The Concept of Healing Power in the African Initiated Churches (AICs) with Special Reference to the Vaal Triangle.

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DEDICATION

This research document is dedicated to the church in the Vaal Triangle, the students of the North West University at Vaal Campus, Vanderbijlpark and to the El Shaddai Ministries community.

“If you obey my teachings, you are really my disciples. Then you will know the truth and the truth will set you free” – John 8:31,32.

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ABSTRACT

This mini-dissertation is an attempt to investigate the concept of healing power in the African Initiated Churches (AICs) in the Vaal Triangle Region. Healing as an important discourse in the Bible is regarded as one of the major aspects of church growth among the AICs and tends to be influenced by a number of factors. Healing as a common practice in the AICs in the Vaal Triangle is being evaluated against the biblical historical discourse. The Old Testament healing narratives as well as those of Jesus Christ and the Apostles in the New Testament are being discussed in comparison with those in the AICs. However because of the influence of the African Traditional Religion (ATR) in the AICs, the research project intends to investigate the degree of both the biblical influence and that of the ATR in healing amongst the AICs in the Vaal Triangle region.

The literature review in the second chapter studied the biblical and the theological aspect of healing. An exegesis of some biblical passages that might have a bearing on the AICs healing practices is briefly done especially those that are commonly applied during healing services in the AICs. Healing as a concept has therefore helped the project to differentiate those that have more lenience to the "Spirit baptism" experience from those that are mostly influenced by the ATR beliefs systems. The historical role of women in the aspect of healing in the AICs was highlighted.

The hermeneutical processes in the AICs play a very important part of shaping the theology and the preaching in the AICs. The African way of living and the historical context finds relevance in approaching sicknesses and their causes in a different way to other cultures. Hence the manner in which the African people deal with sicknesses and diseases influences their faith.

A historical study of Exorcism in Church history has been discussed and since it is a common feature in the AICs, the healing practices and methods are very important to note. The AICs use of water as an important agent in healing, directed the project to carefully study the biblical narratives and check as to why the AICs make use of water baptism in exorcism and then compare it with exorcism from the ATR practices and methods. The use of mundane objects apart from water, versus the laying on of hands strikes an important note in the sense that the AICs make use of these objects while water is of course mentioned many times in the bible. On that point, the mundane objects are viewed as replacing muthi that is commonly used in the ATR.

An empirical study done among few AICs in the Vaal Triangle found out that even though the beliefs in African Traditions is common, there are two different streams when coming to the concept of healing. The conclusions and recommendations give rise to do further studies in investigating why women who played and continue to play a very important part in the aspect of healing in the AICs are restricted in certain AICs.

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CHAPTER 1

1.1. Orientation and problem statement

In Matthew 10:8 Jesus Christ commanded the disciples, to heal the sick, cleanse the lepers, and raise the dead as well as to cast out devils. The ending chapter of Mark 16 contains verses in which the super natural power of healing is promised to the disciples. In Luke 10:19 we also read of the disciples being given power to tread on serpents and scorpions and over all the power of the devil. In spite of the fact that the healings that take place in many African Initiated Churches (AICs) may appear to be a fulfillment of what these Bible passages point to, scholars such as Anderson (1990:67) associate these phenomena with similar events within African traditions. Commenting on the indispensable role of life giving power among traditional Africans, Anderson (1990: 67) points out that the traditional African community respect traditional healers because of the role they play in the African society. The healing power associated with the founders of many African Initiated Churches leads to people following and respecting them as true leaders within many African communities.

This research is part of much soul searching desire to make an in-depth study and bring clarity to the source of the dynamic growth of the African Initiated Churches, especially in the Vaal Triangle. The research is being done also due to the claim that the historical or mainline churches have not yet discovered the implications of the Gospel as it is understood and embraced by the AICs. Oosthuizen (1997:8) articulates this claim when he writes: “The mainline churches with their western ideology and scholarship are often inclined to undermine African culture and heritage”. This study accordingly intends to clarify some perceptions of the concept of the healing super natural power as perceived by Africans; a concept that has made the AICs popular and attractive to most Africans, and one that could be a factor for the increased membership of some African Initiated Churches that have become mega churches.

In order that the misconception associated with the healing power in the AICs with reference to the Vaal Triangle may be properly explored; Biblical perspectives on the concept of healing power and some reflections on the concept of healing power in African traditions will need to be looked into. The aspects that this research will deal with can accordingly be stated through the following questions:

- Does the Bible have clarity on aspects of healing power that can provide a model or framework when exploring the concept of healing power among the AICs?
- Are there parallels between the concept of healing power in African traditions and among the AICs?
- How does healing power manifest itself within the AICs in the Vaal Triangle?
- What role does the concept of healing power play in the growth of the AICs within the Vaal Triangle?

1.2. The aims of the research

Traditional African life is void and meaningless without the practice of the ancestral worship and the laborious rituals directed to the supernatural powers. As a result this concept of life giving power in African traditional religion, its role and influence in the African Initiated Churches cannot be ignored or overlooked by the Christian community.

According to the traditional African culture, ancestors are not only worshipped but they are also respected because they are believed to be holding the power in their judicial, sociological and metaphysical significance. They determine the destiny and exercise influence in the life of the living, protecting and watching over the living. Because of their metaphysical power and their symbiotic relationship with their descendants, ancestors are described as guardians over

the living and so life and existence are inseparable from this power (Oosthuizen, 1992:66). Because of this given concept of power, belief and worship expression among African people, a survey becomes necessary for a better understanding of this power and its influence in the AICs especially in the Vaal Triangle.

Accordingly, the aims of this research are to:

- Explore the possibility of some biblical perspectives that could form part of the context of the concept of healing power within the AICs
- Highlight possible relational existence of the concept of healing power in African traditions and the AICs.
- Describe some manifestations of the healing power in the ministries of the AICs in the Vaal Triangle.
- Examine how the influence of this life giving power contributes to the dynamic growth of the AICs in the Vaal Triangle.

1.3. The importance and relevance of the research

The importance and relevance of this research is that it will deal closely with some aspects of traditions and practices that are prevalent among the AICs, and thereby promote understanding of these churches that are a dominant force within the Vaal Triangle. The main focus of this research will be based upon the AICs in the Vaal Triangle region. As much as there are other authors that have already written concerning African traditions and beliefs there is none so far that has researched how the concept of healing power is manifested in the AICs of the Vaal Triangle.

According to the traditional African concept of belief there is a life-giving source of power. This power is a link between the Supreme Being called God and interpreted in many different African languages as *uZimu, uNkulunkulu, Modimu, uHlahlamatjolo, uMlezemunye* and so forth. Temples (1952:22) confirms this when he says that it was discovered that indigenous people originally believed in

and worshipped the Supreme Being whom they regarded as the creative spirit. Makhubu (1988: 28) adds that when the missionaries came with the gospel, the blacks already knew and worshipped God. The study is important because it will also provide insight into whether and how a significant part of the Church in the Vaal Triangle has blended, in its concept of healing power aspects of their old religious traditions with their new faith in Christ.

1.4. The scope of this project

This research was done mainly in the area of the Vaal Triangle. The African Initiated Churches (AICs) in the Vaal Triangle are concentrated in the black townships; and accordingly, the research was focused on the townships especially the older townships. These are places where the branches of the AICs were first established. These townships are Sebokeng, Evaton, Sharpville, Boipatong, and Bophelong and the surrounding new developed areas.

1.5. Research method

The basic method that was implemented for this research was the literature study, which involved reading material that bears information on the subject, including news papers, periodicals, pamphlets, and statistics. Both published and unpublished material was also consulted. The results of the literature study formed the structured questionnaires and personal interviews which also formulated and was used to collect relevant data for in depth information (Greenway & Monsma, 2003:130). The list of interviewees will be provided towards the end of the research so as to make their profile clear.

Specific strategies were designed for cultivating a closer relationship with the leaders to make acceptance possible, also to avoid conflicts, disappointment and setbacks. The researcher was also a participant observer who has had a long relationship with most of the AICs leaders in the Vaal Triangle during the years

of tutoring under the auspices of the Timothy Training Institute, and therefore has gained the required confidence of these leaders.

1.6. Research plan

This research consists of five chapters and each of these chapters dealS with specific topics in the following manner:

Chapter One: Introduction

Chapter Two: The Bible and the concept of healing power in the AICs.

Chapter Three: African traditions and the concept of healing power in the AICs.

Chapter Four: Some manifestations of healing power in the ministries of the AICs in the Vaal Triangle

Chapter Five: Summary, conclusions and recommendations.

Chapter 2

The Bible and the concept of healing power in the AICs

2.1. Introduction

This chapter looks at some Bible passages and cases as well as some theological literature that could provide a framework for exploring healing power among the AICs. Religion and medicine have had a long relationship especially among the AICs. In modern times, the two are often at odds, with some believing more in faith than in science and others taking the opposite view. In traditional societies and also in AICs, religion and medicine are often fused, with the religious leader or the Bishop or Priest also being the medicine man who knows the secrets of healing. While Christians especially in Evangelical and Charismatic / Pentecostal churches have faith in the healing power of prayer and depict Jesus as a healer as well. Certain groups place a greater emphasis on faith than medicine.

The concept of healing in the scriptures can be traced back from the Old Testament times where a wide range of narratives of numerous healing accounts are found. Various methods of healing were used to indicate diverse application of healing, curing and remedies. In the Old Testament the concept of healing is much broader as it is not only confined to the healing of the sick human body. The Lord promised healing to the land as mentioned in 2 Chronicles 7:14. Ezekiel saw a vision of healing waters that healed the fish and the sea (Ezekiel 47:8, 9). There are also cases where certain objects or materials were used to bring healing. Elisha also healed poisonous water using salt (2 Kings 2:19-22). When Naaman was suffering from leprosy, he was instructed by the prophet to go and dip himself in the river seven times (2 Kings 5:1-9).

In the New Testament, Jesus also healed the sick using various means and people were healed according to their faith. This may be called faith healings. He furthermore commanded his disciples to heal the sick, cleanse the lepers and raise the dead as well as casting out devils (Matthew 4:24; 10:8). The apostles continued healing the sick even after Jesus was taken to heaven (Acts 3:11; 5:16). Their miraculous healing included even the use of cloths (Acts 19: 11 – 12).

This chapter focuses on some discourses of healing in the Old Testament and the New Testament and the impact that these may have had on African Independent / Indigenous Churches (AICs). The second part of the chapter explores some theological literature on the subject of healing practices in the African Independent Churches (AICs). When we speak of healing, we also speak of sickness and disease because they are connected. In the second part of the chapter, the hermeneutic with respect to healing found in these churches will be probed. The challenge as Anderson (1996:1) states is that the hermeneutics with respect to AICs has never been well probed. And this includes the healing practices; in addition to that is exorcism, which also makes the AICs unique and will also be investigated. The elements of prophecy, dreams and visions are also being discussed since they form part of the source of healing practices. Lastly the project will discuss uniforms, objects and symbols as important elements of identification associated with the AICs and because these seem to have a bearing on perceptions regarding healing in AICs.

2.2. The Biblical concept of healing

The sin of Adam and Eve at the Garden of Eden brought along a number of miseries that include sickness, curses, ruined lives and death. The result of the curse affected the entire human race as well as the environment (Genesis 3:17,

18; Romans 8:19-22). In spite of the condition God promised healing to all of these by His loving mercies. The Bible is interpreted holistically to include all of life's problems, which has particular relevance to a society where disease is rife and access to adequate health care is a luxury (Anderson, 1996:9). The term "faith healing" is sometimes used in reference to the belief of some Christians who hold that God heals people through the power of the Holy Spirit, often involving the "laying on of hands". It is also called supernatural healing, divine healing or miracle healing, among others. In the Old Testament, *Jehovah-Rapha,* translated "I am the Lord your Physician" or "I am the Lord who heals you", is one of the seven redemptive names for Jehovah God. The promise, “I am the Lord that healeth thee” and “I will take sickness away from the midst of thee” (Exodus 15:26, 23:25) (The new Scofield Reference Bible). This implies that God is the One that heals. Healing in the Bible is also associated with the ministry of specific individuals including Elijah, Jesus and His apostles.

According to Wikipedia, Christian physician Reginald B. Cherry, MD, views faith healing as the existence of a pathway of healing in which God uses both the natural and the supernatural to heal. Being healed has been described as a privilege of accepting Christ's redemption on the cross. Matthew 8:17 says, "This was to fulfill what was spoken through the prophet Isaiah: 'He took up our infirmities and carried our diseases.' In his comments Storms (1990:17) argues that those who connect the Isaiah 53:5 passage to healing need to understand that it is only a metonymy. Storms (1990:18) present that “sin is the ultimate cause of which illness is one among many effects”. On this notion he concludes that the promised healing in Isaiah 53:5 is one of the ‘not yet’ fully achieved aspects of Christ’s redemption. But the Bible states that we must go preach the gospel and heal the sick. One may therefore, submit that healing does often take place in the church; healing is a necessary element of the gospel preaching even if it takes place in a partial way and in anticipation of the consummation.

The truth is that God heals. Faith is to trust God and to accept His promises. In the context of prayer and healing faith might involve a firm belief that God will positively answer a prayer-request for a sick to be healed. The position of contrasting faith versus medicine does, as also indicated in Storms (1990:37), appear not to be good Christian response as it may tend to a dualism that puts emphasis on either of the two. After all “all genuine healing, whether miraculous or not, is ultimately the work of God” (Storms, 1990: 43).

Some Christian writers believe it extremely rare that God provides a supernatural intervention that actually reverses natural laws governing the human body. Keefauver (2009) cautions against allowing enthusiasm for faith healing to stir up false hopes "so that a sufferer stakes all his or her faith on belief in miraculous healing at this level. We cannot build a water-tight theology promising physical healing, surely, for the most 'miracle-ridden' Christian will die in the end, yielding to the natural processes of senescence.”

Those who actively lay hands on others and pray with them to be healed are often acutely aware that healing may not always follow. Understanding the sovereignty of God in such circumstances seems naturally to prevent one from turning attention to the sufferers or to those doing the praying as possible reasons for unanswered prayer.

2.3. Some biblical passages and cases of healing that might have a bearing on the AICs healing practices

Healing in the Old Testament took place with respect to various ailments, plagues, diseases, epidemics, situations as well as environments. Healing in Christianity is based on the Bible. In Genesis 1, God created the world as a whole. In Genesis 3, sin came and impacted upon God's plan for humanity. In Numbers 21, during the period of the desert wanderings of the Israelites after the Exodus, God healed the Israelites who were bitten by snakes. In the prophets, God worked through the prophets and priests to bring healing. For example, God used Elisha to bring healing to Naaman. In the New Testament, Jesus' ministry included healing. The disciples and apostles too were sent to heal and to preach the kingdom of God (Luke 9, 1-6; 10, 1-12; Acts 3:1). When Christian missionaries came to Africa, they established hospitals. Some missionaries rejected African healing and also played down the biblical healing concepts, which were more in line with African healing systems and methods. Unlike the hospitals run by the missionaries, many of today's secular- hospitals concentrate on physical healing and leave out the spiritual causes of sickness as understood by African and biblical healing. One of the reasons why African healing is rejected by Christians is because of its association with ancestors and spirits. This will be explored more in the next chapter.

Thus, some churches' approach to healing is conservative and limited and still does not accommodate alternative forms of healing. Yet, some Christians would go on their own for alternative healing without asking permission from their churches. Some do so because Western medicine is neither accessible nor affordable for the majority of the African people. Nida (1971:13) wrote that historically the AICs were formed as a result of an encounter of the Christian message with the pre-Christian African religion in which Africans gave their own independent answers to the gospel. "In the process of coalescence, African forms

and thought structures have been filled with and structured by the biblical message especially in the area of the manifestations of the healing powers, in such a way that something new came into existence which distinguishes itself clearly from the pre-historian African religion but also different from Christianity as shaped in the Western world" (Nida, 1971:13). One of the reasons for the growth of African initiated churches and charismatic ministries in Africa is to respond to the challenge of the absence of spiritual healing in the mission churches. Many members from the mission churches are drawn to these churches and ministries to seek healing. At the same time some mission churches are accommodating the challenges and have included healing ministry in their services. Charismatic/Pentecostal spirituality is also found in some mission - initiated churches in Africa because it resonates with African spirituality.

2.3.1 Healing from curses and the power of confession and repentance

Abimelech and his wives were healed from barrenness (Genesis 20:17). That condition was brought about as a form of a curse. However after prayer was offered by Abraham on behalf of Abimelech and his family, they were healed and barrenness was removed. It was a combination of a display of remorse by Abimelech and a prayer for forgiveness by Abraham that brought healing.

The tradition among some AICs is that there are ailments that may be brought up by curses which come as a result of some wrong doing. This is where the aspect of confession plays a significant role. According to Kitshoff (2007) confession is a personal thing where healers encourage patients to confess all their sins. This practice is often followed by public accounts of wrongful deeds. Patients could even whisper if they wish to make a very private confession. They

were told that water and prayer could lose their power if patients refused to confess everything (Kitshoff, 2007:2). In this way "subjective co-operation of the patients involved is emphasized as a prerequisite for successful treatment". In respect of confession and its role in the process of healing the AICs may be in line with some aspects of Scripture. According to Kenyatta (1938:157), in the Kenyan tradition of healing, the patient was expected to participate in the healing process. He/she had to lead the way by confessing to the medicine man or healer his/her sins as the following conversation illustrates: “Sick man I have come to chase away your illness. I will also chase away the evil spirits which have brought it. Confess the evils you know and those you do not know. Prepare yourself, for you are about to vomit all these evils” (Kenyatta 1938, 157).

In addition to confession there was also another aspect of repentance where the healed patient was supposed to change the lifestyle to avoid going into the similar problem again. Jesus healed a lame man by the pool of Bethesda and later told him not to sin again or else a worse thing will happen to him (John 5:14). That may well be supported in particular by James 5:14-16. James wrote, “Confess your sins to each other so that you may be healed.” He also mentioned that the sick person will be forgiven if he has committed a sin. According to Daneel (1971:36) it must, however, be granted that this periscope does not specifically mention demon-possessed people as being included in those who are sick. But according to Kitshoff (2007:3) many modern Christian counselors and those in the ministry of deliverance agree that confession of sins in accordance with James 5:14-16 is essential for successful exorcism. They found that through such confession together with anointment with oil demons manifest and disappear. They are convinced that the final key to deliverance is repentance. Kitshoff (2007:4) continues to state that some believe that confession is therapeutic while others asset that even occult oppressed people should in fact make an “open confession of every single hidden thing in their lives in order to

remove the very last foothold of the enemy." Anderson (1995:196) also values confession highly and in his counseling programs a number of prayers are included in which confession of sins is made. He also quotes James 5:16.

Regarding confession as an important link in the process of exorcism the AICs largely move in line with James 5:14-16 and with those in the modern ministry of deliverance of demon possessed people. An essential part of the healing service of the Zionist is that confessions are made and ill health is declared. This activity is known as ukuhlambuluka (hlamba means to cleanse or wash or to clean) (Kitshoff, 2007:3).

2.3.2 Healing from skin diseases

The Lord promised healing of infectious skin diseases to Israel (Leviticus 13:8). Merriam and Aaron criticized Moses for getting married to a black woman. The Lord was not pleased with that and Merriam was struck with leprosy. Moses prayed for her forgiveness and healing. The process of healing was based on instruction. She was instructed to stay outside the camp for seven days in order to receive her healing. In this instance, healing came after repentance and forgiveness. The other important element was to obey an instruction. Jesus instructed ten lepers to go show themselves to the priests, they did and their leprosy was cured while they were on their way (Luke 17:12-15).

When Naaman suffered from leprosy, he also had to obey an instruction to receive healing for his skin disease. The prophet instructed him to dip himself

seven times in the Jordan River (2 Kings 5:10). In this context there are two important aspects to take note of about healing. It is the instruction from the prophet and the use of the water or the river for that matter. In the Zion Christian Churches (ZCC) this instruction is translated “Taelo” in Sotho languages or “Indaelo” in Nguni languages. It comes in form of various prophecies. It is common in the ZCC of Lekhanyane of Moria outside Polokwane and the International Pentecostal Holiness Church (IPHC) of Bishop Modise (Kereke ya Modise) based in Zuurbekom, Gauteng. The total healing and deliverance of a person is therefore based entirely on the faith and the carrying out of the given instruction.

Apart from the laying on of hands by church Elders, other healing instructions may also come through prescriptions (maleba). A patient may be asked to use boiled holy water (Mohabolo), holy tea or coffee or the use of needle (Ho phula) as well as the use of blessed cloths (Wikipedia: ZCC).

The second aspect after obeying of instructions is the power of the water. Water has always played an important role in all nations especially in African life. Africans understand that water comes from "heaven" and has an important spiritual content (Dube, 1989:121). When a spell is pronounced over the water the life-giving force of water is activated (Dube, 1989:121). In healing practices, including exorcism, water plays a dominant role. The major emphasis is on purification; the water cleanses, it is an expellant. "Purification belongs to the consciousness of the religious person who is disturbed or whose position in relation to the community has become disturbed and who wishes to have this restored", says Oosthuizen (in Kitshoff, 2007:8). When mixed with salt, ash or some other ingredients water then has the role of taking the evil out through vomiting and other healing rituals.

The lame man in John 5 was waiting for the stirring of the healing water so that he could also go in and be healed. Another blind man in John 9:7 was instructed to go and wash his eyes in the pool of Siloam and he received his sight.

In many of the AICs great emphasis is placed on acquisition of power through baptism in the river or at the sea. The evil spirits are driven out by the “powerful” water and health is restored. The major precondition is that the water has to be blessed by the leader first (Oosthuizen, 1989:173). Undesirable spirits are driven out during baptismal ceremonies. It is believed that the force of the Holy Spirit in the water makes it impossible for the alien spirit to remain in the person being baptized. Should the spirit persist, the possessed person is “lashed” with “holy water”.

Living quarters are also sprinkled with "holy water" to keep the spirits out. Drinking hallowed water assists in exorcising evil spirits. Many AIC leaders believe that in the early church the baptismal water had wonderful power; it was a "holy stream", eternal fountain, divine water, saving water, healing water, the fountain of life. Water baptism and exorcism of demonic spirits of the candidates for baptism were part of one ritual. Many of these churches conduct their cleansing ceremonies according to the prophecies of their prophets early on a Sunday morning in a nearby river. Cleansing with water forms part of the church service, which has a significant meaning since it is performed at the instruction of the prophet. The prophecy of the prophet is considered important in view of the many people that receive healing during the ceremony (Makhubu, 1988:78). Makhubu in the same page gives his own testimony that in 1920 when

he was still a young boy he had terrible sores all over his body. Following a prophecy that was given to his uncle who was a member of ZCC, he was taken to a river where he was immersed several times and after few days thereafter his sores dried up and he was completely healed (Makhubu, 1988:78). The use of water by modern exorcists and people in the established churches involved in breaking demonic bondage is fairly rare. Subritzky, (1985:15), however maintains that water baptism is "a powerful way of cutting off the old man and the demon powers". He has also found "that when water is blessed and then applied to a person seeking deliverance, there can be real release from demon power". With the use of water in their exorcism activities, the healers in the AICs can to a certain extent refer to the Bible to justify their activities, but they can also refer to some healing practices in the history of the church.

2.3.3 Healing of the soul

According to Nida (1971:13) healing is taken holistically, that is physical and spiritual, and is on the individual as well as the entire society. In his mission statement Jesus quoted Isaiah 61:1-2 that the Spirit of the Lord was upon him to heal the broken hearted in Luke 4:18 – (NKJV). Although Isaiah was prophesying to Israel at that time, Jesus told his audience that the scripture was fulfilled in their ears (Luke 4:21). However even if some may argue that it was merely a quote from prophet Isaiah, the project focuses on healing of the broken hearts. This implies that there were people that had broken hearts. The Lord promised to heal the broken hearted. David cried to the Lord saying, “Lord, heal my soul” (Psalm 41:4-NKJV).

2.3.4 Healing of the land

Healing in the Bible is not only confined to sicknesses and disease in the human body or soul. The sin of Adam in the Garden of Eden affected all of nature. The Bible speaks of healing of the people and the land (2 Chronicles 7:13-14)

2.4. Identifying the African Independent Churches

There are two major strands in the AIC movement in the Vaal Triangle: independent and indigenous. Independent refers to the churches that separated themselves from the Western oriented missions and the indigenous refers to those that were initiated through African traditional religion as Oosthuizen (1997:8) asserts, "the independent churches tend to retain some features of the churches from which they seceded and the indigenous ones are more oriented to traditional African religion".

The largest group of Christians in South Africa belong to churches that focus on healing of one form or another. According to the 1996 census this group comprised of a majority of Black Christians (Froise 2000:76-82). Historically divided into African Independent Churches and Pentecostal/Charismatic churches are better treated together since they respond to common human needs that are mediated through different cultural approaches. Others refer to them as Coping-healing churches in order not to pre-empt assessment of the healing they offer (Bate, 1999:4). Their success and rapid growth is one of the principal features of twentieth century South African Christianity (Froise 2000:76). According to Ayegboyin (1997:3) it is important to note that African churches listed under the earlier generic name African Initiated churches,

coined by Harold W, Turner, may now be categorized under three broad taxonomies. Kiernan (1990:9) suggests that the earliest typology of the entire African Independent Churches which aligned them according to Ethiopian, Zionist and lately Messianic needs modification. He asserts that the typology is best understood if they are divided into "Word or Book" religion and "Spirit" religion.

According to West (1974) the distinction is between churches of "the law" and churches of "the Spirit." There are also other authors who subdivide them according to period: The Ethiopian movement, The Zionist movement and the Zionist-Apostolic movement (Cochrane 1994:213). According to Cochrane (1994:209) in South Africa the real Independent movement started with Nehemiah Tile and his Tembu National Church in 1884 and this came as a result of Ethiopianism. In his findings, Ayegboyin (1997:3) discovered that, unlike the first group (Ethiopian Churches), the Spirit churches did not disengage from the Mission Churches for political or what some regard as 'human reasons'. Rather, they became apparent as Movements of the Holy Spirit. They claim that the inability of the missionary churches of the time to deal with certain sensitive religious, social, and cultural issues, from a spiritual dimension forced them out to begin their movements. They accused mission churches of being in a very low spiritual state at the time. Hence, from inception, till now, spirituality, especially as it has to do with prayer, prophecy and healing, has received strong emphasis and attention within the AICs.

The emphasis of this project is on Zionist-Apostolic and Messianic (Spirit) churches that came some years after. Initially, they were ignored by the mainline churches as they were perceived as syncretistic (Cochrane, 1994:210). The role of women in these Indigenous and prophetic churches is of paramount

importance. Women have played a very important role particularly as healers (Cochrane, 1994:210). In addition they emphasize healing and Pentecostalism. There are important items like uniforms and other objects which will be discussed later in the chapter. Martin West (1975:16) summarised the difference between Sundkler's two AIC types by saying that “Ethiopian churches” were those which had seceded from mission churches for political reasons, and which “remained patterned on their parent churches”. According to Anderson (1998) “Zionists” were “a Pentecostal, apostolic movement, stressing the influence of the Holy Spirit and of divine healing, and combining both African and European cultural elements”. The “prophet-healing” or “spiritual” churches are AICs with historical and theological roots in the Pentecostal movement, although they have moved away from this movement in several respects over the years, and may not be regarded as “Pentecostal” without further qualification. Anderson (1998) continues to say that they are also churches that, usually in contrast to Ethiopian-type churches, emphasise the working of the power of the Spirit in the church. They have probably adapted themselves to and addressed the popular African worldview more substantially than other types of church, and this is their unique contribution to an understanding of Christianity in Africa.

There is another classification which is called Coping-healing churches. Coping-healing churches in South Africa are usually differentiated into two principal types. These are the African Independent churches as explained above which operate within the parameters of acculturation between African tradition, Urban Black working culture and traditional Christian practice and the second is the Charismatic/Pentecostal type which operate within the Pentecostal tradition and incorporate elements of Post-modern Western culture especially those related to the media and the entertainment industry. This latter tends to appeal to the urban clerical and commercial class of all races. They are mainly charismatic in operation. They emphasise Pentecostalism, faith and healing by the laying on of

hands. They also make use of healing water, oil and uniforms. Recently one that is becoming more prominent is the Tyrannus Apostolic Church whose leader Apostle Simon Mokoena broke away from the Apostolic Faith Mission. Although the church is charismatic in nature it applies similar healing practices of giving patients holy water, anointing oil as well as using uniforms. In the Vaal Triangle Rivers of Living Water led by Bishop Zondo function in the same way as Tyrannus.

Originating from the cultural appearance of both types of churches, one would observe that both the cope-healing churches and the AICs are in fact remarkably alike. Both strive to offer forms of well being and a means of coping within society to their members. This is expressed as an experience of salvation available now in this life as a kind of a precursor to salvation after death (Bate, 1999: 42, 49-50, 56). This is called "healing" and may affect all aspects of the members' lives: physical, emotional, spiritual and communal. One AIC leader commented, "all we do is heal" (Comaroff, 1985:219). Bate (1995:42) concluded that, "In a very general sense, we need to take account of the fact that those practising the Coping-healing ministry and those being healed report their experience as such. It is healing. In some church services a direct call was made to God, to Jesus Christ or to the Holy Spirit to heal the person from sickness. In many cases, some who responded to that call experienced healing."

2.5. Some names of the African Zion-Apostolic Healing churches

Most of the churches that can best represent the definition given include common names such as Zion (e.g. Zion Christian Church) or Apostolic (e.g. St. John Apostolic Church) or even carrying biblical names of areas such as

Jerusalem (e.g. Holy Jerusalem Apostolic church) or Israel etc. Some share the names of apostles (e.g. St. Paul Apostolic Church of Prophecy, St Peter Apostolic church). Others carry the biblical names of mountains (e.g. Mt. Sinai Holy church, Mt Zion churches). There are also some that carry the name African or Bantu (e.g. Holy African Church in Zion; Bantu Holy Apostolic church).

2.6. Conducting the healing process

The principal method of healing is through a healing service conducted mostly in the church. In those churches inspired by the Pentecostal / Charismatic tradition this usually takes the form of an "altar call" in which those who wish to be healed are encouraged to come forward to be healed by the prayer of the healer. This occurs after a period of emotion arousal that is achieved through music, the sermon and prayer (Bate, 1999:21-24). The ritual cultural form borrows heavily from the modern/post-modern Western entertainment industry. It is a stage show that the audience watch and get involved as part participants.

In the African Independent churches there is more variety in the way healing services are organised but a similar attempt at emotion arousal always occurs before the healing. This is achieved by means of music, dance and prayer but there is more participation by all present than in the charismatic-Pentecostal type. This is clearly a reflection of the communal and participatory nature of African traditional culture and its ritual forms (Bate, 1999:18-21; 27-31).

There are two other main ways in which healing is offered. The first is by means of interpersonal encounters between patient and healer and the second occurs on the level of the group where belonging, affirmation and world-view are the main dimensions of healing. The therapeutic value of interpersonal encounter is well known. In Neo-Pentecostal type churches one-to-one encounters for healing

normally take the form of counselling and personal prayer for healing. Often there is a focus on the need to confess sin and to be forgiven for it. The healer mediates this forgiveness (Bate, 1999:41). Within the AICs the prophet healer/prayer healer (*umthandazi; mofodisi, umprofethi*) has emerged as a cultural institution borrowing heavily from the traditional healer in African tradition (*isangoma, ngaka, inyanga*) (Sikosana, 1995). Prayer healers are consulted on a regular basis, usually at their homes. Often the sicknesses affecting people who come for healing have sources within the prevailing society. Poverty, lack of status, fear of the future, and living in communities of social chaos have been common aspects of South African life for many years now and were particularly acute between 1980 and 1994 as the society went through social upheaval leading to the emergence of the new South African democracy (Bate 1999:126-130). This was more prevalent in the Vaal Triangle where much of the violence took place. As such the coping-healing churches provide a supportive, affirming environment where people can reconstruct the humanity that is destroyed during the exigencies of daily living (Bate, 1999:135-136). Besides this it also offers a coherent simple world view which allow those disoriented by the complexity and seeming unpredictability of daily living to develop a set of values, reasons and understandings which make sense out of life and which can lead to effective behaviour patterns to deal with the problems of life (Bate, 1999: 136-137).

2.7. *Healing in some African Independent Churches*

Sundkler (1961:228) stressed repeatedly that prayer for the sick is not just a detail of Zionist church services, but it is their most important feature. Lukhaimane (1980:63) stated that healing was the reason for 80% of Engenas Lekganyane's followers joining the church. It was "a faith healing and a miracle performing church (*ke kereke ya Mehlolo*). Daneel (1988:90) wrote of the Zionist

leader in Zimbabwe, Samuel Mutendi, that it was his "ability to heal the sick, exorcise the most powerful of evil spirits and even raise the dead that caused the people to flock to his Church".

The International Pentecostal Holiness Church (IPHC) was largely based on the healing power of Frederick Modise, which is the main reason people flocked to this church. Indeed, it appears that people who receive healing from Modise face extreme pressure thereafter to join the church (Anderson, 1996). The ability of Modise to heal the sick, coupled with a proclamation of the total inadequacy of all other healing methods offered by churches, prophets or diviners, form the core of the IPHC's highly effective recruitment drive, particularly at the church headquarters, Silo. In the outlying branches of the church, visitors are urged to make the monthly pilgrimage to Modise, after which they are virtually assured of a place among the "chosen". Anderson (1996) continues to say that Modise does not use symbolic healing such as that practiced in the Zionist and Apostolic churches, but there is a strong symbolism associated with the healing rituals at Silo.

AICs members relate the Bible directly to their troubles. The hermeneutical process essentially begins in the context of felt needs. The African world is filled with fearsome and unpredictable occurrences demanding a Christian answer. The hermeneutical process of Pentecostal-type AICs seeks to be relevant to the total existence, and to proclaim biblical deliverance from the very real fear of evil. Whatever the source - evil, misfortune and affliction are the experience of people everywhere. The Pentecostal-type churches in Africa are endeavoring to provide a solution to this compelling need. As Croatto (1987:50) observes, “what is genuinely relevant is not the behind of a text, but what is ahead, and is forward

- what it suggests as a pertinent message for the life of the one who receives or seeks it out."

The understanding of biblical salvation proclaimed in these AICs has to do with deliverance from the experience of evil forces ranged against people's existence. The methods used to receive this salvation and the perceptions concerning the means of grace sometimes differed. Nevertheless, members believe that the Bible reveals an omnipotent and compassionate God who concerns himself with all the troubles of humankind. Bishops, prophets, ministers, evangelists and ordinary church members exercise the authority that they believe has been given them by the God of the Bible, reinforced by the power of the Spirit, to announce the good news that there is deliverance from sin, from sickness and barrenness, and from every conceivable form of evil, including oppression, unemployment, poverty and sorcery.

2.8. African spirituality among the AICs

While there are many definitions of spirituality, this section and the context of the matter define spirituality as our connectedness to God, to our human roots, to the rest of nature, to one another and to ourselves. It is the experience of the Holy Spirit moving us and our communities to be life-giving and life-affirming. Throughout the AICs, spirituality is celebrated in songs, rituals and symbols that show the energizing Spirit animating the community to move together in response to God. With songs such as *Ukuhlabelela ku ya mthokozisa o dabukileyo, hlabelela (Singing brings joy to the sorrowful or suffering when they sing).* The other thing is that spirituality is a mystery that can only be decoded by those who are filled with the Spirit. The prophets and other spiritual healers are therefore essential to interpret spiritual things. As Paul writes to the Corinthians, the spiritual man understands the things of the Spirit

(1Corinthians 2:10-16). Most of the problems or successes that people experience originate from spiritual spheres. In this case, according to Lukhamaine, Mbiti and other authors, “even the Traditional healers become important.”

2.9. Exorcism as healing ministry in the AICs

One of the common healings among the AICs is exorcism. Exorcism comes high on the activities of the AICs and it takes place at almost all the healing ceremonies or events. Among the Africans the belief about evil forces and Satanism and the practice of exorcism appears to have been always the part and parcel of African spirituality and African experience. Kitshoff (2007) agrees that it did not enter the AICs through Christianity . “In African experiences illnesses are ascribed to a disturbance of the balance between a person and spiritual and mystical forces, and the aim of healing is to restore the equilibrium through rituals, ceremonies sacrifices, medicine and other means” (Kitshoff, 2007). Therefore as Christianity was introduced in Africa the concepts of sicknesses and the practices of restoring health have to varying degrees, been incorporated into the AICs methods of operation. Those views, methods and practices today are the main building blocks or one may say the corner stone of the AICs. One may therefore agree with these suggestions that there has been a remarkable historical continuity of traditional healing practices and methods among the AICs.

However one would agree to the fact that in this experience Africa is not alone in these practices because this phenomenon has been perceived to be a universal practice. Belief in and experience of spirit manifestations are found all over the world. Spirit possession and spirit mediums are among the most wide-spread

and most intriguing phenomena in the occult field. In various contexts they are realized during concepts such as ecstasy, pythonism, demon possession, devil-dancing, shamanism, spiritism, spiritualism, they have been the subject of a vast literature extending over at least two thousand years (Varma, 1979:252).

Here in Africa the most important key is to retain the equilibrium in social relationships, or relationships that have been disturbed by adverse forces. The Holy Scriptures also emphasizes relationships and also speaks about forces of good and evil. One is not surprised that within the AICs special attention is given to these forces and how to counteract them. Therefore in order to restore or retain the equilibrium the forces of darkness or evil, brought to bear by Satan must be cast out, chased away and kept out.

In that understanding one would suggest that exorcism practices in the AICs, therefore, spring from at least two main sources. The first being the traditional African practices and second the Biblical injunctions, guidelines and practices. The Bible also gives experiences in the deliverance practices which have influenced the healing practices in the AICs. The contemporary needs also give rise to new practices that attempt to address those needs. For the purpose of this research work, the practice of exorcism throughout the history of the church has been briefly surveyed below in paragraph 2.11, including that among the AICs. The project attempted to highlight the main features of the practice of exorcism in the AICs, compared, when applicable, with those in African tradition, in the Bible, in church history and with the ministry of some modern exorcists.

2.10. Short History of exorcism in the Church

According to Kitshoff (2007) Adolf van Harnack gave an interesting picture of the belief in demons and the practices of exorcism in the early church. He said that "the Christians made their appearance throughout the world as exorcists of demons, and that exorcism was a very powerful missionary and propagandist weapon. The world was understood to be under the dominion of the spirit of darkness and his legions; they not only sat upon thrones but also surrounded the infant's cradle." It was part of the practices even during the times of Jesus on earth. Therefore Jesus Christ and the first Christians were not the first or the only exorcists in or before those days. In Luke 11:19 Jesus referred to Jews who were also casting out demons. One of the first-century historian Flavius Josephus, traces this power back to Solomon. The translator of his works William Whiston (2011) states that, "part of Solomon's wisdom was that he was skilful with herbs, and that he had invented incantations by which he expelled demons so forcefully so that they never returned." Whiston (2011) writes that, "Josephus also mentioned that he had seen Solomon's methods being used in his own day."

According to Kitshoff (2007), "although the early Christians did not have a monopoly on exorcism Justin Martyr, a second-century church father, was in no doubt that the Christians could drive possessing devils out of people where other exorcist with their drugs and incantations had failed." Tertullian is mentioned as going further to encourage Christians to endeavour to know how to exorcise demons (Kitshoff, 2007).

Kitshoff (2007) explains that the baptismal order of Hippolytus of Rome (+ 220 AD) placed renunciation of the devil and exorcism in the context of baptism. He states that the candidate for baptism was asked, if he renounced the devil and all his works. The candidate then answered positively that he renounces the devil and all his works. After this then baptism took place. Oosthuizen (1989:29) comments that the above-mentioned Roman liturgy emphasizes that baptism is an act of forgiveness of sins which was preceded by driving out demons as an independent act. One does, however, appreciate the difference between renouncing the devil and exorcising him, although these two acts may complement one another. It is commonly understood that presently exorcism is understood as the practice of expelling demons that took possession of a person and even control such a person's behaviour. However, in the early church the term was also used for expelling evil spirits who had not even manifested themselves (Kitshoff, 2007). That is why in the Middle Ages exorcism could form part of infant baptism (Oosthuizen, 1989:29). Fisher (1970:14) writes that the exorcism service included a thrice-repeated breathing on the face of the infant with the accompanying words: “Depart from him, you unclean spirit, and give place to the Holy Spirit.”

Kitshoff (2007) continues to state that the need was felt for the practices of exorcism to become standardized. He relates that in 1614 the Rituale Romanum was written on the request of Pope Paul V. It contained prayers and readings from the Bible addressed to the demonized person and a command in the name of the Father, Son and Holy Spirit, to the evil or unclean spirit to go from “the image of God”. “The ritual also advised the exorcising priest to make the sign of the cross, to wind his stole around the neck of the possessed person and to perform the laying-on of hands.” Other objects that could be used included sacraments, holy water, the crucifix and other sacred objects. It is stated that from Protestant side the First Prayer book of Edward VI (1549) also contained a

rite of exorcism by which the unclean spirits were commanded to depart (Kitshoff, 2007). Kitshoff (2007) also mentions that “in 1626 a ***Manuale Exorcismorum*** gave detailed guidelines as to how exorcisms should be carried out.” According to the Manual, faith in God and Jesus Christ is the most powerful tool of the exorcist (Kitshoff, 2007).

From the middle of the 20th century as according to Anderson (2007), a new wave of interest in demons and exorcism washed over many of the mainline churches. Anderson (2007) continues to say that the horror film "The Exorcist" released in 1973 and chilling court case involving killings connected with exorcist practices, fanned the interest. At the same time there was a crusade among the reformists Charismatics. The Charismatic Movement was beginning to take off world-wide. People not only became more aware of the reality of the power of the Holy Spirit but also of the grip of evil spirits. Many Christians in England disillusioned with the mainstream churches started house churches resulting in the still growing House Church Movement in England. These churches often interpret any symptoms of disquiet as demon problems and often practice exorcism (Kitshoff, 2007).

Furthermore Kitshoff (2007) states that exorcism and demon activities became so popular that the Church of England was also alerted to the problems thereof. “The Bishop of Exeter, being actually troubled because few people in the Church of England had any knowledge or experience of exorcism, decided to bring together psychiatrists, priests and theologians in order to produce a detailed informed report on the subject” (Kitshoff, 2007). According to Kitshoff (2007) the result was a booklet, *Exorcism*, published in 1972. It started by saying that it could not be overstressed that the concept of demonic possession was extremely dubious. Kitshoff (2007) relates that, it conceded, that the need for exorcism,

when all other steps had been taken, might still arise. For the practice of exorcism the report advised that the procedures set out in the *Rituale Romanum* of 1614 or contained in the First Prayer Book of Edward VI, or the Eastern Syrian rite be followed. Much of the advice found in the *Manuale Exorcismorum* was included in the report.

Kitshoff (2007) continues to say that an opposite view was presented by 65 signatories in an open letter issued in May 1975. Among those who attended there were about thirteen theology professors and five Anglican theological college principals. They noted the growth of the practice of exorcism but were of the opinion that "exorcism should have no official status in the Church at all" (Kitshoff, 2007).

It is understood that despite their protest the House of Bishops decided in July 1975 that people in the grip of the power of evil needed the aid of the Christian church in delivering them from it. According to Kitshoff (2007) the result was a number of guidelines where this ministry should, inter alia, be done in collaboration with the resources of medicine and in the context of prayer and sacrament, it should be done by experienced persons authorized by the diocesan bishop, and be followed up by continuing pastoral care. However according to Kitshoff (2007) the Church of Scotland did not follow the Church of England. In 1976 the former concluded that such a ceremony as exorcism within the practice of the church was doing more harm than good. Nine years later the Church of Scotland underlined its rejection of exorcism by stating that exorcism ceremonies appeared to create unjustified belief, anxiety and hysteria about demons or a devil (Kitshoff 2007).

In the context of South African situation the Roman Catholic Church in South Africa specially refers to evil spirits in its blessing of the water. According to

Anderson (2007) the *Collectio Rituum* rites, inter alia, as follows: "Grant that this creature of Thine, in the services of the mysteries, may effect the purpose of divine grace to banish all evil spirits and drive away diseases." The attitude of the Dutch Reformed Church Synod of Southern Transvaal was different. In October 1993 the Synod discussed the issue of demonic or satanic bondage. It rejected the notion that believers could be bound by demons, and also rejected the idea of a ministry of deliverance from evil spirits. It urged church members not to make use of people who claimed to conduct such a ministry.

2.11. The AICs and Exorcism

The missionaries who came to Africa usually took an extreme negative stand viz-a-viz spirit-possession and exorcism (Anderson, 1996). Many of the western missionaries never even recognized the African cultures let alone the spiritual things. Wizardry and magic were condemned as superstitious beliefs and idolatry. Even the traditional medicine man was viewed with suspicion and was sometimes considered to be a witch himself. The belief that evil spirits were considered to be responsible for some types of illnesses was not taken seriously among some missionary circles. The missionaries that tried to exorcise such evil spirits must have been an extremely rare sight in Southern Africa. However, although the Dutch Reformed Church, for example, was unyielding regarding traditional beliefs and rites, Daneel (1988) mentions that missionaries of this church had successfully dealt with several cases of spirit-possession. "Some women missionaries had also developed their own spiritual techniques of exorcising troublesome spirits from afflicted church members" (Kitshoff, 2007).

It is true that "in Christian proselytization in the nineteenth century, possession and mediumship often presented problems for the missionary, who found himself opposed, as he thought, by evil spirits in person. On the other hand, the new converts to Christianity also had their problems with the missionaries and their views and practices. Independent churches have in fact accused the missionaries of having concealed the biblical references to sorcery" (Anderson, 1968:141). One can also doubt whether the missionaries ever referred to possession by evil spirits in biblical times and whether they tried to relate that to spirit-possession in the African society. "The fact is that the churches did not take the fears of the African seriously, thereby making it impossible for the converts to vent their problems. During the 1960's this attitude started to change. Historical churches not only began focusing more on healing, and not only attempted to present Christ as medicine-man (inyanga), but some pastors in these churches were becoming engaged in exorcising evil spirits" (Anderson, 1968:141). Once the African churches moved away from mission control, influence and teaching, they could create room in the church for the treatment of illnesses associated with the activities of spirits.

Historically speaking the impetus regarding exorcism came from overseas via the Christian Catholic Church in Zion founded by John Alexander Dowie in Illinois in 1896 and the Apostolic Faith Mission, brought to South Africa by John Lake, Thomas Hezmalhalch and others. Both these movements strongly supported and practiced faith healing, (Cochrane, 1994: 137) and both movements played a major role in the rise and growth of the AICs (Anderson 1992:28). Already in 1908 Thomas Hezmalhalch of the AFM wrote about a deliverance of a demon-possessed person, and during the next year "demons were cast out" of THL Schumann who then became a member of the Board of Trustees of the AFM. Perhaps one can assume that shortly after this time exorcism also started to

emerge in the Zionist-type and Apostolic-type independent churches. Both these groups emphasize healing in a cosmological context (Oosthuizen, 1992:67).

The magazine, *"Leaves of Healing",* which was the publication of John Alexander Dowie, was available in South Africa (Cochrane, 1994:145). This publication usually carried news and witnesses of divine healing and deliverances from ordinary diseases but also from liquor habit and secret societies and from doctors and drugs (Sundkler, 1961:223). Such healing practices which not only took care of physical ailments but also attended to other aspects of a person's well-being undoubtedly appealed also to the AICs with their African cosmology. In such healings the members of the AICs could not fail to hear the voices of African traditions and of the Bible.

