment, biblical fidelity, and spiritual oversight in safeguarding

individuals from potentially harmful or misguided practices in their pursuit of spiritual healing and deliverance. John Wimber (1986) explores the dangerous concept of power evangelism, which emphasizes the role of supernatural encounters and demonstrations of God's power in attracting individuals to the Christian faith. He discusses the significance of healing and deliverance ministries as powerful expressions of God's love and compassion, drawing seekers into a relationship with Christ and the church. Healing and deliverance ministries often serve as significant points of outreach and engagement for churches. These ministries attract individuals who are drawn to the prospect of spiritual healing, deliverance from afflictions, and experiencing the power of God in tangible ways. By providing avenues for individuals to encounter God's transformative power, healing and deliverance ministries create opportunities for outreach, evangelism, and community engagement (Klaus Hock and Johannes Lehmann, in the journal 2010, Volume 99, Issue 390).

Wayne A. Grudem (1996) in the book *Are Miraculous Gifts for Today's?* examines the biblical basis and contemporary relevance of miraculous gifts, including healing and deliverance. He argues for the ongoing operation of miraculous intervention in the lives of believers, emphasizing the importance of recognizing and embracing God's supernatural power as an essential aspect of the Christian faith and spirituality. The absence of healing and deliverance ministries may contribute to a diminished emphasis on the miraculous intervention of God in the lives of believers. This can lead to a more rationalized or secularized understanding of spirituality, with less room for the belief in supernatural healing or deliverance experiences. (Wayne A. Grudem (1996, P.234).

Also, according to Nancy Mandeville Caciola, in the journal *Church History* (2007), Volume 76, Issue 4—*The Healing Ministry in Historical Perspective: A Survey of the Miraculous in Early and Medieval Christianity* provides a historical survey of healing ministries and miraculous interventions in early and medieval Christianity. It highlights the central role of miracles, including healing and deliverance, in shaping Christian beliefs and practices, underscoring the importance of supernatural experiences in sustaining faith and spirituality throughout church history.

According to Henri J.M. Nouwen (1979), in his book *Ministry in Contemporary Society* explores the role of woundedness and vulnerability in Christian ministry, emphasizing the importance of empathetic presence and compassionate care in addressing the spiritual and emotional needs of individuals. It highlights the transformative power of genuine human connection and solidarity in fostering healing and wholeness. For individuals seeking spiritual healing or deliverance from afflictions, the absence of dedicated ministries can leave their needs unmet. This can lead to feelings of frustration, isolation, or disillusionment among congregants who perceive their church as unable to provide support for their spiritual struggles (Henri J.M. Nouwen 1979, p. 97).

The African independent churches (AIC) that arose in the 1920s and 1930 accepted spirit-possession and witchcraft as real phenomena that needed to be dealt with by the power of prayer. The prophets cast out spirits by means of prayer, holy water and the Bible. In the 1950s and the 1960s the Pentecostal missionaries found a similar response as they ministered to the people, they considered to be possessed by the power of witchcraft (Newsner, 1999:39). I agree with Newsner that spirit-possession is a real phenomenon that exists in the church even in the Diocese of

Ruwenzori and if churches do not embrace the idea of healing and deliverance ministry, many churches will remain empty because of lack of the ministry of healing and deliverance.

More to that, Mbiti asserts that magic, sorcery and witchcraft exist in Africa. He says that these are the most disturbing elements in the African society. Some Africans share in that fear. Belief in the function and dangers of bad magic, sorcery and witchcraft is deeply rooted in African life and in spite of the modern education and religions like Christianity and Islam, it is very difficult to eradicate this belief. (Mbiti, 1991, p.165). This has brought in fear, hatred and some people killing each other because of evil minds thinking that their relatives are being bewitched.

## **2.5 What the Church has done and what more can be done to support the Healing and Deliverance Ministry**

The Church of the Province of Uganda has embarked on the ministry of healing and deliverance; overnights and intercessory prayers and these were launched during the Provincial prayer conference in August 2017 in Lweza. Training people with the healing and deliverance Spiritual gifts has already started in the Province of Church of Uganda through conferences like the Prophetic Prayer Conference in Lweza. Burnet (2000 P. 47) identifies exorcism as the only cure through expulsion of evil spirits. Christian exorcists claim to have a more powerful spirit for example among the Shona, a common means of exorcism is by transferring a spirit from people to an animal such as sheep or fowl. The animal is then driven into the woods, taking with it the evil spirit which had caused sickness. This means that if the exorcist does not direct the spirits where to go after expulsion, they stay. There is a similar Bible story in Mark 5, Jesus recognized the possession of the spirits and transferred them to the pigs (Burnet 2000, p 47).

The ministry can be strengthened through Training and equipping, according to Judith H. Newman (2013), in her book *Handbook of the Psychology of Religion and Spirituality* where she explores the role of the healing ministry in the local church from a psychological and spiritual perspective. She discusses strategies for promoting healing and deliverance ministries within church communities, including pastoral care, prayer support, and integration into broader discipleship and counseling programs. The chapter offers practical recommendations for churches seeking to enhance their healing ministry efforts. Many churches have implemented training programs and resources to equip pastors, leaders, and volunteers for effective healing and deliverance ministry. These initiatives provide theological education, practical training in spiritual discernment and prayer, and guidelines for conducting ministry in a safe and biblically sound manner (Judith H. Newman (2013 P. 190).

Judith H. Newman, (2013) discusses the integration of the healing ministry into the local church context from both psychological and spiritual perspectives. It emphasizes the importance of incorporating healing and deliverance ministries into broader pastoral care programs to provide holistic support for individuals seeking spiritual, emotional, and physical well-being. Integrating healing and deliverance ministries into discipleship and pastoral care programs reflects a holistic approach to ministry that acknowledges the interconnectedness of spiritual, emotional, and physical aspects of human well-being. By recognizing the multifaceted nature of human experience, churches should seek to address the individuals' needs comprehensively (Judith H. Newman, 2013 p. 220).

