

**HEALING AND DELIVERANCE MINISTRY IN KITUNGA ARCHDEACONRY,
DIOCESE OF SOUTH ANKOLE: OPPORTUNITIES AND CHALLENGES**

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M23M05/050

**A DISSERTATION SUBMITTED TO THE BISHOP TUCKER SCHOOL OF THEOLOGY IN
PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF A DEGREE OF
MASTER OF DIVINITY OF UGANDA CHRISTIAN UNIVERSITY**

April, 2026



**UGANDA CHRISTIAN
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DECLARATION

I, Kusasira Edison declare that the work presented in this report is original and my own research work to the best of my knowledge and it has never been submitted for any academic award in any institution of higher learning.

Signature 

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APPROVAL

This research report has been done under my supervision and is now ready for submission with my approval.

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DEDICATION

This book is dedicated to my beloved wife Mrs. Mwebaza Ronah Kusasira, whose unwavering support, endless patience, and boundless love have carried me through every season of life. You are my greatest champion and my truest companion, and this book exists because of the strength and inspiration you so provide.

ACKNOWLEDGEMENT

I am deeply grateful to God for granting me the strength, wisdom, and grace to undertake and complete this endeavor.

First and foremost, I thank my supervisor Rev. Canon Dr. Moses Isabirye, for his guidance, and the quality time she gave me, throughout this research journey. The quality time he gave me and his approachable character helped me to complete my research in time.

I thank South Ankole Diocese under the able leadership of my Lord Bishop, The Rt. Rev. Nathan Ahimbisibwe for entrusting me and sending me to Bishop Tucker School of Divinity and Theology to train. Thank you for your selfless investment in the development of leaders for the church. Your support has enabled me to focus on my studies and pursue my calling with confidence, and for this, I am forever indebted.

To my beloved wife Mrs. Mwebaza Ronah Kusasira, thank you for your unwavering love, encouragement, and partnership throughout this journey. Your sacrifices, prayers, and steadfast belief in me have carried me through even the most challenging moments. I could not have done this without you.

To my lecturers I am grateful for the knowledge, insights, and passion you have shared with me. Your teaching has not only shaped my academic understanding but also profoundly impacted my spiritual growth.

To all who have contributed to this journey, whether through prayer, encouragement, or practical/material support, I offer my heartfelt thanks. This work is a reflection of the collective efforts, guidance, and generosity of so many. May it serve as a testament to God's faithfulness and the power of community.

LIST OF ACRONYMS

BTSDT	Bishop Tucker School of Divinity and Theology
SAD	South Ankole Diocese
TFHD	Theological Foundations of Healing and Deliverance
UCU	Uganda Christian University

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ABSTRACT

This study dealt with examining the current state of healing and deliverance ministry in Kitunga Archdeaconry, Diocese of South Ankole, with the aim of identifying opportunities for growth and development while addressing existing challenges and gaps in practice, training, and oversight. It was guided by the following objectives; to assess the practices and theological foundations of healing and deliverance ministry in Kitunga Archdeaconry, Diocese of South Ankole, to identify the opportunities and challenges faced by practitioners and beneficiaries of healing and deliverance ministry in the archdeaconry, and to develop recommendations for improving the effectiveness, theological soundness, and pastoral sensitivity of healing and deliverance ministry in the study area.

This study employed a qualitative research approach, incorporating qualitative methodologies to provide a comprehensive understanding of healing and deliverance ministry in Kitunga Archdeaconry. The qualitative component involved in-depth interviews, focus group discussions, and participant observation to capture the experiential dimensions of the ministry. For this qualitative component, purposive sampling was employed to select 25 key informants including 5 senior clergy, 8 experienced lay practitioners, 6 long-term beneficiaries, 3 diocesan officials, 2 medical professionals.

From the study, the assessment of practices and theological foundations of healing and deliverance ministry in Kitunga Archdeaconry reveals a complex situation characterized by tension between traditional Anglican liturgical approaches and the spiritual expectations of congregants, significant theological syncretism blending Christian teaching with African traditional religious worldviews, and the adoption of neo-Pentecostal healing and deliverance methodologies by practitioners claiming prophetic gifts.

From the findings of the study, it was recommended that the Diocese of South Ankole should establish a comprehensive theological training program specifically designed to equip clergy, lay readers, and healing and deliverance practitioners in Kitunga Archdeaconry with robust biblical and theological foundations for ministry within the African spiritual context. The Diocese of South Ankole should immediately develop and implement comprehensive ethical standards and anti-exploitation policies governing all healing and deliverance ministry activities within Kitunga Archdeaconry to address the serious problems of commercialization, financial exploitation, and creation of unhealthy dependencies revealed in the research findings. The Diocese of South Ankole should establish a comprehensive framework for healing and deliverance ministry throughout the diocese including Kitunga Archdeaconry, consisting of mandatory training and certification programs, clear theological and ethical guidelines, liturgical resources, oversight structures, and ongoing support systems addressing all dimensions of ministry improvement identified in the research.

CHAPTER ONE: GENERAL INTRODUCTION

1.1 Introduction

Healing and deliverance ministry represents a significant aspect of contemporary Christian practice, particularly within the Anglican tradition. This ministry involves the spiritual practice of bringing healing to individuals through prayer, spiritual intervention, and the casting out of demonic influences that may be affecting physical, emotional, or spiritual well-being. Within the context of Kitunga Archdeaconry in the Diocese of South Ankole, this ministry has emerged as both a source of hope for many believers and a subject of theological and practical debate. The study seeks to examine the opportunities this ministry presents for spiritual growth and community healing, while also addressing the challenges it faces in terms of theological understanding, practical implementation, and community acceptance.

1.2 Background of the study

Globally, healing and deliverance ministries have experienced significant growth across various Christian denominations. MacNutt (2000, p. 45) observes that “the healing ministry has become one of the fastest-growing aspects of Christian practice worldwide, with millions of believers seeking spiritual solutions to physical and emotional ailments.”

The World Health Organization (2019, p. 112) acknowledges that approximately 80% of the global population relies on traditional and spiritual healing practices alongside conventional medicine. Wagner (1988, p. 78) notes that “deliverance ministry has gained prominence as churches seek to address the spiritual dimensions of human suffering that medical science cannot fully explain.”

Across Africa, healing and deliverance ministries have deep cultural resonance due to traditional beliefs in spiritual causation of illness and misfortune. Kalu (2008, p. 156) states that “African Christianity has uniquely integrated indigenous healing traditions with Christian spiritual practices, creating a distinctive approach to deliverance ministry.”

Adogame (2013, p.89) emphasizes that “the African continent has witnessed an unprecedented growth in healing ministries, with practitioners drawing from both biblical principles and traditional African cosmology.” Research by Gifford (2004, p.167) indicates that “approximately 70% of African Christians have participated in or sought healing and deliverance services at some point in their spiritual journey.”

In East Africa, healing and deliverance ministries have become integral to church life across denominational boundaries. Parsitau (2014, p. 234) documents that “healing crusades and deliverance services attract thousands of participants across Kenya, Uganda, and Tanzania, reflecting the deep spiritual hunger for divine intervention.” The research by Chitando (2013, p. 145) reveals that “East African churches report that healing and deliverance ministries constitute approximately 40% of their pastoral activities.” Freeman (2012, p. 201) observes that “the integration of healing ministry with traditional Anglican liturgy has created unique worship experiences that resonate with local spiritual sensibilities.”

Within Uganda, healing and deliverance ministries have gained significant prominence across various denominations, including the Anglican Church of Uganda. According to Isabirye (2020, p. 67), “the growth of Pentecostal and charismatic influences within mainstream churches has led to increased emphasis on healing and deliverance practices.” The Uganda Bureau of Statistics (2021, p. 89) reports that 65% of Ugandans have sought spiritual healing services, with Anglican churches accounting for approximately 25% of these services. Tumusiime (2019, p. 123) notes that “the Church of Uganda has officially recognized healing ministry as a legitimate pastoral function, though deliverance practices remain subject to diocesan oversight.”

The Diocese of South Ankole, established in 2011 and currently led by Bishop Nathan Ahimbisibwe, has witnessed growing interest in healing and deliverance ministries. Local church records indicate that approximately 60% of parishes within the diocese have some form of healing ministry (Diocese of South Ankole

Annual Report, 2023, p. 34). Kitunga Archdeaconry has emerged as a focal point for healing and deliverance activities, with both opportunities for spiritual growth and challenges in theological understanding. The archdeaconry serves approximately 15,000 Anglican faithful across twelve parishes, with healing services conducted regularly in eight of these parishes.

1.3 Statement of the problem

Ideally, healing and deliverance ministry should function as a biblically grounded, theologically sound, and pastorally sensitive practice that brings restoration to individuals and communities. However, observations from this ministry reveal inconsistent theological understanding among practitioners, lack of standardized training protocols, and instances of spiritual abuse or manipulation. Some practitioners operate without proper oversight, leading to theological confusion and potential harm to vulnerable individuals seeking help. If these challenges are not addressed, the ministry risks losing trust, potentially harming those it seeks to help, and creating divisions within the church community.

This study therefore seeks to identify the opportunities and challenges of healing and deliverance ministry practitioners and beneficiaries and provide evidence-based recommendations for improving the practice and oversight of healing and deliverance ministry in Kitunga Archdeaconry, South Ankole Diocese.

1.4 Purpose of the Study

This study dealt with examining the current state of healing and deliverance ministry in Kitunga Archdeaconry, Diocese of South Ankole, with the aim of identifying opportunities for growth and development while addressing existing challenges and gaps in practice, training, and oversight.

1.5 Objectives of Study

1. To assess the practices and theological foundations of healing and deliverance ministry in Kitunga Archdeaconry, Diocese of South Ankole.

2. To identify the opportunities and challenges faced by practitioners and beneficiaries of healing and deliverance ministry in the archdeaconry.
3. To develop recommendations for improving the effectiveness, theological soundness, and pastoral sensitivity of healing and deliverance ministry in the study area.

1.6 Research Questions

1. What are the practices and theological foundations of healing and deliverance ministry in Kitunga Archdeaconry, Diocese of South Ankole?
2. What opportunities and challenges do practitioners and beneficiaries encounter in healing and deliverance ministry within the archdeaconry?
3. What recommendations can be developed to enhance the effectiveness and theological integrity of healing and deliverance ministry in Kitunga Archdeaconry?

1.7 Significance of the Study

This study will contribute significantly to the understanding and improvement of healing and deliverance ministry practices within the Anglican Church context.

The research will benefit church leaders by providing evidence-based insights for policy development and training programs. Practitioners will gain from improved guidelines and best practices that enhance their ministry effectiveness while maintaining theological integrity.

The broader church community will benefit from a more structured and accountable approach to healing and deliverance ministry. Academia will benefit from empirical data on contemporary Christian healing practices in an African Anglican context.