It is interesting to note that at the same time as when the healing ministry became a main activity in the AICs, a new type of spirit possession, called *amafufunyana,* started manifesting itself. "The possessing spirits are presumed to be foreign. It is believed that those spirits entered South Africa from Mozambique via the migrant workers" (Oosthuizen, 1992:45). According to Oosthuizen (1992:45) *Amafufunyana* first occurred in Zululand after 1910. "Since both Zionism and *amafufunyama* spirit possession spread from Zululand at about the same time it is natural to look for a connection" (Kitshoff, 2007). The suggestion, however, that the Zionists brought this kind of possession with them is not much helpful (Edwards, 1989: 213). "This type of possession is characterized by the common phenomenon that voices are heard speaking from the patient. Very often those voices are usually not those of the patient" (Kitshoff, 2007). Among other features there is also an observation that the voices become agitated and aggressive in the presence of a praying group of Christians or church folks. At times when prayers are offered, the patient at a certain stage may evidence unusual strength and become violent, there is also

much crying and the patient may make loud funny screams. What is surprising is the observation that most of the victims are girls or women (Kitshoff, 2007).

According to Edwards (1989: 210) those characteristics put *amafufunyana* spirit possession in line with the New Testament narrative of the man possessed by demons and exorcised by Jesus Christ. He continues, "The face-value similarities with the New Testament accounts may be an added incentive to prophet healers of the Zionist-type independent churches to make a speciality of healing, or attempting to heal, cases of *amafumfunyana* spirit possession by exorcism in the name of Jesus, along with other supportive forms of treatment. The challenge is particularly attractive because the phenomenon of spirit possession “straddles their traditional religious world-view and their Christian experience” (Edwards, 1989:214).

2.12. Exorcism practices in the AICs

Since 1960 more voices were heard arguing for the importance of the ministry of exorcism or deliverance in the African mainline churches. It was claimed that exorcism has succeeded in bringing relief to some affected people whereas other methods have failed (Kitshoff, 2007). But the AICs already knew that and today "exorcism is one of the main activities within the AICs, one in which the faith healers play a major role” (Oosthuizen 1992:54).

The fact that black people of all denominations take the negative forces of the African cosmology seriously has also been illustrated by a survey amongst

Biblical Studies students at the University of Zululand (Kitshoff, 2007). 97% of the research sample of 130 students belong to mainline churches. 98% of those students stated that they had knowledge of demon-possessed people, indicating that they "believed in" demon-possession. People, in their opinion, who would be best equipped to handle demon-possessed patients were faith-healers and ministers of religion. The *isangoma* or *inyanga* would also be consulted, but the medical doctor as helper in such cases scored low. The most successful methods for expelling demons would be, in the respondents' opinion, prayer and commanding the spirit(s) in the name of Jesus Christ to leave. The use of water prayed over was also considered effective. Singing and dancing could also assist (Kitshoff, 2007).

According to Kitshoff (2007), in Canada Maxwell Whyte is regarded as a leading figure in exorcism since he had his first experience in 1948. “His theology certainly finds favour in the AICs for he maintains that the real forces behind the world of physical matter are spiritual and the real cause of sickness is neither mental nor physical, it is spiritual" (Kitshoff, 2007). He cites the example of Peter's mother-in-law recorded in Luke 4:38,39 and comments: "As soon as the spirit behind the fever heard, understood and obeyed, the fever left and she was healed"

According to Kitshoff(2007) from New Zealand we have Bill Subritzky who has held every position open to a lay person in the Church of England. His major books on his exorcism practices are “*How to cast out demons and break curses”* and “*Demons defeated”* written in 1985. A modern counselor who assists people to find freedom from "spiritual bondage" is Neil Anderson of the Department of Practical Theology at the Talbot School of Ciola University. He claims not to be

an "exorcist" and does not believe that there is a gift of exorcism, but he does take occult bondage and demonic activity and its influence on people seriously.

2.13. The Role of the Holy Spirit in healing among the AICs

Writing on the task of the prophet-healer in the AICs Oosthuizen (1992:179) says, "The evil spirit has to be exorcised. While this was done by the diviner under the guidance of an ancestor spirit(s), the prophet calls for assistance from "the Spirit"/Holy Spirit and/or messenger(s)...". There is certainly reason for writing "'the Spirit'/Holy Spirit" for the issue regarding the origin and essence of the Spirit who or which fills and assists and makes exorcism possible, has not been resolved. Mostert (1987:87) sees the Spirit (*uMoya*) as "personalized force" from two sources, two realities: the African understanding of life and the Biblical revelation. Hammond-Tooke speaks of the "logic of syncretism", syncretism of four disparate elements - ancestral spirits, with familiars, spirits of affliction and the Holy Spirit - to enable Africans "to cope cognitively with the practical and moral dilemmas that face them at baptismal services in the sea, a potent place to remove evil forces, the emphasis is also on the Holy Spirit. "Getting the Spirit" is an important theme in all baptisms. The Holy Spirit not only reveals the secrets of the sea, but gives "power" to the water, especially when prayed over (Oosthuizen, 1992:84). Because of this power evil spirits have to go when the patient is emerged out of water (Oosthuizen, 1989:133).

The rod or staff used in exorcism, is seen as an instrument in conveying the power of the Spirit to the person to be exorcised (Oosthuizen, 1992:69). In the act of exorcism the demon-possessed is often beaten, especially on the shoulders and the back. An explanation was that it was "the Spirit" who made them do the

hitting because they were fighting the devil inside the person (Oosthuizen 1992:54).

The use of colourful Flags do not only remove or ward off evil spirits but they are often seen as a sign of the ability of the healer to confer the Spirit (Oosthuizen, 1992:176).

As the AICs see spirit possession together with sorcery and witchcraft as malicious powerful forces responsible for illnesses and disturbed social relationships, it is understandable that the Spirit as “a numinous reality with accompanying experiences of power,” will be emphasized in exorcism. The great emphasis on the work of the Holy Spirit is because “the concept provides a potent counterbalance to the realities of the existential situation” of so many members of the AICs.

By giving a salient position to the Holy Spirit as an empowering force in the healing and exorcism activists, the concept “power” resonates strongly with traditional African conceptions (Hammond-Toeke, 1989:52). There the term spirit (Moya) stands as "a force which keeps man alive, the vital force in man's existence ... the source of man's strength (Mostert, 1987:86). But power is also the characteristic of angry ancestors, witches and alien spirits, all of which can cause illnesses and other misfortunes (Hammond-Toeke, 1989:52).

The biblical message of the power of the Holy Spirit (Luke 24:49, Acts 1:8) undoubtedly struck a familiar note with early African Christians and reminded them of their own uMoya as a vital force. The biblical message of being filled, controlled and led by the Holy Spirit, must have caused them to see parallels with possession by spirits according to their own cosmology. But this does not

necessarily mean that the AICs understand the Holy Spirit in terms of African traditional beliefs. Daneel (1988) maintains that many prophets in the AICs "have gained sufficient insight about the work of the Holy Spirit according to Biblical norms to be aware of the dangers of misinterpretation involved" and that there is sufficient evidence indicating that the "revelations of the Spirit are not just mere adaptations to traditional patterns but that they cut across and transform traditional religious practices."

If the AICs drive out demons and heal by the power of the Holy Spirit (1 Cor 12:9), they are following the example of Jesus Christ who also expelled evil spirits through the Spirit of God (Matt 12:28). However, Jesus Christ himself had warned against the practice of driving out demons in the name of Christ, without doing the will of God and without following Christ (Matt 7:21,22).

Modern Christian exorcists acknowledge the indispensability of the Holy Spirit. Kurt Koch (1970:24) says that the Holy Spirit is able to sweep away in an instant all considerations and give immediate help. Subritzky (1985:42) believes that the anointing of the Holy Spirit is one of the most powerful ways of seeing people delivered. His experience is that demons cannot stand the anointing of the Holy Spirit because through it they recognize our priestly authority in Jesus Christ. As in the AICs, Subritzky (1985:43) testifies that the Spirit directs him how to pray for the demonized person and where to place his hand on the patient's body. "The Holy Spirit even tells him sometimes when to command the demon to leave" (Koch, 1970: 26).

Over against these claims of Subritzky, Anderson (1990:190) is very reticent regarding the role of the Holy Spirit in exorcism. He stresses the filling and the

guidance of the Holy Spirit after deliverance (Anderson, 1990:190). Whyte (1974:81) is of the opinion that everybody active in the ministry of exorcism must be filled with the Spirit, but at the same time he warns those relying on the gifts of the Spirit to make sure that they are being led by the Spirit and not by their own fallible minds (Dube, 1989:121). According to the above outline one can say that the AICs duly recognize the role of the Holy Spirit in exorcism, though it may be that their conception of the Holy Spirit is open to discussion.

2.14. The significance of blessed or holy water

Some aspects of the significance of water was discussed in paragraph 2.3. In 2.3.2. the use of water is justified from a biblical point of view by reference to God's promise to cleanse His people from all the impurities by the sprinkling of clean water (Ezekiel 36:25); the practice in the Torah of sprinkling water on a person polluted by contact with a corpse (Numbers 19:11-12); and the fact that the Holy Spirit hovered over the water (Genesis 1:1). Therefore it is believed that the Holy Spirit is present in water that has been blessed (Daneel 2003:112).

Water has always played an important role in African life. Africans understand that water comes from "heaven" and has an important spiritual content. When prayer or blessing is pronounced over the water the life-giving force of water is activated (Dube 1989:117). In healing practices, including exorcism, water plays a dominant role. The major emphasis is on purification: the water cleanses, it is an expellant. At times water is used to induce vomiting and by so doing, the patient may vomit unwanted staff in the body which is also associated with inner cleansing. As such vomiting is believed to get rid of both physical sickness and spiritual defilement (Daneel, 2003:112). Holy water is seen to represent

cleansing and purification from evil, sin, sickness and spiritual defilement. “Purification belongs to the consciousness of the religious person who is disturbed or whose position in relation to the community has become disturbed and who wishes to have this restored”, says Oosthuizen (1989:158). When mixed with salt, ash or some other ingredients water then has the role of taking the evil out through vomiting or washing the body. In the AICs great emphasis is placed on acquisition of power through baptism in the sea. They believe that the evil spirits are driven out by the power in the water and health is restored. The major precondition is that the water has to be blessed by the leader (Makhubu, 1988:78).

In the Bible water and healing are sometimes connected (2 Kings 5:14, John 5:1-7, 9:7). In the early church the baptismal water had wonderful power; it was a "holy stream", eternal fountain, divine water, saving water, healing water, the fountain of life. Water baptism and exorcism of demonic spirits of the candidates for baptism were part of one ritual (Oosthuizen, 1989:158). In the Roman Catholic Church even today water prayed over is seen as assisting in driving or keeping evil spirits away.

The use of water by modern exorcists and people in the established churches in breaking demonic bondage is fairly rare. Subritzky (1985:199), however maintains that water baptism is "a powerful way of cutting off the old man and the demon powers". He also found "that when water is blessed and then applied to a person seeking deliverance, there can be real release from demon power" (Subritzky, 1985:199). With the use of water in their exorcism activities, the healers in the AICs can to a certain extent refer to the Bible to justify their activities, but much more to the healing practices in the history of the church. They can even point to Subritzky in the Church of England to strengthen their cause.

2.15. Praying and fasting

Prayer has a place in the exorcism activities of the AICs. Not only are prayers offered for the victim, water is also prayed over to fill it with power. "Prayers often give the impression that the words so forcefully expressed should exorcise the evil forces present in the patient" (Oosthuizen, 1992:55). “Praying for the sick also involves touching the affected parts and sometimes remonstrating with the evil spirits” (Dube, 1989:127).

Most of the healers in the AICs go on a fast before the healing sessions. This they do because they believe that fasting and praying make them more powerful and more open to the Spirit and his control. Looking from a psychological side it is maintained that fasting makes "the transpersonal level of awareness" more readily accessible. This is also what prayer does. By "getting deeply into the patient's identity and process, the therapist is able to work in whatever way is appropriate to facilitate healing (Edwards, 1989: 341). Scripture also advises prayer and fasting for expelling demons (Matt 17:21). In the early church praying and fasting were intimately connected with baptism and exorcism (Oosthuizen,1989:169). The *Manuale Exorcism forum* of 1626 advised the exorcist to prepare himself inwardly by fasting and praying.

Today, praying and fasting are still considered either essential or valuable in attending to people plagued by evil spirits. Whyte (1974:85), Koch (1970:26), Subritzky (1985:201) and Anderson (1990:191) emphasize the indispensable role of prayers offered in faith, and all could testify to the healing and restoring power released by prayer. Anderson (1990:189) in particular makes much of

prayers offered by the patients themselves in order to clear the way for deliverance.

Regarding fasting, three of the four authors mentioned above see merit in fasting in order to effect successful exorcism. Whyte (1974:86) maintains that fasting would not "twist God's arm", but it shows the supplicant's seriousness for healing; Koch (1970: 108) says that fasting has "a meaningful place in the supporting of a person's fervent prayers, and Subritzky (1985:203) has no doubts that fasting can be a powerful weapon in deliverance as long as it is done with the correct motives" In his opinion "fasting seems to bring our spirit alive and open our spirit to the Holy Spirit." This view is partly in line with that of Edwards mentioned above. Edwards maintains that "praying and fasting open one up to our fellow-person," while Subritzky (1985:202) holds that "fasting and certainly also prayer opens one up to God." This view also reflects a similarity with that of the AICs. When all this is said we can conclude that the practice of praying and fasting by healers in the AICs is considered by many of them to be formally fairly in accordance with Scripture, church history and modern practice (Anderson, 1990:192).

2.16. The name of Jesus Christ in praying for the sick

In the healing activities of the AICs Jesus Christ is not given much prominence. "One seldom hears that among the prophet/prayer healers that Jesus Christ gave them their various gifts or that there is any involvement from his side in healing procedures"(Dube,1989:82). It is, however, admitted by prophet-healers that in order to get rid of demons one must "believe in God and His Son, Jesus, because demons do not like God, and his Son, Jesus." The reason for the

salience of "the Spirit" rather than that of Jesus Christ in treating demon-possessed is because "Jesus is seen in the context of the western doctor," he has "not stepped into the depth of the African cosmology" (Oosthuizen 1992:69).

Kitshoff (2007) claim that if the name of Jesus Christ is neglected in the AICs when they are removing evil spirits it seems to be at variance with the practices recorded in the Bible. The Bible leaves us in no uncertainty that the apostles healed in the name and power of Jesus Christ, (Acts 3:6,4:10) and that demons where driven out in the name of Jesus Christ (Acts 16:18).

Throughout the history of the church the Trinitarian formula was used for attending to people believed to be controlled by evil spirits. Such spirits were commanded in the name of the Father and of the Son and of the Holy Spirit to depart from that person. Significantly enough, even where more power is ascribed to the Spirit than to the Son healer-prophets maintain that demons as workers of the devil can be dispelled by "praying to God, Jesus Christ and the Holy Spirit." Sundkler (1961:232) also observed that exorcism practices included the calling on the name of the triune God.

Most modern exorcists will most probably agree with Whyte (1974:83) that there is “great authority in the name of Christ … No demon can ignore the command of faith given by a child of God. He must obey, just as though Jesus Himself was speaking. Nothing fills the demons with more fear than the name and the blood of Jesus”. Connected with this view of Kurt Koch (1970:109) is his belief that commanding evil spirits in the name of Jesus Christ is an effective way of dealing with them. He does, however, stress that this commanding can never be a "mere formality". Subritzky (1985:205) is certain that a simple command to a

demon to go will always be effective "when the demon knows that you are acting under God's authority through Jesus Christ".

Anderson (1990:207) on the other hand, while also taking a Jesus-centric view by proclaiming that Jesus Christ is the bondage breaker, does not "confront demons head-on". He has not attempted to "cast out a demon" in several years. He does not deal directly with demons, but with their victims. He further cautions in translating examples and methods in the Gospels and the Book of Acts into abiding absolutes. In the light of these details one may conclude that the AICs who do not command the demons in the name of Jesus Christ to leave but seek deliverance, like the church through the ages, by believing in the Triune God and calling upon his name, are not totally unbiblical and can be generally considered to be in accordance with the practice of a large part of the historical church.

2.17. The Laying on of hands

Laying-on of hands is often part of the healing activities of the AICs (Sundler, 1961:231-232). J C Shembe expressed the view that anyone who has enough faith can heal by laying hands on a sick person (Becken, 1989:236). Power is conveyed through this practice and evil forces driven away (Daneel, 1974:241).

The ritual of laying-on of hands must have come to the AICs through the Bible and the history of Christianity. Here the example of Jesus and his followers (for example in Matt 8:15, Luke 13:11-13) and the injunction contained in James played an important role. Daneel (1974:241) refers to a booklet 'Exorcism,' published in 1972, which gives "frequent laying-on of hands" as one of the

guidelines for dealing with people who believed themselves to be possessed by evil spirits.

Not all modern "exorcists" emphasize laying-on of hands. Whyte, Koch and Anderson do not include laying-on of hands as part of their therapy. Subritzky (1985:120), on the other hand is in no uncertainty that such a practice as part of the process of deliverance is "absolutely scriptural". He continues: "As we lay hands on people with the authority of Jesus Christ in the deliverance ministry, we will find that the power of God surges through our body and touches the person for whom we are praying. They sense the anointing of God and the demon powers begin to leave". This view of Subritzky shows remarkable similarity with those of many of the AICs , except that the name and authority of Jesus Christ is not prominent in the AICs.

2.18. The significance of using the Bible when praying for the sick

Oosthuizen (1992:47,166) says, “although the Bible takes demon possession seriously the AICs seldom use the Bible in their exorcism procedures. The Bible is often read at the healing sessions and is brought to the river, dam or sea where exorcisms often take place, but it does not function specifically in exorcism.” In the history of the church the use of the Bible when dealing with possessed persons was not unknown. The *Rituale Romanum* of 1614 advised Bible-reading as part of the ritual of exorcism (Oosthuisen, 1992:166).

People engaged in a Christian ministry of spiritual deliverance do take the Bible seriously. Koch (1970:109) emphasized the necessity for the counselor to live according to the Bible. Anderson (1990:209) would pray and read Scripture while attending to people under demonic influence. While Anderson reads Scripture primarily to strengthen the patient by assuring him/her of God's authority, Subritzky (2007) uses Scripture also to "torment the demons" and to drive them out because demons hate hearing the Word of God.

2.19. The significance of singing, dancing and handclapping

Singing, dancing and handclapping are part of the African way of life. Hence the common saying that the African would not go to church if there was no music (Mthethwa, 1989:244). Therefore, it is also natural that music would play a role in the healing procedures of the AICs.

Various reasons are given for singing, dancing and handclapping during healing sessions: these activities put people more easily under the control of "the Spirit", enable "the Spirit" to act more powerfully, and assist in subjecting the patient to the healing procedures. With these activities the group becomes part of the healing procedures. In the Benny Hinn healing crusades and those of Chris Oyakhilome (Two television Charismatic evangelists), praising and worship in songs is highly encouraged. It is during that singing that people receive their healings even before they are touched or prayed for. The general view is that the singers and dancers give the healer more power and support the healer in casting out evil spirits (Oosthuizen, 1992:55-59). Dancing and the making of music have power to drive away demons (Mthethwa, 1989:254). Daneel describes how "the spirits in a plagued person are lured into putting in an appearance by means of song and dancing" and in accompaniment to "the

rhythm of the hypnotic background singing" the "demon" is exorcised through the laying - on of hand and by prayer (Daneel, 1974:240-241).

Viewed in the light of the Bible, we can find at least one example where music assisted in driving away an evil spirit. The afflicted was King Saul and the musician was David (1 Sam 16:23). The history of the church does not give evidence of the use of music in the process of exorcism. Neither do modern counselors Koch, Whyte, Subritzky and Anderson make use of music and singing in their therapy. Perhaps one of the reasons is that African healing takes place in the context of the community, it is a reflection of collective responsibility (Dube, 1989:126). Western healing practices, including exorcism, mostly lack the communal context.

2.20. The significance of the use of objects and other healing material

Various objects are used in healing acts and exorcism in the AICs. The use of healing symbols is one of the central and most important features of the church's life and in this case the healing methods bear direct parallels to the practices of traditional diviners (Daneel, 2003:111). Very common is the use of the rods and starves. The rods and starves are part of the basic equipment of every initiated Zionist. Some are made in shapes of crucifixes. They are rich in symbolic context. According to Kiernan "a variety of mystical power is seen to flow from them; warding off attacks, driving out spirits, cooling dangerous stages, inculcating order and control within the community. It is through the acquisition of the staff that each Zionist gains access to this rich diversity of spiritual powers" (Kiernan, 1990:118). The rod or staff, associated with Moses who used it to perform miracles, is used "to fight the devil", it gives power,

especially when regularly purified and ritually strengthened in running water, in water mixed with ash or by dipping it into the sea (Oosthuizen, 1989:86). "Holy" staves are pressed against a person, or the possessed person is hit with staves to "fight the devil" and to remove the evil spirits (Oosthuizen, 1992:61,162). Flags are widely used by prayer healers and prophets. “Flags are believed to be both the symbols and bearers of protective power and they ward off evil forces” (Kiernan, 1990:118-119).

Cords are also used in exorcism practices in the AICs. Oosthuizen (1992:62) reports that the cords are usually wrapped around a person as protection against the forces of evil, but prayed-for cords are also sometimes used in the process of exorcism (Edwards, 1989:222-223). The use of objects in exorcism is compared with exorcism practices described in the bible, the practices in the AICs are much richer in symbolism. Acts 19:12, however, does record that evil spirits were cast out by using handkerchiefs and aprons handled by Paul. In the history of the church the use of objects in exorcism was not unknown. The *Rituale Romanum* of 1614 advised the priest to make the sign of the cross, to wind his stole around the neck of the possessed person, and to perform the laying-on of hands. It was also recommended that the possessed individual should hold a crucifix throughout the exorcism (Kitshoff, 2007).

Kitshoff (2007) writes that some modern western exorcists still make use of the crucifix in exorcism, while the American evangelist Morris Cerullo (1998) tell his followers to carry special prayer cloths anointed with oil for release from bondage. Benny Hinn and other television evangelists also make use of oil, clothes and crosses for healing. Koch, Whyte, Subritzky and Anderson do not seem to use objects in dealing with demonized persons. Subritzky (2007), however, has the following to say: “I find that as people confess their sins in

accordance with James 5:14-16 and we anoint them with oil, the demons manifest and disappear." Recently there are Independent Charismatic Churches that follows the same operations. The Tyrannus Apostolic Church of Apostle Simon Mokoena in Qwaqwa as well as the Rivers of Living Waters Ministries of Bishop Zondo in Evaton also make use of miracle oil, holy water, brochures, photos, cloths and uniforms to cure the sick.

2.21. The African Independent Churches' bible interpreters

It could be argued that in some churches, it is not the Bible *per se*, but charismatic leaders who have ultimate authority, and who interpret it and declare their interpretation to the faithful. But even though interpreted for the ordinary members by the leaders, the authority of the Bible itself is unquestioned. Preaching must always be founded on what the Bible says, either directly or implicitly. Preachers use the Bible to exhort people to love one another and be faithful to the church, to be obedient to the rules of the church, and (in some cases) to confront some traditional religious rites and other churches. The International Pentecostal Holiness Church (IPHC) is one of the largest AICs in the northern provinces of South Africa (Anderson, 1992b). To some members of this church it seemed that the final authority was the word that their leader Frederick Modise heard from God and pronounced to his people. In IPHC services the Bible is read as frequently as in any other church; and Modise himself makes extensive use of it during his protracted preaching (Anderson, 1992b). The same rule applies to many of the AICs.

2.22. African hermeneutics

The similarities that exist between the different AICs are evident in their hermeneutical processes. According to West (1995:198) “all these churches usually interpret the Bible in a way that makes use primarily of the normal or customary understanding of the literal words. Most of these Christians use an African vernacular translation in so doing, that is, those who are literate.” This is a "pre-critical" method of reading the Bible, common to all "ordinary readers" because "they have not been trained in critical methods" (West, 1995:198).

This should not be seen necessarily as a disadvantage! This is not slavish literalism - the Bible is not usually read "in dissociation from a real-life community and concrete situation" (Mesters, 1993:7) in these churches. Although literacy demographics are improving generally, most members of AICs in South Africa belong to the underprivileged working class or are unemployed, and many of them are still functionally illiterate. Except for those that are from Independent Charismatic churches of which a greater majority were trained in simple ministry teachings like the Rhema Training College and other Practical Ministry Training Colleges. In keeping with the strong sense of community amongst African people, members usually read or rather, hear the Bible in the community of the faithful, during celebrations of communal worship, where it is often directly related to real problems encountered by that community. This oral interpretation of the Bible as it is prayed, sung, danced and preached in the worship of these churches implies a hermeneutics from the underside of society, where ordinary African people, like people in the basic Christian communities of Brazil, have "found the key and are beginning again to interpret the Bible ... using the only tool they have at hand: their own lives, experiences, and struggles" (Mesters 1993:9). Thus Gerald West (1995:54), citing Mosala, says that AICs in South Africa developed "new ways of interpreting the Bible, which included trying to interpret the Bible in terms of African culture, and in terms of

the black experience of suffering, insecurity, and oppression". It is no wonder that they played a very important role in the formation of the African National Congress (Cochrane, 1994:127). Therefore the bible interpretation becomes relevant if the sufferings, struggles, sicknesses, evil, blessing and curse speak directly to them through the scriptures.

One presupposition that conditions this hermeneutical approach is the emphasis on the experience of the Holy Spirit that is common to Pentecostals, including African Pentecostals (Anderson, 1996). The Bible is used to explain the experience of the working of the Holy Spirit in the church with supernatural "gifts of the Spirit", especially healing, exorcism, speaking in tongues and prophesying - although there are sometimes differences between the churches in the practice of “these gifts”. But the significance of this African Independent or spiritual or Pentecostal hermeneutical process is that a reciprocal relationship between the Bible and the Spirit occurs. Not only does the Bible explain the experience of the Spirit but, perhaps more importantly for our discussion, the experience of the Spirit enables people to better understand the Bible. And so, Anglican charismatic John McKay (1994:21), citing the apostle Paul (2 Corinthians 3:14-18), states that "the Spirit enables us to read the Bible with some new clarity that could not be possible without his aid". The emphasis on experiencing the power of the Spirit is a common characteristic in AICs, where the Holy Spirit is the agent of healing and deliverance for people (Anderson 1996:45). In this regard, the experience of the Spirit becomes a self authenticating key in the hermeneutical process. McKay (1994:38) describes most Pentecostals, including Pentecostal-type AICs: “Their conviction of their essential rightness is based on revelatory experience, the confirmation of the Word, and their own corresponding faith, not on experimental investigation or argument, and consequently is much more absolute”.

In Pentecostal-type AICs, therefore, the experience of the Spirit becomes an essential and perhaps the most important key in the hermeneutical process. The hermeneutical processes of members of Pentecostal-type churches are considered from the perspective of how members read and interpret the Bible in their daily lives. This brings us to Croatto's (1987) third aspect of hermeneutics, the enlargement of the meaning of the text. The attraction of the Pentecostal-type AIC hermeneutics for African people is that probably above all other considerations, these churches are believed to provide biblical answers for "this worldly" needs like sickness, poverty, hunger, oppression, unemployment, loneliness, evil spirits and sorcery. In a study conducted by Anderson in Soshanguve church respondents told of their healings, deliverance from evil powers, the restoration of broken marriages, success in work or in business ventures and other needs which were met, usually through what was seen as the supernatural intervention of God through his Spirit, including the use of agents of the Spirit: prophets and other gifted church leaders (Anderson, 1995). All of these experiences were often backed up, either implicitly or explicitly, by scriptural support. The Bible in this way becomes a source book of supernatural answers to human needs (Anderson, 1996).

The Bible, however, is also understood in some AICs to be a rationale for practices that would not be considered biblical by other African Pentecostals. Even though those with a western orientation may have difficulty with the way that the Bible is used to support essentially African traditional religious practices, the fact that African people are contextualizing the Bible themselves is extremely significant in any evaluation of this uniquely African hermeneutic. An appreciation for the "African-ness" of their understanding of the Bible, and the fact that the churches are founded and led by Africans, who have read and interpreted the Bible for themselves, is very meaningful. AICs are specifically geared to fulfill African aspirations and meet African needs, and in this sense

they have "enlarged" the meaning of the Bible to include this African-ness (Anderson 1996:44).

The Bible is also sometimes read as an ethical rule book conceived in a kind of fundamental fashion, and members have definite opinions on biblical ethics. ZCC members, for example, said that the ethical rules observed by members were the most important teachings in the church, and that they were based on the Bible. As Anderson (1996:65) interviewed the church respondents, one ZCC member said that his church was a place where people were at peace with each other, and where love, respect and honesty prevailed. These sentiments express the dignity and sense of self-worth that an African hermeneutic gives to South Africans who were for a long time victims of exploitation and personal affronts to their humanity. There are rigorous ethical rules in the ZCC, whose members, like those of most other Pentecostal-type AICs, are almost unanimously opposed to alcohol, tobacco and pork - these taboos are justified by referring to the Bible mainly the Old Testament.

2.23. The Bible and the African presuppositions

The AICs have contributed a unique understanding of the Bible in Africa. Without doubt, the Bible plays a very important, although not an exclusive role among the AICs. However, Pentecostal-type AIC members, in common with western evangelicals, generally hold a high view of the Bible as their ultimate authority for faith, practice and ethics. It was very important that AICs were established solidly on the teachings of the Bible - even if their particular understanding of the Bible's teachings differed. Members spoke of the importance of the Bible as God's message revealing both, God and ourselves, a

guide for life and a solution for human weal and woe (Anderson, 1996). According to Thisselton (1992:413) ”Severino Croatto’s (1987) hermeneutical theory offers a critique of the *situatedness* of the interpreter or community of interpretation not simply in terms of *historical-conditionedness* but more explicitly in terms of the political significance of the symbolic signifying systems which are part of this *situatedness.”*

Croatto's second aspect of hermeneutics becomes relevant in the AIC context, where the Bible is understood in terms of the presuppositions arising out of the African world - view (Thisselton 1992:413). The evidence of continuity with African traditional ideas that is sometimes evident becomes meaningful for African people searching to find their roots in an impersonal urban society. The source of revelation is therefore not always confined to the biblical record, and for some members the Bible is not the only ultimate authority. In this regard there is a departure from a western, "evangelical" hermeneutics and a reflection of the influence of traditional African holism. There is often no perceived contradiction between the authority of the Bible on the one hand and that of the ancestors or a church leader (whether living or deceased) on the other. According to West (1995:195) some congregants said that they were in a particular church, not because they heard a message from the Bible, but because it was the church revealed to them in a dream by an ancestor. The pattern for this response was usually that one of the family members was ill. The ancestor appeared in a dream saying that if they would go to a certain church, bishop or prophet they would be healed. They followed this instruction, and remained in that church thereafter, often believing that the continuation of their healing was contingent upon their continued membership of the church (West, 1995:195).

According to Anderson (1996) the conviction that a particular church was pleasing to the ancestors was sometimes very strong. Often this was accompanied by a toleration and accommodation of traditional African beliefs and rituals in that church. In these cases traditional spirituality has predominated in the hermeneutical process. It appears that for some AIC members, traditional beliefs are taken as the context in which the Bible is interpreted.

2.24. Preaching and the hermeneutics among the AICs

Croatto's (1987) third aspect of the enlargement of the meaning of the text being interpreted is illustrated in the preaching that occurs in these churches. It was important to members that the teaching of their churches and the preaching of their ministers were based solidly on the Bible. Preaching usually begins with a reading from the Bible. The preaching is often interspersed by phrases like "the Bible says" to reinforce the message. Although preachers sometimes do not always make a conscious effort to explain the Bible, the Bible is given pride of place. For example, ZCC preachers (several at each service) begin their sermons by reading a passage from the Bible. Sometimes the homily which follows the Bible text does not necessarily correspond with it, nor even refer to it. Many AIC preachers are lay people who are not concerned with biblical exegesis, but this does not detract from the emphasis on its authority. In some instances interpretation does not go in line with the discourse in the Bible.

Once again, the interpretation of the text (in this case the preaching) is conditioned by the context. And so, for a disadvantaged people, preaching often centers on salvation here and now, on material security that "embraced health,

wealth, and influence in community affairs and occupations" (Lukhaimane, 1980:58). Through the Bible people learn about God and his ways, and discover the means by which God speaks to his people today. The Bible provides the basis and the conditions for holy living, and those who follow its instructions will be enabled to overcome all kinds of difficulties, in this life especially, but not exclusively.

2.25. The hermeneutical processes of AICs in South Africa

Very little has been written on the subject of hermeneutics and African initiated churches (Anderson, 1996:3). Anderson found that between 1991 and 1995 the massive growth of the AIC movement in South Africa over the past four decades has appeared to prosper at the expense of older mission churches, which have declined dramatically in relative membership. Various factors contribute to what amounts to a decline in mission church relevance in South Africa. Whether the momentous events bringing political freedom in 1994 will affect this trend is uncertain, but if the decline continues, the mission churches might be only 20% of the population by the turn of this century, compared to 50% for AICs. These facts accentuate the need for serious reflection on the enormous contribution made by AICs to Christianity in Africa.

Ramm (1970:1) expresses a conservative definition of "hermeneutics" by saying that it is "the science and art of Biblical interpretation". According to Thisselton (1992:48) there are “two factors that make hermeneutics a genuinely radical discipline. First is that it embodies reflection on the very conditions which make any understanding of texts possible. Secondly it entails an evaluation of the range of possible hermeneutical models which may become operative and entails

an assessment of their respective value or validity in relation to particular kinds of texts." By comparison, the Argentinean Severino Croatto (1987:1) includes "three aspects of interpretation" in a definition of hermeneutics. He points out that in addition to the "privileged locus" of "the interpretation of *texts*" (the first aspect), hermeneutics must also take into account that "all interpreters condition their reading of a text by a kind of *presupposition* arising from their own life context" (the second aspect), and that thirdly, "the interpreter *enlarges* the *meaning* of the text being interpreted" (italics in original). Put another way, Carlos Mesters (1993:14) says that when the "common people" (such as AIC members) read the Bible a "dislocation" occurs and "emphasis is not placed on the text's meaning *in itself* but rather on the meaning the text has *for the people* reading it." One may also infer that allegory plays a certain role on the interpretation and application. This is more common in the Independent healing African charismatic churches such as the Tyrannus Apostolic Church. However typology as in the Old Testament and allegory are sometimes interpreted literally. A case of Moses taking his sandals off his feet because the place where he was standing was holy is practiced literally.

For most AIC members, who rely on an oral rather than a literate understanding of the Bible, it is meaningless to discuss the interpretation of the text by itself (West 1995:195). AIC members enlarge the meaning of the Bible for themselves out of their own context with its inherent presuppositions. Anderson (1996) reiterates that AICs generally do not have a philosophical articulation of theological beliefs, including hermeneutics. Nevertheless, as is true of all Christians, AIC members' interpretations of the Bible are undoubtedly conditioned by presuppositions arising out of their life situation, and their understanding of how the Bible speaks into their life context inevitably enlarges its meaning (the third aspect). It is necessary to consider the contribution to the understanding of the Bible made by these AICs to the universal church of Jesus

Christ. Hermeneutics is a crucial point that somehow divides all Christians as stated by Delphic (1997:3).

The African Independent Churches generally may be said to have a literalistic or "concordistic" approach to hermeneutics (Croatto 1987:6), although we must immediately acknowledge the inadequacy of western classifications (Anderson, 1996). The biblical literalism found in these churches is consistent with the fact of their roots in the North American Holiness, healing and Pentecostal movements (Anderson 1991:26-29; 1992a:20-32). They may be said to have a concordistic approach to the Bible in that they take the Bible as it is and look for common ground in real life situations. On finding these "correspondences" they believe that God is speaking.

2.26. Hermeneutics and prophetic healing

A discussion on hermeneutics in AICs must reckon with the very important fact of African prophets, who are perceived as continuing in the biblical prophetic tradition, particularly that of the Old Testament. Elijah as a prophet among the Israelites was instrumental in the healings of people like Naaman. The African prophets are seen by the AICs as the God given guides to healing. These prophets are an interesting example of the hermeneutical aspect of interpreting the Bible through the grid of presuppositions arising from the context. African prophets have arisen in the situation of the felt needs of African people, and provide an innovative alternative to traditional diviners. Their pronouncements are accepted as revelations from God, but they are not usually accorded the authority of Scripture (Lukhaimane, 1995: 57). The prophets are the ones to whom God reveals his will and through whom he manifests his power. Daneel

(1974:186) observed that prophetic healing was the single most frequently mentioned reason which people gave for joining the AICs, particularly the ZCC. According to Daneel (2003: 107), due to the significant number of second generation members in that church, the ongoing healing offered to the congregants and to new members makes healing one of the most important factors in its growth. According to Daneel (2003:107), in their research interviews, prophetic healing was the most frequently mentioned reason for having joined the ZCC and was still one of the main activities of the church.

Daneel (2003:108) goes on to state that in such spiritual churches prophets are people of immense importance. They are the messengers who hear messages from God about the sicknesses of people. He wrote, "They are the seers who have divine power to receive the revelations from God pertaining to the enquirer especially about sicknesses." According to Daneel (2003:108) they are like diviners who can even see the problem before the patient relates the sickness. One would therefore understand why many start there before they consult with the western medical practitioners. In the Old Testament days when Saul was sent to look for his father's donkeys; Prophet Samuel had already known where they were (1 Samuel 9). In the AICs the prophet was regarded as the main person when coming to healing. Daneel confirmed the common practice in his research that prophets were the ones who prayed for the sick and also using various objects and holy water to administer healing and deliverance from demonic oppression. They could even expel evil spirits and curses. During the church service when the "spirit" descends, the prophet would snort, cry, whistle, pant, jerk and contort their bodies in different ways (Daneel, 2003:108)

Although in many cases the prophets are also revealers of the will of ancestors, for most members the source of the revelation is the Holy Spirit. They claim that

He is the one who gives the prophets the power to heal sickness and overcome evil generated by the deep-seated fears and insecurities inherent in the traditional world - view (Anderson, 1996). As we have already seen, this understanding of the present dynamic of the Holy Spirit, common to Pentecostals, presupposes that there is a personal and omnipotent power which assists in the hermeneutical process, bearing witness to the word of God. In this regard, African prophets with their pronouncements of the Spirit demonstrate Croatto's third aspect of interpretation as they enlarge the meaning of the biblical text.

African prophetic practices not only deal with the *results* of evil; they also reveal and remove its *cause*. Sometimes the revelation of the cause is by itself sufficient to guarantee the solution to the problem, and the supplicant is satisfied. Diagnostic prophecy, therefore, is the most common form of prophecy found in Pentecostal-type churches (Anderson, 1996). This is a clear example of the overriding concern of AIC prophets with the context of evil and suffering, their hermeneutical key, before any pronouncements are made. Anderson (1996) continues to suggest that these revelations by the Holy Spirit become one of the major causes of attraction for outsiders seeking answers to their particularly African problems. Prophecy in Africa also often becomes an extremely effective form of pastoral therapy and counsel, mostly practiced in private, a moral corrective and an indispensable facet of Christian ministry (Anderson, 1996). It can become an expression of care and concern for the needy; and in countless cases, it actually brings relief. One would therefore understand that this pastoral therapy contributes tremendously to church growth among AICs. Because most members prefer that their problems should be treated confidentially.

2.27. The relationship between prophetic healing and divination

Prophetic healing therapy in AICs cannot simplistically be equated with traditional divination (Kitshoff, 2007). The fact that there are so many parallels between the forms of the traditional practices and those of the new prophetic ones does not mean that the content of prophecy is the same as that of traditional divination. The parallels are often the very features that make prophetic healing rituals so significant to so many people. That most members do not see it as the same as divination was illustrated in Allan Anderson's research among the Soshanguve AICs. The similarities sometimes are the greatest strengths for people seeking meaningful African solutions to their problems. For many members, therefore, prophetic healing practices represent at the same time a truly Christian and a truly African approach to the problem of pain and suffering (Anderson, 1996). Daneel (2003:109) has pointed out the similarities and in particular the anti-theses between Zionist prophets and traditional diviners. This he often did in reply to Western critics who had said that the prophet and the diviner were one and the same.

The similarities that exist between the two explain why the diagnostic prophecies have such an appeal for the sick (Daneel, 1974:224). The difference between prophetic healing diagnosis and traditional divination lies in the medium through which the supernatural information is obtained. The diviner relies on divinatory slabs, dry bones or spirits, drum beating etc. while the prophetic healer invokes and speaks on behalf of the Holy Spirit. Holland (2001:23) makes another dichotomy. He states that there are African prophets and traditional healers. He distinguishes one from the other by explaining that African prophets inspire popular religious movements unlike the traditional healers who are the

spiritual consultants serving society, prophets communicate divine messages directly to their followers rather than through symbolic mediums.

Once again, this African context is the beginning of the hermeneutical process. Even in those cases where it is difficult to distinguish between prophecy and divination, or between the source of revelation as being the Holy Spirit or the ancestors, there remains the possibility that "The chief motive of the prophet is to respect the existential reality of the patient's thought world and confront it with the Christian message" (Daneel, 1988:117-118).

The role of prophets and prophecy in Pentecostal-type churches is of great importance in understanding this African hermeneutical process. As revealers of God's will from the Scriptures and dispensers of God's power through his Spirit to meet human needs, the African prophets become agents of salvation. The Holy Spirit gives revelations and the ability to overcome many African problems, including sickness and all kinds of evil. This becomes salvation from pain, fear and suffering for many people. Of course, human error is inevitable in healing practices. In many Pentecostal healing services, sick people have apparently gone away unhealed, and so-called "miracles" are claimed which eventually prove to be no miracles at all (Anderson, 1996). This human failure does not mean that God's power and ability to heal is thereby negated. Even Jesus had some sick people that did not all get miracles for healing because of their unbelief.

Unlike traditional diviners, the prophets do not seek to draw attention to themselves, but to point the sufferers to God, who alone can bring healing to the

sufferer. The Lord alone is the healer (Exodus 15:26). This was the reason why she had received healing through the prophets.

2.28. Some Arguments on healing

Some may argue that faith healing was only necessary in the old days since there was no medicine at that time. This may not be always true. There was medicine as early as the first century. In the four gospels, Jesus cures physical ailments well outside the capacity of first century medicine. Most dramatic perhaps is the case of "a woman who had had a discharge of blood for twelve years, and who had suffered much under many physicians, and had spent all that she had, and was not better but rather grew worse. After healing her, Jesus tells her, "Daughter, your faith has made you well. Go in peace and be healed of your affliction (Mk. 5:34). Even today many people are still going to physicians just as it happened during the days of Jesus. At least on two other times Jesus credited one's faith as the means of being healed: Mark 10:52 and Luke 19:10. Jesus endorsed the use of the medical assistance of the time (medicines of oil and wine) when he praises the unknown Good Samaritan for acting as a physician, telling his disciples to go and do the same thing that the Samaritan did in the story. This is also another proof that both the physicians and healers had their different roles that somehow complemented one another.

According to Anderson (1996:3) the healing in the gospels is referred to as a "sign" to prove Jesus' divinity and to foster belief in him as the Christ. However, when asked for other types of miracles, Jesus refuses some but grants others in consideration of the motive of the request. Some theologians' understanding is that Jesus healed all who were present every single time.

Jesus commanded his followers to heal the sick and stated that signs such as healing were evidence of faith. Jesus also commanded his followers to "cure sick people, raise up the dead, make lepers clean and expel demons (Matth. 10:8). Jesus sternly ordered many who received healing from him not to tell anyone! Jesus did not approve of anyone asking for a sign just for the spectacle of it, describing such as coming from a "wicked and adulterous generation (Matth. 16: 1-4).

The apostle Paul considered healing as one of the special gifts of the Holy Spirit, and the possibility exists that certain persons may possess this gift. In the New Testament Epistle of James, the faithful are told that in order to be healed, those who are sick should call upon the elders of the church to pray over them and anoint them with oil in the name of the Lord.(James 5:15 – 16). After Jesus' death, Peter and Paul healed the sick and casted out demons, made a lame man walk, and raised the dead.

2.3. Conclusion

2.3.1. This chapter has attempted to draw attention to some Bible passages and cases that might have a bearing on the healing practices of the AICs. It also explored literature on the AICs generally and with reference to their healing practices; as well as an exploration of certain hermeneutical issues arising out of these practices. The identification of these churches is vast and ranges from African Indigenous movements that are categorized into Zionist, Apostolic, some Independent Charismatic churches and some breakaway churches that do not find spirituality among the mission churches.

2.3.2. The hermeneutic of these churches play a very important role in their interpretation and application of the scriptures. However this hermeneutical process is also intertwined with the contextual meaning of felt needs.

2.3.3. The sources of illnesses and diseases may be attributed to some spiritual forces hence the sick are also diagnosed according to prophetic service.

2.3.4. The use of water, oil, staves, ash and other objects is a common identification. There are also cases where clothes and uniforms are a prerequisite for a patient to be healed. As shown in previous paragraphs the use of oil was also used by physicians in ancient times.

2.3.5 Spirit possession may be explained, according to Edwards (1989:237), as "a constellation of stress-related phenomena associated with socio-cultural transition" and as "one of the ways in which humankind deals with conditions where the threshold of psychological tolerance has been overstepped". But it is conceded that "the illness is structurally and perhaps even casually related to the belief system.

2.3.6. The African belief system dictates that these diseases that are to be understood in the African context, as *"ukufa kwabantu",* are caused by the ever present evil forces and demonic spirits. Psychiatry, however, sees what is traditionally believed to be spirit possession as various forms of psychosis.

2.3.7. Such "possessed" persons often find relief through exorcism. Of course, one can maintain that if the relief is real one does not have to be sure that the so-called spirit possession was real.

2.3.8. That there are some similarities between spirit possession in African contexts and the Bible cannot be denied. Furthermore, also the practices

of exorcism as applied in the AICs seem to show certain similarities with those in the Bible and in the history of the church.

2.3.9. Demon possession cannot be looked at as mere illusion or superstition or a psychological imbalance. People who suffer from such demonic oppression receive close attention in the AIC.

2.3.10. The prophets and diviners play a very important role in the African context as they can reveal the spiritual forces that they consider to be the causes of illnesses unlike the western medicine practitioners who do not explain the causes of sicknesses by means of referring to the unseen world.

Chapter 3

African traditions and the concept of healing power in the AICs.

3.1. INTRODUCTION

In this chapter the project investigates the possible influence of African traditions and practices about healing with respect to the origin of healing practices in the AICs. The section therefore attempts to highlight the impact of African traditions on the African Initiated churches, on the subject of healing. There are close parallels between African beliefs with respect to illnesses and diseases and those in the AICs. These parallels give rise to the approach we are following in this chapter.

This chapter will therefore investigate these parallels by discussing the following aspects:

- The influence of the communal way of living on African perspectives on illness, healing and death and possible influences on this way of life in the AICs.
- African Traditional Religion (ATR) and its views and practices concerning sickness and healing, and how the AICs responds to such views and practices.
- Some common rituals and objects that African traditions use when dealing with diseases and how these feature in the AICs.
- The position of traditional healers in African Traditions and that of faith healers in the AICs.
- Other influences in the healing practices of AICs and some early healing manifestations.