Empowerment and spiritual transformation: according to Paul J. Fritz, in the journal *Journal of Psychology and Christianity* (2003), Volume 22, Issue 3. Fritz's article discusses the integration of counseling and spiritual direction within ministry training programs. It emphasizes the importance of equipping pastors and church leaders with the skills and knowledge needed to provide integrated pastoral care, including addressing spiritual warfare and facilitating healing and deliverance experiences within the context of discipleship and pastoral counseling. Integrating healing and deliverance ministries into discipleship programs, churches empowering individuals to experience spiritual growth and transformation. Through teaching, mentoring, and personal ministry, individuals are equipped to address spiritual strongholds, overcome past wounds, and experience freedom and wholeness in Christ, leading to deeper discipleship and spiritual maturity (Paul J. Fritz 2003, Volume 22, Issue 3).

The ministry of healing and deliverance can be strengthened through forming prayer groups. Shoemaker (1964 p.144) says that united prayer never fails, to live to some kind of constructive action. It seems to sharpen and focus all of our faculties, and we are led to do things ordinarily we should never think of doing. He adds that group prayer sets up a positive chain reaction which no one can foresee the end (Shoemaker 1964, p 144). Whether people meet as a family or in prayer study groups or meet in person "for special intentions" where two agree meet to pray together for a particular concern, or meet at the altar rail; the result is always the same power is released, people are healed and changed, hope is reborn, and above all they do their small share in fulfilling Jesus vision: "that they be one; as though father, art in me and I in thee; that they may be one in us that the world may believe that thou have sent me" John 17:21.

Pearson (1970 p.14), Healing and deliverance through prayer leads people to God like Mary Magdalene (Mark 16:9) loved Jesus because she was delivered from many demons by Jesus. Though others, having received the healing, run away, many fall in love in with the healer. For many this is the first time God seems real. This has brought many people to Church (1970, p 14).

Finally, according to Pearson (1970, P.13) healing is God's act of love and to say that God is love and yet not see him at work in people's lives is a cruel contradiction. The God we worship is not an absentee land lord, but a loving, caring father who ministers to his children at their points of need. Sometimes the need is for healing. Therefore, healing and deliverance should be seen and conducted in God's love not for money and self-exaltation. In Luke chapter 4, Jesus began teaching about the kingdom of God and healing the sick. Healing was the major part of the ministry of Jesus. His very name means salvation, a word suggesting more than forgiveness of sin unto eternal life. The word literally means wholeness (Pearson, 1970, p 13). Our Lord's earthly ministry was to minister this wholeness in every area of our lives. God invested Christ in us when he sent him to die for our sins. And he intends to keep up his investment. God loves his enemies so much as to send Christ to die for us (Romans, 5:8-10).

## **CHAPTER III: RESEARCH METHODOLOGY**

### **3.1 Introduction.**

This section describes the research plan (Research Design), Area of study, information sources, Population and Sampling methods/technique, Variables and Indicators, Data Instruments, Strategy for Data Processing and Analyzing. The Timeline and budget are also part of the methodology action.

### **3.2 Research Plan (Research Design).**

According to DeVaus (2001, p. 135), a research design is referred to the overall strategy that one employs to integrate the different components of the study in a coherent and logical way, thereby, ensuring that you effectively address the research problem, it will constitute the blue print for the collection measurement and analysis of data. Research design is very significant because it helps the researcher to plan the methods to be employed for collecting data and analyzing relevant data and technique's to be used in the analysis of data which collected and my design is qualitative.

### **3.3 Area of Study**

The study was carried out in Kabarole Archdeaconry of Diocese of Ruwenzori in Western Uganda. Bukuku and Rwengoma parishes of Kabarole Archdeaconry form the Area of study.

### **3.4 Population, Sampling methods/techniques and Sample Size**

32 participants were sampled. These include: the youth, church leaders, departmental leaders and some choir members. The sample was got out from two parishes in Kabarole Archdeaconry. The

researcher used purposive sampling technique whereby he used his own judgment to target specific people to participate in the study.

### **3.5 Variables and Indicators**

I studied the place of the ministry of healing and deliverance in Kabarole Archdeaconry. The indicators were the existence and effectiveness of the ministry of healing and deliverance in the sampled area of study.

### **3.6 Information Sources**

The primary source of information were the respondents from whom empirical data was collected by either questionnaires, structured interviews or observation. Secondary information was got from text books, journals, newsletters, published or un published articles and internet sources.

### **3.7 Procedure of Data Collection**

The researcher obtained approval to collect empirical data from the University after which he collected the empirical data.

### **3.8 Data Collection Instruments.**

The researcher employed instruments like interviews, questionnaires, observation, checklists, notebooks, papers, and pens. The researcher selected some people and gave them printed questionnaires which they returned in one month. He was able to schedule specific group and individual interviews. The researcher used a checklist to make sure that the planned activities are carried out in time and effectively.

### 3.9 Data Processing and Analysis

The qualitative approach was employed. The researcher used this method in order to obtain precise information like feelings, opinions, and descriptions related to healing and deliverance. Deductive approach was also helpful because it helped the researcher to move from general idea or theories to specific particular and situation.

In the process of analyzing the data, all data collected was edited to determine the information that sufficiently answered the research question or objectives' tables, pie charts, and graphs that present the quantitative data collected were used.

### 3.10 Time Line

No	Research activity	Time
1	Research proposal	March –October 2023
2	Collecting Data	October December
3	Analyzing the Data and writing the report	January- July 2024
4	Submission of the final copy of the Research Report	July 2024

**3.11 Budget for the Research**

S/ No	Item	Cost (UGS
1.	Transport	50,000
2.	Airtime	30,000
3.	Stationery	120,000
4.	Umbrella	10,000
5.	Data	30,000
6.	Lunch	50,000
7.	Total	290,000

## Sources of Funds for the Research

S/ No	Source	Amount (UGS)
1	Butinda Parish	100,000
2	Friends and family	140,000
3	Archdeaconry	50,000
	Total	290,000

## CHAPTER 1V: DATA PRESENTATION AND DISCUSSION/ INTERPRETATION

### 4.1 Introduction

The study surveyed the place of the healing and deliverance ministry in the Church of Uganda. The areas covered included; those who are responsible for carrying out the ministry, how the ministry of healing and deliverance is carried out in the Church, how often the ministry of healing and deliverance is carried out and the experience of the people who get healed and delivered in the area. This chapter is a presentation and analysis of the finding of this study.