The findings will also inform theological education institutions in developing relevant curricula for pastoral training.

Furthermore, the study will contribute to the broader discourse on indigenous African Christianity and its integration with traditional Anglican practices.

1.8 Scope of the study

1.8.1 Geographical Scope

This study was conducted within Kitunga Archdeaconry, Diocese of South Ankole, which encompasses twelve parishes in Ntungamo and surrounding areas of southwestern Uganda. The archdeaconry covers approximately 200 square kilometers and serves a population of over 15,000 Anglican faithful.

1.8.2 Content Scope

The study focused specifically on healing and deliverance ministry practices, including prayer for the sick, spiritual counseling, deliverance from demonic oppression, and related pastoral care activities. It examined theological foundations, practical methodologies, training approaches, oversight mechanisms, and the experiences of both practitioners and beneficiaries.

1.8.3 Time Scope

The study examined healing and deliverance ministry practices for a period of twenty years that is; from 2004 to 2024, because it captures two decades of significant growth and evolution in healing and deliverance ministries within the Anglican Church of Uganda, beginning from the period when these practices became more formally recognized and integrated into mainstream Anglican worship following the church's renewed emphasis on spiritual gifts and charismatic practices in the early 2000s, through to the present day where these ministries have become established pastoral interventions requiring systematic evaluation.

1.9 Justification of the study

The study on healing and deliverance ministry in Kitunga Archdeaconry, Diocese of South Ankole, is justified by the growing recognition of the need for theological and pastoral evaluation of these practices within contemporary African Christianity. According to Asamoah-Gyadu (2015), “the phenomenal growth of healing and deliverance ministries across Africa necessitates critical academic inquiry to ensure these practices remain biblically grounded while addressing genuine spiritual and psychological needs of believers.” This research

is particularly significant because healing and deliverance ministries have become central to Christian worship and pastoral care in many African contexts, yet they often operate without adequate theological oversight or standardized practices. The study addresses a critical gap by providing empirical data on practices, identifying both the transformative opportunities these ministries offer for spiritual renewal and community healing, as well as the challenges they present, including potential theological deviations, inadequate training of practitioners, and possible psychological harm to vulnerable individuals. By focusing specifically on Kitunga Archdeaconry, this research will generate context-specific insights that can inform policy development, training programs, and pastoral guidelines not only within the Diocese of South Ankole but also serve as a model for similar ecclesiastical jurisdictions across East Africa, ultimately contributing to the development of more effective, theologically sound, and pastorally sensitive approaches to healing and deliverance ministry in the African church context.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This section reviews the literature related to the opportunities and challenges in the healing and deliverance ministry in Kitunga Archdeaconry, South Ankole Diocese. The study reviews literature from other related scholars in accordance with the themes from the objectives of study. These include the practices and theological foundations of healing and deliverance ministry, opportunities and challenges do practitioners and beneficiaries encounter in healing and deliverance ministry, recommendations can be developed to enhance the effectiveness and theological integrity of healing and deliverance ministry.

2.2 Practices and theological foundations of healing and deliverance ministry

The theological foundations of healing and deliverance ministry have been extensively examined in contemporary Christian scholarship, with particular attention to biblical hermeneutics and ecclesiological practices. However, Johnson (2018, p.78) argues that healing ministry represents a fundamental aspect of Christian discipleship that extends beyond mere physical restoration to encompass spiritual, emotional, and relational wholeness contributing holistic understanding for this study. This holistic understanding aligns with the African theological perspective that views healing as integral to community well-being and spiritual vitality.

The practice of deliverance ministry within Anglican contexts has been systematically analyzed by Thompson (2019, p.145), who notes that Anglican approaches to deliverance tend to emphasize liturgical structure, episcopal oversight, and careful discernment processes, distinguishing them from more charismatic expressions found in Pentecostal traditions. This institutional framework is particularly relevant to understanding practices within the Diocese of South Ankole, where Anglican polity shapes ministerial approaches. Similarly, Anderson (2020, p.203) emphasizes that “power evangelism through signs and wonders, including healing and deliverance, constitutes normative Christian

ministry when properly grounded in scriptural authority and exercised within appropriate ecclesiastical boundaries” contributing theological grounding for this study.

The theological foundations for healing ministry find their roots in both Old and New Testament narratives, as extensively documented by Roberts (2017, p.67), who argues that divine healing represents not an aberration from normal Christian experience but rather the expected manifestation of God’s redemptive purposes in creation. This perspective has been further developed by African theologians such as Magesa (2018, p.234), who contends that “African Christianity’s emphasis on healing and deliverance reflects indigenous worldviews that recognize spiritual causation behind physical and social maladies, creating natural bridges for gospel contextualization” contributing African theological perspective.

Contemporary Anglican theological discourse on deliverance ministry has been significantly influenced by the work of Williams (2021, p.156), who established foundational principles that deliverance ministry must operate within clear theological boundaries, emphasizing Christ’s victory over evil while avoiding sensationalism or psychological manipulation. This balanced approach has been adopted by many African Anglican provinces, including Uganda, where diocesan policies typically require trained leadership and pastoral oversight for healing and deliverance activities.

The integration of traditional African healing concepts with Christian theological frameworks has been explored by Uzukwu (2019, p.189), who observes that African traditional religions’ understanding of holistic healing creates receptive contexts for Christian healing ministries, though careful theological discernment remains essential to avoid syncretistic practices. This insight proves particularly relevant for understanding how healing and deliverance ministries operate within Ugandan Anglican contexts, where indigenous worldviews continue to influence Christian practice.

2.3 Opportunities and challenges in healing and deliverance ministry

The opportunities presented by healing and deliverance ministry in African contexts have been comprehensively examined by Asamoah-Gyadu (2016, p.278), who argues that Pentecostal-charismatic healing practices offer significant evangelistic opportunities in cultures where spiritual power encounters are expected and valued. This observation extends to Anglican contexts where such ministries have been appropriately incorporated, creating bridges between traditional worldviews and Christian faith expressions.

Kalu (2008) identifies several key opportunities inherent in healing and deliverance ministries, noting that these practices address existential concerns about suffering, evil, and spiritual causation that remain central to African religious consciousness, thereby providing relevant gospel applications contributing relevance understanding for this study. The author further suggests that properly conducted healing ministries can strengthen community bonds and enhance pastoral care effectiveness, particularly in rural settings where access to conventional medical services may be limited.

However, significant challenges accompany these opportunities, as documented by Omenyo (2018, p.134), who warns that inadequate theological training and excessive emphasis on spectacular manifestations can lead to spiritual abuse, false expectations, and theological confusion among both practitioners and recipients contributing challenge identification for this study. These concerns are echoed by Adogame (2019, p.201), who observes that the proliferation of healing and deliverance ministries without proper oversight has sometimes resulted in exploitation of vulnerable populations and deviation from orthodox Christian doctrine.

The challenge of maintaining theological integrity while addressing genuine spiritual needs has been explored by Chitando (2017, p.145), who argues that African Christianity must navigate between authentic spiritual power encounters and potentially harmful practices that may arise from inadequate theological grounding or cultural misunderstandings contributing balance understanding for

this study. This balance proves particularly crucial in Anglican contexts where episcopal oversight and liturgical traditions provide important safeguards against theological deviation.

Psychological and pastoral challenges associated with healing and deliverance ministry have been examined by Ward (2019, p.112), who cautions that failure to distinguish between spiritual, psychological, and medical issues can result in inappropriate treatment approaches and potentially harmful delays in seeking appropriate professional help contributing professional integration insight. This concern is particularly relevant in African contexts where traditional explanatory models for illness may not align with Western medical paradigms.

The opportunity for authentic spiritual renewal through healing and deliverance ministries has been highlighted by Miller (2018, p.189), who suggests that properly conducted power encounters can catalyze church growth and spiritual vitality when integrated with sound theological teaching and pastoral care contributing renewal understanding for this study. However, the author also emphasizes the need for careful preparation, ongoing supervision, and clear theological boundaries to prevent abuse or theological confusion.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This section outlines the research methodology employed in the study titled “Opportunities and Challenges to the healing and deliverance ministry in Kitunga Archdeaconry, diocese of South Ankole”

3.2 Research Design

This study employed a qualitative research approach, incorporating qualitative methodologies to provide a comprehensive understanding of healing and deliverance ministry in Kitunga Archdeaconry. The qualitative component involved in-depth interviews, focus group discussions, and participant observation to capture the experiential dimensions of the ministry.

3.3 Area of Study

This study took place in Kitunga Archdeaconry in South Ankole Diocese in western Uganda. Kitunga Archdeaconry is situated in Rwashamaire town council, Ntungamo district. The Archdeaconry consists of 05 parishes all from which data was collected. The Diocesan headquarters are located at Kyamate hill in Ntungamo Municipality. Ntungamo Municipality is an urban area characterized by a blend of residential, commercial, and agricultural activities, reflecting the diverse livelihoods of its residents. It serves as a pivotal hub for essential services, education, commerce, and community life. This study is highly relevant, addressing a critical aspect on healing and deliverance within the unique and dynamic local setting of South Ankole.

3.4 Study Population

The target population for this study consists of all individuals involved in or affected by healing and deliverance ministry within Kitunga Archdeaconry, Diocese of South Ankole. This includes approximately 45 ordained clergy, 120 lay leaders involved in healing ministry, 300 regular participants in healing services, and 1,500 community members who have sought healing and deliverance services

within the past five years. The population also encompasses diocesan officials, medical professionals who interact with ministry participants, and traditional healers in the community who provide comparative perspectives on healing practices.

3.5 Sample Size and Sample Selection

The study employed qualitative research approach. For the qualitative component, purposive sampling will be employed to select 25 key informants including 5 senior clergy, 8 experienced lay practitioners, 6 long-term beneficiaries, 3 diocesan officials, 2 medical professionals.

Population and Sample Size Representation

Category	Population	Sample size	Sampling technique
Clergy	05	05	Purposive sampling
Lay readers	15	08	Simple random sampling
Healing and Deliverance Practitioners	20	06	Simple random sampling
Other Christians	40	06	Simple random sampling
Total	80	25	

3.6 Sources of Data

Primary Sources

Primary data was collected directly from research participants through interviews, questionnaires, focus group discussions, and participant observation. This included firsthand accounts of experiences with healing and deliverance ministry, practices as observed during services, and direct responses to research questions from clergy, lay leaders, beneficiaries, and community members.

Secondary Sources

Secondary data was obtained from existing documents and records including church archives, diocesan reports, training manuals, policy documents, academic publications, books, journal articles, conference proceedings, and relevant government reports. Additional secondary sources included media

reports, online resources, and historical records related to healing and deliverance ministry in the Anglican Church of Uganda.

