

**AN ASSESSMENT OF THE LEVEL OF INVOLVEMENT OF THE ORDAINED
CHURCH MINISTERS IN THE HEALING AND DELIVERANCE MINISTRY**

IN THE DIOCESE OF LANGO

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**UGANDA CHRISTIAN
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DECLARATION

I, NGURA CALVIN declare that this research dissertation is my own original work, and it has never been presented to any University or other Institution for the award of any academic qualification.

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Date: _____

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APPROVAL

This research work (dissertation): *An Assessment of the Level of Involvement of the Ordained Church Ministers in the Healing and Deliverance Ministry in the Diocese of Lango* by NGURA CALVIN registration number M20B09/028 has been under my supervision and is now ready for submission with my approval.

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LIST OF ABBREVIATIONS AND ACRONYMS

C.O.U: Church of Uganda

Rev: Reverend

Can: Canon

St: Saint

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CHAPTER ONE: THE PROBLEM AND ITS SETTING

1.1 Introduction

This chapter covered the background of the study, statement of the problem, main objective, specific objectives, research questions, significance of the study, scope of the study, and limitations of the study.

1.2 Background of the Study

The phenomenon of healing and deliverance has become very common and central to the religious activities of most churches in Ghana.¹ Kwabena J. Asamoah-Gyadu explains healing and deliverance from a charismatic point of view as 'the deployment of divine power and authority in the name or blood of Jesus perceived in pneumatological terms as the intervention of the Holy Spirit to provide release for demon-possessed, demon-oppressed, broken, disturbed and troubled persons in order that victims may be restored to proper functioning order, that is, to health and wholeness and being thus freed from demonic influence and curses, they may enjoy God's fullness of life understood to be available in Christ. From this the perspective, healing and deliverance, is considered to be an avenue as well as the practice which employs certain Christian religious activities with the purpose of responding to the human existential needs. According to Asamoah-Gyadu, "healing and deliverance" ministry has become popular in African contexts such as Ghana because it takes the African worldviews of mystical causality seriously. This Christianity promises Christian alternatives to the search for security that drives people into the courts of other religious functionaries.

Contrasting the African nature of churches with the western mission churches (Allan Anderson) argued that the churches are motivated by a desire to meet the physical, emotional and spiritual needs of Africans, offering solutions to life's problems and finding ways to cope with the threatening and anxieties of a hostile world. This rapid growth, according to (Anderson), is attributed to the churches' focus on making meaning of the contemporary existential problems that confront Christians through their contextualization approach.

This explanation indicates that the ministry of healing and deliverance focuses on enabling believers to experience spiritual freedom and physical healing and wholeness. The gift of healing as addressed in 1 Corinthians 12:28 and in discover your Spiritual Gifts by Wagner

(2012) implies that the use of the word healing is not restricted to physical disease. Rather, it can also be used to refer to cure of mental, emotional and spiritual illnesses (2012, p.12).

According to Wagner (2012), the ministry of healing and deliverance or spiritual healing is a gift that can be exercised alongside other gift of the Spirit. In fact he writes concerning this ministry that; Christians should be aware that the gifts of the Spirit, such as exhortation, wisdom, knowledge, the discerning of spirits, tongues, the interpretation of tongues, intercession, and deliverance can complement and be used along with gifts of healing. For those who are emotionally wounded but not demonized, gifts of healing, exhortation and intercession are crucial (2012, p. 16).

While according what Wagner statement above, most emotional hurts do not result in demonization, but if an emotional wounded person is demonized, that person can best be helped by someone who has either the gift of exorcism, discerning of spirits, tongues, interpretation of tongues, or intercession. As the church ministers to her followers, it is important to incorporate the ministry of healing and deliverance. According to what scholars write about apostolic church, healing and deliverance are central to the ministry of the Church. In the Apostolic church the bishop was the focus for the mission of the Church, following in the footsteps of Jesus, who commissioned his apostles to preach, to teach, and to heal writes Harris and Clarke (1964) in

Liturgy and Worship: A Companion to a Prayer Book for Anglican Communion.

In order to carry out this ministry of healing and deliverance, Hejzalar (2010), in the two Paradigms of Divine Healing, writes that the attitude of Christ towards those with diseases, mental, physical illness should critically and carefully appropriated in the church's actual exercise of carrying out the ministry of healing in this contemporary times (2010, p. 41). The use of the gift of healing and deliverance seems to be catching up in the Church of Uganda. Concerning the growth of this ministry in Anglican Church;

In the Province of Anglican Church of Uganda hundreds of traditional Anglican churches have been set on fire by the Holy Spirit. For example, All Saints Church in Kabwohe has shrunk to a handful of people a few years ago. But today the 400-seat building cannot contain the throngs of worshippers who show up for Sunday or mid-week services therefore

it's against this background that the research wants to assess the low involvement of ministers in the Diocese of Lango.

1.3 The Statement of the Problem

The ministry of healing and deliverance has a very important role to play in developing and deliverance of the Christian. Whereas in Church of Uganda today, not more than 70% of the Anglican bishops are open to charismatic renewal, the ministry has been ignored, misused and carried out without proper theological consideration. The few churches that carry out this ministry have not involved proper biblical teachings, and hence the exercise of this gift has brought confusion and manipulation. In order to address the above issues in this ministry, this study sought to assess the low involvement of church ministers in the healing and deliverance ministry so as to find out the strategies to make it effective and theologically sound.

1.4 Purpose

To assess the reasons for the low involvement of ministers in the Healing and Deliverance Ministry in Diocese of Lango

1.4.1 Specific Objectives.

To assess the knowledge of healing and deliverance among ministers

To assess the belief in healing and deliverance ministry by the church ministers

To analyses the priority of the church towards healing and deliverance

1.4.2 Research Questions

- 1- What level of knowledge do the church ministers have on Healing and Deliverance?
- 2- What belief do the church ministers have on healing and deliverance?
- 3- What priority do the church ministers have on Healing and Deliverance ministry?

1.5 Significance of the Study

This research seeks to assess solutions and way forward that will help churches in the Diocese of Lango that's overseen by Rev Can Dr. Alfred Olwa to understand the value of the healing and deliverance to the church. In addition, the church will think about the best way to establish and intensify her ministry to the region through and intensified establishment of committed healing and deliverance by ministers.

1.6 Scope of the Study.

The study will concentrate on the geographical scope, content scope and time scope.

1.6.1 Geographical Scope.

The research was carried out in the Diocese of Lango in north part of Uganda, where the ethnic language is Luo.