Table 1 Showing whether the Ministry of Healing and Deliverance Exists in Kabarole Archdeaconry or not

Statement	Frequency	Percentages
Yes	25	84.1%
No	7	15.9%
Total response	32	100%

*Source: Primary Data*

Most respondents (84.1%) said that the ministry of healing and deliverance exists in their churches and 15.1% said that there is no healing and deliverance ministry in Kabarole Archdeaconry,

Diocese of Ruwenzori of the Church of Uganda. Those who said yes strongly agreed said that many Christians through counseling, praying and laying of hands by pastors, during church service, are healed and delivered from sickness and demonic attacks. They said that there are many had testimonies about how healing and deliverance has been happening. However, they reported that, there is need for the Bishop to encourage the clergy and Lay Readers to conduct healing and deliverance services in all churches at least once a month. This response tallied with that of Candy (2011, p. 78), who explains that the healing ministry involved the cure of specific conditions, cures brought about by medical means using the God-given properties and capacities of God's creatures; it also includes cures given after prayer, Word and Sacrament. The author contends that in some cures, both approaches are associated with healing and we see the hand of God through deliverance services (2011, p.78). This also meant that the effects of the Church's Healing Ministry extend to these aspects of wholeness in the presence of disorder, alienation and death, as well as physical illness, argued Kwabena (2013, p 67).

The respondents reported about physical healing after prayers and deliverance. They said that this had led to many Christians getting free from being tormented and possessed. This was in line with the ideas of Warner (1990, p 147), cited in Yohanes (2013), where he argued that the post-apostolic church continued the tradition of first-century believers, they taught, preached, and practiced healing ministry to the sick. He maintained that Irenaeus, Justin Martyr and Tertullian viewed passages such as Mark 16:15-18 and James 5:14-16 as the church's mandate to pray for the sick in expectation of their healing. Like the Corinthian Church which had spiritual gifts the Church in Kabarole Archdeaconry Ruwenzori Diocese also emphasized spiritual healing and deliverance.

For instance, 1 Corinthians 12:9 refers to “gifts” of healing in the plural, which may indicate that there are different gifts of healing.

Those who received healing and deliverance testified that they became physically healed and improved their health living wholly. This kind of response was in line with the literature review. For example, Hunter (1990), in the *Dictionary for Pastoral Care and Counseling* wrote that healing is the process of being restored to bodily wholeness, emotional well-being, mental functioning, and spiritual aliveness. However, according to the writings on the ministry of healing and deliverance, this ministry enables the church to offer a holistic process of spiritual, emotional and physical well-being and wholeness of the believers.

#### **4.2 Why the Healing and Deliverance ministry is missing in some churches in Kabarole Archdeaconry, Diocese of Ruwenzori**

It was reported by the respondents who participated in the study that, the ministry of healing and deliverance is missing in some churches due to: lack of theological training, lack of biblical knowledge, doctrinal differences among church leaders regarding healing and deliverance, individual negative attitude towards healing and deliverance, ignorance about the ministry, lack of prayer and fasting, wrong belief of not being gifted to do the ministry of healing and deliverance by some church leaders, personal convictions and emphasis on other aspects of pastoral care and accountability. These responses are summarized in the table below:

Why the Healing and Deliverance ministry is Missing in some Churches

Reason	Frequency	Percentages
Lack of theological training	5	15%
Lack of biblical knowledge	5	15%
Ignorant about the ministry	5	15%
Theological differences	5	15%
Pastoral care and accountability	5	15%
Failure to cultivate a culture of prayer and fasting	3	12%
Lack of training and sufficient skills	4	13%
Total Respondents	32	100%

*Source primary data*

The table above shows that, 15% reported lack of theological training, 15% indicated that lack of knowledge for the ministry of healing and deliverance was the reason, 15% indicated ignorance about the ministry, 15% said that theological differences were the cause, 15% reported pastoral care and accountability, 12% highlighted failure to cultivate a culture of prayer and fasting, 13% reported lack of training and sufficient skills.

During empirical data collection, respondents reported that; lack of theological training and confusion were the some of the reasons as to why healing and deliverance is missing in some churches. This was in line with the ideas of Opok, Onyinah (2012), in his book *Pentecostal Exorcism* who said that the ministry of healing and deliverance is faced with confusion due to lack of a theological framework. However, lay members commonly known as prophets, who are given opportunities to minister in prayer meetings through praying and exorcising, had afflictions during afternoons of the church conventions, and such opportunities had made them popular and thus became difficult to be led by the church authorities.

Respondents reported that lack of Biblical knowledge was a major challenge. This kind of response was in line with the thoughts of Pearson (1970), who explains that the ministry of healing and deliverance (MHD) is challenged by poor biblical interpretation of scriptures. The author contends that, since the early days of the church there have been those who get from scripture a message far different from its plain simple meaning and portion of God's word lost as people apply their reason Pearson, 1970, p35).

Respondents revealed that ignorance about the ministry of healing and deliverance was a challenge. This was in line with the ideas of Lawrence (1996) who ascertains that the practice of Christian healing is attributed to the decline in the healing ministry in the early centuries of the church and today in some segments of the church due to ignorance, fear, laziness and sin of its members, not the desire or purpose of God (Lawrence, 1996 P. 87).

