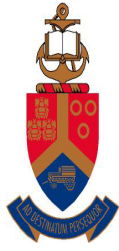




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THE LITURGY OF ‘DELIVERANCE MINISTRY’ IN MOPANI

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MASTER OF ARTS IN THEOLOGY

IN

FUCULTY OF THEOLOGY

UNIVERSITY OF PRETORIA

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2016

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ACKNOWLEDGEMENTS

Special thanks to my supervisor and Promoter Prof. Cas Wepener, thank you for your guidance, wisdom and your patience over these two years. I have much respect to your deep work and massive contribution to this research.

I would like to thank my husband Mathew Shilubane who gave me room to do this project. And drove me five hundred km. to the university each time there was a need.

I would like to thank the two churches for their contribution to the research. I give thanks to the Almighty who made this project possible.

Abstract

Currently there is a trend, a hunger for the supernatural in the church community. One could get an impression that people are running after the supernatural or the mystic realm. 'Deliverance ministries' in particular that flow in the prophetic, healing and deliverance is the in thing, the 'hype'. This notion has become a center or commonality for many people in Africa. This phenomenon has been popularized greatly among Africans because of the desperation to escape poverty. A large percentage is turning to 'deliverance churches' that promise healing and material reward, a search for spiritual meaning and solution to life's countless hardships.

Churches that have identified and recognized the need of the masses are growing massively because they have learned to respond effectively to the particular psyche of Africans. The concept of prophecy, healing, and deliverance appeals much to Africans because it encompasses foretelling of the future (which is paramount), spiritual and emotional healing, bodily recuperation protection from evil spirits and witchcraft, finding remedies for unemployment, family relationships and work related conflicts, marital problems, to summarize, i.e. healing the 'whole person'. Deliverance is conducted to help separate people from life's challenges or afflictions. Healing is done against the background of transformation i.e. people should go through all the process of conversion.

The researcher has done a literature study and looked at the liturgies specifically deliverance, healing, and prophecy concerning these two churches: "deliverance churches". The findings were: First these churches center their theologies from the 'Bible'. Second the whole of their theology is based on the power of the Holy Ghost to deliver, to heal and to prophesy. The study was done upon the core tasks of practical theological interpretations of (Osmer 2008:4). Four things were done: 1). Liturgical information about deliverance, healing, and prophecy was gathered. 2). Interpreting the liturgies of deliverance, healing and prophecy was done using theories of the arts and sciences. 3). Theological concepts to interpret the liturgies of deliverance, healing and prophecy constructing ethical norms to guide responses. 4). Liturgies to determine strategies of action that influence

situations in ways that are desirable as well as recommendations for criteria for effective liturgical needs were employed.



DECLARATION OF ORIGINALITY UNIVERSITY OF PRETORIA

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Declaration

1. I understand what plagiarism is and am aware of the University's policy in this regard.
2. I declare that this dissertation is my own original work. Where other people's work has been used (either from a printed source, Internet or any other source), this has been properly acknowledged and referenced in accordance with departmental requirements.
3. I have not used work previously produced by another student or any other person to hand in as my own.
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Chapter 1 THE LITURGY OF 'DELIVERANCE MINISTRY' IN MOPANI

1.1. Background of the study

According to MacNutt (2009:14), all over the globe, there is a newfound excitement over the rediscovery of healing, deliverance and other gifts of the Spirit. Currently there is a trend, a hunger for the supernatural in the church community, in the secular world: the media even Hollywood – 'the paranormal', psychic and magical films are examples in this regard. One could get an impression that people are running after the supernatural or the mystic realm. 'Deliverance ministries' in particular that flow in the prophetic, healing and deliverance is the in thing, the 'hype'. This notion has become a center or commonality for many people in larger parts of the world even Mopani district in Limpopo South Africa. "The spiritual bodily and literal language of material well being and healing is the dominant way in which the Gospel of Jesus Christ is currently translated by means of worship in the cultures of Africa" (Wepener 2013:16).

This phenomenon has been popularized to the point of desperation. It seems as if people are more hungry for the 'the supernatural move', than the word of God. In their desperation for greater depth they are determined to go to lengths in order to 'experience an ever increasing measure of God's Holy Presence and Glory'. It seems as if even preachers have tapped into the anointing that have rarely been seen, e.g. T.B. Joshua of 'SCOAN'-Synagogue Church of all Nation in Nigeria, where sixty seven South Africans who went to seek spiritual and physical healing, died when the building collapsed. Now in South Africa there is a Malawian pastor, Sheperd Bushiri of Sherpherdbushiriministries.org (Prophetic Channel) 'ECG Church' operating in Pretoria showground halls, who has so many followers, both South African and international followers. People from different countries are flying in to consult him.



According to Diesel people are desperate to escape poverty and are turning to charismatic churches that promise them healing and material reward. There are more than 85% of South Africans who claim an affiliation to Christianity that leads to the assumption that this would generate a particularly strong moral, altruistic society (Diesel, 2015: 2). People are desperate for material, social and physical betterment, with the promise of circumstantial improvement. This report shows a compelling search for spiritual meaning and solution to life's countless hardships.

The pastors seem to be so-called on fire for God and His glorified power, and their churches are the fastest growing churches today. For example Reinhard Bonnke of 'Christ for all Nations (CFaN), his passion to win the lost in Africa over the years is quite remarkable. In his book 'Evangelism by Fire' he wrote the following, "I actually saw an invisible, mighty wave of the Holy Spirit power arrive in the stadium. A mass baptism in the Holy Spirit, accompanied by many healing miracles took place" (Bonnke, 2011: 3).

Cox maintains that 'deliverance churches' are growing because they respond effectively to the particular makeup of Africans, in contrast to a cold and frigid, professionally aired Christianity that is mainly interested in form (1995: 254). He further indicates that the gifts of the Spirit that were so evident in early Christianity--- prophecy, tongue speaking, the discerning of spirits, and healing are still at believers' disposal today. Further, the concept of healing is broadened, it encompasses: bodily recuperation, finding remedies for unemployment, family disputes, marital discord, etc. (1995:254).

There are many who argue that divine healing and miracles had ceased with the New Testament. The superficial observer might conclude that the prophet/healer may be similar the traditional healer or 'medicine man' (n'ganga) because both ascertain the cause of the affliction and try to locate the spirit or ancestral spirits (*swikwembu* or *mandlozi*) behind the affliction (1995: 257). The diversification is that while the traditional healer tries to pacify the evil spirit or attempts to counter its claims with divinations, the Christian prophet prays for the release of Holy Spirit to defeat and expel the intruder. While the traditional healer tries to find out what the malicious spirits

want and try to appease them so that they may leave, the prophet banishes them in the name of Jesus, and assures the sick person that God is mightier than the invader (1995: 255).

Cox further argues that the distinction of the traditional healer and the prophet is important. “Using the language of the spirits, both kinds of healers seem to recognize that in coping with sickness in an individual, larger collective powers and distorted relationships also come into play. This is an insight that western medicine has only recently begun to acknowledge. They have begun to scramble for new understanding of the place of altered states of consciousness in curing human diseases, and the mysterious link between mind and body” (Cox 1995: 254).

According to Wepener (2015:: 7), Reverend Dingaen, an AIC priest, claims that the founder and invention of tradition and group cohesion, The African Initiated Church (AIC), Johannes Richmond, healed him by giving him ‘muti’ which is traditional medicine. Bishop Johannes Richmond had prophetic abilities that were closely connected to the healing, and the ability to reveal the cause of the problem”.

Cox (1995: 254) elaborates in this regard: “The therapy practiced by the prophets of the African indigenous churches corresponds to the biblical conviction that in the ongoing conflict between good and evil, evil is real---not an illusory—but God has already triumphed in principle ...”. The principalities and powers the collective and super-individual forces that Paul has written about seem to impact human destinies (Cox, 1995: 254).

With this background and current state of affairs in mind, the researcher has identified two churches in the region of Mopani (in Tzaneen, and Giyani, South Africa) to do qualitative research there and explore the central research question. The research seeks to understand why these ‘deliverance ministries’ are so popular in Mopani, resulting to probability of being the fastest growing churches in our modern day society. Multidisciplinary studies will be employed upon these two churches by means of participatory

observation, “gathering data by observing practices and events, while participating in the setting in which they occur and augmenting this research with a study of relevant literature. The goal is to discover patterns in the ordinary interactions of people and communities and what events, activities, and symbols mean to them”, (Osmer 2008:54).

Church A. (Miracles of God) is in the outskirts of Giyani at Homu village. Church B. (Enlightened Christian Gathering) originates from Pretoria and operates as a branch in Tzaneen.

The main question:

The research seeks to understand why these ‘deliverance ministries’ are so popular in Mopani, resulting to the probability of being the fastest growing churches in our modern day society.

This research will follow the approach to the core tasks of Practical Theological interpretation Richard Osmer (2008:4-11). i.e

- The descriptive – empirical task: What is going on?
- An interpretative task: Why is it going on?
- A normative task: What ought to be going on?
- And a pragmatic task: How might we respond?

This approach of Osmer informs us that we will be able to discern patterns and dynamics the situations or contexts; drawing theories, understand and explain why these patterns and dynamics are occurring; using theological concepts to interpret situations or context, constructing ethical norms to guide responses and learning from ‘good practice’; to determine strategies of action that will influence situations in ways that are desirable and enter into reflective conversation with the ‘talk back’ emerging when they are enacted.

The liturgy of ‘deliverance ministry’ originates from the Bible. Throughout the Bible God is reaching out to humankind with his saving grace through his servants (apostles, evangelists, pastors, and his prophets), because of his love. “Having gifts differing according to the grace that is given to us, whether prophesy, let us prophesy according to the proportion of faith”. Romans12: 6. (KJV)

In African deliverance churches according to Wepener (2015:7) in his article “African Therapy for a fractured World (view)”, prophetic abilities are closely connected to healing abilities because prophecy is directed at revealing the cause of the problem. “The prophet’s solution is usually aimed at confronting beliefs in witchcraft providing acceptable alternative to facilitate a deepening of Christian commitment” (Anderson 2003:181). Healing involves the taking away from the sick person a stumbling block (probably witchcraft related disturbance). Probably prophecy serves as a preliminary solution based activity prior to healing or deliverance event.

1.1.1. Prophecy

Grudem maintains that prophecy is a word from the Lord that brings God’s guidance to specific details of our lives, that brings much personal edification, and brings to our times of worship intense awareness of God’s presence (2008:13). He argues that It is a prediction (revelation of events) to come, a gift of being able to predict the future.

1.1.2. What is a prophet?

According to Grudem, ‘prophet’ (Greek proph`et`es) which means ‘one who has supernatural knowledge’ or one who predicts the future, or simply ‘spokesman’ (1988:33). Although this view can be strongly contested, it is important to state that this is indeed also a prevailing view which finds much expression in churches all across Africa. He further state that God reveals his secrets to his prophets before accomplishing them because the prophet is God’s trusted spokesman that do not speak for themselves but speak for God who has sent them. Further more he argues that the words of the prophet are supposed to come to pass otherwise he will be deemed a ‘false prophet’. According to Grudem, prophecy is ‘a word from the Lord’ which brings God’s guidance to specific details of lives, that gives much personal edification, and brings to our times of worship an intense awareness of God’s presence” (1988:13). Goldinggay claims that a prophet is a servant, who has a two-fold identification. Willing to accept the cost of serving God and to stand boldly in confrontation of man (1984:53).

Polk maintains that the office of a prophet, is to speak to us so that we today may perceive God addressing us personally, searching our hearts and consciences, convicting us of sin, calling us to faith and trust, awakening in us love, inspiring us with hope, illuminating us with insight, strengthening us for other tasks, in short, making us aware of God and of His profound interest in each one of us (1984:9). Grudem maintains that facts that could not be known by ordinary means are revelations, including prediction of the future, the disclosure of the secret sins or anxieties or problems hidden in a man's heart, or the disclosure of certain gifts for ministry possessed by someone in the congregation (168).

Zimmerli maintains that a prophet is always subordinate to the sovereignty of God who always remains lord over the content of the prophetic message (2003:22). This statement gives rise to the fact that only God's message is to be delivered. Zimmerli further gives this warning, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." He further states that a false prophet always has something to say on his own account, without any prompting, and makes a thoroughly confident impression. The prophetic office now is being misused (Zimmerli 2003:65).

Wolff indicates that, since we are faced with violently contradictory views on questions that are of vital importance to us, confusion and conflict are spreading at the point where agreement and cooperation are essential because, what is true and what is false (1983:63). "The problem with the evangelist who turn the Bible into a kind of crystal ball is that they show very little historical awareness" (Demar 1999:12). "Prophecy can by no means be taken casually since it is verily God's message to his people, there must be quite serious and careful consideration given to each word spoken, and application made within the life of the fellowship. Also because of the ever-present danger of prophecy abuse – the pretence of having a word from God there is need for spiritual discernment (MacArthur, Jr. 1992:65). He further says that, the following has become the charismatic movement anthem, "God told me", he says that private prophecies are proclaimed by all kinds of people

who evidently believe God speaks to them (1992:54).

1.1.3. The writings and speech in Israel and Ancient Near Eastern Prophecy

Zvi, (2000: 4) in his notes wrote that prophecies in the Old Testament were written others were spoken (oral). Oral prophets were known for speaking their prophecies. A prophet was a spokesman for God (YHWH). He was not speaking for himself or trying to please his listeners (2000:4). During the time of the prophetic books many people in Ancient Israel did not know how to read, they were educated through a process that was based in oral and aural communication (Zvi 2000: 6). They learned from listening rather than reading except for a few scribes and teachers (Zvi 2000: 7).

Zvi, further wrote that the prophet's work is two-fold, to receive the divine message and to deliver that message faithfully. Zvi explains argues that the written word has the advantage over the other forms of communication that they can be read and reread, compared to the oral presentation they are less subject to misunderstanding (Zvi 2000:8). He further explains that the written text was also associated with its being a witness forever with textual stability even if it is copied again and again within this discourse, the written text were a symbol of 'YHWH' s word and teaching as well as the source of communal memory and thus their transmission from generation to generation had to be ensured. (2000: 9). The study of the written an oral aspects associated with the prophetic books is deeply connected to the study of the social system within which the prophetic literature was not only written, read, or reread, and studied, but also communicated to the entire population (2000: 23).

1.1.4. Prophecy in Tsonga culture

Tsonga people are situated in the northern part of South Africa in Limpopo and in the eastern parts of South Africa in Mpumalanga. Their belief system is not different from other Africans. The two churches are situated among the Tsong people especially church B. African society and its traditional belief system are indistinguishable. Africans generally believe in the supernatural.

“Africans are notoriously religious” (Mbiti 1990:1). Their need for guidance ‘Ku pfuleriwa tindlela hi swikwembu hi ku phahla’ is to an extent extreme. This may be due to the traditional belief system and its origins to the mystic world. In Tsonga culture fore telling is called ‘ku femba’. Consultation through spirit mediums is regarded as prophesy. Deliverance ministry with all its liturgies is befitting to the African belief system or rather Tsonga, Venda and Sepedi culture. This rationale has given rise to charlatans all over the nation. On African channel lineup there is so much perplexity for the non-Christian audience who needs help because of countless prophets and miracle churches being aired there. Even local channels like Soweto, Bay, and Tshwane Television channels there is a similar perplexity.

1.1.5. Healing

“Healing is the supernatural process or action of bringing instantaneous or gradual cure to someone afflicted with disease or permanent ill-health condition. Divine health occurs through the sovereign power of God who can create, suspend or change natural law and order at his will” (Akinnifesi 2005:10). He claims that the Holy Spirit is the fire needed for healing miracles (2005: 29).

According to Akinnifesi, there is a difference between divine healing and divine health. The latter is superior to the former. Divine healing is needed when divine health is absent, irregular, or broken down. Divine healing is a state of peace of God, good health and lack of agony of the body or of the soul (2005: 51). “When a man is without God his immune system against affliction is down whether physical or spiritual. As in Jericho his walls are down. He is vulnerable to all kinds of invaders – physical or spiritual” (Akinnifesi 2005: 99).

According to Kier, divine healing is a temporary relief of symptoms (2013: 69). “In the more emotional and active forms of healing, associated, for example with the charismatic and Pentecostal movements, there may be a beneficial catharsis, and as a result, hope is inspired, and demoralization combated, even though this is likely to be but temporary relief (2013:69). Kier argues

that temporary relief of symptoms has on many occasions been faked. People are made to believe that they are healed through psychotherapeutic methods (maybe the placebo effect). The healing thus far would indicate little if anything that would provide a satisfactory evidence base for its value concerning 'the cure' (2013:69). There is an excitement over the rediscovery of healing and deliverance and other gifts of the Holy Spirit, in churches and healing professions.

Blue is concerned about the perspective that, 'God sends sickness or ask us to endure it'. He says that this create a wrong image of God (Blue 1987: 21). He argues that the greatest hindrances to a vital healing ministry in the church today is the notion that sickness is essentially good for us, that it is sent to us to purify the soul and build character accepting the 'cross of sickness' is seen as Christ like (1987: 54). Blue further argues that the system of secularism has removed God from the modern view of reality, so the world is a closed system, governed by cause and effect (1987:54).

1.1.6. Deliverance

According to *Collins Dictionary* (2009:195) deliverance bears the connotation to release or rescue from captivity or danger. "Deliverance in religious use, describes the process by which a person believed to be under control of a demon is set free from the control of that demon" (Thompson 2012:1).

Sanford says that, starting with the Age of Enlightenment in the eighteenth century heralded by men like Voltaire and Rousseau, men and women began to rely more on intellectualism and rationalism than trusting in God by faith. Technology along with its advances, has unleashed and empowered man's inhumanity to man. Since the advent of the age of Enlightenment, supposed 'scientific ' thinking has opposed the Bible and thus faith Sandford and Sandford 2008: 20). "Some have looked at deliverance as superstitious foolishness, others have thought that it does more harm than good" (2008: 19).

Sandford claims that deliverance has never been absent from any era in the church history, but in most previous generation it was looked on with such fear or disdain that it was often relegated to the weird or occult fringes of the church (2008: 21). Part of the problem Lazano says, the demonic world has been hidden. We do not understand it and we tend to be afraid of that which we do not understand. Fear is of the biggest obstacles in our cooperation with the Lord to set us free (2010:41).

We do not need to see a demon behind every bush, says Clark, but we need to exercise wisdom in acknowledging evil's existence and activity. We must seek to chart a course that balances healthy skepticism with the willingness to believe – but also resist the urge to camp out in the realm of the intellect at the expense of the spiritual (2015: xvi). “On the academic level by and large profound skepticism remains. Although a great amount of ignorance and fear remains, the deliverance ministry is becoming acceptable. The growing awareness is occurring not just in churches but in the healing professions too” (MacNutt, 2009:17).

1.2. Aim of the study

The main aim of the study is to investigate the dynamics and the popularity of deliverance ministries in the area of Mopani in particular by means of multidisciplinary approach (Osmer, 2008: 9). The researcher wants to determine the predominant spiritual problems of the people around the church environment. The researcher seeks to find out the spiritual diagnostics of participants taking part in the deliverance programs. The researcher seeks to find out the spiritual prescription that is given to the participants as well as finding out the marketing strategies for clients. Are these churches able to meet the basic needs i.e. the spiritual, emotional, and physical requirements of the congregants? How do they inspire and cater for social services as well as structure values to meet the felt needs of the congregants? With this background in mind, the research questions based on Osmer's four tasks of this study as well as the main research question are the following.

1.3. Research questions

Main Research question:

“The research seeks to understand why these ‘deliverance ministries’ are so popular in Mopani, resulting to the probability of being the fastest growing churches in our modern day society.

1. How can we interpret what is happening i.e. the patterns and dynamics of healing and deliverance that are occurring in these churches, what makes them dynamic crowd pullers?
2. Through informal gathering, careful listening, and looking closely at patterns and dynamics of healing and deliverance, what sort of theories from the discipline of practical theology as well as theories from other disciplines such as; psychology, anthropology and their implications to explain these events?
3. Exploring the past and present practices of Christian tradition that provides normative guidance in shaping patterns of Christian life concerning healing and deliverance, what is the interpretation of all this?
4. What guidelines for a ritual-liturgical theory for praxis can be developed for churches in the area based on the first three tasks?

1.4. Methodology

Multidisciplinary studies will be employed upon these two churches by means of participatory observation (Hermans & Moore 2004:67; Wepener 2005:109-127). Church B. ‘Miracles of God Church’ is in the outskirts of Giyani at Homu village. Church A Enlightened Christian Gathering in Tzaneen. Data will be gathered by observing practices and events, while participating in the setting in which they occur. The goal is to discover patterns in the ordinary interactions of people and communities and what events, activities, and symbols mean to them”, (Osmer 2008:54).

Semi-structured interviews, as well as participatory observation, will make the whole study more dynamic and more original and most importantly to provide the study with information that is not obtainable in any other way (Denny

2013:123). . Osmer (2008:66) explains that it is worth noting in passing that gathering stories of the congregation's past leads me back to the descriptive empirical task when we understand what they are doing, we can begin to understand why they are doing it. According to (cf. Thumma 1998), three main methods of observation are noted i.e. semi – structured focus – group interviews and questionnaires but this study will focus on participant observation, interviews as well as literary research. We will follow, as was already mentioned, the four tasks by (Osmer 2008), to form the basis and general approach of the study:

- The descriptive – empirical task: What is going on?
- An interpretative task: Why is it going on?
- A normative task: What ought to be going on?
- And a pragmatic task: How might we respond?

The descriptive – empirical task, gathers information, that helps to discern patterns and dynamics in particular episodes, situations, or contexts. The interpretive task draws theories from other disciplines to better understand and explain why these patterns and dynamics are occurring. To come to the knowledge of what is going on. The normative task uses theological concepts to interpret particular episodes, situations, or context, constructing ethical norms to guide responses, and learning from 'good practice'. The pragmatic task determines strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation with the 'talk back' emerging when they are enacted. The following will be attempted concerning the four tasks:

- Common themes - essences unfold to determine strategy of action.
- Questioning and categorizing unfolding data.
- Reflecting on data.
- Determine strategy of action, looking into the in which text reflect and attune their uses in context.

Application of theories based on the entire experience will be documented as guidelines developed for other churches in the region of Mopani. Guiding principles interpreted between theology and other fields of knowledge will be

formulated as supportive theories and models for the other organizational institutions around Mopani.

1.5. Data Collection

Data will be collected by means of participatory observation (Hermans & Moore 2004:67; Wepener 2005:109-127). Interviews, as well as participatory observation that will make the whole study more dynamic and more original will be employed and most importantly to provide the study with information that is not obtainable in any other way (Denny 2013:123). During participant observation the researcher will take part in the research activities, critically documenting what is happening in order to understand the concepts. The interactions will help the researcher to uncover important factors, for thorough understanding of concepts. With this introduction in mind, the study will now move to chapter two which is also the descriptive-empirical task of this study.

2. The Descriptive-Empirical Task

What is going on? is the question that basically lies at the foundation of the descriptive-empirical task of practical theology interpretation, it involves gathering information that helps discern patterns and dynamics in particular episodes, situations or contexts (Osmer 2008: 4). The descriptive-empirical task involves the two deliverance churches in Giyani and Tzaneen a branch from Enlightened Church Gathering (ECG) from Pretoria. Multidisciplinary studies will be employed upon these two churches by means of participatory observation (Hermans & Moore 2004:67; Wepener 2005:109-127).

Necessary permission has been granted to the researcher to observe, conduct interviews and document the proceedings. The individuals agreed to the interviews documented concerning the information about their deliverances and the researcher promised to adhere to ethical norms.

2.1. What is going on?

Resnik (2015: 2,3) presents the following reasons why it is important to adhere to ethical norms:

- Norms promote the aims of research by knowledge, truth and avoidance of error.
- Ethical standards promote values that are important for collaborative work.
- Researchers are held accountable to the public.
- Ethical norms build public support.
- And promote a variety of other important moral and social values. The researcher is held accountable to protect human subjects i.e. confidentiality, privacy i.e. respect human dignity.

The researcher observed practices and events, while participating in the setting in which they occur. “The goal is to discover patterns in the ordinary interactions of people and communities and what events, activities and symbols mean to them” (Osmer, 2008:54). “Gathering by means of interviews and participatory observation will make the whole study more dynamic and

more original and most importantly provide the study with information that is not obtainable in any other way” (Denny, 2013:123). According to (cf. Thumma 1998), three main methods of observation are noted i.e. semi – structured focus – group interviews and questionnaires but this study will focus on participant observation, interviews and gathering from other literary sources and disciplines.

In this chapter the researcher is trying to unravel patterns, dynamics, episodes and situations in deliverance ministries at (Giyani and Tzaneen churches). The deliverance ministries in question are situated among, Tsonga and Pedi people. The episodes and situations involve them. Tsonga and Pedi view healing as being whole, or complete i.e. healing in every area of ones life the spiritual, financial, emotional and material needs. This is likened to Matthew 15:28 when the daughter of the woman was made whole (KJV). Healing and wholeness, is when everything is well. Deliverance is necessary to them because it is part of being made whole i.e. deliverance from oppression by evil spirits, because they believe in witchcraft.

Prophecy has replaced foretelling by seers. Prophecy plays a very important role to them because they love to know what the future holds for them just like some who buy magazines just to check ‘the horoscope’. The mindset is if the enemy is revealed he can be conquered “Nyoka yo yi vona a yi lumi” = A Tsonga idiom meaning ‘A snake that you can see cannot bite you’, if the problem is revealed it can be solved. The congregation in Tzaneen is very fond of prophecy. They cheer on when it is time for prophecy e.g. they shout in Sesotho “bowa moprofeta waka” meaning speak my prophet. As Robeck (1988:728) explains: “The commonly held understanding of prophecy is a predictive word of future events, and therefore as foreknowledge, has ancient precedence but it does not provide an adequate basis for understanding this gift. He further explains that, prophecy more commonly includes a component of forth telling, or the conveyance of a message with or without the predictive element”.

Elom-Donkor further argues that prophecy besides deliverance and healing is

one of the main activities in deliverance ministries. The churches are relevant because they seek to proclaim a message of deliverance from sin, sickness, and all forms of oppression and from every fear of evil that haunts people (2010:4). The inspiration is to meet the physical, emotional, and spiritual needs of congregants in order to offer solutions, and ways to cope with problems in a threatening and hostile environment (2010:4). The growth in salvation is always expected to manifest in righteousness, good health, abundant wealth and general success in life. For this reason, there is a persistent need to identify and eliminate anything that impedes these manifestations (Elom-Donkor, 2010:4).