1.6.2 Content Scope.

The study was limited to examining how the church can establish and intensify its ministry to the region through healing and deliverance exemplified in St. Peter's Parish St. Paul's Deanery Diocese of Lango.

1.6.3 Time Scope.

The study covered the period between Jan to Dec 2021 because for the past two years, there has been an increase in number of Christians that are unable to go and pray and communicate to their God due to the low involvement of ministers in healing and deliverance in Lango Sub region as all.

1.6.4 Justification

This research addresses the ways how the church can establish and intensify its ministry to the Lango Dioceses through healing and deliverance in line with evangelism.

1.6.5 Limitations of the study

The following were the limitations of the study:

Some respondents conceal information or give false information because they may think that the researcher wants it for his personal benefit. However, the researcher assured the respondents of confidentiality.

Respondents feel that the researcher is interfering with their work and ministry which may lead to inappropriate findings. The researcher explained to the respondents that the information is only needed for academic purpose.

Some respondents didn't understand vitality and conceptual evaluation of the exercise especially the implicated group of the ministers, some had wrong assessment of the questionnaire.

The researcher read and interprets the questions to them. He also tried to explain using some local language for those who couldn't understand English language properly.

The effect of Covid-19 also affected the methods the researcher has planned to employ in gathering information. This was overcome by observing the Standard Operating Procedures like social distancing and wearing of face masks.

Time was not enough for the researcher to gather enough and relevant information. This challenge was overcome by sampling technique.

Interruptions by weather changes like rain which makes roads impassable. The researcher resolves by the improvising umbrella and move on foot.

Lastly, resources like money limit my findings. The researcher tries to economize and budget for the little resources available. He also improvises by limiting the questionnaires.

CHAPTER TWO

LITERATURE REVIEW

Literature review means the works the researcher consulted in order to understand and investigate the research problem. This section covers books, journals, reports and websites that contain the scholarly work other people have written concerning elderly ministry. It was also to review the ways how the church can establish the involving ministry, the role of deliverance and healing ministry of the church.

2.1. How the Church can Order its Ministry to include Healing and Deliverance

Christian Healing Ministries in Jacksonville, Florida is a charismatic organization that promotes and practices Christian healing. Although known for healing prayers, its worldview is more holistic and includes different kinds of prayers that address emotional, psychological, spiritual and bodily health.

Deliverance prayer is of particular interest because it imagines a world of “spirit attachments” that are introduced to the body through multiple origins including trauma, inappropriate lifestyle, genealogical history, and intentional or incidental occult involvement. However, deliverance ministry is particularly difficult to give explanation to since its imagined world of spirits is dissimilar to naturalistic explanations of disease. The contention of this paper is that deliverance prayer is performative in which the participants symbolically interact with each other in ritual situations consenting to an imagined reality. Findings are based on participant observations and interviews and are placed in the context of symbolic interaction and performance.

The Practice of Healing and Deliverance in the Church Ministry enables the church to offer a holistic process of spiritual, emotional and physical well-being and wholeness of the believers. Hunter (1990) in the Dictionary for Pastoral Care and Counseling wrote that healing is the process of being restored to bodily wholeness, emotional well-being, mental functioning, and spiritual aliveness. His description shows how Christian modes of healing have always distinguished themselves by achieving a spiritual advance in connection with the healing process. Healing may also refer to the process of reconciling broken human relationships and to the development of a just social and political order among races and nations (Candy, 2011, p.64). This definition seems to focus on the social dimension of healing. However, it ignores that spiritual dimension of healing.

Like the Corinthian Church which had spiritual gifts the Church in Lango Diocese also emphasizes spiritual healing and deliverance. For instance, 1 Corinthians 12:9 refers to “gifts” of healing in the plural, which may indicate that there are different gifts of healing. The gifts of healing could mean a very wide range of skills or abilities. This could be from the power to do miraculous or dramatic healing, like making the lame walk, or the use or understanding of medicine. It could even be the ability to empathize and show love to others to the point of healing an emotional wound of which they are done in Lango Diocese.

2.2. The Role of the Church in enhancing the Healing and Deliverance Ministry.

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

Pearson (1970) healing is God’s act of love to say that God is love and yet not see him at work in people’s lives is a cruel contraction. The God we worship is not an absentee land lord, but a loving, caring father who ministers to his children at their points of need. Sometimes the need is for healing. Therefore, healing and deliverance should be seen and conducted in God’s love not for money and self-exaltation. In Luke chapter 4, Jesus began teaching about the kingdom of God and healing the sick, healing was the major part of the ministry of Jesus. His very name means salvation, a word suggesting more than forgiveness of sin unto eternal life. The word literally means wholeness (1970, p 13). Our Lord’s earthly ministry was to minister this wholeness in every area of our lives. God invested Christ in us when he sent him to die for our sins. And he intends to keep up his investment. Put other way, God, who loves his enemies so much as to send Christ to die for us (Romans, 5:8-10). According to Pearson (1970), the African Independent Churches (AIC), which arose in the 1920s and 1930s, accepted spirit possession and witchcraft possession as a real phenomenon that needed to be dealt with by the power of prayer. The prophets cast out spirits by means of

prayer, holy water and the Bible. In the 1950s and 1960s, the Pentecostal missionaries found a similar response as they ministered to people they considered to be possessed by the powers of witchcraft. Even today it's true that spirit possession is a real phenomenon that exists in the church in Lango Diocese, and if the church could embrace the idea of healing and deliverance, demonic attacks and possession can be dealt with" (1970, p 13)

Onyinah (2012) brings out testimonies of Ghanaians, in his book Pentecostal Exorcism, who, were involved in the traditional religions and had been delivered from satanic powers and began to share their testimonies. They began preaching on the need to receive Christ. Their testimonies have become useful materials for evangelism for some churches. Testimonies are one of the ways to witness to others like the man who was born blind that Jesus gave sight to, "he said to Pharisees that I was blind but now I see". This will encourage others who are possessed to come for deliverance instead of running to which" (2012, p 147).

2.3. The Role of the Ordained Church Ministers in the Healing and Deliverance Ministry in the Church.

Shoemaker (1967), Heb 4:12 say the word of God is alive and powerful than a double-edged sword, a very powerful weapon against the forces of evil and darkness. A spiritual renaissance among God-fearing people of the world is more to be feared by evil principalities and powers than nuclear weapons, Satan trembles when he sees the weakest saint upon his knees (1967, p 14). Opok (2012) there is need for practitioners of the ministry of healing and deliverance to walk in the spirit. This ministry is affected by prosperity gospel which is a sign of "walking in the flesh". He adds that St. Paul sees the greatest threat to the believer's life as the flesh. The major area that the devil can use to harass the believer is giving him ground to walk according to the flesh. He realizes that by walking in the spirit, the believer is able to overcome the flesh" (2012, p 279).