3.7 Procedure/ Protocols for Data Collection

The research procedure entailed obtaining an introductory letter to the Dean of Bishop Tucker School of Divinity and Theology (BTSDT), seeking support for the research. The procedure included selecting schools, securing informed consent, conducting interviews and surveys, and meticulously recording responses. This systematic approach was designed to guarantee the accuracy of the data collected. After this, data will be collected from the necessary responsible as described above, after which sorting and analysis was done to prepare for the compilation of the research report.

3.8 Data Collection Instruments

The study utilized multiple data collection instruments to gather comprehensive information:

Interview Guide

Semi-structured interview schedules were developed for different categories of participants, including clergy, lay leaders, beneficiaries, and officials. These guides contained open-ended questions that allow for detailed exploration of experiences, perceptions, and recommendations.

3.9 Quality Control

To maintain data quality, the study assessed the validity and reliability of research instruments.

Validity of the Instruments

In this study, validity of the data collection instruments were tested through the pilot study in the aspects of comprehensiveness, language clarity and relevance of items. Two knowledgeable research experts in the area of content were approached to help check the tools. The tools were tested using content related evidence of validity.

After computing the levels of agreement on the items, the researcher will calculate content validity index using the formula of the Content Validity Index was calculated as;

$$CVI = \frac{\text{No. of items regarded relevant, } n}{\text{Total No. of items, } N}$$

$$CVI = \frac{n}{N}$$

If the value obtained is found to be more than 0.7, the tools will be considered to yield valid findings as recommended by (Sekaran, 2013).

3.10 Strategy for data processing and analysis

Data analysis is the process of making sense out of one's data. It involves scrutinizing the acquired information and making inferences (Kombo and Tromp 2016). The methods which was used in data analysis are influenced by whether the research is qualitative or quantitative. In this study therefore, data was analysed qualitatively.

Qualitative data was analysed using thematic, content and narrative analysis methods. With thematic analysis, themes were developed basing on objectives of the study and the data was collected; content analysis-where the researcher arranged the data from interview guides into emerging topics and sub-topics for systematic flow of the report; narrative analysis where the researcher used verbatim quotes to express respondents views (Hsieh, 2015).

3.11 Ethical Considerations

Confidentiality. The researcher ensured that the information and respondents names are not disclosed.

Informed consent. The researcher had to explain to the respondents the purpose of the research and until an informed consent is obtained.

The researcher did not use anyone's information without observing copyright rules or respecting the original author of the work.

3.12 Limitations

The study may face several limitations that could affect the achievement of research objectives. First, the sensitive nature of healing and deliverance ministry may lead to reluctance among some participants to share complete

information about their experiences, particularly regarding failures or negative outcomes.

Secondly, the spiritual nature of the phenomena being studied may present challenges in objective measurement and verification of claimed results.

Furthermore, limited financial resources may restrict the geographical coverage and depth of data collection activities.

Time constraints may limit the duration of participant observation and follow-up interviews.

Potential language barriers may arise when interviewing participants who are more comfortable communicating in local languages rather than English.

Finally, the researcher's own theological background and denominational affiliation may introduce unconscious bias in data interpretation.

3.13 Delimitations

To address the above limitations, several delimitations were implemented.

First, the researcher established trust and confidentiality agreements with participants to encourage honest sharing of experiences, both positive and negative.

Secondly, the study employed triangulation through multiple data sources and methods to enhance the reliability of findings related to spiritual phenomena.

The researcher sought additional funding sources and partnerships to expand the scope of data collection activities.

The research timeline was carefully planned to maximize the use of available time, with provisions for extended fieldwork if necessary.

The research team included bilingual assistants fluent in local languages to facilitate effective communication with all participants.

Finally, the researcher employed reflexivity techniques and peer debriefing to minimize personal bias and enhance the objectivity of data interpretation and analysis.

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION AND INTERPRETATION OF RESULTS

4.1 Introduction

This chapter presents and analyses the data as was collected from the field in South Ankole Diocese on the **opportunities and challenges in healing and deliverance ministry in Kitunga Archdeaconry, diocese of South Ankole**. The presentation of findings is done in accordance with the themes as developed from the objectives of study including: the practices and theological foundations of healing and deliverance ministry in Kitunga Archdeaconry, Diocese of South Ankole, the opportunities and challenges faced by practitioners and beneficiaries of healing and deliverance ministry in the archdeaconry, and developing recommendations for improving the effectiveness, theological soundness, and pastoral sensitivity of healing and deliverance ministry in the study area.

4.2 PRACTICES AND THEOLOGICAL FOUNDATIONS OF HEALING AND DELIVERANCE MINISTRY IN KITUNGA ARCHDEACONRY

In this study, the first and the main objective of this study was aimed at establishing the practices and theological foundations of healing and deliverance ministry in Kitunga Archdeaconry, Diocese of South Ankole.

Interview Responses on the practices of Healing and Deliverance

During the interview with one of the Anglican priests regarding the practices and theological foundations of healing and deliverance ministry in Kitunga Archdeaconry, he stated that,

“My youths are increasingly seeking deliverance sessions outside the mainstream church because they believe our liturgical prayers lack the power and immediacy they need for their spiritual battles.”

This implies that there exists a significant disconnect between the traditional Anglican liturgical approach to healing and the expectations of younger congregants who desire more experiential and immediate manifestations of spiritual power. The finding suggests that the current theological framework emphasizing sacramental healing through Holy Communion, anointing with oil, and intercessory prayers within structured worship services may not adequately address the felt needs of contemporary believers facing what they perceive as demonic oppression, thereby creating vulnerability to syncretistic practices that blend Anglican tradition with Pentecostal-charismatic methodologies.

In an interview with a lay reader concerning the theological foundations undergirding healing and deliverance practices in the archdeaconry, he observed that, *“we teach from the Book of Common Prayer and the Bible, but many Christians bring their traditional beliefs about ancestral spirits and witchcraft into the church, expecting us to provide solutions using methods that are not in our Anglican tradition.”* This implies that the healing and deliverance ministry in Kitunga Archdeaconry operates within a complex religious landscape characterized by theological pluralism, where official Anglican doctrine coexists uneasily with African traditional religious worldviews regarding causality of illness, misfortune, and spiritual affliction. The statement reveals that lay leaders recognize the challenge of maintaining doctrinal integrity while ministering to congregants whose cosmological assumptions about the spirit world, inherited curses, and malevolent supernatural forces require pastoral responses that the standard Anglican liturgy and theological education have not adequately equipped them to provide, resulting in either dismissal of genuine spiritual concerns or uncritical adoption of practices lacking proper biblical and theological grounding.

Furthermore, during an interview with one of the healing and deliverance practitioners recognized for prophetic gifts in the archdeaconry, she explained that,

“The Lord reveals to me the specific demons tormenting people - spirits of poverty, barrenness, or family curses - and through fasting, anointing oil, and commanding these spirits in Jesus’ name, I have witnessed many deliverances that our regular church services could never accomplish.”

This implies that practitioners operating within the healing and deliverance ministry have developed a pneumatological framework that emphasizes direct revelatory knowledge, identification and naming of specific demonic entities, and confrontational spiritual warfare techniques that diverge significantly from classical Anglican theology which has historically approached evil more cautiously through corporate prayer, sacramental grace, and pastoral care rather than dramatic exorcistic encounters. The finding indicates that these practitioners have constructed a ministry praxis influenced more by neo-Pentecostal paradigms than by Anglican theological tradition, operating with assumptions about continuous prophetic revelation, hierarchies of demons, and generational curses that require theological examination to determine their consonance with Scripture and orthodox Christian teaching, while simultaneously demonstrating the pastoral urgency of addressing spiritual realities that African Christians experience in their daily lives.

4.3 OPPORTUNITIES AND CHALLENGES FACED BY PRACTITIONERS AND BENEFICIARIES OF HEALING AND DELIVERANCE MINISTRY IN KITUNGA ARCHDEACONRY

In this study, the second objective of this study was aimed at establishing the opportunities and challenges of healing and deliverance ministry in Kitunga Archdeaconry, Diocese of South Ankole.

4.3.1 Opportunities of Healing and Deliverance ministry in Kitunga Archdeaconry

During an interview with one of the Anglican priests regarding the opportunities presented by healing and deliverance ministry in Kitunga Archdeaconry, he stated that,

“healing and deliverance ministry has opened doors for evangelism in our community because people who receive healing or deliverance often bring their entire families to church, and some who had abandoned Christianity return when they witness God’s power manifested in practical ways.”

This implies that healing and deliverance ministry serves as a significant evangelistic tool and church growth strategy within the archdeaconry, creating bridges between the church and unchurched populations who might otherwise remain unreceptive to conventional evangelistic approaches, while simultaneously re-engaging lapsed members who had sought spiritual solutions outside the institutional church. The finding suggests that when properly conducted, healing and deliverance ministry addresses felt needs within the community in ways that demonstrate Christianity’s relevance and power, thereby creating opportunities for deeper discipleship and incorporation into the faith community, though this also raises questions about whether such growth is motivated by genuine spiritual transformation or merely pragmatic seeking of spiritual benefits.

During an interview with a lay reader about the opportunities emerging from healing and deliverance ministry in the archdeaconry, he explained that,

“This ministry has created opportunities for lay involvement in ways our traditional Anglican structure did not allow, because people with spiritual gifts can now serve the church without waiting for ordination, and women particularly have found meaningful ministry roles that were previously restricted to ordained men.”

This implies that healing and deliverance ministry has democratized spiritual service within the archdeaconry, breaking down some of the hierarchical and gender-based barriers characteristic of traditional Anglican polity, thereby releasing spiritual gifts and leadership potential that might otherwise have remained dormant or forced members to seek ministry outlets in non-Anglican contexts. The finding indicates that this ministry has empowered laity, especially women, to exercise spiritual authority and pastoral care functions, which presents both opportunities for mobilizing the entire body of Christ for ministry as Scripture teaches (1 Peter 2:9; Ephesians 4:11-12), and potential challenges regarding proper training, theological formation, and ecclesiastical accountability for those exercising these expanded ministry roles outside traditional ordination structures.

During an interview with one of the recognized healing and deliverance practitioners concerning the opportunities within this ministry, she testified that,

“God has given me opportunities to minister to people the regular church could not help, including those tormented by witchcraft, suffering from barrenness, struggling with addictions, and I have seen marriages restored, businesses prosper after deliverance, and people freed from years of bondage when demons are cast out in Jesus’ name.”

This implies that from the practitioners’ perspective, healing and deliverance ministry addresses genuine spiritual needs and produces tangible results in areas

where conventional pastoral care and medical intervention have proven insufficient, providing hope and practical solutions for individuals experiencing what they perceive as spiritual oppression, and creating testimonies of transformation that validate the ministry's effectiveness and importance within the community. The statement reveals the practitioners' conviction that their ministry fills a crucial gap in the church's pastoral response to believers facing spiritual warfare, demonstrating that Christianity offers practical power over evil forces rather than merely theoretical theological positions, though this also raises questions about the theological framework underlying such ministry and whether the attributed causes and solutions align with biblical teaching or reflect syncretistic blending of Christian language with traditional African spiritual worldviews regarding causation of misfortune and means of remediation.