Elom-Donkor says that, religion in an African context is related to ‘problem-solving’ and its validity and potency are judged according to its ability to resolve problems relating to the wellbeing of the individuals and their communities (2010:3). He further says that people who go to deliverance churches believe that their world is filled with fearsome and unpredictable occurrences that demand answers (2010:4).

According to Asemoah-Gyadu, for the churches in Africa, evil preeminently includes witchcraft. Successful Christian ministry (i.e., ministry with significant personal relevance and impact) is impossible unless one takes into account the supernatural evil implied by the word “witchcraft.” Grasping the power and influence of evil, including witchcraft, is critical, not only for realistic pastoral care, but also for understanding African responses to the Gospel throughout Christian history (2015:23).

Asemoah-Gyadu further explains that, supernatural evil and witchcraft are prevalent in the worldview of Africans. Misfortune that originates from natural causes could be aggravated by inimical spiritual powers such as witches. Since it belongs to the realm of the supernatural, witchcraft works in the same manner as sorcery or occult powers that is basically forces of destruction (2015:23).

He further explains that the reason witchcraft accusations thrive on the

continent, they serve as mechanisms of competition in closed communities that have clear boundaries but vague internal structures in them, conformity is the yardstick of who is, or who is not, “with us.” The misfit, the innovator, the eccentric, the outsider, the rival quickly becomes a threat to the system. New factors and new roles are appearing in traditional human life that fuel social tensions and competition. That is why witchcraft explanations are applicable to urban situations where job competition and inter-ethnic rivalry are acute (Asemoah-Gyadu, 2015: 23).

Kgatla, (2001) says that: “Human inherent nature of scapegoat, jealous and the role religion plays in the escalation of these problems. African world-view and its consequences on interpersonal relationships, colonial and missionary attempts in suppressing African world-view, ways and means of containing the conflicts arising from the problem. The poverty conditions play a definite role in the creation, promotion and escalation of the scourge”.

The researcher tried to find out from the church in Giyani and Tzaneen where the afflictions were coming from, the following is a summary of what they said: The affliction stems from jealous relatives, jealous neighbors or jealous friends. The demons manifest through the people being delivered. The demonic grievances of these evil spirits are:

- How can he/she have a university degree instead of my daughter/son?
- How can he/she marry and settle down before my children do?
- How can he/she buy a new car?

The niece/nephew, friend, or neighbor can become a target of witchcraft because they are perceived as a threat to the system. They claim that if the witch or wizard belongs to a society in a form of coven it means more trouble to the target. Others claim that there is a witch in charge of every block of houses to oversee that people do not violate the system, those who violate the system are the targeted. Their lives are made miserable they will be afflicted in one way or another. Unless the target is delivered they will suffer. They claim that this is the reason for seeking deliverance.

According to Asemoah-Gyadu, it is believed that witchcraft is the ability to cause harm to others by use of supernatural powers either alone or in league with other persons of similar orientation. Witches, it is believed, they fly in the night and engage in mystical cannibalism. They besiege homes and spiritually suck the blood of victims, which results in the onset of diseases. Witches make people poor by spiritually “eating” their wealth, which means that certain types of poverty are inflicted by means of supernatural powers. Family ties and those on whom one intimately depends are depicted as potential sources of evil, generating apprehensiveness. Sickness and troubles are attributed to envy on the part of relatives and their allies (Asemoah-Gyadu, 2015: 23).

Both churches at Giyani and Tzaneen claim that they attend to the needs of the people’s i.e. their physical, emotional, spiritual needs and their well being. They claim that they offer solutions to most of life’s problems as well as witches and wizards they claim that this is the reason they are popular. They proclaim that God saves the soul, heals the body and provides answers to the fears that people. And that the God who forgives sin is also concerned about poverty, oppression, and afflictions. Their marketing strategy is: those who suffer or is frustrated by ongoing problems such as sickness, business failure, unemployment, academic failure, or other similar situations, it is interpreted as oppression by evil come to church where there is a solution.

2.2. Research Methodology

Qualitative research employed in this paper was conducted at Miracles of God Church at Homu village approximately fifteen kilometers from Giyani as well as a branch of the Enlightened Christian Gathering from Pretoria that has just opened in 2016 in Tzaneen where an associate pastor comes once a month in the showground hall. The two churches have a Pentecostal background. The population is predominantly Xitsonga and Sepedi speaking people. The Pretoria branch will be church A and the Giyani church will be church B.

Both churches have Christian TV Networks. The Giyani TV channel was launched on the 10 of November 2014. It is called “Good News” and its

headquarter is in Giyani, airing from the public banquet. The Tzaneen TV channel is called “Prophetic Channel” its headquarter is in Pretoria since 2013. People are encouraged to watch these channels to keep their faith levels up. Some members claim that they leave the channels on throughout the night to ward off evil spirits.

These two churches claim that they have their dynamic liturgical expression in healing, deliverance, prophecy, speaking in tongues etc. The churches claim to teach the inspiration of the Bible, salvation by conversion, revival, instantaneous sanctification, divine healing etc. They also claim to centre on the supernatural - miracles, signs, wonders, and the gifts of the spirit, faith healing, and casting out demons and that the supreme importance is attached to the Holy Spirit. Furthermore, the church claim that they attract people because deliverance is ‘free’ since people find it hard to afford hospitals let alone hospital bills.

They claim that people want their problems solved at a minimal cost. At the same time they claim that people believe that demonic affliction can only be eradicated during deliverance ministration. Both churches seem to believe in the communion with God through prayer and fasting. E.g. in Giyani the pastor prays and fast with other members of the church before he offers public prayers for healing on Wednesday and Sunday and occasionally on Fridays is ‘All Night Prayer’. They also encourage the whole church to fast especially before an ‘All night prayer meeting’. Prayers and ‘mass prayers’ are regarded as indispensable in these healing and deliverance ministration.

Maimela remarks that the greatest attraction to these churches lies in their open invitation to Africans to bring their fears and anxieties about witches, sorcerers, bad luck, poverty, illness and all kinds of misfortune to the church leadership (1985:71). The stadium outreaches are well advertized on time promising people deliverances. Some people who like to be prayed upon never establish their relationship with God. They go from one ministry to another in search of a miracle, and answer to every prayer line.

Although salvation messages and forgiveness of sins are emphasized before every deliverance ministration could take place others are skeptical. The church insists that healing without salvation of the soul may result in going back to their sins and thus losing the healing. Priority on salvation according to them is based on the fact that God wants everybody to be reconciled to him and that sick people who have not yet decided to accept Jesus and come into salvation, are prone to regression after healing.

The church insists that salvation or transformation of the soul is vital before the pastor's starts ministering health for the sick. Before the healing ministration of 'the sick' they are reminded of the spectacular works of God through testimonies of people who received their healing, miracles deliverance, victories and wonders of God, and they are told that belief is key to receiving these wonders.

After the few testimonies they worship God with songs of praise 'until the atmosphere is thick with the presence of God' according to the church, this is the time when the pastor comes to the platform to minister the word of God or do a mass prayer. During the mass prayer some people manifest and healing takes place but not everyone receive healing.

- The following is a summary of codes that we have used for the two churches, Tzaneen church is church we have used the letter A, Giyani church we have used the letter B. For the interviewees codes have been used to represent them. The Tzaneen codes are represented with the number followed with the letter T. Giyani codes are represented with the number ending with the letter G. The number of interviewees in total is ten; there are five interviewees for each church.



Codes: to identify the two churches and the ten interviewees:			
Tzaneen church	A	Giyani church	B
Interviewee 1	001T	Interviewee 1	001G
Interviewee 2	002T	Interviewee 2	002G
Interviewee 3	003T	Interviewee 3	003G
Interviewee 4	004T	Interviewee 4	004G
Interviewee 5	005T	Interviewee 5	005G

2.2.1. Thick Descriptions:

“Thick descriptions” (see Geertz, 1973:3-30) entail highly detailed accounts of what has been experienced in the field so that one short interaction can cover a couple of pages. The data concerning church A (Tzaneen branch) and B (Giyani church) were collected by means of Participatory Action Research (PAR). “This exploration of qualitative research methodology, specifically participatory action research (PAR) is to demonstrate in particular, that this research methodology can be adopted for use within the field of liturgical inquiries” (Wepener, 2005:1). “This non-traditional method the research is done with rather than on the people.” They regard PAR as a “value- laden activity” (Bradbury & Reason, 2003:158). According to them the PAR conducted in church A and church B the research was grounded in lived experience, developed in partnership, addressed significant problems, worked with people, developed new ways of interpreting their liturgies and left the infrastructure in its wake (2003:156). “This has helped to highlight the

complexities a researcher faces when engaging scientifically with this object of research” (Wepener, 2005:1).

In the wake of more facts (the thick descriptions) from church members critically reflected on new data that made the research more rich and flexible. A method within PAR that is a multidisciplinary and eclectic, one of its applied and problem solving nature (Babbie & Mouton, 2001: 325), the “Thick Descriptions” (Geertz, 1973: 1-30) covers and records a lot more detail and information. Therefore, “The use of a research method such as PAR within the field of theology/liturgy is thus not a process preceding the actual theologizing, but an integral part of the whole process of theologizing” (Wepener, 2005:2).

The researcher must research the whole enacted ritual within its multiple contexts, must document and study in an integral way i.e. (Wepener, 2005:3):

- Describe the whole enacted experiences;
- Studied their experiences;
- Documented the findings: i.e. words, deeds, and every piece of information that will add to clarifying the meaning of their experiences;
- The whole sensory interplay: sight, hearing, taste, smell and touch; so that,

“...The involvement in the reality which is presented in the ritual remains a dynamic given” (Wepener, 2004:74).

Grimes, (1995:24-38) in the chapter “Mapping the field of ritual” presents six categories under which ritual data can be systemized, namely: ritual space, ritual objects, ritual time, ritual sound and language, ritual identity, ritual action, and interpreting rites (Grimes, 2010:19-32). The researcher documented the services from both churches by hand. This allowed the researcher to quietly document every step of the service as if writing notes about the preaching of the word. These descriptions are included in the Appendices.

2.2.2 Interviews:

Wepener (2005: 5) states that the participatory part of the term refers to the researcher and the respondents who both participate in the rituals and the whole process". The respondents had access to the researcher they could make necessary contacts if there was more information to share. The researcher also had the respondent's contacts if there was something that needed clarification. "The fact that the respondents also gain access to the process of generating knowledge means that the research is more than just participatory research" (2005:5). Thumma states (1998:205-206): "there were four predetermined questions that would be asked in order to guide the 'participants' on a specific path whilst still allowing them to speak freely and share the experience in a way that it was beneficial, the questions were used as a broad boundary to keep the interviewee(s) from straying away from the experience(s) in question. The interviews were conducted from October 2015 to March 2016.

The systematic questions by the researcher to the interviewees were as follows:

1.) Do you believe in miracles?
2.) What were your experience(s) concerning the sickness/problem?
3.) How did you receive your healing/deliverance?
4.) How do you know you are healed/delivered?

The interviews were conducted at the empty church rooms (neutral space) that were not in use during church services, where the participants felt comfortable. Because of the diversity of sicknesses or complexity of experiences it was not easy to see them together at the same time. The researcher had to give special attention to each one of them at different intervals. Others invited the researcher into their homes where they felt more comfortable there. The researcher wrote everything down and handed them to the interviewees to read and make alterations where necessary. Some family members of the interviewees were also helpful with the information that was needed.

The interviews were transcribed by the researcher 'word- for- word and some had to be translated into English because some interviews were conducted in the interviewee's mother tongue for clarity. A total of ten interviews were conducted, five from each church i.e. church A and church B. All the persons who were interviewed were adult members. (Thumma 1998: 206) suggests that these interviewees should be representative of the congregation, even though most of the interviewees previously belonged in other mainline churches after their healings/deliverances they decided to be members of these deliverance churches. None of these deliverance churches are as old as the mainline churches nearby most of them have just begun. The interviewees have been allocated a number for the sake of anonymity. The allocated number is the same as the interview number and the alphabet of the place e.g. the participant of interview 001T from Tzaneen and 001G from Giyani. The interviewee was given the number that correlates with the interview number. The information like names of interviewees and names of churches are concealed most of the time to avoid any harm that could occur and in the same time maintaining the integrity. All interviews are available in the Appendices.

The next section is a detailed summary of the data asking the question 'what is going on'? The church leadership claims that healing, deliverance and prosperity for church members is an essential part of the gospel. And that signs and wonders attest to God's presence in a gathering. They further claim that their church adheres to be relevant to the needs of the people and people respond to the idea of their members of 'healing the whole'. What is going on? Are we dealing with the concept of liturgical inculturation, group cohesion or even the generating of social capital? The majority of data will be available with the rest of it being used at later stages.

2.3. Research data:

The services that were observed are described broadly. The rituals, symbolic actions, aimed at the transfer of values in the individual(s) or group to form

and content are described. Every detailed account of what actually happened will be described (Stringer 1989:511-512). Each service with its elements is described: Church A: the anointing service, the diplomatic service and the Sunday service; Church B: the Wednesday service, Friday fasting service (occasionally) and the Sunday service. After these detailed description of what is going on in the broader sense the question “what is going on” is reconciled to form a general conclusion.

2.3.1. ‘What is going on?’ in the church services:

Church A:

Different types of services:

- Sunday service 10h00-9h00;
- Diplomatic service on Mondays: Exclusively for business and career breakthrough;
- Anointing service; almost all church members are anointed with anointed oil called: “Lion of Judah” in the service this is usually done for business and career breakthrough held usually on Mondays and Fridays even Sunday service;
- Prophetic service; these services they do overlap. Prophecy is the backbone of this church.

The church is situated in Pretoria, at Tshwane Events, at hall H and other two halls. All three halls and a very big tent called ‘miracle tent’ are being utilized. The throng is vast. Some people say the church membership is almost thirty five thousand (35 000). The halls are always packed to capacity. Some church people say that the church has bought hectares of land in Mid-rand to erect a church building that will house plus and minus sixty five thousand people, as well as a hotel to house the church guests both local and international. The main hall (Hall H) is used for preaching. The other halls and the big tent they use projecting screens.

At the front there is a stage and some few elements. Most of the ornaments (columns) are cream in color. The floor mat is almost dark blue in color on

top of it there are red rugs walkways that are placed like a cross and the glass transparent pulpit is on top of them. The red walkway carpet begins from the center wall where the cross is then it cascades down the steps to the pulpit down on the floor near the front row. On the stage there is a heap of carved stones each stone is a like the size of a hand placed on top of the heap of stones are prayer requests in bundles. There is a piece of furniture that looks like a pulpit red in color and the name of the church 'ECG' is written on it. On top of this piece of furniture there is a big bunch of flowers.

Facing the pulpit on the right side are cream sofas where dignitaries, the pastor and his wife sit. On the right side of the pulpit is the place for the band and the choir. The bands' instruments consist of the violin, three organs, drums, base and lead guitar. The choir consists of more than ten members most of them can lead sing so they just interchange according to song sung. The windows are clad in dark colors almost matching the floor (dark blue). There is a giant dark brown furniture like fan almost facing the choir. In hall C, the overflow hall and the miracle tent, at the front where the pulpit is supposed to be has colorful mats. There is a big projection screen on the stage. This is all part of the ritual space as Grimes calls it.

The Diplomatic service: 16 May 2016: 18h00-9h00.

The worship band started early with songs as if calling the people to gather and worship God. This is part of what Grimes calls the ritual sound and language. The singers both men and women were wearing the same color tops/shirts red, with black skirts/trousers. The violinist, the lead guitarist, the base guitarist, the three organists, and the drummer, were also wearing the same colors. Their music is diverse and vibrant from contemporary liturgy that is popular among African circles. They were singing and doing a choreographic step and everybody in the church joined the singing and the choreographic steps that made the whole place to have an exciting and happy atmosphere. The music was not blaring or loud. After the dancing and vibrant songs more worshiping songs are sung and the associate pastor came forward to say a word and pray for the service. After the pastor more worship

is rendered. By this time the lead singer will be singing in English and in tongues also, then the pastor makes his entrance. When the crowds see him they shout “major 1”. After greeting the crowd it is time for testimonies. Previous victories are shared for encouragement. The people who testify are made known to the church leadership before time. The service in question here is called: ‘the diplomatic service’. This service is exclusively for people empowerment in businesses and career breakthroughs - a liturgy of promoting social capital. When the pastor shares his victories about his multi billion businesses he claims that he is not bragging but encouraging the people. The pastor claims that those who receive the word and internalize it their lives will be transformed.

Being presentable is the leadership’s priority. The pastor was wearing very expensive looking clothes: the jacket, the shirt, the shoes and the watch. The material for his clothes looked foreign like (imports). His wife was formally and smartly dressed also. His entourage had to be presentable with their suits on. Wepener (2014: 7) says that, “Worship is contextual. (Worship reflects local patterns of speech, dress and other cultural characteristics).“

These men the (entourage or body guards) escort him whenever he moves among the crowds prophesying or praying for them. Some of his co-pastors are white men of God. Grimes (2013: 27) speaks about ritual identity, ritual roles and ritual offices that are operative e.g. in this church it is prophet Bushiri, Prophetess Bushiri, co-pastors, bodyguards, ushers, praise team and administrators. Everyone has their role to play e.g. bodyguards and the media crew: e.g. the video camera guys and those who hold microphones to record the actions they accompany the pastor when he prays for the crowd.

English is the main language used: when preaching, prophesying, giving testimonies etc. and most of the songs are well known popular English gospel songs. The reason being that the church is multilingual. People from Malawi, Zambia, Congo, Zimbabwe, other African states and a few from overseas, come for deliverance. People from all the provinces of South Africa are also there and their languages differ also. The utilization of English accommodates everybody. This pastor is contributing to the formation of a

particular type of group cohesion that had stretched over racial, religious and denominational boundaries especially by means of his unique liturgical rituals that are influenced by his life story and the social capital.

The ritual objects consisted of the famous anointing oil called “The Lion of Judah” on the bottle is written; “it is done”. The anointing oil is said to bring good luck, blessing, healing, breakthrough etc. This anointing oil is actually made of olive oil. The anointing oil which they call ‘Lion of Judah’ they claim it can do the following:

- Healing: physical ailments.
- Anointing for breakthrough/success: promotion at work, business success, finding a job, starting a business, getting the right partner etc
- Protection from evil forces on oneself and all assets.
- Transforming/changing difficult situations to normal: getting out of debts, winning court cases, restoration of marriages etc.

Other church members claim that a child came back to life after the application of the anointing oil. Other ritual objects that were exclusively linked to the sermon of the day were bottles of honey that the pastor claimed they were prayed for and if used it will symbolically do what is listed on the bullets outlined below and in the ‘thick descriptions’ in the Appendices.

The word of God was read from Judges 14: 5-9. When the pastor was preaching, after making a point he would shout “Receive”! The congregation responded by shouting; “I receive”! It went on like that that after every point made he would shout; “receive”! The crowd will respond; “I receive”! And he will say; “it is done”. Other declarations were made e.g. “There shall be a turn around”! The congregation will shout; “I receive”

Judges 14:5-9; these were the eight prophetic interpretations of honey:

- Enlighten the eyes; 1 Sam. 14:27
- Adds taste; Prov. 24:13
- Sign of deliverance; Exodus 33: 3
- Symbolic of healing; Prov. 16:24
- Brings promotion; Deut 32: 3

- As an example of good choices; Is. 7:15
- As the best gift; Gen. 43:11
- Anointing the prophets; Math 3:34

Other ritual objects consisted of anointed stickers that most people like to put on the back of their cars for:

- Protection from accidents.
- Protecting the handbags,
- Protecting oneself: having it with you all the time.
- Protection the wallets etc.

After the sermon there were testimonies from the congregant who reported that she just received miracle money on her phone alert i.e. fourteen thousand four hundred and seventy eight rand (R14 478) the pastor asked her where was it from she said she did not know. The other testimony was from the UK of a woman who had her eyes opened after a problem of blindness.

Church B: “What is going on in church services”

The church B’s building is vast. The roof is a so-called saw tooth design used for industrial buildings. Approximately every ten meters there is an alternative slopes like saw blade of -. Wall – slope – wall - slope design. Inside the building along the slopes are giant steel pillars used for reinforcing industrial building. There are almost three big glass doors in front the building. The building is shaped like a rectangle facing south. The church- yard is quite big. The previous church building is situated near the main gate on the left side of the new building. On the extreme right of the main building are toilets that are built separately from the main building. Near the toilets are several water tanks. There are no municipal sewage facilities. There are water taps near the tanks. The rest of the surroundings are used for parking. There are ushers who help members with the parking.

The choir and the band share the stage with the pastor. They are lined up at the back of the pulpit. There is ample space for both the pastor and the choir. The musical instruments are lined up on the right side of the stage i.e. the

organs, there are no guitars or drums. The mike stands are in front of chairs – for singers. The pulpit is in front of the mike stands. The chairs for the congregation are on the left and right side of the stage face each other and the center chairs face the stage. The stage wall is draped in the same vibrant colors as the pulpit. The colors are alternated sometimes they use soft pink and white, lemon and white or royal blue and white.

The ritual objects consist of: anointed water, anointed sticker etc.

- Anointed water for: protection, healing, breakthrough etc.
- Anointed stickers for protection: for protection e.g. at their homes, cars, handbags, wallets, fridges etc.

All preaching is recorded on DVD and is accessible to the congregation. Some of the DVD's are prayers that have been rendered in accordance with the message of the day for the congregation to pray along with the pastor.

They have three types of services:

- Sunday service: 08h00-10h00
- Wednesday service: 8h00
- All night prayer service: 20h30

The language used is predominately Xitsonga. They dual-language system is utilized in their services. When the pastor preaches in English there will be a Xitsonga translator and vice versa. The pastor has managed to bring religious transformation from African traditional religion to Christianity. Most of the elderly people around the area of Giyani have just converted to Christianity over the past decades. Most of them come from the background of traditional healers and witchcraft. The pastor also comes from the same area so he is well acquainted with the African traditional life style. The prominence of Christianity followed by miracles and deliverances has led to the church's strong influence in the area. The society has undergone rapid transformation because of the churches' reputable healings, deliverances and the contribution in the social capital. The dual-language system is meant to cater the majority of the crowd. Although translations takes a lot of time the congregation have become used to it.

Most of the women in the congregation still wear Xitsonga traditional clothes. These clothes consist of:

- A skirt that is double gathered called “ndhindhani” in Xitsonga. It takes plus or minus five to six meters of striped material to make. The top gathering is extravagantly trimmed with colorful lines of red, blue, white, yellow and green beads. The seam is also slightly trimmed. All the embellishment makes the skirt quite heavy. Cleaning this type of skirt needs two or more people.
- The blouse called “yele” in Xitsonga is a simple cut pattern plain-color matching the skirt adorned with colorful trim of shiny patterned tape.
- The headgear called “xichali-duku” in Xitsonga folded like a bandana. Sometimes two or three colors like bright pink, bright green, or yellow are mixed to match the whole outfit, and the effect is quite stunning.
- Then a colorful material that is almost the same length as the skirt is draped across tying it on top of the left/right shoulder then coming on the left/right armpit depending on which one is first called “nceka” in Xitsonga.

Dancing has its influence from the Tsonga culture, and dancing in this traditional wear is the most beautiful act most intriguing than contemporary Christian modern dance. God is a God of culture. But some other women are normally dressed as well as the men. The pastor’s style of dress was like that of Mandela – smart dress shirt with black and white motif – the one’s that you need not to tuck in. The pastor’s wife was simply dressed also. The other church leaders were simply dressed. *The collective element of a ritual can be so broad that it may not seem to be merely a constituent of a ritual but the whole of it”, (Grimes 2014: 279).

All night service: 06 November 2015:

The service started at 8h30 with worship music, mostly Xitsonga gospel songs. The atmosphere was filled with anticipation. People were looking forward to what may happen on a night like this. Most of the congregants I

understand had fasted during the week including the night of the service. But they were still jubilant and energetic. The women with the heavy regalia but they were undeterred. The singers were not wearing uniform.

Testimonies were lengthy. Previous victories were the theme of the service. After the testimonies worship songs were rendered those who could sing in tongues could be heard. After some time the pastor came forward. He greeted the congregation heartily then read the word of God from Jer. 40: 4. After much preaching encouragement and motivations based on the word, declarations after declarations followed, the pastor declared and the people followed e.g. “every chain must be broken” “the chains of sickness”; “the chains of unemployment”; “the chains of delay” and “the chains of limitations” etc. The pastor commanded; “untie the knots, untie the knots, right now, right now, untie the knots”! “Break, it break it” people did this repeatedly with demonstrations.

After that rows and rows of prayer lines were arranged the pastor laid hands on all of them. Special attention was given to the paraplegics, those with chronic diseases etc. There were a few instant miracles. A woman who was bed-ridden for almost three years began to walk. An elderly man who was wheel chair bound for ten years rose up and walked and the other woman in crutches also walked on her own without aid. Those were the only miracles visible to the eyes the other ones are difficult detect. Those who were healed were brought to the front. The wheel chair and crutches were carried and a song of victory and worship was sung parading the items that were previously items symbolizing defeat and bondage. When those items were carried it was symbolic of defeat to the items. Out of thousands of people only few received their miracle. Others were looking on wishing for a miracle of their own. The people went home at around 4h00.

It is of great importance to, within the discipline Liturgical Studies, serve this field with extensive descriptions of worship services, seeing that there is a great lack in this regard. A very important part of this study is indeed to provide as a starting point this description as the first task (cf. Osmer, 2008).

2.3.2. “What is going on in the interviews”?

The people who were interviewed, even though some did not believe in miracles at first, after they experienced the miracles they believed. Some of the people did not come from the background where miracles, healing or deliverances happened. They were actually pressured to go for healing or deliverance because of the condition they were in. The fact that they may avoid paying a lot of money to traditional healers or medical doctors was the motivation. Others have tried other options but have failed. The interviews have adopted a linear approach to allow for an individual description of each interview. This provides a more in depth description and the chance to ask and answer the following questions: “What is going on”? “What is not going on”? “Why is it going on”? This will provide a chance to work out a common thread to facilitate the development of a theory for praxis. It should be added that for some readers what follows may sound strange, it is however imperative for the researcher to have a critical distance to what was communicated to her and that when the co-researcher claim that they experienced healing, it should be reported without prejudice. Of course it will be critically scrutinized in the following chapters.