Deliverance is a very common and important aspect of the healing ministry. It is often difficult for people living in our society to recognize the real presence of Satan and evil spirits, yet it is a continuous theme running throughout the Gospels and the New Testament: "For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Eph. 6: 12).

God has designed that all of us who embrace Jesus Christ be conformed to His image. "For whom He foreknew, He also predestined to be conformed to the image of His Son, that He

might be the firstborn among many brethren" (Romans 8:29). Jesus is the firstborn among the brethren. The rest of the brethren are to be in the image of Jesus Christ, like Him. We are called to walk as Christ walked. "He who says he abides in Him ought himself also to walk just as He walked" (1 John 2:6). If Christ walked in the power of the Spirit and worked healings, deliverances, and miracles, then we should seek to walk in these just as He did.

In the human body, He was not omnipotent. There were times He was tired and had to rest, eat, and so on. He was chained, whipped, and nailed to the Cross. In the human body, He was not omnipresent. He travelled on foot, in a boat, and on a donkey. In the human body, He was not omniscient. He grew in wisdom (Luke 2:46,52). He was taught by the Father (John 8:28). He did not know the day of the Lord (Mark 13:32).

While according to Pearson (1970), the ministry of healing and deliverance (MHD) is challenged by poor biblical interpretation of scriptures. Since the early days of the church there have been those who get from scripture a message far different from its plain simple meaning. Whether this stems from blinders put on by the intellectual outlook of the day, from a proud desire to be clever, from a refusal to believe something they themselves have not experienced or from a desire to rewrite scripture to their own liking, the result is the same a portion of God's word lost as people apply their reason" (1970, p. 35).

The ministry of healing and deliverance is affected by limited Christian literature on the subject; there are many books on prayer but it is hard to find one that is practical enough for the average layman to utilize in his daily human experience. Books on prayer arrange themselves in various categories and classes. Some are scholarly terms which for the layman are dry and impractical. Some are so mystical in character that only certain types of minds and temperaments can possibly understand them. Some emphasize narrow theological orthodoxies. Some are so broad and visionary that they only promote wishful thinking, while others of a more modern version are geared down to such a low level of ideology that the cross is left out completely and individual health and happiness seem to be the only goal. Lawrence (1996), in "The practice of Christian healing" attributes the decline in the healing ministry in the early centuries of the church and today in some segments of the church due to ignorance, fear, laziness and sin of its members, not the desire or purpose of God. He emphasizes his point saying that when the church members submit to God's will and submit to his promises, healings happen" (1970, p35).

Opok Onyinah (2012), observes that some practices in the ministry of healing and deliverance may be dangerous. These include extracting confessions publicly from self-claimed witches in order to arrest attention before exorcism, since naïve people may be responsive to suggestive stories and may assume themselves to be possessed. Again, such confessions may put a social stigma on self- claimed witches who may never be accepted in society again. Confession however can be done privately” (2012, p 278).

Spiritual disciplines of fasting and prayer on clients and exorcist are quite risky practices, or the problems may be natural or sometimes they may need immediate medical attention. Still again, publicity either before or after exorcism, writing down client’s information and announcing them publicly or recording the process of exorcism for sale should be discouraged, since they betray trust and may give the impression that exorcists are using their ministries for money. For instance, I saw a pastor on television and who was advertising, wanted to know whether their jobs will prosper them and said they should come with an envelope of 200,000/= as “seed” offering before being prayed for. However, prayers should be conducted in the simplest ways possible, to show the trust in the power of Jesus, who charged them in (Luke 10:18-19) behold I given you power and authority to trample over powers of darkness and serpents and scorpions and healing the sick. It should not in a way to bring doubts when it’s done since rituals undermine the authority of Jesus

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction.

This chapter presents study design, study area, population study, sample selection criteria, data collection and analysis methods. The chapter also identifies the methods that the researcher used for collecting data, the tools that was used in data analysis and interpretation.

3.2 Study Design.

Study design shows a detailed outline of how an investigation will be conducted. It includes how data was collected, which instruments were used, how instruments were used and the means for analyzing data that was collected. The purpose of research design was to select and define the overall structure and methods of intended research that would enable to answer the initial research question effectively and efficiently

The research method that was used in this study is qualitative research in which questionnaires would be used to collect data from elderly people, the clergy, and lay readers. Mainly questions will be about church's care and connection with elderly people.

3.3 Study Area

The study was conducted in three churches under St. Paul Orum Parish; All Saints Church of Uganda Obanga Pe Wany Parish and All Saints Cathedral Boroboro Chapter. The churches are located in Lango Diocese.

3.4 Population of Study.

This research focus on church ministers, senior ministers, chaplains and the church congregation of the Diocese of Lango.

3.5 Sample Size and Selection.

The representatives of the population under study were to ensure that findings can be got from the research sample to the population as a whole.

The study involves respondents who are seniors in church ministry, the reverend and the lay readers in the Diocese of Lango. The group was under the Church of the Province of Uganda only.

3.6 Data Collection Methods and Instruments.

The researcher got a letter of introduction from the research department of Bishop Tucker School of Divinity and Theology which present to the Diocese. The Diocese then gave him the letter to take to the Parish priests who also give him a letter to the lay readers of the daughter churches under the study area.

The researcher also made arrangements with minister, reverends and lay readers to ascertain the most appropriate time. He was then brought them questionnaires to fill. The filled and non-completed questionnaires were collected by the researcher from the respondents.

The instruments that were used in this research shall include Questionnaires for key selected respondents.

3.7 Data Analysis.

Data analysis was the ordering of data into constituent parts in order to obtain answers to research questions. Raw data from the field was cleaned, coded, and analyzed. It is from the results of such analysis that the researcher was able to make sense of the data. Data was only to be presented in form of descriptive data. It was also be analyzed according to the research objectives.

3.8 Interview Guide

The interview guide helps the researcher to collect data from the parish priest, lay readers and the selected elderly persons.

This interview provided the researcher with an opportunity to explore and clarify issues to enrich the content scope and establish new insights on Church ministry to the elderly.