The chapter will limit its investigation to the above aspects and will integrate the AICs interpretation of relevant Bible passages. The assumption is that the parallels the chapter explores can be considered as an attempt by some African Christians to appropriate the Bible within African culture and traditions.

3.2. African Communal way of living

The concept of the kinship in African way of living spells out and commands a lot of practices that regulates behavioural patterns. The very concept of "Umuntu Ngumuntu Ngabantu is also key to knowing that one did not just come alone without being connected to a lineage that continues from the dead through to the living and the future posterity. Again those that are dead are still members of the family.

Mbiti (1990:105) underscores the important belief and sense of the community among traditional Africans. In traditional Africa, the individual does not and cannot exist alone except corporately. He owes existence to other people, including those of past generations and his contemporaries. Whatever happens to the individual is believed to happen to the whole group, and whatever happens to the whole group happens to the individual. ... The individual can only say: "I am because we are, and since we are, therefore I am. This is a cardinal point in the understanding of the African view of man" (Mbiti, 1990:106). According to Ndungu (2009:87), within the African worldview, life is seen in its totality rather than in segments.

Ejizu (2004:1) adds that for traditional Africans, community is much more than simply a social grouping of people bound together by reasons of natural origin and/or deep common interests and values. It is both a society as well as a unity of the visible and invisible worlds; the world of the physically living on the one hand, and the world of the ancestors, divinities and souls of children yet to be born to individual kin-groups. In a wider sense, African traditional community

comprehends the totality of the world of African experience including the physical environment, as well as all spirit beings acknowledged by a given group. The invisible members, especially ancestors and spiritual beings are powerful and by far superior to human beings. Their reality and presence in the community are duly acknowledged and honoured among various traditional African groups. Neglect could spell disaster for human beings and the community. The invisible beings are represented by different kinds of symbols like carved objects, shrines and sacred altars. They may also be recalled in personal names given to children, especially in cases where particular ancestors or spirit beings are held to have reincarnated in individual children. The presence of the ancestors is particularly felt in traditional African community. They are believed to be benevolent and powerful representatives of the community in the spirit land. The idea and structure of human society for traditional Africans, are essentially part of a world-view that is fundamentally holistic, sacred and highly integrated. Human community, therefore, has its full meaning and significance within the transcendental centre of ultimate meaning. Hence, the belief in ancestors and the supernatural order, in addition to its inherent religious import, provides traditional African groups a useful over-arching system that helps people organise reality and impose divine authority and sanction to their life.

Mbiti (1969:2) also attest that, people are at peace when their relationship with God, the spirits, ancestors, other people and the rest of creation is good. This implies that a broken relationship spells disaster for the individual, and, by extension, for the rest of the family, the clan, the community, the tribe and the nation at large. Sickness or illness may also therefore come as a result of some broken relationship with the spirit realm. Consequently, a remedy has to be sought to bring back the wholeness of life to the people. Obviously that remedy will be acquired through some rituals.

This process of making right the wrongs responsible for the sufferings can be seen as a healing process in which an attempt is made to mend broken relationships (Ndungu, 2009:87). Edwina Ward (2002:55) made comparisons between the African and the Western understanding of health and healing and concluded that, "for Africans life is a continuum of social, cosmic, personal, and communal events. When one breaks the moral code of society then the ties between them and the society are also fragmented. Thus in the case of illness it is (not really much the individual who needs healing but) mainly the broken relationships.

Every African community had in place mechanisms of dealing with anti-life forces like diseases, drought, floods, barrenness, curses and witchcraft. These maladies, according to the Africans, did not occur by accident, but were caused by certain forces, including human agents through magic and witchcraft. Furthermore, such misfortunes were seen as religious experiences requiring a religious approach to dealing with them (Magesa, 1997:159; Mbiti, 1969:169). This was true even among the Khoisan who had their prophets called the Shamans that acted as a bridge between the ancestors and the people (Hofmeyer & Pillay, 1994: xvi). It is for this reason that the services of the medicine-man, diviner or herbalist were sought. The medicine-man in particular has been described by Mbiti (1969:166) as the greatest gift and the most useful source of help. While dealing with a problem, he followed an elaborate procedure whereby he identified the nature of the problem, the cause and the cure or solution (Rukwaro, 2005). This process is both psychological and physical. Mbiti (1969:169) sees the psychological aspect as the equivalent of spiritual healing in our modern times.

The process of healing depends by and large on the role of the patient. He/she must play his /her role during the whole process (Leakey, 1977:1146). Among the Gikuyu (Kenyans) for example, it is the patient or relatives who approach or

invite the medicine-man. This in itself is an acknowledgement that life is in danger and a remedy is urgently required (Ndungu, 209:90).

According to Ejizu (2004:6) traditional Africans basically view the universe as comprising basically two realms; the visible and the invisible realms. They grasp the cosmos as a three-tiered structure, consisting of the heaven above, the physical world and the world beneath. Each of these is inhabited by different categories of beings. The Creator and a host of spirit beings, including arch divinities inhabit the heaven above, other divinities, ancestors, and myriads of unnamed spirits dwell in the world beneath, while human beings occupy the physical earth. Human beings may be less powerful, but their world is the centre and the focus of attention. It belongs to human beings as sensible beings to maintain the delicate balance in the universe. This is what assures the happiness and prosperity of individuals and the community.

Harmonious living is clearly a pivotal value. African traditional religions, which have been rightly referred to as the womb of the people's culture, plays a key role in the realisation of this all-important value among every traditional African group. Religion is central in inculcating the promotion and realisation of harmonious inter-relationship among individuals and the community. In the traditional African background, religion is a most important aspect of life. It pervades and permeates all aspects of life and infuses the social, economic, political dimensions with meaning and significance. But there are some more striking avenues through which the African traditional religion helps the community to realise the community ideal of harmonious living. They include transmission of certain key religious ideas and beliefs, initiation practices, ritual activities, sacred symbol forms and vital public institutions.

3.3. The African Traditional Religion and approach to illnesses and how the AICs respond to the practices

The understanding of African traditional beliefs rest on three main themes (Holand 2001:2). The next table captured from Holand shows how each theme is responsible for exerting influence in life.

Theme 1. **The gods and ancestors**	***Role*** They regulate the traditional universe
Theme 2. **The ritual ceremonies**	***Role*** They are used by the gods to communicate moral patterns into living culture
Theme 3. **Representatives of gods on earth:** (traditional healers, diviners, prophets, sacred kings	**Role** They serve the community by mediation and administering rituals.

TABLE 3.1

The table shows at a glance, how the three are connected and are a catalyst for the use and practice of certain healing processes. As far as God the creator is concerned, it is regarded by many African traditionalists that Almighty God is too far above humans to be able to communicate clearly with them. Secondly He is too holy to be associated with unclean humans and as such the closest kinsmen, the ancestors are the only one He communicates with (Holland, 2001: 3). Africans share a similar belief in the existence of that Supreme Being, Who is the creator of the universe. The Supreme Being is referred to by various names such as Modimo (among the Sothos), uQamatha (Xhosas) uMvelingqangi or Nkulunkulu (Zulus) etc. According to Hofmeyr and Pillay (1994: xx) He was associated with the origins of the world and manifested great powers, but He was removed from the daily affairs of people, demonstrating little interest in the daily affairs of people.

In African Traditions the ancestors are the tones that are thought to know exactly what is happening among the lives of people. It is therefore considered more sensible for the elders to talk to (and not worship) the ancestors about the situation on earth. There was therefore a certain hierarchy or order of reverence where God Almighty could not just be directly contacted except via the ancestors and the ancestors contacted through the prophets, diviners etc. However in Southern Africa when the early missionaries arrived they caused a disruption of this order with their hermeneutic presentation of the Gospel teaching people the opposite and also creating the mission stations that separated the converts from their traditions and customs (Cuthberson, 1994:168). This on the other hand may have had a positive contribution to the 19th century Christians who did not want to use symbols and other forms of medication when coming to healing.

Thorpe (1991:116) agrees that the mediation between God and the ancestors can also only be accessed by the prophets, diviners and traditional healers. As Thorpe (1991:116) states, the traditional doctors and diviners are feared and revered since they stand between the visible and the visible worlds. These traditional healers, including herbalists, are the mediators of the spirit world who fulfills a three-fold function: Religion, Divination and medicine. They keep communication with ancestors, ascertaining the cause of misfortune and prescribing remedies; they expose evil doers and identify witches, providing charms and medicines with mystical properties to ward off evil; and through the understanding and knowledge of plants, they administer herbal extracts in the treatment of diseases and illnesses (Holland, 2001:8). The remedies that are suggested may vary from plants to animal products (Hofmeyr & Pillay, 1994: xiv). In certain instances concoctions may also be used. There is also the use of symbolic mediums such as the bones, water, sea shells etc.

3.3.1. Belief in the ancestors

The belief in ancestors is an important element of African traditional religions. The belief occupies an important place in the understanding of the role of the traditional religion in inculcating the ideal of harmonious living among African peoples. One needs however, to know the content of the belief to be better able to appreciate how it helps the people to realise the community ideal of harmonious living.

The ancestors, or the living-dead, as John Mbiti refers to them, are believed to be disembodied spirits of people who lived upright lives here on earth, died 'good' and natural death, that is at ripe old age, and received the acknowledged funerary rites. They could be men or women. But more over often than not, male ancestors are prominent since patrilineage is the dominant system of family and social integration in most traditional African societies. For matrilineal groups like the Ashanti of Ghana and the Ndembu of Zambia, both male and female ancestors are duly acknowledged. With the completion of prescribed funeral rites, a deceased person is believed to transform into an ancestor. The funeral rites in this case, serve as some kind of 'rites du passage'. The disembodied spirit joins the esteemed ranks of fully achieved ancestors in the spirit world.

Among the Akan of Ghana, as part of the coronation ceremony of a new king, the candidate carves a traditional stool for himself which he uses as personal stool while he is alive (Ejizu, 2004:8). When he dies, he is placed on the stool and bathed before his burial. The stool is then blackened and kept at the shrine of his ancestral spirit. Each lineage has a chapel of blackened stools which is the shrine of its ancestors. The Zulu, Sotho, Tswana, Thonga, and Shona among

other South African peoples have their respective ancestral symbols and shrines. The Igbo of South-east Nigeria have their Okpensi and Ofo as well as sacred altars for the ancestors (Ejizu, 2004:9).

Traditional Africans hold the ancestors as the closest link the physically living have with the spirit world. "The living-dead are bilingual; they speak the language of men, with whom they lived until 'recently', and they speak the language of the spirits and of God ...They are the 'spirits' with which African peoples are most concerned: it is through the living-dead that the spirit world becomes personal to men. They are still part of their human families, and people have personal memories of them" (Mbiti, 1990:82). Africans believe that the ancestors are essentially benevolent spirits. They return to their human families from time to time and share meals with them, however, symbolically. They know and have interest in what is going on in their families.

For African people in general, the belief and ideas about ancestors forms an essential part of the effort to inculcate, mobilise and promote the community ideal of harmonious living in society. As benevolent spiritual guardians of their respective families and communities, ancestors are believed to reincarnate in new-born babies in the community. A child is named after the ancestor that is believed to have reincarnated in the life of that child. Family elders make regular offerings of gifts, food and drinks to the ancestors. Furthermore, ancestors are generally held to be the custodians of the land on which their children live. They are guardians of family affairs, customs, traditions and ethical norms. Offence in these matters is ultimately an offence against the forefathers who in that capacity act as invisible police of the families and communities (Ikenga-Metuh, 1987:149). Ancestors are thought to mete quick and severe punishment on people who disregard the hallowed traditions of the community, or infringe

taboos and norms of acceptable behaviour in society. Sickness in this case may also be regarded as a punishment from ancestors. Africans therefore, try to strictly observe such taboos and norms, thereby ensuring peace and harmony in their relationship with one another, with ancestors and other supernatural beings.

From early childhood through adolescence to full adulthood, the traditional African is formed to hold tenaciously to the belief in the ancestors, to reverence them as powerful and benevolent members of the community, although not in a physical but rather mystical sense. Ancestors are held up as models to be copied in the effort to strictly adhere, preserve and transmit the traditions and norms of the community. The African is psychologically, fully equipped and motivated to promote the delicate balance and equilibrium believed to exist in the universe through ensuring harmony in his relationship with the invisible world and among members of the community.

3.3.2. African Medicine And The Scientific and Non-scientific knowledge

Chavunduka (1999:33) supports the fact that it is difficult to separate African medicine from African religion. The medicine man in Africa is a very common phenomenon. He continues to give two main reasons as the broad African theology of illness and the fact that many traditional healers claim to hear from God and some are faith healers mostly found in the AICs. The understanding is that the theory of illness does not only attempt to explain illness and disease but also relationship to the universe, God and the ancestors etc. Traditional medicine has proved to cure many illnesses that could not be treated by western medicine. (Chavunduka, 1999:33). The same applies to the AICs healing services.

Traditional healers use both the scientific and non-scientific or subjective knowledge. Scientific medicines are obtained from plants, animal products and other natural material. Chavunduka (1999:33) claims that many plant medicines recommended by traditional healers are correct even when judged by modern scientific methods. Non-scientific methods are directed by the spirits that also play a part in healing and health. It is this non-scientific method that necessitates the involvement of a diviner or prophet. They might reveal that the sickness is related to something which is spiritual. This is where witchcraft comes into play. The belief in witchcraft raises anxiety on the part of the sick person or their family about the source of the illness. While the western approach seeks for what the cause of the illness is, the African approach seeks after who is behind it. That then opens up a whole list of possibilities such as witchcraft, sorcery, ancestor wrath, evil spirit or a broken relationship in the kinsmen (Veenstra, 2006:29).

3.3.3 The process of traditional healing with parallels in some AICs

African societies are visibly in a state of transition, a stage of betwixt and between, with the attendant anxiety, tension and confusion being felt at virtually every facet of life of the people. The destabilisation of the African Traditional Religions have clearly left wide gaps in the social structure, particularly in the bonds of interpersonal and inter-group relationships. Fortunately, the forces that precipitate and sustain radical change in the continent, including Western culture and socio-political systems, Christianity and Islam, now largely provide new framework and elements for community-living and harmony in most societies of Africa.

The tension between African Traditional Religion (ATR) and Christianity has been described by Kailing (1994:489) as the "African Christian problem." In many parts of Africa, African Christians cling tenaciously to their traditional religious beliefs and customs, and are reluctant to give them up in favour of

Western Christianity. This results in conflicts between ATR and Christianity because the Missionary Church dismisses traditional practices as heathenism, and often has refused to encourage any form of dialogue with African traditionalists (Kailing, 1994:489).

3.3.4. Some important steps in the traditional healing process.

According to Mbiti (1990:76) there are eight steps to the procedure of traditional healing but Veenstra (2006:30) shows nine steps. However there is another important process of preparation that one may pick up before anything can take place. If anyone misses out on the important steps the healing process might be compromised. The steps can therefore be described as follows:

3.3.4.1 Preparation: In this first step divination of burning of incense or other ritual like blowing on the bones must take place in order for the healer to enter the spiritual realm. It may also take the form of ritual music and drum beating as well as dance as in paragraph 2.19. This preparation is just like when the Old Testament priest prepared himself to enter the Holy of Holies. When one makes comparisons with respect to some AICs healing practices, there is some similarity. There is some preparation that takes place before a patient is healed. At times there must be a lot of singing and dancing as well as some burning of incense.

According to Tlhagale (2009) in the past, the tearing of the skin of the drum was a symbol of conversion to Christianity. This was based on the belief that the drum was a medium of communication between the traditional healer and the ancestors. The sound of the drum is believed to arouse the ancestral spirits. It is believed that through the sound of the drum together with the accompanying rhythmic dancing and the clapping of hands, the traditional healer can bring about the presence of the ancestral spirits. It is believed that in the context of a healing ritual, dancing soothes the pain. It restores the lost equilibrium. It is

therefore seen as a physiological therapy. Many healers would often beat the drum before sleeping in order to request the ancestors to communicate with them through dreams.

Tlhagale (2009) continues to say that the use of drums as a means of communicating with the ancestral spirits remain valid at a symbolic level. It is an intentional invitation to the spirits to heed the requests of the supplicants. It also has the effect of summoning the applicants to be attentive. It is for this reason that in some African cultures drums are being used during consecration not only to create an appropriate spiritual disposition but also to acknowledge the divine presence after the words of consecration have been pronounced.

In many if not all AICs, the drums are still useful. There are others who blow trumpets (Brass bands) like the St. John Apostolic Faith Mission and the St. Paul Apostolic Faith Mission. In many instances in the AICs such as the Ethiopian Zion churches, the prophet asks congregants to do a lot of singing and clapping of hands while moving or going around in circles. This will continue until the exorcist or prophet goes into a trance where he will communicate spiritually just as the Shamans within the Khoisans were reported by Hofmeyr and Pillay (1994:xiv).

3.3.4.2. Diagnosis: This is the second important step where the traditional healer engages the spiritual forces to reveal the situation of the patient (paragraph 2.28). According to Oosthuizen (1988:16) the process is important in the sense that the diviner informs the patient how and why there is a disturbance. According to Berglund (1976:348) unless the source of illness can be traced, there cannot be proper recovery of the health in the patient. There must be a tracing (who caused the suffering) of the cause of the suffering and the moral part of the medicine before any prescription is given. Among the AICs there is a prophet or Umthandazeli. It is at this stage that the diviner gives assurance of healing, explain advices and suggests to the patient as well as

prescribing the correct remedy. The other aspect that may be included at this stage is confession (ukuhlambululula). This means that as certain things are revealed by the diviner, there may be cases that are discovered where the patient committed some wrong doing that could have triggered the affliction. This will be treated more extensively in the next paragraphs as it is more prominent in the AICs where confession plays a very important role as it is supported by James 5:13, 15, 16.

3.3.4.3. Treatment: The cures provided by traditional healers include many that are suggestive, such as amulets, robes or animal skin round the body to ward off evil (Veenstra, 2006:30). These are provided by the diviners, prophets, and herbalists in order to protect them against magic, spirits, witchcraft or demonic attacks. Berends (1993:279-280) also state that traditional healers emphasize the symbolic nature of treatment, involving rituals as purification ceremonies and sacrifices. One may also observe that these symbolic practices have also somehow had a bearing on the AICs. During the curing and deliverance period, the sick maybe caused to vomit, bath or steam.

3.3.4.4. Prevention: Mbiti (1990:93) makes a distinction between medicines that deal with natural problems and those that deal with supernatural misfortunes. The herbalist and Western medicine deal with the natural, and diviners and prophets deal with the supernatural (Veestra, 2006:31). Prevention by the diviners may include giving some muti to use. The muti used for prevention may be used also for protection. At times sacrifices and feasts are done for the ancestors in order to prevent disaster. The same applies to some AICs where the sick may be given water to drink, or to sprinkle the sick or even the property and make continuous use of the symbols at certain times in order to prevent unfortunate situations. At times there are pilgrimages that must be taken once a year or so, to the 'holy places' for both prevention and protection.

3.3.4.5. Protection against agents of evil: As stated in 3.3.4.4, the area is covered mostly by diviners and traditional prophets. Protection is mainly against witchcraft while prevention deals mainly with the relations with ancestors.

3.3.4.6. Purification: Water is very instrumental in this case. Purification may come through vomiting, emetics, steaming and bathing. At times the purification process is done in the river or the sea just like baptism. In some cases the animal fat is used to smear on the body of the patient.

3.3.4.7. Anointing for success: Medicine or muthi may be used to ensure success at work, in farming, potency, on fertility and even marriage or relationships. In this case an ointment or oil that has been mixed in certain herbs or plants may be applied on the patient. In the AICs oil or Vaseline or some ointment is applied.

3.3.4.8. Retribution: Mbiti (1990:94) has added this part in cases where the witch that has cast a spell of misfortune has been identified. There is apparently no retribution among the AICs.

3.3.4.9. Exorcism: According to Veestra (2006:32) this step is just a replacement of an evil spirit by a familiar one. Exorcism is prominent among the AICs. According to Pretorius and Jafta (1997:217) this is one of the characteristics of many AICs where they are commanded to cast out devils (Matthew 10:1,8).

3.3.4.10. ***Eradication or casting of witchcraft:*** the diviner will then do the casting away of evil through some divination. As for the AICs this is the same as mentioned previously but may also include the 'detaining' of the patient for sometime at the home of the prophet-healer.

3.3.4. Some Conclusions

3.3.4.1. The communal way of living among the Africans bears a heavy influence on the African traditions and culture. The hierarchy of God, the Ancestors, the traditional healer directs the beliefs in healing, sorcery and witchcraft.

3.3.4.2. The disasters and maladies do not just happen but are perceived to be caused by certain forces including human agents through magic and witchcraft.

3.3.4.3. The ten steps in healing starts with the preparation and the spiritual diagnosis of the illness.

3.3.4.4. There appears to be some similar or common approach in curing illnesses between the traditional healers and AICs. The use of skin animals worn on the clothes or body of a sick person may be equated with the uniforms and robes of some AICs.

3.4. The Position of Traditional Healers in African Traditions and that of Faith Healers in the AICs.

According to Oosthuisen (1992:86) much of the diagnosis of illnesses falls within the context of traditional mythology, and some of the healing procedures have magical connotations. They are used for diseases that are not peculiar to the African cosmology, but it is clear that they are brought by the prophets within this context and they are therefore treated by a combination of Christian and African traditional methods. The African religious beliefs on creation, good and evil, ritual sacrifices, institutions of priesthood and prophecy were in existence long before the missionary arrival in Africa (Mbiti, 1991: 4, 5). It is believed that these primitive and indigenous means of healing as a whole had direct influence on the way in which the AICs practice their healing services. Chavunduka (1999:33) argues that many Africans who were converted to Christianity found it difficult to abandon their TRADITIONAL religion and medicine completely. As

time passed some Zionist groups began to mix aspects of traditional African beliefs like ancestor veneration with Christian doctrine. Many Zionists stress faith-healing and revelation, and in many congregations the leader is viewed as a prophet. In this he submits that conversion was shallow and did not completely change the African mindset to traditional practices.

Unlike traditional healers, who are the spiritual consultants serving the society, prophets communicate divine messages directly to their followers rather than through symbolic mediums. These prophets as compared to traditional healers, end up being followed by many 'converts' as they begin to make numerous pilgrimages to their places. There is therefore virtually not much dichotomy between the traditional healers and that of faith healers in the AICs. Pretorius and Jafta (1997:214) continue to observe that there seemed to be an intrinsic affinity between traditional African conceptions and Pentecostal religiosity, particularly in the Zionist emphasis on healing through the power of faith and the indwelling Spirit, which resonates with the traditional belief that witches, sorcerers, and the spirits of ancestors caused illness. In a number of cases the established facts point to the conclusion of a resistance to western medicine by both the traditional healers and the faith healers within the AICs. This common ground dictates a uniformed approach to healing practices by both the traditional healers the AICs.

It is therefore a conclusive matter that the two share a common belief in African Traditions with two exceptions.
One: the faith healers do all rituals in the name of Jesus Christ. There are also some ecclesiological processes and ordinances that are taken mainly from the Old Testament books of Exodus, Leviticus and Deuteronomy.
Two: The faith healers also claim to depend on the Holy Spirit. This is supported by speaking in tongues as well as the claims that they are spiritual churches or prophetic churches (Dikereke tsa Moya or Dikereke tsa boprofeta).
These differences are to be discussed more in the next sub-topic i.e. 3.5.

3.5. Other influences in healing practices in the AICs apart from ATR and some early manifestations of those influences.

The diversified form of AICs suggests that there are different influences behind the formation or establishment of AICs. It is important therefore to look at all other influential forces that have brought about this phenomenon. This section, therefore, evaluate what enculturation has done in the healing rituals of the AICs.

3.5.1 ENCULTURATION: with reference to Evangelical and Pentecostal influences.

Enculturation is the logical consequence of effective evangelization (Shorter 2009). The Good News of Jesus Christ is not addressed to isolated individuals, but to people for whom culture is part of the human phenomenon. Human society is both the origin and the product of culture. Individuals learn their culture from society and culture imparts a recognizable identity to society. Social scientists today tend to view culture as a system of conceptions and norms for behaviour which are expressed in symbols, and which orientate the members of society cognitively, effectively and behaviourally to one another and to the world in which they live. Consequently, culture is a human right, and cultural domination or manipulation is an abuse. There is here a reversal process whereby the gospel of Jesus Christ also impacted on the African traditional religion and this is seen in Zion Apostolic AICs which are influenced by Pentecostalism. Moreover Bosch (1991:111) asserts that wherever the gospel is preached by one culture to another culture, it is presented in a cultural package of the preacher or presenter.

Since the Christian Gospel professes to effect change of heart in those to whom it is addressed, evangelization necessarily carries cultural implications. It is not

only individuals that are evangelized, but also their cultures. Only in the twentieth century has this fact been seen with great clarity. Enculturation involves therefore the insertion of the tradition of Christian faith into a non-Christian culture and a subsequent ongoing dialogue between that faith and the culture into which it is inserted (Shorter, 2009). Christianity, however, like any other religion, is a cultural system and cannot exist except in a cultural form. According to Shorter (2009) the insertion and dialogue must therefore follow upon a process of acculturation in which evangelists with a particular cultural form of Christianity encounter non-Christians of another culture. On the other hand, enculturation represents a further stage in the evangelization process, namely the transcending of mere cultural form of Christianity which nevertheless possesses recognizable continuities with its non-Christian predecessor. It is the Christian claim that its teaching contains universal elements which enable a culture to become even more authentic and even more faithful to its truest insights. This claim is expressed theologically in the doctrine of the Logos (word), the principle of eternal Truth through whom the world was created. Elements of this Truth or "seeds" of this Logos are found in every human culture. This Logos has become flesh in Jesus Christ, and in the light of his Incarnation, such "seeds" are able to grow dynamically through the process of evangelization.

3.5.2. Some early formations of the AICS (Healing as a cornerstone of the Zionist and Apostolic churches in South Africa)

The names of many AICs such as the Zion Christian Church, Zion Apostolic church etc, and the St John Apostolic churches, St. Paul Apostolic Faith Mission trace their origins to the Christian Catholic Apostolic Church in Zion, founded by John Alexander Dowie, with its headquarters in Chicago in the USA in a city called Zion city. In the early 1900s Zionist missionaries went to South Africa from the USA, and established congregations. They emphasized divine healing, abstention from pork, and the wearing of white robes. As far as Africans were

concerned, healing was an integral part of the society as seen in previous paragraphs. Any one who came with the campaign for healing, was surely going to get an audience. However according to Hastings (1994) Zionism is a South African Protestant Christianity which has mission origins, but found itself so much in tune with and parallel to African ways of thinking that it blended itself into traditional African culture within a generation. Pretorius and Jafta (1997:217) concludes that unlike the origins of Independent Ethiopian churches, where doctrinal differences with other churches played a negligible role, certain biblical teachings were decisive in the founding of Zionism. The principal teachings of the Dowie tradition included Divine healing, baptism of adults by immersion in the name of the Trinity and the belief in the imminent return of Christ. From there the movement was influenced by Pentecostalism, baptism in the Holy Spirit and speaking in tongues were added to the practice and formed the Apostolic wing with respect to healing, which is the aspect that runs parallel to traditional healing.

According to Hastings (1994), the Zionist churches stand halfway between the Ethiopian churches and the prophetic churches as they openly accept polygamy and fit into the structures of traditional African religions in terms of spirit-possession, faith healing manifestations of spiritual power. They also believe in casting out of evil spirits and exorcism. There is therefore some similarities or common thinking between the traditional religion and Zion Apostolic theology when coming to healing in general and this includes symbolism. The influence is also seen in the names of many AICs which bears 'Zion' as well as 'Apostolic.'

In South Africa the origin of Zionist churches came through Le Roux (Pillay, 1994:187) who was a student of Andrew Murray. Le Roux also had a friend called Johannes Buchler who was also inclined to divine healing. They abandoned Western medicine and depended solely on divine healing (Pillay, 1994: 188). Their churches grew beyond those of their previous churches as mostly Africans came to be their members more than their white communities. It

was obvious that since Africans understood healing to be coming through prophets and diviners, this time the approach was somehow an interesting one. And as the founders such as; Le Roux and Buchler abandoned Western medicine and believed entirely in faith healing this imposed the same belief among Africans who were converting to that form of Evangelical Christianity. There was a challenge on coming to abandoning their use of African medicine. One would agree that they have been divided on the matter many were comfortable with the use of water than muti.

Surprisingly after Buchler visited John Dowie in Chicago, he abandoned the Zion name and renamed his church Apostolic Faith Mission (Pillay, 1994:188). On the other hand four missionaries from John Dowie came to South Africa and continued with the Zion movement which also kept on growing. The Zionist missionaries were followed by Pentecostal ones, whose teaching was concentrated on spiritual gifts and baptism in the Holy Spirit, with speaking in tongues as the initial evidence of this. Out of this movement arose the predominantly white Apostolic Faith Mission, which emphasised the Pentecostal teaching, while the black Zionists retained much of the original Zionist tradition. The Zionists split into several different denominations, although the reason for this was more the rapid growth of the movement than divisions.

Some scholars argue that independent churches or religious movements demonstrate syncretism or partial integration between aspects of Christian belief and African traditional religion, but the degree to which this happens varies, and has often been exaggerated. Often these churches have resulted from a process of acculturation between traditional African beliefs and Protestant Christianity, and have split from their parent churches. The abovementioned account reveals that the prophet healers' approach to solving their clients' problems is similar to the healing rituals in the traditional African communities. The Bible, for instance, is used as a substitute for the traditional paraphernalia of the traditional medicine people - it becomes a magical tool used to drive away evil

spirits and in the diagnosis of the sickness (Mwaura, 2002: 305). The prophet-healer creates an atmosphere of awe, although reference is made to God rather than to the spirits. The explanations given for the causes of the problems are not only reassuring, but also provide guidelines on the way to the restoration of the broken relationships. It is this approach to holistic healing which is lacking in the mainline churches, thereby driving people to the AICs where it is readily available.

Kyomo (2003) makes a similar observation. Research on healing in African context has enabled scholars to realize the reason behind the rapid spread of African Independent Churches in the African continent. It is because healing in these churches is at the centre of their worship. Christians find themselves to be quite at home as the practice of healing is rooted deeply in their minds, having some roots from the African traditional religion. It should be noted however that some churches have taken faith healing as the only option for dealing with all forms of sickness despise modern medicine (Kyomo 2003). It is noted that Isaiah Shembe had prohibited his followers from using the western medicine (Sundkler 1948, 227)

3.5.3. Some early experiences of Pentecost in South Africa: AICs Healing manifestation accelerated.

The arrival of four Pentecostal missionaries in South Africa in May 15th 1908 led to the Zion church receiving the Pentecostal message of baptism in the Holy Spirit subsequent to baptism with water and evidenced by the speaking in tongues after the experience of the first Apostles in Jerusalem (Pillay, 1994:189). There were some healing manifestations that came in the form of baptism by three immersions in water. According to Pillay (1994:189) four missionaries i.e. John G Lake, Thomas Hezmelhalch, Miss Sacket and A Lehman were initially the members of John Dowie's holiness movement. Liardon (2009) states that John G. Lake was an elder at Zion Apostolic Church of John Dowie. John

Alexander Dowie who preached healing in Illinois had considerable influence on South African Pentecostalism, far greater than his influence on American Pentecostalism (Anderson & Pillay, 1997:227). After his Pentecostal experience, John Graham Lake who was a successful businessman sold his businesses and began preaching. He is the one from whom the Zion Apostolic Churches, the Zion Christian Church and other African Independent Churches had their seeds of establishment. As the father of Pentecostalism in South Africa after his Azusa experience, it is believed that he never used the remedies that the AICs are using for healing. This will also help to answer the concern that it was the impact of African Traditional healing methods that influenced the use of starves, water, etc. Water was only used during baptism by immersion. As we shall see later in the next paragraph, the wearing of white robes, holy sticks and bare feet practices appear to have been practiced if not introduced by those who broke away from Le Roux.

3.6. Some early healing manifestations in the AICs in South Africa.

3.6.1. Zion and Apostolic churches and the introduction of Symbolism.

A whole series of Zion City churches emerged from the first group of black Zionist leaders associated with Le Roux. They include Muneli Ngobese, Elias Mahlangu and Daniel Nkonyane who was responsible for the local work of the Christian Catholic Apostolic Church in Zion and before he broke away, he introduced certain elements in worship: white robes, bare feet, holy sticks and Old testament symbolism, all visible hallmarks of Zionism today (Pretorius & Jafta, 1997:218). An attempt to find out as to where did Nkonyane come up with the idea only ended with his approach to the Old Testament hermeneutic.

3.6.2 The manifestation of healing in the early formations of some AICs

3.6.2.1. The calling of Engenas Lekganyane and the formation of the ZCC

Axccording to Anderson and Pillay (1997:229) Le Roux and Lekganyane met in 1908 in Johannesburg. Lekganyane was suffering from an eye disease for many years. He had a vision in which a voice said, that if he went to Johannesburg he will find a church that baptizes by three immersions in water, he will find healing for his eyes. He was subsequently baptized in the Holy Spirit under Elias Mahlangu who was at Zion Apostolic Church before it seceded from the white Pentecostalsin 1917. He kept contact with Le Roux and joined the nearest Zion Apostolic Church. When the split took place in his home church he decided to keep the name Zion rather than Apostolic Faith Mission (Anderson & Pillay, 1997:231). This was a choice to identify with the black Zionists than with the white Pentecostals. He then started his own congregation in Thabakgone as a very powerful evangelist (Anderson & Pillay, 1997:231). After breaking with the AFM he continued to keep in touch with Elias Mahlangu of the Zion movement until he argued the wearing of white robes and taking off shoes. In a vision he was told that he will have a great following of people. Anderson and Pillay (1997:232) writes that one of the prophecies that he pronounced in 1917 was that Britain will defeat Germany in a war and that happened a year later. He joined forces with Edward Motaung but later broke up over the issue of polygamy which was a traditional common practice. After his second wife he founded the Zion Christian Church in 1925.

From the beginning he emphasized divine healing through the laying on of hands. As the church grew bigger he began to pray for and blessed various mundane objects, such as strip of cloths, strings, papers, needles, walking sticks and water to confer healing and protection (Anderson & Pillay, 1997:232). There were so many miracles and healing cases of various illnesses. Many who could not find healing from the African traditional healers and rituals, found a

better alternative in the ZCC of Lekganyane. This became a better option for those who were in a transition between the African traditions and the new Zion / Apostolic Pentecost. Although like many other AICs the church does not have a dogma but its theology is centered around the Pentecostal tradition, emphasizing healing, exorcism and prophecy. As Anderson & Pillay (1997:232) concluded, its distinctive healing practices and its adaptations to African life and rituals, developed beyond its Pentecostal roots. Many congregants testify that they came to join the church after they were healed. It was the sufferings that were related to being sick that drew them to the church.

3.6.2.2. Shembe and other leaders

According to Wikipedia Isaiah Shembe (1870– 2 May 1935), was the founder of the Zulu Nazareth Baptist Church and a figure in the African independent church movement in South Africa. A biographer I. Hexham states that Shembe was born at Ntabamhlophe near Estcourt, Natal, South Africa, of Zulu parentage (Hexham & Poewe, 1997:128). After involvement with Wesleyans, he associated with Baptists and was baptized in July 1906. He seems to have acted as an itinerant evangelist prior to coming into contact with Nkabinde, a former Lutheran who was regarded as a prophet. Nkabinde led him to develop a healing ministry in 1910. Wikipedia continues to explain that a year later, he founded the iBandla lamaNazaretha (Nazareth Baptist Church), a religious movement rooted in Zulu tradition. Shortly afterward he acquired a farm that became his holy city of Ekuphakameni and established an annual pilgrimage to the sacred mountain of Nhlangakazi. Shembe was noted for his vivid parables, dramatic healings, and uncanny insights into people's thoughts. He wrote many moving hymns, composed music, and provided his followers with a rich liturgical tradition based on modified forms of traditional Zulu dancing. Critics of the movement claim that his followers regarded Shembe as an incarnation of God.

Others, led by Lutheran scholar Bengt Sundkler, argued that Shembe's theology was an Africanized form of Christianity.

In addition to his preaching and healing, he was known for composing Zulu hymns and sacred dances, for creating sacred costumes that combined Zulu and European clothing styles, for developing a new liturgical calendar (that omitted Christmas), and for dietary laws that included a restriction against eating chicken (Wikipedia). The Shembe National church prohibits Western medicine but embrace some African traditions and symbols. Deliberately nationalistic in style and membership, Isaiah Shembe's Church of Nazareth was built upon many foundations of Zulu culture at a time when this culture was under threat to break down due to industrialization (Cochrane, 1994:238)

Shembe's legacy has created some controversy. In a 1967 book, G.C. Oosthuizen argued that the movement was "a new religion that sees Isaiah Shembe as 'the manifestation of God.'" Oosthuizen was attacked by Bengt Sundkler and Absolom Vilakazi as being too Westernized to understand Zulu culture, and claimed that the movement remained Christian. However, Oosthuizen's view has been embraced by two of Shembe's successors, his nephew Amos Shembe and his grandson Londa Shembe, who (although they fought with each other over who was the legitimate successor and eventually formed two separate branches of the church), both of whom believe that Shembe did indeed create something new (Wikipedia).

3.6.3. Women in the healing ministry among some AICs

Pretorius and Jafta (1997:220) confirm that in Zionist-Apostolic churches female prophets are common and are in the majority of a ration 3:1 to males same as the traditional healers. Anderson (1996:17) also agrees that women were the main participants in the lead of healing rituals. Chitando (2004:123) goes

further to conclude that the women were the driving force behind the growth and expansion of AICs. He states that the main reason is that they are given freedom to express themselves and even use their prophetic gifts at ease.

3.6.3.1. Christinah Nku and the St John Apostolic Faith Mission.

This church also has its roots in the AFM (Anderson & Pillay, 1997:232). It was founded by Christinah Nku. She had visions from her youth. She was also part of Le Roux's church. She was also coming from the Zion Apostolic Church background and the affiliation of AFM. Her continued prophetic disorder in the church caused her expulsion as Le Roux could not tolerate her prophetic raptures. She also prayed for water that was said to heal all sorts of ailments.

3.6.3.2. Other Lady Bishops and Prophetesses in the AICs

Lady Bishop Nku ensured to empower the enthusiastic women who sprang out from her ministry. These women were also spiritually empowered to the same level as Lady Bishop Nku and they also grew prophetic and healing Apostolic churches that attracted great following in South Africa, Botswana, Namibia and Swaziland. Lebusa (2009:125) mentions women like Mme Boamaruri Molotsi, of Botswana St. Matthews Apostolic Faith Mission, Mother Evelyn Kobota, Mother Lebotse, Mother Tusnet Humbudja of Namibia, Mother Mantsopa junior of Lesotho and Mother Msibi of Swaziland. They all carried the legacy of Mother Christinah Nku and are well respected for healing and prophetic ministries.

3.7 Some conclusions

3.7.1. The traditional influence had great influence on the beliefs of some AICs as Mbiti and Chavunduka stated that some Zionist groups began to mix aspects of traditional beliefs like ancestor generation with Christian doctrine (par 2.6).

3.7.2. The preaching of the Gospel must transcend all cultural stumbling blocks and yet be relevant to the people it is ministered to. In Africa the missionaries from the West faced challenges in as far as treating the matter. With their thinking they regarded the African cultures as demonic and uncultured without any form of religion or spirituality.

3.7.3. The history of the formations of the AICs highlights healing as the cornerstone of their formations. The origins are traced from Le Roux who abandoned western medicine for divine healing and the Zion of John Dowie. The coming of Pentecostals such as John G.Lake accelerated the growth of the movement.

3.7.4. A short biography of John G. Lake showed that he produced a number of prophets and healers in AICs who also went and established many Apostolic AICs.

3.7.5. Some biographies of other founders of AICs point out to the fact that many of them claimed to have received revelations on healing.

3.7.6. The ministry of women is also remarkable in the AICs. More attention was given to Mme Christinah Nku who out of her ministry sprang out many such AIC healing churches.

3.8. The common healing processes among AICs.

In paragraph 3.3.4 the process of traditional healing with some parallels to that found in the AICs was discussed. AIC Christians find themselves to be quite at home as the practice of healing is rooted deeply in their minds, having some roots from the African traditional religion. There are some processes that appear to be similar in both categories. The fact that the project is highlighting is that there is a specific biblical interpretation to support the practices. According to Anderson (2004:4) they may be said to have a concordance approach to the Bible in that they take the Bible as it is and look for common ground in real life situations. On finding these "correspondences" they believe that God is speaking. In some cases only the Old Testament is used as a foundation since

some AICs appear to read only the Old Testament. The following are common practices that are used in the healing process in some AICs.

3.8.1. Confession: (Ukuz'hlambulula)

Confession is an essential and primary part of the healing service of the Zionist in that where confessions are made and ill-health is declared, the best thing is to clean oneself inside first. This activity also known as ukuhlambuluka (hlamba = to clean or to clear) is, however, in essence an exercise "to create a sense of mutual trust and dependence and to anticipate in a positive manner the unfailing support of the congregation. Here a correct application of James 5:14-16 is a point of reference. At the same time the church services have a catharsis function as confession, singing and dancing are encouraged. But confession is also personal and individual. Daneel (1988) related how healers exhorted the patients to confess all their sins. This was followed by public accounts of wrongful deeds. They were told that water and prayer could lose their power if patients refused to confess everything. In this way "subjective co-operation of the patients involved is emphasized as a prerequisite for successful treatment".) In respect of confession and its role in the process of healing the AICs are in line with Scripture, in particular James 5:14-16. It must, however, be granted that this pericope does not specifically mention demon-possessed people as being included in those who are sick.

Regarding confession as an important link in the process of exorcism the AICs largely move in line with James 5:14-16 and with those in the modern ministry of deliverance.

3.8.2. Water Baptism and Holy Water

Kitshoff (1999:7) agrees that water has always played an important role in African life. Africans understand that water comes from "heaven" and has an important spiritual content. When a spell is pronounced over the water the life-giving force of water is activated. In healing practices, including exorcism, water plays a dominant role. The major emphasis is on purification: the water cleanses, it is an expellant. "Purification belongs to the consciousness of the religious person who is disturbed or whose position in relation to the community has become disturbed and who wishes to have this restored" (Kitshoff, 1999:8). When mixed with salt, ash or some other ingredients water then has the role of taking the evil out through vomiting.

The interpretation on biblical texts with reference to baptism appears to be confusing. The healing of Naaman by the word of the prophet to dip himself seven times in the river Jordan is applied differently for various cases. This is even extended to the New Testament where sick people were healed around the lake of Bethesda (John 5). The major precondition is that the water has to be blessed by the leader. In most cases it is believed that undesirable spirits are driven out during baptismal ceremonies. It is believed that the force of the Holy Spirit in the water makes is impossible for the alien spirit to remain in the person being baptised. Should the spirit persist, the possessed person is "lashed" with "holy water". Living quarters are also sprinkled with "holy water" to keep the spirits out. Drinking hallowed water assists in exorcising evil spirits.

In previous paragraph 3.6.2.1 we read how Engenas Lekganyane received the healing of his eyes after he was baptized in the AFM. In the Roman Catholic

Church even today water prayed over is seen as assisting in driving or keeping evil spirits away. The use of water by modern exorcists and people in the established churches involved in breaking demonic bondage is fairly rare.

3.8.3. Candles

Certain faith healers give people candles and instruct them to pray while lighting a candle. It is also believed that candles drives darkness away and even during funerals, there must be a candle that burns next to the family to protect them from death. In this case the use of light is taken from the tabernacle of Moses. Some of the AICs use the seven golden candle sticks, similar or with the resemblance of Moses' Tabernacle candlestick. Although the tabernacle one had nothing to do with healing the sick it is also generally believed that the seven golden candle stick resembles the presence of the Lord just as in the book of Revelation (Rev 1:13, 2:1). The light of candles has the power to expel darkness that may be the source of demonic attack.

3.8.4. Starves and rods

They are used in many AICs as the rods of healing and miracles. The rod of Moses was a rod of deliverance. Therefore all those who need to be delivered have the rod stretched out to them during prayer services. In most cases texts that speak about, "Moses stretched out the rod ……" are common.

3.8.5. Herbs and plants

Plants such as aloe are essentials for various ailments. As stated earlier on scientific knowledge it has been admitted that some herbs and traditional medicines have been proved to be scientifically correct.

3.8.6. Emetics (Vomiting and sepeiti/ukuqhatha)

Vomiting is regarded as another way of cleansing. Emetics are used or applied by individuals themselves and can be administered without a healer. This very common and even when a person feels constipated, one can make use of either holy water that has been prayed for. However there are instances where a healer has to administer a special one.

3.8.7. Bathing and steaming

This is used to cure evil spirits or curses or even scare away a *tokoloshe* and is common in both traditional healers and AICs. A healer or prophet conducts this while praying for the sick person. The water needs to be very hot. They normally use salt (big granules), brown vinegar and paraffin.

3.8.8. Holy garments and robes

These are used for some duration of time and sometime for special occasion. A sick person may be tide with holy colorful robes around the wrist and waist for duration of time. However the waist robe may remain on the waist for the rest of one's life. These robes may also be used in the house or even in the car that one drives. It is therefore not limited to a sick person only.

3.8.9. Beating of drums

Drums are believed to bring a high level of spirituality among certain churches. The beating of drums is an antique symbol for attracting spirits and is also common among traditional healers such as sangomas. Other churches like the Apostolic AICs make use of brass bands.

3.8.10. Claping of hands, shouting and dancing

This is also an old practice and it was also evident even among the Khoisan where the Shamahs danced until they go into a trance to access the prophetic gift. Secondly the clapping of hands, shouting and foot stomping raises one spirit high and the dancer forget all sicknesses and become a joyful person.

3.8.11. Holy grounds and healing

At times the patients must go to the holy grounds and receive their healing by entering the place. Diahelong (Holy grounds) is a place where not only the sick stay but even the initiates or stay there until they are healed and qualify respectively. Diahelong are always built around the bishop's house or the healer's home. They are painted mostly in white and may also be colored in blue or green.

3.8.12. Pilgrimage and healing

Pilgrimage on a mountain or the head quarters of the church is essential not only for curing illnesses but also for receiving a blessing. ZCC goes to Moria twice a year. Other Apostolic churches do their pilgrimage during their annual "New Year" celebrations. These new year's days have nothing to do with the calendar new years day but they are special days where they celebrate either a day of their church establishment or as shown in a form of a vision.

3.8.13. Colourful flags

Flags not only remove or ward off evil spirits but they are often seen as a sign of the ability of the healer to confer the Spirit (Kitshoff, 1999:9).

3.8.14. Spiritual initiation and sacrifices

At times people become sick because of the spirit of prophecy. Until they become diviners through initiation they do not get healed. In many times when they go to Western medical institutions, the diagnosis do not show any sickness until they go to either a traditional healer or prophet where they would then be told that it is a gift of the spirit that make them sick and that is interpreted as a calling to initiation.

3.8.15. Rubbing of ointments and miracle oil.

An olive oil is prayed for and used as miracle oil. This is also taken from the interpretation of James 5:14-16. The anointing oil differs with the making or the mixture thereof. An ordinary olive oil may be used as pure as it is. In this form it can also be drank like medicine. Sometimes it is mixed with other oils like lavender oil or perfumed oils. In that case then it cannot be taken for drinking but is used outwardly.

3.8.16. Drinking staff

In some AICs people are given boiled milk, boiled hot water (Mokgabolo), teas and coffee. The argument that flows from many AIC believers is that Jesus would use anything to heal the sick including when he spitted on the ground and mixed that with soil and applied it on the blind man after which he send him to the pool of Siloam to wash his eyes. The belief is that they pray for what people like the most or believe in.