2.3.3. Interviews:

The researcher has conducted participatory observation and interviews in each church. Ten adherents in total were interviewed therefore five interviewees from each church. Alvesson remarks that interviews is acting in the service of science and producing data needed to reveal the people’s experiences ‘feelings and values’ (2003: 14). The interviewees were selected according to the type of miracles they have claimed to obtain. This exercise is somewhat personal because it involves even baring their feelings. The researcher has concealed their real identities.

According to Hannabuss interviewing skills appears easy because it originates from natural encounters such as conversations (1996: 22). Normal

conversations are flexible and can yield a lot of relevant information for the interviewer. The interviewer should create a safe atmosphere of trust by being transparent. According to Patton probing and follow up questions deepen the response to a question, and increases the richness of the data being obtained (1997: 125-126).

Furthermore this means that the informant should be encouraged to give more detailed description of what happened. "Repeating significant words of an answer leads to further elaboration" (Kvale 1996:133). The researcher according to Palmer should control and guide the conversation towards the interest of the research (1928: 171). In some cases next of kin will be consulted to testify for further elaborations. The interviewer always made sure to steer the conversations to the right direction, without ever leading the question. The reason family members are called to elaborate on the matter is the fact that during deliverance the interviewee/informant will be in a trans and will say things under the influence of the evil spirit that he/she will of might not remember saying.

Some interviews took place in October 2015 when the researcher was trying to find out from adherents the diversity of miracles that takes place there. There were however interviews conducted through to early 2016. The interviewees will be given less complicated codes allowing for an individual description of each interview and each church. Four characters will be used as a code, the Giyani church the letter 'G' will be used and the Tzaneen one the letter 'T' and twill be used in conjunction with the code e.g. 001G or 001T.

2.3.4. Church B Deliverances:

Interviewee, 001G

Infertility Problems:

The interview used in this section was conducted during October 2015. "Exploring infertility in particular, inevitably leads to the discovery of many

important fertility-related beliefs and behaviors, including, among others ideas about conception and how it is prevented both intentionally and unintentionally” (Inhorn, 1994: 459). Researchers state that, medical evidence shows that men and women usually have the same rates of infertility. Yet African tradition have it that infertility is always the women’s fault and this notion leads to polygamy. Male infertility is unheard of in an African perspective.

The ‘co-researcher’ and her husband came to the church with a problem of childlessness. The couple tried to solve the problem through the hospital but becoming expensive. They went to traditional healers and herbalist instead but failed. She sustained the stigma for seven years. She said that, “Each time I saw a pregnant woman, a woman carrying her child or a family unit consisting of parents and children, I was reminded of my own predicament”. Unbeknown to her that her husband had a ‘low count sperm’, and he was incapable of impregnating her.

The pastor prophesied to them that the husband had a low sperm count. He was prayed upon and fell down. The healing was instantaneous according to the interviewees because the baby was conceived around that period after the deliverance. After three months the couple came with the hospital reporting that she was pregnant and the tests proved that the husband’s was now able to have children. The pastor confirmed that she was indeed three months pregnant. He further prophesied that, “they will come back with a testimony “when a baby boy was born”. Indeed after six months the couple came to church with a baby boy.

Inhorn further states that, infertility often profoundly affects women’s moral identities and the local moral worlds in which infertile women live, given that suspicion, blame, guilt and accusation are among the common byproducts of the experience of continuing childlessness (1994: 459). The interviewer asked following the Inhorn statements that, “Did people around you suspect, blame, accuse you or made you feel guilty concerning the situation?” She responded to each factor elaborating all the upsetting statements from people

around her. She mentioned the following:

- Her peers were talking behind her back.
- Parents also were becoming anxious.
- Other relatives were starting to suggest to her husband to marry another wife.
- Others were suggesting that the woman's parents should bring one of her sisters for her husband to marry as a second wife so that she can bear him children.
- Others suspected that maybe she might have had an abortion prior to her marriage.
- Others blamed her infertility to STI's that were unknown to her.
- She was excommunicated from some meetings.

All this she said, "was embarrassing and it ended up devaluing her". She further said, "I am happy, now people call me 'mhani wa Nyiko'" meaning, Nyiko's mother 'Nyiko' means 'Gift' in Xitsonga. She further said that, "I am happy that God intervened before I could be sent back to my parents home and become a 'xivuya'". 'Xivuya' is a Xitsonga word meaning a divorcee. In this case when a husband divorces his wife because of infertility he blames the wife and her parents. Meaning that he was robbed and let down by the wife's family. In some cases the dowry 'lobola' is refundable.

Interviewee, 002G

Diabetes problem:

Adejuma says that in a traditional belief system, diabetes is classified into three categories: naturally occurring, man--made, and ancestral (witchcraft or supernatural beings). And if it means getting rid of the causal affliction, deliverance ministrations can deal with the spiritual as well as the natural. The belief is that this 'incurability' is a temporary issue, and that ancestors or deity will eventually provide a cure (2015:18). At least the people believe that the situation can be alleviated. That conviction is the very element that makes it

possible for the believer to be healed.

Studies suggest that culture and religion have a strong influence on different health behaviors. People with diabetes hold a wide range of attitudes and beliefs about diabetes and its treatment, which in turn affects the way they perceive the need and importance of self-management. The interviewee is a male in his forties. He has a family, his wife and four children. He confessed about how traumatized he was in his daily routine of self-managing the disease.

The interviewer asked him, “What is involved in self-managing the disease?” The interviewee answered, “I had to control the blood sugar by: injecting myself with insulin and administering drug treatment i.e. hypoglycemic pills.” He further said that if he happened to violate his routines the following complications will occur: He will be thirsty most of the time, tired, and will be faced with frequent urination sometimes throughout the night disturbing his sleep. This he said made him decide to seek help from the church after watching other testimonies aired on the channel similar to his. ‘How did you get your healing?’ “During the mass prayer the pastor said that every blood affliction out!, out!, out!, and I started manifesting and vomited. That is how I got my healing.” “Just like that?” “Yes just like that!” “How do you know you are healed?” “I went back to the hospital for tests, the hospital results cannot find any trace of the disease”. “How is your life now after your healing?” “I am a free man, I am so happy I went to church for a solution to my problem”.

Soohyun et al says that , diabetes self-management refers to the various tasks which persons with type 2 diabetes need to perform and engage in on a regular basis, including self-monitoring of blood–glucose, taking medications properly, physical activity, healthy eating, foot examinations at regular intervals, and other self-management activities (2011: 2).

Interviewee, 003G

Delivered from smoking:

“Tobacco usage, in smoked and smokeless forms, occurs in all cultures worldwide. Tobacco smoke contains more than 4,000 chemicals, more than 50 known or suspected carcinogens, and many potent irritants” (Ali et al, 2012:7). According to some medical report, each cigarette one smokes it does the following: damages lungs, blood vessels, and cells throughout the body.

The interviewee, a young man in his early forties had been delivered from a harmful, addictive, and expensive habit. The addiction disbursed his finances and acutely affected his health. He says that, “I could finish up to four or five packets of cigarettes per day, and my health was under threat i.e. severe coughing“. “What did you do to alleviate the situation? “Did you try to get any help?” “Yes I tried herbal medicines, meditation, over the counter prescriptions, fasting, I tried everything within my power to quit, but the problem only got worse.” “I heard about this church, although I was skeptical at first I decided to try it, on Wednesday evening prayer meeting we drove here with my friend.” On the prayer line the pastor led everybody to Christ – (the sinner’s prayer) then he prayed for our salvation. He lay-hands rebuking the spirit of bondage from everybody on the prayer line, I did not feel anything but others fell down. We drove back home. I decided to become a member of the church. The desire to smoke gradually left me. The interviewee also said that now his finances are safe, he could afford to buy for his family some of the things he could not previously afford. Further he confided that even his health has improved.

Interviewee, 004G

Growth supernaturally dissolved:

“Boils are firm reddish swellings about 5-10mm across and are slightly raised

above the skin surface. They are sore to the touch. A boil usually has a visible central core of pus. Boils occur most commonly on the face, back of the neck, buttocks, upper legs and groin area, armpits, and upper torso” (www.diagnose-me.com May 28, 2016).

The interviewee had a very painful boil in the area of the armpit. She decided to go to church for help. The pastor did an altar call for people with all types of skin diseases and she went. He laid hands on each one of them and prayed. She was advised to purchase anointed water, to drink instantly and pour some in the bath when she got home. When she woke up in the morning, as usual she took a bath and realized that the soreness and the searing pain she previously experienced had left. Even the lump had disappeared.

Interviewee, 005G

Delivered through a telephone call:

“A stroke is a serious medical condition that requires emergency care. A stroke can cause lasting brain damage, long-term disability, or even death. It occurs if the flow of oxygen-rich blood to a portion of the brain is blocked. Without oxygen, brain cells start to die after a few minutes evident on the parts of the body that these cells control e.g. numbness on the face, arms, or legs (paralysis), trouble speaking or understanding speech, and trouble seeing. Sudden bleeding in the brain also can cause a stroke if it damages brain cells” (<http://www.nhlbi.nih.gov/health/health>).

The interviewee is a retired male in his early sixties, a former government employee. His wife passed on nearly five years ago. His first daughter works and stays in Giyani. She is a member of the church. She received a telephone call from her brother that they are taking the father to the hospital because he is weak, he cannot talk, and he cannot walk. So the elder sister immediately ran to the on the platform disrupting the service and quickly explained what was going on. This was quite unusual, interrupting the

service.

The interruption happened out of desperation, in both circumstances. The pastor quickly responded and prayed through the telephone with an instruction that they should place the cell phone on the father's ear, he rebuked the stroke while they driving to the hospital. On their arrival at the hospital emergency room they quickly arranged for a stretcher, when they got to the car to fetch the dad he was recovering and confused. He was startled at the condition he was in and how he got there, without shoes and all.

The hospital emergency staff did a check-up on him and found that his blood pressure was extremely high. They retained him overnight to monitor the blood pressure. At the church they proceeded with prayers of thanksgiving for the positive report. In the morning the blood pressure had returned to normal. The most astounding thing in this matter is the instantaneous reversal of his parlous condition.

The following interviewees are from the Pretoria church branch that had just opened in Tzaneen.

2.3.5. Church A. Deliverances:

Interviewee, 001T

A stormy marriage restored

The interviewee is a married woman. The marriage was a stormy one before the deliverance. She says that when she met her husband, he was a successful businessman. Over the years they were married he started losing his businesses one by one and eventually lost everything he had. When the couple faced poverty, the quarrelling started, they used separate bedrooms, the woman became stubborn and the squabble ensued. To make things worse they never had children.

Her sister came up with a suggestion to try a certain church from Pretoria. They went there to try. During the mass prayer the demon manifested. It was very angry. The deliverance disturbed the demon. The demon kept on shouting threats but the pastor kept on shouting back, “Out you demon out! The interviewee said that as she fell down she felt some presence leave her and she was free.

She also said, “After the deliverance she felt light, the heaviness was gone. “Our home is peaceful, and I am looking forward to the future. During the deliverance the pastor used anointing oil called “lion of Judah” on the forehead.

Interviewee, 002T

Problem of unemployment solved

“A handful of studies from the previous decade have measured a strong rise in unemployment rates among graduates since 1995. Taken at face-value, they suggested that graduate unemployment rates had risen precipitously in the post-apartheid era and that South Africa faced a graduate unemployment crisis” (Broekhuizen van der Berg, 2013: <http://resep.sun.ac.za>).

There is growing concern of graduate unemployment problem in South Africa is escalating and Mopani district is not exempt from it. The interviewee had been jobless for nearly four years, despite his academic qualifications and numerous attempts to find a job. Seeing that his problem was dragging on he decided to do something about it. Fortunately he heard about the church that can help him. He went carrying his academic certificates.

During prayer the pastor requested that all people without jobs should lift up their arms to Heaven then he prayed the following prayer: “The God of Heaven who breaks yokes: break the chains of unemployment from their minds, from their hearts, from their hands and feet. Bless their certificates and bless them from now onwards” and then he anointed their foreheads,

palms and certificates with the anointing oil called “Lion of Judah”. He bought some oil to continue using at home and on the day of the interview he said he put a cross on his forehead like they did in church at the request of his mother. Within a month the interviewee was called in for an interview, he went and within a fortnight he got the job with a good salary.

Interviewee 003T

Healed from ear infection:

“Ear infections most often develop after a viral respiratory tract infection, such as a cold or the flu. The child will have trouble sleeping, because of fever or headaches. Fluid will also come out of the ears”.

(www.nlm.nih.gov/medlineplus/earinfections.html).

The interviewee is a young mother of a one-year-old child. She says that she brought the child for deliverance because she thought it was something more than an ear infection. She said she took the child to a local clinic several times and there was no response, the child was not getting any better. “Every time I tried to lay my child to sleep there was no peace because of the constant crying”. She also said that the unpleasant smell of the fluid coming out of the child’s ear was quite disturbing. The child was prayed for that Sunday and was instantly healed she said. “What makes you think that the child received her healing?” “The child could now sleep well, no more smelly substance, and no more fevers”.

Interviewee 004T

Delivered from generational curse

The interviewee says that she was not prepared of singleness in her late thirties. She says that growing up she envisioned herself in a white gown getting married in their church. She says that the delay brought shame and



embarrassment in her life among her relatives and peers particularly their questioning looks. At work she was stigmatized. According to Mbiti, marriage is one 'experience' without which a person is not considered to be complete, perfect, and truly a man or a woman (1991: 112). Reynolds says that, there are many reminders for women who are alone that they are not living a 'normal' lifestyle (2008: 123). In Xitsonga culture From 30 upwards you are considered to be left on the shelf (ku hundzeriwa hi nkarhi) and when you are a man they say "U lumiwile hi mpfundla" meaning being bitten by a hare, meaning you are not yet married.

How did the interviewee get delivered? She says that she participated in a mass prayer in church and meditated on relevant scriptures by faith. She also bought anointing oil from the church, which she administered on her body on a daily basis. And now she is so happy that her "dream wedding" became a reality.

Interviewee 005T

Delivered from stagnation:

The interviewee is a middle-aged man who was staying at a "mkhukhu" meaning shack prior to his deliverance. He never got a promotion in his life since he started work at the factory. He says that he improved his education, and obtained a senior certificate. He handed his employer the results with a hope of being made a foreman or a similar level position. Each time he was overlooked. He heard about the church and the wonderful news of deliverances and decided to go there.

At the church he was prayed for and it was revealed that his ancestors were the ones blocking his success because his father became a Christian and the ancestors were never appeased since. He was delivered from his ancestors. Immediately he applied for a new job at a general shop in town and got it. His salary has doubled also they promised to send him to workshops yearly to learn the trade and that will also improve his qualifications.



Conclusion:

According to Macnut (2009:14) all over the globe, there is a newfound excitement over the rediscovery of healing, deliverance and other gifts of the Spirit. In Mopani new churches are springing up with suitable deliverance names to attract the audience (new members) and to keep the old members in the church. Pastors have changed their titles to prophet in order to be relevant to the new explosion. Even some of the pastor's wives are known as prophetesses now. These churches have become so relevant to the people's needs and they are the fastest growing churches around Mopani and all over South Africa. On their adverts or mission statements they promise fullness of life and well being i.e. healing, prosperity and deliverance from evil. Although there are many who argue that divine healing and miracles had ceased with the New Testament. And that those pastors who practice healing, deliverances, prophecy, speaking in tongues and discerning of spirits do so with the help of contrary powers other than God's power.

Cox maintains that 'deliverance churches' are growing because they respond effectively to the particular makeup of Africans, in contrast to a cold and frigid, professionally aired Christianity that is mainly interested in form (1995: 254). He further indicates that the gifts of the Spirit that were so evident in early Christianity--- prophecy, tongue speaking, the discerning of spirits, and healing are still at believers' disposal today. Further, the concept of healing is broadened, it encompasses: bodily recuperation, finding remedies for unemployment, family disputes, marital discord, etc. (1995:254). Healing in Mopani is contextual it includes the well being of the whole person and all his/her affairs. So people are flocking to the newer deliverance churches with a hope of being freed from all maladies.

Udelhoven has this to say: "Healing is understood in a much broader context than what a western paradigm may suggest, since illness is not reduced to physical ailment, but connected to all spheres of life. The healing which many people seek (for themselves and for others) has to do also with being freed

from misfortune, from unemployment, from accidents, from lack of success in business or in marriage. Illness also has a moral dimension; the sick have a different status in family and society that cannot be reduced to the number of microbes in the body. Western science or medicine can only cure the symptoms; faith can go to the roots” (2010:12). And since pastors engage with people ‘s problems they stand very close to people’s own experiences of the forces in their own bodies and their families (Udelhoven, 2010:12).

“Manifestation of God’s blessings in physical wellness and the acquisition of material wealth has resulted in propagation of a “prosperity gospel”, with the church leaders sporting flashy clothes and owning luxury vehicles, even private jets” (Diesel, A. 2015: 4 Mail and Guardian 1-19 <http://mg.co.za/article>). The newspaper further says that: “Believers should be distinguished by their attempts to heal the world, championing social and economic justice, respecting all creation for the wellbeing of the entire planet”.

In conclusion the descriptive task involved gathering information that helped to discern patterns and dynamics of particular episodes, situations or contexts (Osmer 2008:4) of the liturgical services of the two churches focusing on the key factors of this dissertation i.e. deliverances, healings and rituals. Now that the researcher has discussed these episodes and situations a step forward to the interpretive task will be taken to draw diverse theories of the arts and sciences to explain why the various patterns and dynamics are occurring in this churches (Osmer 2008: 4). “The study of liturgy had to be promoted and the true “liturgical spirit” (spiritus liturgicus) should permeate the heart and soul of every Christian”, (Geldhof 2013: 2).

3. Interpretive Task:

Osmer suggests that the Interpretive Task asks the question: Why is this going on? (2008:4). This task is involved in drawing theories of the arts and sciences to better understand and explain why these patterns and dynamics are occurring (2008:83), so that we can understand and respond to the particular episodes, situations, or contexts from the interviews.

This research will employ the arts and sciences and will draw on the following disciplines: psychology, medicine, cultural anthropology and sociology to interpret episodes, situations or contexts from the interviews. These episodes and situations or contexts will come out of the previous chapter's interviews and question "what is going on". According to Osmer (2008:12), theoretical interpretation "is the ability to draw on theories of the arts and sciences to understand and respond to particular episodes, situations, or contexts".

Osmer explains that there is a difference between episodes and a situation when he says that episodes are incidents or events that emerge from the flow of everyday life and conjure up explicit attention and reflection. The researcher will look at incidents and events of church A and B. Some of these incidents or events occur in a single setting like in the case of interviewee 005G who was prayed for while on his way to the hospital. Situations he says are broader, longer patterns of events, relationships and circumstances in which episodes occur like in the cases of interviewee 001T who was delivered from a demon and 004T who was delivered from generational curse of lack of marriage. The context is composed of the social and natural systems in which a situation unfolds and serves a flexible purpose, calling attention to micro and macro systems that are relevant to a given case. A system is a network of interacting and interconnected parts that give rise to properties belonging to the whole, i.e. the congregations in which these incidents and situations occur (2008:12).

According to Osmer, theories are fallible and are subject to reconsideration (2008:83).

The following theories are extracted from different disciplines starting:

- Cultural Anthropology in a form of Liturgical Studies;
- Interpreting through Deliverance;
- Interpreting through Medicine (nursing science);
- Interpreting through Psychology;

3.1. Interpreting through Liturgies: Liturgy, ritual, rite and rite of passage:

“Liturgical studies, especially in South Africa, was a minor sub-field in Theology usually under practical Theology and grouped with Homiletics. Liturgical studies is often covered in a few weeks worth of classes and is not shown as much importance as some other subjects covered by South African Theology students Wepener, (2012:112). This is so that the question, “why is it going on” can be answered.

Wepener states that; “Liturgy is the encounter between God and man in which God and man move towards one another, a movement in which God’s action has primacy, so that in a theonomic reciprocal fashion a dialogical communication in and through rituals and symbols is established in which man participates in a bodily way and can in this way reach his highest goal in life, namely to praise God and enjoy Him forever” (2009:21). Geldhof (2016:3), states that; “the liturgy is celebrated by those people who are gathered by God at a certain time and place... The universality of this community has to be understood in a geographical as well as temporal sense: it crosses through the times and spaces with which we are familiar. On the one hand, liturgy is the collective act of Christian worshipping God whom they call Father, Son, and the Holy Spirit.”

Geldhof furthermore states: “Through liturgical celebrations Christian render honor to God, express gratitude toward him for his redemptive initiative toward humanity, and petition him to continue to be as merciful as he has always shown to be to previous generation. The liturgy does not only display a word of signs referring to Jesus Christ but in and of itself, that is, ontologically, partakes in the sanctification of the world and all its living

inhabitants” (Geldhof 2016:4). Those liturgical celebrations in church A and B that render honor to God express gratitude toward his redemptive initiative toward humanity and petition God to continue to be merciful as he has always shown to be every service.

Liturgy is God’s mission and the approach includes the celebration itself but also the preparation as well as the expectations and attitudes of those leading the assembly in worship. From this view liturgy is not only for the members of the church, but also for the world. All should be welcomed in an assembly irrespective of age, class, race, ethnicity, gender, sexual orientation, and other differences that all too often divide humankind. “All should celebrate God’s work in His reconciling love made known in the incarnation, life, death, and resurrection of Jesus; and God’s gift of the Spirit that continues to infuse the life of the Christian community. The worshiping community not only remembers the history of salvation, it also is reoriented to our hope for the coming of God’s new creation” (Meyers 2010: 58).

Geldhof says that, “The double movement the ascending: from humans to God and descending: from God to humanity aspect of Christian liturgy. He claims that it means that liturgy is to be situated at the crossroads of the encounter between God and human beings. It is where Jesus Christ, the incarnate Son of God had been and shares in and passes on the message and reality of the entire paschal mystery (Easter). This intersection – nature of the liturgy can be meaningfully connected with the significance of the cross and its horizontal and vertical axes. The veneration of the cross is revealing of the liturgy as a whole. The liturgy is an eminent part of the Christian-tradition (2016:4). He further says that liturgy is communication with God it is the work of God and at the same time the work of the people i.e. service to the people. It is the collaboration of the Godhead and humankind. “Grace + human effort, the supernatural + the natural, inasmuch as they are observable in and through the liturgy, is explored and explained by liturgical theologians (Geldhof 2016:4). He further says that; “liturgy is broadly understood as the Church’s ritual, prayer, and worship practices” (2016:1).

Wepener (2009:20) further states that in this liturgical inquiry a conscious choice has been made in favor of an anthropological approach within Liturgy namely the study of rituals. There are numerous areas where liturgical studies and ritual studies overlap. Looking at ritual studies there are three main terms: ritual, rite and rite of passage. Bell (1997:1) explains that, “rituals or ritual activities, have been a part of human beings behavior since the earliest tribal communities of which there is information about. However it is only since the late nineteenth century that people have begun to such activities under the rubric of “ritual” and identify them as “data”, against which to test theories concerning the origins of religion and civilization.

Rituals is a multi-layer set up because within ritual or ritual studies are rites and rites of passage (1997: 1-2). Within ritual there are sixteen categories that Grimes proposes, they are: rites of passage, marriage rites, funerary rites, festivals, pilgrimage, purification, civil ceremonies, rituals of exchange, sacrifice, worship, magic, healing rites, interaction rites, meditation rites, rites of inversion and ritual drama (Bell: 1997:94). Wepener (2009:36) defines rituals: “Rituals are often repeated, self-evident, symbolic actions, that are always interactive and corporeal, sometimes accompanied by texts and functions aimed at the transfer of values in the individual or the group, or of which the form and content are always culture, context and time bound, so that the involvement in the reality which is presented in the rituals remains dynamic”.

Meaning that the two church’s in question church A and B, their attitudes and rituals should be influenced by faith. Regular patterns of prayer, fasting, and studying the word are necessary for their spiritual growth. It is their duty to develop a prayer life that moves them closer to God. Rituals, rites of passage and transformation are basically important. Without transformation there is no rite of passage. When each of the interviewees was asked, “how do you feel after your experience”? Interviewee 002T said, “I feel that beside my changed life I have changed, I feel like a new person”. Although Interviewee 002T did not have the vocabulary of nailing it on the head it seems he is talking about a change in him that cannot be changed back. Interviewee 005T said that the

drastic change has overtook him and he will never be the same again. These statements are an indication of a noticeable permanent change that seems like it cannot be undone. There had been evident progressive changes that even the people around them had noticed. The interviewees had possibly gone through a rite of passage that changed their lives. Interviewee 002T and interviewee 005T claim that their lives have been changed for good – in other words transformed. Each on their own claim that they need to go for weekly worship in the church, this is an indication of joining in the ritual practice, that is repeated regularly.

After liturgy, ritual, rites and rite of passage the next step involves the topic of liturgical inculturation.

3.2. Interpreting through Liturgical Inculturation:

According to Wepener “Liturgical inculturation is a continuous process of critical – reciprocal interaction between cult (liturgy) and culture so that a totally new entity comes into being, namely an inculturated liturgy”, (Wepener 2009: 42). “Inculturation is understood to be the process whereby the faith already embodied in one culture encounters another culture. In this encounter, the faith becomes part and parcel of this new culture. It fuses with the new culture and simultaneously transforms it into a novel religious-cultural reality. In practical terms, this process involves the inter- action of mutual critique and affirmation. It entails acceptance or rejection of thought forms, symbolic and linguistic expressions and attitudes between the faith-cultures in question (Magesa 2004: 5).

The authors are saying that in the process of inculturation there is a compromise between the liturgy and authentic cultural values so that in though their integration a new liturgical culture comes into being. “Inculturation as an urgent priority comprising on the one hand, the ultimate transformation of authentic cultural values through their integration in Christianity in the various human cultures” (Bate 1998: 1). It (the message) will never be the ‘same’ after it has been assimilated and interpreted through

a new group of minds” (Jones 1924:18). The assimilation and interpretation should be in line with the word of God.

Inculturation in church A:

- Church is made up of people with many different cultural groups e.g. Pedi, Tsonga, Zulu, Vhenda, etc.
- People of cultural diversity not only of different cultural groups but also of cultural diversity within the one group.
- People from all levels: people from squatter camps, people suburbs;
- People from other provinces;
- People from other countries, etc.