The interview guide contained open-ended questions which compelled the respondents to give more unrestricted responses since open-ended questions are perceived as less threatening. For example, “give reasons why intercession is good to you, how are church visits important to you?” The researcher will also use “dichotomous questions” answered by yes/no, true/false and or ticks for example, “do you still go to church?” “Are you still able to

read the Bibleregulary?" Among others. The interview guide will help the researcher to collect data from the parish priest, lay readers and the selected elderly persons. It will also provide him with an opportunity to explore and clarify issues to enrich the content scope and establish new insights on Church ministry to the elderly.

3.9 Ethical considerations

During planning, collection and processing of data, the researcher followed a number of research guidelines to maintain ethical standards which include: seeking informed consent of the respondents and making it known that their participation is voluntary and they are free to withdraw from the study at any time or are free not to answer questions that they are uncomfortable with. The researcher accorded respect to the respondents' privacy and confidential treatment. The names of the participants will not be identified; the respondents will remain anonymous. Approval and permission to conduct the study will be sought from all relevant authorities.

The researcher was objective while conducting this research in order to avoid bias for example, by collecting the necessary information himself. The researcher also display a high level of confidentiality with data collected from the respondents by ensuring that the names of the respondents remain anonymous.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.0 Introduction

This chapter looks at the presentation, analysis and interpretation of the findings on the topic: “Assessment of low involvement of the ministers in the healing and deliverance ministry in the Diocese of Lango”. The data collected were from primary source through questionnaires and interviews guides.

4.1 The characteristics of the respondents.

The findings collected were from both primary and secondary sources. The sample consisted of 50 respondents and these were; Parish Priest (5) Lay Readers (10), Elderly (35), of the sample size.

4.1.1 Gender, age and sex of the respondents

The researcher was interested in the age and sex of the respondents to find out what age bracket and sex is likely to have more knowledge about healing and deliverance ministry.

Table 4.1: showing Gender, age and sex of respondents

AGE(YEARS)	MALE	FEMALE	TOTAL	PERCENTAGE
18-35	2	1	3	6
36-45	3	2	5	10
46-55	9	7	16	12
55 AND ABOVE	16	10	26	52
TOTAL	30	20	50	100

Source: Primary Data 2023

The Age bracket above 55 years old are the majority with 26 out of the 50 of respondents representing 52% while the age bracket of 36 and above of both Male and Female are active and very productive age group which are majority of the elderly of respondents who believed that healing and deliverance ministry is key in strengthening church performance. While the

age bracket below 40 are respondents who are minority of the respondents and are still growing in faith of the church.

4.1.2 Respondents Marital Status

The researcher wanted to find out the marital status of the respondents and the findings were as below.

Table 4.1.2 : Showing respondents marital status.

Marital Status	Frequency	Percentage
Single	2	4
Separated	1	2
Married	36	72
Widow	11	22
TOTAL	50	100

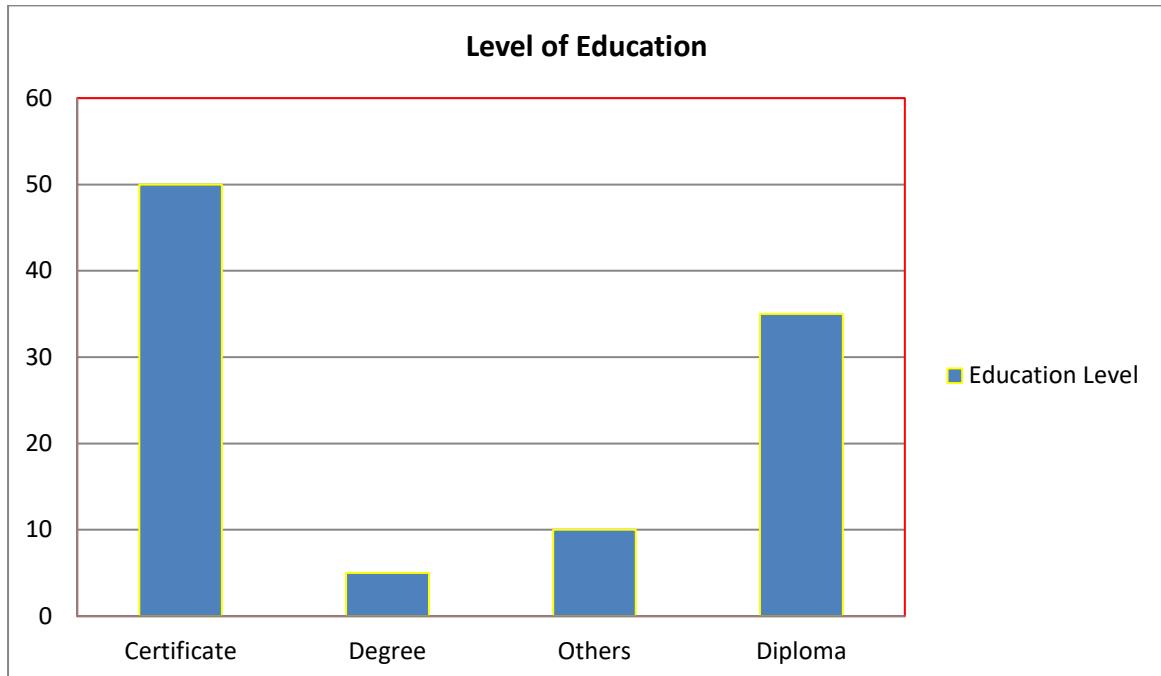
Source: Primary data

Findings in table 4.1.2 above shows that 72% of the respondents who are the majority, this implies that the respondents are deeply rooted Christians who are wedded in church. The Widowed of 22 % similarly have a lot of responsibilities as they have strong believe and love for God. The single 4% of the respondents are newly converts through healing and deliverance ministry who need experience form the majority. Separated respondents of 2% although with single life they are in church as shown above.