During an interview with one Christian who had participated in healing and deliverance sessions concerning the opportunities these ministries provide, he shared that,

“before I went for deliverance, I had suffered for ten years with a business that never prospered, mysterious sicknesses that hospitals could not cure, and constant nightmares about my dead grandfather demanding sacrifices, but after the prophet prayed for me and broke the family curse, everything changed and now my life is moving forward.”

This implies that beneficiaries of healing and deliverance ministry perceive these interventions as providing breakthrough in areas of persistent difficulty and suffering that neither medical treatment nor conventional church ministry had adequately addressed, experiencing tangible improvements in health, economic circumstances, and psychological well-being that they attribute directly to deliverance from spiritual bondage, thereby validating the ministry's relevance and effectiveness from the recipients' perspective. The testimony reveals the deep integration of traditional African religious worldviews regarding ancestral

influence, family curses, and spiritual causation of misfortune with Christian healing and deliverance practices, suggesting that beneficiaries interpret their experiences through cosmological frameworks where spiritual forces directly cause material and physical problems, and where specialized spiritual intervention is necessary to break malevolent powers and restore normal functioning - perspectives that require theological evaluation to determine their consistency with biblical teaching about providence, suffering, spiritual warfare, and the scope of Christ's redemptive work.

4.3.2 Challenges of Healing and Deliverance ministry in Kitunga Archdeaconry

Then in an interview with another clergy priest concerning the challenges facing healing and deliverance ministry in the archdeaconry, he observed that,

“We are facing serious problems because some practitioners are becoming like spiritual entrepreneurs, charging fees for prayers, selling anointing oil and holy water, and creating dependency where people return repeatedly for deliverance from the same problems instead of growing in their faith and personal relationship with Christ.”

This implies that the healing and deliverance ministry in Kitunga Archdeaconry has become vulnerable to commercialization and exploitation, where some practitioners have transformed spiritual ministry into profitable enterprises that contradict biblical principles of freely giving what has been freely received (Matthew 10:8), while simultaneously fostering unhealthy dependencies that undermine the goal of Christian maturity and direct relationship with God through Christ. The statement reveals significant ethical concerns regarding the integrity of healing and deliverance practices, suggesting that without proper oversight and accountability, these ministries can deviate from their intended purpose of facilitating spiritual wholeness and freedom, instead creating cycles of spiritual consumerism where practitioners benefit materially from believers' ongoing spiritual struggles rather than equipping them for victorious Christian living through knowledge of Scripture and the power of the Holy Spirit.

In an interview with another lay reader regarding challenges encountered in healing and deliverance ministry, she stated that,

“the biggest challenge we face is that many Christians no longer trust ordinary church services and Bible teaching; they only want spectacular miracles and prophetic words, so our Sunday schools are empty while deliverance crusades are overcrowded, and people know more about demons than about Jesus.”

This implies that an unintended consequence of emphasizing healing and deliverance ministry has been the creation of a spirituality oriented toward the sensational and experiential at the expense of solid biblical instruction and formation in basic Christian doctrine and practices, resulting in congregants who possess extensive knowledge of demonology and deliverance techniques but lack fundamental understanding of Scripture, theology, and the ordinary means of grace through which Christian maturity normally develops. The observation reveals a significant challenge facing the archdeaconry: the displacement of traditional catechesis, systematic Bible teaching, and the regular worship life of the church by an appetite for extraordinary spiritual experiences and immediate solutions to life's problems, creating believers who are spiritually immature despite their enthusiasm for healing and deliverance, and vulnerable to doctrinal error and spiritual deception due to their inadequate grounding in Scripture and Christian theology.

Further, in an interview with another healing and deliverance practitioner regarding challenges faced in this ministry, he complained that,

“church leaders do not support us because they say we are not trained, they restrict when and where we can minister, they question our methods and the revelations God gives us, and some even accuse us of deceiving people, yet they cannot explain why their prayers do not produce the results ours do.”

This implies that significant tension exists between healing and deliverance practitioners and the formal church leadership in Kitunga Archdeaconry, with

practitioners experiencing their ministry as undervalued, constrained, and criticized by clergy who they perceive as jealous of their effectiveness or bound by rigid theological frameworks that deny the reality and power of contemporary spiritual warfare and deliverance. The finding suggests that practitioners feel marginalized and defensive, interpreting attempts at theological oversight and ministry regulation as opposition to the work of the Holy Spirit rather than as legitimate concerns about doctrinal integrity, proper training, and protection of vulnerable believers, thereby creating an adversarial dynamic that prevents constructive dialogue and collaborative development of healing and deliverance ministry that could honor both theological faithfulness and genuine spiritual experience.

In an interview with another Christian regarding challenges associated with healing and deliverance ministry, she expressed that,

“after my deliverance session, I was told I must attend prayer meetings every week, avoid certain people including my own relatives, and buy anointing oil monthly to maintain my deliverance, but when I could not afford the oil and missed meetings, my problems returned, making me wonder if I am truly delivered or just dependent on the prophet.”

This implies that some healing and deliverance practices in the archdeaconry create problematic dependencies where recipients’ continued freedom and well-being are presented as contingent upon ongoing relationships with practitioners, regular participation in their ministries, and purchase of spiritual products, raising serious concerns about potential exploitation, spiritual manipulation, and theological distortion of biblical teaching on salvation, sanctification, and the believer’s security in Christ. The statement reveals that beneficiaries may experience initial relief but subsequently find themselves in cycles of dependency that are financially burdensome, psychologically manipulative, and theologically questionable, suggesting that some healing and deliverance

ministry operates more like traditional healing practices where clients maintain ongoing relationships with healers through regular consultations and purchase of medicines or charms, rather than like biblical deliverance that points people to complete freedom through Christ's finished work and incorporation into the believing community where spiritual growth occurs through Word, sacrament, and mutual support rather than through dependence on charismatic individuals.

During an interview with a Christian layperson in Kitunga Archdeaconry, it was revealed that, *"Many people here, even those who go to church every Sunday, quietly visit Kyafoora hot spring when they are sick. They believe the water has power to heal, especially for skin diseases and body pains. Some go there first before they even think of going to the hospital or asking the pastor to pray for them."*

This implies that the hot springs have become a primary resort for healing among community members, superseding both medical and faith-based interventions. The response suggests a deeply rooted confidence in the curative power of the springs, which competes directly with the Church's healing ministry.

In a separate interview with a priest serving in the Archdeaconry, the following was stated, *"The problem with Kyafoora and such places is not just the water itself. It is what happens around it. There are rituals, there are traditionalists who officiate there, and our Christians participate without seeing anything wrong. When you ask them, they say God created that water, so it is fine. But the spiritual environment there is not Christian."*

This is interpreted as pointing to a syncretistic tendency among Christians in the area, where natural phenomena are appropriated into a framework that blurs the boundary between Christian faith and traditional religious practice. The priest's concern goes beyond the physical act of bathing in the spring; it addresses the spiritual and ritual context in which the healing is sought.

4.4 Recommendations for improving the effectiveness, theological soundness, and pastoral sensitivity of healing and deliverance ministry in Kitunga Archdeaconry

In this study, the final objective of this study was aimed at suggesting the recommendations for improving the effectiveness, theological soundness and pastoral sensitivity of healing and deliverance ministry in Kitunga Archdeaconry.

Anglican Priests' Perspectives

During an interview with one of the Anglican priests regarding recommendations for improving healing and deliverance ministry in Kitunga Archdeaconry, he suggested that,

“we need to establish a diocesan training program that all healing and deliverance practitioners must complete before being authorized to minister, covering biblical theology, pastoral care, African traditional religion, and ethical guidelines, because currently people are ministering based on their own experiences and what they learned from Nigerian or American preachers on television without proper theological foundation.”

This implies that the clergy recognize the urgent need for formalized theological education and certification processes for healing and deliverance practitioners to address the current situation where ministry practices are shaped more by popular media, imported teachings, and personal experiences than by sound biblical theology and Anglican tradition, creating risks of doctrinal error, pastoral harm, and practices incompatible with scriptural teaching. The finding suggests that establishing mandatory training requirements would professionalize healing and deliverance ministry, equipping practitioners with theological frameworks for understanding spiritual warfare and deliverance within broader Christian doctrine, cultural competence for engaging African spiritual worldviews critically and constructively, and ethical standards for conducting ministry with integrity and pastoral sensitivity, thereby raising the quality and accountability of these ministries while providing church leadership with legitimate mechanisms for

oversight and discipline of those who deviate from established theological and ethical norms.

In an interview with another clergy concerning improvements needed in healing and deliverance ministry, he emphasized that,

“we must develop clear liturgical guidelines that incorporate healing and deliverance into our regular worship services rather than allowing it to become a separate ministry happening in private homes and crusade tents, because when it happens in church under the oversight of ordained clergy with the congregation present, there is accountability, transparency, and connection to our sacramental life and Anglican identity.”

This implies that integrating healing and deliverance ministry into the official liturgical life of the church would address multiple problems simultaneously including lack of accountability for practitioners operating independently, tendency toward sensationalism and theatricality when ministry occurs in crusade settings, disconnection between healing ministry and the church’s sacramental theology, and fragmentation of the community into those who attend regular worship and those who primarily participate in specialized healing and deliverance events.

During an interview with a lay reader about recommendations for improving the theological soundness of healing and deliverance ministry, she proposed that,

“We need regular Bible study groups specifically examining what Scripture actually teaches about demons, spiritual warfare, healing, and deliverance, going through relevant passages systematically rather than just quoting isolated verses, so that ordinary Christians can discern what is biblical and what is just tradition or superstition dressed in Christian language.”

This implies that lay leaders recognize that many problematic practices in healing and deliverance ministry stem from biblical illiteracy and proof-texting

rather than comprehensive understanding of scriptural teaching, creating vulnerability to teachings that sound Christian because they use biblical vocabulary but actually distort Scripture's message by taking verses out of context or imposing interpretive frameworks foreign to the text. The finding suggests that equipping ordinary believers with biblical literacy and hermeneutical skills would create informed congregations capable of evaluating healing and deliverance teachings and practices against scriptural standards rather than accepting whatever practitioners claim as "what God revealed" or "what the Bible says," thereby democratizing theological discernment and creating grassroots accountability where church members themselves can identify and question teachings or practices that deviate from biblical norms, reducing dependence on charismatic authorities and fostering communities of mature believers who have been taught to test all things and hold fast to what is good (1 Thessalonians 5:21).