3.8.17. Burning of herbs (Impepho)

This is also used in traditional healing process. At times the burning of papers by the ZCC works the same purpose as the burning of *impepho.*

3.9. CONCLUSION

3.9.1. Healing in AICs is not purely biblical but is also mixed with some traditional practices. It also noted that some of the healing methods are taken from Old Testament way of healing. E. g. water and holy places. The communal way of living among Africans gives rise to a number of core beliefs including the belief in the ancestors.

3.9.2. The belief that illnesses and misfortunes come from witchcraft and elsewhere give rise to the application of traditional methods to healing.

3.9.3. The use of other materials may not be judged in a wrong way by those who purely believe in divine healing only and do not use either western medicine or African traditional methods. Jesus spit on the ground and smeared the mud on the eyes of the blind and again did not say that the blind was healed already but further implored him to go and wash himself in a pool.

3.9.4 Looking at the entire system of beliefs and the diverse forms and names of the AICs, it is clear that it was not only the healing practices or methods of the ATR that had influence on the growth of the AICs but enculturation of the Gospel by those who were evangelizing did also contribute. The Zion and Apostolic AICs attest to that fact.

3.9.5. The practices and rituals in the AICs come as a result of their developed contextual hermeneutic. Most of the AICs take their practices and rituals out of the Old Testament.

Given all these sorts of various forms of symbols and objects that are used in the AICs for healing, it is important therefore that the project test the extent of these practices in the AICs in the Vaal Triangle. Since the AICs range from Zionism to Apostolic the research project needs to show as to which believes what in as far as the use of certain symbols is concerned. In the next chapter the project presents the reports and the findings from the data gathered in order to give

appropriate or precise interpretation thereof. All relevant remarks, comments and observations are based on the information gathered with reference to the second and third chapters.

Chapter 4

The manifestation of the healing methods among the AICs in the Vaal Triangle

4.1. General issues regarding research

This chapter reveals the healing practices of the AICs in the Vaal Triangle. For the sake of this project, the healing processes in the AICs are explained by both the AIC leaders and members. The research project also achieves this by inquiring from the participants that inform us as to whether what other researchers discovered with respect to the relationship between the ATR and AIC approach to healing is still valid.

4.2. The basis for Research

Chapter Two and Three laid the foundation on which to explore and investigate the similarities of healing in ATR and AICs.

It has been established that no empirical research has been done on this topic among the Vaal Triangle churches. This chapter highlights the results of a sample research, conducted among the ministers and congregants of AICs in the Vaal Triangle.

4.3. Important guidelines for research

The research approach has adopted both the quantitative and the qualitative methods. De Vos (2005:357) describes the combined method study as one whereby the researcher make use of multiple data collection and analysis. It is a variety drawn from "within methods" approaches, using for instance different

types of quantitative data collection design (e.g. survey and experiment). It may involve mixing between methods, drawing on both qualitative and quantitative data collection procedures (e.g. survey and in-depth interviews). Creswell (1994:177) also recommends this method sighting many advantages that gives an understanding to concepts that are being tested or explored. And because of the nature of this research project, this approach is deemed the most suitable.

The following aspects are a guideline in giving the best course of action that directed the process of the research.

- The design of the research and the method of obtaining results.
- The respondents (AIC Church leaders and congregants).
- The measuring instruments (Designed questionnaires to handle interviews).
- Piloting.
- Validity process and quality control.
- Methods of research and processing of data.
- Research ethics
- Outcomes of the research project

4.3.1.Literature Review

According to Babbie (1995:106) literature review gives information about what other writers or earlier researchers discovered about a subject. The important concepts in chapter two and three were utilized as the foundation from which questions that were used in interviews were formulated. The researcher revisited those chapters and came up with relevant skeleton of questions that attempted to address the whole enquiry. For that reason the literature review has helped to design appropriate questions on biblical texts, theological concepts and practices associated with healing in the AICs. The research has also brought to the fore, the languages, the cultural diversities as well as the demographics of the AICs in

the Vaal Triangle. Greenway and Monsma (2000:134) reiterates that demographics give information of an urban area showing true figures of churches, population figures, poverty level, education level, employment etc.

Questions for both AIC leaders and their congregants as participants were designed to get their views, perceptions and understanding of the concepts discussed. This approach was very relevant to the Vaal Triangle AICs given the historical and the geographical dynamics. Creswell (1994:1) submits that this method is a very cost effective and convenient way to reach geographically dispersed sample population.

The research material as well as dissertations and theses of other researchers about the Vaal Triangle were studied in order to see what they discovered about the area so as to get a rough idea of how to act in the best way. The most important person has been the supervisor who guided the researcher on critical steps.

4.3.2.The measuring instruments

There were two slightly different questionnaires that were designed in order to establish the healing activities and related concepts in the Vaal Triangle AICs. Engel (1997:51) recorded that questionnaires are nothing more than structured conversation. The first questionnaire (Annexure A) was meant for the interviews of the AIC leaders and the second one (Annexure B) was a filled-in questionnaire for AIC congregants.

The observation is that nearly all the AIC churches targeted are headed by leaders that were accessible. Their questionnaires were meant for interviews. In some cases where they would answer agree or disagree, the question would be explained or discussed before they would agree or disagree with the statement, after which they would sometimes be asked to elaborate briefly on what understanding they based their views and perceptions. The researcher carried a memo at all times to record other necessary information that might be relevant.

The second questionnaires (Annexure B) that the congregants completed also had the demographical information followed by the four concepts which were answered by choosing the answers that they thought were correct or almost satisfactory. The questions were designed to direct the participants with various options that focused their attention to certain important aspects of the project.

The Likert scale was used. According to (Babbie, 1995:141) this is a format in which respondents are asked to strongly agree, agree, disagree or strongly disagree or maybe most of the time, sometime, seldom, not at all, not sure etc. The Likert scale helped to investigate the attitudes and perceptions in both (Annexure A and B). This is also used in countries like Brazil (Engel, 1997:51). The open ended questions were coded before they were tested for processing. Babbie (1995:142) gave guidelines about questions that were asked. He cautions about unclear questions which may also be irrelevant. In this exercise the researcher tried hard to avoid double barrel questions, negative items, biased terms, ambiguous statements.

4.3.3. Pilot Study

Brause (2000:107) submits that “experienced researchers pilot the components of a study. In this process they gain proficiency in handling all the parts while having opportunities to create a process that is smoother, easier and less

disruptive for participants. Pilot studies typically are compressed, mini studies with smaller groups and shorter time period, but comprehensive in experimenting with all elements of the process." He lists a number of advantages for doing a pilot study where one gets:

4.3.3.1. A rehearsal to see how the researcher will perform in the field.

4.3.3.2. Confirmation that the process will work without hiccups.

4.3.3.3. "Assurance that the materials one collects are relevant."

4.3.3.4. It creates an opportunity to experiment with the procedures for analyzing data and where necessary, revise the procedures.

Bogdan and Biklen (1982:136) add by stating that if the interviewer controls the content too rigidly, the respondent cannot tell his story personally in his own words.

4.3.3.6. The aims as well as the objectives are summarized to make them understand exactly how important their honest answers are.

4.3.3.7. Over and above that, in some answers the respondents may be asked to give reasons to their answers.

4.3.4. Sampling

Sampling refers to the method used in selecting a given number of people (or things) from a population (Mertens, 1998:253) . A selective sampling method has been used to identify various AIC churches covering most of the Vaal Triangle cities. Flick (1998:66) defines statistical sampling as a form of sampling where certain things are known or can be estimated in advance. Even though not all AIC churches were surveyed, those that participated could be viewed as representing the views of many AIC church leaders and church members in the Vaal Triangle.

4.3.5. Validity procedure

In every qualitative analysis validity and reliability are key issues. Validity in qualitative research refers to the extent to which the research findings represent reality (Morse & Field, 1996:200). Fraenkel and Wallen (1993:400) concur that validity brings appropriateness, meaningfulness and usefulness of the inferences researchers make from the data they collect. Creswell and Miller (2000:124) go further to say that validity presents how accurately the account represents participants' realities of the social phenomena that is credible to them. The researcher knows the participants especially the ministers very well.

4.3.6. Research Ethics.

Ethics in research prohibit researchers among others from asking questions that would embarrass participants, from reporting information that would constitute an invasion of privacy (Singleton Jr. *et al*, 1993:474). In addition, researchers are expected to be completely honest in observing, analyzing, reporting findings and to be responsible about the limits and application of scientific knowledge. The researcher also carefully studied 'A code of conduct of Public Opinion Research' that (Babbie, 1995:456) wrote, as one of the examples of managing his behaviour throughout the process.

Even though the researcher knows the area and many of the participants, he acted carefully so as not to be biased. Ethos and values were well taken care of and the findings came from the participants, other than coming from own imaginations. His experience of working with many AIC ministers in the area, as well as the background he has, especially with the Zion Apostolic churches helped the research to come out with a truthful outcome.

Precisely the fact of knowing the church leaders very well, made the researcher to be extra cautious and to discuss the situation first with the participants during the briefing prior to the interview. This also helped to avoid the situation where some would say, 'but you know much better than I do,' or 'it is obvious you know that.' In addition to that the limitations of the study shows where the research project comes short. The research will be confined to the townships only since many if not all AICs are based there.

Another important instrument was a letter to obtain permission from the university and this letter was presented to the respondents to either agree or disagree, as well as the right to withdraw from participation. There is an informed consent form which the participants had to read sign and return to the researcher. This placed freedom of choice on the participants that Singleton Jr. *et al* (1993:479) suggests.

4.3.7. Data Processing.

This subtopic intends to give meaning or provide an understanding to the collected data. "Collected data by the researcher should render a richly detailed picture of social life that describes people on their own terms, graphically capturing their language and letting them speak for themselves (Singleton Jr. et al, (1993:345). In data processing, Singleton Jr. *et al* (1993:417) speak of five essential steps which are;

- Coding,
- Editing,
- Entering Data,
- Cleaning and modifying data.

The data that will be collected fall into two categories- words and numbers just as Robson (1993:307) stated. Although there are some similarities in both quantitative and qualitative data analysis, there are differences (Neuman,

2006:457). “Qualitative analysis is mostly expressed in words, and other data that comes in non-numerical form and Quantitative analysis expressed mostly in numbers and other data that can be transformed into numbers” (Robson, 1993:307). Neuman (2006:457) also concur that Qualitative data are in the form of text, written words, phrases, symbols describing or representing people, actions and events in social life. Qualitative researchers rarely use statistical analysis. Their data analysis can be systematic and logically rigorous, although in a different way from quantitative or statistical analysis (Neuman, 2006:457). Both forms of data analysis anchor statements about the social world in an enquiry that has adequacy (i.e. it is faithful to the data). In qualitative data analysis, “adequacy” refers to the amount of data collected while in quantitative data analysis, the number of subjects (Neuman, 2006:458).

4.4. Responses

4.4.1. Responses from the Bishops / Church Leaders

A total of fifteen 15 AIC leaders were contacted for interviews. 14 of that (12 Bishops and two Archbishops) out of those agreed and gave consent to take part in the interviews and the discussions in the project. This makes about 93.3% of the intended figure. The figure has been regarded as representative and sufficient to present the feelings of the AICs in the Vaal Triangle. The following table displays the numbers and percentages they represent.

Number	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Percent %	7.1	14.3	21.4	28.6	35.7	42.9	50	57.1	64.3	71.4	78.6	85.7	92.9	100

4.4.1.1. Demographical information

4.4.1.1.1 Gender distribution

Purpose: To determine the gender distribution of the bishops and lady bishops in the AICs surveyed.

Results and Responses: Mainly the bishops were male but their wives were also ordained as lady-bishops. It is also interesting that some of the churches that participated in the project were founded by women, so to say, lady-bishops. In this project the males were more dominant in as far as church structures were concerned and for that reason 100% (14) of churches surveyed the position of bishop was bestowed upon males.

4.4.1.1.2. Home language

Purpose: To determine the home languages of the participants among the AICs investigated.

Results and remarks: A total of 11 (78.6%) spoke Sesotho while 2 (14.3%) spoke IsiZulu and only 1 (7.1%) spoke IsiXhosa. The figures reflect the dominant language in the Vaal Triangle. The results are presented in figure 1.1 below.

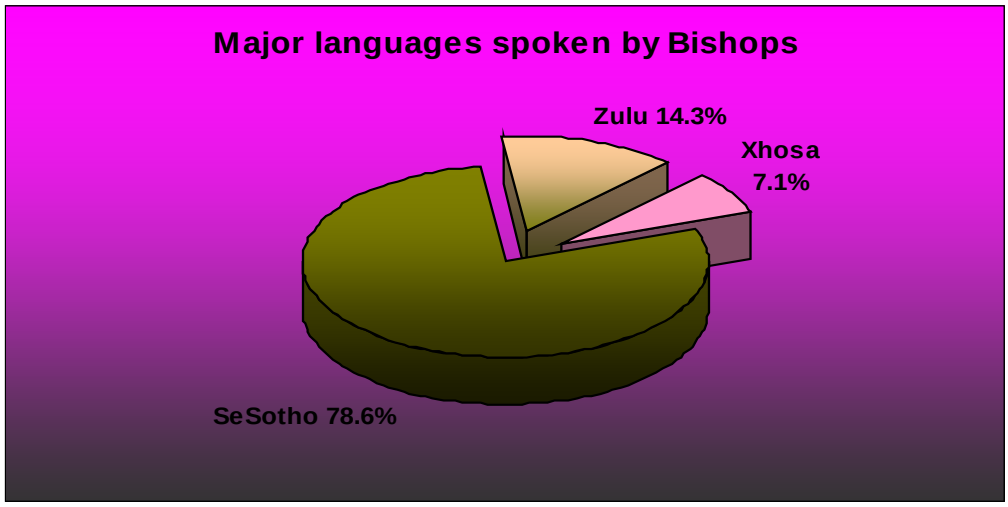


Figure 1.1

4.4.1.1.3. Age group

Intention: To find out the age group of the bishops participating

Findings and comments: Two (14.3%) were younger than 35 years. Four (28.6%) were between 35 and 45 years. Three (21.42%) were between 46 and 55 and Five (35,7%) were over 56 years old. The younger group agreed that that they inherited the position of bishop from their fathers. This appears to be a norm among some of the AICs. The details are presented in figure 1.2 below.

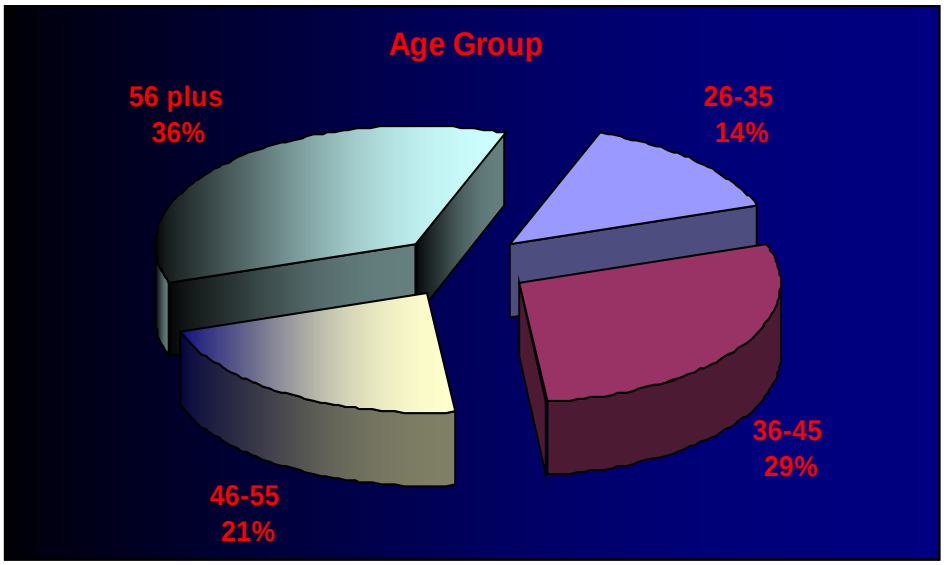


Figure 1.2

4.4.1.1.4. Marital Status

Purpose: To determine the marital status of the bishops

Findings and Remarks: About Twelve (85.7%) were married and Two (14.3%) were widowed.

Some important notes: During the interviews some leaders mentioned that their predecessors were in polygamous unions. Others also indicated that they themselves were from polygamous families. Others stated that polygamy among church leaders was allowed for many years but has just been recently changed. Others said there is no firm ruling on polygamous marriages as some of their church members were polygamists.

4.4.1.1.5. Number of children

Reason: To establish the number of children in the households of the bishops.

Results and comments: Twelve (85.7%) of the leaders had between 1 and 4 children while 14.32% had more than four children.

4.4.1.1.6. Race group

Aim: To ascertain that the AICs are churches meant only for the Africans

Responses: All the bishops (14) and their church members are Africans. One bishop stated that in their church they also have a Khoisan pastor. Another bishop mentioned that in one of their churches they have Coloured families by virtue of marriage. However such race groups are still classified as Africans.

4.4.1.1.7. Qualifications

Objective: To determine the educational status of the bishops

Findings and Comments: A total of Three (21.4%) studied up to Grade 9. Five (35.7%) of them were between Grade 10 and 12. Another two (14.3%) had passed Grade 12 plus certificate. Two (14.3%) more had Grade 12 plus diploma. Another two (14.3%) had Degree plus. The details are presented in Figure 5.3 below.

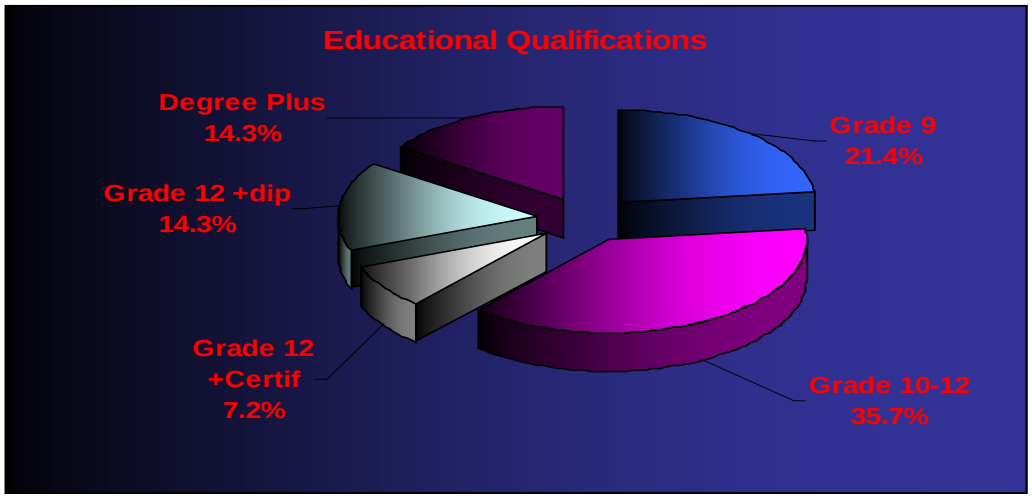


Figure 1.3

4.4.1.1.8. Skills and experience

Intention: To determine the skills and experiences of the bishops

Figures and Comments: Four (28.6%) were in sales and marketing. Another 2 (14.3%) were professionals and another two (14.3%) were clerks and government officials. One (7.1%) worked as store-men and two (14.3%) were operators. Another one (7.1%) was a business entrepreneur while another (7.1%) was in a

managerial position. Only one (7.1%) was in full-time ministry. The graph below depicts the findings.

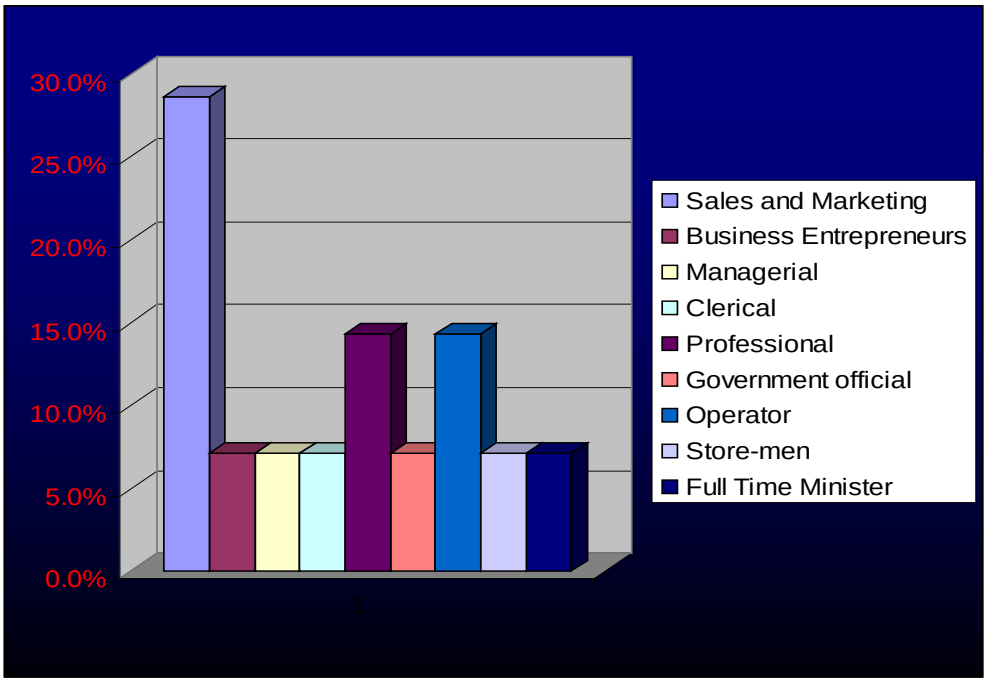


Figure 1.4

4.4.1.1.9. Place of residence

Reason: To determine the places of residence of the bishops

Responses and remarks: A total of thirteen (92.9%) lived in the Vaal Triangle township while just one (7.1%) lived in the Vaal suburbs.

4.4.1.1.10. Position in church

Purpose: To find out the positions that the participants hold as church leaders

Responses and comments: A total of twelve (85.7%) were bishops and Arch-bishops. The other two (14.3%) were Arch-bishops.

4.4.1.1.11. How did you become associated with this church?

Purpose: To investigate how the bishops joined the church.

Responses: A majority of ten (71.4%) were born and grown up in the church. Two (14.3%) more started the churches and another two (14.3%) moved to the church by way of transfer.

4.4.1.1.12. How long being a Bishop/ Senior priest/ Senior pastor

Objective: To find out the length or period of holding the office of the bishop

Results and Discussions: About three (21.4%) claimed to have led for only 5 years while another three (21.4%) said up to 10 years. Most of these two groups were younger in terms of age and had inherited the leadership from their fathers or grandfathers. Another four (28.6%) have been bishops for 11 to 15 years while another one (7.1%) has led for 16 to twenty years. The last three (21.4%) were bishops for more than 20 years. These details are presented in Figure 1.5 below.

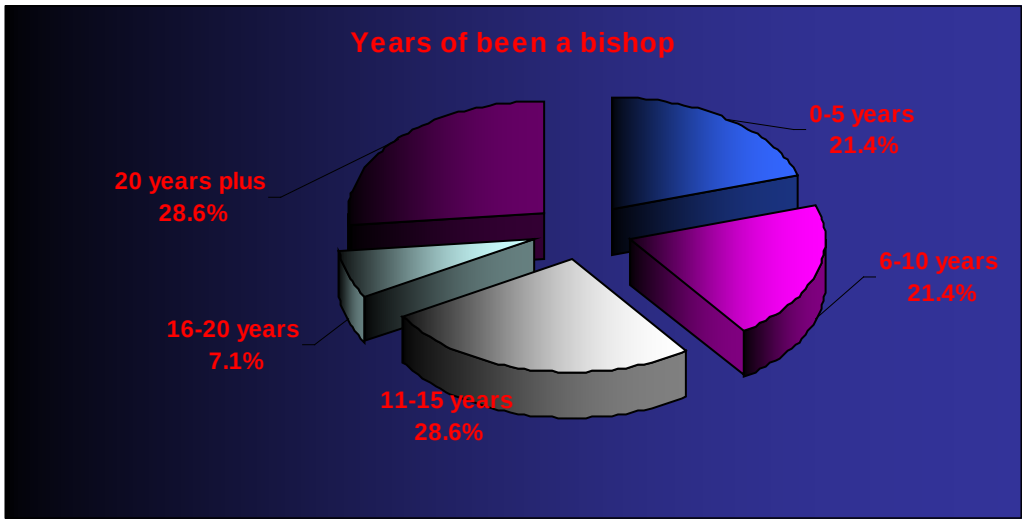


Figure 1.5

4.4.1.1.13. Where do you specialize in your pastoral work?

Aim: To investigate the specific ministries that the bishops specialize in.

Responses and remarks: The specialties range from Administration to Youth Ministry and are presented in the graph 1.6 below. All bishops claimed that healing was their special ministry. Church growth which was approximately 30% did not mean that the AIC bishops are not concentrating on it. It happened automatically as it was linked to healing ministry. In other words there was no

special focus to church growth as such. The main thing was to concentrate on healing which resulted in church growth spontaneously. Other prominent ministries were Counseling by Twelve (85.7%). Counselling itself was always accompanied by praying for people or even exorcism. Other ministries that were done often were, prophecy by Eleven (78.6%), Evangelism by Ten (71.4%). Evangelism in this instance was defined as activities of marching in singing or brass bands in the streets. Praying for problems stood at Ten (71.4%). Other fields vary from Five (35.7%) to Eight (57.1%).

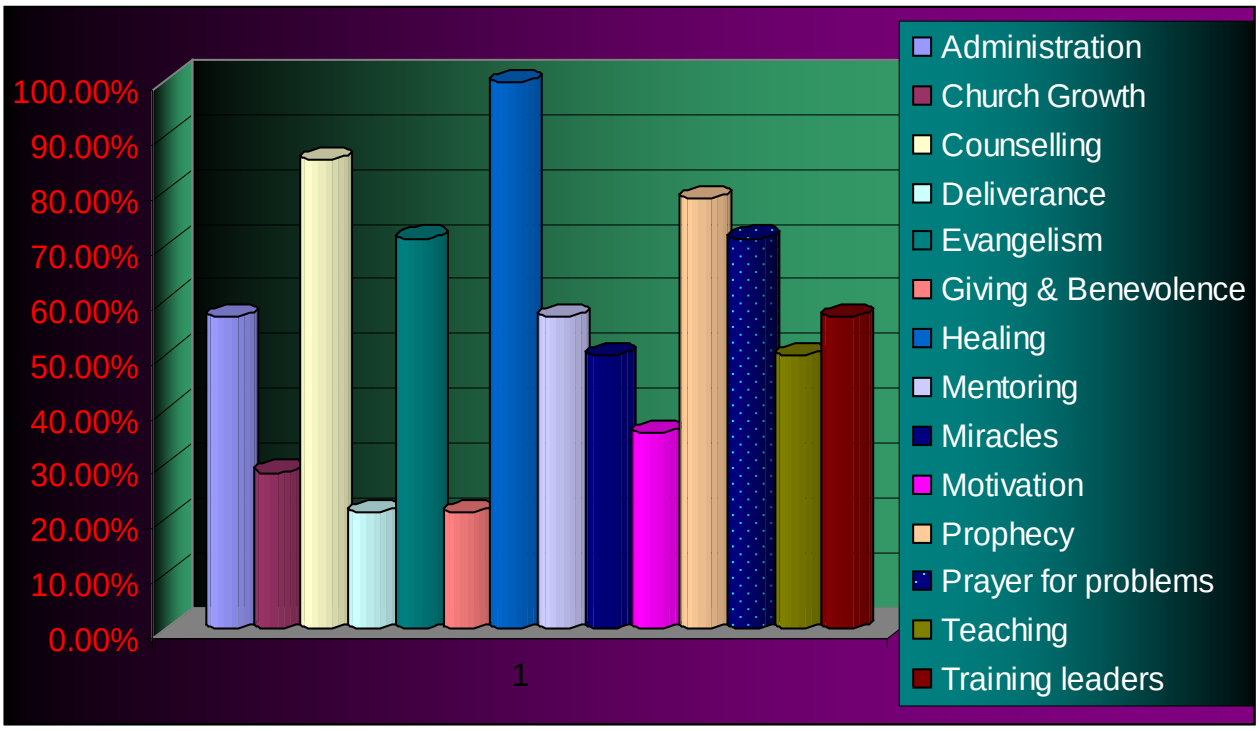


Figure 1.6

4.4.1.14 Sectional conclusions

4.4.1.14.1 The biographical information assisted the project by shedding light on what kind of congregants participated in the research project on the concept of healing among the AICs in the Vaal Triangle.

4.4.1.14.2 Some important data that has been obtained from the project confirmed what Anderson, Oosthuisen and many others wrote regarding the concept of healing in the AICs.

Part 2

4.4.1.2.1. I decided to join this church when I was sick

Objective: To determine if sicknesses were a motivation for the bishops to join their churches.

Results and Comments: Two (14.3%) of the bishops strongly agreed while Five (35.7%) of them plus another Seven (50%) disagreed and strongly disagreed respectively. This supports the fact that many of them grew up in their churches.

4.4.1.2.2. I strongly feel that the use of water to heal the sick is far better than going to a western medical practitioner since water caters for all diseases.

Intention: To find out the perceptions of bishops with respect to using water as compared to western medicine.

Responses and Discussions: Three (21.4%) leaders strongly agreed. Four (28.6%) also agreed. Two (14.3%) were uncertain about the matter. Three (21.4%) disagreed and Two (14.3%) strongly disagreed. The figures indicate vast differences of the bishops' feelings. On the other hand this also shows that there are those who strongly feel that the use of water is healthier than the drugs that western medicine uses. Some of the bishops, during the interviews, expressed that they rather make use of herbal medicine instead of drugs from western medicine. This is where some indicated that African herbs and African medicinal plants are harmless to the body since they were direct from the ground and were natural and were God's creation. Other bishops went further to state that God created man in the garden of Eden and gave him herbs and plants for food. Those who disagreed and totally disagreed spoke of a mixture or fusion of the two. They mentioned that water was given by God to their early prophets and has been proven beyond doubt to heal sicknesses and diseases. They regarded Western medicine as an addition to healing the sick although they still regard water as the primary agent of healing. Some of them who disagreed with the

statement also made use of testing equipments like High Blood pressure testing machines, and had Asthma equipments and other testing instruments. The findings are presented in Figure 1.7

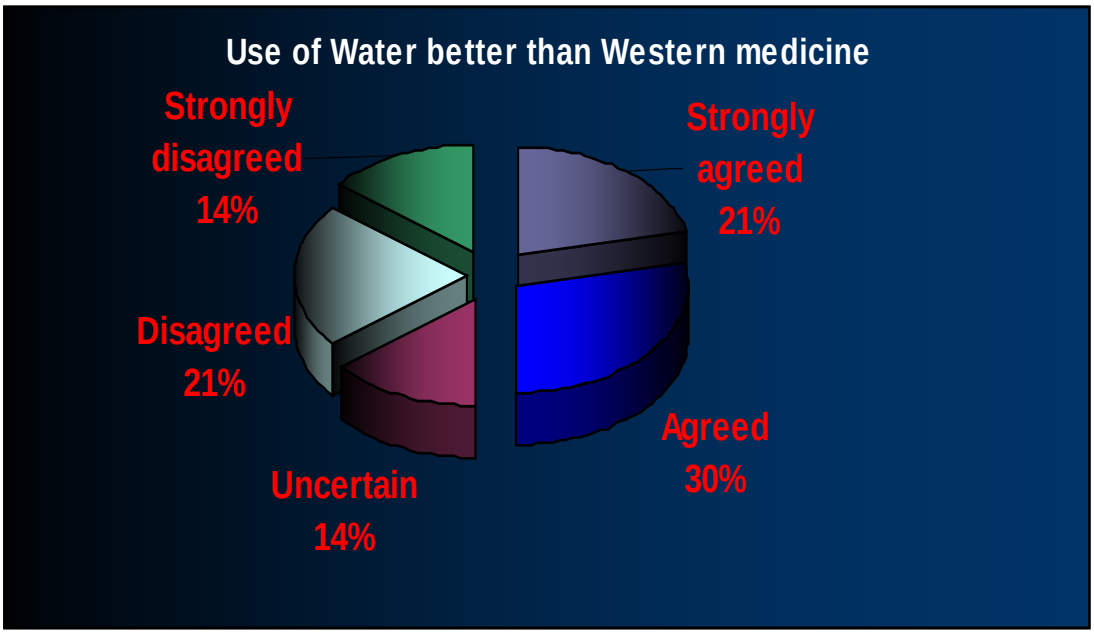


Figure 1.7

4.4.1.2.3. Baptism in the river / dam / sea is one of the best methods of healing a demon possessed person.

Purpose: To find out what AICs bishops believe on baptism as one of the best methods to cure a demon possessed person.

Answers and remarks: A total majority of **Six (**42.9%) and Four (28.6%) strongly agreed and agreed respectively as against 21.4% and 7.1% disagreed and strongly disagreed respectively. The majority expressed agreement and this is a confirmation of what chapter two presented about the usefulness of water in the AICs in general even to the necessity when coming to exorcism.

Those that were uncertain and those who disagreed claimed that water baptism is a method that they used to exorcise demon possession but did not agree with the word “best method.” Some of those who were uncertain claimed that the best method to cure demon possession differed from patient to patient. Some of their

patients could not be cured after they were taken to the dam or river for baptism instead they became worse. It was also interesting to hear that some patients that were possessed by "snake spirits" or "python spirits" became more wild and aggressive during baptism and subsequently overpowered the exorcists who sometimes almost or ultimately drowned with them. Out of such experiences it was therefore not the best method to use baptism. The details are captured in figure 1.8 below.

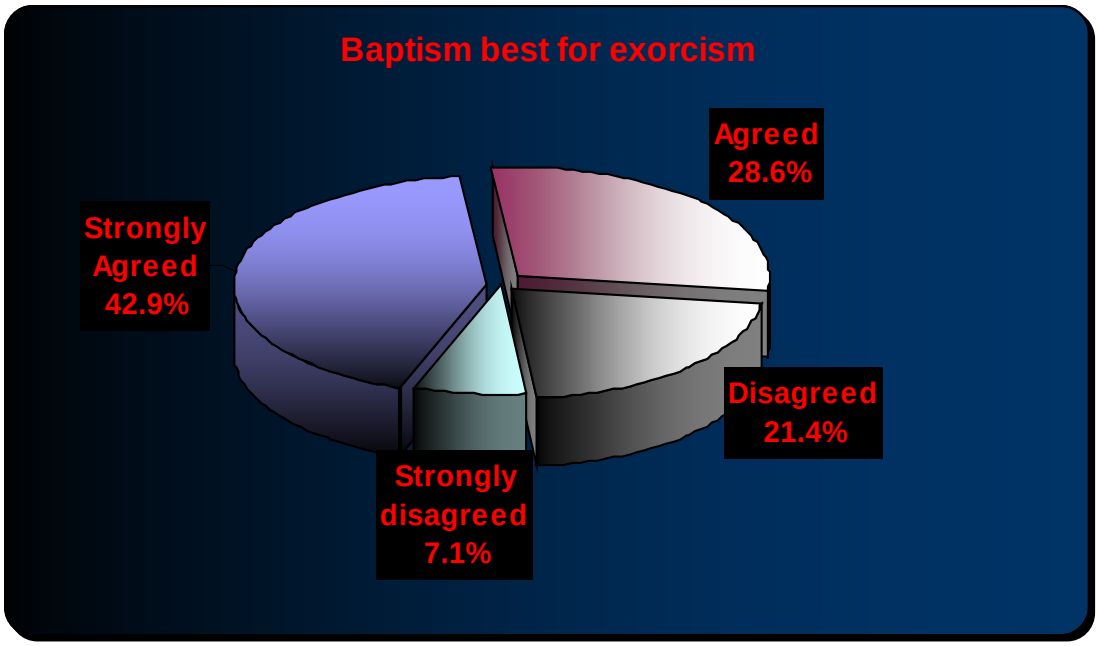


Figure 1.8

4.4.1.2.4. In our church we allow ancestral worship.

Aim: To find out how far ancestral worship is allowed.

Results and observations: Six (42.9%) and Five (35.7%) of them strongly agreed and agreed respectively against Two (14.3%) that disagreed and another Two (14.3%) that totally disagreed. Those who disagreed explained that they know that ancestors exist but they cannot be worshipped as only God is supposed to be worshipped. Some also expressed that they do visit their graves to offer prayers and not worship. This also suggests that the ATR influence on the AICs is still remarkable though a new trend of belief system and cultural dynamics may impact on certain beliefs among the AICs. The improvement in

education in general, is a factor that may also impact on certain traditional beliefs among the AICs and ATR. The new global trends may also impact on certain practices. However on the other hand those global trends may need further investigation because two of the Archbishops who participated in the interviews sated that they have just started churches in the United States of America and in England respectively, from their members who went to work overseas. They also stated that they visit them once a year or twice a year. Interesting enough is the fact that those members in foreign countries had taken their church uniforms when they left. When the Archbishops visit them abroad, they invite other members of other AICs also and fellowship together where they would be offered sacraments especially water sacraments. The findings of the responses are summed up in Figure 1.9 below.

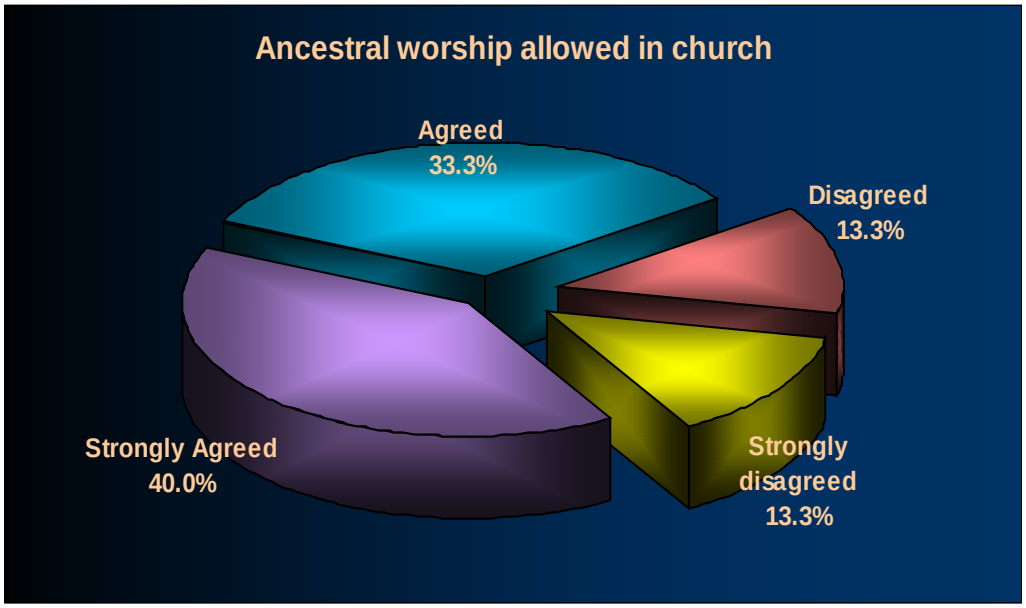


Figure 1.9

4.4.1.2.5. In our church we do not allow Sangomas to wear their traditional garments and beads.

Reason: To find out if the bishops in the AICs do not allow Sangoma uniforms

Answers and conclusions: Three (21.4%) strongly agreed with Two (14.3%) agreeing. Three (21.4%) disagreed with Six (42.9%) strongly so. The majority

expressed that people may not be discriminated on what clothing they put on. There were also issues such as criticizing the churches that do not allow widows who come to church wearing their widow garments. This therefore has no bearing on whether Sangomas wear their uniforms or not. Six (42.9%) strongly expressed their outrage with indignation. They exclaimed that in essence those people were actually called prophets in earlier times. The term "witch-doctor" came from the whites and people who deal with spiritual matters need not be called witches.

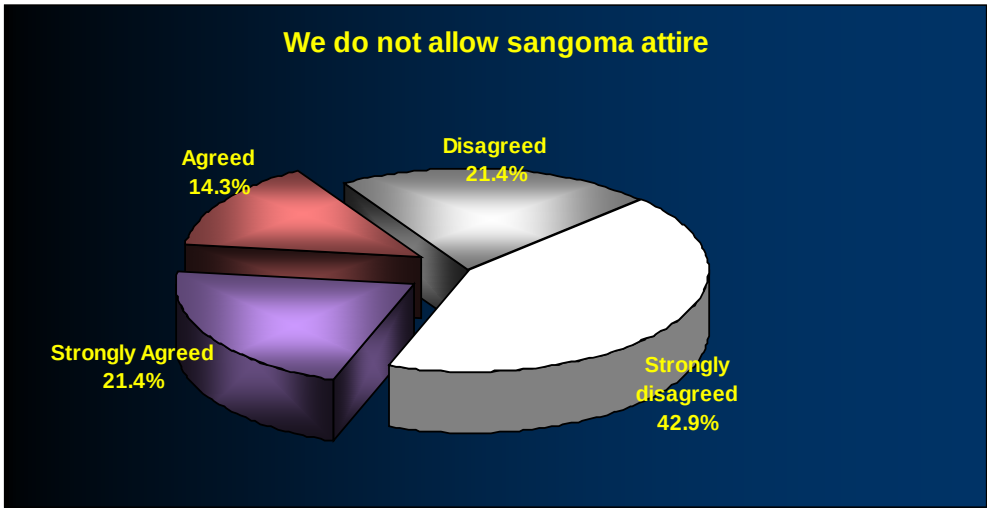


Figure 1.10

4.4.1.2.6. In our church sangomas are allowed to heal certain sick people.

Objective: To determine if sangomas are permitted to heal the sick in the AICs

Findings and remarks: Only One (7.1%) strongly agreed with Four (28.6%) agreeing. Five (35.7%) disagreed and Four (28.6%) strongly so. Some of the bishops who strongly agreed were actually qualified or initiated *inyangas*. They stated that they also make use of muthi. Ironically some of the clients were the ministers, pastors, bishops and many professionals.

Secondly the bishops that agreed with the statement also mentioned that there are people who are naturally gifted to work with healing plants and herbs. They never went to any initiation school for that but were born with the gift. As such they are sometimes called herbalists. Another bishop stated that there are also

natural traditional healers with a title *"Ngaka-tjhitja."* These are traditional healers who could diagnose a person's illness and without a word go out into the field like herbalists to get a cure.

The majority of Nine (64.3%) of the AICs bishops however declared that they do not allow it in church. They said that the sangomas could do that in their respective homes or consultation rooms. They claimed that as church leaders they work through the spirit of prophecy and not of the *inyangas.* The graph below shows all the figures.

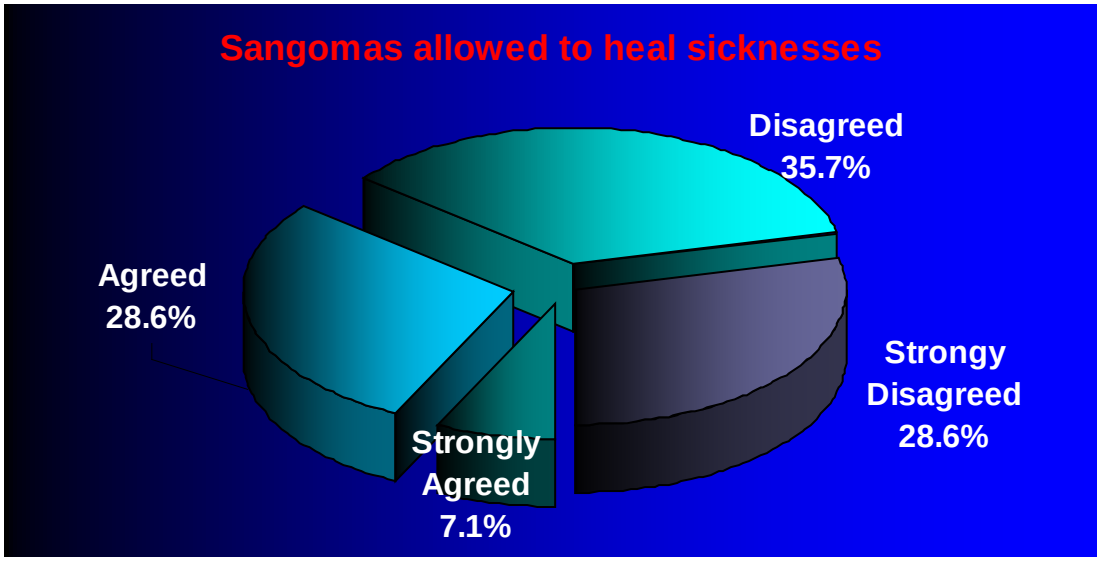


Figure 1.11.

4.4.1.2.7. In our church people are allowed to sacrifice to their ancestors.

Intention: To find out from the bishops if people can make sacrifices to ancestors in the AICs

Figures and Comments: The figures of the bishops differ slightly from those of the members. A greater majority of Six (42.9%) and Four (28.6%) strongly agreed and agreed respectively. Only one (7.1%) disagreed and Three (21.4%) strongly so. The majority of the bishops support the idea that the ATRs have great influence on the AICs when coming to ancestral beliefs. Figures are presented in figure 1.12 below.

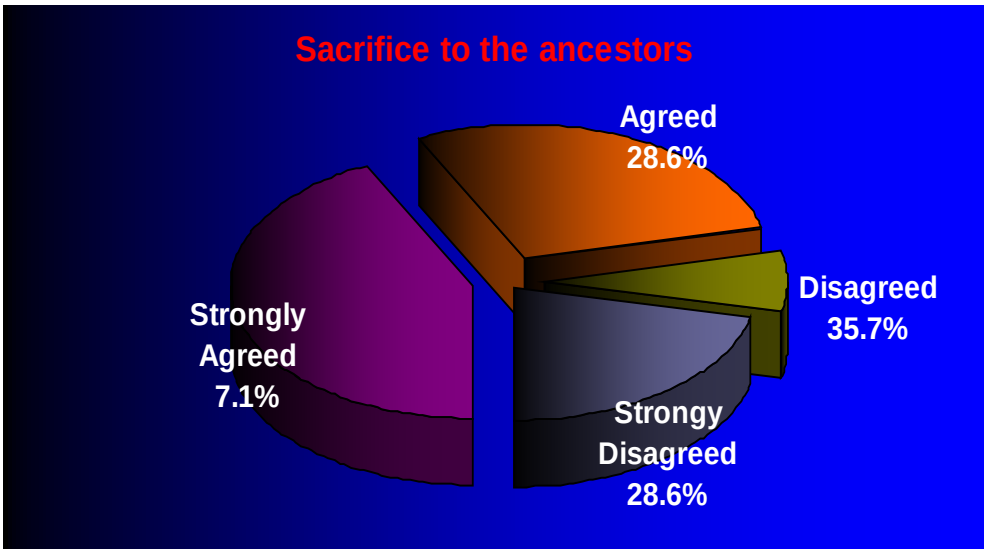


Figure 1.12

4.4.1.2.8. I have been baptized more than three times since I joined this church.

Objective: To find out how many times the bishops were baptized.

Results and comments: Six (42.9%) of the participants strongly agreed while Five (35.7%) disagreed with Three (21.4%) strongly disagreeing. It was clear that the issue of baptism is differently understood. On follow up questioning, Eight (57.1%) that disagreed said that there is immersion in water which is about cleansing and is not really baptism. The two sacraments are very identical in the sense that people are taken to a river or dam or sea but that has more to do with cleansing and is not baptism.