Another respondent reported that Theological differences bring a gap in healing and deliverance. This is in line with Martyn Percy who explores the diversity within Anglicanism, noting how some churches emphasize intellectual engagement and sacramental worship rather than charismatic practices. This perspective reflects a broader spectrum of theological perspectives within Anglicanism, where the emphasis on sacraments and liturgy may overshadow charismatic expressions, such as healing and deliverance ministries (Mark D. Chapman 2010 p.103-104).

Pastoral Care and Accountability is what another respondent reported that some churches in Kabarole Archdeaconry place a strong emphasis on pastoral care and accountability, which affects how healing and deliverance ministries are approached to ensure that they are conducted responsibly and with oversight. This is in line with Paul Avis in his book *Anglican Ecclesiology* the author discusses the pastoral and governance structures within Anglicanism that emphasize accountability and pastoral care, influencing how spiritual practices are implemented within the church (Paul Avis 2002, p. 122).

Cultivating a Culture of Prayer and Faith, another respondent highlighted that, some churches in Kabarole archdeaconry have not put emphasis on cultivating a culture of prayer, faith, and expectancy for God's healing power as essential. Encouraging personal and corporate prayer,

testimonies of healing, and teaching on the biblical foundations of healing can strengthen the faith of believers and increase their engagement in healing ministry. But this is lacking in some churches in Kabarole Archdeaconry.

Another respondent reported that lack of training, leaders and pastors in Kabarole Archdeaconry is another reason. Many of them have not received sufficient training skills or education in the Healing and Deliverance ministry. This has resulted in uncertainty or discomfort in addressing spiritual and physical healing needs within the congregation and also Seminaries and theological institutions have not always included comprehensive teachings on healing and deliverance, leaving future pastors and leaders ill-prepared to incorporate these ministries into their church practices.

#### **4.3. Effects of the lack of the Healing and Deliverance ministry in some Churches in Kabarole Archdeaconry**

The study also looked at the effects of the lack of Healing and Deliverance ministry in some churches. The respondents reported that the effects include: the exodus of Christians from Church of Uganda to Pentecostal churches, doubting God's healing power, Christians going to witchdoctors to seek for healing, church leaders not exercising their spiritual gifts for Healing and Deliverance, others reported that, demons and evil spirits disturbing people and Christians being robbed of their money by the self-claimed prophets and apostles.

Table 3 Effects of the lack of Healing and Deliverance ministry in some Churches in Kabarole Archdeaconry

Effect	Frequency	Percentage
Exodus of Christians from the C.O.U to Pentecostal churches	5	15%
Doubting God's healing power	3	12%
Doubt in leadership and community outreach	5	15%
Church leaders not exercising their spiritual healing gifts	4	15%
Demons and evil spirits disturbing people	4	14%
Spiritual discouragement and loss of faith	5	15%

Diminishing witnessing and emotional strain	4	14%
Total Respondents	32	100%

*Source: Primary Data*

According to the table above the effects of lack of the Healing and Deliverance ministry that are: the exodus of Christians from the Church of Uganda to Pentecostal churches (15%), 12% reported about doubting God's healing power, 15% indicated doubt in the leadership and community outreach, also 15% reported that, church leaders will not exercise their spiritual gifts for healing and deliverance, 14% of the respondents reported that, demons and evil spirits will disturb people and 15% noted that, spiritual discouragement and loss of faith is the effect, and lastly 14% reported that, diminishing witnessing and emotional strain is the effect. .

The respondents highlighted that one of the effects of lack of healing and deliverance ministry is the exodus of Christians from the Anglican Church to Pentecostal churches. This is in line with John Wimber (1986), who explores the concept of power evangelism, which emphasizes the role of supernatural encounters and demonstrations of God's power in attracting individuals to the Christian faith. He discusses the significance of Healing and Deliverance ministries as powerful expressions of God's love and compassion, drawing seekers into relationship with Christ and the church. Healing and deliverance ministries often serve as significant points of outreach and engagement for churches. These ministries attract individuals who are drawn to the prospect of

spiritual healing, deliverance from afflictions, and experiencing the power of God in tangible ways. By providing avenues for individuals to encounter God's transformative power, healing and deliverance ministries create opportunities for outreach, evangelism and community (John Wimber 1986 p, 74).

Doubting the power of God's healing is in line with John F. MacArthur (2013 p.53), in his book *The Danger of Offending the Holy Spirit with Counterfeit Worship* where MacArthur addresses the dangers of counterfeit worship and spiritual practices that deviate from biblical truth. He highlights the dangers of doubting faith and the importance of discerning genuine manifestations of the Holy Spirit from deceptive or counterfeit expressions, urging believers to uphold biblical standards in their pursuit of spiritual experiences. In the absence of structured healing and deliverance ministries, individuals may seek spiritual remedies from alternative sources that lack theological oversight or discernment. This can lead to the adoption of potentially harmful or misguided practices, as individuals may turn to unorthodox or syncretic approaches to address their spiritual needs (MacArthur, 2013 p.53).

Doubt in Leadership and Community Outreach is in line with Hunter in his book *Before the Shooting Begins* he states that, ineffective prayers for healing and deliverance can diminish the church's credibility in its community outreach efforts, impacting its ability to engage meaningfully with the broader community (Richards & Hunter, 2000, page 92).

The absence of Healing and Deliverance ministries may contribute to a diminished emphasis on the miraculous intervention of God in the lives of believers. This can lead to a more rationalized or secularized understanding of spirituality, with less room for the belief in supernatural healing or deliverance experiences (Wayne A. Grudem 1996 p. 49).

Demons and evil spirits disturbing people are also in line with Mbiti's assertion that magic, sorcery and witchcraft exist in Africa. He says that these are the most disturbing elements in the African society. Some Africans share in that fear, believe in the function and dangers of bad magic, sorcery and witchcraft that are deeply rooted in African life and in spite of the modern education and religious like Christianity and Islam; it is very difficult to eradicate this belief. (Mbiti, 1991, p.165) and this has brought in fear, hatred and some people killing each other because of evil mind thinking their relatives are being bewitched.