The quest for inculturation within the local Church needs to be approached on many different fronts. Each step in the inculturation process requires reflection and action from the Christian community. This process can help us to see ourselves as we really are and to become what we are called to be” (Bate 1998: 11). Basically the church as part of these diverse cultures has a responsibility to strategically bring transformation and usher these communities into the liberation of ‘Christ -Centeredness.

Church B is situated in a place where people were used to the methods of tradition for example: 1). The people were used to consult witchdoctors at a cost but now it seems people had turned to God instead and the gospel of conversion of Jesus Christ. 2). They claim that some of the local witchdoctors (sangomas) have opted for Christianity leaving their clients stranded, so that led to their client’s conversion also. 3). They claim that most of the youths in the area have joined the church ushering people to their seats, some have joined the praise team, and others helping with parking of cars, the bottom line is that they are Christians living for Christ. 4). They claim that the chief in that village has converted to Christianity, a staunch member of the church. That means that he has left the life of ‘sacrificing’ to gods, his ancestors by appeasing them through animal blood, “ku phahla” in Xitsonga.

Inculturation in church B:

- Church is made up of people with many different cultural groups for example Tsonga; Pedi, Vhenda, etc.
- People of cultural diversity not only of different cultural groups but also of cultural diversity within the one group.
- People from all levels: people from villages, people suburbs;
- People from other provinces;
- People from other countries, etc.

Bate (1998: 20), Introducing Liturgical inculturation in the local church:

- The meaning and importance of inculturation should be explained before introducing any change to the people;
- There is the need to promote respect for African cultural heritage and identity;
- All Christians must be involved in the process of inculturation if it is to succeed;
- The process of inculturation means essentially people's participation in the affairs of the church;

The churches A and B as houses of diversity as they have brought people out of the homogeneous context of family, clan and ethnic group into the reality of diversity within a culture. This coming together of people of different backgrounds and traditions itself calls forth its own culture. This culture has to find a place for diversity, within its differences and misunderstanding in order that people may worship together in harmony and become a community. This cultural context is increasingly becoming the norm in churches today (inculturation). "Inculturation requires that we search for how to live as Christians and become a Church in such a context" (Bate 1998: 7)

Some of the people who come to churches A and B come from disadvantaged communities. These communities often generate a sense of hopelessness within them. The Christian message demands a sense of hope to be instilled. People commit themselves to the values of these communities that are usually economic ones. Making Christ more present as the guide and hope to

the people of those areas to be more Christ centered. Recognition of the values that already exists in the community. The following topic is about transformation without transformation there is no rite of passage.

3.3. Interpreting through the Liturgies of Healing:

1) Transformation is change of ones life. 2). Reconciliation restoration plays an important part in healing 3) Healing - laying on of hands; 4). Prayers: different types of prayers, prayer and discernment, intercession, prayer and fasting, Mass prayer and prayer lines they are elements of healing liturgies. 5). Anointing Oil useful for healing by applying on affected areas. 6) Worship is also a powerful tool for healing. 7) Prophecy is one of the tools for bringing solution to problems. These healing liturgies are being utilized by the churches in question i.e. churches A and B.

3.3.1. Transformation:

People are converted many times; and there are a series of large and small conversions. Conversion is an event where transformation to a faith or the content of one's faith changes. Faith refer to the cognitive and influential capacities of a person at a particular stage of his or her development Interviewee 001G did not only go through the rite of passage when she gave birth to her baby boy but in the process she was also transformed, her faith level seemed to be boosted as well. The interviewee has undergone a noticeable permanent change that cannot be undone. She admitted that her journey through crisis (the stigma of childlessness) and the conversion to Christianity has brought her to a point of no return. She is converted under the power of the gospel of Christ, according to her. "Conversion is a process that happens again and again as the patterns of one's relating to the world get transformed and placed under the power of the gospel" (Droege 1992:20). This description is very similar to the typical description of a rite of passage, in the tradition of Van Gennep and Turner, namely that the person undergoing the rite acquires a new identity.

Most of the people who flock to these deliverance churches are people who are in a crisis or at the turning point of their lives. These deliverances seem to have transformed most of the interviewees: interviewee 002G, 003G, 004G, 001T, 002T, 003T because they were ready for a change, they responded to the call of conversion change or transformation “Passage or transition is whereby a person may pass through to a new lease on life and enter into a new set of relationships with himself, the world around him, and with life itself. The journey of conversion, then, would be a journey through crisis, using the term crisis here to refer not only to moments of alarm and anxiety but in the broader sense of any turning point or moment of change. A person who was able to live creatively through such crisis conversion would progressively” (Droege 1992: 20).

Interviewee 002G, 003G, 001T’s lives have come to a turning point, i.e. the moment of conversion, an experience of surrender, and of being saved and redeemed. This is not sudden or dramatic the old is gone and something new has been born. What has changed is their vision, seeing things in a new light. The old way of seeing things is gone because of the transformation. A revelation has come forth and out of it came a new beginning, a new hope and a new future.

Interviewee 003G realized that he does not need to smoke because in some mysterious way he became aware that the bottom has been reached and something new has been born. What has changed in his life are not the circumstances but his vision changed. A revelation has been granted and out of it came a new beginning and the promise of life and joy. The shifts from being saved to growing in faith and from being justified to consecration from conversion to growing up is the experience that every Christian’s developmental journey. The two churches in question i.e. Church A and B should be able to usher in the saving grace of God not only in the conversion experience of the church community but as the passage from darkness to light, and from death to life, from sinner to saved.

The scarifies that Jesus made for saving humanity through his death and resurrection, the passage from darkness to light and from death to life from

being a sinner to saved is illustrated in a song written by Charles Wesley, John Wesley's brother quoted by Grimes (2007:356):

“For you the purple current flowed
In pardon from his wounded side
For you the Prince of glory died
Believe, and all your sins forgiven
Only believe, and yours is heaven”.

This song calls for repentance from sin (from the heart) and paradigm shift or change of mind - this means that transformation has to take place in a dual level from the heart and the intellect (renewing the mind).

In the case of Interviewee 001G her uncle who was a witchdoctor tried herbs, sacrifices to the ancestors and to the gods for his niece to conceive but failed. Interviewee 004T also grew up in an environment where sacrifices were made to the gods but it never worked. Interviewee 005T came from a similar background. Bell (1997:136) states, “Rites of exchange and communion help articulate complex relationships among human beings, gods, demons, ancestors, and animals. Such rites call attention to order in these relationships that all depend upon their wellbeing. Offering to ancestors, gifts from spirits, or sacrifice in which the object and the god become one all create a profound sense of cosmic interrelatedness and of human responsibility for more than one's own immediate needs”.

3.4.2. Reconciliation:

Restoration plays an important part in reconciliation. Restoration plays a vital part in healing. Liturgies of reconciliation addresses sin and forgiveness. “The church's ministry of reconciliation is crucial in our day, though it involves much thought and difficult work to find common ground between people and seek holy ground where God's grace can make all things new. Liturgies of reconciliation addresses sin and forgiveness, ‘woundedness’ and healing” (Duck 2013:243). Paul describes in 2 Corinthians 5:17, Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all

things are become new, everything has become new! Christ, has reconciled us to God and has given us the ministry of reconciliation.

The ministry of reconciliation means owning up to the sin and correcting our wrongdoing through the Spirit of God, who helps us. Experiencing the love and grace of God should inspire humanity to act in love and grace toward others and not treating others unjustly. Sin has to do with wrong attitudes and wrong actions to God and others and failure to live right. Reconciliation is a process of surrendering to God's Spirit to change our lives so that we may love as God loves. Duck (2013: 244) says that, "reconciliation with God and with one another is a life-changing practice. When we look at our lives and the life of the church and world around us, we learn how urgent this ministry is. We must ask how our worship services and pastoral ministry can best enable individuals and congregations, denominations and nations, to turn toward the love and the will of God. Could it be individual confession to a priest or soul friend or spiritual director? Or would corporate confession as part of public worship be better? Should we organize face-to-face groups in which one's joys and struggles can be shared or public worship services of reconciliation? Conversion therapy can take many forms, and we must search out the best ones for our particular situation".

"Forgiveness, then, is a personal process which refers to the past and does not require the involvement or even the knowledge of even those who committed the perceived wrong, although many would argue that some expression of repentance is a pre-requisite. Reconciliation, by contrast, refers to the future and requires the active participation of those that were divided by enmity. At the core of any reconciliation process is the preparedness of people to anticipate a shared future. For this to occur it requires them not to forget the past as such, but to forgive it, in the sense of freeing themselves from its determining grip" (Rigby 2002:3).

Reconciliation is a growth into new life in Christ. It is the release from all wrongdoing and by witnessing and demonstrating the love and compassion of Christ to others. "Healing liturgies often include confession. Sometimes guilt

or broken relationships may lead to physical, spiritual, and emotional problems. In that case, confession, assurance of God's grace, and the resolve to make amends and to rebuild relationships may be helpful. Even in the absence of a deeply troubled conscience, confession can open the way to receiving both the grace of God's forgiveness and the grace of God's healing. In services focused on specific needs, prayers of confession should be used with care, though of course all of us have sinned and fallen short of the glory of God (Rom. 3:23)" (Duck: 2013: 299).

3.4.3. Healing:

These emerging churches called "deliverance churches" are making the liturgy of healing and deliverance popular. They claim that they have recovered the liturgies of healing and the recovery of rites of healing as an important development of healing. The laying on of hands and praying for the sick is part of the Liturgies and rituals of healing. The laying on of hands, praying for the sick, anointing - oil services is done to meet the needs of the congregation. Both churches A and B do lay hands on the sick. They both claim that healing is the transformation that occurs when they pray. And that when the congregation encounter God at the point of their need the presence of God may bring physical healing, through prayer. They also claim that they lead their congregation through salvation before they deliver them. A congregation also does healing ministry when it challenges social injustice that harms people and communities (Duck 2013:236). E.g. in the church B they claim that when the pastor prays for the local politicians. He challenges the social injustices that are happening that are harming people and communities. Advising them to bring transformation.

Some pastors have a tendency of drawing people to themselves, because of the anointing instead of drawing people toward God. "Although some may have particular gifts, these gifts should not be seen as individual possessions but as part of the ministry of the whole congregation. A great deal of humility is needed in what we claim for healing ministry and how we explain what does and does not happen. God's mysterious acts of healing do not depend on the

holiness of the recipient or the effectiveness or power of the human minister” (2013:236).

3.4.4. Prayers: there are different types of prayer:

1. Prayer
2. Discernment
3. Intercession
4. Prayer and Fasting
5. Mass Prayer ((Duck, 2013:237).

The researcher will speak about different types of prayer that churches A and B employs during the PAR period: intercessory prayer, prayer of fasting that is popular in church B and mass prayers.

Prayer:

In all the interviewees prayer was mentioned and prayer played an important role in their transformation. “The liturgical theology of healing is grounded in the actual acts and elements of the liturgy. The central element of a service of healing is prayer with confidence that God desires what is good for our lives and is more than willing to give us good things” (Duck, 2013:237). The following are Duck’s the elements of prayer:

- Knowing how to ask - God knows what we need more fully than we do;
- Naming our needs – particular needs; naming our needs is often the first movement towards transformation.
- People should have the freedom to name their need.

“The prayer minister serves as a representative of the body of Christ and is helping us to know that concerns are held in community. Often prayer in a healing service is accompanied by the laying of hands, which is an embodied invocation (epiclesis) of the Holy Spirit to work within and among us. Laying on of hands is common in both Testaments of the Bible, as an act of commissioning and an act of healing. Often the person being prayed for:

- Kneels or is seated, while the person praying puts both hands on the other's head.
- Or, when people are coming forward in a line to receive prayer the person praying holding the temple of the one prayed for
- Or a light and gentle touch on the shoulder or hand or an arm around another person's shoulder" (Duck, 2013:237).

"To become aware of the presence of the God is a desired outcome of prayer. Of course there are moments when prayers feel hollow, but prayer is a moment of transcendence. This dimension of prayer enacts the presence of God and the closeness of the divine among believers. There are no burning bushes to encounter, but the Spirit resides in the recesses of the soul and at the tip of the tongue. The prayer offered becomes a theophany in which God is present. It is God who initiates, God who hears, and God who responds. The challenge for the Pentecostal is to believe and to move beyond tongues speech and into a fuller life of prayer" (Dawes 2013: 81).

Moving beyond tongues and fuller life of prayer to embodiment, "To the next Christendom, the coming global Christianity the twenty-first century that is all about connecting, and at the same time being rooted ... Some of the descriptions of liturgical ritual ... somewhere between rootedness and connectedness", (Barnard et al 2014: 89). "And relationships of trust that are formed, and in turn facilitate communication and the coordination of activities in society and contribute towards the wellbeing of participation", (Cilliers and Wepener 2007:37-55).

Our communication with God leads to the relationship of trust in Him that in turn gives confidence to connect with others, contributing to the connectedness within the society of Christendom. The desire for a deeper relationship with God a deeper meaning with Him that leads to anticipated hope and in turn inspires others. Constable (2003: 8) says; "We can divide prayer into two groups, those in which we ask God for something and those in which we tell Him something. He further says that as human beings our spoken communication is divisible into these two aspects as well: we ask questions, and we make affirmations".

Almost all interviewees' miracles happened because of prayer. Most of them said, "I came because I heard of the results of prayer" or "I heard about this church and I decided to come for help" e.g. interviewee 001G, interviewee 002G, interviewee 001T and interviewee 002T. The prayers rendered or offered on their behalf, prayers that they prayed themselves and the desperation of their situation has transformed their situation and changed them or reformed their identity therefore they became aware of oneself and their connection to the Lord. The outcome of prayer to get desired results and divine initiation that leads to human response to God. Now that the researcher has deliberated about prayer the next topic is discernment.

Discernment:

The fact that the pastor from church B, told interviewee 001G that after six months she will give birth to a baby boy he could have had a discernment. There are two things that he mentioned:

- "After six months you will give birth";
- "To a baby boy"

Interviewee 001G claims the pastor declared the above statements before he saw the hospital report. According to interviewee 001G the pastor's declarations were like a confirmation for her. At the time of the pastor's pronouncement interviewee 001G claims that she was three months pregnant. During the time of interviews she was holding a baby boy.

People in 'deliverance churches' seem to have (itching ears) a tendency of being inquisitive about the future – wanting to know 'what is going to happen tomorrow' or 'what is happening now'. The condition of inquiry or searching keeps surfacing in deliverance churches hence the interest in prophecy that seem to be one of the qualities that escalates the popularity of 'deliverance churches'.

"Discernment is a byproduct of a life of prayer. The root - verb 'to discern' means to discriminate. Thus, in the Christian spiritual tradition, discernment refers to the process of sifting out what has its origin in God, discriminating between that which expresses God's call and

anything that runs counter to it. Discernment is not reserved only for spiritual leaders; this is a way of life for all Christians depends on the Spirit to guide. At times Pentecostal spirituality can produce a co-dependency in ecclesial circles that creates a spiritual class system - those who discern and those who do not. Those in leadership can find validation in their being needed and the laity can begin to become dependent upon someone else to practice spirituality for them. In other words, formation is outsourced” (Daves 2013: 107).

Churches A and B, their spirituality does produce a co-dependency, those in leadership find validation in being needed and the laity become dependent upon them. Outsourcing spirituality have its tell tales in most of the spiritual churches today. Even the pastors find it easier to direct than teach his/her members to discern the work of the Spirit.

“This idea of outsourcing our spirituality has become all too frequent in Pentecostal circles. It is easier for someone to simply direct, rather than teach parishioners to discern the work of the Spirit. Discernment has a variety of definitions throughout the history of the Christian tradition and has held a variety of meanings in different seasons. It is seen as a gift, a desire and a process (Daves 2013: 108).

Prayer of Intercession:

“Intercession is another important part of a service of healing. It is good to expand intercessory prayer to the whole community and a larger world as a witness to God’s care for all creation. All those leading in the healing ministry must be:

- Open – Transparent – welcoming to everybody
- Compassionate,
- Forgiving channels of God’s redeeming and healing love
- Not engaged in the ministry for financial gain or ego.

“Intercessory prayer is petitioning on behalf of others, often for healing - to hold others “in the light.” It is a mystery, what happens during intercessory prayer. Surely God is not responding to the number of “votes” that a prayer recipient receives. Fervent prayers by many sometimes seem to go unanswered, or at least the answer is “no.” And yet thousands of years of experience attest to the power and importance of even one person praying for others, of intentionally holding them in the loving light of God. The prayer chain at St. Andrew consists of people committed to a ministry of intercessory prayer” (Duck 2013: 242).

Interviewee 005G was interceded upon by the pastor and the congregation as a whole, they said. They claim that the pastor instructed the congregation to join him in prayer and to stretch their hands in faith toward the stage where the daughter of the sick man and the pastor were. The pastor was holding a phone praying to the unconscious dad who was in the car, on his way to the hospital in a different place from the church. They claim that the phone was held on his ear. The distance between the unconscious man and the pastor who was praying for him was almost one hundred and seventy kilometers.

“Frequently when people pray they enter into simple conversation with God. I do not mean that God responds to them audibly or that God’s response is part of the prayer. By simple conversation I mean to exclude the specific subjects of prayer that the writers of scripture have designated with special words: confession, complaint, praise, and thanksgiving. God presents Himself in the Bible as being open and interested in hearing whatever concerns His children (James 5:13; 1 Peter 5: 7). Even though God already knows whatever we might tell Him before we tell Him, He still wants us to tell Him” (Constable 2003:16).

Prayer and Fasting:

“Prayer and fasting go together in numerous passages of Scripture. Fasting means - going without food. The purpose of fasting for spiritual reasons was to devote the time and energy normally spent eating and drinking to a higher

purpose. It was a way of obtaining more time for prayer when the people involved believed that talking to God was a more pressing need than fueling their bodies. People fast for a variety of reasons:

- Some do it for purely physical reasons, to purge their bodies of impurities.
- Others do it for mental purposes, to clear their thoughts so they can concentrate better.
- Still others fast for a variety of psychological reasons. However fasting in the Bible always has spiritual connections. It has to do with a person's relationship with God" (Constable 2003: 39).

Fasting conveys how strongly one feels about praying, that one is willing to do without food to pray. Fasting indicates how strongly one feels about what one is praying about. It enables one to focus in prayer and to call on God with unusual fervency. Fasting is not trying to twist the hand of God for our gain it demonstrates how much we want what we ask. It is not to force God to grant our petition, but brings us closer to him than when we did not fast. From time to time Christians should fast and pray faithfully and sincerely. "God does not command us to fast, but if one feels a need very greatly one may want to skip a meal to pray about it. Skipping a meal will give additional time to pray, and it will show God how much one want what they are requesting" (Constable 2003: 40).

Constable said that to fast is to voluntarily abstain from a pleasure that one normally engage in automatically, often without thinking about it. The most common fast is from food. Church B is famous of its fasting held on some Fridays and pray all night, hence the name of the service "All Night Prayer". Fasting is also an exercise of self-control. The church B claims that they abstaining from pleasures (most commonly food) rather than indulging in it. They claim that their regular practice of self-control discipline strengthens their "moral muscle" for resisting temptation and for sticking to their Christian values and beliefs. They claim that their prayer of fasting is to:

- Humble and seek God's presence;
- Repentance and salvation;

- Receive spiritual direction and Spiritual empowerment;
- Deliverance from demonic oppression and witchcraft;
- Breakthrough in business, finances, career, marital and academic
- Church B claim that, these fasting prayers, the more they draw people, it will bring revival in Mopani

They claim that successful fast generally depends on approaching God with the right attitudes and motives. And that fasting can help Christians to become more sensitive to God and to the spiritual realm.

It is an error to think that fasting will move God to do things that He would not do otherwise. God is a supreme being and will not relinquish His authority by caving in to petitions of those who have fasted, but does respond however according to his initial plans for the individual. “Asking will get us things that failing to ask will not (James 4:2). Furthermore asking persistently will get us things that causal asking will not because persistent asking manifest faith (Luke 18: 1-8). However people should not use fasting hypocritically going without food simply to make a pious impression on other people (Matt. 6: 16-18). Jesus points it clear, that some cases of satanic opposition are so strong that they require fasting and prayer than others do for victory (Mark 9:29)” (Constable 2003: 40-41).

Mass prayer and Prayer line:

Wimberly says that prayer is a “primary speech” or natural expression of the whole self and the connected community to a faithful God and the God of promise to whom every desire and cry for help may be presented (2004:156). Wimberly’s expression of “the whole self” is directed unto God, with a hope of attaining the promise. Mass prayers in churches A and B are prayers in a form of vocal scriptural declarations. Examples of declaration that Interviewee 002G claims helped him:

- By his stripes I am healed
- Jesus is my healer, I am healed
- Every sickness shall bow
- Every affliction shall bow
- The blood of Christ covers me
- Every affliction in my health shall bow
- Every affliction in my career shall bow

He says that he prayed as if his life depended on it. The people at the church claim that sometimes the declaration correlate with the sermon or as led by the Holy Spirit. Hebrews 10: 35-36 says, “Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye done the will of God, ye might receive the promise”. Scriptural declaration has its reward, it is the will of God to fulfill his promises, reciting those promises some people do receive answers.

Church A and B encourage their members to pray fervently and earnestly in order to receive answers, some do receive some don't. In the case of interviewee 002G, 001T, and 004T they were healed during mass prayer. Sometimes some members who persistently follow through all manner of healing prayers in the church they are without any breakthrough. While some claim that they were healed while watching the telecast and some confess that they were encouraged to come to the church for healing because through watching the ministry's telecast testimonies they have received their healing. Some come determined and ready to receive and indeed get their prayers answered. Others like interviewee 003G, 004G, 005G, 002T, 003T, 005T were healed when mass prayer was offered.

Payer lines in churches A and B:

- People come forward to the front of the church to receive prayer;
- The pastor touches them on the forehead or on the sides of the face;

- Catchers are positioned behind every person being prayed for to break the fall and avoid an injury;
- Some fall over and some don't;
- Cloths are used to cover those on the floor;
- After some few minutes, catchers help them back up.

Anointing Oil:

“Anointing with olive oil or another plant oil, such as coconut oil is another element of healing services, like laying on of hands, it is a sign of the Holy Spirit’s work within us, and in Scripture is sometimes refers to the empowerment of rulers or prophets” (Duck, 2013:237). Anointing also embodies our prayers and openness to the Spirit, and this can be a powerful sign of healing even for those accustomed to anointing. Anointing is often done in a sign of the cross to signify Christians’ baptismal union with Christ. A brief formula may accompany the anointing” (Duck, 2013:238) such as:

- “I anoint you in the name of the Holy Trinity”; Church A during their anointing service say that “I anoint you in the name of Jesus” The anointing oil represent the blood of Jesus.
- “You are anointed in the name of the Holy Trinity”; or
- “The Holy Spirit work within you, make you whole, give you peace”

“While prayers over the oil sometimes emphasize its healing properties, this one emphasizes the work of God as source, Christ, and Spirit in life and liturgy as the source of healing. Prayer, laying of hands, and anointing are the distinctive parts of healing services, but other elements are also essential. The reading of Scripture and the preaching of the gospel should be included.

In church A the ‘ritual object’ (cf. Grimes, 2000) consisting of the famous anointing oil called “The Lion of Judah” on the bottle is written; “it is done”. The anointing oil is said to bring good luck, blessing, healing, breakthrough etc. This anointing oil is actually made of olive oil. The anointing oil which they call ‘Lion of Judah’ they claim it can do the following:

- Healing: physical ailments.

- Anointing for breakthrough/success: promotion at work, business success, finding a job, starting a business, getting the right partner etc
- Protection from evil forces on oneself and all assets.
- Transforming/changing difficult situations to normal: getting out of debts, winning court cases, restoration.

Liturgy (Worship):

An inculturated liturgy adopts many of the forms of its surrounding culture, yet the core of the liturgy remains. In the categories introduced in the 1996 Nairobi Statement of the Lutheran World Federation, worship is not only contextual, rooting worship in diverse local cultures, it is also transcultural. That is, “the resurrected Christ whom we worship, and through whom by the power of the Holy Spirit we know the grace of the Triune God, transcends and indeed is beyond all cultures.” Core elements of worship are evident in any culture: baptism and eucharist, the reading of Scripture, intercession for the world and the church, the act of assembly in the name of the risen Christ. Moreover, worship is countercultural, challenging oppression and injustice wherever they appear in local cultures, and critiquing and transforming cultural patterns in light of the gospel. Finally, worship is cross-cultural, drawing upon elements of different cultures in order to enact and celebrate some of the diversity of the body of Christ”, (Meyers 2010:61).

“Jesus Christ came to transform all people and all cultures, and calls us not to conform to the world, but to be transformed with it (Romans 12:2). In the mystery of his passage from death to eternal life is the model for transformation, and thus for the counter-cultural nature of Christian worship. Some components of every culture in the world are sinful, dehumanizing, and contradictory to the values of the Gospel. From the perspective of the Gospel, they need critique and transformation. Contextualization of Christian faith and worship necessarily involves challenging of all types of oppression and social injustice wherever they exist in earthly cultures ” (Nairobi Statement 1996:3).

According to the above-mentioned concepts by Meyers is that worship comprises of the following elements:

1. Worship is not only contextual in diverse local cultures it is also transcultural;
2. We worship the resurrected Christ through whom by the power of the Holy Spirit we know the grace of the Godhead transcends and is beyond all cultures.

Core elements of worship are evident in any culture:

- Baptism;
 - Eucharist;
 - Reading of Scripture;
 - Intercession for the world and the church;
 - The act of assembly in the name of the risen Christ.
3. Worship is countercultural, challenging oppression and injustice wherever they appear in local cultures, and critiquing and transforming cultural patterns in light of the gospel;
 4. Worship is cross-cultural, drawing upon elements of different cultures in order to enact and celebrate some of the diversity of the body of Christ;
 5. Worship brings transformation in individuals and certain sinful cultural values.

“Worship is the heart and pulse of the Christian Church. In worship we celebrate together God's gracious gifts of creation and salvation, and are strengthened to live in response to God's grace. Worship always involves actions, not merely words. To consider worship is to consider music, art, and architecture, as well as liturgy and preaching (Nairobi Statement 1996:1-2).

Christian worship relates dynamically to culture in at least four ways according to the Nairobi Statement 1996:1-2):

- It is transcultural, the same substance for everyone everywhere, beyond culture;

- it is contextual, varying according to the local situation (both nature and culture);
- it is counter-cultural, challenging what is contrary to the Gospel in a given culture;
- it is cross-cultural, making possible sharing between different local cultures. In all four dynamics, there are helpful principles that can be identified.