In an interview with another lay reader regarding pastoral sensitivity in healing and deliverance ministry, he recommended that,

"practitioners need training in counseling and pastoral care so they can distinguish between spiritual problems requiring prayer and deliverance, and psychological or medical problems requiring professional treatment, because we have seen people suffering from mental illness being subjected to violent deliverance sessions when they needed psychiatric care, and people with treatable medical conditions dying because they were told their sickness was demonic and should not seek hospital treatment."

This implies that current healing and deliverance practice in the archdeaconry suffers from inadequate diagnostic discernment, with practitioners interpreting all problems through exclusively spiritual lenses and applying spiritual interventions to conditions requiring different forms of help, creating serious pastoral negligence and potential physical harm when treatable medical or psychological conditions are misdiagnosed as demonic oppression and subjected

to inappropriate spiritual interventions while proper treatment is delayed or refused.

During an interview with one healing and deliverance practitioner concerning recommendations for improving ministry effectiveness, she suggested that,

“church leaders should create opportunities for practitioners to meet regularly for prayer, mutual encouragement, sharing of testimonies and learning from each other’s experiences, and discussion of difficult cases, because currently we work in isolation and sometimes face situations we do not know how to handle, but if we had a support network we could help each other grow and maintain our spiritual vitality for this demanding ministry.”

This implies that practitioners themselves recognize the need for collegial support, ongoing formation, and peer consultation to sustain their ministry effectiveness and personal spiritual health, acknowledging that healing and deliverance work can be spiritually and emotionally draining, that individual practitioners face limitations in knowledge and experience, and that isolation increases vulnerability to burnout, doctrinal drift, and problematic practices that might be corrected through peer accountability and collaborative learning.

The finding suggests that establishing practitioner networks or associations under church supervision would address practitioners’ legitimate needs for community, support, and continuing education while simultaneously providing church leadership with organizational structures through which to maintain relationship with practitioners, communicate theological and ethical standards, identify emerging problems, and coordinate ministry activities, thereby transforming what is currently often a fragmented collection of independent operators into a collaborative ministry team functioning within proper ecclesiastical accountability while meeting practitioners’ needs for fellowship, encouragement, and professional development.

In an interview with another healing and deliverance practitioner regarding theological and pastoral improvements needed, he acknowledged that,

“we practitioners need to be more humble and admit when we do not have answers or when someone’s problem might not be demonic, instead of feeling pressure to always have prophetic words or to diagnose demons in every situation, because sometimes I have felt God prompting me to simply pray for someone or refer them to a counselor, but I worried people would think I lacked spiritual power if I did not give them a dramatic deliverance.”

This implies that practitioners experience significant pressure whether from their own expectations, community demands, or competition with other practitioners to produce spectacular results and demonstrate spiritual authority through dramatic manifestations and confident pronouncements, creating temptation to over diagnose demonic causation, manufacture prophetic insights, or engage in theatrical performances that meet audience expectations even when genuine spiritual discernment suggests more modest interventions or acknowledgment of uncertainty.

The statement reveals remarkable self-awareness and honesty about the sociological and psychological dynamics shaping healing and deliverance practice, suggesting that creating safe spaces where practitioners can admit limitations, uncertainty, and failures without loss of credibility or authorization would improve ministry quality by reducing incentives for exaggeration, manipulation, and false confidence while promoting humility, authenticity, and willingness to acknowledge the boundaries of human knowledge and ministry capacity, thereby fostering practices characterized by genuine dependence on God and honest engagement with human limitations rather than performance of spiritual authority designed to impress audiences and maintain reputations.

During an interview with one Christian regarding recommendations for improving healing and deliverance ministry, he proposed that,

“the church should create clear procedures for people to follow when they believe they need deliverance, starting with meeting their parish priest who can assess the situation and provide counsel, prayer, or referral as appropriate, rather than the current situation where people go directly to whoever advertises the most powerful deliverance ministry, because structure and process would ensure people receive appropriate help while protecting them from spiritual abuse and exploitation.”

This implies that beneficiaries and observers recognize that the current unregulated environment where individuals self-diagnose spiritual problems and seek help from any available practitioner regardless of training, authorization, or accountability creates unnecessary vulnerability to exploitation, spiritual manipulation, and inappropriate treatment, suggesting that formalizing pastoral care pathways would provide both protection and better service. The finding indicates that ordinary church members desire order, safety, and quality assurance in healing and deliverance ministry rather than the current free market approach where practitioners compete for clients and individuals navigate healing options without guidance or protection, proposing that establishing intake procedures through parish clergy would enable assessment of presenting problems, provision of appropriate initial pastoral response, referral to authorized practitioners when genuine deliverance ministry is indicated, and ongoing pastoral oversight ensuring that those receiving specialized ministry remain connected to their faith community and under care of their parish priest rather than becoming exclusively dependent on practitioners operating outside normal church accountability structures.

In an interview with another Christian concerning pastoral sensitivity in healing and deliverance ministry, she emphasized that,

“practitioners need to be more careful about how they speak to people during deliverance sessions, because I attended one where the minister was shouting at the person receiving prayer, accusing them of secret sins and demanding they confess things publicly, which was humiliating and traumatic even though the person had come voluntarily seeking help, making me wonder if this kind of treatment is what Jesus would do.”

This implies that current healing and deliverance practice sometimes lacks basic pastoral sensitivity and dignity for persons, with practitioners employing harsh, confrontational, and publicly humiliating methods that violate fundamental Christian principles of compassion, respect for human dignity, and protection of privacy, creating experiences that are psychologically traumatizing rather than spiritually liberating regardless of whether any genuine spiritual problem was addressed. The statement reveals that beneficiaries and observers evaluate healing and deliverance ministry not only by its theological claims or apparent effectiveness but also by whether practitioners demonstrate Christ like character and treat people with the gentleness, respect, and compassion that Jesus consistently showed toward those who came to him for help, suggesting that improving pastoral sensitivity requires not only technical training in ministry methods but formation in Christian virtue, emotional intelligence, and understanding that the manner in which ministry is conducted matters as much as its doctrinal content, since ministry lacking compassion and respect for persons contradicts the gospel regardless of its theological correctness, and that truly effective healing ministry must embody the love of Christ in both its theological substance and its relational quality.

CHAPTER FIVE

DISCUSSION OF FINDINGS

5.1 Introduction

This chapter presents the discussion of findings and the theological reflection for the study on the opportunities and challenges of healing and deliverance ministry in Kitunga Archdeaconry, diocese of South Ankole.

5.2 Discussion of Findings

5.2.1 Practices and theological foundations of healing and deliverance ministry in Kitunga Archdeaconry, Diocese of South Ankole.

From the findings, it was found that younger members of Kitunga Archdeaconry are increasingly dissatisfied with traditional Anglican liturgical approaches to healing, seeking more experiential and immediate spiritual interventions outside the established church structures. This concurs with the findings of Gifford (2009) who documented the widespread appeal of Pentecostal healing ministries across East Africa, arguing that mission-founded churches including Anglicanism face significant challenges in retaining members who perceive their ministry as lacking spiritual power and failing to address the existential realities of illness, poverty, and misfortune within an African cosmological framework. Therefore, the Anglican Church in Kitunga Archdeaconry must recognize that its traditional liturgical conservatism, while maintaining theological continuity with historic Christianity, requires contextual adaptation that takes seriously the spiritual worldview of African Christians without compromising biblical orthodoxy, necessitating enhanced theological education for clergy and laity that equips them to minister effectively within this complex religious environment.

Furthermore, the research revealed that there exists significant theological syncretism in the archdeaconry, where African traditional religious beliefs about ancestral spirits, witchcraft, and spiritual causation of misfortune are being integrated with Christian healing practices, creating confusion about the proper theological foundations for deliverance ministry. This finding aligns with Magesa (1997) in his work "African Religion: The Moral Traditions of Abundant Life," who

argued that African Christians do not simply abandon their traditional religious worldview upon conversion but rather engage in complex processes of religious integration, often maintaining dual allegiance to both Christian and traditional spiritual resources, particularly when facing crises of health, fertility, or economic hardship. Therefore, the healing and deliverance ministry in Kitunga Archdeaconry must develop a more robust theological framework that distinguishes between legitimate biblical teaching on spiritual warfare and deliverance, and syncretic practices that uncritically incorporate traditional religious assumptions incompatible with Christian theology, requiring systematic catechesis that addresses African spiritual concerns from solidly biblical perspectives rather than either dismissing these concerns as primitive superstition or baptizing traditional practices with Christian terminology.

Additionally, the findings indicate that healing and deliverance practitioners in the archdeaconry have adopted neo-Pentecostal methodologies emphasizing prophetic revelation, naming of specific demons, and confrontational exorcistic practices that differ markedly from historic Anglican theology and practice. This observation is consistent with Anderson (2004) in “An Introduction to Pentecostalism,” who documented how African Initiated Churches and neo-Pentecostal movements have fundamentally reshaped African Christianity’s approach to healing and deliverance, emphasizing charismatic gifts, direct encounters with the Holy Spirit, and dramatic demonstrations of power over evil spirits, often borrowing terminology and techniques from international deliverance ministries without adequate theological reflection on their biblical warrant or compatibility with broader Christian tradition. Therefore, while the Diocese of South Ankole must acknowledge the genuine spiritual experiences and pastoral effectiveness that some practitioners demonstrate, there remains an urgent need for theological discernment regarding which practices genuinely reflect biblical teaching on healing and deliverance, and which represent imports from movements whose pneumatology, demonology, and ministry methods require critical evaluation to ensure that healing ministry in the archdeaconry

serves the gospel rather than promoting theological confusion, personality cults around gifted individuals, or practices that exploit vulnerable people seeking spiritual solutions to their problems.

5.2.2 Opportunities and challenges faced by practitioners and beneficiaries of healing and deliverance ministry in the archdeaconry.

From the findings, it was found that healing and deliverance ministry serves as a significant evangelistic opportunity in Kitunga Archdeaconry, attracting unchurched individuals and re-engaging lapsed Christians through demonstrations of spiritual power addressing practical life concerns. This concurs with the findings of Anderson (2001) in “African Reformation: African Initiated Christianity in the 20th Century,” who documented how African Independent Churches and Pentecostal movements across sub-Saharan Africa experienced rapid growth precisely because they offered practical responses to African spiritual concerns - healing from sickness, protection from witchcraft, deliverance from ancestral curses, and prosperity in economic affairs - that mission-founded churches often dismissed as superstition or addressed inadequately through Western theological frameworks divorced from African existential realities. Therefore, the Anglican Church in Kitunga Archdeaconry must acknowledge that healing and deliverance ministry, when properly grounded in biblical theology and conducted with integrity, presents genuine evangelistic opportunities by demonstrating Christianity’s relevance to African life concerns, while simultaneously recognizing that church growth motivated primarily by desire for spiritual benefits requires careful discipleship to transform consumers of religious services into mature disciples committed to Christ regardless of immediate material blessings, lest the church become merely another option in a competitive spiritual marketplace rather than a community formed by the gospel.