Some respondents highlighted spiritual discouragement and loss of Faith, when the individuals do not experience healing or deliverance as expected, they can become spiritually discouraged. This discouragement may lead to questioning the effectiveness of prayer and divine intervention, which are central tenets of many faith communities. This is also in line with Pargament in his book *The Psychology of Religion and Coping* where he states that, such experiences can create a crisis of faith and contribute to spiritual distress (Pargament, 1997, p. 111).

Diminishing witnessing and emotional strain was reported by another respondent: The ability of a church to attract and retain members can be significantly affected when there are no visible demonstrations of God's healing and deliverance power. People may feel less inclined to share their faith or invite others to church if they do not witness tangible spiritual experiences. This can also cause emotional strain for those seeking healing, as unmet expectations can lead to disappointment and disillusionment.

#### **4.4 What the Church has done and what more can be done to support the Healing and Deliverance Ministry**

The study looked at what the church has done and what more can be done to support the healing and deliverance ministry in the Church. In response to this question, respondents revealed the following: encouraging ministers to have passion for the ministry, encouraging outreach and mission, preaching love and unity in the church, strengthening the ministry of overnights and fellowships, supporting ministers to go for theological training; discipleship and teaching; carrying out Bible studies to equip believers with the word of God and emphasizing God's power for healing and deliverance, and lastly the church has strengthened the ministry of pastoral care and counseling as reflected in the table below:

Table 4: What the Church has done and what more can be done to support the Healing and Deliverance ministry

Action	Frequency	Percentage
Encouraging ministers to have passion for the ministry	5	16%
Outreach and mission	5	16%

Preaching love and unity in the church	5	16%
Carrying out Bible studies	6	18%
Training and equipping	6	18%
Counseling and pastoral care	5	16%
Total Respondents	32	100%

The above table reveals that 16% of the respondents highlighted encouraging ministers to have passion for the ministry, followed by 16% of the respondents who reported that outreach and mission have been encouraged in Kabarole Archdeaconry, preaching love and unity in the church were also 16%. 18%, suggested further training of Church leaders for the healing and deliverance ministry work, 18% suggested carrying out bible study and lastly 16% suggested intensifying counseling and pastoral care.

It should be noted that the ministry of healing and deliverance requires dedication and power from the Lord. This is true because in Mark 16:15-20, Jesus sent out His disciples unto the world to preach the gospel, healing and delivering those in captivity/ He also promised to give them power with signs and wonders to heal all the those tormented by evil spirits and sickness.

The subject of Healing and Deliverance in the Bible is intertwined with the salvation of humankind by God's grace and Christ's purpose for true salvation and total spiritual healing. It was reported by some respondents that in order to strengthen the ministry of healing and deliverance, there was need to teach the people to have passion for ministry work and preach the gospel well. This kind of response was in line with the ideas of Lawrence (1996), in his book *The Practice of the Christian Healing* where he notes that exorcism is part of the healing ministry. The author contends that healing in Church is divine intervention because as Jesus commissioned his followers to preach and heal the sick, the Church is equally charged with the responsibility of both preaching and healing the sick, (Lawrence, 1996, p37).

Another respondent reported outreach and Missions as an important strategy to strengthen the ministry. Churches extend their healing and deliverance ministry beyond their congregations through outreach programs and missions. This allows them to reach communities in need of spiritual and practical support. This is in line with John V. York in his book *Missions in the Age of the Spirit* where he discusses the role of missions in spreading the message of healing and deliverance globally, emphasizing the church's mission to extend God's love and healing (York, 2010, pp. 173-175).

Respondents also reported that preaching love and unity of believers through scripture union and fellowships. This is in line with the thoughts of Pearson (1970), who explains that healing is God's act of love to say that God is love and yet not see him at work in people's lives is a cruel contraction (Pearson, 1970, p 13). Therefore, healing and deliverance should be seen and conducted in God's love not for money and self-exaltation. In Luke chapter 4, Jesus began teaching about the kingdom

of God and healing the sick. Healing was the major part of the ministry of Jesus. Put in another way, God, loves his enemies so much as to send Christ to die for us (Romans, 5:8-10).

Some respondents also reported that carrying out Bible studies equipped believers with the word of God for healing and deliverance powers. This was in line with the ideas of Lawrence (1996), who explains that the church can improve on the ministry of healing and deliverance through exorcism by praying for the sick, counseling, encouragement through Bible reading to bring spiritual and complete wholeness of a person (Lawrence,1970, p 121).

Training and equipping the church member was reported by some respondents: Training sessions and workshops equip church members with the knowledge and skills needed to effectively minister in healing and deliverance. These include understanding biblical principles and practical application of prayer and spiritual discernment. This is in line with Andrew Murray in his book *Healing Ministry: A Training Manual for Believers* where he provides practical guidance and biblical insights for those involved in healing ministry, focusing on equipping believers to minister effectively (Murray, 2012, pp. 56-58).

Counseling and Pastoral Care was suggested by another respondent: Pastoral counseling provides emotional and spiritual guidance to individuals who are seeking healing and deliverance from various issues. It integrates biblical principles with psychological insights to address spiritual and emotional needs effectively. Lawrence Bill in his book *Effective Pastoring: Giving Vision, Direction, and Care to Your Church*, Lawrence underscores the importance of pastoral care in ministering to individuals facing emotional and spiritual challenges. It outlines practical strategies for pastors to provide compassionate guidance (Lawrence, 2001, pp. 143-144).

## **CHAPTER V: THEOLOGICAL ANALYSIS**

### **5.1 Introduction:**

This chapter presents theological analysis of Healing and Deliverance, as depicted in the Old Testament, New Testament, Church History, and Contemporary Church. It unveils profound insights into the nature of God's relationship with humanity and the mission of the Christian faith. These themes are central to understanding the character of Jesus Christ and the ongoing work of the Holy Spirit within the Christian community. This analysis delves into biblical narratives, historical accounts, and contemporary practices to discern the theological significance of Healing and Deliverance in various contexts.