“The celebration of liturgy is one of the most essential experiences of the faith. And every religious community has its own symbolic form for expressing its faith in worship. The fact that Christian liturgy is always celebrated in a specific context draws attention to the dynamics between liturgy and each culture; moreover the relationship between liturgy and local cultures can simply be broadened to include the relationship of the Church to the world. In fact, throughout the history of Christianity, the special ways in which the life of faith is practiced has been maintained by numerous adaptations to particular cultural settings “ (Meyers 2010: 62).

The inculturation of Christian worship requires a sound working definition of both culture and liturgy as well as the parameter of relationship that should exist between them. But in order to make that definition work concretely, methods are necessary. An inculturated liturgy may incorporate music, video, or other art forms from the local culture, and it may draw upon patterns of assembly and ritual practice from that culture but must be attentive to aspects of the culture that are contradictory to the gospel”, (Meyers 2010: 62).

In inculturated worship, a community embodies and inhabits its liturgy in such a way that the ritual texts and rubrics come alive for people today, through speaking and singing and in symbols and actions. For example church B during worship they:

1. The praise team lead the church in songs of dance in unison;
2. They clap and stamp in unison;

3. The sound of a ram's horn (mhala-mhala) in Xitsonga may be blown and women may ululate and men whistle praising God in harmonious uproar;
4. Some of the songs they make symbolic actions according to the meaning of the song;
5. Raising arms symbolizing surrendering;
6. Praising God with several hallelujahs and Amen's';
7. Women in their colorful traditional gear and do their traditional dance (va thawuza) in Xitsonga, and grace the worship.
8. Sometimes men also do their traditional dance (va giya) in Xitsonga, all in the name of worship

The praise is different than the somber, dignified singing hymnal songs, with the church choir sometimes rendering classical type music where musical instruments are not utilized because they are noisy.

“All the members of the liturgical assembly should worship with the conviction that they are themselves, together, offering the great thanksgiving. They should not be watching and hearing someone else doing it for them. This means concretely that the assembly should fully participate in the dialogue by giving the appropriate responses and making the appropriate gestures at the appropriate moments (standing, kneeling, giving the sign of peace, etc.) “Because liturgical celebration is the worship action of the entire Church ... the entire congregation is an active component”, (Goula .2014: 56). When someone else leads in prayer that is recited from the book people find it monotonous, and some people do that automatically without meaning or internalizing it. Offering thanksgiving in one's own words becomes personal and meaningful. The whole assembly should participate in the liturgy.

Liturgical music is very important in all human acts of worship. It is an important element to increase active participation in the liturgy. Indeed, common voices lifted in song can forge a unity of spirit from diversity and disunity. In a similar way, music may add beauty and dignity to acts and gestures that constitute and give rise to worship. Hence, the beat of a

rhythmic drum, the sound of a ram's horn, the chant of a psalm, the mixture of a choir in polyphonic harmony, the acclamations and hymns of an assembly of believers are all expressions of faith and humble worship", (Goula 2014: 56).

For example in church A the following happens during worship:

- They sing and dance in unison;
- At some point some people are overcome and begin to cry; some sing in tongues (glossolalia).
- They shout: Hallelujah! Hallelujah! Hallelujah! On one accord;
- They also shout: Amen! Amen! Amen! in one accord;
- If the lead singer shouts! Hallelujah! The whole church will reply in unison Amen!
- They sing and clap hands;
- They sing and dance the latest popular dances among Christian circles;
- They sing popular contemporary gospel music that is liked by everyone;
- The younger generation likes those popular contemporary gospel songs; they get excited when singing along with the praise team.
- You can also hear some members giving thanks to the Lord repeatedly e.g. "thank you Lord", "thank you Lord";

Some, however, spontaneously described their experience of different church ceremonies and rituals and their attitude toward various religious objects and symbols that accompany worship activities in their congregations", (Magesa 2004: 9). Worship involves giving God the honor that He is worthy of receiving because of His person and works (Acts 27:23-24; Phil. 3:3)" (Constable 2003: 45).

Clarke (2004: 255), maintained that:

Music expressed through singing and dancing is the language of the

transcendent the conduit line through which the presence of the supernatural may be invoked. The essence of music as ‘orality’ is seen its ability to project the worshipper into the spirit-world. In the ‘trance’ of song ‘all is spirit.’ The song and the dance, therefore, are not just a means by which Christ becomes imminent within the context of the worship, but also the means by which the worshipper becomes transcendent into the realm of the spirit-world”.

One song that is popular among churches across the borderlines and across cultures is by “Synach”, (A famous gospel solo artist from Nigeria who became a household name in black circles):

"I Know Who I Am"

[2x]

*We are a chosen generation
Called forth to show His excellence
All I require for life, God has given me
And I know who I am*

[2x]

*I know who God says I am
What He says I am
Where He says I am
I know who I am*

[2x]

*I'm walking in power,
I'm walking miracles
I live a life of favor,
'Cause I know who I am*

[Repeat from the top]

Oh oh oh, oh oh oh

I know who I am

[Repeat]

I am holy, I am righteous oh

I am so rich, I am beautiful

[2x]

I'm walking in power,

I'm walking miracles

I live a life of favor,

'Cause I know who I am

Take a look at me, I'm a wonder

Take a look at me, I'm a wonder

It doesn't matter what you see now

Can you see His glory?

'Cause I know who I am

[Repeat]

[2x]

Oh oh oh, oh oh oh

I know who I am

The song has broken records, and became the winning song of the year (2014). In Church B you could hear the sound of worship from afar, it would filter through the windows and multiple doors, you could hear the musical instruments. During deliverance and healing sessions music is played softly.

Moss says that, “praise means to commend, applaud or express approval, to extol, to magnify, to glory. Praise and worship gives priority and focus to musical themes surrounding the praise and worship of God (2001: 12). “Creating an environment in which a congregation moves closer to God in

worship takes extreme amount of patience, planning and most of all prayer on the part of the (2001: 20). When the congregation is moved closer to God there is unison in the church and God responds. Music results in brain activity (thoughts), that affects behavior, resulting in change transformation (behavior modification) and music is also therapeutic (2001: 48).

“Worship is experienced by the total person, it reaches the center of the human person, and releases the will. It is more than emotions and the intellect. It is an experience that takes place inside of a person, and satisfies one’s basic needs for communion with God, belonging with other worshipers, forgiveness, peace, purpose and fulfillment, healing, and comfort (Segler, 1967:77).

“Worship involves motion: humans move toward God in response to God’s movement toward humans. The total human person (embodied spirit) makes this gesture toward God and toward other humans”, (cf. Uzukwu 1997).

In prayer, worship is an intention, the will and desire to offer God praise and appreciation. God does not *need* our approval and praise, nor is worship offered to gain God’s favor. A prayer of worship is offered in awe and wonder for the glory of creation, the grace of our Lord, the continuing presence of Holy Spirit, and God’s boundless, unending love.

Worship is somewhat personal the more we know God personally the more intimate our praise will be. God is drawn toward the praises of the people: he responds to praise and worship. Praise and worship evokes him to action. When we praise or worship God we show appreciation and lack of praise in our praying may indicate a lack of appreciation for His person or a shallow understanding of His character. If we want to cultivate our praise of God, we should get to know Him better through a personal relationship with him and review His characteristics that we already appreciate. In praise we focus on him, but in thanksgiving we express our gratitude to what God has done. Prayers of thanksgiving express gratitude to God for his unforgettable

benefits, enduring mercy and grace that he grants us. Prayers of thanksgiving about what God has done or given is the focus of the prayer, but he is more important than the gift.

“Liturgy is something that persons of faith do in community. And they have to bring their real selves and their whole selves and their true selves to it. It is the whole person, the real person, the true person, the full and complete person who functions.” This is not a presence that calls attention to oneself rather, by being fully present to the community and to God, a worship leader can become transparent to the presence and action of the Lord”, (Meyers 2010: 67).

“Spirit-filled Christians, their praise and worship frequently center on the tension between divine and human will. They recognize the potential of praise and worship to be used for expressing human, rather than divine, desire and note that it is often used that way. This, however, does not cause them to shy away from the praise and worship enterprise but leads them to emphasize the importance of intention, discernment, right living, and relationship with God. And, according to many Spirit-filled believers, this is a dangerous but necessary situation. On the one hand, believers say that the Bible makes it clear that what humans desire is often at odds with what God desires for them. It is not possible to pursue a purely human desire in God’s” (Boon 2013:169).

3.4..7. Prophecy:

Deliverance churches emphasize on the gifts, being the most visible manifestations of the Holy Spirit, speaking in tongues and their interpretations, and the gift of prophecy. Prophecy has gained ascendancy in most churches others claim to have it, while others just flow in it.

“Pentecostals emphasize on the gifts, the most visible manifestations of the Holy Spirit activity. They believe in the reality of all the charismatic gifts of (1

Cor. 12-14). Yet the sensational gifts of tongues with or without interpretation prophecy and healing have gained ascendancy in practice. Therefore the gifts of tongues and interpretation and the gifts of prophecy serve as the best tests for the concept of continuing revelation by the present activity of the Spirit. Modern prophecy does not reveal new doctrines, but edifies the mysteries of the Christian faith with greater clarity and in doing so provides reassurance for the recipient” (Weaver 2000: 4-5).

Turner (1985: 47-48) suggests that at least there are a number of ‘contact points’ between the New Testament and today concerning prophecy for example:

- The revelatory impulses of some description (words, pictures, dreams, visions) form the basis of prophecy;
- The congregational setting is the appropriate and expected context for the exercise of this gift in proclamation;
- Theoretically anyone can prophesy;
- As a result of prophecy being exercised the expectations expressed in 1 Cor. 14:3 should be fulfilled;
- True Christian prophecy is nevertheless a mixed phenomenon and has only an authority of general content thus requiring discernment and judgment to be exercised by the congregation and its leadership before being accepted”.

“Prophetic ministry should be in the sense of foretelling rather - than forth telling - another because self-proclaimed prophets abound in contemporary churches circles. They range from those who do little more than employ fortune-teller -esque trickery to those who make extremely subtle proclamations with humility and poetry. Virtually all of them accept that God does in fact reveal accurate visions of the future to particular individuals. But they also acknowledge that there are many charlatans out there, and that, even among those who do truly have the gift of prophecy, mistakes do happen resulting from the operations of the devil or the simple yet

inescapable fact of human limitation. Despite their recognition of its imperfections, many believers do not shy away from prophetic ministry. They do, however, stress the need to draw on scripture, prayer, and spiritual discernment in assessing prophecy” (Boon 2013: 169). The problem as Robeck points out is: How to distinguish genuine oracles from false ones and what authority contemporary oracles have in light of a closed canon of scripture” (1988:238).

Jemison (1955:24-28) speak about eight functions of a prophet:

- Prophets prepared the way for Christ’s first advent.
- As representatives of the Lord, prophets showed the people that God valued human beings enough to choose from among them men and women to represent Him.
- Prophets were a continual reminder of the nearness and availability of God’s instruction.
- Messages through the prophets accomplished the same purposes as a personal communication from the Creator.
- Prophets were a demonstration of what fellowship with God and the transforming grace of the Holy Spirit could accomplish in a human life.
- The presence of the prophets tested the people as to their attitude toward God.
- Prophets assisted in the plan of salvation, for God has consistently used a combination of the human and the divine as His most effective means for reaching lost humankind.
- The prophets’ outstanding product is their contribution to the Written Word.

Bickle Goll (1997:33), identify different levels of prophecy (in ascending order) are:

(1) Spirit of prophecy – simple prophecy

(2) Gift of prophecy – circumstantial or occasional that comes upon a person.

(3) Prophetic ministry – residential, consistently abiding within a person;

(4) Prophetic office -

Simple prophecy most resembles the democratization of the Spirit. Gift of prophecy has the same function as simple prophecy with an intensification of prophetic experiences (including clearer visions, words, pictures, and dreams). It is only with the third level of *prophetic ministry* that prophets are encouraged to give direction and correction to others. Such experiences are described as regularly receiving words, dreams and visions, having open visions (angelic visitations, audible voices, etc.), and as often including detailed information, such as names, faces, dates, and future events. The fourth level that of *the prophet* is the most powerful but has less authority than those who wrote the scriptures. They function to provide direction and correction to those in church government, and often leaders in the secular world as well. Prophets allegedly have a constant flow of divine revelation, with many open visions.

The prophecy church A:

The following are prophecies and prophetic style of church A:

Firstly some people claim that church A operates like in the book of Acts.

Second the pastor claims that he operates in the spiritual realm.

- He likes to be called major 1;
- When he is prophesying the congregation shouts “power”;
- People are called by their names to come forward;
- If two people share a name he will call out the street address, house number etc;
- Sometimes he could call out a number it could be bankcard number or telephone number;
- It is claimed that angels appeared at his services physically and they were caught on camera;
- They claim that fire was called and appeared;

- They claim that there is a video clip that showed him walking on air (levitating).
- It is claimed that he did photo capture in the spirit with an I pad while giving prophecy several times;
- He claims that he prophesied Edgar Lungu's win of election;
- They claim that sometimes during prophecy he takes room by room telling you the colors, type of furniture, position of furniture in the room;
- It is claimed that he is able to advice you prophetically who your future partner is;
- It is claimed that one day during prophecy he said, "when I am on a flight I am able to locate where the minerals are in that country" some people remarked "no wonder he bought most of the mines (almost thirty five of them)".
- They claim that when you are watching "Prophetic Channel" he is able to give prophecy to the viewers: telling them their names, the color of the sofa, the names of the other people in the room, and the name of the place, or country.

During prophecy you must do the following when he is prophesying to you:

1. Yes major 1;
2. Yes papa;
3. Prophecy!
4. Go, deeper!
5. Bowa 'muporofita wami 'in Sepedi meaning (Speak my prophet)
6. Man of God, prophecy!

"The prophetic witness of the church as an appropriate mode of public discourse in African societies – is aimed at liberating the good news of God's salvation that has, to date, been confined within the four walls of the church and directing the church's attention towards the public and its needs (Nyawung, 2010: 2). Some are healed in a form of being liberated by the good news.

Grudem maintains that prophecy is a word from the Lord that brings God's guidance to specific details of our lives, that brings much personal edification, and brings to our times of worship intense awareness of God's presence (2008:13). Edification can enhance the mood of a person to 'feel good'. According to Wepener (2015: 7), "prophetic abilities are closely connected to healing abilities because prophecy is directed at revealing the cause of the problem". Interviewee 001G the prophecy was directed at revealing the cause of the problem so that healing would come.

Smith states the following about the ministry of presence: Presence implies self-giving to the other person at hand. People in general like to be heard, to be cared for especially when they perceive a threat. Almost all the interviewees went where their problems can be solved (2001:305).

The interviewees ceased the opportunity, with a sense of expectancy to get a solution. People coming from mainline churches become members of these deliverance churches. According to Majule these churches are getting stronger and more popular in the community while their counterparts, the mainline churches are declining in one way or another. People are becoming more attracted to and influenced by these churches and a great number are leaving the mainline churches, joining these churches and becoming permanent (2012:11). And the healing and deliverance ministry they offer is playing no small part in their popularity.

Yidana states that one common belief held by Pentecostal divine actors, is the fact that prophecy and healing is a gift from God and they use it as an aiding practice to propagate his word, to compete amongst their peers, strive for clients, and to prove that they have divine authority to what they say and do. Thus the provision of social services, healing through deliverance and prophecy are employed as strategies to attract potential clients to their

respective divine industries (2014:5).

The widespread competition as found among the current group of deliverance ministers is that the so-called charlatans infiltrate the ranks of the chosen men of God. It is difficult to distinguish the so-called charlatans from the genuine ones because each saintly performer claims his activities are under the influence of the Holy Spirit. The religious tradition is now being marketed and had become a consumer product.

3.5. Interpreting through Deliverance:

“The term deliverance ministration is comprised of two controversial words. Both Bible scholars and laymen are unclear as to what deliverance is all about. Some consider it a myth some think it is a psychological trick of the mind. The controversy can also be observed even among those who declare acceptance of its reality” (Wally, 2005:19). Wally further states that deliverance is a descriptive word for the act of casting out devils, setting the captives free, thus setting loose from bondage as indicated in Luke 4: 18-19, “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord.”

Sandford says that Christians who believe in the gifts of the Holy Spirit for today have had little difficulty “re-believing” what the Bible has always said was real (2008: 21). He says that deliverance has never been absent from any era in the church’s history, but in most previous generations was looked on with such fear or disdain that it was often relegated to be weird or occult fringes of the church (2008: 22). He further says that deliverance practitioners have sometimes claimed too much for what they can do, while psychologists have sometimes considered deliverance ministers naïve witch-

hunters. And many deliverance ministers have accused the psychological field in turn of having the worst occult and at best unbiblical origins. They say that they have characterized inner healing ineffective, off balance and blind to demonic realities (Sandford 2008: 22).

Sandford says that mainline Christians put up a resistance to the ministry of deliverance. Rationalism and intellectualism had given a sense of control over their lives, a freedom from superstition and fear of the unknown and an accompanying unconscious pride and one –up-man-ship over the less educated (2008:27). He further says that admitting the possibility of evil beyond the scope of one’s own logic can threaten to undo one’s center of self-control which is not the Holy Spirit but the tyranny of one’s own mind.

Wally says that there are various forms of captivity that need different forms of deliverance: spiritual captivity, physical captivity, emotional captivity, material captivity, financial captivity, and secular captivity and those captivities are usually connected (2005:22). Wally outlines the following types of deliverances (Wally 2005: 23):

- *Release* in deliverance means to disentangle a person from an oath or a promise that has a spiritual implication or some form of repercussion i.e. covenants, vows or pledges. It may lead to transference of evil spirits or curses (generational -curses) e.g. interviewee 001G, sometimes infertility is associated with generational curses. Interviewee 004T was delivered from a generational curse of lack of marriage. Interviewee 005T was delivered from stagnation. After a deliverance prayer he was released from stagnation.
- *Loose* in deliverance implies that a person is tied up or bound up with physical or spiritual rope and needs to be set free. In some traditions people are tied down with a rope to a monument or a tree in the spiritual realm using their photographs or an effigy so that physically that individual will not be able to make any progress in life, e.g. The

problem of unemployment e.g. interviewee 002T and after a deliverance prayer the problem can be solved.

- *Salvation* in deliverance is the act of being salvaged from a satanic invasion and demonic interference. In the case of interviewee 003G delivered from smoking he is an example of being salvaged from satanic invasion.
- *Redemption* in deliverance is to recover another life from perishing. Again interviewee 003G is an example of being redeemed from the pitfall of excessive smoking.

Asamoah-Gyadu, a renowned Ghanaian scholar of Pentecostal churches, maintains that deliverance has a specific purpose, it seeks to: let people free i.e. physically, emotionally, economically and spiritually, so that there may be restored to proper functioning ... enabled to enjoy the fullness that Jesus promises to all who come to him (2004:399). He further explains that healing and deliverance means being freed from demonic influences and curses so that people may enjoy health and wholeness.

Sandford argues that it is the ministries within the body of Christ to enable believers to come to more effective and continual death on the cross and resurrection into the fullness of life in Christ (2008:23). Sandford further outlines the need for a follow-up after deliverance to make sure that the heart is transformed according to Romans 12:2, "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God".

Sandford claims that transformation is the process by which the Holy Spirit changes every wrong thing in us into blessing and sanctification. He says it's like digging deep into one's heart under the guidance of the Holy Spirit to discover whatever roots might be springing up back to life and bring them to effective death on the cross. Thus bringing those parts of a believer's heart that have not yet fully believed and cooperated with Christ to death on the cross. Bringing those areas of our sinful hearts to death through Christ e.g.

converting character through repentance forgiving from the depth of one's heart, the acceptance of God's forgiveness and getting to terms with past hurts and anger (2008:52). Complete healing is from the inside out.

Sandford further outlines the characteristics of demonic invasion in a person and the need for that person to be delivered when there is:

- *Infestation* – that is when demons gain temporary influence in certain limited areas due to a sinful character or through unredeemed aspects. E.g. like in the case of 003G.
- *Blocking spirits* – this is when a person cannot comprehend a simple concept. Interviewee 005T had his life blocked, he could not go anywhere, he was stagnant.
- *Familiar spirits* – come to steal, kill and destroy (John 10:10): generational sin patterns due to unredeemed areas. Like in the case of 003G, the costly habit that he could not control until he was delivered.
- *Inhabitation* – the demon does not want to become active, it wants to remain safely hidden.
- *Obsession* – The demon has come out of hiding to assume partial control of the person. It has managed to install itself securely. E.g. interviewee 003G. The demon had triggered that area to the person to lose control. It is able to largely govern that area.
- *Possession* – the demon is in full control. The host is entirely suppressed. It is the demon that thinks, feels, speaks, and acts through the person because it has molded itself to an emotional habit.

Deliverance – binding and casting away demons and repentance i.e. dealing with character structures that gave the unclean spirit access and control can accomplish healing (Sandford 2008: 52).

Wally claims that demonic spirits affects a Christian when there is: involuntary participation, unwillingness to accept and cooperate with deliverance, lack of submissiveness to biblical truth, exhibiting of pride and ego, entertaining a religious spirit and refusal to break demonic attachment to family ancestors and reincarnation (2005:64). The interviewees were willing to be delivered and to be healed.

3.6. Interpretation through medicine:

Clarification of terms:

- Healer is the person who heals.
- Healee is the person anticipating to be healed.

The following is a systematic relationship model that includes the presence of the healer, the healed and the people within the healee's environment. The healer can be a pastor and the healee can be a congregant who needs healing.

The qualities of the healer that Altern (2004: 25-41) mentions are qualities that every healer should possess.

Healing Presence

Altern (2004: 25–41) says that, the healing presence implies a complex property of an individual (healer) that leads to a beneficial, therapeutic, and/or positive spiritual change. This may then lead to a self-healing transformation in another individual (healee) and also within the healer. In this case both the healer and the healee are responsible for healing to take place. Transcendent presence as been achieved when a oneness is felt between the healer and the healee. The characteristics of the healer that contribute their ability to be fully present are empathy, compassion, charisma, intention and spirituality,” (Altern 2004: 25 - 41).

Smith describes presence as being available and at the disposal of the other person with all the self for that period of time. It also involves listening with tangible awareness of the privilege one has in being allowed to participate in such an experience. Further, it means listening in a way that involves giving one's self. Finally, presence is identified as being there in a way that the other person defines as meaningful (2001: 311). He further says that presence involves availability, meaningful awareness and the exchange of energy that transforms into a meaningful experience (2001:305). The pastor can give himself/herself time to get to the root of the problem by giving counsel a congregant. His presence, his listening, his prayers and his involvement can transform the congregant's situation.

The following are the characteristics of healers (the researcher took five that are most relevant for this study) according to Altern (2004: 25-40):

- *Empathy* is derived from the German (einfuhlung), 'to understand things beyond oneself'. Empathy is the ability to recognize 'the other' as similar to self and makes it possible the common experience of an action or emotion – serving as a healing force within relationships. Deliverance pastors spend so much time devoted to healing the multitudes e.g. Giyani and Tzaneen churches. Empathy makes it possible for pastors to understand and react to the distress or need of another human being as in the case of the telephonic interruption of the service in (Giyani) to help save the life of a man who was experiencing a stroke (interviewee 005G). The pastor demonstrated the 'in the spur of the moment interaction' to the distressing situation, he listened to what the adherent had to say. He allowed an interruption during the sermon that other researchers qualify it to be rated high in emotional intelligence and relational ministry. People need to know that you are considerate therefore gaining respect and trust.
- *Compassion* is being open to and moved by the suffering of others

within the perspective of a desire to ease their suffering, offering patience, kindness and nonjudgmental understanding, inclusive of the awareness of human imperfection including oneself. Compassion arises when you are confronted with another's suffering and that makes you feel motivated to relieve that suffering. There is patience and kindness involved as well as the desire to ease the suffering of other people. Just as in the case of interviewee (003G). The ministration of laying-on of hands to all the congregation present involves even thousands of them i.e. the churches in question. This activity is done at a very fast pace to cater for all the people present. This activity is usually done towards the end of a lengthy service.

Altern (2004: 25-41) distinguishes the following about charisma:

- *Charisma* of a healer is another interpersonal quality pertinent to 'healing presence'. A charismatic presence include:
 1. An ability to communicate visionary content with;
 2. An inspiring, motivational style i.e. transcendent healing event via ceremonial enactment.

It is evident that the pastors in Giyani and Tzaneen's ability to pull such massive crowds they were able to communicate the vision and mission of the organization (benevolence) through deliverance ministration. Their prophetic and miracle services are aimed at winning the masses. Other studies attest to charisma as one of the leadership skills and a trait of a successful leader.

Charismatic pastors have a tendency to announce a series of positive statements like '*Miracles are going to happen today*' or '*This a special day for miracles*' or '*Something good is going to happen to you today*'. This is one of the ways of setting an atmosphere of expectancy to the crowd. The positive statement is often followed by testimonies of previous deliverance, miracles and breakthroughs that took place to encourage and spark interest among the congregants.

- *Spirituality* according to (Alten 2004: 25-41) is a belief in a power apart from one's own existence this implies a connection with a universal force transcending every sense-bound reality. The impact of the healer's spiritual beliefs and interaction on the healee on 'healing presence' describe as being transcendent in nature and qualify and identify the healer as possessing metaphysical beliefs, being centered and drawing from universal energy, and being oriented beyond the here and now, thus capable of transforming reality. As the healee experiences the 'healing presence' it may fulcrum for self-healing transformation. Believing in the power of God knowing God and his will and being able to bring God into the scene can attribute to a 'healing presence' that so many churches struggle to attain. The pastors at Giyani and Tzaneen seem to be able to carry God's presence that can easily be brought into the scene and transform situations.
- According to (Alten 2004:24-41) *Intention* is a mental state (of the healer) directed toward achieving a goal (healing). It is a frame of mind toward an action. Complicating the impact of intention upon the healee is the expectation of the healee. The healee must expect change for the healer's intention to come to pass. The intention of the pastor to heal the adherent must be complemented by the adherent's expectation. Altern further says that the two concepts are not independent of each other they function as a complex system of a whole. The beliefs and intentions of each part of the system are crucial to facilitate transformation or a crucial altered state of a whole. The intentional action of the pastor must be met with an expectancy of the adherent in order to arrive to an expected outcome. Davidson says that one counts as intending an action only if one's beliefs are consistent with one's performing it, one cannot intend to do what one believes to be impossible (1978:100-1).