Furthermore, the research revealed significant commercialization of healing and deliverance ministry in the archdeaconry, with some practitioners charging fees, selling spiritual products, and creating dependencies that generate ongoing

income rather than facilitating genuine spiritual freedom and maturity. This finding aligns with Gifford (1998) who extensively documented the commercialization of African Christianity, particularly within prosperity gospel and deliverance ministry contexts, where spiritual power becomes commodified, religious entrepreneurs accumulate wealth through ministry activities, and believers are encouraged to view financial giving as instrumental in obtaining spiritual and material blessings, creating what he termed a “religious economy” that often exploits the poor while enriching charismatic leaders. Therefore, the Diocese of South Ankole faces an urgent ethical challenge requiring immediate intervention through clear policies prohibiting commercialization of spiritual ministry, enforcement mechanisms for addressing violations, and theological teaching that reclaims biblical principles of freely giving spiritual gifts (Acts 8:18-23), ministry motivated by service rather than profit (1 Peter 5:2), and spiritual leaders characterized by integrity and sacrificial love rather than greed and self-interest, recognizing that failure to address commercialization undermines the gospel witness and exposes vulnerable believers to spiritual and economic exploitation.

Additionally, the findings indicate that healing and deliverance ministry has created opportunities for lay empowerment, particularly for women who have found meaningful ministry roles outside traditional ordination structures. This observation resonates with Kalu (2008) in “African Pentecostalism: An Introduction,” who argued that one significant factor in Pentecostal growth across Africa has been the democratization of spiritual power and ministry opportunity, where spiritual gifts rather than formal credentials determine ministry participation, enabling women, youth, and others marginalized in traditional church hierarchies to exercise spiritual authority, prophetic ministry, and pastoral care functions, thereby mobilizing broader segments of the Christian community for active service. Therefore, while the archdeaconry must maintain appropriate theological formation and accountability structures, there exists opportunity to learn from healing and deliverance ministry’s inclusiveness

by creating legitimate avenues for gifted laity, including women, to exercise their spiritual gifts in ways that serve the church's mission without necessarily requiring ordination, thus honoring both the biblical teaching on spiritual gifts distributed throughout the body of Christ and Anglican tradition's emphasis on ordered ministry and proper authorization for pastoral functions.

Moreover, the research revealed that emphasis on healing and deliverance ministry has contributed to neglect of systematic biblical teaching, with congregants developing extensive knowledge of demonology while lacking fundamental understanding of Scripture, doctrine, and ordinary spiritual disciplines. This finding is consistent with Asamoah-Gyadu (2005) in "African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana," who observed that African Pentecostal and charismatic Christianity's emphasis on spiritual power, prophetic revelation, and miraculous interventions often comes at the expense of rigorous biblical instruction and theological formation, producing believers who are experientially oriented but biblically and doctrinally illiterate, making them vulnerable to theological error, spiritual manipulation, and syncretistic practices that blend Christian terminology with traditional religious assumptions. Therefore, Kitunga Archdeaconry must address this dangerous imbalance by reasserting the primacy of Scripture and systematic catechesis within the life of the church, ensuring that healing and deliverance ministry functions within rather than displaces the church's teaching ministry, and recognizing that authentic spiritual maturity requires both experiential knowledge of God's presence and power and intellectual grasp of biblical truth and Christian doctrine that shapes believers' worldview, ethical formation, and capacity for theological discernment.

The findings also indicated religious syncretism as many people believed in the healing of the hot springs. The findings resonate strongly with existing scholarship on African Christianity and indigenous healing practices. Shorter (1985) observed that African Christians frequently operate within a dual religious framework, maintaining allegiance to the Church while simultaneously drawing

on traditional healing resources, particularly when faced with persistent illness. The responses from Kitunga confirm this pattern, as Christians see no contradiction between their faith and visiting Kyafoora.

Anderson (2000), writing on Pentecostalism and African healing, argued that the Church's failure to adequately address the felt needs of the sick creates a vacuum that traditional and natural healing sites readily fill. The priest's testimony above supports this view: when the Church's healing ministry is perceived as distant or ineffective, accessible alternatives like hot springs become spiritually and physically attractive.

Furthermore, Mbiti (1969) emphasized that in African traditional religion, the physical and spiritual realms are inseparable. Healing is never merely physical; it is always embedded in a spiritual transaction. This explains why, as the priest noted, visits to Kyafoora are not simply recreational or medicinal but are tied to rituals and traditional officiation, making them theologically problematic from a Christian standpoint.

Turaki (1999) similarly warned that syncretism remains one of the greatest threats to the integrity of Christian ministry in sub-Saharan Africa, arguing that unless the Church offers a holistic and culturally responsive healing ministry, Christians will continue to seek wholeness through pre-Christian channels.

5.2.3 Recommendations for improving the effectiveness, theological soundness, and pastoral sensitivity of healing and deliverance ministry in the study area.

From the findings, it was found that clergy, laity, practitioners, and beneficiaries all recognized the urgent need for formalized theological training and certification processes for healing and deliverance practitioners to address problems stemming from inadequate theological formation and lack of accountability. This recognition aligns with Ma and Ma (2010) in "Mission in the Spirit: Towards a Pentecostal/Charismatic Missiology," who argued that sustainability and health of charismatic and healing ministries across global

Christianity require adequate theological education that grounds experiential spirituality in biblical and doctrinal foundations, prevents syncretism and heresy, and equips practitioners with both spiritual vitality and intellectual clarity necessary for effective and responsible ministry. Therefore, the Diocese of South Ankole must prioritize development and implementation of comprehensive training programs as foundational requirement for all healing and deliverance ministry authorization, recognizing that informal mentorship and experiential learning, while valuable, cannot substitute for systematic theological education covering biblical studies, Christian doctrine, church history, pastoral theology, ethics, and cultural context, ensuring that practitioners possess not only spiritual gifts and pastoral hearts but also intellectual formation enabling them to minister with theological integrity, cultural sensitivity, and ethical accountability within the Anglican tradition while addressing African spiritual realities.

Furthermore, the research revealed strong support for integrating healing and deliverance ministry into the liturgical and sacramental life of the church rather than allowing it to function as separate, independent ministry occurring outside normal church structures and oversight. This finding resonates with Bradshaw (2002) in "The Search for the Origins of Christian Worship," who documented that Christian healing ministry throughout church history was typically embedded within corporate worship, sacramental practice, and pastoral care rather than functioning as specialized independent ministry, with practices like anointing of the sick, laying on of hands, and intercessory prayer occurring within liturgical contexts under episcopal oversight, maintaining connection between healing and the church's broader sacramental theology and preventing individualistic approaches that separate healing from ecclesial identity and accountability. Therefore, Kitunga Archdeaconry should develop appropriate liturgical forms and pastoral guidelines that incorporate healing and deliverance prayer within regular worship services, special healing services following established liturgical patterns, and pastoral care provided through parish structures, thereby ensuring

that healing ministry remains connected to Anglican liturgical tradition, occurs under proper clerical oversight, maintains corporate rather than individualistic character, and functions as expression of the church's sacramental life rather than as entertainment-oriented crusade ministry divorced from ongoing pastoral relationship and community accountability.

Additionally, the findings emphasized the critical need for biblical literacy programs that equip ordinary believers to evaluate healing and deliverance teachings and practices against scriptural standards rather than accepting practitioners' claims uncritically. This observation supports Fee (1994) in "God's Empowering Presence: The Holy Spirit in the Letters of Paul," who argued that New Testament churches were expected to exercise corporate discernment regarding spiritual manifestations, prophetic utterances, and claims to spiritual authority, with Paul consistently calling communities to test everything against the gospel, Scripture, and apostolic teaching rather than accepting whatever was claimed as Spirit-inspired, thereby creating congregations of mature believers capable of theological discernment rather than dependent followers vulnerable to deception.

The findings also revealed practitioners' own acknowledgment of needs for collegial support, peer consultation, ongoing formation, and safe spaces to admit limitations and uncertainties without loss of credibility. This observation parallels Peterson (2011) in "The Pastor: A Memoir," who reflected extensively on the isolation, unrealistic expectations, and spiritual dangers facing those in Christian ministry, arguing that sustainable ministry requires communities of peers providing mutual support, honest accountability, permission to be human and acknowledge limitations, and protection from the crushing weight of congregational expectations that ministers must always be spiritually strong, always have answers, and always demonstrate extraordinary spiritual power, with such communities enabling ministers to maintain spiritual and emotional health, continue growing in wisdom and maturity, and minister authentically rather than performing roles designed to meet others' expectations. Therefore,

the diocese should establish formal practitioner networks or associations providing regular gatherings for prayer, mutual encouragement, continuing education, case consultation, and honest discussion of challenges and failures, creating supportive communities where practitioners can maintain spiritual vitality, receive ongoing formation, collaborate in addressing difficult situations, and experience accountability that is supportive rather than punitive, helping them sustain effective ministry over time while reducing isolation, burnout, and drift into problematic practices that unchallenged and unsupported practitioners are more likely to develop.

5.3 Theological Reflection

5.3.1 Practices and theological foundations of healing and deliverance ministry in Kitunga Archdeaconry, Diocese of South Ankole

The findings from Kitunga Archdeaconry regarding healing and deliverance ministry raise profound theological questions about the nature of prophetic ministry, the continuity and discontinuity between biblical revelation and contemporary spiritual experiences, and the proper Christian approach to spiritual warfare and deliverance. In the Old Testament, prophetic ministry was characterized by individuals specifically called and anointed by God to receive and communicate divine revelation to Israel, serving as covenant mediators who called the people to faithfulness, announced judgment and restoration, and pointed forward to the coming Messiah (Deuteronomy 18:18-22; Jeremiah 1:4-10). These prophets operated with unique authority as spokesmen for Yahweh, their messages carrying the weight of divine command, and their predictions serving as authenticating signs of their divine commission. However, Old Testament prophecy was always understood as anticipatory, pointing beyond itself to the ultimate revelation of God in the person and work of Jesus Christ, who would be the Prophet greater than Moses, the final Word of God to humanity.