### **5.2 Healing and Deliverance in the Old Testament**

The Old Testament provides a rich tapestry of stories and teachings that underscore God's role as healer and deliverer. Passages like Exodus 15:26, 2 Kings 5:1-14, Psalm 103:2-3, Exodus 14:13-14, Psalm 34:17, and Daniel 3:17-28 reveal God's faithfulness in healing the sick and delivering the oppressed throughout Israel's history. These narratives demonstrate God's sovereignty over affliction and His willingness to intervene on behalf of His people.

Throughout the Old Testament, numerous stories and passages showcase instances of Healing and Deliverance, demonstrating God's faithfulness and power to intervene on behalf of His people. Healing in the Old Testament often involves physical, emotional, or spiritual restoration from sickness, affliction, or distress. It illustrates God's mercy and willingness to intervene in the lives of individuals or communities to bring about wholeness and well-being.

Exodus 15:26 - In this passage, God promises the Israelites that if they obediently follow His commandments and decrees, He will protect them from the diseases that afflicted the Egyptians during their time of slavery. This verse underscores God's role as the ultimate healer and emphasizes the importance of obedience and faithfulness to Him.

2 Kings 5:1-14 - This passage recounts the story of Naaman, a powerful commander who suffered from leprosy. At the advice of a young Israelite girl, Naaman seeks out the prophet Elisha for healing. Elisha instructs Naaman to wash himself seven times in the Jordan River. Initially reluctant, Naaman eventually obeys and is miraculously healed of his leprosy. This narrative highlights God's ability to heal through seemingly simple and unconventional means, as well as the importance of humility and obedience in receiving His healing.

Psalms 103:2-3 - This Psalm is a hymn of praise to God for His abundant blessings and mercy. Verses 2-3 specifically mention God's forgiveness of sins and His healing of diseases. The psalmist urges the soul to remember and praise God for these benefits, emphasizing God's role as the ultimate healer and forgiver.

Exodus 14:13-14. In this passage, Moses reassures the Israelites as they face the seemingly insurmountable obstacle of the pursuing Egyptian army and the Red Sea before them. Moses encourages them to stand firm in faith and trust in God's deliverance. He assures them that God will fight on their behalf and they need only to be still and witness His salvation. This passage illustrates God's power to deliver His people from impossible situations and emphasizes the importance of faith and trust in Him.

Psalm 34:17 - This verse declares that when the righteous cry out to the Lord, He hears them and delivers them from all their troubles. It highlights God's attentive care for His faithful followers and His willingness to rescue them from adversity.

Daniel 3:17-28. This passage recounts the famous story of Shadrach, Meshach, and Abednego, who refused to bow down to King Nebuchadnezzar's golden image and were consequently thrown into a fiery furnace. However, God miraculously delivers them from harm, as they are seen walking unharmed amidst the flames. This narrative demonstrates God's power to deliver His faithful servants from even the most perilous circumstances, showcasing His sovereignty and protection.

### **5.3 Healing and Deliverance in New Testament**

In the New Testament, the ministry of Healing and Deliverance emerges as a prominent aspect of Jesus Christ's life and teachings. His compassionate acts of healing the sick and delivering those oppressed by demonic forces exemplify the kingdom of God breaking into human existence. Scriptural passages such as Mark 1:32-34, Luke 4:18-19, Matthew 10:1, Acts 5:15-16, and Acts 10:38 illustrate the comprehensive nature of Jesus' ministry and his empowerment of disciples to continue this work.

In Mark 1:32-34: "That evening after sunset the people brought to Jesus all the sick and demon-possessed. The whole town gathered at the door, and Jesus healed many who had various diseases. He also drove out many demons, but he would not let the demons speak because they knew who he was." This passage illustrates the comprehensive nature of Jesus' healing and deliverance ministry, where he addressed physical illnesses and spiritual oppression alike.

Luke 4:18-19: "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favor." In these verses, Jesus quotes Isaiah 61:1-2, outlining the mission of his ministry, which includes healing the sick and setting the oppressed free from spiritual bondage.

Matthew 10:1: "Jesus called his twelve disciples to him and gave them authority to drive out impure spirits and to heal every disease and sickness." Here, Jesus empowers his disciples to continue his ministry of healing and deliverance, granting them authority over sickness and demonic forces.

Acts 5:15-16: "As a result, people brought the sick into the streets and laid them on beds and mats so that at least Peter's shadow might fall on some of them as he passed by. Crowds gathered also from the towns around Jerusalem, bringing their sick and those tormented by impure spirits, and all of them were healed." This passage demonstrates the continuation of the ministry of healing and deliverance through the apostles, particularly Peter, as they carried on the work of Jesus in the early church.

Acts 10:38: "God anointed Jesus of Nazareth with the Holy Spirit and power, and he went around doing good and healing all who were under the power of the devil because God was with him." This verse summarizes Jesus' ministry, highlighting his anointing by the Holy Spirit and his authority over sickness and demonic oppression.

## **5.4 Healing and Deliverance in Church History**

Throughout Church History, Healing and Deliverance have been integral to the Christian faith, evidenced by the miracles of the early church, the witness of martyrs, the monastic tradition, and the charismatic movements of renewal. References to biblical passages such as Acts 3:1-10, Acts 5:12-16, Acts 7:54-60, and Matthew 10:8 elucidate the continuity of healing and deliverance ministries across different epochs of Christian history.

Early Church Miracles: Acts 3:1-10 - The healing of a lame man by Peter and John at the temple gate, showcasing the power of Jesus' name to bring about physical restoration. Acts 5:12-16 - Many signs and wonders were performed by the apostles, including healing the sick and casting out unclean spirits, leading to the growth of the early Christian community. Persecution and Martyrdom. Acts 7:54-60 - The stoning of Stephen, the first Christian martyr, who demonstrated unwavering faith and forgiveness even in the face of death, inspiring many believers throughout history. Foxe's Book of Martyrs - Chronicles numerous accounts of Christians enduring persecution and even death for their faith, yet remaining steadfast in their commitment to Christ.