4.1.3 Response on the level of education of the respondents

The researcher was interested in the level of education attained by the respondents who attend church services ranging from Certificate, Diploma, Degree and others

Figure 4.1.3 Level of Education of the respondent



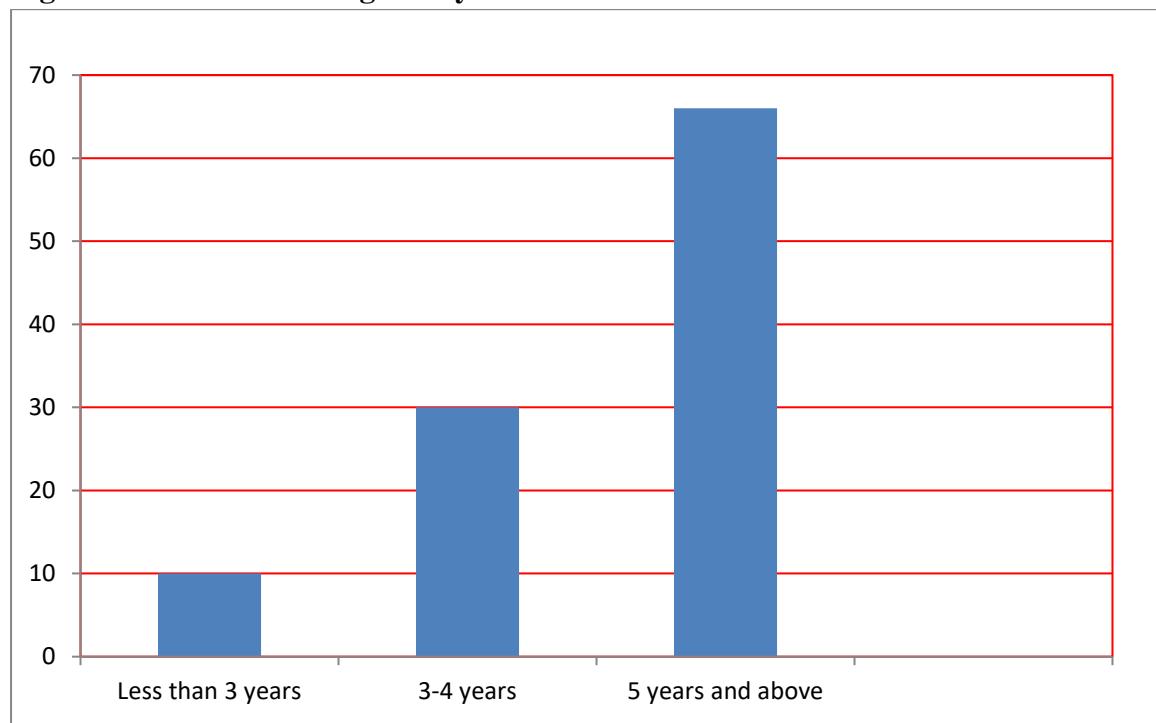
Source: Primary Data

According to the research findings, majority of the respondents/Christians are certificate holders with the highest level of 50% which is half of the highest level which means that majority of the respondents are educated and know how to read and write, Diploma holders are next with a level of 35% which shows that they understand the importance healing and deliverance ministry. Minority of the respondents is degree holders with 5% and according to Wagner (2012), the ministry of healing and deliverance or spiritual healing is a gift that can be exercised alongside other gift of the Spirit. In fact he writes concerning this ministry that; Christians should be aware that the gifts of the Spirit, such as exhortation, wisdom, knowledge, the discerning of spirits, tongues, the interpretation of tongues, intercession, and deliverance can complement and be used along with gifts of healing. For those who are emotionally wounded but not demonized, gifts of healing, exhortation and intercession are crucial (2012, p. 16) which easy for educated people.

4.1.4 Your role in church and has served for how long

The researcher wanted to find out for how long have the respondents served in the church as a committee member and the findings were as represented in bar graph figure 3 below.

Figures 4.1.4 For how long have you served in the church committee?



Source: Primary Data

The research findings show that majority of the respondents have served in the church committee and their role for 5 years and above representing 25 of the 50 respondents, while 15 of the 50 of the respondents have work for 3-4 years old, this implies that the total of 40 in number of the respondents are experienced and know and understand the importance healing and deliverance ministry. Minority of 10 in number of the respondents are those that have served for less than 3 years but are aware of healing and deliverance ministry in conformity with the Practice of Healing and Deliverance in the Church Ministry that enables the church to offer a holistic process of spiritual, emotional and physical well-being and wholeness of the believers.

4.2 ASSESSMENT OF HEALING AND DELIVERANCE SERVICE

4.2.1 Do you have any Healing and Deliverance Service in your Church?

The researcher wanted to find out from the respondents whether there is healing and deliverance service in the various Churches within Orum Archdeaconry

Table 4.2.1 Do you have any healing and deliverance service in your Church?

Description	Variable	Frequency	Percentage
Do you have any healing and deliverance service in your Church	Yes	40	80
	No	10	20
	Total	50	100