In the New Testament, the coming of Christ and the outpouring of the Holy Spirit at Pentecost inaugurated a new era in which prophetic ministry underwent significant transformation. While the gift of prophecy continued in the early church (Acts 2:17-18; 1 Corinthians 12:10, 28; Ephesians 4:11), it operated differently from Old Testament prophecy in several crucial respects: New Testament prophets did not produce Scripture or speak with the same foundational authority as the apostles who were eyewitnesses of the risen Christ and whose teaching formed the normative doctrinal foundation for the church (Ephesians 2:20). Rather, prophetic utterances in the New Testament church were to be tested against apostolic teaching (1 Corinthians 14:29; 1 Thessalonians 5:20-21; 1 John 4:1), suggesting a subordinate and confirmatory rather than revelatory role. The New Testament consistently points to the sufficiency of Christ's once-for-all revelation (Hebrews 1:1-2) and the completed apostolic testimony recorded in Scripture as the final authority for Christian faith and practice, warning against those who would claim new revelations beyond or contrary to the gospel once delivered to the saints (Galatians 1:8-9; 2 Peter 1:19-21).

In the contemporary church, including in contexts like Kitunga Archdeaconry, claims to prophetic ministry must be evaluated with theological care and biblical discernment. While the Holy Spirit remains active in the church, guiding, teaching, convicting, and empowering believers for ministry, and while God may grant believers spiritual insight, wisdom, and at times specific guidance for particular situations, the office of prophet in the foundational sense has ceased with the completion of the apostolic era and the closing of the biblical canon. Contemporary claims to prophetic revelation that include detailed knowledge of specific demons, generational curses, or private information about individuals' lives may reflect several possibilities: genuine spiritual discernment and pastoral wisdom guided by the Holy Spirit working through knowledge of Scripture and people; psychological insight and observational skills that appear supernatural but are natural human capacities; or in some cases, deception whether self-

deception or spiritual deception. The danger lies in attributing to direct divine revelation what may be human intuition, cultural assumptions, or even demonic counterfeit, thereby placing contemporary prophetic claims on the same level as biblical revelation and creating dependency on prophetic intermediaries rather than on Christ and his Word.

5.3.2 Opportunities and challenges faced by practitioners and beneficiaries of healing and deliverance ministry in the archdeaconry.

The opportunities and challenges facing healing and deliverance ministry in Kitunga Archdeaconry require careful theological reflection on the nature of Christian ministry, the relationship between spiritual gifts and ecclesiastical order, and the proper understanding of spiritual warfare and deliverance within biblical theology. Throughout the Old Testament, God's power over sickness, death, and evil forces was demonstrated through his chosen servants—from Moses' confrontations with Egyptian magicians (Exodus 7-8) to Elijah's contest with the prophets of Baal (1 Kings 18) to various prophets who pronounced healing or judgment according to God's word. These manifestations of divine power served to authenticate God's messengers, demonstrate Yahweh's supremacy over false gods and spiritual powers, and call Israel to covenant faithfulness. Significantly, such power was not available through ritualistic formulas or spiritual techniques but was granted sovereignly by God to those he specifically called and anointed for particular missions, and was always subordinate to the greater purpose of revealing God's character, accomplishing his redemptive purposes, and preparing for the ultimate revelation in Christ. The Old Testament prophets who exercised such power did not establish ongoing healing and deliverance ministries as personal enterprises but functioned as covenant mediators whose authority derived entirely from their divine commission and whose ministry pointed beyond themselves to God's faithfulness and coming salvation.

In the New Testament, Jesus' healing and exorcism ministry marked the inauguration of God's kingdom breaking into the present evil age, demonstrating

his messianic identity and the overthrow of Satan's dominion (Matthew 12:28; Luke 10:18). Christ's authority over sickness and demons was absolute and immediate—he spoke and healing occurred, he commanded and demons fled—without elaborate rituals, extended sessions, or commercial transactions. Significantly, Jesus delegated this authority to his apostles and disciples as they participated in his mission of proclaiming the kingdom (Matthew 10:1, 8; Luke 9:1-2; 10:17-20), yet always emphasized that such power was derivative, granted for specific missional purposes, and subordinate to the greater reality of salvation itself (Luke 10:20). The early church continued these ministries as signs accompanying gospel proclamation (Acts 3:1-10; 5:16; 8:7; 19:11-12), but the New Testament provides surprisingly little systematic teaching on healing and deliverance methodology. Instead, it emphasizes that Christ's death and resurrection accomplished definitive victory over sin, death, and demonic powers (Colossians 2:15; Hebrews 2:14-15; 1 John 3:8), that believers have been transferred from Satan's kingdom to Christ's kingdom (Colossians 1:13), and that ongoing sanctification and spiritual warfare occur primarily through ordinary means—putting on the armor of God through truth, righteousness, faith, Scripture, and prayer (Ephesians 6:10-18), resisting the devil who will flee (James 4:7), and living holy lives in the power of the Spirit (Galatians 5:16-25).

In the contemporary church, including Kitunga Archdeaconry, the opportunities presented by healing and deliverance ministry must be evaluated against these biblical standards. Legitimate opportunities include: demonstrating Christianity's relevance to African life concerns in ways that honor both African spiritual realities and biblical truth; empowering laity to exercise spiritual gifts in service of the body of Christ; providing pastoral care for those experiencing genuine spiritual oppression; and creating entry points for evangelism and discipleship. However, these opportunities can only be realized when healing and deliverance ministry operates within proper theological boundaries—acknowledging that prophetic revelation ceased with the apostolic era and completion of Scripture, rejecting claims to ongoing revelatory knowledge about

demons and spiritual conditions that lack biblical warrant, maintaining that all believers possess the Holy Spirit and authority in Christ without requiring spiritual intermediaries, and emphasizing that spiritual warfare and deliverance occur primarily through ordinary Christian discipleship including Scripture engagement, prayer, community accountability, and progressive sanctification rather than through dramatic encounters and specialized techniques.

5.3.3 Recommendations for improving the effectiveness, theological soundness, and pastoral sensitivity of healing and deliverance ministry in the study area.

The recommendations for improving healing and deliverance ministry in Kitunga Archdeaconry raise fundamental theological questions about the nature of Christian ministry, the relationship between spiritual gifts and institutional order, proper preparation for ministry, and the character that should mark those who serve in Christ's name. Throughout the Old Testament, those called to represent God and minister to his people underwent significant preparation and operated within established structures of accountability. Priests from Aaron's line received detailed instruction regarding their duties, maintained ritual purity requirements, and functioned within the tabernacle/temple system under high priestly oversight (Leviticus 8-10). Prophets, while often emerging unexpectedly and speaking challenging words to established authorities, nonetheless demonstrated their divine calling through the accuracy of their predictions and consistency of their message with prior revelation (Deuteronomy 18:21-22), and true prophets consistently called people back to covenant faithfulness rather than toward novelty. Importantly, Old Testament ministry was neither chaotic nor individualistic but occurred within covenant community structures where God's appointed leaders were accountable to divine standards, to one another, and to the people they served, with serious consequences for those who ministered presumptuously, taught falsely, or lived hypocritically (Ezekiel 34).

In the New Testament, Jesus demonstrated perfect ministry characterized by divine authority exercised through servanthood, power manifested in

compassion, and truth spoken with grace (John 1:14). His healing and exorcism ministries were marked by gentleness toward sufferers, respect for persons even while confronting demons, and focus on the whole person including physical, social, and spiritual restoration (Mark 1:40-42; 5:1-20; Luke 8:43-48). Significantly, Jesus prepared his disciples carefully before sending them out with spiritual authority, providing instruction, modeling ministry, correcting their errors, and maintaining relationship throughout their missionary activities (Matthew 10; Luke 10). The early church continued this pattern of careful preparation, proper authorization, and structural accountability—apostles laid hands on those set apart for ministry (Acts 6:6; 13:3), Paul emphasized the necessity of proper qualifications for church leaders including doctrinal soundness and proven character (1 Timothy 3:1-13; Titus 1:5-9), and congregations were instructed to test teaching and practice against apostolic standards (1 Corinthians 14:29; 1 Thessalonians 5:21; 1 John 4:1).

In the contemporary church, these biblical principles require that healing and deliverance ministry be conducted within proper ecclesial structures rather than through independent practitioners accountable to no one, by individuals who have received adequate theological education rather than operating solely on experiential knowledge or media-derived teachings, with demonstrated godly character rather than merely spiritual gifts or charismatic personalities, under supervision of ordained church leaders maintaining doctrinal and ethical oversight, and in manners consistent with Jesus' own ministry of compassionate, dignified, restorative care. The contemporary claim by some that they possess prophetic authority superseding church structures, requiring no theological training because "the Holy Spirit teaches directly," and needing no accountability because "God has called them," contradicts the entire biblical pattern of ministerial preparation, authorization, accountability, and character requirements.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

This chapter presents the conclusion and recommendations for the study on the opportunities and challenges of healing and deliverance ministry in Kitunga Archdeaconry, diocese of South Ankole.

6.2 Conclusion

6.4.1 The practices and theological foundations of healing and deliverance ministry in Kitunga Archdeaconry, Diocese of South Ankole

The assessment of practices and theological foundations of healing and deliverance ministry in Kitunga Archdeaconry reveals a complex situation characterized by tension between traditional Anglican liturgical approaches and the spiritual expectations of congregants, significant theological syncretism blending Christian teaching with African traditional religious worldviews, and the adoption of neo-Pentecostal healing and deliverance methodologies by practitioners claiming prophetic gifts. While these developments reflect genuine attempts to address the spiritual needs and cosmological concerns of African Christians, they also indicate serious theological challenges requiring careful attention: the need for enhanced theological education that equips church leaders to minister within African spiritual contexts without compromising biblical orthodoxy, the necessity of developing clear guidelines distinguishing legitimate Christian healing ministry from syncretistic practices, and the urgent requirement for biblical teaching on the nature of prophetic ministry, spiritual warfare, and deliverance that neither dismisses spiritual realities nor uncritically accepts contemporary practices lacking solid scriptural foundation. The archdeaconry stands at a critical juncture where thoughtful theological leadership could help the church navigate these challenges in ways that honor both African spiritual concerns and the sufficiency of Christ and Scripture for every human need.

6.4.2 Opportunities and challenges faced by practitioners and beneficiaries of healing and deliverance ministry in the archdeaconry.

The examination of opportunities and challenges facing healing and deliverance ministry in Kitunga Archdeaconry reveals a complex situation with both promising possibilities and serious problems requiring urgent attention. The ministry presents genuine opportunities for evangelism, lay empowerment, and pastoral response to African spiritual concerns that conventional church ministry has often inadequately addressed, contributing to church growth and providing testimonies of transformation that validate Christianity's practical relevance. However, these opportunities are seriously undermined by significant challenges including commercialization and exploitation of vulnerable believers, creation of unhealthy dependencies on practitioners rather than promoting freedom in Christ, neglect of systematic biblical teaching in favor of sensational spiritual experiences, tension between practitioners and church leadership regarding training and accountability, syncretistic blending of biblical teaching with traditional religious worldviews, and practices that may reflect more contemporary spiritual warfare movements and African traditional religion than clear apostolic teaching. Addressing these challenges while preserving legitimate opportunities requires theological clarity regarding the nature of contemporary ministry, spiritual gifts, and spiritual warfare; development of training programs and accountability structures for practitioners; policies prohibiting commercialization and exploitation; renewed emphasis on biblical instruction and ordinary spiritual disciplines; and pastoral wisdom that honors African spiritual realities while maintaining biblical integrity and pointing people to freedom found in Christ's sufficient work rather than in ongoing dependence on charismatic intermediaries.