Medieval Church and Monasticism: The lives of saints such as St. Francis of Assisi and St. Clare of Assisi are filled with stories of miraculous healings and deliverances, reflecting their devotion to Christ and compassion for the suffering. Matthew 10:8 - Jesus instructs His disciples to heal the sick, raise the dead, cleanse the lepers, and cast out demons, which inspired many medieval Christians to engage in acts of mercy and healing.

Reformation and Renewal Movements: The Protestant Reformation brought about a renewed emphasis on the authority of scripture and the priesthood of all believers, leading to a revival of faith and spiritual fervor. Mark 16:17-18 - Jesus promises that signs will accompany those who believe, including the ability to cast out demons and heal the sick, which fueled the zeal of many reformers and revivalists. The Great Awakening and subsequent revival movements in the 18<sup>th</sup> and 19<sup>th</sup> centuries saw numerous accounts of healing and deliverance, as believers sought a deeper experience of God's power and presence.

Modern Charismatic and Pentecostal Movements: Acts 2:1-4 - The outpouring of the Holy Spirit on the day of Pentecost, marked by speaking in tongues and other miraculous manifestations, has been a central theme in charismatic and Pentecostal theology. Throughout the 20<sup>th</sup> and 21<sup>st</sup> centuries, charismatic and Pentecostal churches have emphasized the continuation of spiritual gifts, including healing and deliverance ministries, drawing inspiration from biblical accounts and the early church's experiences. Explain this in reverence to church history.

### **5.5 Healing and Deliverance in the Contemporary Church**

In the Contemporary Church, Healing and Deliverance ministries continue to be integral expressions of the Christian faith, embodying the ongoing work of God's kingdom in the world. These ministries are informed by theological reflections that shape their understanding and practice within the context of today's church. Here is a theological analysis of how healing and deliverance are done in the contemporary church, with references to biblical principles:

In the contemporary church Healing and Deliverance ministries refer to the practice of fervent prayer and unwavering faith in God's power to bring about healing. Believers draw inspiration

from Jesus' teachings on prayer (Matthew 7:7-11) and his assurance that with faith, nothing is impossible (Matthew 17:20). According to James 5:14-16, in Kabarole Archdeaconry church leaders (and all genuine church leaders in the world) are encouraged to pray for the sick, sometimes anointing them with oil in the name of the Lord, with the expectation that the prayer offered in faith will bring healing.

In Kabarole Archdeaconry the Healing and Deliverance ministry is being emphasized. The Clergy use authority in Christ to confront and overcome spiritual forces of darkness. Drawing from Jesus' commission to his disciples to cast out demons (Matthew 10:1) and his promise of authority over all the power of the enemy (Luke 10:19), church leaders engage in spiritual warfare through prayer, proclamation of God's word, and the laying on of hands on those who are sick and they get healed some times.

Holistic approach is being encouraged in Kabarole Archdeaconry Recognizing the interconnectedness of body, mind, and spirit, contemporary Healing and Deliverance ministries adopt a holistic approach to addressing human suffering. While affirming the power of supernatural intervention, leaders also encourage Christians to seek medical and psychological support when needed. This integration reflects the biblical principle of stewardship of the body (1 Corinthians 6:19-20) and Jesus' concern for the whole person (Mark 2:17).

Healing and Deliverance ministries in the contemporary church often emphasize the importance of community support and accountability. Believers are encouraged to share their burdens with one another (Galatians 6:2) and to seek guidance and prayer from spiritual leaders and mentors

(Hebrews 13:17). This communal aspect of healing and deliverance fosters a sense of belonging and provides a framework for ongoing spiritual growth and support.

Also, Expectation of Miracles is another aspect of the contemporary Healing and Deliverance ministry, believing in God's power to bring about supernatural interventions in response to prayer and faith. Drawing from Jesus' promise that signs will accompany those who believe (Mark 16:17-18), believers approach healing and deliverance with anticipation, trusting in God's faithfulness to fulfill His promises.

Kabarole Archdeaconry Healing and Deliverance ministry prioritizes discernment and discipleship, recognizing the need for spiritual maturity and wisdom in engaging with issues of healing and deliverance. Believers are called to test the spirits (1 John 4:1), discerning between true and false manifestations of spiritual power, and to grow in the knowledge and understanding of God's word (2 Timothy 3:16-17).

Establishing an effective ministry of Healing and Deliverance in the church requires careful planning, spiritual preparation, and a commitment to biblical principles. Here below in the next chapter are some recommendations to help ensure the effectiveness of such a ministry.

## CHAPTER VI: CONCLUSION AND RECOMMENDATIONS

### 6.1 Conclusion

From the outgoing discussion, especially the empirical findings, it can be asserted that healing and deliverance ministry is existent in Kabarole Archdeaconry, Diocese of Ruwenzori of the Church of Uganda. However, its extent and intensity are still minimal compared to the existing need for the same ministry. Several challenges account for the lack of the healing and deliverance ministry in the Church. These include: lack of Biblical knowledge about the word of God and divisionism, and lack of theological training. Matthew 10:7-8 presents Jesus giving out instruction to heal the sick and cast out demons to the disciples. This had a transformative impact on the Early Church, confirming the reality of God's kingdom and empowering believers to continue his ministry of love and compassion. It should continue to inspire and challenge the church today to engage in holistic ministry that addresses both the spiritual and physical needs of humanity. However, conducting the ministry of healing and deliverance in the Church requires a balanced approach that is grounded in scripture, characterized by prayer and discernment, and supported by accountable leadership. When conducted effectively, this ministry has the potential to bring about spiritual renewal, community transformation, and a powerful witness to God's kingdom. As Anglicans embrace the call to minister healing and deliverance, they participate in God's mission of reconciling all things to himself and bringing about his kingdom on earth.