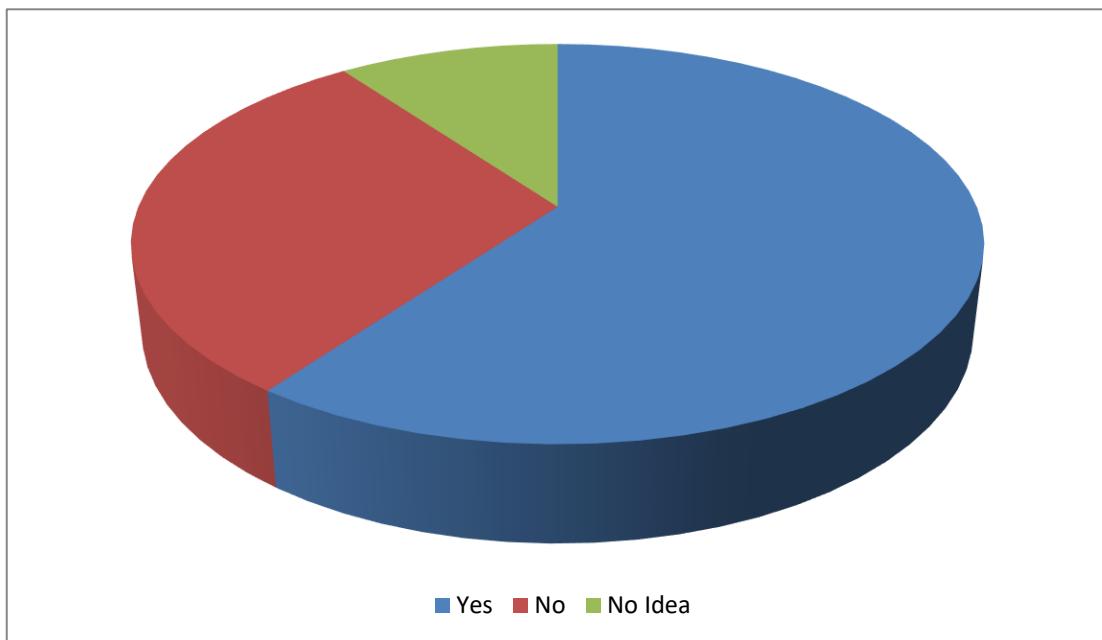
Source: Primary Data

The research finding shows that 80% of the respondents said that they have healing and deliverance ministry but the challenge is they are not very active and according to , (Hunter (1990) in the Dictionary for Pastoral Care and Counseling wrote that healing is the process of being restored to bodily wholeness, emotional well-being, mental functioning, and spiritual aliveness. His description shows how Christian modes of healing have always distinguished themselves by achieving a spiritual advance in connection with the healing process. Healing may also refer to the process of reconciling broken human relationships and to the development of a just social and political order among races and nations (Candy, 2011, p.64). The minority of respondents of 20% said they do not have healing and deliverance ministry contrary to (Allan Anderson) who said that Contrasting the African nature of churches with the western mission churches which he argued that the churches are motivated by a desire to meet the physical, emotional and spiritual needs of Africans, offering solutions to life's problems and finding ways to cope with the threatening and anxieties of a hostile world. This rapid growth, according to (Anderson), is attributed to the churches' focus on making meaning of the contemporary existential problems that confront Christians through their contextualization approach

4.2.2 Who else participates actively in the leadership of the Healing and Deliverance service in your Church?

The research wanted to find out who else participates actively in the leadership of the healing and deliverance service in your Church. Majority of the respondent agree with 70% that the ordained and those spiritually called by God. A spiritual renaissance among God-fearing people of the world is more to be feared by evil principalities and powers than nuclear weapons, Satan trembles when he sees the weakest saint upon his knees (1967, p 14). Opok (2012) there is need for practitioners of the ministry of healing and deliverance to walk in the spirit. This ministry is affected by prosperity gospel which is a sign of “walking in the flesh”. He adds that St. Paul sees the greatest threat to the believer’s life as the flesh. The major area that the devil can use to harass the believer is giving him ground to walk according to the flesh. He realizes that by walking in the spirit, the believer is able to overcome the flesh” (2012, p 279). 30% of the respondents disagree with the statement while minority of the respondents of 10% said they have no idea as shown in the below pie chart

Figure 4.2.2 Shows Participants active in the leadership of healing and deliverance service in church.



Source: primary data, 2023

4.2.3 What do you think hinders some Ordained Church Ministers from leading and participating in the Healing and Deliverance Services in Orum Archdeaconry?

The researcher wanted to find out from the respondents' experience and views on why some ordained Church Ministers cannot lead and participate in the Healing and Deliverance Services. The findings indicated that majority of the respondent with a frequency of 35.4 which represent 70.8% strongly agree with the statement and according to (Wagner (2012), who indicated that the ministry of healing and deliverance or spiritual healing is a gift that can be exercised alongside other gift of the Spirit. In fact, he writes concerning this ministry that; Christians should be aware that the gifts of the Spirit, such as exhortation, wisdom, knowledge, the discerning of spirits, tongues, the interpretation of tongues, intercession, and deliverance can complement and be used along with gifts of healing. For those who are emotionally wounded but not demonized, gifts of healing, exhortation and intercession are crucial (2012, p. 16).

While according what Wagner statement above, most emotional hurts do not result in demonization, but if an emotional wounded person is demonized, that person can best be helped by someone who has either the gift of exorcism, discerning of spirits, tongues, interpretation of tongues, or intercession. As the church ministers to her followers, it is important to incorporate the ministry of healing and deliverance. According to what scholars write about apostolic church, healing and deliverance are central to the ministry of the Church. In the Apostolic church the bishop was the focus for the mission of the Church, following in the footsteps of Jesus, who commissioned his apostles to preach, to teach, and to heal writes Harris and Clarke (1964) in

Liturgy and Worship: A Companion to a Prayer Book for Anglican Communion.

The minority with a frequency of 14.6 which is 29.2% of the respondents did not agree with the statement contrary to as detailed in the table 4.2.3 below.

Table 4.2.3 what hinders some Ordained Church Ministers from leading and participating in the Healing and Deliverance Services

Description	Variable	Frequency	Percentage
What do you think hinders some Ordained Church Ministers from leading and participating in the Healing and Deliverance Services in Orum Archdeaconry?	Yes	35.4	70.8
	No	14.6	29.2
	Total	50	100

Source: Primary Data 2023

4.3.1 How does the absence of the Healing and Deliverance ministry affect the spiritual lives of the Christians in the churches of Orum Archdeaconry which do not have healing and deliverance services?

The researcher was interested in finding out whether the absence of the Ordained Church Ministers in the healing and deliverance ministry affects the spiritual lives of the Christians in the churches of Orum Archdeaconry which do not have healing and deliverance services?

Majority of the respondents strongly agree with 50% those that agree were 30% and according to Lawrence (1996), The ministry of healing and deliverance is affected by limited Christian literature on the subject; there are many books on prayer but it is hard to find one that is practical enough for the average layman to utilize in his daily human experience. Books on prayer arrange themselves in various categories and classes. Some are scholarly terms which for the layman are dry and impractical. Some are so mystical in character that only certain types of minds and temperaments can possibly understand them. Some emphasize narrow theological orthodoxies. Some are so broad and visionary that they only promote wishful thinking, while others of a more modern version are geared down to such a low level of ideology that the cross is left out completely and individual health and happiness seem to be the only goal in “The practice of Christian healing” attributes the decline in the healing ministry in the early centuries of the church and today in some segments of the church due to ignorance, fear, laziness and sin of its members, not the desire or purpose of God. He emphasizes his point saying that when the church members submit to God’s will and submit to his promises, healings happen” (1970, p35). The minority of respondents of 10% disagree and 6% strongly disagree according to (EFQ M 1999) who said that It is the measure of attainment achieved by an individual team, organization or process) that determines low performance and is as result of poorly performing healing. Only 4% of respondents were

undecided contrary to Shoemaker (1967), Heb 4:12 who said that the word of God is alive and powerful than a double-edged sword, a very powerful weapon against the forces of evil and darkness. A spiritual renaissance among God-fearing people of the world is more to be feared by evil principalities and powers than nuclear weapons, Satan trembles when he sees the weakest saint upon his knees (1967, p 14). Opok (2012) there is need for practitioners of the ministry of healing and deliverance to walk in the spirit. This ministry is affected by prosperity gospel which is a sign of “walking in the flesh”. He adds that St. Paul sees the greatest threat to the believer’s life as the flesh as shown in the pie chart below.