4.4.1.3.1. What are some of the scripture verses that are prominent on the subject of healing and briefly explain or interpret them during your application.

Reason: To find out from the bishops as to what are the common scriptures, texts or narratives that they apply during healing services.

Responses and remarks: Many participants quoted 2 Kings 5; Naaman story, Psalm 51; John1; John 5; John 9; Acts 3; Acts 8; Acts 19; James 5. James 5

was very common and followed by John 5 and 9 respectively. The brief interpretation that was common was that the bible was practical on the subject of healing. There was no allegorical interpretation but everything was taken as literal as it appears in the bible. The column graph presents the results below.

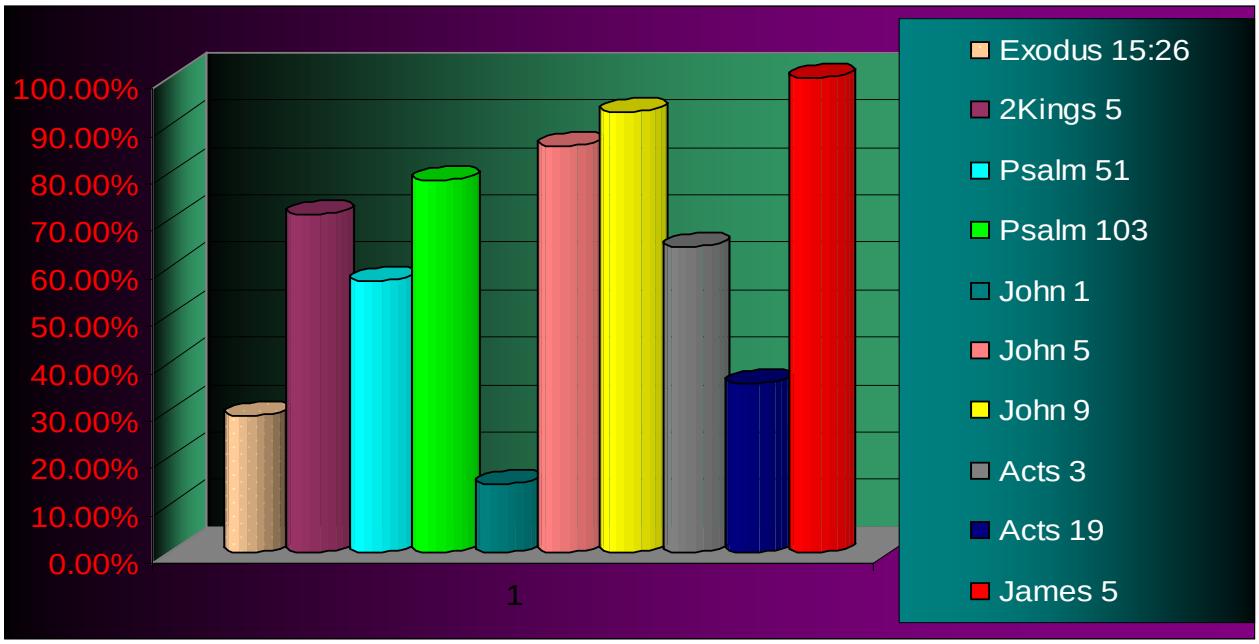


Figure 1.13

4.4.1.3.2. The use of water, oil, rods, starves, baths etc. in healing the sick is necessary because the laying on of hands alone is not enough. We make use of those things because…

Aim: To establish the reasons for the use of materials or objects in healing

Findings and remarks: About Seven (50%) mentioned African traditions as one reason. Twelve (85.7%) participants stated that people have faith that those things do work. Ten (71.4%) said they make their churches to grow faster. Thirteen (92.9%) said people want tangible things to raise their level of faith. Even on the insufficiency of the laying on of hands, Ten bishops showed (92.9%) believed it worked just as Paul used healing cloths to cure people and lastly there were about Seven (50%) who mentioned his method as important reason.

4.4.1.3.3. In your view is there any difference between traditional healing rituals and the way healing is conducted in your church?

Objective: To find out the views of the bishops if they see any difference between ATR traditional healing and AICs prophetic healing.

Findings and remarks: About Five (35.7%) said No there is no difference against Nine (64.3%) that indicated a difference.

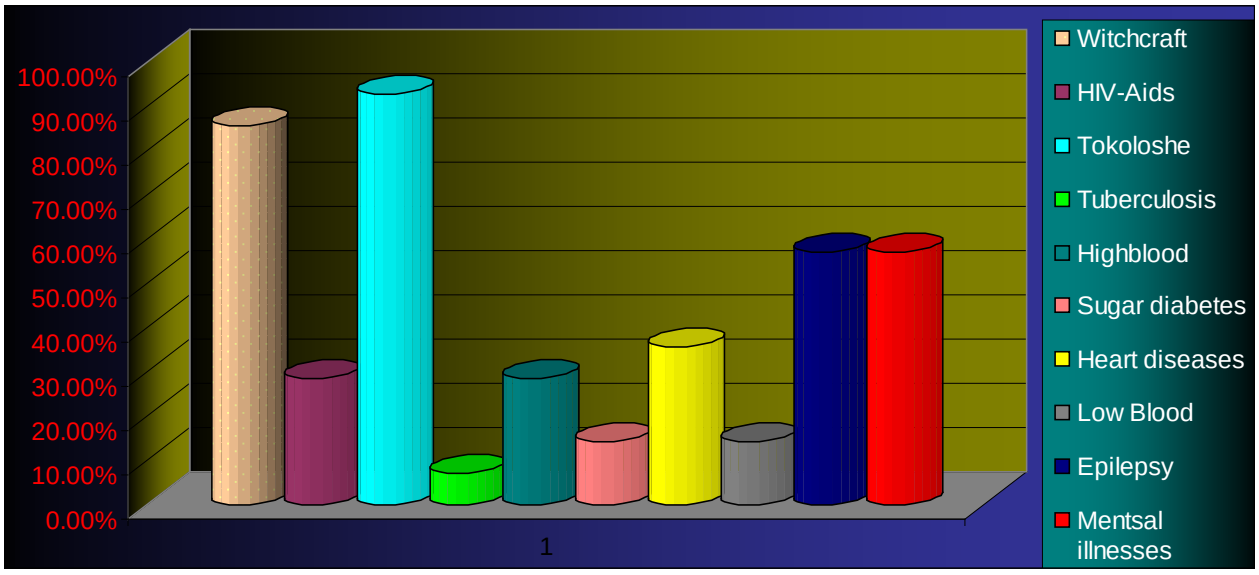
The difference that they noted ranged from:

- "We use the power of God and not muti."
- "We use the spiritual anointing powers and spiritual gifts."
- "The church uses water and prayers."
- "Muti is used outside the church and not in the house of God."

4.4.1.3.4. What are the most frequent sicknesses that you deal with in your healing services?

Intention: To investigate the common sicknesses that are common in healing services among the interviewees.

Responses and comments: Most of the sicknesses include: Witchcraft was mentioned by Twelve (85.7%); Tokoloshes by Twelve (85.7%); Evil spirits mentioned by Ten (71.4%); Mental illnesses Eight (57.1%); Sejeso (Isidlizo) Fourteen (100%); etc. One will also note that certain illnesses such as high blood or low blood, sugar diabetes, tuberculosis, Hiv-Aids, stroke, blindness or deafness have very low figures in as far as their healing in the AICs surveyed are concerned. But when coming to other illnesses which are spiritually linked, illnesses such as; witchcraft, tokoloshe attack, epilepsy, mental illnesses, evil spirits attack, sejeso and stomach diseases, those figures are quite high. This emanates from the facts mentioned in chapter two and three. The graphs below presents the figures as obtained.



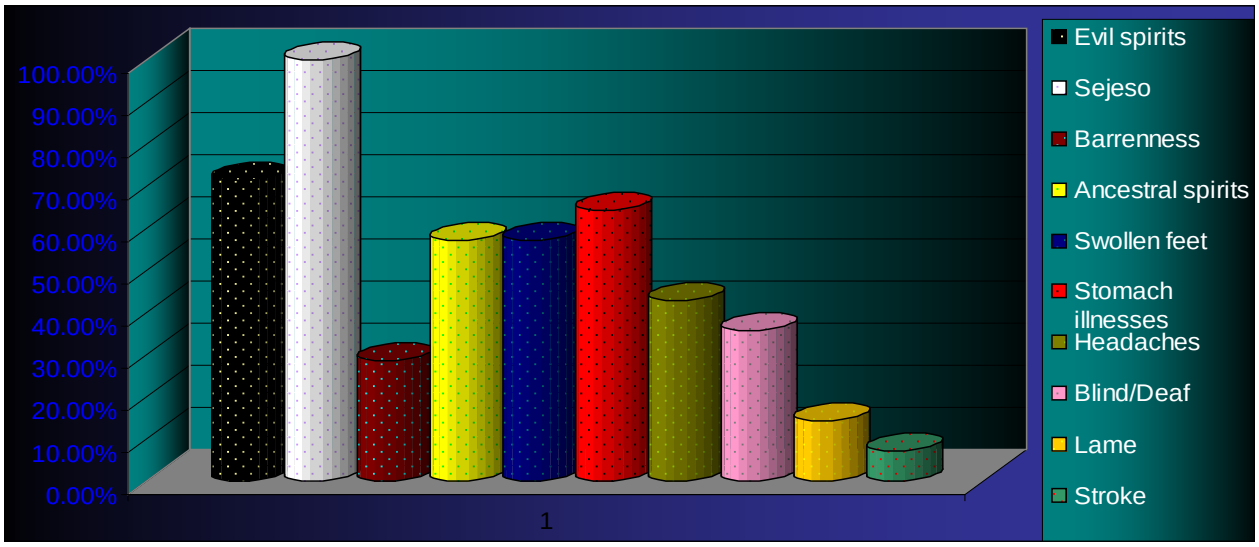


Figure 1.14 AND 1.15

4.4.1.3.5 Some churches allow sangomas to operate in the church to use their gifts in healing people. What is your view on this issue?

Objective: To find out the views of the Bishops on certain AIC churches allowing sangomas to operate in the church using their gifts.

Findings and Remarks: Some common views were that the AICs differed on the matter. Most preferred the gift of the Holy Spirit and have abandoned the use of sangomas. Some said they must operate in their homes and not in church. In the church the only things allowed are those stated in the bible like water. Some said it is a democratic choice of every church and may not be criticized. Others

said that the two do not meet. It is very clear therefore that sangomas were not allowed to operate in the church but in their respective consulting homes.

4.4.1.3.6. Are there pilgrimages in your church and where are they normally held?

Aims: To determine the information about the pilgrimages in the AICs.

Results and Notes: All the bishops confirmed that there are pilgrimages in their churches. In some AICs they are held quarterly. In most cases the pilgrimages are held at the churches head-quarters. Some of the bishops, especially those who believe in ancestral ceremonies, also included pilgrimages at the caves. They believe that their ancestors live in the caves where they can communicate with them at close range. Most of the caves are in the Free State next to Rosendaal and Ficksburg. They slaughter either goats, or sheep or chickens. Some may be instructed by the spirits to stay in the caves for more than three months. In most cases such are those who have been called by the spirit to become spiritual healers (*Bahlahlobi or Basebeletsi*).

Some Apostolic churches also make their pilgrimage at the sea once a year.

4.4.1.3.7. Other churches are very critical on the use of water, emetics, sprinkling water, burning of candles etc. to heal the sick. What is your opinion about the criticism?

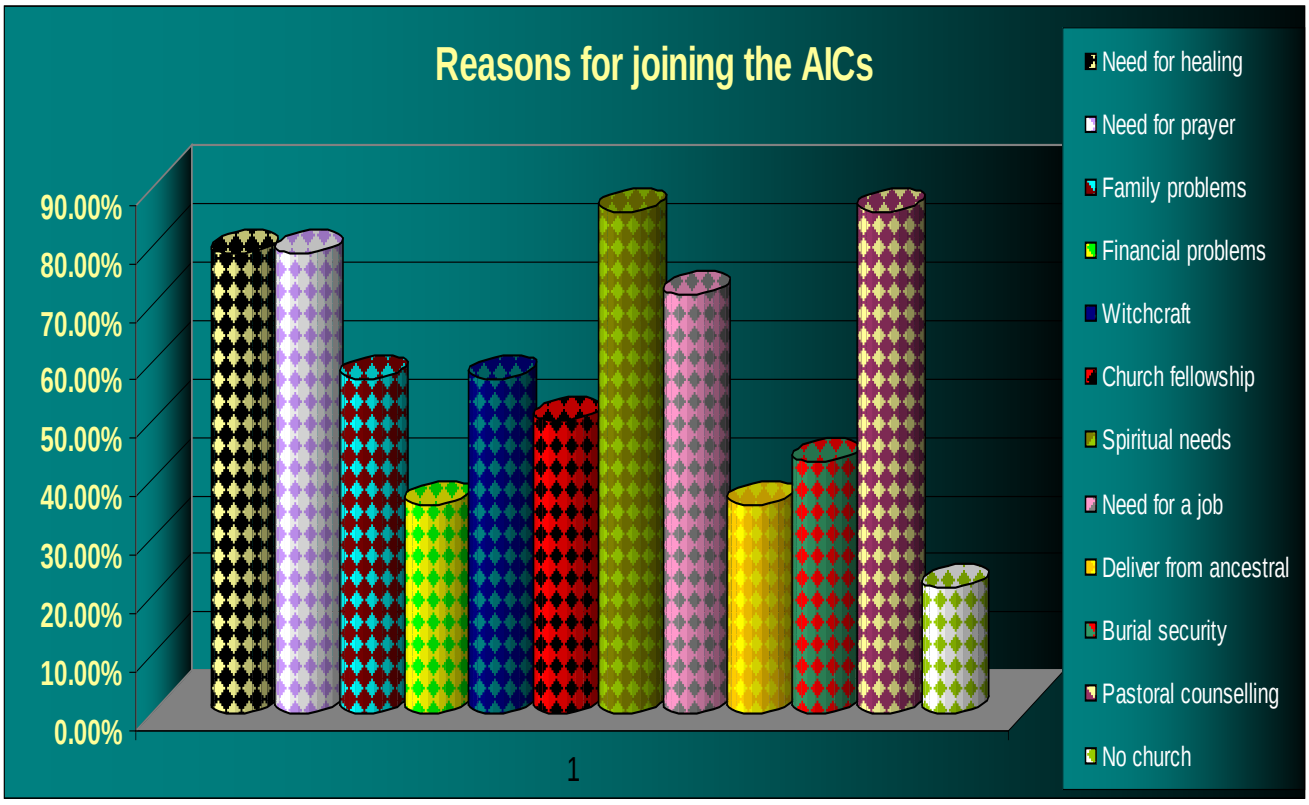
Purpose: To determine the views of the bishops in their responses to critical views of the use of objects and symbols in their healing services.

Responses and remarks: The bishops responses defended their use of those symbols and objects stating that they are biblical. Others also mentioned that those who criticize the use of such should be referred to how Jesus healed the sick. The use of those objects do bring healing to the sick people and no one should restrict a healer on what to use and what not to use.

4.4.1.3.8. People join a church for various reasons. In your context what are the most common attracting factors that bring membership growth in your church. Choose the applicable blocks below.

Purpose:

Results and comments: Eleven (78.6%) are attracted by need for healing. Those who joined in Need for prayer were Eleven (78.6%) and Eight (57.1%) noted that people came because of family problems. Five (35.7%) said people came as a result of financial problems. Seeking protection from or deliverance from Witchcraft contributed to Eight (57.1%). That came for church fellowship was Seven (50%). To cater for Spiritual needs contributed 85,7% (Twelve in number), Those that expressed the view that people came because they needed jobs were Ten (71.4%). Those who needed deliverance from ancestral spirits were as low as Five (35.7%). Six (42.9%) bishops stated that some came because of burial security. A further Twelve (85.7%) of the bishops spoke of pastoral counseling as one of the major attractions. Three (21.4%) of the leaders concurred that some do not belong to any church. The details are presented in the figure below.



4.4.1.3.9. Kindly state other materials or symbols in the blocks that you use personally to heal the sick.

Objective: To investigate if there are other materials symbols and objects that the AICs use to heal the sick.

Figures and remarks: Twelve 85.7% make use of confession of sins (*Ukuz'hlambulula*), Emetics is used by Eleven (78.6%) sprinkling holy water (*Ho foka*) is used by Ten (71.4%). All the bishops agreed to Drinking of holy water were 100%. Lighting up of candles were practiced by all (100%). Steam bath (*Ho futha*) is used by Six (42.9%). Holy baths (*Dibata*) was indicated by seven (50%) in all. Starves and rods were used by Thirteen (92.9%). Baptisms in a river, dam or sea were done by all Fourteen (100%). Burning of herbs (*Imphepho*) and burning of incense were both done by Four (28.6%) leaders. Those who used Holy garments and robes for healing were Eleven (78.6%). Beating of the drums were done by Ten (71.4%) while prophetic instructions *maleba*, *dithato and ditaelo)* were used by Seven (50%). Those who used oil were Nine (64.3%) while those who used holy grounds for healing were Eleven (78.6%). Colourful flags were used by Seven (50%). Healing Pilgrimage were Fourteen, (100%). Traditional medicine was used by Three (21.4%). *Dipitsa tsa SeSotho* were also used by three (21.4%).

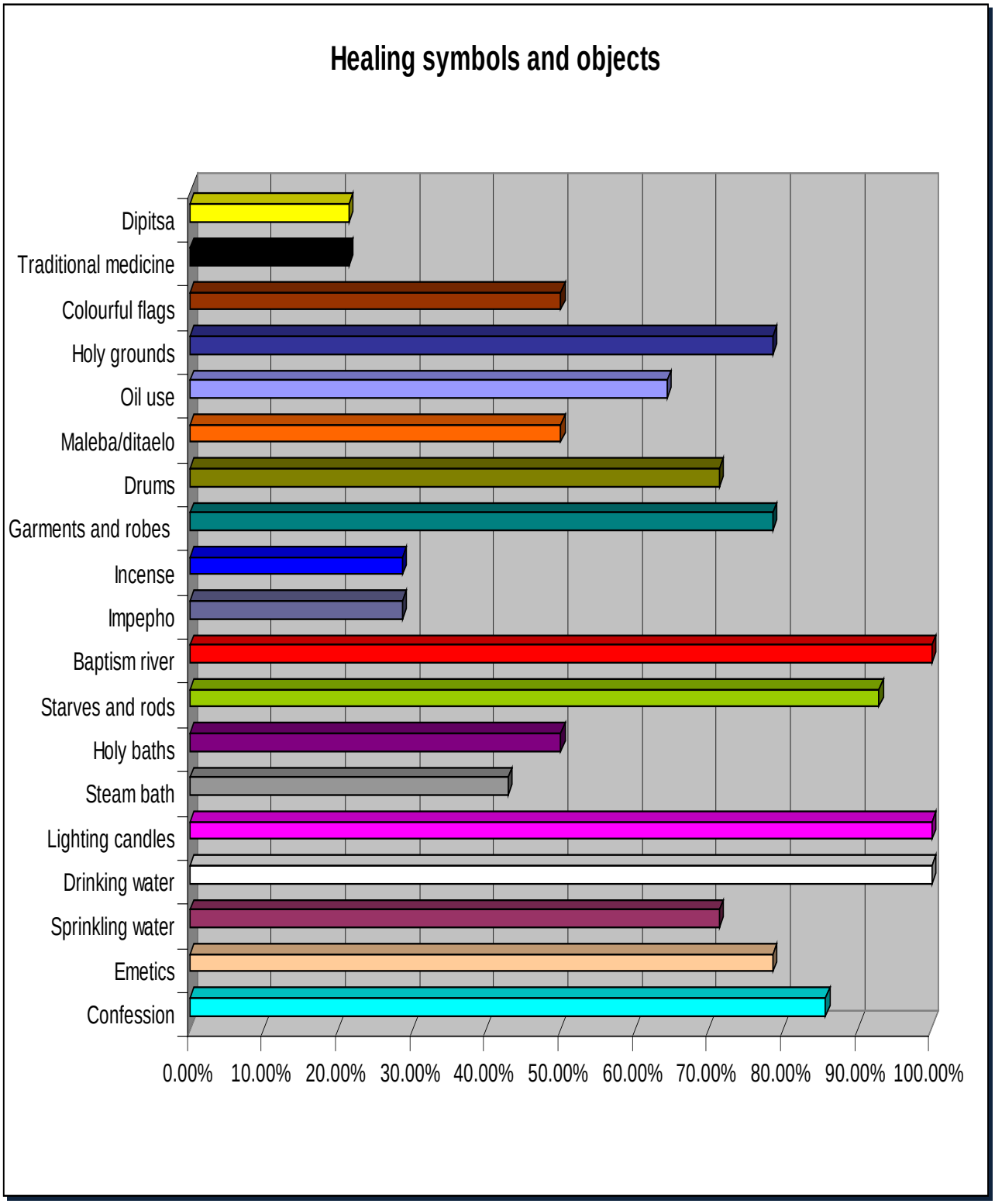

Healing symbols and objects
Dipitsa
Traditional medicine
Colourful flags
Holy grounds
Oil use
Maleba/ditaelo
Drums
Garments and robes
Incense
Impepho
Baptism river
Starves and rods
Holy baths
Steam bath
Lighting candles
Drinking water
Sprinkling water
Emetics
Confession
0.00% 10.00% 20.00% 30.00% 40.00% 50.00% 60.00% 70.00% 80.00% 90.00% 100.00%

Figure 1.18

4.4.1.4.1. In our church we make use of emetics to heal certain sick people

Aim: To verify the level of use of emetics in the AICs since they were mentioned by the bishops during their interviews as very important rituals.

Results and Comments: The degree of use varied from strongly agreed at Six (42.9%) and 5 (35.7%) agreeing. While Two (14.3%) bishops disagreed with another one (7.1%) strongly disagreeing. The results are presented in figure 1.19 graph below.

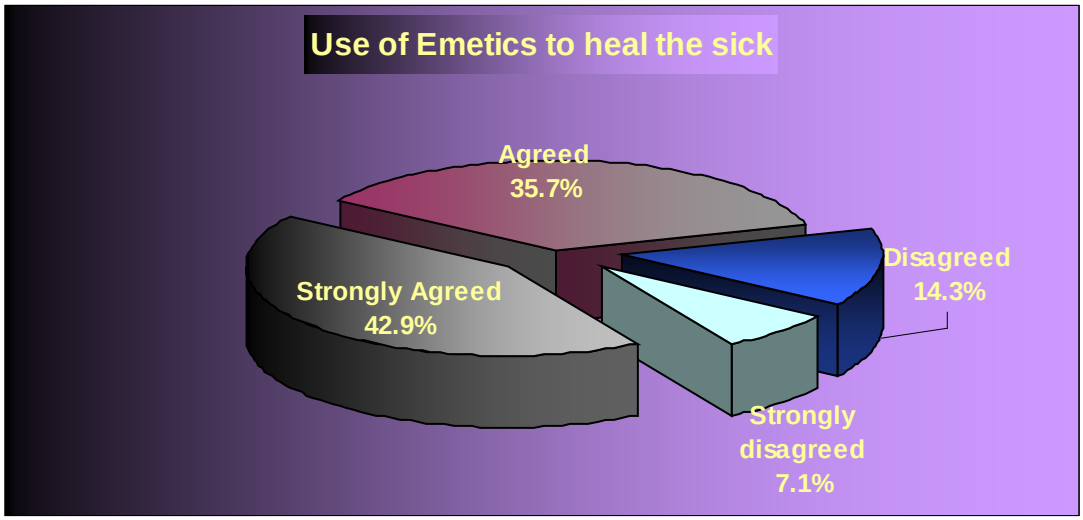


Figure 1.19

4.4.1.4.2. Many people who come to our church are brought about mainly by sicknesses.

Intention: To determine if sicknesses are the driving forces to attract people.

Results and discussion: Six (42.9%) of the bishops strongly agreed and Five (35.7%) agreed while Three (21.4%) disagreed. The graph below presented in figure 1.20 displays the feelings.

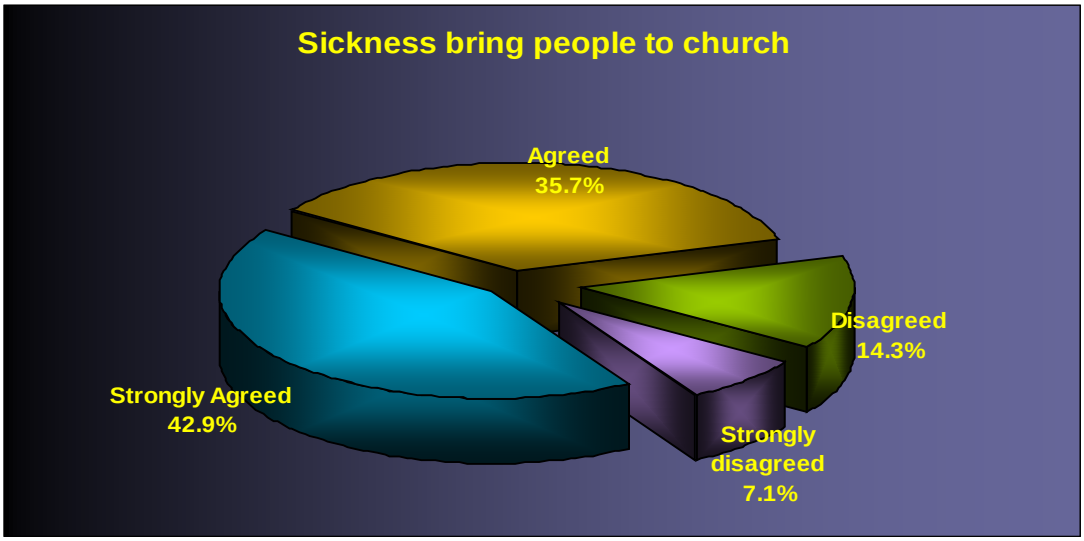


Figure 1.20

4.4.1.4.3. All misfortunes, sicknesses and diseases are caused by evil spirits.

Objective: To investigate if all misfortunes, sickness and disease were caused by evil spirits.

Figures and Remarks: A total of 6 (42.9%) strongly agreed, another 4 (28.6%) agreed while another 4 (28.6%) disagreed. Figure 1.21 presents the results.

Some important Notes. During the discussions with some bishops of certain churches on the issues relating to misfortunes and evil spirits, few hinted that they were qualified trained Inyangas themselves and believed that they teach their members to consult the seers that will reveal what was the cause of their illnesses and where they came from. Finding the source of sickness was considered an intelligent step so that people do not waste their money by ending up treating the wrong things. They mentioned that some people waste their money by going to the western medical practitioner who in many cases did not know where the illnesses came from. They believed very strongly that the spirits are the ones that know where the misfortunes, evil and bad-luck including sicknesses came from. Therefore it was important to consult the spiritual healers first and then find the remedy after identifying the source where the problem originated. They also indicated that since traditional medicine has been allowed by the new government with the backing of the Department of Health,

they must also be treated as important or same as the medical practitioners for the mere fact that they can easily determine the source of a problem quicker. That will also save people a lot of money.

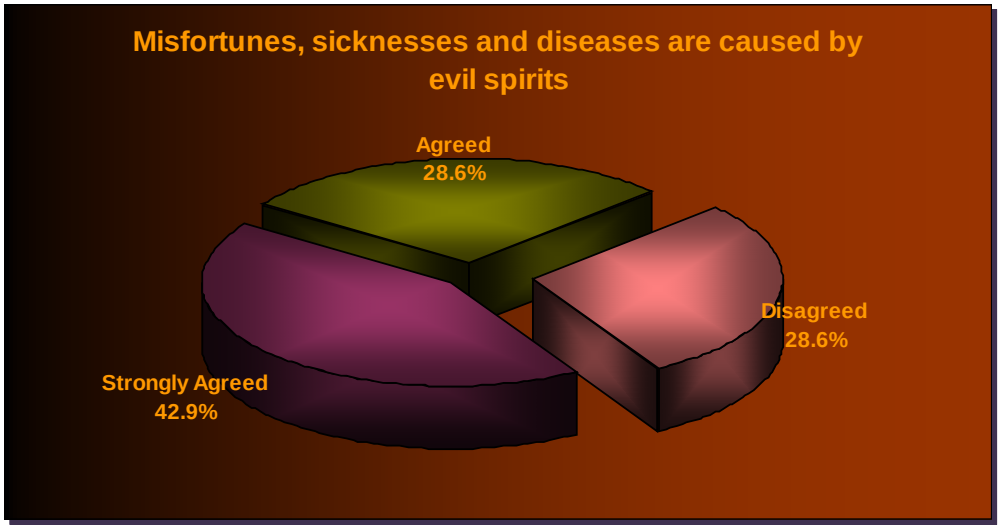


Figure 1.21

4.4.1.4.4. In our church we also believe in African traditions and cultures when coming to ancestral rituals

Aim: To verify the level of beliefs in African traditions and cultures when coming to ancestral rituals by the AIC leaders.

Results and Comments: The degree of belief varied from strongly agreed at 21.4% (Three leaders) and 50% (Seven leaders) agreeing. One (7.1%) disagreed while other Three (21.4%) strongly disagreed. The graph below presents the results in figure 1.22.

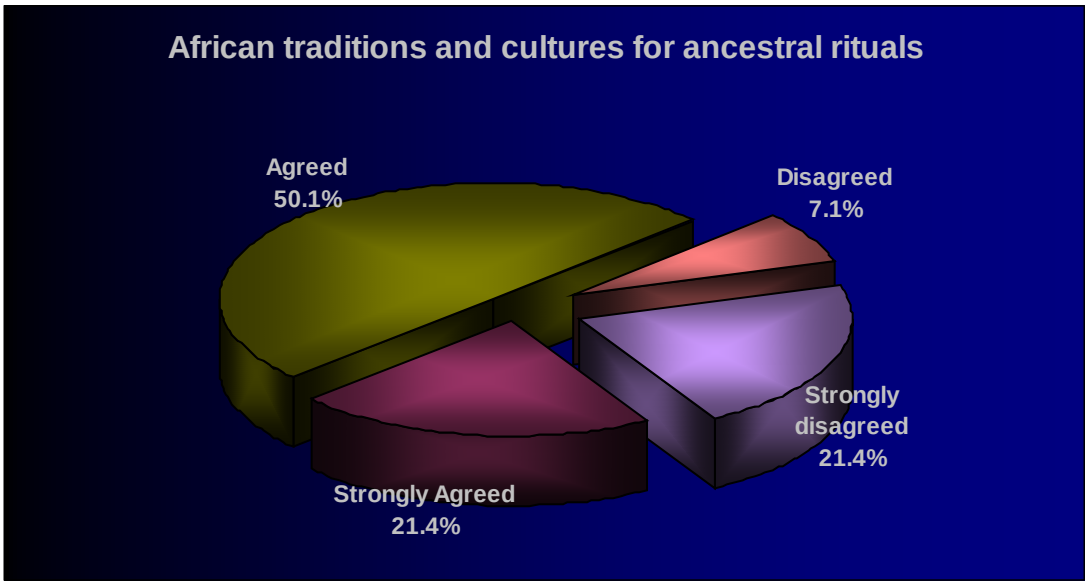


Figure 1.22

4.4.1.4.5. In our church we believe that the Holy Spirit is the One that reveals what is the cause of sicknesses.

Reason: To find out from the bishops if they believed that the cause of sickness was revealed to them by the Holy Spirit.

Responses and remarks: About Seven (50%) of the bishops strongly agreed that the Holy Spirit is the one that revealed the cause of sickness. Another Five (35.7%) agreed while One bishop (7.1%) disagreed and another One (7.1%) strongly disagreed. The figures obtained suggest that the work of the Holy Spirit is still acknowledged and respected. The influence of the Pentecostal movement in the early 1900 as stated by Anderson still has a bearing among some AICs. These are the Apostolic churches that sprang out from John Dowie movement of the early 20th century and Ayegboyin (1997:3) called them the spirit churches. The graph below presents the figures.

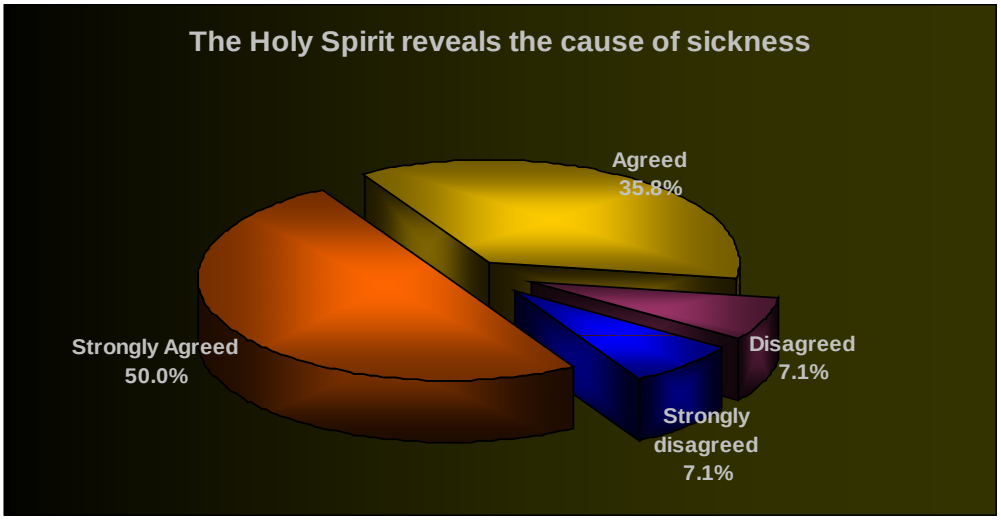


Figure 1.23

4.4.1.4.6. In our church we believe that we must be baptized in water every once a year to cleanse our lives from sin.

Aim: To verify the importance of baptism in water by the AICs for annual cleansing of sins

Results and Comments: The degree of use varied from strongly agreed at 42.9% (Six bishops) and 50% (Seven bishops) agreeing, while only One (7.1%) disagreed. The use of water as a cleansing agent among the AICs is very significant. The bishops mentioned a number of Old Testament accounts as well as New Testament occasions where water used in baptism motivates the AICs beliefs about cleansing. It is out of that hermeneutic that they strongly believe that water baptism provided some form of spiritual cleansing. Even though 2Peter 3:21 states that the baptism that the apostles referred to was not much about the washing of the flesh but metaphor that brought about a good conscience. Figure 1.23 below presents the results.

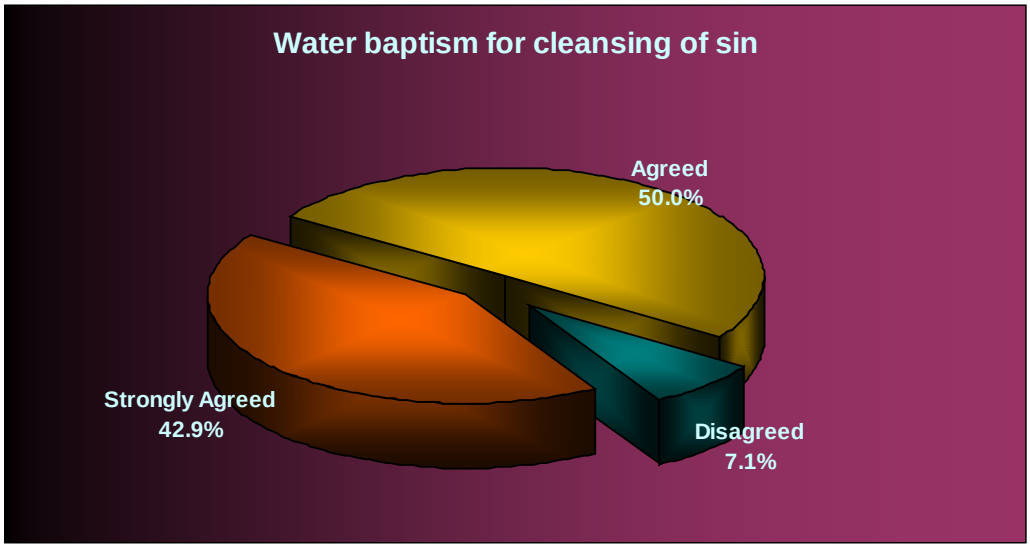


Figure 1.23

4.4.1.4.7. We wear uniforms, robes, flags, and other material to protect ourselves from sicknesses, diseases and all evil attacks.

Intention: To determine if uniforms are worn for protection against sicknesses, diseases and all evil attacks.

Results and discussion: Five bishops (35.7%) strongly agreed and Seven of them (50%) agreed while One (7.1%) disagreed and another One (7.1%) strongly disagreed. The uniforms seemed to be having a very strong influence among the AICs and every colour or uniform has a specific meaning. The uniforms are regarded as spiritual and there are also certain procedures to be followed when the members wear them. The graph below presents the results.

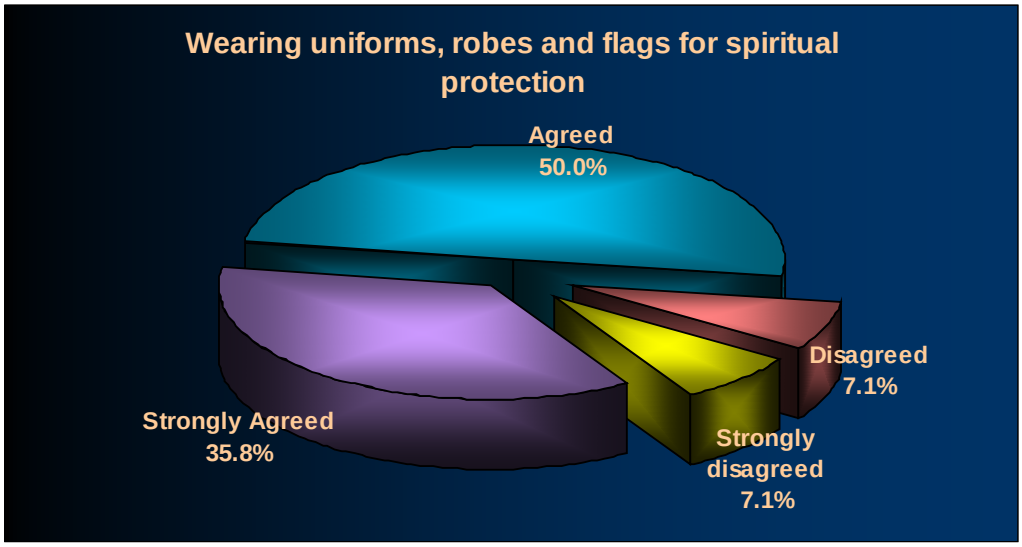


Figure 1.24

4.4.1.4.8. In our church we have the Holy grounds that are very sacred and are used for healing and deliverance.

Aim: To verify the level of use of Holy Grounds for healing and deliverance in the AICs since they were mentioned by some bishops during the interviews as very sacred.

Results and Comments: The degree of use varied from strongly agreed at 50% (Seven leaders) and 35.7% (Five leaders) agreeing, while 14.3% (Two leaders) strongly disagreeing. According to some explanations the holy grounds are significant in the sense that many people are said to have been healed by merely touching those grounds. The figure 1.25 below presents the results.

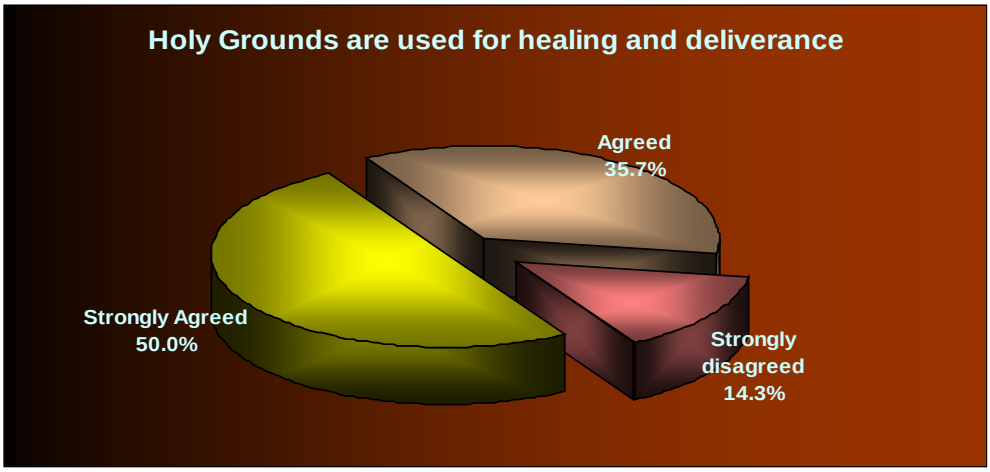


Figure 1.25

4.4.1.4.9. In our church it is only the bishop who ministers to the sick people because he is the one that is appointed by God to heal the sick.

Objective: To find out if the Bishops are the only ones capable of ministering to the sick people.

Findings and remarks: Two bishops (14.3%) strongly agreed plus One (7.1%) who just agreed, About Seven of them (50%) disagreed while Four (28.6%) strongly disagreed. The graph in figure 1.26 below presents the results.

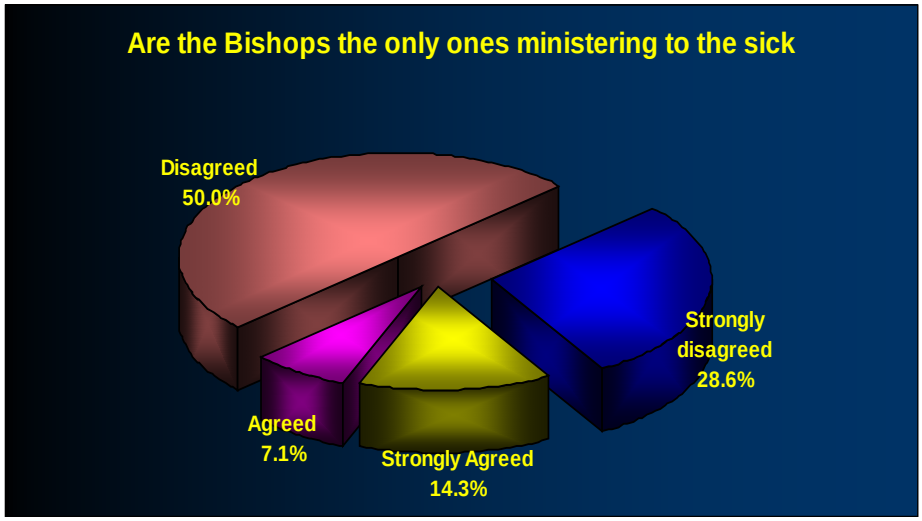


Figure 1.26

4.4.1.4.10. In our church we only make use of dithato (healing objects) to heal the sick.

Intention: To verify if only Dithato (healing objects) were used to heal the sick.

Results and discussion: Three leaders 21.4% strongly agreed, Two (14.3%) of them agreed while Four (28.6%) disagreed and another Five (35.7%) strongly disagreed. The bishops mentioned that sometime they only pray without making use of those symbols and people do get healed. Another bishop mentioned that he also make use of the church brass band to surround the sick and blow the trumpets playing hymns. The healing objects may be used if necessary. One would therefore suggest that the majority of the bishops choose the times for using the objects and not always. Figure 1.27 presents the results.

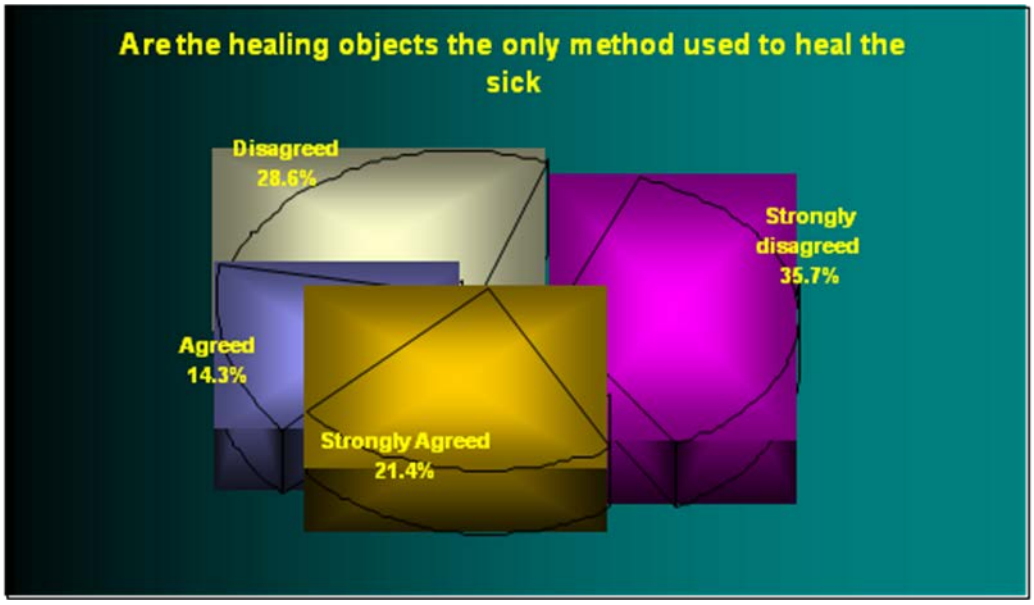


Figure 1.27

4.4.1.4.11. In our church we allow women to pray for or minister to the sick.

Reason: To find out if women were still allowed to pray for sick people.

Responses and remarks: Four bishops (28.6%) strongly agreed and Six (42.9%) of them also agreed while Three (21.4%) disagreed and One (7.1%) strongly disagreed. A total of more than 70% confirmed that they do allow women to minister to the sick. Given the fact that most of the AICs prophetic churches such as St John Apostolic church were started by women such as Christinah Nku, it is still a common tradition among the AICs. The group that disagreed mentioned that there are certain things that women are not supposed to touch. Some stated that due to the women menstruation cycle, they are no longer allowed to work in the ministry of healing. They are allowed to prophecy and do other ministries except for healing the sick. This response sounded so ironic in the sense that in chapter two and three the project learnt from various authors that women played a very important role. Figure 1.28 presents the results.

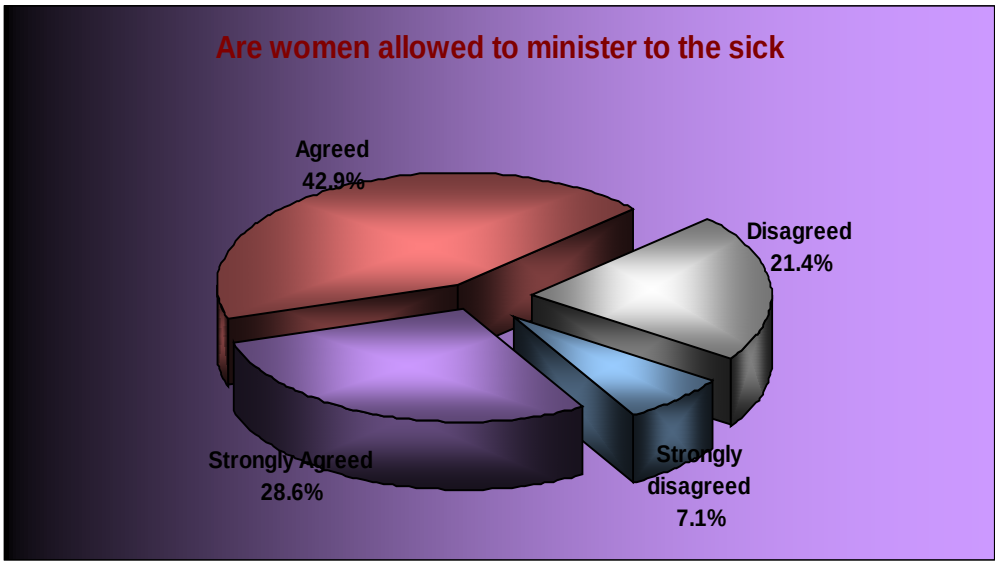


Figure 1.28

4.4.1.4.12. In other churches the sick must confess their sins before they are prayed for to be healed but in our church we do not see the importance thereof.