### 6.2 Recommendations

Prayer and Spiritual Preparation: I strongly recommend prayer and fasting, seeking God's guidance and divine empowerment for the ministry. The Church leaders should cultivate a culture of prayer

within the ministry team and the church as a whole, recognizing that all healing and deliverance ultimately comes from God.

**Biblical Foundation:** The Healing and Deliverance ministry should be grounded in the teachings of Scripture. One should ensure that all practices, teachings, and approaches to healing and deliverance align with biblical principles and are in accordance with orthodox Christian doctrine.

**Training and Equipping:** I recommend comprehensive training and equipping for ministry team members. Offer workshops, seminars, and resources on topics such as Healing, Deliverance, inner healing, spiritual warfare, and the gifts of the Holy Spirit. Equip team members with practical skills, spiritual discernment, and knowledge of relevant Scriptures.

**Team Composition:** I recommend Building a diverse team of individuals with different spiritual gifts, experiences, and backgrounds. Include pastors, counselors, prayer warriors, and those with testimonies of personal healing and deliverance. Foster a spirit of unity, collaboration, and mutual support among team members.

**Safe and Confidential Environment:** Church leaders in Kabarole Archdeaconry (and elsewhere in the Church of Christ) should aim at creating a safe and confidential environment for those seeking the healing and deliverance ministry. Respect the privacy and confidentiality of individuals seeking healing and deliverance should not be compromised at all costs. The Church leaders should provide a non-judgmental and supportive atmosphere where people feel comfortable sharing their struggles and receiving ministry.

**Spiritual Covering and Accountability:** Also, I recommend that the ministry operates under the spiritual covering and oversight of church leadership. Maintain accountability structures to ensure that the ministry operates with integrity and in accordance with the church's values and guidelines.

**Balanced Approach:** This kind of ministry in Kabarole Archdeaconry should take a balanced approach by incorporating both spiritual and practical elements. Combine prayer and spiritual warfare with practical support, counseling, and follow-up care. Address the physical, emotional, and spiritual dimensions of healing and deliverance.

**Integration with Other Ministries:** I recommend the Integration of Healing and Deliverance ministry with other ministries within the church, such as pastoral care, counseling, discipleship, and small groups. Collaborate with existing ministries to provide holistic support and care to individuals in need.

**Continuous Discernment and Growth:** Church leaders in Kabarole Archdeaconry (and elsewhere in the Church of Christ) should remain open to the leading of the Holy Spirit and be willing to adapt and grow as needed. There is need to continually evaluate the effectiveness of the ministry and seek feedback from participants, ministry team members, and church leadership. Be responsive to the changing needs of the congregation and community.

**Faith and Expectation:** lastly, I recommend the church leaders to cultivate an atmosphere of faith and expectation for God's healing and deliverance power to manifest. They should encourage the participants to come with faith and anticipation, trusting in God's ability to bring about transformation and wholeness.

By implementing these recommendations, the church can establish an effective ministry of healing and deliverance that brings glory to God and ministers to the needs of individuals and the community.

### **6.3 Areas for Further Research**

For further studies, the following areas for research are suggested:

- 1) The Impact of Healing and Deliverance on Church Growth
- 2) The Role of Healing and Deliverance in Church Growth.
- 3) The Beliefs and Practices of the Healing and Deliverance Church Ministry.
- 4) The Influence of Healing and Deliverance on Individual Christians' Spiritual Journey.

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## APPENDICES :

### APPENDIX A : QUESTIONNAIRE (ENGLISH VERSION)

Dear Respondent,

I am Muhumuza Alfred Kanywa, a student of Bachelor of Divinity at Uganda Christian University. I am currently carrying out a Research entitled “A Study of the Place of the Healing and Deliverance Ministry in Kabarole Archdeaconry, Diocese of Ruwenzori of the Church of Uganda.” You have been selected to participate in this research exercise and any information given will be treated with utmost confidentiality. It will be used for academic purposes only. Thank you very much for your cooperation.

#### **Section One:**

#### **The Respondent’s Particulars:**

Name (Optional).....

Gender: Male

Female

Age: Youth (18-35)

Adult (36-60)

Elderly (60 & above)

Position in the Church: Clergy

Laity

**Section Two:**

**Questions:**

1 (a) Do you know any Healing and Deliverance services in your Church?

Yes  No

2. Why is the Healing and Deliverance ministry missing in some churches in Kabarole

Archdeaconry, Diocese of Ruwenzori?

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3. What are the effects of the lack of the Healing and Deliverance ministry in some churches in

Kabarole Archdeaconry, Diocese of Ruwenzori?

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4. What has the Church done to support the Healing and Deliverance ministry in Kabarole

Archdeaconry, Diocese of Ruwenzori?

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5. What else can be done to support the Healing and Deliverance ministry in Kabarole

Archdeaconry, Diocese of Ruwenzori?

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**Thank you very much for your responses.**

**May God bless you.**

**APPENDIX C: LIST OF RESPONDENTS**

S/NO	NAME	ADDRESS (PARISH)	TYPE (Questionnaire or Interview)
1	Mothers' Union members group (a)	St. Andrew's Bukuku Parish	Interview (3)
2	Mothers' Union members group (b)	St. Andrew's Rwengoma Parish	Interview (3)
3	Mothers' Union leaders	St. Andrew's Bukuku Parish	Interview (2)
4	Mothers' union Leaders	St. Andrew's Rwengoma Parish	Interview (2)
5	Choir members	St. Andrew's Bukuku Parish	Interview (4)
6	Youth leaders	St. Andrew's Rwengoma Parish	Questionnaire (2)

7	RAYM leaders	St. Andrews Bukuku Parish	Questionnaire (2)
8	Fathers' Union	St. Andrew's Rwengoma Parish	Questionnaire (2)
9	Theological College students	Bishop Balya college	Questionnaire (8)
10	Secondary School Students	Kahiinju Secondary School	Questionnaire (4)
Total Respondents =			32