Figure 4.3.1 How does the absence of the healing and deliverance ministry affect the spiritual lives of the Christians in the churches

Description	Variable	Frequency	Percentage
How does the absence of the healing and deliverance ministry affect the spiritual lives of the Christians in the churches?	Strongly Agree	25	50
	Agree	15	30
	Strongly Disagree	5	10
	Disagree	3	6
	Undecided	2	4
	Total	50	100

Source: primary data 2023

4.3.2 What has the Church done to support the healing and deliverance ministry in Orum Archdeaconry?

The findings as indicated below by respondents shows that majority strongly agree with a frequencies of 25.5 out of the 50 which is 51% and 17.5 which was 35% Agree who said church should support healing and deliverance ministry and in conformity with Pearson (1970) healing is God’s act of love to say that God is love and yet not see him at work in people’s lives is a cruel contraction. The God we worship is not an absentee land lord, but a loving, caring father who ministers to his children at their points of need. Sometimes the need is for healing. Therefore, healing and deliverance should be seen and conducted in God’s love

not for money and self-exaltation. In Luke chapter 4, Jesus began teaching about the kingdom of God and healing the sick, healing was the major part of the ministry of Jesus. His very name means salvation, a word suggesting more than forgiveness of sin unto eternal life. The word literally means wholeness (1970, p 13). Our Lord's earthly ministry was to minister this wholeness in every area of our lives. God invested Christ in us when he sent him to die for our sins. And he intends to keep up his investment. Put other way, God, who loves his enemies so much as to send Christ to die for us (Romans, 5:8-10). According to Pearson (1970), the African Independent Churches (AIC), which arose in the 1920s and 1930s, accepted spirit possession and witchcraft possession as a real phenomenon that needed to be dealt with by the power of prayer. The prophets cast out spirits by means of prayer, holy water and the Bible. In the 1950s and 1960s, the Pentecostal missionaries found a similar response as they ministered to people they considered to be possessed by the powers of witchcraft. Even today it's true that spirit possession is a real phenomenon that exists in the church in Lango Diocese, and if the church could embrace the idea of healing and deliverance, demonic attacks and possession can be dealt with" (1970, p 13) 2.3 frequencies of the 50 respondents which is 4.6% strongly disagree, 2.2 frequencies of 4.4% disagree with the statement, while 2.5 frequencies of 5% of the respondents were undecided on the statement as shown in the table below.

Table 4.3.2 What has the Church done to support the Healing and Deliverance ministry in Orum Archdeaconry?

Description	Variable	Frequency	Percentage
What has the Church done to support the healing and deliverance ministry in Orum Archdeaconry?	Strongly Agree	25.5	51
	Agree	17.5	35
	Strongly Disagree	2.3	4.6
	Disagree	2.2	4.4
	Undecided	2.5	5
	Total	50	100

Source: Primary Data 2023

CHAPTER FIVE

THEOLOGICAL ANALYSIS

5.1 Introduction

The number of specific healings recorded in the Old Testament bears no comparison with those recorded in the Gospels and Acts. In fact there are only twelve recorded in the four millennia of Old Testament history, far less than Jesus sometimes did in a single day!

5.2 Healing and Deliverance in the Old Testament

Healing is part of the great plethora of divine activities recorded between Genesis and Malachi. Each of Israel's historical eras is peppered with angelic visitations, divine revelations, anthropomorphic appearances, acts of judgment, supernatural manifestations and miraculous deliverances which are purposefully recorded as evidence of God's interaction with mankind, but especially his people, Israel. These miraculous occurrences provided Israel with confidence in their leaders and in the Scriptures that recorded their stories. How else would they have accepted Moses' ministry and message without witnessing the signs that accompanied him? Moses rod that became a serpent, the plagues of Egypt, the death of the first-born, the pillar of cloud, the pillar of fire and a host of other spectacular manifestations underscored the fact that God was actively involved with his people and that Moses was his messenger.

The same could be said of the rest of the Old Testament with its interweaving of prophetic activity and real-time events. God's way has always been to endorse his men and their message by signs and wonders that men might believe.

There are two main periods when such activities abounded in Old Testament times. The first was during the time of Moses and the second during the consecutive ministries of Elijah and Elisha. Far more supernatural events were recorded in each of these two eras than in the rest of the Old Testament added together. Though God was always at work in the world and amongst His people, there were special times when his activity was intensified and observable phenomenon flourished. They may be described as 'times of refreshing from the Lord.' (Acts 3:19)

There are specific Healings recorded in the Old Testament for instance, Genesis 20:1-18

‘Then Abraham prayed to God, and God healed Abimelech, his wife and his slave girls so they could have children again, for the Lord had closed up every womb in Abimelech's household because of Abraham's wife Sarah.’ Gen 20:17-18. **Numbers 12:1-15** God inflicted Miriam with leprosy and Moses interceded for her saying, ‘O God, please heal her!’ Though there is no record of her healing it must be assumed that the Lord exchanged this act of judgment with the lesser penalty of seven days of disgrace outside the camp. There is no further mention of her having leprosy. **1 Samuel 1:9-20** Hannah received healing from barrenness in response to her personal prayers and Eli, the priest's declaration. **1 Kings 13:4-6** King Jeroboam pointed his hand in judgment at an unnamed prophet and it ‘shriveled up.’ The prophet interceded for Jeroboam and his hand was restored to health. **1 Kings 17:17-24** Elijah raised a widow's son from death. **2 Kings 4:8-17** Elisha granted a child to the formerly barren Shunnamite woman.

Also, in 2 Kings 4:18-37 The Shunnamite's son dies and Elisha raised him from the dead. **2 Kings 5:1-14** Naaman, commander of the King of Aram's army, was healed of leprosy after following Elisha's counsel. **2 Kings 13:21** A dead man was thrown into Elisha's tomb and contact with Elisha's bones raised the man to life. **Daniel 4:34, 36** Nebuchadnezzar ‘looked to heaven’ and was healed of insanity.

5.3 Healing and Deliverance in the New Testament

In the New Testament, Jesus commissioned others to heal too. For instance, Matthew 10:1 “And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease. The healing scriptures show that healing was not limited to coming from Jesus alone.

There are also some promises of the New Testament for Healing for example, James 5:14-15 says, “If any of you are sick, they should call for the elders of the church, and the elders should pray over them, anointing them with oil in the name of the Lord. Prayer that comes from faith will heal the sick, for the Lord will restore them to health. And if they have sinned, they will be forgiven.”

5.4 Healing and Deliverance in Church History

As the gospels prominently document, healing is a primary feature of Christ's ministry.