3.7. Interpretation through psychology:

“A merry heart doeth good like a medicine: but a broken spirit drieth the bones” Proverbs 17: 22. Proverbs 15:13 says; “A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken”, in verse 15b “but he that is of a merry heart hath a continual feast”. Colbert (2003:3) claims the following aspects about emotions:

- The mind and body are linked, how you feel emotionally can determine how you feel physically.
- Certain emotions release hormones into the physical body that in turn can trigger the development of a host of disease.
- Researchers have directly and scientifically linked emotions with hypertension, cardiovascular disease and disease related to the immune system. The example of interviewee 005G who suffered a stroke and was miraculously healed by distant prayer. Colbert claims that studies have also highly correlated emotions with infections, allergies and autoimmune disease. The infection is likened to the case of interviewee 003T who had a problem of ear infection. According to the previous aspects of deliverance ministration the effects of emotions, they claim can be generational to the point of affecting the fetus.

Emotions such as anger Wepener (2015: 7) addresses anger as “Angry liturgies, hopeful liturgies, ritual expression that we still care. Such liturgies are our hopeful insistence that we can indeed still cash on the cheque of reconciliation in spite of our experiences that sometimes seem to be insufficient funds. Such rituals – liturgical expressions will be our attempts to heave a stone of hope out of a mountain of despair”

“The connection between your mind and body is very powerful and although it cannot be visually seen, the effects your mind can have on your physical body are profound. Our emotions and experiences are essentially energy and they can be stored in the cellular memory of our bodies and cause pain in a certain part of the body” (Martino, 2014).

He further claims that, pain or tightness in certain areas of the body it’s often

related to something emotionally you are feeling within yourself. He says that dealing with the emotions behind the pain will heal the condition. He further claims that, addressing the unconscious thought pattern and emotions throughout the body the pain would go away.

Leaf, (video notes-123195700- 1-15), claims the following about the mind-body connection:

- The brain-mind-body connection is real
- “It’s all in the head” its true
- 87% of current illnesses today result of thought life
- It does really start in your head
- Our thoughts affect us emotionally, intellectually and physically

She further claims that some thinking patterns are learned from childhood, and that there is: fear based emotions and faith based emotions. The root of fear (long –term- effect) can cause e.g. cardiovascular problems in particular: stroke.

To conclude this chapter, all the relevant theories were drawn in this chapter to expound certain episodes, situations and contexts, from different theories of the arts and sciences. Interpreting episodes and situations through liturgies, ritual studies, liturgical inculturation, and interpreting through all the healing liturgies as well as interpreting through medicine and psychology. The next chapter will be incorporated into this chapter by focusing on theological norms. Some norms have already been mentioned in this chapter and will be developed further in the next chapter, where conclusions will be done by using theological concepts to interpret particular episodes, and situations or contexts constructing ethical norms to guide our responses, and learning from “good practice”.

4. Normative Task:

The normative task entails the use of theological concepts to interpret particular episodes, situations or contexts, constructing ethical norms to guide the responses and learning from 'good practice' (Osmer, 2008:4). This task refers to the use of concepts and definitions to identify the norms or what should be happening. The researcher needs to take cognisance of what is happening and compare it with what should be happening. Discerning between relevant factors i.e. the needs of the church, the needs of the culture and the needs of the new culture. The previous chapter was interpreting what is happening, this chapter is about what should be happening. The researcher will use theological concepts and concepts comparing the relevant factors.

4.1. Liturgical Perspectives:

"What ought to be going on?" Liturgical rituals in all churches surrounding churches A and B should be aimed at transferring values in individuals or group which is culture presented in the form of rituals. As well as to transform lives taking them through necessary rites and rites of passage in a dynamic way. The ritual activity of the assembled church should be able to give believers an explicit sense, a tangible presence, of God. A tangible presence even in their daily lives, and through proclamation of Scripture, so that they could encounter the Lord on the cross and to glorify God by participating more deeply in His vision i.e. inculturation.

(cf. Wepener 2013: 6-7). "The vernacular of Africa is the body language. These languages include the language of the body, of the (evil) S/spirit(s), of power, of the Old Testament, and of healing. To some extent all these languages of liturgy in Sub-Saharan Africa are related, in which he refers to humans as embodied spirits with a preference to adopt motion as a response to God in worship (Uzukwu 1996:xi, 6), rather than the more Western preference for verbal responses, as well as the fact that in oral cultures bodily gestures are more highly developed. 'While it is likely in Africa to have motions of the body unaccompanied by speech, it is less likely to speak without body movement' (Uzukwu 1996:6). There is already a resource to tap

into on our continent, namely the importance of the human body and bodies plural, and the concomitant potential to express emotions by means of body language and as such to join in a way of knowing”.

4.1.1. Liturgical Terminology:

“Liturgical inculturation is a continuous process of critical-reciprocal interaction between culture so that a totally new entity comes into being, namely an inculturated liturgy”, (Wepener 2009:420). This statement is amid the aim of this research project and the center behind the next chapter where a new theory for praxis will be developed. The same author also provides a definition for reconciliation, namely: “Reconciliation is the continuous process through ritual and justice aimed at the restoration of broken relationships so that a new reality which is qualitatively different to any previous relationships come into being”, (Wepener 2009:49).

Concepts employed in this chapter are to aid in reconciliation: For example, Deliverances, Inner healing, physical healing, salvation and transformation of souls and healing vs. curing. They aid in reconciliation- unity with God, unity with others, unity with themselves. These rituals are aimed at restoring broken relationships with God, self, and others. Of course, like all religion, so all rituals also have a potential shadowy side. As these rituals have the potential to reconcile, they also have the potential to harm. It is part of the aim of this project and of liturgical inculturation and ritual criticism to both appreciate and criticize the deliverance ministry in the churches that were included in this study.

4.2. Liturgical Rituals:

The following is an example of interactive rituals that are called rituals of liberation.

According to Wepener (2009: 36) “Rituals are often repeated self-evident, symbolic actions, that are always interactive and corporeal, sometimes

accompanied by texts and formulas aimed at the transfer of values in the individual or the group, and of which form of content are always culture, context and time bound, so that the involvement in the reality which is presented in the rituals remain dynamic.”

Albrecht (1999:22) connotes rituals as those acts and actions, dramas, performances that a community creates, continues, recognizes and sanctions as ways of behaving that express appropriate attitudes, sensibilities, values and beliefs within a given situation”. Rituals performed in the church service like worship, sermons, laying on of hands, prayer is done the Pentecostal way.

The fact that victory and freedom in Christ may be achieved through rituals of liberation churches A and B for example:

- Special anointing oils called the lion of Judah;
- Blessed water called the blood of Jesus;
- Special sacrificial offering that is placed at the altar;
- Anointed stickers;
- Anointed pens
- Anointed key rings for cars or home;
- Anointed honey; etc.

People who are not learned or not properly grounded in the word, they slightly move focus from God unaware and place trust on the power of these items. These deliverance churches should give the following advice to the congregation:

1. Emphasis should be placed on the supremacy of the word of God;
2. Trust should first and foremost be placed in God;
3. The congregation should be made aware of the importance of conversion, to be reconciled to God through Christ and the ministry of the Holy Spirit. The symbolic items should remain only symbols and not to replace the sovereignty and the power of God.

Wepener (2013: 7) argues that, “When applied to the liturgy, language denotes the entire system of signs and symbols, words and speech or song, moments of silence, gestures and postures, sacred images and icons, and some material elements of biblical origin, such as water, bread, wine and oil with which the church celebrates by the saving mystery of Christ”.

“Ritual connotes those acts or actions dramas and performances that a community creates, continues recognizes and sanctions as ways of behaving that express appropriate attitudes sensibilities values and beliefs within a given situation. The Pentecostal service (ritual) lies at the heart of the Pentecostal spirituality and with its attending rites (referring to a portion or phase of the service) and practices constitutes the most central ritual of Pentecostalism (e.g. the sermon the song service) a particular practice or specific act or enactment (e.g. laying on of hands and prayer, taking an offering, receiving water or Spirit baptism). Or a set of actions (e.g. various types of alter/responses) recognized by Pentecostals as legitimate part of their overall ritual”, (Albrecht 1999:22).

Ritual, ritual dramas and performances a community creates affecting the very community should be a transforming experience that will in turn affect other communities.

“Ritual by nature dramatizes and affects the life of a people. In particular, the Pentecostal rites both dramatized and vitalize the spirituality of a community. Spirituality is a lived experience that actualizes a fundamental dimension of the human being, the spiritual dimension namely:

- The whole of one’s spiritual or religious experience;
- One’s beliefs;
- Convictions;
- One’s patterns of thought;
- One’s emotions and behavior in respect to what is ultimate, or God”, (Albrecht 1999:23).

The following Healing Liturgies will be employed in this chapter: Deliverances, Inner healing, physical healing, salvation and transformation of souls and healing vs. curing. The question, “What ought to be going on? The following healing liturgies were in the previous chapters and should also identify central aspects that other churches in a similar context can try and inculcate in their liturgy. And also indentify critical issues and make similar suggestions based on ritual and liturgical inculturation. This will facilitate reconciliation aimed at restoring relationships with God and in communities.

Healing Liturgies:

4.3. Inner- healing and Deliverance

“Like deliverance inner healing is a rediscovery of an ancient ministry. Inner healing should be called “prayer and counsel for sanctification and transformation”. It is not merely a way to restore hurting people though it does that. It is a ministry within the body of Christ to enable believers to come to more effective and continual death on the cross, and resurrection into the fullness of life in Christ. Inner healing is a tool the Lord uses to mature people. “Speaking the truth in love, we are to grow up in all aspects into him who is the head, even Christ”, (Ephesians 4: 15)”, (Sandford & Sandford 2008: 22).

“Inner healing is actually the application of the crucified and resurrected life of Jesus Christ and his blood to those parts of the heart when we first received Jesus as savior. Because some areas deep people’s hearts have not believed and accepted the good news of death and rebirth in him, the fullness of his work has not yet happened to us. We are new creatures in Christ but some of the old self self-centered selfish character continues to act in its old ways, as though we had no yet received the Lord. Inner healing then, is the evangelism to the unbelieving hearts of believers”, (Sandford & Sandford 2008: 23).

Inner healing and transformation is a form of washing/bathing on the inside. Like taking the necessary bath on a daily basis on the inside. Taking care

that every part is cleaned up. The hair is combed and in place. The nails are groomed. The teeth are brushed. And all the necessary perfumes are applied. So inner healing is a thorough clean up of all the emotions – the character – the attitudes in order to mature a person.

“To Paul every born again believer has been recreated: “Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; (2 Corinthians 5: 17-18). “Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.” (2 Corinthians 5: 20). Inner healing is a tool of prayer and counseling to make salvation fully effective in all dimensions of our life and character. When we receive Jesus as Lord and Savior, positionally we possess the perfection of the perfection of our souls. Inner healing is a discipline of prayer and counsel to accomplish the task. Inner healing practitioners look at character, therefore, to discover what practices in the old man we did not fully yield to the cross when we first received Jesus as Lord and Savior”, (Sandford and Sandford 2008: 24).

“There exist at least two areas of conflict between inner healing and deliverance:

- Character structure of deliverance ministers too close to psychology, and thus possibly hooked into the deceptions of the occult;
- Inner healing ministers maintain that practices of the ‘old man’ in people’s character serve as houses for demonic habitation; Deliverance ministers have cast out some of the demons but failed to dismantle their dwelling places on the cross of Christ, the result: Outcast demons have wandered around in waterless places and then came back, bringing seven others worse than themselves (Matthew 12: 43-45).

Real deliverance ministers have to ‘mop up’ after immature deliverance ministers. Casting out demons that they failed to deal with. Inner healing has

thus been besmirched and become unnecessarily controversial, because of overdependence on secular psychological techniques”, (Sandford & Sandford 2008: 25).

“Charismatic movements generally democratize access to the sacred and emphasize the *charismata pneumatika*, 'spiritual gifts' as graces that are available to every believer and not just those in the ordained ministry in the church. This has given rise to charlatans working their way towards wealth and affluence especially unemployed youths”, (Asamoah-Gyadu (2004: 391).

“Transforming the inner man, this stand purely on the word of God. Deliverance and inner healing need each other. Both are incomplete and inadequate by themselves. This two contending fields can and should work together to accomplish more of the fullness of deliverance, sanctification and transformation. The influx of demonic demonstrations and deliverance ministry have forced people to see how much they are ruled by logical systems and unconscious biases, rather than the Holy Spirit. Some Christians refuses to admit the reality of demons or the validity of deliverance ministry. Admitting the possibility of evil beyond the scope of one’s own logic can threaten to undo one’s center of self-control, which is not the Holy Spirit but the tyranny of one’s own mind”, (Sandford & Sndford 2008: 28).

“Understanding the relationship between deliverance and inner healing is crucial. The inroads of evil spirits may not be stopped unless by inner healing of the character structures that give demons access. The blocking spirit may be preventing but it may stymie one through some other unhealed area of the heart and mind that may call to repentance before being cast away. That area in turn may have its roots in some unredeemed factor in the family history”, (Sandford & Sandford 2008: 28).

Deliverance without inner healing gives access of evil spirits that may not be stopped. More teachings on this knowledge need to be circulated especially to deliverance churches in the area to avoid inroads of evil spirits to an fro other unhealed areas of the heart and of the mind that may have some

unredeemed factor in the family history. Repentance remove Satan's ground of attack on the other hand repentance is the very weapon to unleash God's deliverance power. All the evil character structures are dismantled on account of God's freeing power.

"Repentance is the most powerful tool to removes the ground of Satan's attack. Repentance is the key that unleashes God's freeing power. Without repentance nothing lasting can ever be accomplished. Repentance to sins of motives, attitudes, emotions and crucifying the root structures within the character e.g. the spirit that specializes in expanding some attitude or negative emotion within a person e.g. like hatred then that character structure must be dismantled. Inner healing destroys the evil structure. Some denominations mandate that specifically designated person perform all deliverances, usually priests appointed to that office", (Sandford & Sandford 2008: 50).

Sandford & Sandford says that mainline Christians put up a resistance to the ministry of deliverance. Rationalism and intellectualism had given a sense of control over their lives, a freedom from superstition and fear of the unknown and an accompanying unconscious pride and one –up-man-ship over the less educated (2008:27). He further says that admitting the possibility of evil beyond the scope of one's own logic can threaten to undo one's center of self-control which is not the Holy Spirit but the tyranny of one's own mind.

Wally says that "there are various forms of captivity that need different forms of deliverance: spiritual captivity, physical captivity, emotional captivity, material captivity, financial captivity, and secular captivity and that captivities are usually connected (2005:22). Wally outlines the following types of deliverances (2005: 23):

- *Release* in deliverance means to disentangle a person from an oath or a promise that has a spiritual implication or some form of repercussion i.e. covenants, vows or pledges. It may lead to

transference of evil spirits or curses (generational -curses) e.g. interviewee 001G, sometimes infertility is associated with generational curses. Interviewee 004T was delivered from a generational curse of lack of marriage. Interviewee 005T was delivered from stagnation. After a deliverance prayer he was released from stagnation.

- *Loose* in deliverance implies that a person is tied up or bound up with physical or spiritual rope and needs to be set free. In some traditions people are tied down with a rope to a monument or a tree in the spiritual realm using their photographs or an effigy so that physically that individual will not be able to make any progress in life, e.g. The problem of unemployment e.g. interviewee 002T and after a deliverance prayer the problem can be solved.
- *Salvation* in deliverance is the act of being salvaged from a satanic invasion and demonic interference. In the case of interviewee 003G delivered from smoking he is an example of being salvaged from satanic invasion.
- *Redemption* in deliverance is to recover another life from perishing. Again interviewee 003G is an example of being redeemed from the pitfall of excessive smoking.

Sandford & Sandford (2008:23) argues that it is the ministries within the body of Christ to enable believers to come to more effective and continual death on the cross and resurrection into the fullness of life in Christ. The need for a follow-up after deliverance to make sure that the heart is transformed according to the following verse is vital, (Romans 12:2), “And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God”.

“Deliverance – binding and casting away demons and repentance i.e. dealing with character structures that gave the unclean spirit access and control can accomplish healing (Wally 2008: 52). “Demonic spirits affects a Christian

when there is: involuntary participation, unwillingness to accept and cooperate with deliverance, lack of submissiveness to biblical truth, exhibiting of pride and ego, entertaining a religious spirit and refusal to break demonic attachment to family ancestors and reincarnation (Wally 2005:64).

4.4. Salvation and Transformation

“In the context of the history of salvation, liturgy is the common heritage for the entire assembly of the People of God. Throughout history, Christian liturgy has served people from various cultural settings to find their place in a common community of one faith, without losing their cultural identity. The fact that Christian liturgy is always celebrated in a specific context draws attention to the dynamics between liturgy and the world’s cultures. Liturgical inculturation has been a constant aspect of Christianity from its very beginnings. Indeed, Christian liturgy has the capacity to adapt in every local church”, (Goula 2014: 1).

According to Ogunkunle (2009) salvation meaning to deliver, is the central theme in the whole Bible. He claims words used for salvation are to connote freedom from distress and the ability to pursue one’s own objectives. He distinguishes four different meanings to salvation:

- *Welfare and prosperity;*
- *Salvation from external evils;*
- *Victory;* this aspect of salvation is linked with victory won in battle;
- All people have something in their lives that does not allow them to reach perfection. The fear that they do not believe enough, not being committed enough, repenting enough or praying enough.

Salvation of the mind: The mind and body are linked. If African Christianity is fear based, that means in order for Christians to enjoy their salvation the mind should be dealt with. Nee (1968:8-74) says that since our outward man depends on the mind in order to comprehend things, the spirit must convey what it knows intuitively to the mind so that the latter can deliver the message

to the entire being and enable the child of God to walk according to the spirit (1968:65). In order of the mind to work with the entire man harmoniously regeneration must take place.

2 Cor. 10: 3-5; says "... Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ". Christians in Mopani should be taught to control their minds from the enemy's stronghold of fear and have faith in God. 2 Cor. 4:4 say; "In whom the god of this world hath blinded the minds of them which believe not ...". Nee (1968:9) says that the enemy holds on to man's mind by making it blind – some people may consider themselves extremely wise in their ability to advance many arguments e.g. their philosophies not perceiving the deep hold (stronghold) it has on them. He says that man's head damages people than man's heart (1968:13).

Biblically one ought to control one's mind and not let it wander so as to keep the heart. In Proverbs 4:24 the Bible says; "Keep thy heart with all diligence; for out of it are the issues of life". Nee (1968: 51-73) says the solution is to recover lost ground by

- Transformation: Having the mind renewed – liberated entirely from a carnal mind – to be spiritually minded.
- Denies the lies of adversary and stick to the word and daily dying to the cross to every area of ones life.
- Normalcy recognized.
- Passivity overturned.
- A controlled mind.
- Reconciled mind: A mind full of God's word.
- Sanctification: A cleansed mind.

"Regeneration, new birth, the natural man is in such a state that he cannot receive the things of the Spirit of God. A divine intervention makes the natural man receptive to God's word must be antecedent to hearing the word in a saving manner. When this has occurred the word of God brings new life into expression" (New Bible Dictionary 1962). Gilebe (2012) says that God is the

initiator and the enabler of spiritual growth (Heb. 12:2). The process of becoming like Christ requires that believer's discipline himself or herself toward righteousness (1 Tim. 4:8).

"We are not converted only once in our lives, but many times; and this endless series of large and small conversions, revolutions, leads to our transformation in Christ. Conversion is an event where the object of one's faith or the content of one's faith changes; stage change is a change in the structure of faith, structure referring to the cognitive and affective capacities of a person at a particular stage of his or her development" (Droege 1992:20).

Interviewee 001G did not only go through the rite of passage when she gave birth to her baby boy but in the process she was also transformed, her faith level seemed to be boosted as well. The interviewee has undergone a noticeable permanent change that cannot be undone. She admitted that her journey through crisis (the stigma of childlessness) and the conversion to Christianity has brought her to no point of return. The question is what would have happened if she remained barren, and how would the church have helped her. How will the church help other women like her? Was her deliverance a coincidence or not. The situation has converted her. "Conversion is a process that happens again and again as the patterns of one's relating to the world get transformed and placed under the power of the gospel" (Droege 1992:20).

"Transition is whereby a person may pass through to a new lease on life and enter into a new set of relationships with himself, the world around him, and with life itself. The journey of conversion, then, would be a journey through crisis, using the term crisis here to refer not only to moments of alarm and anxiety but in the broader sense of any turning point or moment of change. A person who was able to live creatively through such crisis conversion would progressively" (Droege 1992: 20).

Most people who flock to these deliverance churches are people who are in a crisis or at the turning point of their lives. These deliverances seem to have transformed most of the interviewees: interviewee 002G, 003G, 004G, 001T,

002T, 003T because they were ready for a change, they responded to the call of conversion and that depended much on their “moral, cognitive and affective structures within which the Spirit of God can work gracious wonders”, (Droege 1992:20), he further claimed that grace builds on nature, because God respects the orders of creation”, (1992: 20).

“The turning point, the moment of conversion, is an experience of surrender, of being saved, redeemed. This need not be sudden or dramatic, but in some mysterious way one is aware that the bottom has been reached and something new has been born.

Such a turning point, such a conversion, marked by a secret surrender to the God of one's life and more wrought than willed in one's depths, marks the beginning of the return journey. What has changed are not the circumstances but our vision. We see things in a new light. Whatever it was that tormented us is not gone but has been transcended because we are transformed. A revelation has been granted and out of it comes a new beginning and the promise of life and joy” Droege 1992: 21).

Interviewee 003G realized that he does not need to smoke because in some mysterious way became aware that the bottom has been reached and something new has been born. What has changed in his life are not only the circumstances around him but his vision changed. A revelation has been granted and out of it came a new beginning and the promise of life and joy.

Droege speaks about shifts from “how we are saved” to “how we grow” the shift in focus is from justification to sanctification from being born again to growing up to God” (1992:7). The two churches in question i.e. Church A and B should be able to usher in the saving grace of God not only in the born again experience of the church community but as the passage from darkness to light, and from death to life, from sinner to saved.

Bell (1997:136) states, “Rites of exchange and communion help articulate complex relationships among human beings, gods, demons, ancestors, and

animals. Such rites call attention to order in these relationships that all depend upon their wellbeing. Offering to ancestors, gifts from spirits, or sacrifice in which the object and the god become one all create a profound sense of cosmic interrelatedness and of human responsibility for more than one's own immediate needs". In the case of Interviewee 001G her uncle who was a witchdoctor tried herbs tried sacrificing to the ancestors and their gods for his niece to conceive. Interviewee 004T also grew in an environment where they used to do sacrifices to the gods as well as interviewee 005T who came from a similar background. The question in all this is what if the healing was coincidental, and what about the other people who have similar problems inside the church who are quietly harboring similar problems, afraid to be dubbed as an unbeliever.

4.5. Healing vs. Curing

Concerning healing rituals medical sociologists make a distinctive contrast between being healed and being cured:

"Sickness is the biological reality; illness is the social reality. Sickness happens, but illness is socially imagined and constructed. Illness is what patients, families, doctors make of sickness. Cancer is a sickness, but insofar as it is imagined as an 'enemy' whom we 'fight', it is also an illness. Healing rites deal more effectively with illness than with sickness" (Grimes 2000: 342).

Rituals of healing and rite of passage deals more with the emotional aspect i.e. restoration of soul to spiritual wholeness, physical healing is a state of remedying or curing that involves medical processes.

Wepener (2013: 6) argues that, "Illness does not only affect the sick person, but also those who are related to this person. The treatment of illness is therefore a deeply religious matter: the whole person is treated, the ailing body; the positive healing of the spirit under the influence of negative spiritual forces such as sorcery, witchcraft,

possession of evil spirits; disobedience to the ancestors play or to the community in church and at home, or to God – affecting all relationships in life. This “treatment” is moving towards healing is again embedded in the sacramental life of the individual and community, especially in the rituals of water as a source of life giving force (amandla).”

“Healing is undeniably a legacy the Church got endowed with by her Lord and Master, making it imperative for any serious minister of the Gospel to come to terms with it some how the proclamation of the 'Word of God' represents the innermost, absolute core of what the Church is all about. Healing is a universal phenomenon and not something peculiar. Every generation and throughout all the times people across the globe experienced healing, and they do so still”, (Grundmann 2007:3).

If healing is a legacy endowed to the church by the Lord, every church should be partaking in this legacy because healing is for everyone, everywhere and that makes the phenomenon universal. Healing is as old as the gospel (the written word).

Healing is a vital expression of life and living structures. It cannot be dominated by either the church or by medical science, and that is why healing is not a crucial sign of the church. Healing can be encouraged, at least to a certain point, something the different healing arts are committed to and the Church is commissioned to do by proclamation of the Gospel. The different healing arts are authorized structures for preserving life and preventing death.

“They are more or less well proven human attempts to cope with challenges posed by conditions threatening to destroy life. As such they are and always

remain products of human perception, reflection, and action, and consequently, they are prone to distortions and misconception. Healing as a universal and vital aspect of life belongs first and foremost to God's ongoing work of creation and preservation", (Grundmann 2007 4).

"If life is perceived as a gift and a calling with which God to whom one will have to give account, entrusts humans every healing experience becomes a very special and very personal encounter with God's ongoing work of creation. This, however, is not obvious to everyone. It has to be proclaimed and shown as such by those who are aware of it. They thereby transform every such incident into a potential encounter with salvation", (Grundmann 2007: 4).

The incarnation, thereby affecting the very core of the Christian faith, which holds that the living God became truly human in Jesus Christ. The incarnation not only stresses the dimension of salvation, thereby saving it from evaporating into a religious statement. The incarnation also safeguards the true aspect of salvation. Church B has an alter call for people coming for the first time, before attempting to pray for them.

"Healings, particularly those claimed as "miraculous," tend to gather "faith communities." Within Christianity it is the healing shrines and the so-called faith healers who hit the front pages and draw the crowds, their way of public performance often causing dismay to many a serious theologian and a lot of unsolicited trouble to local churches", Grundmann 2007: 4).

Churches A and B are an example of what Grundmann is saying that within Christianity the churches that are involved in miraculous healing, who draw the crowds, emptying other mainline churches nearby and causing dismay to other pastors, they are becoming household names and television stars people are watching them by the thousands everyday and miracles seem to be happening. Churches A church B have erected so called healing shrines and are involved in the miraculous.