The case of Kyafoora hot spring illustrates a significant challenge facing healing and deliverance ministry in Kitunga Archdeaconry, namely the persistence of syncretic healing practices among professing Christians. The data reveals that natural sites embedded in traditional ritual frameworks continue to attract

believers, reflecting gaps in both catechesis and the practical credibility of the Church's healing ministry. In line with scholarly literature, this challenge calls for a deliberate, holistic, and culturally informed approach to healing ministry, one that addresses the whole person and demonstrates the sufficiency of Christ as the ultimate healer, thereby reducing the appeal of spiritually ambiguous alternatives.

6.4.3 Recommendations for improving the effectiveness, theological soundness, and pastoral sensitivity of healing and deliverance ministry in the study area.

The development of recommendations for improving healing and deliverance ministry in Kitunga Archdeaconry has revealed widespread recognition across all stakeholder groups—clergy, lay leaders, practitioners, and beneficiaries—that practices require significant reform to enhance theological soundness, pastoral sensitivity, and ministry effectiveness. Key recommendations emerging from the research include: establishing mandatory theological training and certification programs ensuring practitioners possess adequate biblical, doctrinal, and pastoral foundations; integrating healing and deliverance into liturgical and parish structures rather than allowing it to function independently; developing biblical literacy programs equipping congregants to discern sound from unsound teaching; providing practitioners with training in holistic pastoral care enabling appropriate diagnosis and referral; creating supportive practitioner networks offering ongoing formation, peer consultation, and accountability; implementing structured pastoral care pathways protecting vulnerable persons while ensuring access to appropriate help; and emphasizing formation in Christ like compassion, respect for human dignity, and pastoral sensitivity. These recommendations reflect biblical principles of ministerial preparation, accountability, theological soundness, and compassionate conduct, and their implementation would significantly improve healing and deliverance ministry's contribution to the church's mission while addressing current problems of inadequate training, lack

of oversight, doctrinal confusion, pastoral insensitivity, and vulnerability to exploitation that undermine ministry integrity and harm those seeking spiritual help.

6.3 Recommendations

6.3.1 Practices and theological foundations of healing and deliverance ministry in Kitunga Archdeaconry, Diocese of South Ankole

The Diocese of South Ankole should establish a comprehensive theological training program specifically designed to equip clergy, lay readers, and healing and deliverance practitioners in Kitunga Archdeaconry with robust biblical and theological foundations for ministry within the African spiritual context. This program should include systematic teaching on biblical pneumatology, demonology, and spiritual warfare that distinguishes between legitimate scriptural teaching and contemporary innovations lacking biblical warrant; examination of the relationship between Old Testament prophecy, New Testament prophetic gifts, and contemporary claims to prophetic ministry, clarifying the sufficiency and finality of biblical revelation; exploration of African traditional religious worldviews and their points of contact and conflict with Christian theology, enabling ministers to address genuine spiritual concerns without syncretism; and practical training in pastoral care, prayer ministry, and deliverance that maintains theological integrity while demonstrating compassion for those experiencing spiritual distress. This training should be mandatory for all who engage in healing and deliverance ministry, implemented through regular workshops, certification processes, and ongoing mentorship by theologically trained leaders, ensuring that ministry practices in the archdeaconry reflect sound biblical theology rather than uncritical adoption of practices from various spiritual movements. The program should emphasize that effective Christian ministry flows from deep knowledge of Scripture, dependence on the Holy Spirit, and Christocentric focus rather than from specialized techniques, prophetic revelations, or charismatic personalities, thereby building a sustainable healing

ministry grounded in the ordinary means of grace while acknowledging God's extraordinary work in response to faithful prayer.

The archdeaconry should develop and implement clear guidelines for healing and deliverance ministry that establish theological boundaries, protect vulnerable individuals from exploitation or spiritual abuse, and create accountability structures for those engaged in these ministries. These guidelines should articulate the biblical basis for Christian healing and deliverance, distinguishing it from traditional healing practices and unbiblical spiritual warfare methodologies; establish that healing and deliverance ministry should normally occur within the context of corporate worship and community life rather than through private sessions with specialized practitioners, reducing dependency on individual ministers and emphasizing the body of Christ as the primary context for spiritual growth and freedom. By implementing such structures, the archdeaconry can affirm the legitimacy of healing and deliverance ministry while protecting both practitioners and recipients from theological error and spiritual harm, ensuring that these ministries build up the body of Christ and point people to greater dependence on Jesus rather than creating alternative spiritual authorities that undermine the church's teaching ministry and the sufficiency of Scripture.

6.3.2 Opportunities and challenges faced by practitioners and beneficiaries of healing and deliverance ministry in the archdeaconry

The Diocese of South Ankole should immediately develop and implement comprehensive ethical standards and anti-exploitation policies governing all healing and deliverance ministry activities within Kitunga Archdeaconry to address the serious problems of commercialization, financial exploitation, and creation of unhealthy dependencies revealed in the research findings. These policies should explicitly prohibit charging fees for prayers, selling of anointing oil or other spiritual products for profit, requiring regular financial contributions as condition for continued spiritual protection or deliverance, and any practices that create financial burden or ongoing monetary obligations for ministry

recipients, reasserting biblical principles that spiritual gifts are freely given by God and must be freely shared with others (Matthew 10:8; Acts 8:18-20).

The standards should require that healing and deliverance ministry be provided without cost within the context of normal church life and pastoral care, that any materials used such as oil for anointing be provided by the church at no cost to recipients, and that practitioners support themselves through honest labor or church stipends rather than through ministry income, following Pauline example of refusing to burden those to whom he ministered (1 Thessalonians 2:9; 2 Thessalonians 3:8). Additionally, policies should address dependency creation by limiting the frequency and duration of deliverance sessions, requiring that ongoing spiritual care transition from individual practitioner relationships to incorporation within normal church community life including small groups, discipleship relationships, and participation in corporate worship, and emphasizing teaching and practices that build believers' confidence in their identity and security in Christ rather than fostering beliefs that their well-being remains vulnerable without continued practitioner intervention.

The archdeaconry should fundamentally reconceptualize healing and deliverance ministry not as a specialized separate track within church life but as one dimension of comprehensive Christian discipleship that includes systematic biblical instruction, theological formation, sacramental participation, spiritual disciplines, and community life, thereby addressing the problematic displacement of Scripture teaching and ordinary spiritual formation by sensational experiences and dependency on charismatic practitioners.

The archdeaconry should develop curricula and resources specifically designed to help those who have received healing or deliverance understand their experiences theologically within broader biblical frameworks of salvation, sanctification, spiritual warfare, and the Christian life, teaching them that authentic spiritual freedom and power come through progressive transformation as they renew their minds through Scripture (Romans 12:2), put off old patterns and put on Christ-like character (Ephesians 4:22-24), walk by the Spirit rather

than gratifying flesh (Galatians 5:16), and participate actively in the believing community where they exercise their gifts while receiving mutual support and accountability (Hebrews 10:24-25).

6.3.3 Recommendations for improving the effectiveness, theological soundness, and pastoral sensitivity of healing and deliverance ministry in the study area.

The Diocese of South Ankole should establish a comprehensive framework for healing and deliverance ministry throughout the diocese including Kitunga Archdeaconry, consisting of mandatory training and certification programs, clear theological and ethical guidelines, liturgical resources, oversight structures, and ongoing support systems addressing all dimensions of ministry improvement identified in the research. This framework should begin with development of a rigorous training curriculum requiring minimum 40 hours of instruction covering biblical theology of healing and spiritual warfare, systematic examination of relevant Scripture passages in context, Anglican theological tradition and liturgical resources, African traditional religion and appropriate Christian responses, pastoral care and counseling fundamentals including recognition of mental illness and need for medical referral, ethical standards prohibiting commercialization and exploitation, trauma-informed approaches respecting human dignity and consent, and practical ministry skills including prayer methods, discernment processes, and appropriate boundaries.

The framework should also include development of liturgical resources and guidelines integrating healing and deliverance into regular parish worship and pastoral care, such as adapted services of healing prayer incorporating biblical readings, corporate confession and absolution, renewal of baptismal vows with explicit renunciation of evil, laying on of hands and anointing with oil by ordained clergy, intercessory prayer, and Eucharistic celebration emphasizing Christ's victory over sin and death, providing parishes with theologically sound alternatives to crusade-style deliverance events while honoring Anglican liturgical tradition.

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APPENDICES

APPENDIX 1: Interview guide for respondents

Instruction: Kindly respond to the following Questions

1. What kind of healing and prayer services happen in your church? What exactly happens during these services?
2. Why does your church believe in healing and deliverance ministry?
3. What good things have you seen come from healing and prayer ministries? How you noticed positive changes in people's lives or in your church community because of these healing services? Can you share examples of how these ministries have helped people?
4. What problems or difficulties have you faced with healing ministries? Have there been any challenges, disappointments, or issues with the way healing and prayer services are doing in your area? Can you give specific examples of problems you have seen or experience?
5. What kind of training should people leading these ministries receive? In your opinion, what should church leaders learn before they start doing healing prayers and helping people with spiritual problems?
6. How can healing and prayer ministries in your area be improved?

Appendix II: Introduction Letter



15th March 2024

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Dear Sir/Madam

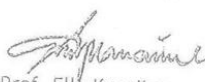
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This letter serves to introduce to you KUSASIRA EDISON a student of Bishop Tucker School of Divinity pursuing a Master of Divinity/ Master of Arts in Theology/ Master of Arts in Theology and Development/Master of Arts in Theology and Health care Management/ Bachelors of Divinity.

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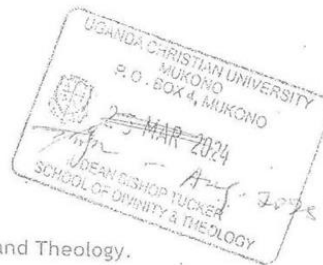
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Yours faithfully


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HEALING AND DELIVERANCE MINISTRY IN KITLUNGA ARCHDEACONRY, DIOCESE OF
SOUTH ANKOLE: OPPORTUNITIES AND CHALLENGES.

BY
KUSASIRA EDISON
A23M05/050

A RESEARCH REPORT SUBMITTED TO THE BISHOP TUCKER SCHOOL OF DIVINITY AND
THEOLOGY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF
DEGREE OF MASTER OF DIVINITY OF UGANDA CHRISTIAN UNIVERSITY, MUKONO.

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