Objective: To investigate if according to the AICs the confession of sins is a prerequisite for healing prayer.

Figures and Remarks: Five bishops (35.7%) strongly agreed, Two bishops (14.3%) agreed while Four (28.6%) disagreed and Three (21,4%) strongly disagreed. Figure 1.29 shows the findings

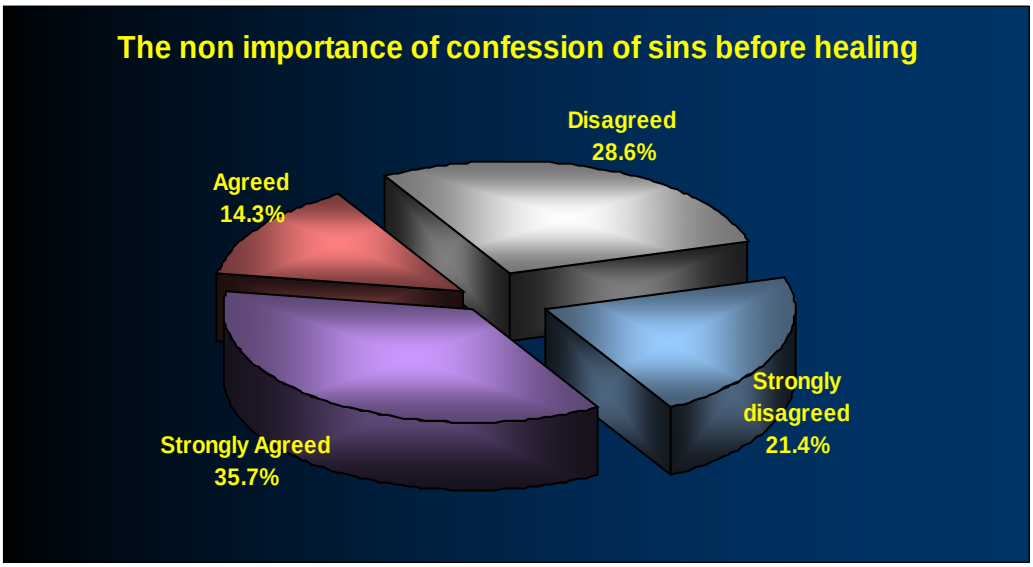


Figure 1.29

4.4.1.4.13. At least once a year we drink holy water prayed for by the Bishops even if one is not sick.

Aim: To determine if Holy Water can be used even when you are not sick.

Results and Comments: The degree of use varied from strongly agreed at 57.1% (Eight bishops) and 35.7% (Five bishops) agreed, while 7.1% (Only One bishop) strongly disagreed. Figure 1.30 below presents the results.

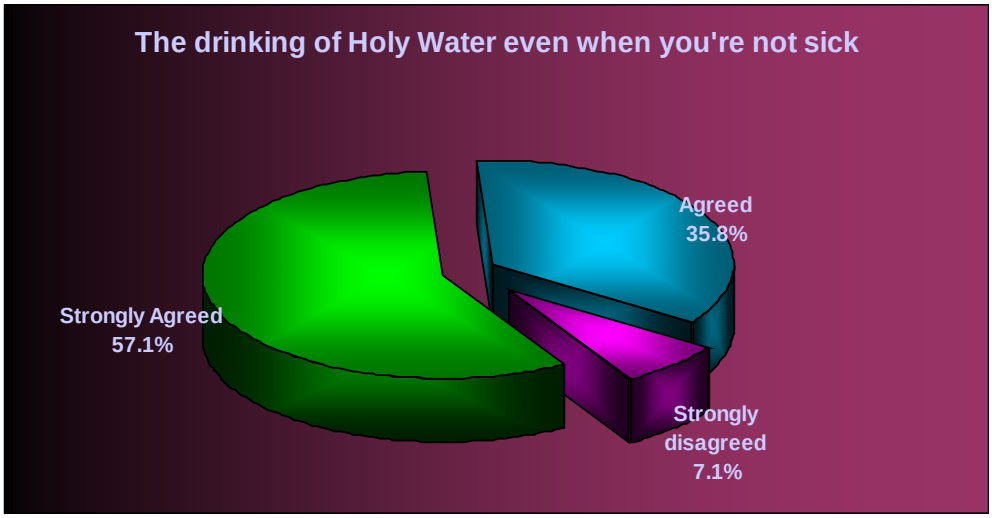


Figure 1.30

4.4.1.4.14. Sometimes we have holy baths (dibata) to wash ourselves for cleansing and purification.

Objective: To investigate if Holy Baths can also be used for cleansing or purification.

Figures and results: Two bishops (14.3%) strongly agreed, One (7.1%) just agreed while Three (21.4%) disagreed and Eight bishops (57.1%) strongly disagreed. Holy baths are used in many cases to cleanse people from curses and anathema (dinyama, dithohako, dineello). Figure 1.31 shows the results.

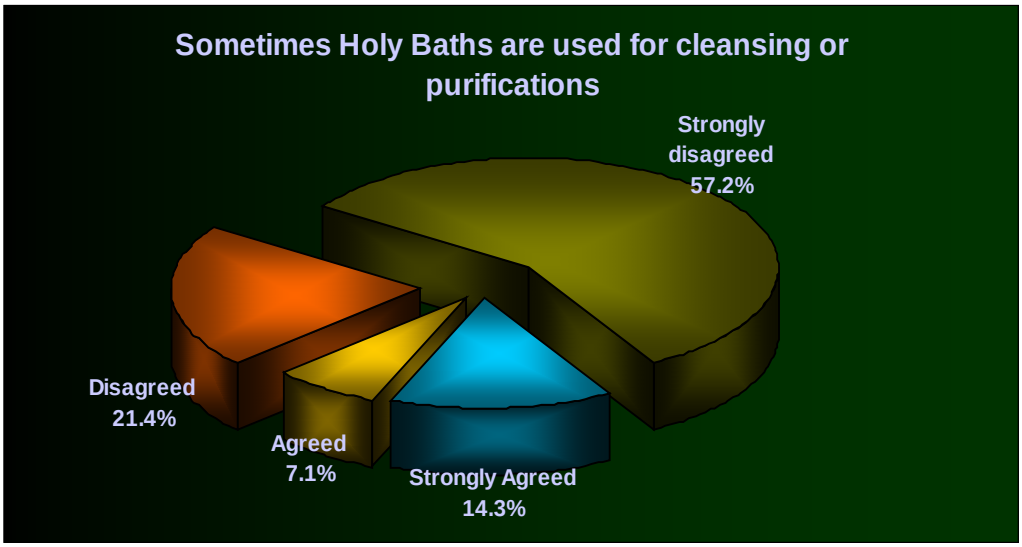


Figure 1.31

4.4.1.4.15. In our church emetics are used only for the sick and not just by any person who desires or feels so even though they are not sick.

Intention: To determine if emetics are used only for the sick people.

Results and discussion: Two (14.3%) of the bishops strongly agreed, Three (21.4%) just agreed while Four (28.6%) disagreed and Five (35.7%) strongly disagreed. This suggests that the majority of the bishops disagreed with the statement. It also implies that emetics may be used or requested by any person when they feel so. One may therefore conclude that emetics are not only used for healing by the AICs.

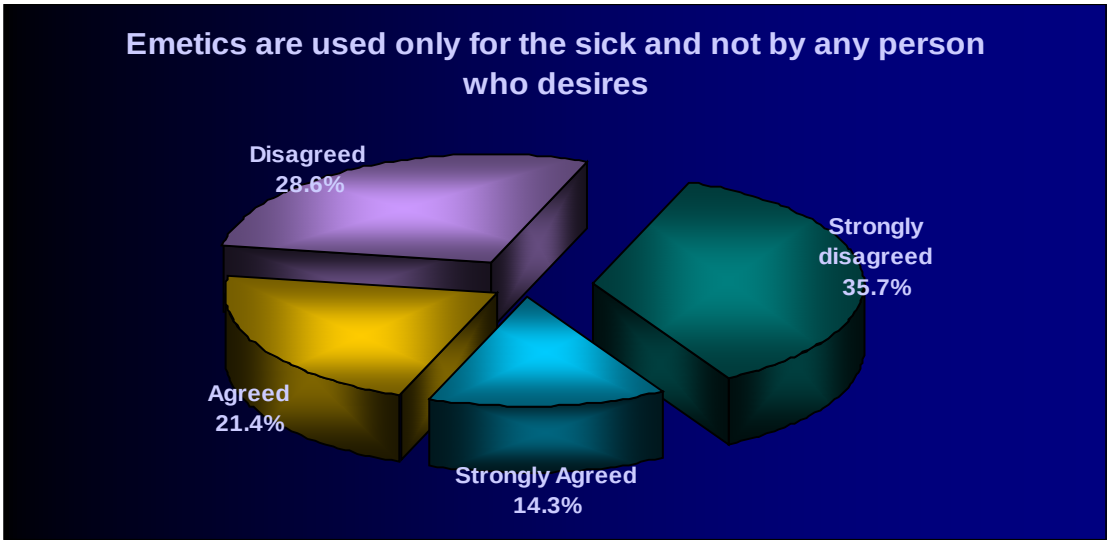


Figure 1.32

4.4.2.4.16. Sometimes when people are demon possessed we make use of burning herbs (impepho) for exorcism.

Aim: To determine if burning herbs (impepho) can be used for exorcism in the AICs surveyed.

Results and Observations: The degree of use varied from strongly agreed by Two (14.3%), another Two (14.3%) agreed, while Four (28.6%) disagreed with Five (35.7%) strongly disagreeing. According to some of the bishops those who make use of impepho are mainly those who believe in traditional medicines and make use of other traditional healing methods. This supports the idea that the AICs have different streams since those who are called Apostolic, or Zionists appear to be distant in as far as the influence of ATRs is concerned. Figure 1.33 below presents the findings.

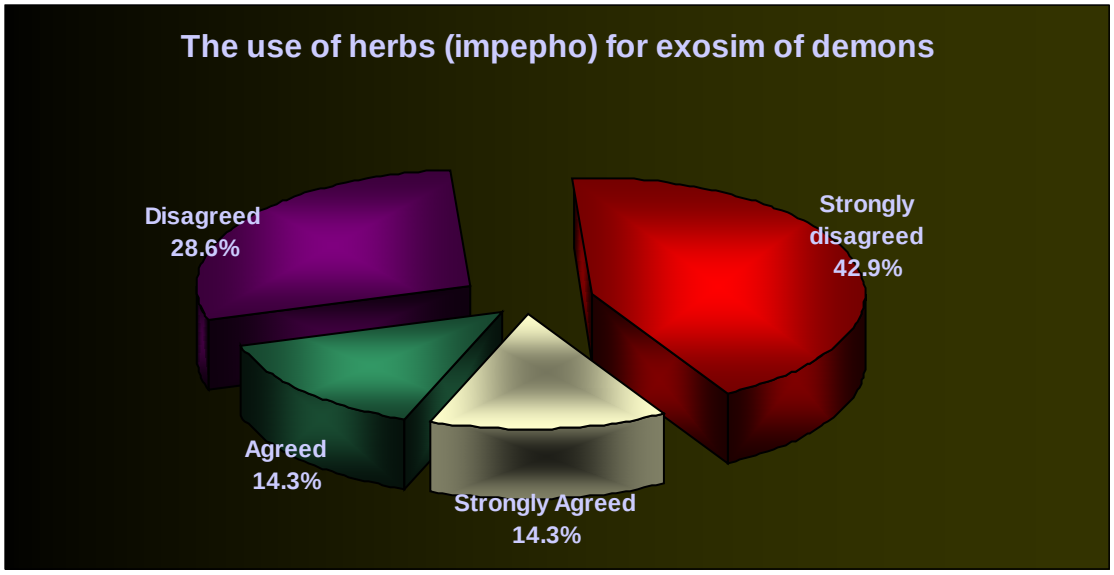


Figure 1.33

4.4.1.4.17. Holy baths (Dibata) are only used for sick people and not just for any person.

Intention: To determine if Holy Baths are only used for the sick people.

Results and discussion: About 37.1% strongly agreed, 21.4% agreed while 7.1% disagreed and 14.3% strongly disagreed. Figure 1.34 presents the results.

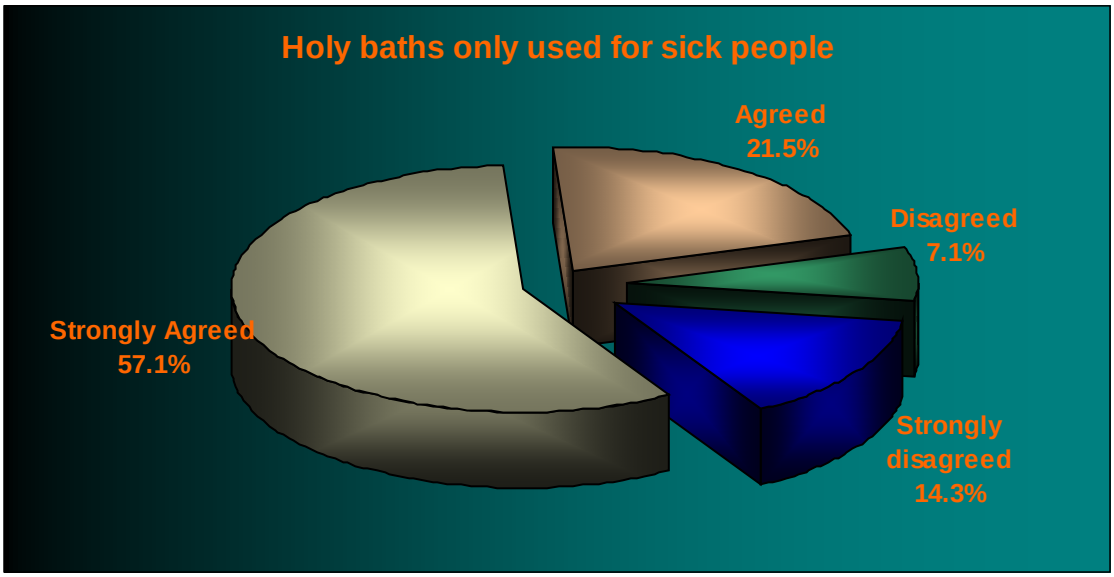


Figure 1.34

4.4.1.4.18. We regard visions and dreams as very important means of communication between God and us.

Objective: To investigate if AICs regard dreams and visions as very important means of communication between God and us.

Figures and results: Eight leaders representing (57.1%) strongly agreed and Six (42.9%) agreed. There was a mention of dreamers in the bible by the bishops. They quoted Abraham, Jacob, Joseph, Pharaoh, Daniel even Peter in the New Testament. Dreams also played a very important role in terms of prophecy among the AICs. Dreams were foretelling the future and as such they were treated with much respect. On the same breath the healing of St Engenas Lekganyane as stated in chapter 3 may be mentioned as a case in point where he saw in a dream that if he went to a church that baptized three times in water he will receive his healing.

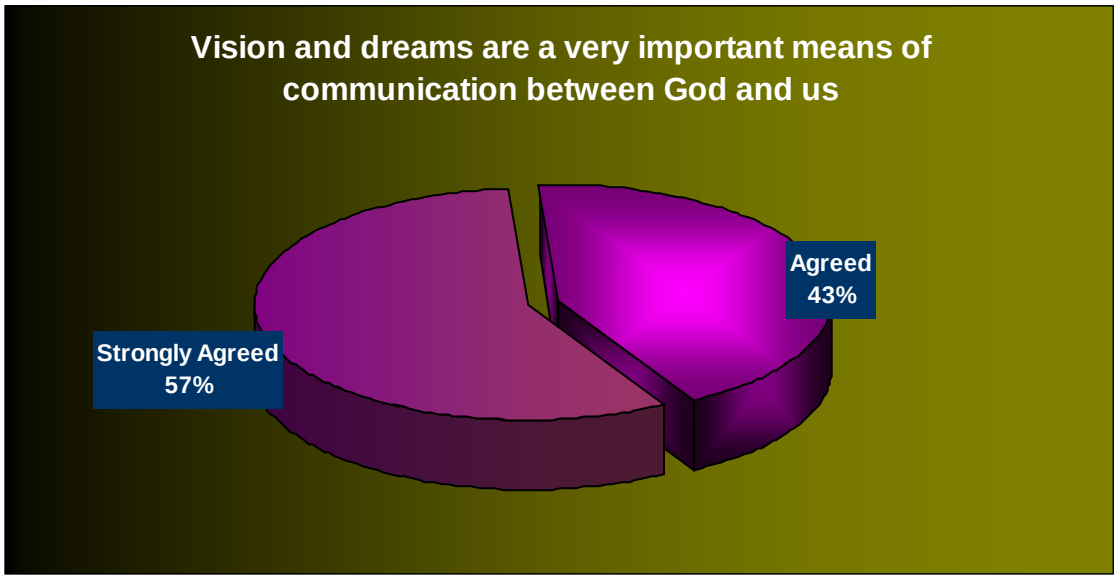


Figure 1.35

4.4.1.4.19. We regard dreams and visions as a way of communication between the ancestors and the living.

Aim: To determine if AICs regard dreams and visions are a way of communication between the ancestors and the living.

Results and Comments: The degree of use varied from Six (42.9%) who strongly agreed, Five (35.7%) that agreed while Two (14.3%) disagreed and One (7.1%) strongly disagreed. The issue of dreams or certain dreams among the AICs bishops is of a spiritual nature. As such they are a means of communication between the unseen world and the natural ones. If an individual receives dreams especially about those who are dead, it is regarded as a message from the ancestors. There was also a mention of natural dreamers who are like prophets to communicate with the ancestors and again, these natural dreamers are used by the ancestors to communicate with people through dreams. Some of them do have the natural gift of interpreting those dreams. One bishop who disagreed stated that the demons may make use of the picture of a dead person to come and demand certain sacrifices from the living. Another one argued that it is only in the mind of the dreamer because of the memories in the mind of the dreamer, insisting that why can't they dream about the great-great ancestors who they

never met nor had memories of. A dreamer only dream about those that he has seen, known or lived with and not those that were unknown to them. Figure 1.36 reflects the findings.

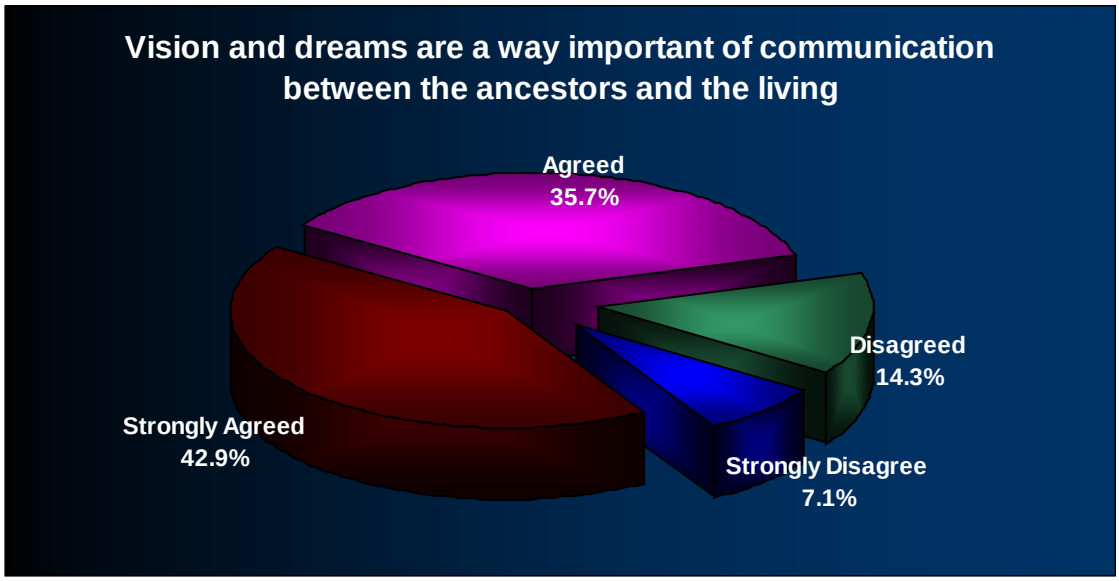


Figure 1.36

4.4.1.4.20. In some churches candles are used in certain instances when specific healing services are conducted. Can you kindly state as to when does your church make use of candles.

Objective: To investigate as to whether candles are used for certain specific healing services.

Findings and Observations: The use of candles is found in all the AICs. However some of the churches feel that the use of candles does not have specific healing purposes. The candles are merely used during certain specific healing services even though all the church leaders agreed that the candles are used more often. In some instances they are used in almost every service including at funerals. Basically candles are used in all services as shown on page 116 in Figure 1.18

4.4.1.5. Sectional conclusions

4.4.1.5.1. There appeared to be some existing tension between the biblical injunctions, Zionist or Apostolic influence, which is where the AICs are known to have started from and the ATRs influence among the AICs surveyed. The issue of responses being divided over some critical questions indicated that there are more than one stream of AICs. The fact that some of the AIC leaders are trained and qualified inyangas who still hold pilgrimages in the caves signalled the strong influence of the ATRs. This implies that even though many AICs originated from Zion Apostolic prophets such as Christinah Nku, the influence of the ATRs have changed some AICs processes with respect to healing. They are no longer using Dithato only but are also making use of muthi.

4.4.1.5.2. Some bishops believed that traditional healers include inyangas that are part of the spiritual practitioners and are regarded as agencies that can access the spiritual world and decode the spiritual causes of problems. It is strongly believed that all miseries and misfortunes have their origins in the spirit realm and it is the spiritual communities that can give information about them.

4.4.1.5.3. Some of the exorcist practices are perceived to be done through baptism and this is not only restricted to AICs practices. Kitshoff (2007) mentioned that the baptismal order of Hippolytus in Rome around 220 AD included some kind of exorcism.

4.4.2. Responses from church members

A total of 375 questionnaires (25x15) were distributed to members and 300 were fully completed and returned. Some of the responses are presented in graphs. This gives a satisfactory 80% from the total figure of 375 congregants who participated.

NUMBER	25	50	75	100	125	150	175	200	225	250	275	300
% NTAGE	8.3	16.7	25	33.3	41.7	50	58.3	66.7	75	83.3	91.7	100

4.4.2.1. Demographical information

4.4.2.1.1. Gender distribution

Purpose: To determine the gender distribution in the AICs surveyed.

Results and response: As it is obvious women comprised the majority at 64% (192) out of a total of 300 and the men at 36% (108). See figure 1.37 below.

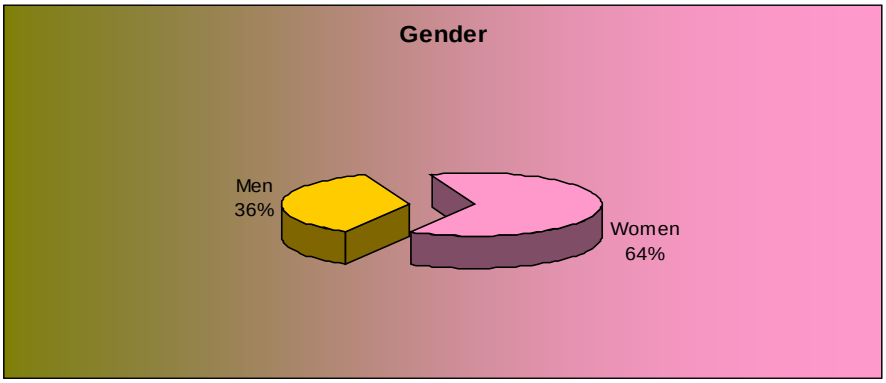


Figure 1.37

4.4.2.1.2 Home language

Purpose: To determine the language spoken in AICs to determine the lingo-cultural aspect.

Results and Remarks: From the total figure of 300 South Sotho was the highest at 105 (35%), Zulu speaking were 84 (28%), SeTswana were 48 (16%),

IsiXhosa were 39 (13%), SePedi were 24 (8%). The figures in the Vaal Triangle are indicative of the languages in the area. Figure 1.38 reflects the results.

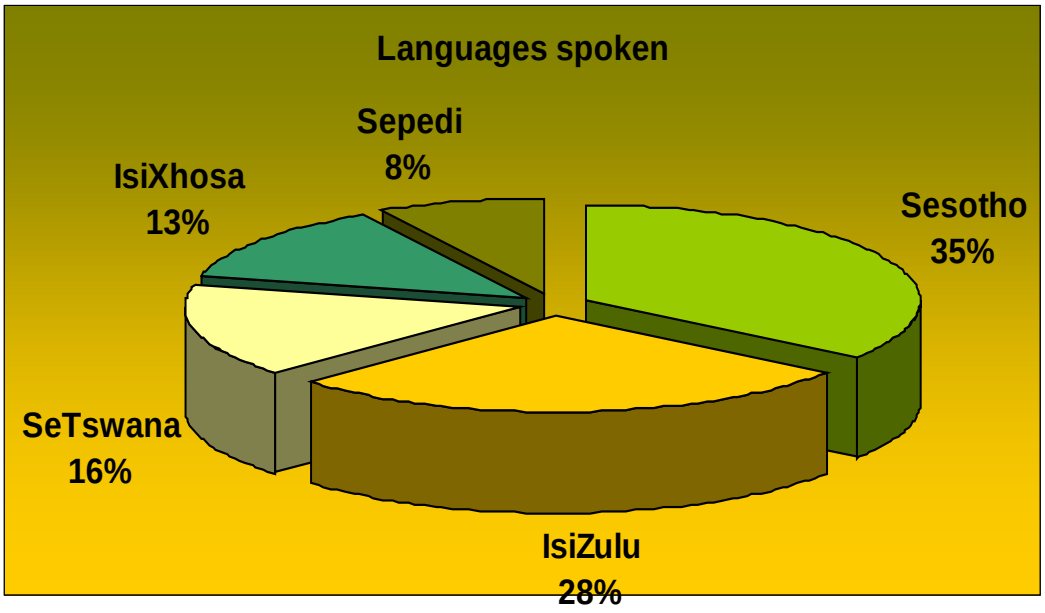


Figure 1.38

4.4.2.1.3. Age distribution

Purpose: To determine which was the largest age group in churches participating.

Reports and comments: From the total of 300 participants, The Youth (15-25) made 81 (27%) OF 300 and Young adults (26-35) were the largest at 87 (29%). (36-45) were 72 (24%). (46-55) were 51 (17%) and above 55 years were 12 (4%). Figures are presented in figure 1.39 below.

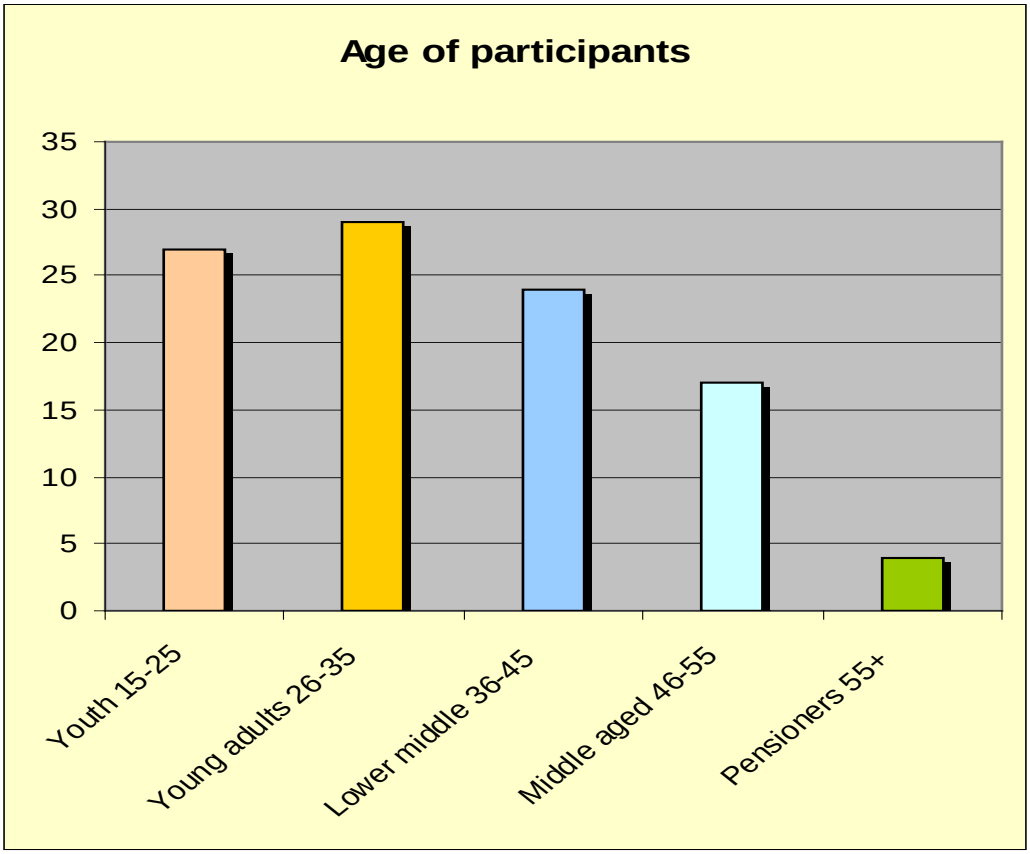


Figure 1.39

4.4.2.1.4. Marital Status

Purpose: To investigate the status of marriage among members.

Responses and Observations: The Unmarried figure was 37% while Married members were 42%. The Divorced were as low as 5% while the Widows figure stood at 16%. The divorce figure at 5% is the most interesting as it is lower than the general divorce figure in the whole Vaal Triangle community. In his investigation Lebusa (2009:175) also discovered it to be low as 4% in the churches that he surveyed. Figures are presented in figure 1.40 below.

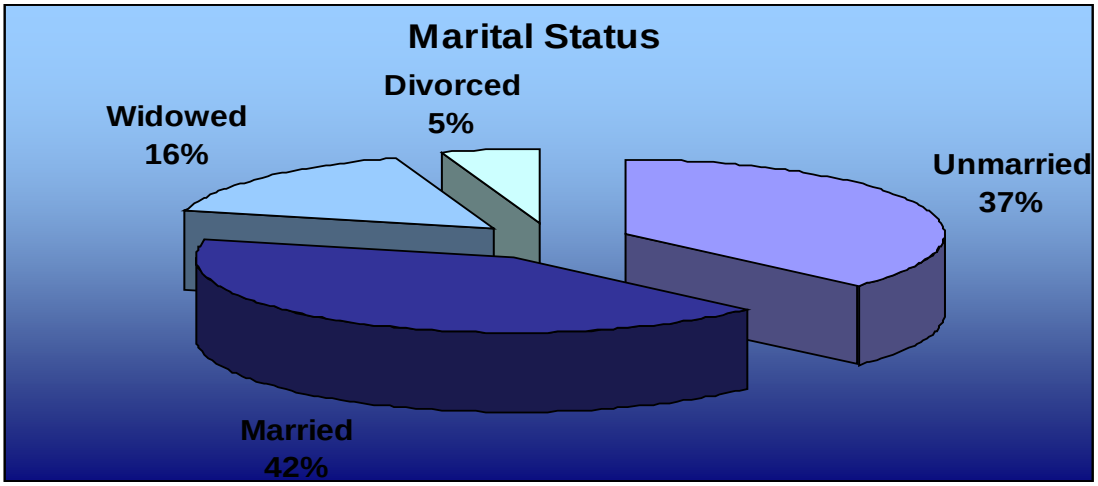


Figure 1.40

4.4.2.1.5. Number of children

Purpose: To determine of children of church members surveyed.

Results and Comments: Those without children were 23%. It could probably be the youth. Those with children between 1and 4 were 65%. Those with more than 4 children were 12%. This shows a huge potential for a biological church growth. Findings are presented in figure 1.41 below.

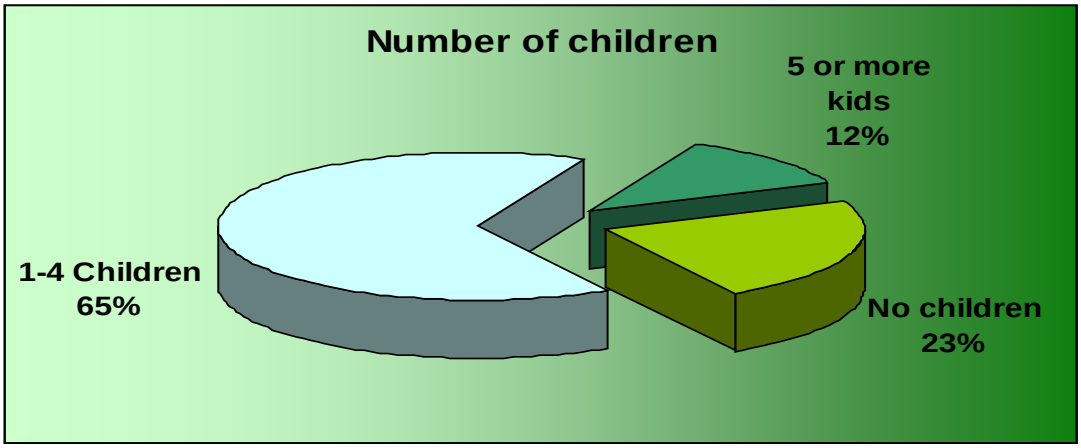


Figure 1.41

4.4.2.1.6. Residence of members

Objective: To find out where members are resided so as to get a picture of their affordability when coming to housing.

Results and comments: About 144 (48%) lived in the Vaal Triangle townships. 44 (15%) of them lived in the Vaal Triangle suburbs while 22 (7%) resided in the plots/farms in around the Vaal Triangle. A total of 69 (23%) resided in the townships outside the Vaal Triangle and 21 (7%) resided in suburbs outside the Vaal Triangle. In other words a total of 30% were traveling from outside. This is also contributed by the fact that the head-quarters of most AICs were in the Vaal triangle. On the other hand it supports what Lebusa (2009:187) reported from his research findings regarding mobility in mission. Results are shown in figure 1.42 below.

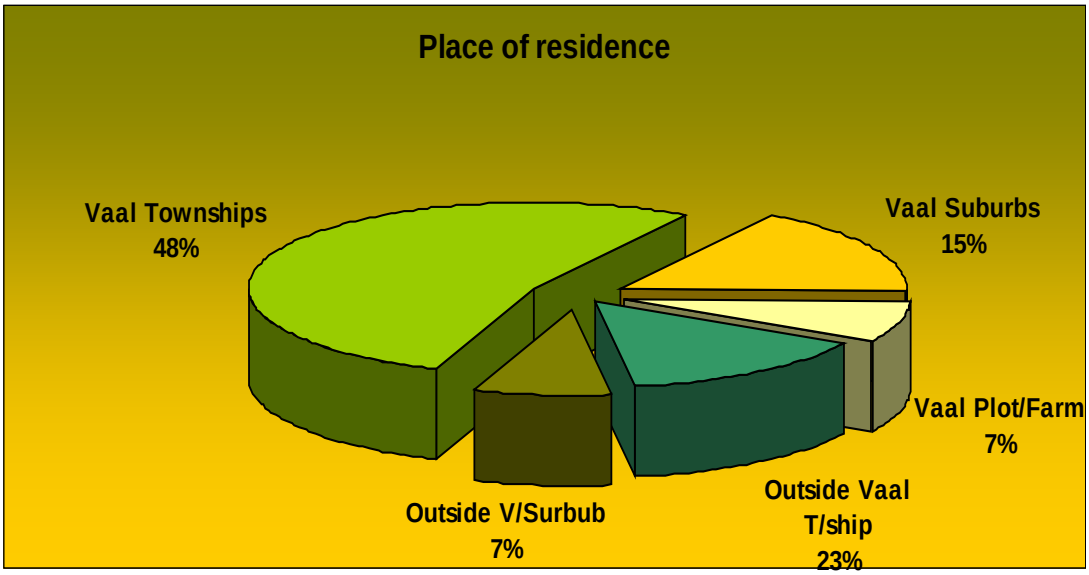


Figure 1.42

4.4.2.1.7. Position held in church.

Intention: To find out which positions the participating members were holding so as to determine the quality of people in terms of positions in church who are taking part in the research.

Results and Comments: About 69 (23%) were Bishops assistants in many forms. Another 71 (23%) were team leaders or taking part in leadership structures. Another 74 (25%) were either pastors or prophets or spiritual leaders. Lastly 86 (29%) were either ordinary members or choir members. This shows that the

members who participated in the research are credible leaders or active members of churches surveyed. Findings are displayed in figure 1.43 below.

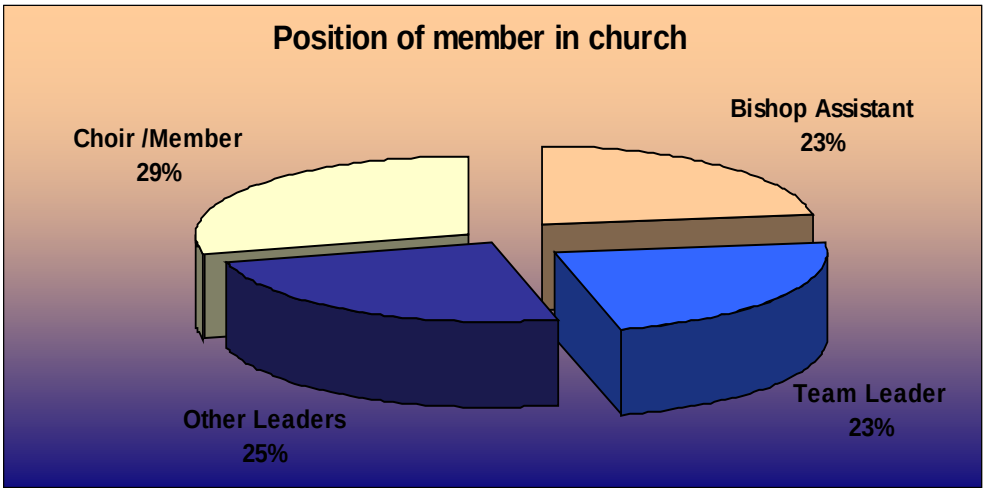


Figure 1.43

4.4.2.1.8. Ethnic Group

Objective: To determine the ethnicity among AICs in the Vaal Traingle as compared to the language they speak.

Results and Remarks: South Sothos were about 100 (33%) while Zulus were 84 (28%) and Pedis 20 (7%). Xhosas and Tswanas were 48 (16%) and 47(16%) respectively. If one compares these figures with the languages spoken it is evident that the language spoken was not much controlled by their ethnicity as in Figure 1.38. Results are shown in figure 1.44 below.

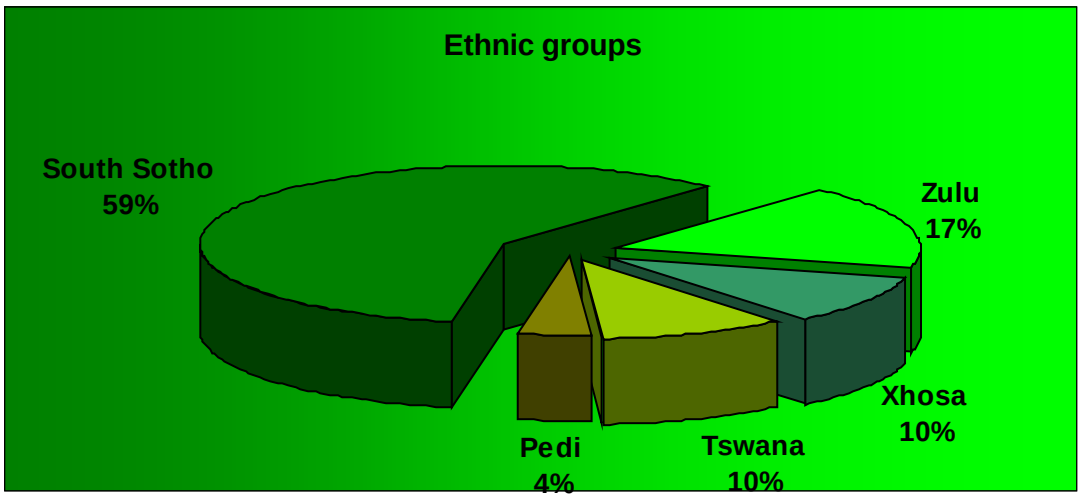


Figure 1.44

4.4.2.1.9. Qualifications

Purpose: To find out the level of education of the members who participated.

Results and Comments: Grade 1-5 constituted 3% (9 members). Grades 6-9 were 102 (34%). Interestingly enough Grade 12 plus certificate were 105 (35%) while Grade 12 plus diploma were 63 (21%). The members with Grade 12 plus degrees and senior degrees were 9 (3%). The figure of matriculates and degrees raises some interest as it is generally assumed that most AICs attending congregants are uneducated. Results are illustrated in Figure 1.45

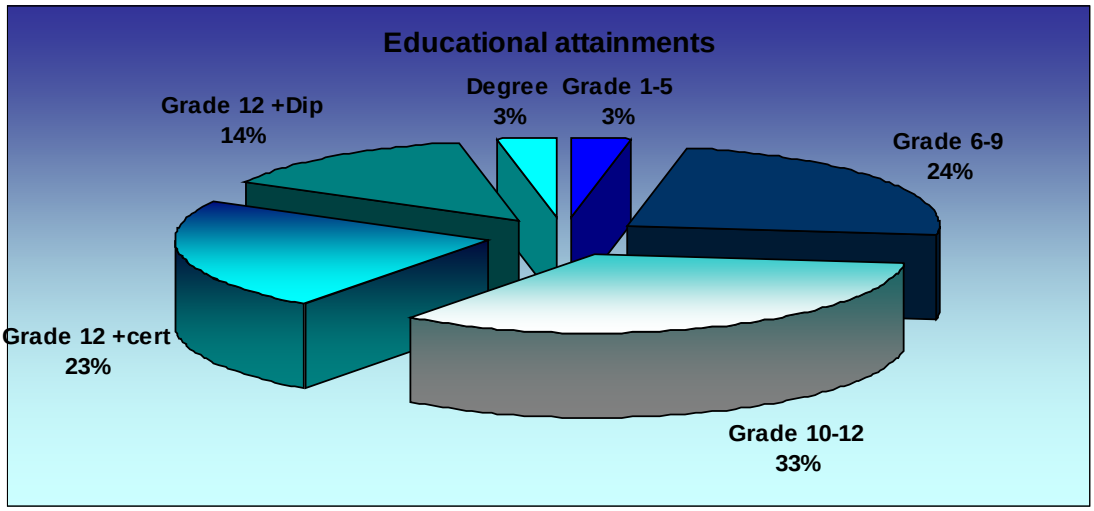


Figure 1.45

4.4.2.1.10. Profession

Objective: To find out the professions that the members hold.

Results and comments: From the total of 300 Clerks constituted 28%, Labourers 16%, Operators 38%, Entrepreneurs 16% and Professionals 2%. Figure 1.46 below presents the statistics.

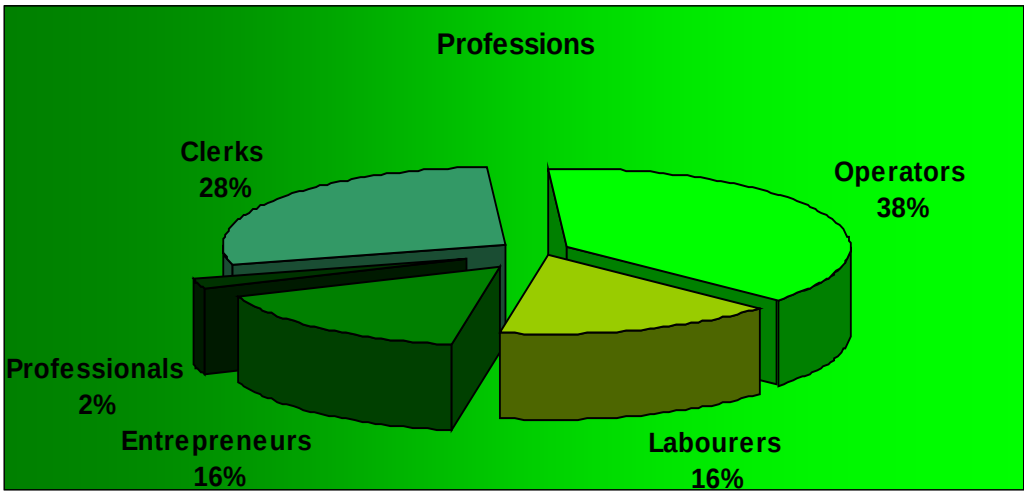


Figure 1.46

4.4.2.1.11. Employment

Purpose: To determine the employment status of members

Results and submissions: From the total of 300 Full-time Students were 81 (27%), employed members were 94 (31.3%), the self employed were 40 (13.3%), casual and part time were 51 (17%), Pensioners were 12 (4%), the unemployed were 25 (8.3%). Percentage results are presented in figure 1.47 below.

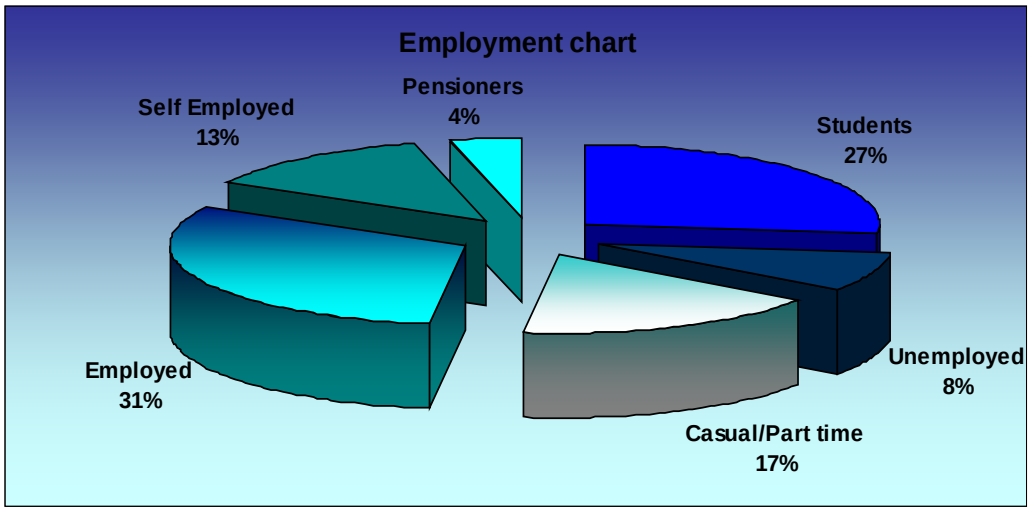


Figure 1.47

4.4.2.1.12. Place of Birth

Objective: To determine the places of birth of members

Results: About 199 (66.3%) were born in the Vaal Triangle and 101 (33.4%) outside the Vaal Triangle. The results are shown in figure 1.48 below.