Faith is the basic requirement for these healing. People who seek healing should have trust and expectant to be healed. Some of them are desperate, sometimes in pain hoping that they will find some kind of relief. Their coming is a physical articulation of their hope, and trust. The more expectant they are, the more it becomes easy to achieve the desired outcomes. The pastor's sensitivity is demanded because this is where disappointment and potential disaster arise. Some people think that the pastor will just wave the sickness away. Sometimes healing is a process.

“There is no magic to the healing ministry, nor does it require special gifts or charismas either. If it would be based on such, the healing ministry could not legitimately be called a genuine ministry of the Church. It would become the domain of certain, specially gifted individuals. Likewise, the healing ministry is not about performing miracles or a power ministry, though it certainly is not without power. The focus on the extraordinary only diverts the attention from the task proper and makes the proclamation of the Gospel merely a means to an end. Rather, the sole task is to let God truly be known as the source of all life and hope. Dare we to entertain a faith so barren? Dare we to live up to its challenge”, Grundmann 2007: 10). The sole task of these miracle churches is to make God known as a source of life and hope, to bring hope to the hopeless and to bring the lost to Christ in order to facilitate reconciliation.

“Good liturgical practice would also mean to be mindful of and cautious with gestures:

- Especially touch;
- The use of paraphernalia intended to serve as symbols. it is not the quantity or variety which matters. If overdone it gives rise to magic misperceptions and superstition.
- They have to become transparent for God's compassionate love and care for those in dire need.
- It requires a lot of liturgical skill and personal sensitivity to discern competently what is proper and what is not in a given situation;

- Even a gentle touch might be too much and violently rejected, whereas at other times it is withheld where it is so desperately needed.

Such painful experiences of failure should not be brushed aside quickly for they remind us that we are not masters of the trade but humble servants who are in need of forgiveness and reconciliation ourselves”, Grundmann 2007: 16).

“Healing begins with the soul and seeks to identify, transform, and remove any obstacles preventing it, the mind, and the body from working together in a unified manner. The objective is to make us better than we were before we became ill and to reestablish "wholeness" to experience good health. It involves creating a harmonious internal space so we can explore the hidden contributors behind illness at a deeper level. We get in touch with who we are and are allowed to see just how powerful we can be if we free ourselves from the limitations of our conditioning. Healing views health as being physically, mentally, emotionally, and spiritually in balance. Healing deals with the source of illness and requires us to dig into our psychological coffers so we can uncover unhealthy thoughts, emotions, attitudes, beliefs, and core themes responsible for the formation of illness. It's about reinventing our self-perception and restructuring our lifestyle so that it's conducive to good health. We remove the sources responsible for the disconnection between the soul, mind, and body. Healing begins with awareness and ends with change. It asks us to release the emotional hurts buried deep inside and let go of the identities we've created around those hurts. The goal of healing isn't fixing, it's creating—creating a healthy self-perception, healthy thoughts, and healthy relationships”, (Ritberger 2013; www.ritberger.com).

“Liturgy” and “healing,” together affords an opportunity to pose good questions and arrive at theological and pastoral insights into Christian worship as:

- An ecclesial activity both human and divine.

- A sense of wholeness is intrinsic to both divine worship and human healing.
- An authentic and fruitful celebration of Christian liturgy (no matter which sacramental rite)
- Is an encounter with the divine origin and final end of all creation,
- A real and nourishing foretaste of the fullness of life in the divine presence.
- An adequate grasp of what human healing entails
- Is likewise holistic, a matter of arriving at a much-desired comprehensive sense of meaning that transforms a disorienting, alienating, and often life-threatening situation

This is one of the reasons the notion of healing is so attractive in our contemporary social (including religious) context. It bears relief and deliverance, the promise that pain, fragmentation, and indeed, judgment has passed”, (Morrill 2009: 4).

Some of the churches around Churches A and B don't seem to have an adequate understanding of Christian liturgy, as part of the broader activity of divine worship, fundamentally depending on recognizing what it entails. They fail to see the content, shape, and scope of Christian worship as a function of the God who is both its subject and object, namely, the God of biblical revelation, the God of Jesus, and the triune God revealed through his life, death, and resurrection. When ignited by the gift of faith in the Gospel, explodes conventional notions of divine worship, breaking down the barriers narrowly confining it to cultic activity, that is, to religious ritual.

“Liturgy is the symbolic, ritual activity of the assembled church. It gives believers an explicit sense, a tangible presence, of the God hidden in their daily lives, as well as something of the specific content, through proclaiming and responding to Sacred Scripture, of what this ongoing human encounter with the divine is like. In the church's liturgy believers glorify God by participating more deeply in God's vision for the world and their place in it through the word”, (Morrill 2009: 5).

To conclude this chapter all the relevant norms and definitions have been discussed. Some of the norms and definitions were used to interpret certain episodes, situations or contexts, and some have been already utilized in the previous chapter namely “what is going on” and others were employed to explain “what ought to be going on”. Theological concepts have been used to interpret episodes, situations or contexts, constructing ethical norms to guide our responses, and learning from good practice. Concepts such as healing were deliberated upon, in order to understand the concept of ‘healing’ and sickness:

Wepener (2013: 6) says that, “Illness does not only affect the sick person, but also those who are related to this person. The treatment of illness is therefore a deeply religious matter: the whole person is treated.”

Grimes (2000: 342) says that, “Sickness is the biological reality; illness is the social reality. Sickness happens, but illness is socially imagined and constructed.” And that rituals of healing and rite of passage deals more with the emotional aspect i.e. restoration of soul to spiritual wholeness, physical healing is a state of remedying or curing that involves medical processes.

The gist of healing begins with the soul. Healing involves to identify, to transform, and remove any obstacles preventing healing. Obstacles preventing the mind, and the body from working together in a unified manner should be eradicated. The objective is to make one better. The objective is to reestablish "wholeness" and for the individual to experience good health. . Healing views health as being physically, mentally, emotionally, and spiritually in balance. Healing deals with the source of illness and requires us to uncover and root out unhealthy thoughts, emotions, attitudes, beliefs, and core concerns responsible for the initiating of illness, soul, mind, and body. Individuals should start with the awareness and excavation of emotional baggage buried deep within and letting go of those character structures that harbor wrong thinking or error created around those hurts. The goal of healing is creating a healthy lifestyle.

The next chapter is concerns the development of “theory for praxis”. Where an overview will be made. Osmer has this to say about the following chapter: Determining strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation with ‘talk back’ emerging when they are enacted.

5. Pragmatic Task:

In this research two 'deliverance churches' A and B claiming to flow in healing, deliverances and the prophetic, the background study was done in chapter one to determining the concept of healing, deliverance and the prophetic. Then the core tasks of (Osmer 2008: 4) interpretive tasks that were used to answer the question "what is going on?" by the descriptive - empirical task by gathering information about churches A and B. The question "Why is it going on?" (Descriptive – empirical task) was answered by gathering relevant information that helped to discern patterns and dynamics in particular episodes, situations, or contexts. "Why is it going on?" (The interpretive task) was answered by drawing on theories of the arts and sciences to better understand and explain why these patterns and dynamics are occurring. The normative task – "What ought to be going on?" using theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning from "good practice." The pragmatic task answered the question, "how might we respond?" – determining strategies of action that will influence situations in ways that are desirable and entering into reflective conversation with the "talk back" emerging when they are enacted.

The need to train young pastors:

According to Asamoah-Gyadu (2005:129-131) democratic worship is the belief that:

Any individual who has experienced the Spirit is a minister and, therefore, through his or her charisma including natural abilities and talents can minister to others.... This democratization of charisma or ministry is built on the dominant theological image in Paul of the church as the 'body of Christ'. Here each member is expected to function in his or her spiritual gift in order that the body can function charismatically (Romans 12:4-8; Ephesians 4:7-16). Charisma alone without proper training is inadequate. Academic training is necessary besides talents and natural abilities.

Asamoah-Gyadu (2004:391) says that:

Charismatic movements generally democratize access to the sacred and emphasize the *charismata pneumatika*, 'spiritual gifts' as graces that are available to every believer and not just those in the ordained ministry in the church. This has given rise to charlatans working their way towards wealth and affluence especially unemployed youths. Clinton offers the following Christian definition: A leader, as defined from a study of biblical leadership, and in tracing leadership development, is a person:

- (1) With God-given capacity and
- (2) With God-given responsibility to influence
- (3) Given a specific group of God's people
- (4) Whose leadership is toward God's purposes for the group (1988, 197).

The problem of lack of training according to Nell (2016) is because of:

“Pentecostalism’s anti- intellectualism is in the historical circumstances in which the movement started, among the poor and dispossessed in South Africa. Most of the early members were illiterate; very seldom did professional people attend meetings of the early Pentecostal churches. Even most of the gifted Pentecostal men of God in Mopani are not trained academically.

The patterns of ministry that need to be brought into focus in order to attain a truly biblical ministry in (African churches) are as follows Kohls (1998:123)

- While the need in Africa for trained pastors is great, the moral-spiritual standard demanded in the Scriptures (I Tim. 3:1-7 and Titus1: 6-9) cannot be relaxed for pragmatic reasons. True men of God, full of the Holy Spirit, are desperately needed; men, conscious of God's call, and acknowledged to have the requisite gifts for ministry by the people of God.
- Pastors must recognize that their primary task is as a teacher and preacher of the Word of God and they must be educated to have a servant spirit. Where possible and as much as possible they need to relinquish administrative tasks to others. The pastor must see his ministry in terms of equipping the people of God for their ministries.

- In terms of training for the ministry, the emphasis must be on biblical exegesis as applied to the African milieu. The need is for pastors to be able to both accurately and convincingly preach the Word, for there is need for both instruction and exhortation. When more pastor-leaders can preach like the Apostle Paul - not simply with words, but also with power, with the Holy Spirit and with deep conviction" (I Thess. 1:5) - then, by God's grace, the spiritual face of Africa, qualitatively and quantitatively, will be that much more transformed. It is for reasons like these that church leaders like remain hopeful about the future of the church.

Osmer (2008: 4) says that, "the final task "consists of determining strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation". The researcher will consider the results of the research and interpret them employing the normative and develop a strategy that may be used by the church as the pragmatic task of the practical theological study.

5.1.The theory of praxis will be the ultimate criteria for an effective liturgy comprising of the following list in 5.1. People have the same needs across cultures especially the need for healing.

5.1.1. Ultimate Criteria for An Effective Liturgy

Successful liturgies lead to spiritual growth through the following: 1) liturgical needs across cultures, 2) Worship as trans-cultural, 3) Inculturated worship, 4) Worship as counter cultural, 5) Worship as cross- cultural, culture group cohesion, and 6) Liturgy of prayer, 7) Liturgy of music, 8) the Liturgy of the word and lastly 9) the liturgy of hospitality. Acts of worship are symbolic expressions of humanitarian acts. The liturgy of the Church is a symbolic manifestation of God's continual interactive reconciling act to us and our

response is a process that takes place throughout our lives. Goula has this to say about good liturgy:

“What makes for good liturgy and how do we achieve this goal? “The forms of worship operate best when they stir the mind and the hearts of the people and engage them actively in the liturgical action. Worship becomes most attractive when it is performed with faith and characterized by simplicity, beauty, clarity, directness, solemnity, and joyful dignity.”¹²⁶ In good liturgies authenticity and commitment are melded into one reality. It is a worship experience where people truly encounter the Lord God in order to achieve such a spiritual goal” (Goula 2014: 51).

5.2. Liturgical Needs Across Culture: The key in all this is Jesus:

The reality that Christian worship is always celebrated in a given local cultural setting or church brings our attention to the dynamics between worship and many local cultures, especially also in a country such as South Africa. The church or liturgical setting is made out of different people from different races even those from other nations. But then the core of the worship is the redemptive work of Jesus Christ. The church should not only be lifting up the spiritual need of the members but also the social and physical needs. Jesus cared for the needy, the sick, the poor, the afflicted and the sinners. His ministry held a holistic view. He met the needs of all that he came into contact with. The gospel is not limited to scriptures but a practical demonstration brings it alive. The setting should be welcoming. When you enter a church building that is already filled with worship you feel welcomed physically, emotionally and spiritually as well. This means that the whole person is welcomed.

5.2.1. Worship as Transcultural:

The shared liturgical space by the community the shared liturgical elements, shared values as well as the act of people assembling together, the expressions of Christian unity across culture, this gives all churches the solid basic foundation it needs. And a sense of hope will be generated.

5.2.2. Inculturated Worship:

“Inculturation describes a two-fold process of the Christian message affecting local culture and local culture, at the same time, influencing a culturally-particular Christian experience inculturation implies that the Christian message transforms a culture”, (Pruitt, 2007: 20). God can be and is found in the diverse cultures of our world. A local culture's values and patterns, as long as they do not conflict with the values of the Gospel, can be used to express the meaning and purpose of Christian worship.

5.2.3. Worship as Counter-Cultural:

Jesus Christ came to transform all people and all cultures, and calls us not to conform to the world, but to be transformed with it (Romans 12:2). Transformation is counter-cultural in Christian worship. Some components of every culture in the world are sinful and contradictory to the values of the Gospel. From the perspective of the Gospel they need to be evaluated and changed.

5.2.4. Worship as Cross Cultural:

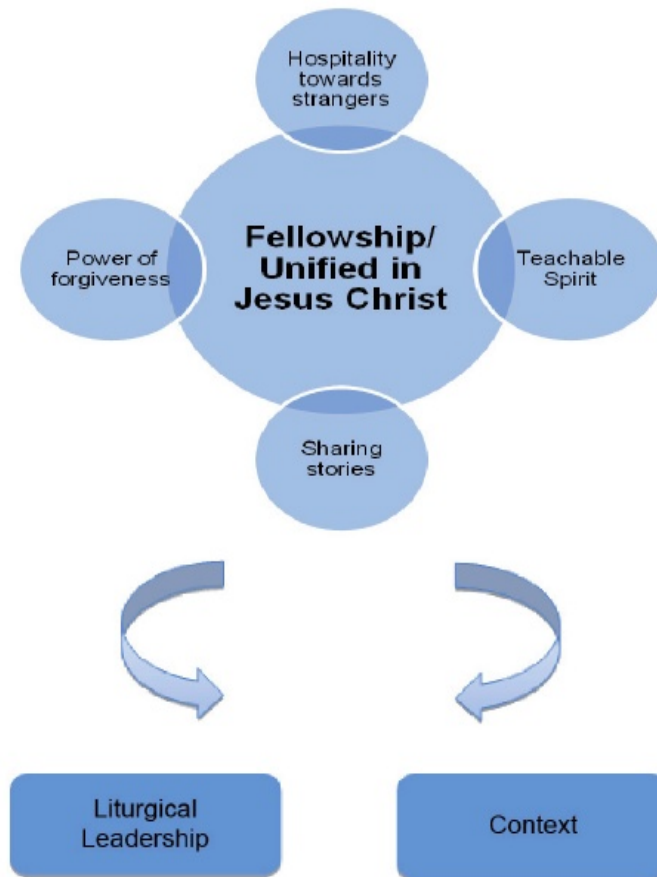
Worship across cultural barriers helps enrich the whole Church and strengthen the sense of the coming together of the Church. This sharing can be all-inclusive as well as cross-cultural, as a witness. Cross-cultural sharing is possible for every church. One of the most urgent problems within many Christian denominations is how to relate the Christian Gospel to diverse cultures.

5.2.5. Culture Group Cohesion:

Rituals define and promote social groups in societies by inspiring shared beliefs, establishing moral guidelines, and setting limits that differentiate them from other groups. Ritual is a means by which individual beliefs and behavior are socially suitable and shaped. Within individuals, rituals may also prohibit or motivate certain behaviors that reinforce moral and social conditioning.

The illustration of social cohesion from page 8, Van der Merwe et. al. (2013: 8).

The end result of liturgies and rituals is unified fellowship in Christ.



The illustration of social cohesion from page 8, Van der Merwe et. al. (2013: 8)

“It is important to acknowledge the fact that both mono-and multi-cultural worship services promote social cohesion. Good liturgical leadership and the right context cultivate the space for this whilst the right attitude of worshippers is also imperative, but in the center of such theory is a sense of fellowship that stems from the Spirit of Him who was excluded so that other may be included,” (Van der Merwe et al 2013: 8-9).

Wepener (2015: 3) says that ritual is not only aimed at the self but also the other to communicate. Even the way people dress play a role in group formation that occurs in ritual performances.” The members in a group cohesion they interact, fellowship, feels connected and safe with each other.

5.2.6. Liturgy of Prayer:

Worship is the heart and pulse of the Christian Church. In worship we celebrate together God's gracious gifts of creation and salvation, and are strengthened to live in response to God's grace. The members should be given room to pray for themselves in their own words not recitation of prayer. They should be able to communicate their own needs supplications are necessary to address their own needs. Worship always involves actions, not merely words. Raising hands when praying, pacing back and forth and kneeling own showing respect, or humbling oneself before God.

5.2.7. Liturgical Music:

Music may add inspiration, excitement, and happiness that constitute and give rise to worship. The beat of harmonious instruments answered by united voices, the ululating and praise and the pandemonium uproar, the crying and all the tongue speaking in assembly of believers are all expressions of faith. All this evokes the presence of healing if it is done from the heart of hearts or the core. To consider worship is to consider music: The raising of the hands, the clapping, the dancing, the cheerfulness of the place is like the pulse of the church.

5.2.8. Liturgy of the word:

Jesus always preached the word followed with practical demonstrations. Rituals of healing must be instituted in a worship community. The word starts the engine, and faith is the vehicle that will take one to a desired place. The preaching of the word should go hand in hand with healing. The word makes a way for restoration spiritually, emotionally and physically. The laying on of hands, prayer and deliverance should be like the bread of the worship

community. Economic hardship also contributes to the suffering of individuals. This need should also be addressed.

5.2.9. The Liturgy of Hospitality:

This is one of the elements for good liturgy. The environment of the gathering space must be one of hospitality. Hospitality must become one of the marks of any church. It is an act of being cared for and being made to feel welcome. Everyone in the worship community must get involved in this endeavor. Every member should be part of this commission – hospitality. Individuals who are gifted in this area should be specifically charged with this function. They may be charged by:

- Giving direction: greeting and ushering people where to sit;
- Making sure to the comfort of the people by opening windows, and doors or closing them when it's cold;
- Taking up the offerings;
- Attending to the people that are prayed by breaking the fall and covering them when they have fallen while praying for them;
- Interpreting to those who don't know liturgical language;

5.3. Conclusion:

Liturgical inculturation is a complicated and continuous effort and needs full participation all Christians. The liturgies in each culture are different. The basic ground for different liturgies, which are then celebrated hope for the future. Inculturation is the emergence of the local Church. The church is part of the community inside and outside the church. The church has different cultures of different cultural groups within one group. The quest for inculturation within the local Church needs to be approached manifold. Each step in the inculturation process needs to be reflected upon. "Christian liturgy did not begin from a zero-point and it did not develop in a cultural vacuum to construct a completely new symbolic field for the manifestation of the faith. Rather, the liturgy drew from elements of the surrounding cultures in a selective way, and formulated new rites and rituals in which different or

deeper meaning was given to make them appropriate for the Christian faith”, (Goula 2014: 47).

Inculturation in the liturgy is not going to make any headway until there is a widespread realization that the celebrating community is the agent of the liturgical action. Liturgy itself is a symbolic action of the community. The possibility of social transformation is more important in inculturation

There are two things that require further investigation: Namely, 1). There is a need to train pastors in Pentecostal churches; 2). There is a need to investigate and educate people that, in order to heal the whole person should be healed even without involving deliverance churches, according to the Bible healing is for everyone.

1). The need to train (Pentecostal) Pastors:

The problem of lack of training according to Nell (2016) is because of:

“Pentecostalism’s anti- intellectualism is in the historical circumstances in which the movement started, among the poor and dispossessed in South Africa. Most of the early members were illiterate; very seldom did professional people attend meetings of the early Pentecostal churches. Even most of the gifted Pentecostal men of God in Mopani are not trained academically.

2). There is a need to educate people that healing is for the whole person and this topic should be thoroughly investigated.

Wepener (2013: 6) says that, “Illness does not only affect the sick person, but also those who are related to this person. The treatment of illness is therefore a deeply religious matter: the whole person is treated.”

Grimes (2000: 342) says that, “Sickness is the biological reality; illness is the social reality. Sickness happens, but illness is socially imagined and constructed.” And that rituals of healing and rite of passage deals more with the emotional aspect i.e. restoration of soul to spiritual wholeness, physical healing is a state of remedying or curing that involves medical processes.



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Appendices:

Thick Description of Diplomatic Service (Church A) and All Night Prayer Service (Church B).

The services that were observed are described broadly. The rituals, symbolic actions, aimed at the transfer of values in the individual(s) or group to form and content are described. Every detailed account of what actually happened is described (Stringer 1989:511-512). Each service with its elements is described: Church A: the anointing service, the diplomatic service and the Sunday service; Church B: the Wednesday service, Friday fasting service (occasionally) and the Sunday service. After these detailed description of what is going on in the broader sense the question “what is going on” is reconciled to form a general conclusion.

2.3.1. Church services:

Church A:

Different types of services:

- Sunday service 10h00-9h00;
- Diplomatic service on Mondays: Exclusively for business and career breakthrough;
- Anointing service; almost all church members are anointed with anointed oil called: “Lion of Judah” in the service this is usually done for business and career breakthrough held usually on Mondays and Fridays even Sunday service;
- Prophetic service; these services they do overlap. Prophecy is the backbone of this church.

The diplomatic service: 16 May 2016: 18h00-10h00.

The worship band started early with songs as if calling the people to gather and worship God. The singers both men and women were wearing the same color tops/shirts red, with black skirts/trousers. The violinist, the lead guitarist, the base guitarist, the three organists, and the drummer, were also wearing the same colors. Their music is diverse and vibrant from contemporary liturgy that is popular among African circles. They were singing and doing a choreographic step and everybody in the church joined the singing and the choreographic steps that made the whole place to have an exciting and happy atmosphere. The music was not blaring or loud. After the dancing and vibrant songs more worshipping songs are sung and the associate pastor came forward to say a word and pray for the service. After the pastor more worship is rendered. By this time the lead singer will be singing in English and in tongues also, then the pastor makes his entrance. When the crowds see him they shout “major 1”. After greeting the crowd it is time for testimonies. Previous victories are shared for encouragement. The people who testify are made known to the church leadership before time. The service in question here is called: ‘the diplomatic service’. This service is exclusively for people empowerment in businesses and career breakthroughs - a liturgy of promoting social capital. When the pastor shares his victories about his multi billion businesses he claims that he is not bragging but encouraging the people. The pastor claims that those who receive the word and internalize it their lives will be transformed.

Being presentable is the leadership’s priority. The pastor was wearing very expensive looking clothes: the jacket, the shirt, the shoes and the watch. The material for his clothes looked foreign like (imports). His wife was formally and smartly dressed also. His entourage had to be presentable with their suits on. These men the (entourage or body guards) escort him whenever he moves among the crowds prophesying or praying for them. Some of his co-pastors are white men of God.

English is the main language used: when preaching, prophesying, giving testimonies etc. and most of the songs are well known popular English gospel songs. The reason being that the church is multilingual. People from Malawi,

Zambia, Congo, Zimbabwe, other African states and a few from overseas, come for deliverance. People from all the provinces of South Africa their language differ also. The utilization of English accommodates everybody. This pastor is contributing to the formation of a particular type of group cohesion that had stretched over racial, religious and denominational boundaries especially by means of his unique liturgical rituals that are influenced by his life story and the social capital.

The ritual objects consisted of the famous anointing oil called “The Lion of Judah” on the bottle is written; “it is done”. The anointing oil is said to bring good luck, blessing, healing, breakthrough etc. This anointing oil is actually made of olive oil. The anointing oil which they call ‘Lion of Judah” they claim it can do the following:

- Healing: physical ailments.
- Anointing for breakthrough/success: promotion at work, business success, finding a job, starting a business, getting the right partner etc
- Protection from evil forces on oneself and all assets.
- Transforming/changing difficult situations to normal: getting out of debts, winning court cases, restoration of marriages etc.

Other church members claim that a child came back to life after the application of the anointing oil. Other ritual objects that were exclusively linked to the sermon of the day were bottles of honey that the pastor claimed they were prayed for and if used it will symbolically do what is listed on the bullets outlined below.

Worship:

- They sing and dance in unison;
- At some point some people are overcome and begin to cry; some sing in tongues (glossolalia).
- They shout: Hallelujah! Hallelujah! Hallelujah! On one accord;
- They also shout: Amen! Amen! Amen! in one accord;

- If the lead singer shouts! Hallelujah! The whole church will reply in unison Amen!
- They sing and clap hands;
- They sing and dance the latest popular dances among Christian circles;
- They sing popular contemporary gospel music that is liked by everyone;
- The younger generation likes those popular contemporary gospel songs; they get excited when singing along with the praise team.
- You can also hear some members giving thanks to the Lord repeatedly e.g. "thank you Lord", "thank you Lord";

The word of God was read from Judges 14: 5-9. When the pastor was preaching, after making a point he would shout "Receive"! The congregation responded by shouting; "I receive"! It went on like that that after every point made he would shout; "receive"! The crowd will respond; "I receive"! And he will say; "it is done". Other declarations were made e.g. "There shall be a turn around"! The congregation will shout; "I receive"

Judges 14:5-9; these were the eight prophetic interpretations of honey:

- Enlighten the eyes; 1 Sam. 14:27
- Adds taste; Prov. 24:13
- Sign of deliverance; Exodus 33: 3
- Symbolic of healing; Prov. 16:24
- Brings promotion; Deut 32: 3
- As an example of good choices; Is. 7:15
- As the best gift; Gen. 43:11
- Anointing the prophets; Math 3:34

Other ritual objects consisted of anointed stickers that most people like to put on the back of their cars for:

- Protection from accidents.
- Protecting the handbags,
- Protecting oneself: having it with you all the time.
- Protection the wallets etc.



After the sermon there were testimonies from the congregant who reported that she just received miracle money on her phone alert i.e. fourteen thousand four hundred and seventy eight rand (R14 478) the pastor asked her where was it from she said she did not know. The other testimony was from the UK of a woman who had her eyes opened after a problem of blindness.