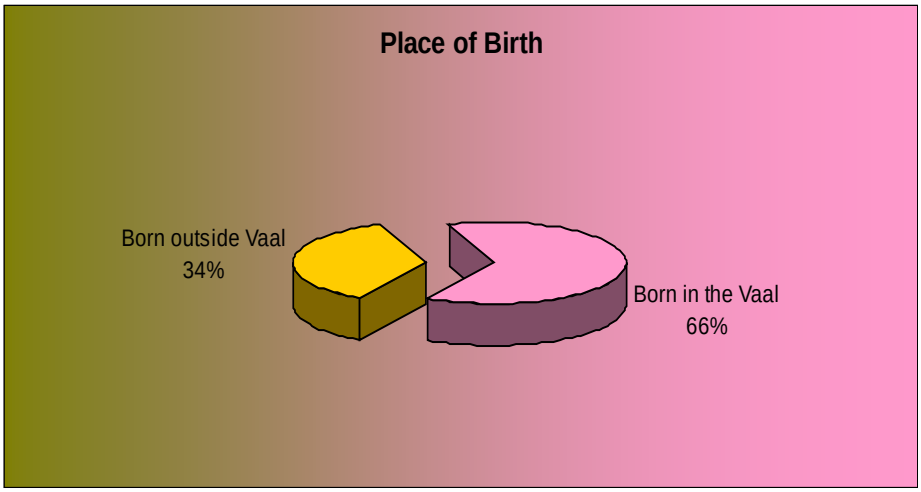


Figure 1.48

4.4.2.2. Summary

4.4.2.2.1. The results, findings and reports gathered from the personal profiles of the participants of the AICs surveyed agreed with some of the earlier researches done in the Vaal Triangle such as Maloma (2006) and Lebusa (2009: 162). The conclusions here will only be done on some unique or outstanding such the type of audience or participants in terms of; positions in church, family matters.

4.4.2.2.2. What is most interesting in this project is that a greater percentage of participants surveyed are active members if not all leaders in the AICs surveyed. As such the results and findings are coming out of well informed reliable sources.

4.4.2.2.3. Another remarkable issue is the realization that about 30% in total of AICs members surveyed were living outside the Vaal Triangle. This shows mobility causes just as Lebusa (2009:164) hinted that transportation affects or impact on mission.

Part 2

4.4.2.2.1. I decided to join this church when I was sick.

Purpose: To determine as to if sickness prompted the member to join the church.

Results and Comments: About 109 (36%) and 112 (37%) strongly agreed and agreed respectively that they came to join the church as a result of sickness. A total majority of 73% agreed that they joined the church in search of healing. Figure 1.49 shows the results.

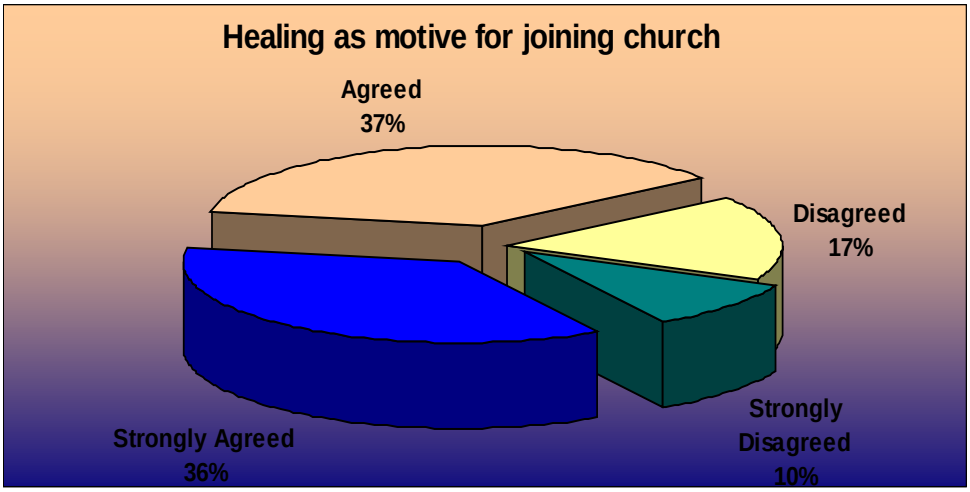


Figure 1.49

4.4.2.2.2. When I am sick I prefer to start with the clinic or doctor and then come to church if not healed.

Intention: To check if members uphold healing starting from their church as prior to going straight to western medicine.

Results and reflections: About 194 (65%) strongly agreed while 70 (23%) agreed. Contrary a total of 36 (12%) did not agree. The findings are reflected in figure 1.50 below.

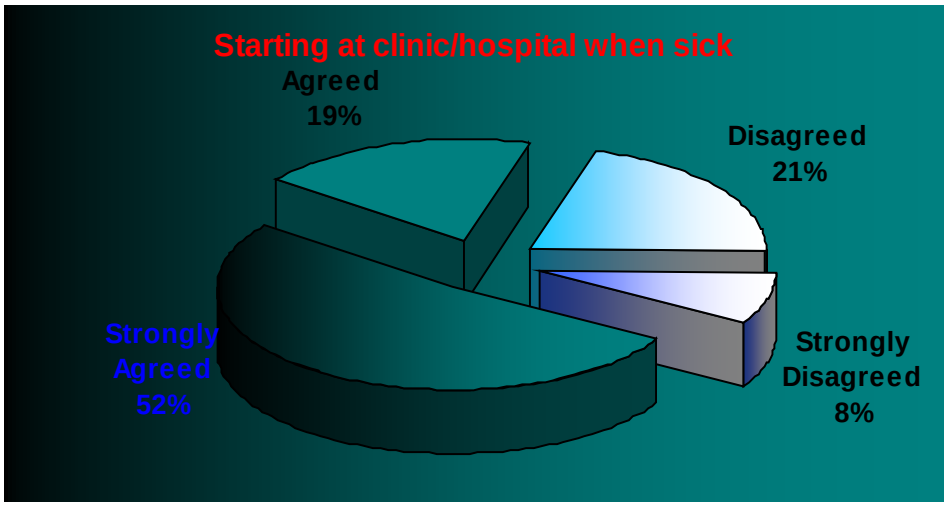


Figure 1.50

4.4.2.2.3. Baptism in the river/dam/sea is one of the best methods of healing demon possessed people.

Objective: To assess whether baptism or immersion in water is used for exorcism. This will also highlight as to how the sacrament of baptism is used in the AICs.

Reports and remarks: A total of 198 (66%) and 93 (31%) strongly agreed and agreed respectively while only 9 (3%) disagreed. This shows a strong belief that if a demon possessed person is immersed in water will be healed. But this is not surprising as many members and bishops claimed to have had visions or dreams where they were told that if they were immersed in water they would receive their healing. As indicated in chapter three, St Engenas Lekganyane received his healing after being told in a dream that if he looked for a church that baptized with three immersions in water, and gets baptized therein, he would receive a recovery of his imperfect vision (Anderson & Pillay, 1997:229). He did so and got healed. The results that illustrate this are found in the chart below.

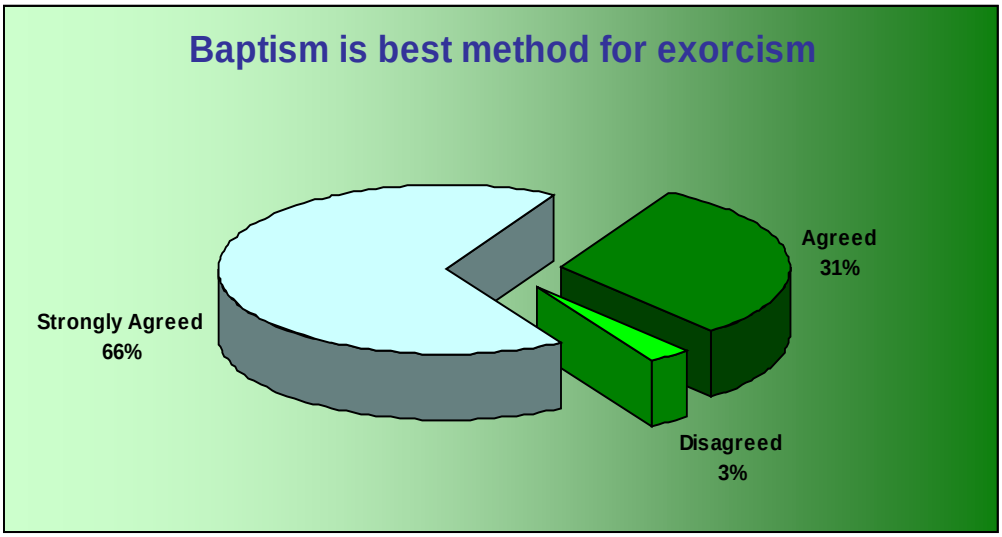


Figure 1.51

4.4.2.2.4 In our church ancestral worship is allowed.

Reason: To find out the influence of the ATR within the AICs with reference to ancestral worship.

Findings and suggestions: About 84 (28%) strongly agreed that they are allowed to worship ancestors with an addition of 75 (25%) agreeing. 20 members (7%) were not sure on the matter and 57 (19%) and 64 (21%) of members disagreed and strongly disagreed respectively. The greater percentage of those who agreed indicates that indeed there is ATR influence or belief in the AICs. This may also suggest that there is lack of decisiveness when coming to what the church is supposed to do. Since most of the members surveyed occupy a certain position of leadership in the churches surveyed, the research project was supposed to get firm or precise responses. However on the other hand this may suggest that there is no clarity in teaching or in doctrine within the AICs surveyed. It may also suggest that AIC **churches differ a lot when coming to Ancestral worship**. See Fig. 1.52 below.

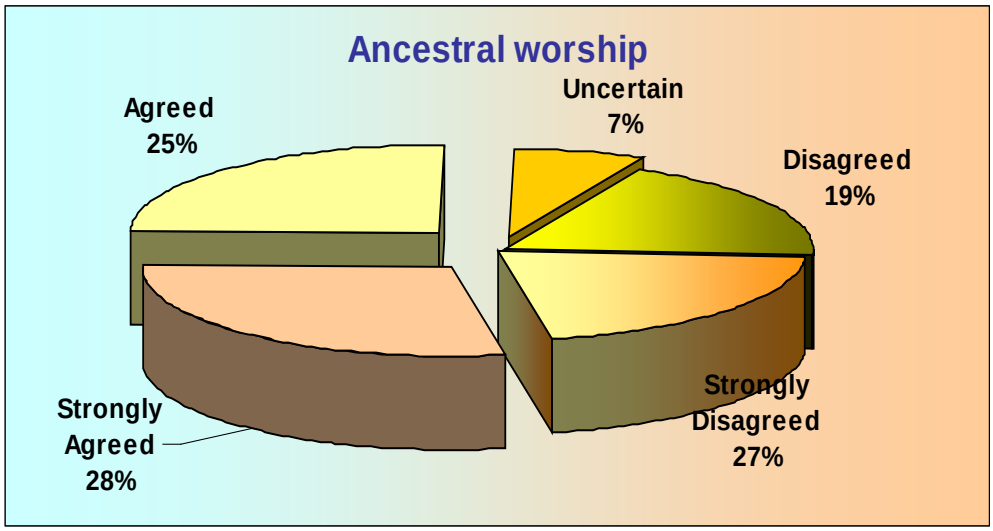


Figure 1.52

4.4.2.2.5. In our church we are allowed to wear other healing objects when we are sick like sangoma beads, animal skin on the wrists etc.

Objective: To determine the attitude of members regarding the wearing of traditional healing symbols.

Findings and Comments: 34 (11%) members strongly agreed added with 94 (31%) that agreed. 45 (15%) were uncertain while 86 (29%) disagreed and 41 (14%) strongly disagreed. The figures suggest that there is no uniformity among the AICs with this issue. Figure 1.53 presents the results below.

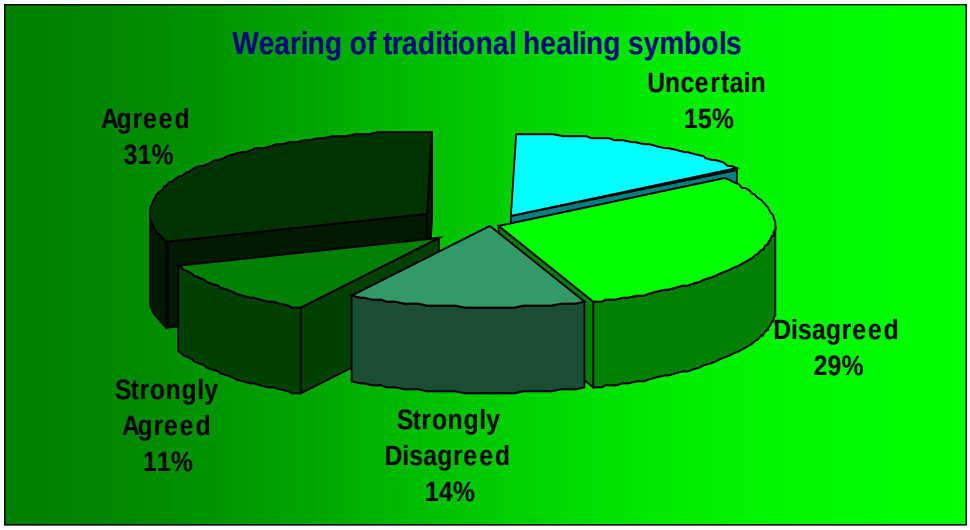


Figure 1.53

4.4.2.2.6. In our church we are permitted to consult sangomas and use their muti when sick.

Reason: To find out what the AICs dogma is with respect to using muti and consulting sangomas.

Figures and comments: 18 (6%) and 36 (12%) of churches strongly agreed and agreed respectively while 54 (18%) were uncertain. 120 (40%) and 72 (24%) disagreed and strongly disagreed respectively. The greater percentage totaling 64% disapproved the practice and showed that they abhor it in general. On the other hand there are those seers and *Bomamosebeletsi* who are within some of the ANCs who wear and use sangoma beads. It is therefore not necessary for those who believe in such to go outside and seek for other sangomas.

See figure 1.54 below for the results.

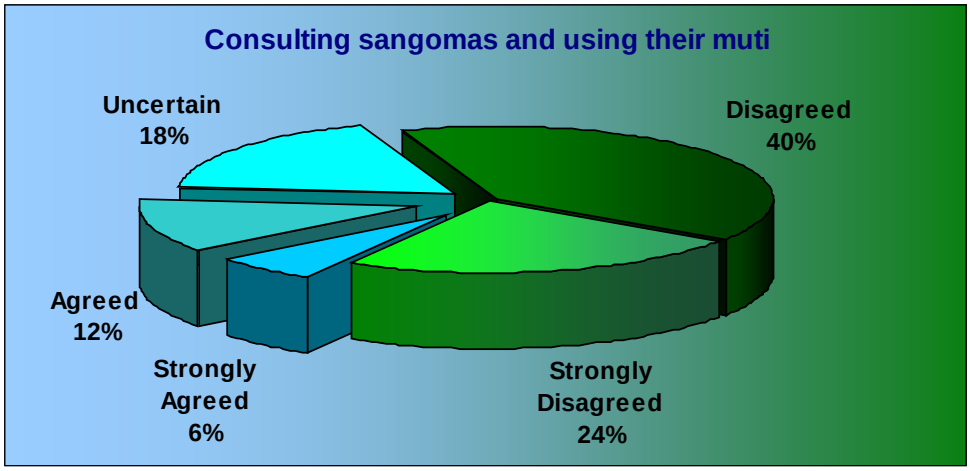


Figure 1.54

4.4.2.2.7. Our church allows people to sacrifice to the ancestors.

Intention: To investigate if AIC churches allow sacrificing to ancestors

Responses and discussions: A total of 84 (28%) and 55 (18%) strongly agreed and agreed respectively. While 25 (9%) stated that they are uncertain, 56 (19%) and 80 (27%) disagreed and strongly agreed respectively. The figures reflect that there was no uniformity on the issue of ancestral sacrifices among AICs surveyed. 9% that stated that they are not certain could reflect a lack of clear teaching on the matter. Figure 1.55 below shows the discrepancies.

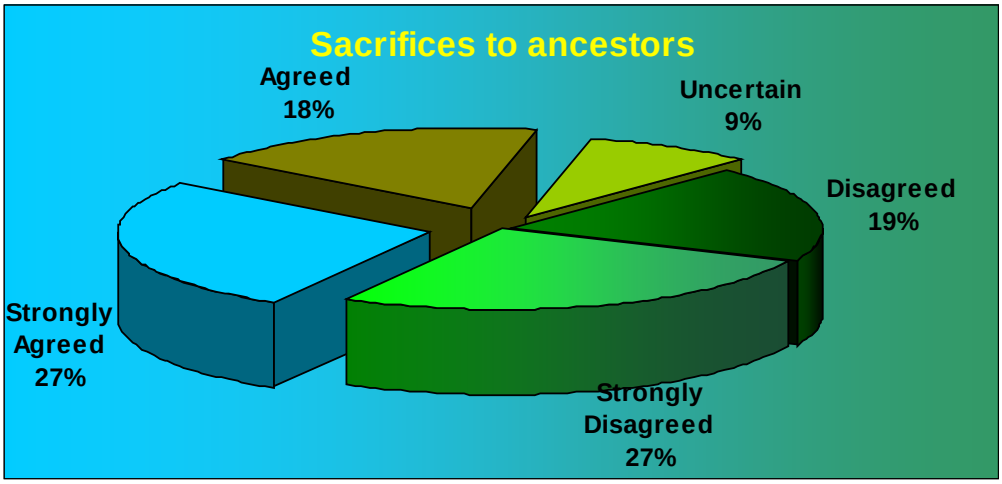


Figure 1.55

4.4.2.2.8. I have been baptized more than once since I joined this church.

Reason: To investigate the use of baptism with respect to healing among AICs.

Findings and discussion: A greater majority 198 (66%) and 85 (29%) strongly agreed and agreed respectively while a very small minority 10 (3%) and 7 (2%) disagreed and strongly disagreed respectively. A thorough investigation may give better answers apart from healing as to why and for what reasons are the members often baptized. Follow up questions may give clear indication. Figure 1.56 presents the findings.

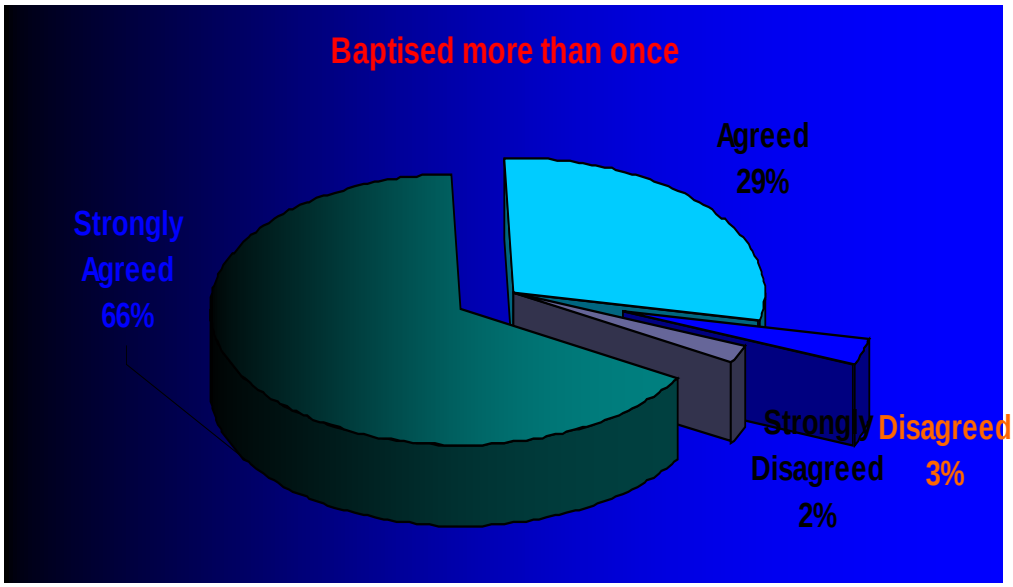


Figure 1.56

4.4.2.3.1. How many times were you baptized (immersed in water) in a river/dam/sea?

Purpose: To get to know exactly how many times were the members baptized since many were baptized more than once.

Results and remarks: 17 (5%) said once. The figure agrees with the one in statement 4.4.2.2.8. About 92 (31%) claimed that they were baptized twice. Another 105 (35%) claimed that they were baptized three times while 86 (29%) responded that they were baptized four times or more. This is in the background of the fact that some of these members come from other AICs where they had been baptized several times before. In some instances some members had been baptized more than three times in their former AICs before they came to join the current one. Unlike in many Pentecostal, Charismatic or Evangelical churches where a new member might be asked if they had been baptized before and if they have been baptized, there is no need for them to be baptized again. This is also confirmed by the Bishops in their questionnaires where they stated that they do receive members from other AICS. The next question would be why so many baptisms? The findings are presented in figure 1.57 below.

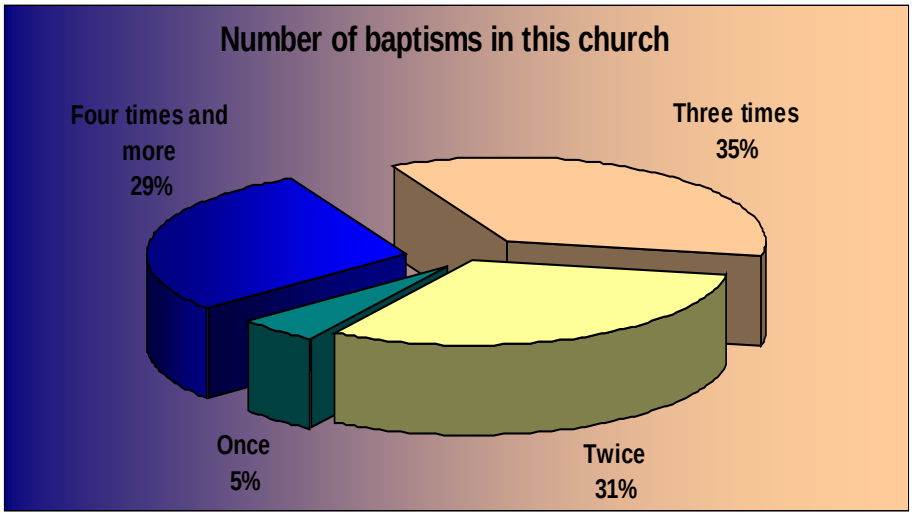
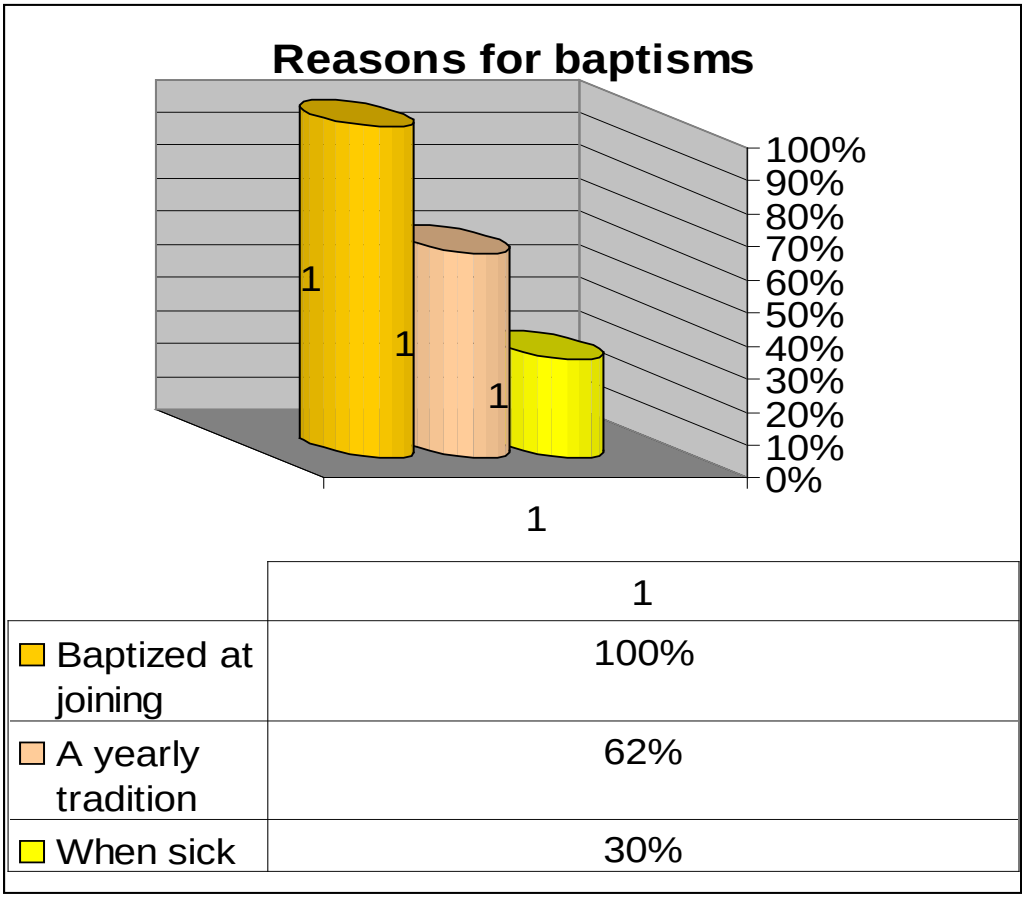


Figure 1.57

4.4.2.3.2. I was baptized because .....

Intention: This question will help to get to the bottom line of why there are so many baptisms in the AIC.

Findings and remarks: Those who were baptized initially when they joined the church were 300 (100%). Those who were baptized because it was a yearly tradition were 186 (62%) stated that it was their church tradition and 89 (30%) said they do that every time when they are sick. This is the figure that uses baptism for healing or curing sicknesses. The column graphs in figure 1.58 gives a clearer impression. It becomes clearer therefore to find out that in many instances the yearly tradition of the church when coming to the immersion in water which is called baptism is not actually the same as that found in the great commission, "Those who believed were baptized." In whatever way that baptism may be argued from three immersions argument to baptizing in a swimming pool or river, truly this one is totally different. In the interviews with the Bishops of the churches on this issue (page 115-116), the research observation was that baptism was confused with the cleansing of Naaman from leprosy or the man who was lying at the pool of Bethezda waiting to be healed. Hence in the AICs baptism was interpreted as a form of healing the sick or exorcising demons out of a person. Another reason for baptism is that of being a yearly tradition in churches. This may be interpreted as tradition for towards festivals of some kind.



	1
Baptized at joining	100%
A yearly tradition	62%
When sick	30%

Figure 1.58

4.4.2.3.3. It was not my intention to join this church, I was just coming for healing and ultimately became e member

Aim: To find out the rate at which healing works for the AICs as a mission tool.

Findings and Remarks: about 121 (40%) agreed that it was not their original intention while 179 (60%) answered otherwise.

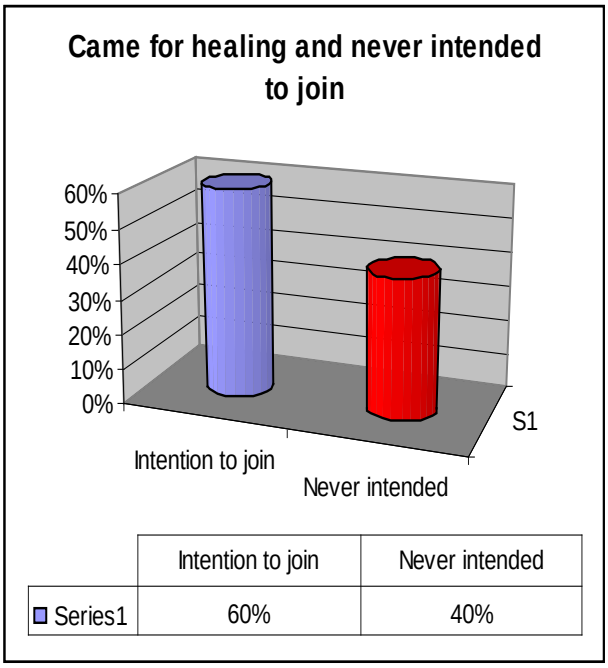


Figure 1.59

Out of those who answered affirmatively a follow up question was:

4.4.2.3.4. Did you get completely healed when you first came?

Results and comments: About 198 (66%) agreed that they did get healed and 102 (34%) answered that they were healed somehow. This results show that healing seems to be drawing many people to the AICs and is somehow winsome to a certain extent.

4.4.2.3.5. Every year our church takes a pilgrimage to its head-quarters/holy mountain or the bishop's holy grounds.

Objective:

Responses and remarks: All participant members 300 (100%) agreed that there has to be pilgrimage of that kind. The follow up question was how often. About 194 (65%) said once a year, another 70 (23%) said twice a year and 36 (12%) said three times and more. The pilgrimage of this kind is normally associated with what is called *Diahelong* or *Mabaleng a halalelang (Holy grounds).* The

pilgrimage is about cleansing or time for annual blessings. Findings are presented in figure 1.60 below.

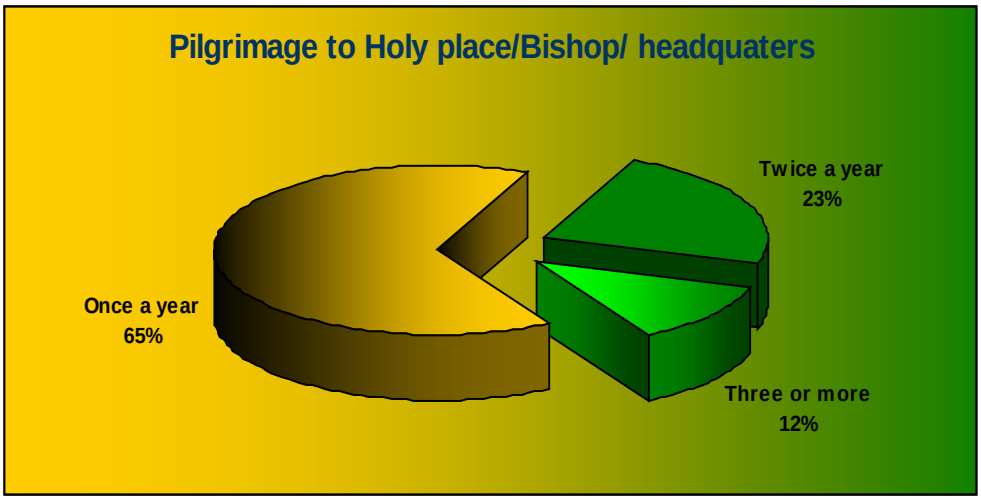


Figure 1.60

4.4.2.3.6. Kindly tick the important steps or processes that are followed in your church when a very sick person is prayed for during a healing service.

Objective: To find out all the ceremonies and initiations or rituals done when curing the sick.

Results and comments: A total of about 21 were mentioned as important by members. Some chose less that that but the least was never below ten ceremonies or processes. In addition to what the questionnaire stated members filled in other processes in the "other services" column or block. They included sacrifices of goats, doves, chickens as well as being initiated or undergoing an initiation training to receive healing. There are certain sicknesses that are believed to be caused by *umoya* (a calling by the spirit).

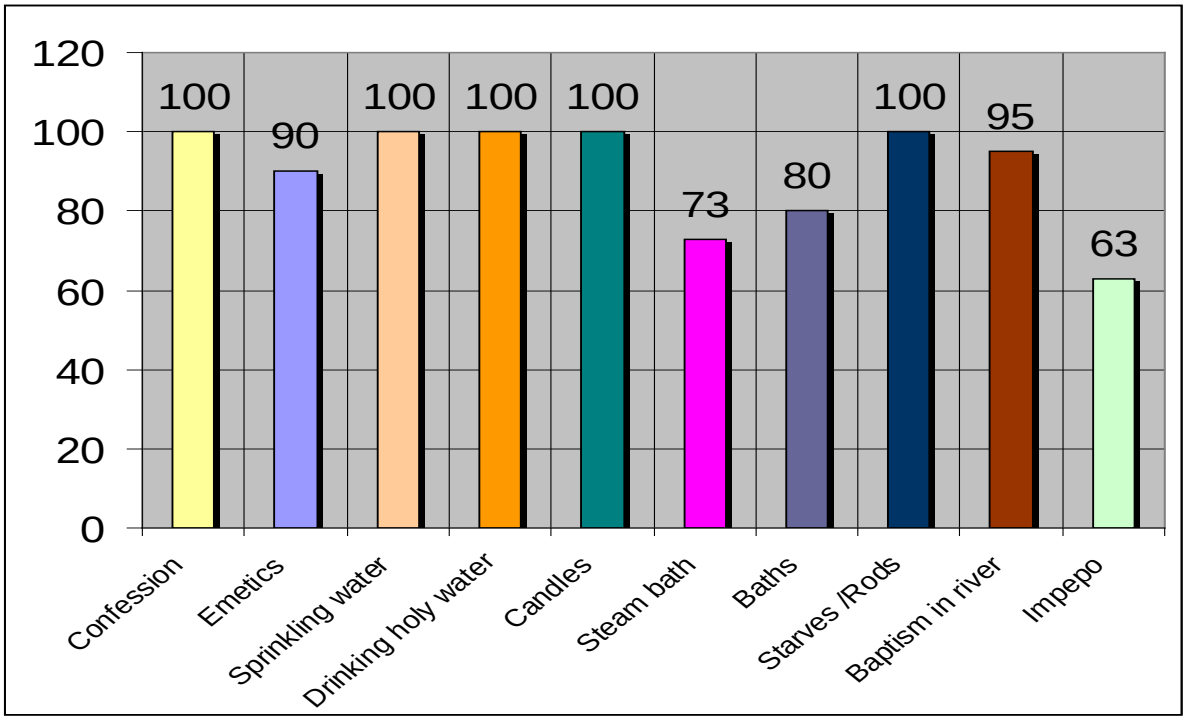


Figure 1.61

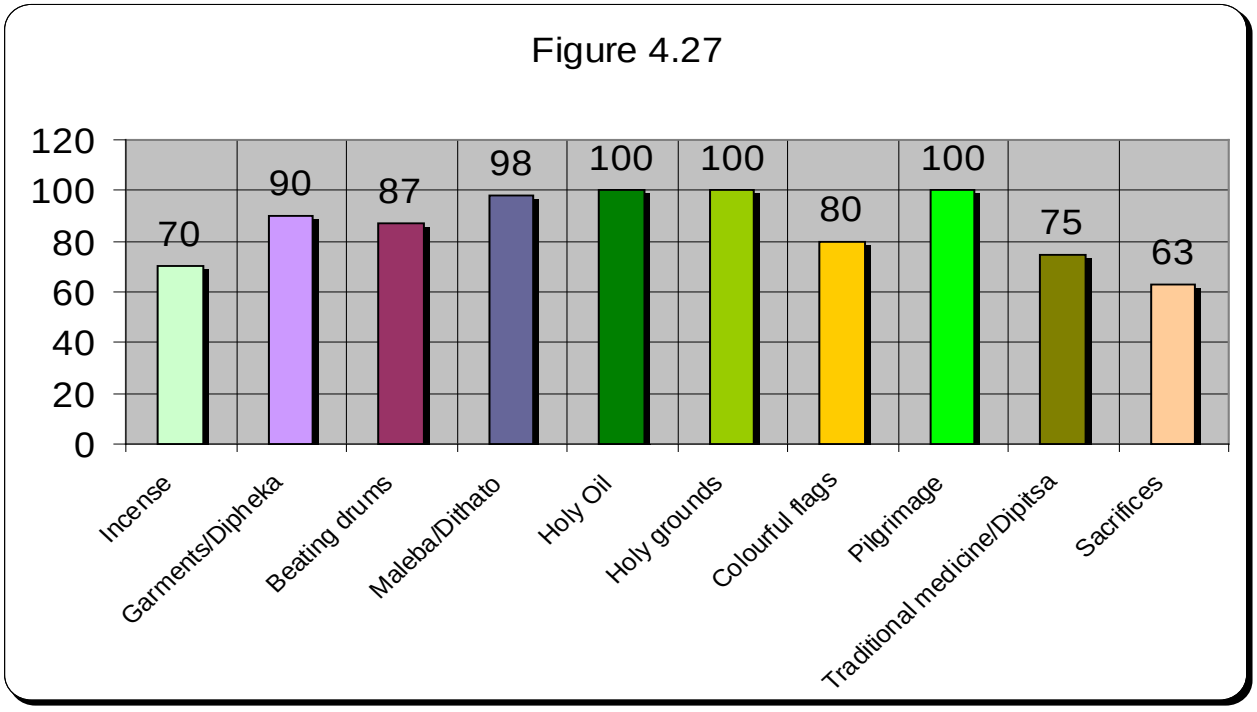


Figure 1.62

The above two charts show all the processes and the percentages of the processes that are necessary for healing a very sick person. However every

sickness has its own processes to follow. It is even different when healing a person with HIV-Aids.

4.4.2.3.7. Sometime people who are sick go back not healed after being in healing services. Where would you refer them to if not healed?

Intention: To find out what do the members prefer alternatively apart from their church when coming to healing.

Findings and remarks: About 142 (47%) said they would prefer clinic or hospital. Another 58 (19%) preferred to send them to another church. Only 10 (3%) preferred to send them to a traditional healer and 90 (30%) said it depends on their choice. The 3% that would send them to a traditional healer need not be confused with the fact that in certain AICs the traditional healers in titles of (Mamosebeletsi or Seers) are already operating as such within the church and this of course does not change the figures of all those who believed in traditional healing. The implication here is that even though the figure is small there is a strong conviction to the traditional healers. The other 30% that will have to choose may also add to those who would prefer the traditional healers. Figure 1.63 below reflects the feelings.

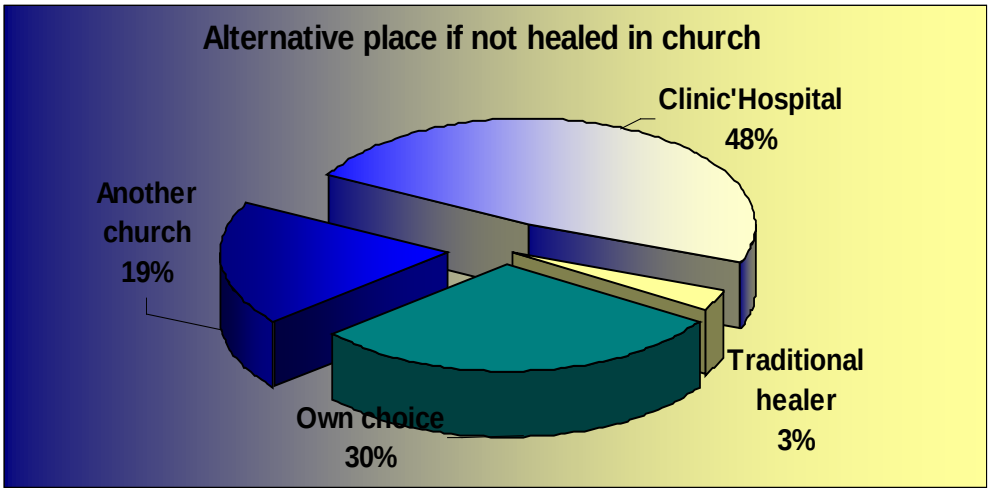


Figure 1.63

4.4.2.3.8. God also work through the ancestors to reveal to the prophets/ seers the cause of sicknesses among people.

Objective: To determine the feelings of members with respect to ancestors being used by God to speak to prophets.

Findings and Comments: 86 (29%) strongly agreed with 74 (25%) that agreed. 69 (22%) disagreed with 71 (24%) totally disagreed. In any case a slight majority agreed. But still the perceptions that prevail are that there is an inclination to traditional practice which causes the member to keep on gravitating towards traditional healing and some of its beliefs. This findings appear to be confirming what Anderson (1998) reported in his paper regarding the fusion of traditional beliefs among some AICs The results are presented in figure 1.64 below.

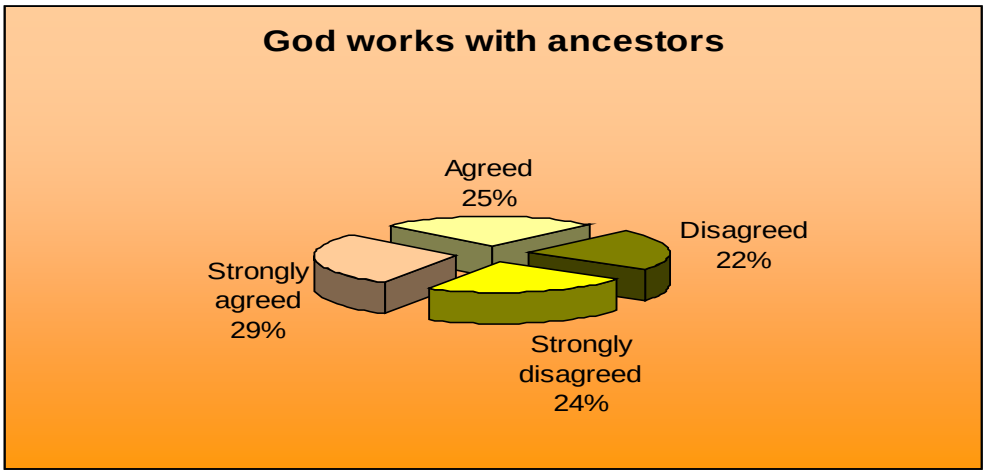


Figure 1.64

4.4.2.3.9. Many people who come to our church are brought about because of sicknesses.

Aim: To investigate if members know what attracts people to their church.

Findings and remarks: A total of 280 (93%) and 15 (5%) strongly agreed and agreed respectively while 5 (2%) disagreed.

4.4.2.3.10. All misfortunes, sicknesses and diseases are caused by evil spirits.

Purpose: To determine if members regard evil spirits as source/sources to misfortunes and sicknesses.

Results and remarks: 69 (22%) strongly agreed while 86 (29%) agreed. Equally to that 71 (24%) and 74 (25%) disagreed and strongly disagreed respectfully.

This shows equal figures and the churches are divided over the issue. (Some participants during a general overview of questioning after a church service explained that some diseases and misfortunes were human made. They mentioned apartheid as one of the misfortunes that brought them to a situation of desperation even sicknesses. Some reiterated that some of the illnesses or diseases were caused by negligence and misbehaviour. HIV – Aids was sighted as an example of unfaithfulness by people and that there was no evil spirit causing the disease. Yet still there are some who still believe that HIV-Aids is also related to witchcraft. On the other hand there are those who also believe that some sicknesses are caused by ancestors to bring their people closer to them.) Figure 1.65 presents the findings.

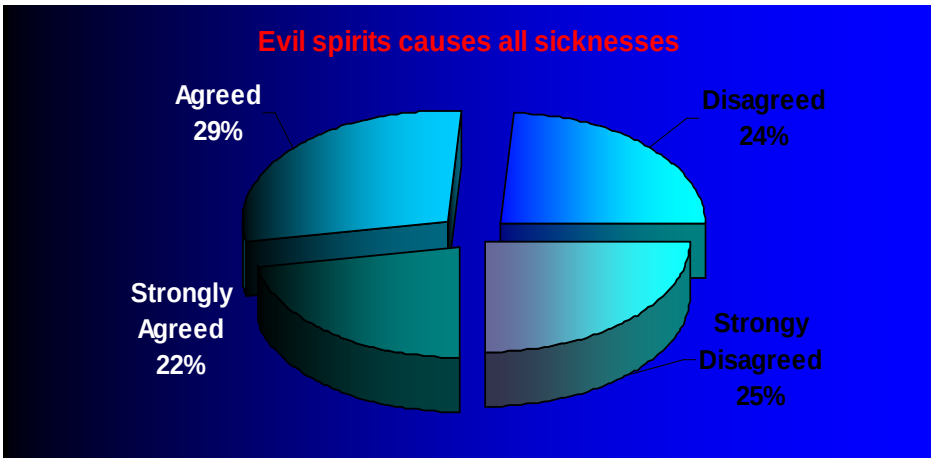


Figure 1.65

4.4.2.3.11. In our church we strongly believe in African traditions and cultures when coming to the work of ancestors in our day to day living.

Objective: To determine how much faith do members have in the existence of ancestors in their lives daily.

Results and Remarks: 84 (28%) strongly agreed. Another 100 agreed (33%). 86 (29%) disagreed while 30 (10%) strongly disagreed. A majority of 61% were in the affirmative and this still emphasizes the influence of traditional religious beliefs among the AICs surveyed.. The similarities and parallels in both AICs and ATRs are directly linked. The results are presented in figure 1.66 below.

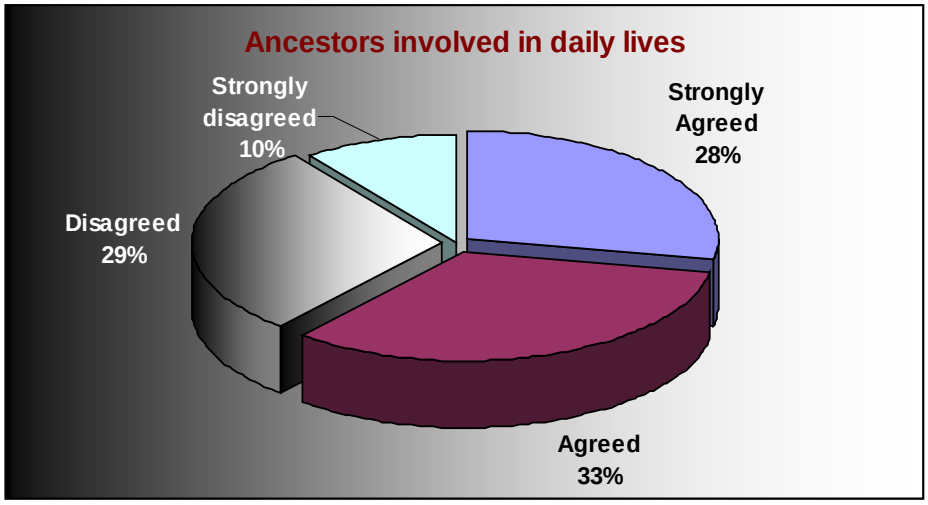


Figure 1.66

4.4.2.3.12. In our church we believe that the Holy Spirit is the One Who reveals what is the cause of sicknesses.

Purpose: To find out the beliefs of members with respect to the Holy Spirit being the revealer of the causes of sicknesses.

Results and reflections: A total of 183 (61%) and 110 (37%) strongly believe and agreed respectively. Contrarily 7 (2%) disagreed. An overwhelming majority indicated that there is a uniform doctrine in a far as that is concerned. The high figure indicated that they would rather start in church, when they are sick than to go straight to a medical practitioner. There is an indication that the influence of the Spirit within the AICs is remarkable in the sense that there is also speaking in tongues as the evidence of that divine presence. The results are presented in Figure 1.67 below.

Figure 1.67

4.4.2.3.13. In our church I personally believe that we must be cleansed from the filth of sin and curses through baptism.

Intention: To establish what is the core belief of the AIC members with respect to the agent that cleanses from sin. This will also highlight the effect to numerous baptisms (water immersions) among the AICs surveyed.