Church B: Church services”

They have three types of services:

- Sunday service: 08h00-10h00
- Wednesday service: 8h00
- All night prayer service: 20h30

The language used is predominately Xitsonga. They dual-language system is utilized in their services. When the pastor preaches in English there will be a Xitsonga translator visa versa. The pastor has managed to bring religious transformation from African traditional religion to Christianity. Most of the elderly people around the area of Giyani have just converted to Christianity. Most of them come from the background of traditional healers and witchcraft. The pastor also comes from the same area so he is well acquainted with the African traditional life style. The prominence of Christianity followed by miracles and deliverances has led to the church’s strong influence in the area. The society has undergone rapid transformation because of the churches’ reputable healings, deliverances and the contribution in the social capital. The dual-language system is meant to cater the majority of the crowd. Although translations takes a lot of time the congregation have become used to it.

The ritual objects consist of: anointed water, anointed sticker etc.

- Anointed water for: protection, healing, breakthrough etc.
- Anointed stickers for protection: for protection e.g. at their homes, cars, handbags, wallets, fridges etc.

All preaching is recorded on DVD and is accessible to the congregation. Some of the DVD’s are prayers that have been rendered in accordance with the message of the day for the congregation to pray along with the pastor.

Most of the women in the congregation still wear Xitsonga traditional clothes. These clothes consist of:

- A skirt that is double gathered called “ndhindhani” in Xitsonga. It takes plus or minus five to six meters of striped material to make. The top gathering is extravagantly trimmed with colorful lines of red, blue,

white, yellow and green beads. The seam is also slightly trimmed. All the embellishment makes the skirt quite heavy. Cleaning this type of skirt needs two or more people.

- The blouse called “yele” in Xitsonga is a simple cut pattern plain-color matching the skirt adorned with colorful trim of shiny patterned tape.
- The headgear called “xichali-duku” in Xitsonga folded like a bandana. Sometimes two or three colors like bright pink, bright green, or yellow are mixed to match the whole outfit, and the effect is quite stunning.
- Then a colorful material that is almost the same length as the skirt is draped across tying it on top of the left/right shoulder then coming on the left/right armpit depending on which one is first called “nceka” in Xitsonga.

Dancing has its influence from the Tsonga culture, and dancing in this traditional wear is the most beautiful act most intriguing than contemporary Christian modern dance. God is a God of culture. But some other women are normally dressed as well as the men. The pastor’s style of dress was like that of Mandela – smart dress shirt with black and white motif – the one’s that you need not to tuck in. The pastor’s wife was simply dressed also. The other church leaders were simply dressed.

All night service: 06 November 2015:

The service started at 8h30 with worship music, mostly Xitsonga gospel songs. The atmosphere was filled with anticipation. People were looking forward to what may happen on a night like this. Most of the congregants I understand had fasted during the week including the night of the service. But they were still jubilant and energetic. The women with the heavy regalia but they were undeterred. The singers were not wearing uniform.

Worship:

In inculturated worship, a community embodies and inhabits its liturgy in such a way that the ritual texts and rubrics come alive for people today, through

speaking and singing and in symbols and actions. For example church B during worship they:

- The praise team lead the church in songs of dance in unison;
- They clap and stamp in unison;
- The sound of a ram's horn (mhala-mhala) in Xitsonga may be blown and women may ululate and men whistle praising God in harmonious uproar;
- Some of the songs they make symbolic actions according to the meaning of the song;
- Raising arms symbolizing surrendering;
 - Praising God with several hallelujahs and Amen's';
 - Women in their colorful traditional gear and do their traditional dance (va thawuza) in Xitsonga, and grace the worship.
 - Sometimes men also do their traditional dance (va giya) in Xitsonga, all in the name of worship

Testimonies were lengthy. Previous victories were the theme of the service. After the testimonies worship songs were rendered those who could sing in tongues could be heard. After some time the pastor came forward. He greeted the congregation heartily then read the word of God from Jer. 40: 4.)

- After much preaching encouragement and motivations based on the word,
- Declarations after declarations followed,

The pastor declared and the people followed e.g.:

“Every chain must be broken”

“The chains of sickness”;

“The chains of unemployment”;

“The chains of delay” and

“The chains of limitations break! Break! Break!”.

The pastor commanded:

‘Untie the knots, untie the knots,

“Right now, right now, untie the knots”! “

“Break, it break it” people did this repeatedly with demonstrations.

- After that rows and rows of prayer lines were arranged the pastor laid hands on all of them.
- Special attention was given to the paraplegics, those with chronic diseases etc.
- There were a few instant miracles.
- A woman who was bed-ridden for almost three years began to walk.
- An elderly man who was wheel chair bound for ten years rose up and walked.
- The other woman in crutches also walked on her own without aid.
- Those were the only miracles visible to the eyes the other ones are difficult detect.
- Those who were healed were brought to the front.
- The wheel chair and crutches were carried and a song of victory and worship was sung parading the items that were previously items symbolizing defeat and bondage.
- When those items were carried it was symbolic of defeat to the items.
- Out of thousands of people only few received their miracle.
- Others were looking on wishing for a miracle of their own.
- The people went home at around 4h00.

Full Transcriptions of Interviews

The codes are of the two churches are distinguished by letter G and letter T.

Interviewee 001G

Question 1: Do you believe in miracles?

Answer 1:

I did not believe in miracles at first. The village I grew in there were only two churches, Evangelical Presbyterian Church as well as Zion Christian Church. We never heard of any experiences of miracles there. My parents did not believe much in Christianity because my uncle who lives just down the road from our house is a witchdoctor. My parents consulted him whenever there were problems whether physical or spiritual.

When I visited my cousins, local people as well as Christians came to consult at my uncle's place. Even the pastors but I never thought much of it until now. I thought it was normal and acceptable for the church folk to come for consultation. My uncle was well known at our village. Some villagers came at night especially church folk.

I never thought much of Christianity or even becoming one because everything was the responsibility of my uncle to solve.

Question 2: What were your experiences concerning the problem?

Answer 2:

Immediately after passing grade 12 I got married. My parents did not have any money to send me to the university. Necessary rituals were performed to bid me farewell i.e. lobola, counseling by elderly women in the family 'ku layiwa' in Xitsonga and appeasing the gods (ancestors) called '*ku phahla swikwembu*' in Xitsonga, to let them know that I am assuming a different surname. It was a good send-off they killed a cow and women made African beer. Most of the villagers were there to witness this happy day. I was also very happy looking forward to my new life.

After a year everybody – my husband my in-laws, my parents uncles and aunts became worried. My uncle tried to treat me with herbs. He even took

me to another traditional healer friend of his for treatment to no avail. At the hospital we could not afford because of lack of money. I looked for help everywhere. As years went by I started losing weight. I did not enjoy going anywhere because of the stigma. I knew people were talking behind my back. Those who had courage arrogantly asked me. It was not easy for me to pick up wood with other young women who were nestling their babies. Let alone going to fetch water, that were the two most difficult chores I had to do. Most of the time I avoided them and went on my own risking my own safety. As I went to the shops to buy some few things I could see pregnant young women or women carrying their babies on the back and others holding their toddlers that made me yearn to have a baby of my own. Sometimes I could see couples with their kids and I was reminded of my own predicament.

The comments people made were painful. Some people thought they were helping by pointing out things that I might be overlooking. E.g. did I have an abortion prior to my marriage or did I suffer from STI's. Those were a stinger because none of it happened to me. I could see the pain on my mother's face and the asking worried look on my father's face each time I visited them. They were becoming anxious too. But also they saw that I have lost weight and seemed unhappy. My uncle also had given up because his treatments were not alleviating the problem.

Our relatives were confronting my in-laws, suggesting that my husband should look for another wife to bear him children for the sake of the family name. Others suggested that no, let him marry one of her sisters so that it will be less painful that way.

Question 3: How did you get your healing?

Answer 3:

I had previously heard about the deliverance church that had just started in Giyani, but then it slipped my mind because that was beyond my level of comprehension but then I heard people persistently talking about it and the miracles happening there. Then one day as I passed at the taxi rank, I saw posters advertising the pastor's miracle church meeting that was coming near

our village. The poster looked very inviting. This brought hope and excitement in my heart. I told my husband about it and he said to give it a try, I was looking forward to get help as soon as possible. By that time I was so anxious to get help before they convince my husband to marry another wife who will bear him children. We decided to go together in case the service delayed. And we went.

When we got to the church I was so hopeful, the worship was going on, and for the first time in years I felt peaceful and somehow happy as the worship went on and on. After some time the pastor came to minister about offerings and he surprised me by saying “name your seed and speak to it what you want God to do for you”. I named my meager offering ‘miracle baby’.

After the offerings worship ensued, then it was time for testimonies, what the people testified was uplifting. I never experienced the excitement. This side of life was new to me. After the testimonies worship and the pastor came to give the word of God. During prayer I was surprised that people don’t have to beg this God. I felt peaceful during all the procedures. Then the pastor called people to come forward with specific problems and childlessness was one of them. Then he led the whole congregation through the sinner’s prayer. After that he started praying for the few people that he had called forward.

When the pastor got to us he prophesied that my husband had a low sperm count. He laid his hands on him and he fell down. The healing came because after that I saw some irregularities in my menstrual cycle when I went to the local hospital they said I am pregnant and this brought joy to my heart. After three months we went with the two hospital reports for me and my husband, his sperm count was normal to the church for a testimony. The pastor confirmed that I was indeed three months pregnant. He further prophesied that, “we will come back with a testimony “when a baby boy is be born”. Indeed after six months we went to Giyani with our bouncing baby boy. I am happy that God intervened before I could be sent back to my parent’s home and become a divorcee. And my parents will not have to refund the lobola anymore. And now we are members of this church.

Interview 002G Transcription:

Question 1: Do you believe in miracles?

Answer 1:

I was skeptical at first. But then my wife likes tuning in to the 'Good News channel, she watches it all the time with the children and I like watching games and the news. But I was suffering with my disease and I never thought that I could get help with my disease. Then one night my family called me to come and watch the channel with them. There was a woman who had a similar problem like mine. The pastor prayed for her and she was healed. Then I became interested I and watched. I became a regular watcher of the channel I was becoming hooked.

My health was deteriorating. I had no choice but to learn to believe for a miracle even before I got to the church. I watched the preaching and the testimonies unknown to me at the time - I was building my faith.

Question 2: What is your experience concerning the sickness?

Answer 2:

I was constantly thirsty and tired. I had to go to the hospital on a regular basis for a check-up. I had trouble with my digestion, my feet were sometimes numb and my sexual response very low. I also disturbed my wife at night by frequent urination and my sleep was also disrupted. At work I was always exhausted and I had to make sure that I had food because I could not skip meals. I had to keep my sugar level right. If I ate the African staple food especially porridge the balance will be upset. I had to administer drugs and insulin injections. I was tired of the whole ordeal and I decided to go to the church for deliverance.

Question 3: How did you receive your healing?

Answer 3:

We were late going to the church. We got there when it was time for testimonies. The time for testimonies came, then the time of the word of God. Mass prayer came, we declared that every blood affliction out of my body out as well as other declarations for other sicknesses and declarations for blessings etc. but the one that stuck to my mind was the affliction of blood, those words did something in me, I began to manifest by vomiting and acting funny and I could not control myself. I went to the hospital for check-up, the test could not trace the disease. I took the test results to the church for testimony.

Question 4: How do you know that you are healed?

Answer 4:

After the deliverance the following does not bother me anymore: constant urination, thirst, tiredness, no more hypoglycemic pills or insulin injections. My life is nicely balance. I am no longer disturbing my wife's sleep. At work I am energized no more exhaustion.

Interview 003G Transcription:

Question 1: Do you believe in miracles?

Answer 1:

Now I do believe in miracles. There was no way I could quit smoking let alone overnight. These deliverance churches because of stories we heard. I never thought that I could go to any of them. The topic of being prayed for never entered my mind let alone even discuss about it. My friends and I we sometimes joked about it. Never wanted to be a part of it and be recorded on camera and those recordings to be aired for people to see.

But now I believe in miracles I also believe in the gospel and its redemptive power, I believe that there is God, the son and the Holy Ghost. Otherwise who else is responsible for these miracles? Satan cannot stand working against himself. I was never much of a church person. I am even surprised what made me go to church that day.

Question 2: What were your experience concerning the problem?

Answer 2:

My smoking started at high school. We occasionally smoked with my friends. And when I grew up the habit grew up with me. Anytime I felt stressed I could have an urge to smoke and that was almost every time. The more I smoked the more I got frustrated because of finances. I could smoke almost up to four or five packets of cigarettes per day, and my health was under threat i.e. severe coughing. I had a consistent cough that could not go away.

I tried help here and there, but help could not come. My friends and family suggested a lot of things like, herbal medicine, meditation, over the counter prescriptions like patches and fasting but it all failed.

Question 3: How did you receive your healing?

Answer 3:

I heard about this church, although I was skeptical at first I decided to try it, on Wednesday evening prayer meeting we drove to church with my friend. The church service went through all the sessions i.e. a lengthy worship service, offerings, testimonies, and the word of God; alter call, prophecies, praying for the sick and lastly laying on hands for the rest of the crowd. By this time some of the crowds are gone. We also attempted to go but then the guy sitting next to us discouraged us to go. The reason being that if you have stayed the whole day you might as well wait for the prayer line, which is executed much faster than the other services. Then we were arranged on prayer line.

The pastor came and laid hands on everybody on the prayer line. I did not feel anything we drove back home.

Question 4: How do you know you are healed?

Answer 4:

The following day when I picked up a packet of cigarettes as I normally do, I realized I had no desire to smoke, I tried to smoke after that but I could not, that's when I realized that I have been delivered from smoking.

Now my finances are safe, I can afford to buy for my family some of the things I could not afford. Even my health has improved.

Interview 004G Transcription:

Question 1: Do you believe in miracles?

Answer 1:

Yes, I believe in miracles I have heard about the miracles. My neighbor goes to this miracle church. I complained to her about the recurring boil. That I have gone to doctors, they gave me treatment it disappeared and after a while it resurfaced. I kept on going to the doctor the same thing happened I told my neighbor about it. She advised me to go with her to church so that the problem will be solved.

Question 2: What were your experiences concerning the sickness?

Answer 2:

My experience was painful. My armpit was always tender and sore because of the lump. I could only clean my armpit with warm salty water. All kinds of perfume and roll on, I could not apply, it was a searing hot pain. I could not lift my arm because of the pain. I could not lift up my child. Some of the house chores I could not do.

Question 3: How did you receive your healing?

Answer 3:

My neighbor invited me to the church. When we got to the church worship had just begun. After worship we listened to the testimonies, the sermon of the day. After the sermon there was an alter call for different types of problems, in particular all skin diseases. I heeded the alter call. The pastor laid hands on me and other people with similar or dissimilar problems who heeded the alter call. The pastor prayed and rebuked the sickness.

Question 4: How do you know you were healed?

Answer 4:



The following day when I woke up the swelling had subsided, the redness was gone and the pain was gone. I told my neighbor about the new development. She said that it is possible that it was a spiritual problem because of the nature of the recurring boil. She also told me that; “It seems as if people who come desperate are the ones who get healed the most”.

Interview 005G Transcription

Question 1a: Do you believe in miracles?

Answer 1a:

I would say I believe in miracles even though I have never been in a church where there is an experience of miracles.

We pray for people. We don't rebuke demons or speak in tongues. I have never attended a church that functions like that. What happened to me is a total new experience.

Question 2: What were your experience concerning the sickness?

Answer 2:

The stroke. I can only tell you briefly about my recent experiences that led to these circumstances. I have just retired. My job was a fulfilling one. I never felt any visible stress, although it also involved travelling a lot. But I enjoyed my job. I was working as a top executive in a government job. Maybe because the job was demanding the stress might have been in progression without my knowledge. But then nearly five years ago my wife of more than thirty years had a motor accident and died. It has been hard for me to cope with my wife's death. My eldest three children are grown and they have left home besides my youngest son. The three of them work away from home. I only see them occasionally when they come to visit during weekends or during holidays.

I was seated at the sofa and watching the news. All of a sudden I felt numb on my body, I tried to move my arm and my legs I was unable to. When my son came into the room He spoke to me something but I was unable to understand what he was saying and I could not answer him. He told me that he became alarmed when I could not talk back to him and my face was lopsided. He decided to take me to the hospital by then I was unconscious. He paused and phoned my eldest daughter who works and stays at Giyani.

Question 3: How did you receive your healing?

Answer 3:

My eldest daughter is a member of the church of miracles. She received a telephone call from her brother that he taking me to the hospital because I am weak, cannot talk, and cannot move my limbs. So the elder sister immediately ran to the platform disrupting the service and quickly explained to the pastor what was going on. This was quite unusual, interrupting the service. The interruption happened out of desperation. She said that the pastor quickly responded to her plight and prayed for me through the telephone with an instruction that they should place the cell phone on my ear, he rebuked the stroke while we were on our way to the hospital. My daughter said there was also a request from the pastor for the whole crowd to stretch their hands towards the phone and prayed for me, a perfect stranger. On our arrival at the hospital emergency room my son said they quickly arranged for a stretcher for me.

When they got to the car to fetch me I was recovering and confused and felt very weak and spent. I was startled to find myself at the back of my car slumped and without shoes. When the hospital emergency staff came to fetch me from the car I was still groggy. They did a check on me and found that my blood pressure was extremely high. They also took a scan and the scan showed traces of a stroke. They retained me overnight to monitor the blood pressure and to avoid a relapse they say. My son phoned my daughter and explained the developments at the hospital. My daughter said that at their church they proceeded with prayers of thanksgiving for the positive report that I was ok.

Question 4: How do you know you were healed?

Answer 4:

In the morning the blood pressure had returned to normal. My face was not lopsided anymore. My limbs were not numb anymore. I could understand when they talk to me. The heaviness on my body is gone. I am thankful for my daughter's church for having played a big role in my recovery.

Interview 001T Transcription

Question 1: Do you believe in miracles?

Answer 1:

Initially I did not. Actually my grandfather from my father's side was a witchdoctor he used to call us and performed rituals for protection from evil. Seasonally he would perform the ritual called (mphahlo) in Xitsonga meaning to appease the gods. He would make little razor cuts on our bodies i.e. (the back, wrists, chest area, hair line near the forehead, etc.) and he would apply ointment on these cuts. This was sore and it irritating the skin. We experienced that type of life growing up. My grandfather was quite well known. Business people, politicians, traditional artists etc. consulted him for success. He has since passed on. My parents do not go to church. They have just shown interest since my deliverance. We have become members of this church since my deliverance.

Question 2: What were your experiences with your problem?

Answer 2:

When I met my husband, he was a successful businessman. Over the years we were married he started losing his businesses one by one and eventually lost all he had. We were faced with lack for the first time in our marriage. The quarrelling started. I became stubborn and the squabble ensued. To make things worse we never had children but not because of choice. My dream life was not good. Every time I dreamt of a strange man. This man had cruel intentions. I was always tired worried and irritable. I had no patience for anybody especially my husband. I moved from our bedroom because I was always tired and irritable I needed some quiet. When I told my sister about the quarrels. My sister came up with a suggestion to try a certain church from Pretoria that has now opened a branch near our area I agreed. We went there to try.

Question 3: How did you get your healing?

Answer 3:

I went to the church with my sister. We arrived at the facility (hall) on time. The worship was wonderful. They only allowed a few testimonies. The pastor was standing by the pulpit during the testimonies and after the testimonies. The pastor preached a very brilliant sermon. The crowd was cheering there was so much excitement in the church. Then he led the mass prayer. When the pastor said “every demon, every demon out”. I started shaking uncontrollably. The ushers are trained to look out for strange behavior during mass prayers. They might have spotted my strange behavior because they came and escorted me to the front just like the other people who were manifesting. I felt like running out of the building. It seemed as if the ushers could read my mind because they were holding me tightly and I could not escape. By this time the demon was enraged. I could sense but I could not control my speech. The demon had taken over and was talking through me. It was very angry. The deliverance was disturbed the demon.

My sister said when the pastor approached me. He said to the demon; “who are you”? The demon snarled at the pastor and said, “ You cannot make me leave her”. My sister said the demon kept on shouting threats but the pastor kept on shouting: “Out you demon out!” I fell down and I think that’s when the demon might have left me. I felt a strange presence leave my body. The exercise was humiliating and yet liberating.

Question 4: How do you know you are healed?

Answer 4:

I feel light now. The heaviness is gone. The nightmares are gone. I can sleep peacefully now. I love my husband and I am looking forward to the future.

Interview 002T Transcription

Question 1: Do you believe in miracles?

Answer 1:

I was skeptical to the idea of miracles before I got my miracle. I was a critic when it came to deliverance, divine healing and prophecy. I thought it was all a set up to extort money from the poor. I did not understand the whole operation - I thought it was preplanned - calling out someone else's name to come forward for prayer I thought it was a hoax. To make things worse there are churches springing up at every corner with people calling themselves prophet or prophetess?

Question 2: What were your experiences concerning the problem?

Answer 2:

My joblessness was a problem to me. I felt stuck. One relative told my parents that he heard about a certain church that had a solution to such problems. My parents persuaded me to go. They told me that I had nothing to lose. I went there reluctantly. They encouraged me to take along my academic certificates. My mother thought that someone might have played foul with my certificates.

Question 3: How did you receive your deliverance?

Answer 3:

During prayer the pastor requested that all people without jobs should lift up their arms to Heaven then he prayed the following prayer: "The God of Heaven who breaks yokes: break the chains of unemployment from their minds, from their hearts, from their hands and feet. Bless their certificates and bless them from now onwards" and then he anointed our foreheads, palms and certificates with the anointing oil called "Lion of Judah". I bought some oil to continue using at home and on the day of the interview I anointed

myself with 'the lion of Judah' I put a cross on my forehead like I saw in church at the request of my mother.

Question 4: How do you know you were delivered?

Answer 4:

Within a month I was called for an interview. I did not think much of it, because I attended several of them. I was amazed when I got a call from the company. When I went there they asked me "when can I start the job?" I was so happy and I stammered back now? They gave a contract to sign. The administrator went through the contract with me and I was satisfied especially with the salary that I was going to earn. My parents' burden was lifted at last.

Interview 003T Transcription

Question 1: Do you believe in miracles?

Answer 1:

Yes I do believe in miracles. My baby was suffering. The left ear just could not heal.

Question 2: What were your experiences concerning the sickness?

Answer 2:

My baby had an ear infection that could not heal. I took him to the clinic several times but he could not get any better. He could not respond to the treatment. The doctor who comes occasionally at the clinic also tried to treat him. The fever could come down but after some few days start again. The treatment was getting exhausting even financially.

Question 3: How did you receive your healing?

Answer 3:

When the problem persisted I decided to get help from the church. I went with the woman who was a member there. She encouraged me to also buy the anointing oil to anoint the child at night. The pastor prayed for him just like anybody else in the church nothing was special about the prayer. And I noticed that my baby became very calm and was not irritable anymore.

Question 4: How do you know that your baby is healed?

Answer 4:

The fluid that was oozing from the ear has dried up. The fever has ceased. My baby is able to sleep peacefully now. The irritation has stopped. His appetite is back. He is alert and he is playing happily. No more smelly clothes or blankets. There is peace in the house. I am grateful for his recovery, I am thinking of becoming a member of this church.

Interview 004T Transcription:

Question 1: Do you believe in miracles?

Answer 1:

Now I do, I was skeptical at first. In our church we don't get into healing and miracles. We worship, and people get baptized and the word of God is preached.

Question 2: What were your experience concerning the problem?

Answer 2:

I was not prepared for singleness late in my thirties. When I was growing up I envisioned myself in a white gown getting married in church. The delay brought shame and embarrassment in my life among my peers. When your peers and co-workers are married they tend to put pressure on you. When you are with them they talk about their husbands, their children and their marriages'. In our culture you have to be married by a certain age around 18-23 over thirty it's too late. My parents talked suggestively about how good and fulfilling marriage is as well as how nice it would be for them to have grandchildren. They were trying to encourage me to get married.

Question 3: How did you receive your deliverance?

Answer 3:

I went to this church that I heard many people talking about it. I went to a night prayer meeting. They worshiped, gave testimonies, the pastor preached and he led people on the sinners' prayer and mass prayer before praying for individuals. I participated in all the activities. During mass prayer he led us to say: I am delivered from generational curses. Jesus has been made a curse for me. Jesus is my deliverer. I am cleansed with the blood of Jesus from all types of delays. The blood of Jesus cleanses me. The blood of Jesus is not limited by time or space. I plead the blood of Jesus over all delays. After more declarations that touched different types of problems the pastor prayed

for particular people by laying on hands for them. I remember wishing that if only he could lay hands for me also. I went home and I was a bit discouraged. We were encouraged to buy anointing oil that is called “Lion of Judah” so that we may continue praying at home by anointing the forehead for blessings. I did anoint myself with the “lion of Judah” (the olive oil that has been prayed for by the head pastor of that church) every night after that.

Question 4: How did you know you were delivered?

Answer 4:

After about three weeks I met a guy who was very interested in me. And within six months of knowing him he indicated to me that he was ready to settle down. He wanted to send his people to my parents to ask for a hand in marriage for which I accepted. Within four months down the line ‘lobola’ was paid in full and before I know it we had started preparing for a traditional wedding prior to the “white wedding”. My dream wedding became a reality in our church. The stigma became a thing of the past.

Interview 005T Transcription

Question 1: Do you believe in miracles?

Answer 1:

Yes I do after all the good things that happened to me how can I not believe?
My problem with stagnation was solved through prayers.

Question 2: What was your experience concerning your problem?

Answer 2:

I was staying in a “mkhukhu” (meaning shack) prior to my deliverance. I never got a promotion in my life since I started work at the factory. I improved my education, and obtained a senior certificate. I handed in my results to my employer with a hope of being made a foreman or maybe placed in a similar position. Each time he was overlooked. I could not afford to rent or buy a house for my family. We ate good food only on one Sunday after my payment. School uniform was a struggle. I was worried about the coming tertiary fees.

Question 3: How did you get your deliverance?

Answer 3:

I heard about the church where miracles were happening and I decided to go there to get my own miracle. At the church I was prayed for and it was revealed to me prophetically by the pastor that my ancestors were the problem. They were the ones blocking my progress. I am from a family that used to be involved in ancestral worship “ku phahla” in Xitsonga. My father became a Christian and the ancestors were angry because they felt they were forgotten because there was no one to worship them.

Question 4: How do you know you were delivered?

Answer 4:



I was delivered from his ancestors because as soon as I applied for a new job at a general store in town and got it. My salary has doubled. And the good thing is that they promised to send me to workshops yearly to learn about the trade I am in and that will improve my qualifications as well as my salary. My life has changed now because I can afford the basic things that I could not afford before.