Results and remarks: 207 (69%) strongly agreed and 80 (27%) agreed. A total of 13 (4%) disagreed. This perception supports the notion that AICs regards water baptism as a cleansing sacrament instead of the blood of Jesus and the word of God. It therefore supports some of the reasons for numerous water baptisms. See Figure 1.68 below for a graphic presentation of results

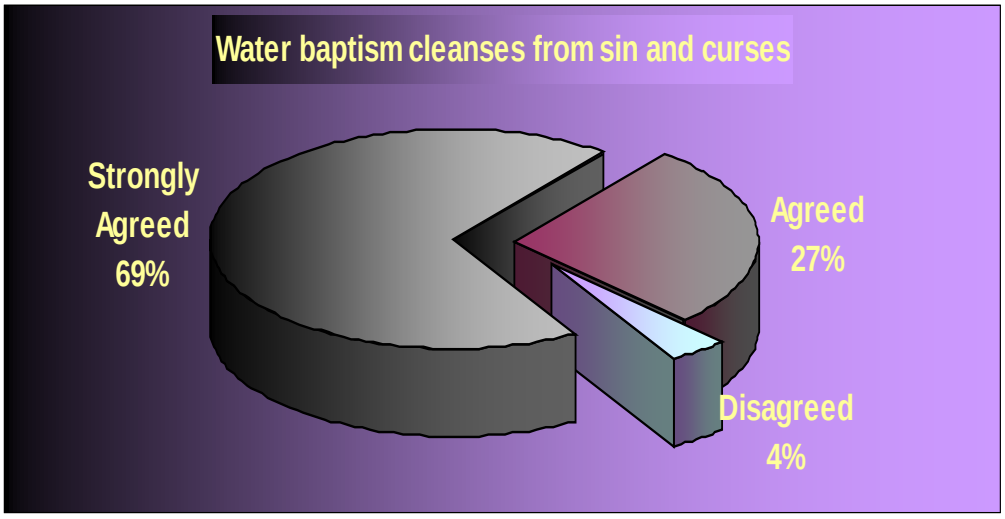


Figure 1.68

4.4.2.3.14. In our church we wear uniforms, robes, flags, and other material to protect ourselves from, demonic attacks and other misfortunes.

Aim: To determine the spiritual reason if any for the AIC members to wear uniforms.

Findings and comments: About 112 (37%) and 109 (36%) strongly agreed and agreed respectively while 50 (17%) and 29 (10%) disagreed and strongly disagreed respectively. The overwhelming majority of 73% confirm that the wearing of uniforms have a spiritual role on members. Some of the Bishops in those churches stated Ephesians 6:10-14 as the basis for that. Figure 1.69 presented the results below.

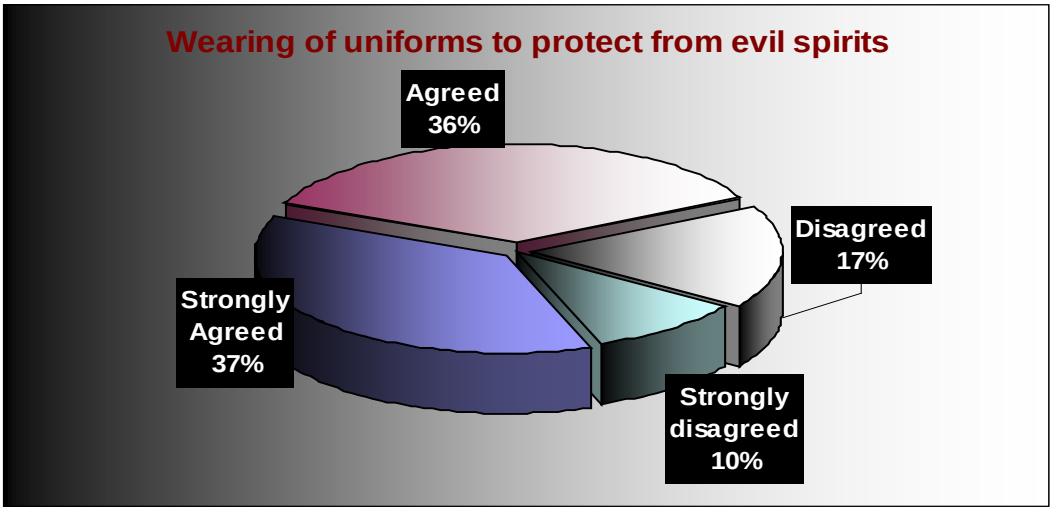


Figure 1.69

4.4.2.3.15. In our church we have Holy grounds that are very sacred and are used for healing and deliverance.

Intention: To establish if holy grounds play a part in healing among AICs

Responses and Remarks: About 178 (59%) responded with strong agreement and 120 (40%) respond by agreeing. Only 2 less than (1%) disagreed. Some bishops in their responses quoted the lake of Bethezda in John 5 and stated that the holy grounds are places that have been shown in visions by the founders of their churches in most cases. The findings are presented in Figure 1.70 below.

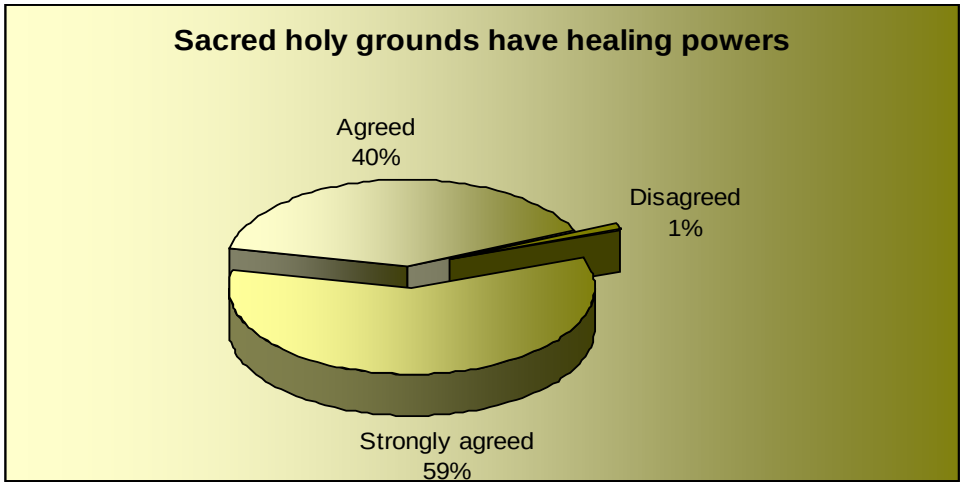


Figure 1.70

4.4.2.3.16. In our church it is only the bishop who ministers to the sick because he is the only one appointed by God to do so.

Objective: To investigate as to whether other people apart from the bishop are anointed to pray for and heal sick people.

Findings and comments: About 37 (12%) responded with strongly agree and 23 (8%) just agreed while 50 (17%) and 190 (63%) disagreed and strongly disagreed respectively. The 63% represents strong sentiments with this question. In other churches the observation is that there are women who pray for the sick and also apply dithato. Figure 1.71 presented the results. In addition to that some of the AICs were founded by women who assigned certain healing services to men folk to respect certain culture.

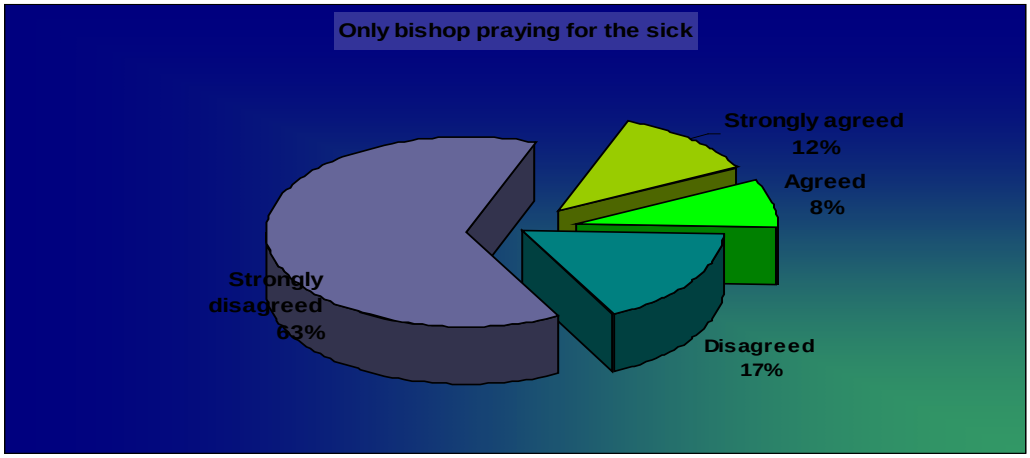


Figure 1.71

4.4.2.3.17. In my view there is no difference between our church's healing methods and traditional healers since they both use healing objects and symbols including herbs, water, emetics, rods etc.

Aim: To investigate the views of members on the difference between AICs and ATRs as they both make use of herbs, water, emetics, rods etc.

Responses and comments: About 69 (22%) strongly agreed and 87 (29%) agreed while 71 (24%) and 74 (25%) disagreed and strongly disagreed. The margin is very small. This implies that there are AICs that are more inclined to traditional methods similar to those found in the ATRs. The figure below presents the findings.

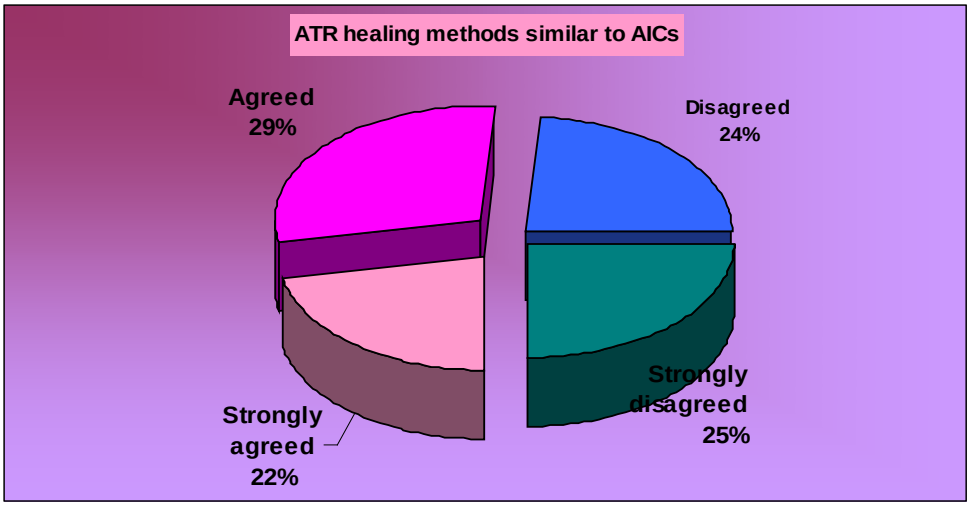


Figure 1.72

4.4.2.3.18. In our church we allow women to pray for or minister to the sick people.

Background: Some of the AICs were established by women who prayed for sick people and prophesied to them. Yet according to African traditions women are restricted to perform certain tasks. In the ZCC for instance women are not even permitted to touch certain clothes or objects. The same applies to IPHC (Bishop Modise church) where women are even not allowed in certain meetings or quarters. Women are allowed in certain ministries like prophecies.

Intention: To investigate the issue of women given the opportunity to exercise their gifts in healing the sick.

Findings and Remarks: A total of 195 (65%) and 87 (29%) strongly agreed and agreed respectfully while 12 (4%) and 9 (3%) disagreed and strongly disagreed respectively. Despite the fact that women were given a back seat in leadership structures in the African society, it was a different case when coming to healing the sick. Women played a very important role. Many AICs or healing ministries were established or founded by women. The fact that other AICs such as the ZCC of Bishop Lekganyane and the IPHC of Bishop Modise do not allow women to be involved in the healing ministry while most of the AICs do allow them shows a scathing difference between the two groups. Maybe there is a need to investigate that aspect of difference.

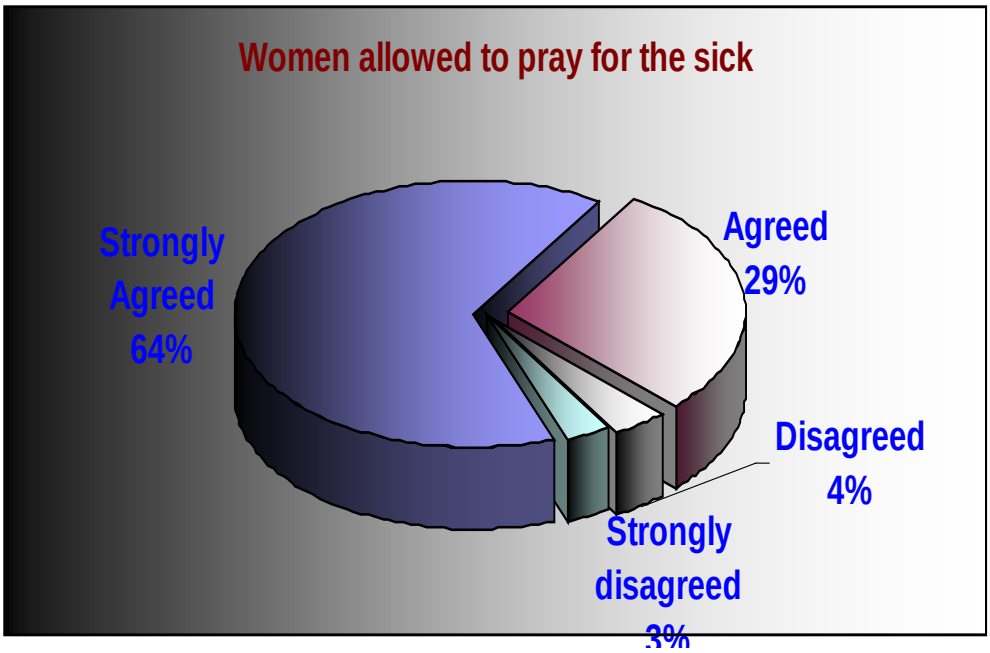


Figure 1.73

4.4.2.3.19. The diviners, traditional healers, AIC prophets, AIC spiritual leaders and seers all serve one God because they heal the people of God from devils sicknesses and demonic oppression and by so doing, fulfill the great commission.

Reason: To investigate the perceptions of AICs members with respect to ATR common work with the AIC prophets.

Findings and comments: About 160 (53%) and 126 (42%) strongly agreed and agreed respectively while 6 (2%) and 8 (3%) disagreed and strongly disagreed respectively. Figure 1.74 presented the percentages below.

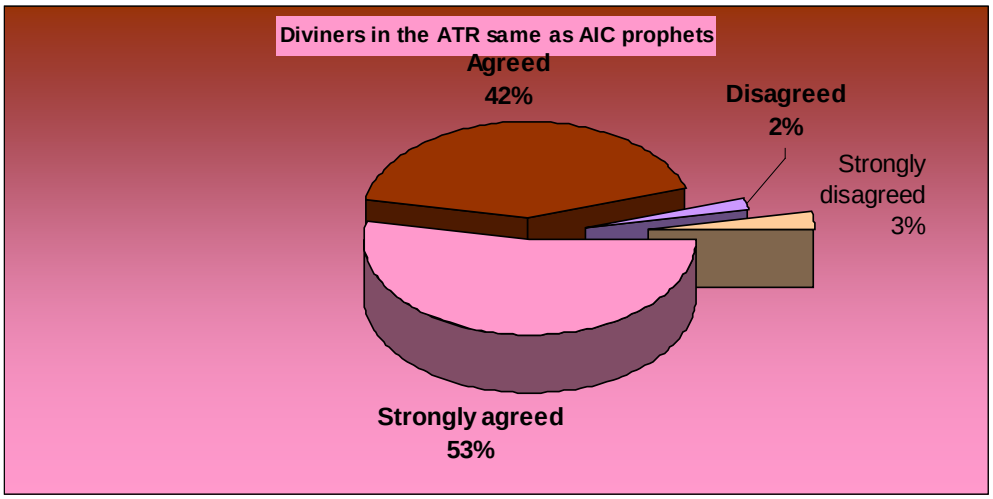


Figure 1.74

4.4.2.3.20. There are times where we are given holy water to drink as church members even if one is not sick.

Objective: To determine the frequent use of water in the AICs. Secondly this will also address the supposition that unlike other objects and symbols, water apart from healing is also used in many instances.

Findings and comments: A majority of 168 (56%) strongly agreed. Another 128 (43%) agreed. Only a minority of 4 (1%) disagreed. Figure 1.75 presents the results.

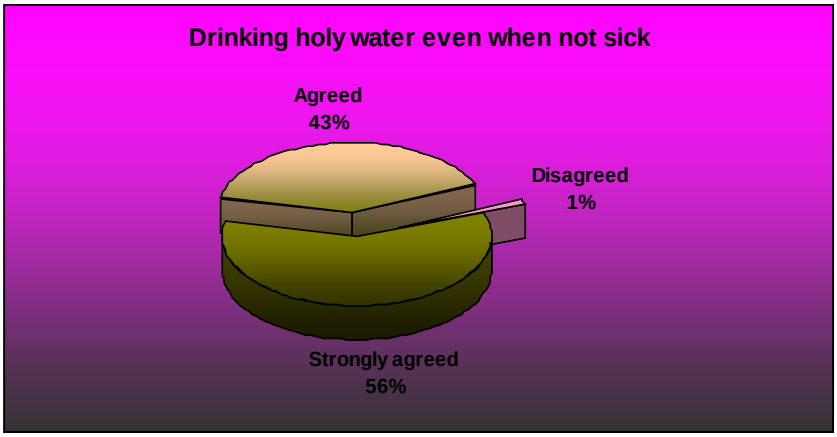


Figure 1.75

4.4.2.3.21. African traditional herbs/medicine (Dipitsa tsa Sesotho) have proved to be working and has healed many ailments among some church members.

Intention: To find out if traditional medicine has been proven to heal sick church members.

Findings and discussion: A majority of 151 (50%) and 99 (33%) strongly agreed and agreed respectively while 21 (7%) and 29 (10%) agreed and disagreed respectively. A total of 83% indicates that the use of traditional medicine has positive results in curing ailments among AICs members. The fact that many of them sought to join the AICs in search of healing, if they don't get healed after all *rituals, dithato*, *maleba* and other objects have been used, they will definitely go to the similar institutions of healing and in this case the traditional healers. The responses to this investigation are presented in figure 1.76 below.

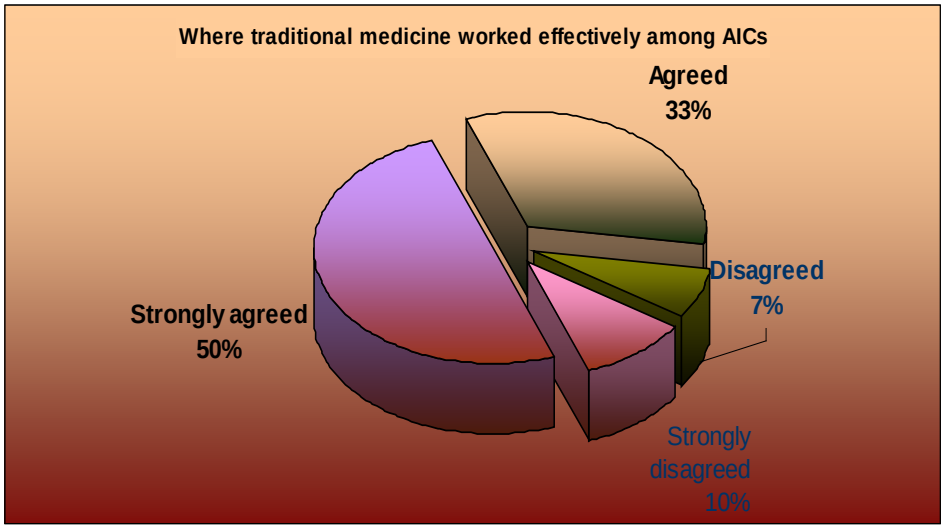


Figure 1.76

4.4.2.3.22. Emetics (Ho phalatsa le sepeiti) are used only for the sick people and not just for any person who desires or feels to do so.

Purpose: To find out if these are only taken as charms for curing serious illnesses or may also be used for ordinary healthy living.

Results and comments: 8 (3%) respondents and 15 (5%) strongly agreed and agreed respectively while a majority of 80 (27%) and 197 (65%) disagreed and strongly disagreed respectively. The 65% responded with strong disagreement indicating a passionate expression that emetics is used primarily for health reasons except in certain cases such as treating *sejeso.* Figure 1.77 presented the findings.

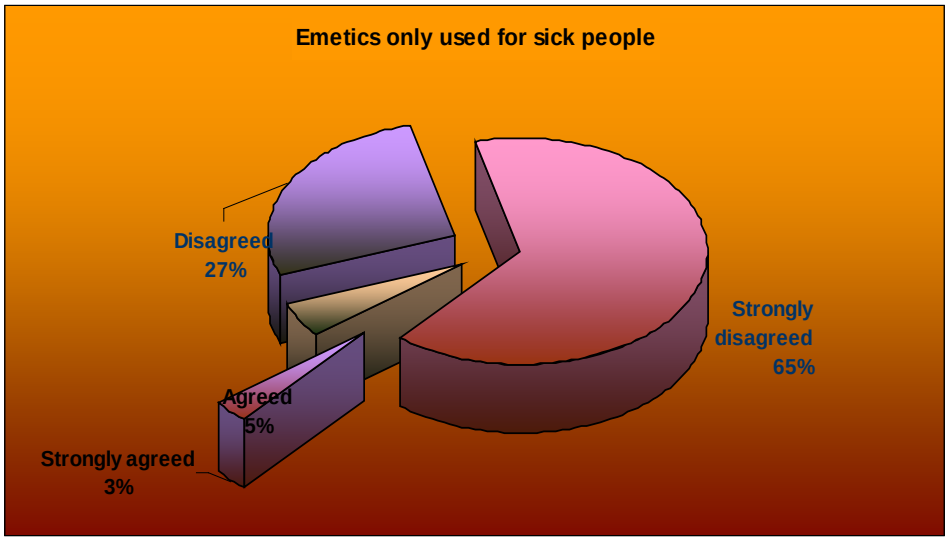


Figure 1.77

4.4.2.3.23. Sometime when demon possessed people are brought to our church, impepho is burnt and used to cure the maniac.

Aim: To establish as to whether impepho is used in the AICs for healing a demon possessed person.

Background: In traditional healing impepho is used primarily for demonic possession. The response will also confirm similarities in both AICs and ATRs for healing common illnesses.

Responses and Reflections: 12 (4%) and 52 (17%) responded with strongly agreed and agreed respectively. 100 (34%) and 136 (45%) disagreed and strongly disagreed respectively. A total of 21% acknowledge the similarities. Figure 1.78 presented the results below. In such results one may suggests that there has been some continuity of use of traditional medicines by some AICs.

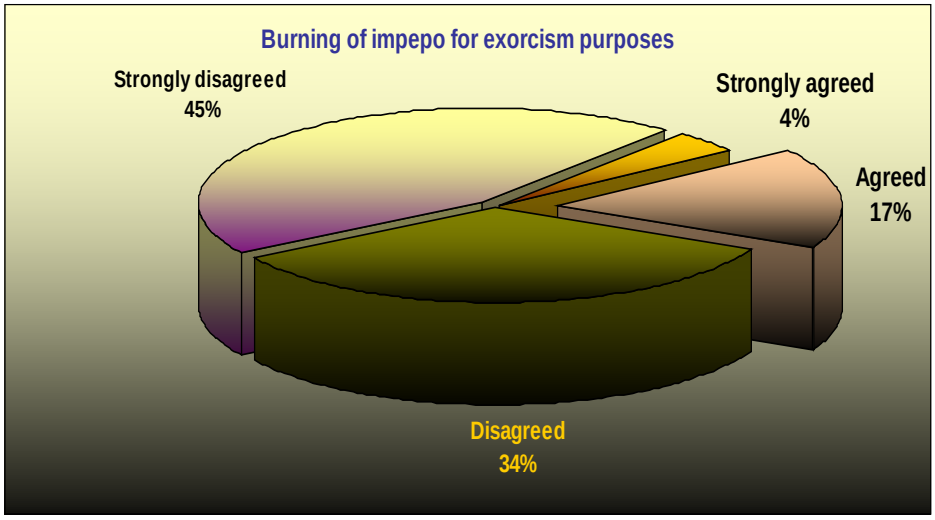


Figure 1.78

4.4.2.3.24. In our church we wear uniforms only to identify with our church branding and that has nothing to do with healing or fighting evil spirits.

Reason: To find out if the uniforms have any bearing on spiritual things.

Results and comments: 29 (10%) and 50 (17%) strongly agreed and agreed respectively. 109 (36%) and 112 (37%) disagreed and strongly disagreed respectively. See Figure 1.79 below for the graphic presentation of the results.

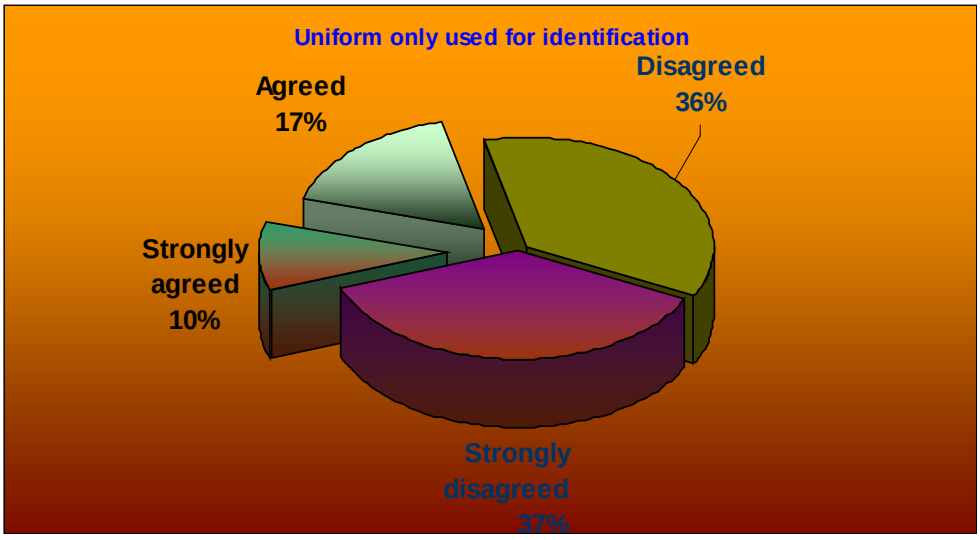


Figure 1.79

4.4.2.3.25. Every sick person or anyone who consult the prophet in our church must bring along a certain fee.

To determine if healing is paid for in the AICs of the Vaal Triangle.

Findings and comments: All agreed with 270 (90%) strongly and 30 (10%). No one should consult the healer for free. This is a rule in the traditional healers since they also make a living out of it for showing people the hidden spiritual things. With the AICs surveyed, a must be payable fee also differs with the prescriptions (Ditaelo tsa dithato) that the patient will receive or be given. Figure 1.80 reflects the results.

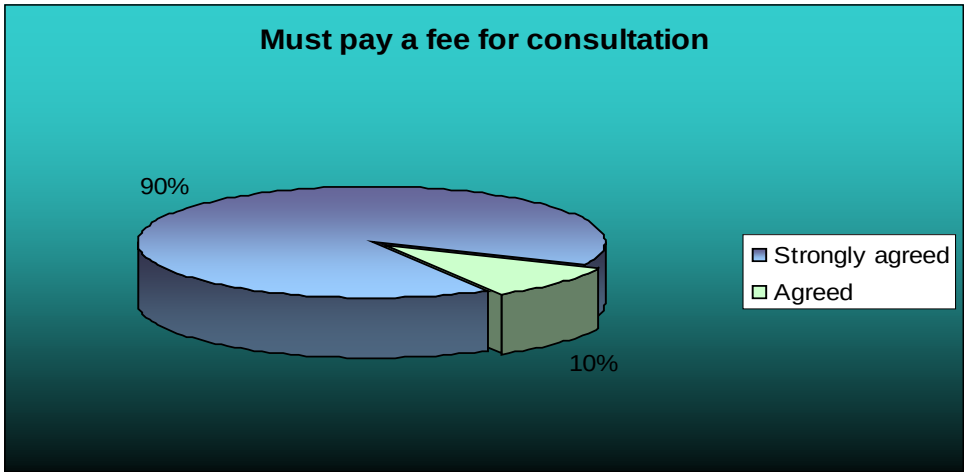


Figure 1.80

4.4.2.3.3 Sectional Conclusions

4.4.2.3.3.1. The responses obtained from participants members range from extreme angles. There are certain responses that show almost common agreements. Nevertheless there are also many that reflect some confusion in that there were lot of surprises and differences.

4.4.2.3.3.2. A critical point was the submission of some bishops who confessed that they were trained sangomas or inyangas.

4.4.2.3.3.3. The influence of ATRs in the AICs is also visible when coming to ancestral worship. On the same note the indecisiveness of members when coming to the questions of ancestral worship indicate lack of emphasis in their doctrine. It also suggests that some AICs are

reluctant to confront the issue. The figures show that they are much divided on the matter as illustrated in figure 4.16, 4.17, 4.18 and 4.19. All those factors informed the research that there is no uniformity among the AICs with respect to such issues.

Chapter Five

Summary, conclusions and recommendations.

5.1. Summary

The project has made a number of observations with respect to critical issues of healing among the AICs. In chapter two the concepts that were presented by the project as taken from previous researchers proved to be true in a number of instances. This project however went further to probe of some of those concepts by revealing in depth the magnitude of some of those concepts when coming to healing among the AICs. In general the concept of healing has raised the fact that there are more than one stream of AICs. There are those who make use of water and other symbols which are perceived as being biblical. They claim to be more influenced by the Pentecostal movement of the early twentieth century. Then there are those that are closer to the ATRs and who believe more in traditional medicine. Most interesting is the fact that using the Vaal Triangle case studies as sample, one may suggest some conclusive points regarding the concept of healing among the AICs in South Africa in general. The project now ends by making also some suggestions with respect to ongoing research in this broader field of study.

5.2. Some conclusions in the concept of healing among the AICs.

5.2.1. Healing ministry is still the attracting factor and a source of church growth among the AICs in the Vaal Triangle. It is probably so in other areas across the country.

5.2.2. Some AIC believers also expect that they should be treated in the same way as the western medical practitioners for they can locate or first identify the causes of illnesses before they cure their patients. The belief that sickness, disease and other evils or misfortunes originate from the spiritual

world and only spiritual people can be able to diagnose the source of the illness than diagnosing the result of illnesses, commands that the spiritual healers and traditional healers be consulted before one may consult a western medical practitioner.

5.2.3. The use of water either in small quantity or in rivers, dams and seas, plays a very important role in healing, sacraments or rituals among the AICs. The use of other materials is also significant.

5.3. Some conclusions in the comparisons between ATRs and AICs on healing.

5.3.1. Both the AICs and the ATRs apply mainly to the African audience even though the AICs (referring to the Apostolic and Zionist streams) have some foreign influences. This has been proved by the data obtained with regard to the Pentecostal influence among the AICs surveyed. While the ATRs make strong reference of traditional medicine and African magic, the AICs (Apostolic and Zionist streams) mainly use water and other symbols such as rods and starves which are quoted from the Bible.

5.4. Some conclusions in the manifestations of healing among the AICs.

The following conclusions were taken from the data.

5.4.1. The findings obtained from questions that relate to the belief in ancestors differed very sharply on the matters of worshiping them. The findings showed that there is a stream that has strong influence from the ATRs including worshipping them. There is another stream that believe in their existence but have some reservations when coming to worshipping the ancestors. The results that have been obtained showed that it is a critical issue that may need some further research in order to come out with clear information on the extent of the differences and also highlight where there

is a common belief. The fact is that AICs in general do believe in the ancestors but the question of worshipping them was very sensitive.

5.4.2. The next sharp difference was on the question of traditional medicine. Most believed that herbs and other natural items can be used for healing in their churches but were very critical on sangomas and traditional healers being allowed to heal the sick in their churches. More so there was a noticed difference between the sangoma and the traditional healers.

5.4.3. Even though the ZCC of Bishop Lekganyane and IPHC of Bishop Modise are both AICs, the observation is that they the two churches differ with the rest of the AICs when coming to the use of women in the healing ministry.

5.5. Recommendations

5.5.1. The study has highlighted a number of factors with respect to healing among the AICs in the Vaal Tri-angle which of course may also be common in other black townships throughout the country. There is another suggestion that there appears to be some disagreements on certain methods when coming to the aspect of healing among the AICs.

5.5.2. In chapter two the project made mention of some AICs called Coping-healing churches like the Tyrannus Apostolic church of Apostle Tshitso Mokoena which originates from Qwa-qwa near Witsieshoek. Many observers argue that they see no difference between that church and the African Independent IPHC of bishop Modise. This church operates within the parameters of acculturation between African tradition, Urban blacks working culture and the traditional Christian practice and the Charismatic / Pentecostal type which operate within the Pentecostal tradition and incorporate elements of post-modern western culture especially those related to the media and entertainment industry. Many such emerging Charismatic- AIC-types tend to be appealing to the urban elites and commercial class of the communities. They emphasise Pentecostalism, faith-healing and healing by the laying on of hands.

However they also include the use of water, oil and uniforms for healing. The project therefore makes a recommendation for an in-depth study of such churches as they are mushrooming in many townships and suburbs and the dichotomy between those who have expressed strong beliefs in sangoma practices in their churches and those who reject them.

5.5.3. The other important factor that may need attention and thorough investigation is the changing methods of healing or one may say the paradigm shift from the traditional practices to other modern methods of healing practices.

5.5.4. Another issue that requires further study is the difference between Dithato and Muthi.

5.5.5. The restrictions that are placed on women not to participate in healing may also need to be investigated in those AICs that prohibit their participation given the facts of history of healing ministries of women like that of Christinah Nku of St John Apostolic Church.

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Annexure A

Interviews: Archbishops / Bishops

Please complete the questionnaire by answering ALL questions. We guarantee the confidentiality of this questionnaire. The data obtained will only be used in a summarized format for research purposes.

Name:	
Church/Denomination:	

1. DEMOGRAPHICAL INFORMATION

Please mark the appropriate box:

1.1	Gender	Female	Male		
1.2	Home Language	Sesotho	SeTswana	SePedi	SiSwati
		IsiZulu	IsiXhosa	English	ShiTsonga
		Ndebele	TshiVenda	Afrikaans	Other
1.3	Your age	15-25 years	26-35 years	36-45 years	
		46-55 years	56-65 years	65+ years	
1.4	Marital status	Married	Unmarried	Widowed	Divorced
1.5	Number of children	None	1 – 4	More than 4	
1.6	Race Group	Black	White	Indian	Coloured
1.7	Qualifications	Grade 1-5	Grade 6-9	Grade 10-12	
		Grade 12 + Certificate	Grade 12 + Diploma	Degree	Honours
		Masters +	Other		
1.8	Skills and experience	Operator	Sales/Marketing	Clerical	
		Tradesman	Government Official	Managerial	
		Professional	Business Entrepreneur	Other	
	If Other, please specify				

1.9	Place of residence	Vaal Triangle	Outside Vaal Triangle		
1.10	Position in Church	Archbishop	Bishop	Senior pastor	Other
1.11	How did you get associated with this church?	Born and grown up in this church			
	Started the church				
	Moved to this church by transfer				
	Other please specify				
1.12	How long have you been a Bishop/the leader of the church in your current position?	0-5 years	6-10 years	11-15 years	16-20 years
		20+ years			
1.13	Where do you specialize in your pastoral work?				
	Evangelism	Healing	Miracles	Prophecy	Training Leaders
	Prayer & Intercession	Deliverance	Counseling	Church Growth	
	Giving	Motivation	Youth Ministry	Teaching	Administration
	Other	If Other, please specify			

Part 2

The researcher then asks questions from Bishops to answers provided.

No	STATEMENT	STRONGLY AGREE	AGREE	UNCERTAIN	DISAGREE	STRONGLY DISAGREE
2.1	I decided to join this church when I was sick.					
2.2.	I strongly feel that the use of water to heal the sick is far better than going to a medical doctor since it caters for all sorts of diseases.					
2.3.	Baptism in the river / dam / sea is one of the best methods of healing the demon possessed people.					
2.4.	In our church we allow ancestral worship.					
2.5.	In our church we do not allow sangomas to wear their traditional garments and beads.					
2.6.	In our church sangomas are allowed to heal certain sick people.					
2.7.	Our church people are allowed to sacrifice to their ancestors					
2.8.	I have been baptized more than three times since I joined this church					

3.1. What are some of the scripture verses that are prominent on the subject of healing and briefly explain or interpret them. ……..…

……

……

3.2. The use of water, oil, rods, starves, baths in healing the sick is necessary because the laying on of hands alone is not enough. We use them because:

African tradition make use of those things	Our people believe that they work.	It makes the church to grow faster
People want tangible things to raise their level of faith	Laying of hands is not enough because Jesus also used mud etc to heal.	Paul also used cloths to heal and cast out devils

3.3. In your view there any difference between traditional healing rituals and the way healing is conducted in your church? _____ [Yes] _____ [No]

The difference is ……

……..

……

3.4. What are the most frequent sicknesses that you deal with in your healing services?

Witchcraft	HIV-Aids	Tokoloshe attack	Tuberculosis
High-Blood	Sugar diabetes	Heart-Diseases	Low-Blood
Epilepsy	Mental illness	Respiratory diseaase	Unknown disease
Evil spirits	Sejeso	Barrenness	Ancestral spirits
Somnambulists / Somniloquists	Swollen Feet /knees	Stomach illnesses	Headaches / Migraine
Blindness	Deafness	Crippled	Others

3.5. Some churches allow Sangomas to operate in the church to use their gifts in healing people. What is your view on this issue? ……

……

……..

3.6. Are there pilgrimages in your church and where are they normally held? ……..

……

……..

3.7. Other churches are very critical on the use of water, emetics, sprinkling water, burning of candles etc. to heal the sick. What is your opinion about the criticism?

……

……

……

3.8. People join a church for various reasons. In your context what are the most attracting factors that bring membership growth in your church? Tick the applicable boxes below.

Need for healing	Need for prayer	Family problems	Financial problems
Witchcraft	Church fellowship	Spiritual needs	Need for a job
Need deliverance from ancestral spirit	Need for a burial security	Need for a pastoral counselling	Do not have own church

3.9. Kindly state other material or symbols that you use to heal the sick people. Tick the applicable boxes.

Confession (Ukuzihlambulula)	Emetics (Sepeiti le ho phalatsa / ho khapa)	Sprinkling Holy water Ho fokwa ka metsi	Drinking Holy Water
Lighting Candles	Steam bath (Ho futha)	Baths (Dibata)	Starves and Rods (Mare – Izinduku)
Baptism in river or dam or sea	Impepho (Burning of herbs)	Burning of Incense (Dibano)	Holy garments and robes (dipheka)
Beating Drums	Maleba le dithato	The use of oil	Holy grounds
Colourful flags	Pilgrimage	Traditional medicine (Umuthi)	Dipitsa tsa Sesotho / Izimbiza
Others	Others	Others	Others

Kindly choose the most appropriate answer from the three boxes

Number	Statement or Question	Strongly Agree	Agree	Disagree	Strongly Disagree
4.1.	In our church we make use of emetics to heal some sick people				

4.2.	Many people who come to our church are brought about because of sicknesses.				
4.3.	All misfortunes, sicknesses and diseases are caused by evil spirits				
4.4.	In our church we also believe in African traditions and cultures when coming to ancestral rituals				
4.5.	In our church we believe that the Holy Spirit is the one that reveals what is the cause of sickness				
4.6.	In our church we believe that we must be baptized in water every once a year to cleanse our lives from sin				
4.7.	We wear uniform, robes, flags and other material to protect ourselves from sicknesses and diseases				
4.8.	In our church we have the Holy Grounds that are very sacred and are used for healing and deliverance.				
4.9.	In our church it is only the Bishop who ministers to the sick people because he is the one that is appointed by God to heal the sick.				
4.10.	In our church we only make use of Dithato (healing objects) to heal the sick people.				
4.11.	In our church we allow women to pray for or minister to the sick people.				
4.12.	In other churches the sick must confess their sins before they are prayed for to be healed but in our church we do not see the importance thereof.				
4.13.	At least once a year we drink holy water prayed for by the Bishop even if one is not sick				
4.14	Sometimes we have holy-baths (Dibata) to wash ourselves for cleansing or purification.				
4.15	In our church Emetics are used only for the sick and not just by any person who desires or feels to do so even though they are not sick.				
4.16	Sometime when people are demon possessed we make use of burning herbs (*Impepho*) for exorcism.				
4.17	Holy Baths (Dibata) are only used for sick people and not just for any person				

4.18	We regard visions and dreams as very important means of communication between God and us				
4.19	We regard dreams and visions as a way of communication between the ancestors and the living				

4.20. In some churches candles are used in certain instances when specific services are conducted. Can you kindly state if your church uses candles and on which occasions?

……

4.21. Kindly state other material or symbols that you use to heal the sick people.

……

……

……

Thank you very much for your co-operation. Your input will assist the research

Annexure B

Members Questionnaire

Please complete the questionnaire by answering ALL questions. We guarantee the confidentiality of this questionnaire. The data obtained will only be used in a summarized format for research purposes.

1. DEMOGRAPHICAL INFORMATION

Please mark the appropriate box:

1.1	Gender	Female	Male			
1.2	Home Language	Sesotho	SeTswana	SePedi	SiSwati	
		IsiZulu	IsiXhosa	English	ShiTsonga	
		Ndebele	TshiVenda	Afrikaans	Other	
1.3	Your age	15-25 years	26-35 years	36-45 years		
		46-55 years	56-65 years	65+ years		
1.4	Marital status	Married	Unmarried	Widowed	Divorced	
1.5	Number of children	None	1 – 4	More than 4		
1.6	Residence	Vaal Township	Vaal Suburb	Farm/Plot in Vaal		
		Township outside Vaal	Suburb outside Vaal	Other		
1.7	Position in church	Bishop Assistant	Team Leader	Choir member		
	Other, please specify					
1.8	Ethnic group	Zulu	Xhosa	Sotho	Tswana	Other
1.9	Qualifications	Grade 1-5	Grade 6-9	Grade 10-12	Grade 12 + Certificate	
		Grade 12 + Diploma	Degree	Honours	Masters +	
1.10	Profession	Labourer	Clerk	Operator	Professional	Entrepreneur
1.11	Employment	Self employed	Employed	Part-time		

		Casual	Pensioner	Student
		Unemployed	Other (Specify)	
1.12	Place of birth	Vaal Triangle	Outside Vaal Triangle	

No	STATEMENT	STRONGLY AGREE	AGREE	UNCERTAIN	DISAGREE	STRONGLY DISAGREE
2.1	I decided to join this church when I was sick.					
2.2.	When I am sick I prefer to start with the clinic or doctor and then come to church if not healed.					
2.3.	Baptism in the river / dam / sea is one of the best methods of healing the demon possessed people.					
2.4.	In our church ancestral worship is allowed.					
2.5.	In our church we are allowed to wear other healing objects when we are sick like the beads from sangomas.					
2.6.	In our church we are permitted to consult sangomas and use their muti or herbs when sick.					
2.7.	Our church allow people to sacrifice to the ancestors					
2.8.	I have been baptized more than once since I joined this church					

3.1 How many times were you baptized (immersed in water) in a river / dam or sea.

_____ [Once] ____ [Twice] _____ [Three times] _____ [Four times or more]

3.2. I was baptized because: …….. (Tick the appropriate)

[I got baptized once when I joined the church] _____

[It is a yearly church tradition] _____

[I do it every time when I am sick] _____

3.3. It was not my intention to join this church, I was just coming for healing and ultimately became a member.

3.4. Did you get completely healed when you first came?

3.5. Every year the church takes a pilgrimage to the head-quarters / holy mountain or the Bishop's holy grounds.

[Yes] _____ [No] _____ How many times in a year?

_____ [Once a year] _____[Twice a year] _____[Three times and more]

3.6. Kindly tick the important steps or processes that are followed when a sick person is prayed for during healing services.

Confession (Ukuzihlambulula)	Emetics (Sepeiti le ho phalatsa)	Sprinkling Holy water	Drinking Holy Water
Lighting Candles	Steam bath (Ho futha)	Baths (Dibata)	Starves and Rods (Mare – Izinduku)
Baptism in river or dam or sea	Impepho (Burning of herbs)	Burning of Incense (Dibano)	Holy garments and robes (dipheka)
Beating Drums	Maleba le dithato	The use of oil	Holy grounds
Colourful flags	Pilgrimage	Traditional medicine (Umuthi)	Others

3.7. Sometime people who are sick go back unhealed after being in healing services. Where would you refer them to if not healed?

Clinic or hospital	Another church	Any traditional healer	Any place they choose

Kindly choose the most appropriate answer from the four blocks

Number	Statement or Question	Strongly Agree	Agree	Disagree	Strongly Disagree
3.8.	God also work through the ancestors to reveal to the prophets / seers the cause of sicknesses among people				
3.9.	Many people who come to our church are brought about because of sicknesses.				

3.10	All misfortunes, sicknesses and diseases are caused by evil spirits				
3.11	In our church we strongly believe in African traditions and cultures when coming to the work of ancestors in our day to day living				
3.12	In our church we believe that the Holy Spirit is the One Who reveals what is the cause of sickness				
3.13	In our church I personally believe that we must be cleansed from the filth of sin and curses through baptism.				
3.14	In our church we wear uniform, robes, flags and other material to protect ourselves from demonic attacks and other misfortunes				
3.15	In our church we have Holy Grounds that are very sacred and are used for healing and deliverance.				
3.16	In our church it is only the Bishop who ministers to the sick people because he is the only one that is appointed by God to do so.				
3.17	In my view there is no difference between our church's healing methods and traditional healers since they both use healing objects and symbols including herbs, water, emetics, rods, etc.				
3.18	In our church we allow women to pray for or minister to the sick people.				
3.19	The diviners, traditional healers, AIC prophets, AIC spiritual leaders and seers all serve one God because they heal the people of God from devils, sicknesses and demonic oppression and by so doing fulfill the great commission.				
3.20	There are times where we are given holy water to drink as church members even if one is not sick.				
3.21	African traditional herbs / medicine (Dipitsa tsa Sesotho) have proved to be working and have healed many ailments among some church members				
3.22	Emetics (Ho Phalatsa le sepeiti) are used only for the sick people and not just for any person who desires or feels to do so.				
3.23	Sometime when demon possessed people are brought to our church, impepho is burnt and used to cure the maniac.				
3.24	In our church we wear uniforms only to identify with our church branding and it has nothing to do with healing or fighting evil spirits				
3.25	Every sick person or anyone who consult the prophet in our church must bring along a certain fee.				

Annexure D

AICs in the Vaal Triangle that participated in the research

	Name of Church	Area / Locality	Minister / Bishop
1	The Third Apostolic Church	Sebokeng	Bishop D.M. Matshaneng
2	St. Paul Apostolic Faith Mission International	Small Farms - Evaton	Archbishop Dr. P. K. Moloi
3	Primitive Immersion Church of South Africa	Sharpeville	Bishop P.M. Poneha
4	St. Samuel Apostolic Church in South Africa	Bophelong	Bishop M.S. Thabane
5	African Immanuel Assemblies of God in South Africa	Sebokeng	Archbishop R.E. Sefatsa
6	The New Assemblies of Christ	Boipatong	Bishop M. J. Diphare
7	St Paul Apostolic Faith Morning Star Church	Evaton	Bishop K.P. Ramoipone
8	Public Christian Apostolic Church in Zion in South Africa	Boipatong	Bishop Z.P. Msibi
9	Holy Apostolic Church in God Mission	Sharpeville	Bishop S.M. Khumalo
10	Holy African Zion Church	Sharpeville	Bishop L.D. Tlebere
11	St Peters Apostolic Church in Zion	Sharpeville	Bishop Stephen Matene
12	African Unite Church	Bophelong	Bishop Thembile Mbabala
13	The Third Apostolic Church	Sharpeville	Bishop B.J.Radebe
14	St John Apostolic Faith Mission Church of Prophecy	Sebokeng	Bishop T. Mofokeng