Francis MacNutt writes, —Just as the early church kept a lively practice of the baptism in the Spirit, they also carried on Jesus' healing and deliverance ministries.

5.5 Healing and Deliverance in the Contemporary Church

Today, we recognize that there are situations and conditions where medical help may not be available or may be unable to help someone. We need to help people receive their healing and deliverance through the supernatural power of God. There may be times where although medical remedies are available, we minister healing and deliverance through the supernatural power of God to demonstrate God's love, power, and reality.

Here are a few biblical reasons why we must minister supernatural healing and deliverance today:

Miracles, healing, and deliverance reveal the reality and nature of God. Miracles reveal God's greatness. Miracles demonstrate God's compassion. Miracles have a powerful effect on people, especially on those who do not believe. The importance Jesus gave to miracles. The Kingdom comes with power. The Gospel is to be preached with accompanying signs. Miracles encourage people to believe for more of the supernatural.

CHAPTER SIX

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

The study relied on a sample and actual population of 50 respondents who participated fully in the study. Therefore, this chapter addresses the summaries of findings, conclusions, and recommendations in relation to the study objectives, and will state areas for further research as illustrated below;

6.2 Summary of Findings

The research largely relied on both male and female respondents during the study. Majority of the respondents were male 60% compared to female respondents 40%. In terms of age category, it was found out that respondents between the above 55 years were the biggest number 34% followed by the ages 50-54 years 20%. In terms of education background, it was found out those respondents who has certificate of education with 50% were the majority compared to Diploma holder 35% and then respondents who are degree and other qualifications 5%. Majority of the respondents were Christians/Church who have served in church committee for more than 5 with 50%, while 3-4 years in service were 30% and lastly those less than 3 years were minority with 20% of the respondents.

Regarding the practice of healing and deliverance ministry in the Church, 60% of the respondents strongly agreed that healing and deliverance existed and 40% disagreed with the idea. About those who carry out the Ministry of healing and deliverance as majority 51% of the respondents revealed that, the intercessors, others were 23% parish priests and 17% youth pastors. It was also reported on how the Ministry of healing and deliverance was carried out and 44.7%, of the respondents said through fellowships, 34% prayers and 14.9% deliverance service. It was reported that the Ministry of healing and deliverance was carried out every end of the week with 27.6% some reported mid-week with 23.4% and twice a month 14.9%. About what happened to people after experiencing healing and deliverance 40.4% of the respondents had led a transformed life, 27.7% improved spirituality and 14.9% lived a prayerful life of change.

Regarding challenges facing Ministry of healing and deliverance in the Church, 29.7%, of respondents said lack of Biblical knowledge about the word of God for healing and

deliverance, 21.3% divisionism of believers in the Church, and 42.6% reported lack of theological training in equipping believers. It was also reported about when the challenges begun to manifest in the Church and 38.3%, of the respondents said failing to attend Bible studies conducted 21.3%, deterioration in faith of God and His powers of healing, 19.2% abandonment of Church services. Most members of the Church who were highly affected included 36.2% converts into Christianity 25.5% children and 17.1% elders in the Church.

Lastly, there was a question relating to what strategies put in place to minimize the challenges facing the Ministry of healing and deliverance in the Church. 36% of the respondent believed that, there is need to teach people to have passion for Ministry of healing and deliverance to preach the gospel, 28% encouraged carrying out Bible studies to equip believers with the word of God, and also encouraging believers to repent of their sins, through praying, fasting using the Prayer Book to get proper guidance on praying and preaching.

6.3 Conclusion

In this chapter, the study examined some major concepts relevant to this research. Among them are ill health, healing, deliverance and church growth. From the discussions, it has become obvious that several challenges account for lack of healing and deliverance ministry in the Church. Both physical and spiritual aspects have been identified as two major challenges of lack of Biblical knowledge about the word of God and divisionism including lack of theological training. The chapter also examined the concept of healing and some of the approaches that are adopted by different religions in the society to achieve it. It has become clear from the discussions that one major requirement for holistic and total healing and deliverance to discover the challenges facing the ministry of healing and deliverance in the Anglican Church so as to identify and apply the most appropriate healing methods using the right strategies.

Chapter two expounded the practice of healing and deliverance in Church ministry, challenges, and strategies to minimize such challenges for effective church growth and the various dimensions from which it can be understood. Chapter three focused on the methodological approach utilizing a qualitative approach, drawing on narratives and stories and seeking to answer the how and why questions, in addition to the question. Chapter four looked at analysis part of it and chapter five concluded the study. However, regarding the strategies to minimize the challenges facing the ministry of healing and deliverance, respondents suggested the need to teach people the passion for ministry work to preach the

gospel as healing is part and parcel of the gospel. Others suggested the need to carryout Biblical studies to equip believers with the word of God.

6. 4 Recommendations

The study recommends the following to be put into consideration, equipping church ministers and healing programs in the Church;

Ministry to the sick and troubled is an essential part of the Church's ministry. This ministry is one of prayer and sacrament, word and care. Healing and deliverance ministry in the Church should 'hold up the weak, heal the sick, bind up the broken' (*Prayer Book Consecration Service*). This in the ministry should symbolize in the blessing of oil for anointing the sick during Holy Week.

Much attention should be drawn in the forms of prayer and guidelines found in the *Common Worship Pastoral Services*, in the section called *Wholeness and Healing*. These, (together with the form in *Common Worship* itself, called *Thanksgiving for the Healing Ministry of the Church*), suggest that laity may be invited to share in prayer ministry and laying on of hands. The Diocesan Group for the Ministry of Healing should provide support and advice relating to Christ's reconciling ministry of healing and deliverance to believers. The Group recommends and endorses the code of conduct found in *A Time to Heal Handbook* and the guidance from the House of Bishops in equipping and mentoring believers for deliverance ministry.

Deliverance Ministry should be seen as part of the wider healing and pastoral ministry of the church. To help discern what sort of ministry is needed, and to avoid the problems of misdiagnosis and inappropriate ministry the advice of the Bishop's Adviser for Healing and Deliverance Ministry should be sought.

The Diocesan Deliverance Team (DDT) should aim at providing timely information, advice and support to Clergy. For example, they work in partnership with clergy to offer healing and deliverance ministry to people in need. This may include responding to clergy enquiries about persons suffering from spiritual oppression, poltergeists and apparitions, previous spiritually abusive ministries, involvement with the occult, or reports of paranormal activity.

Healing, reconciliation and restoration are integral to the good news of Jesus Christ. For this reason prayer for individuals, should focus through laying on of hands or anointing with oil, has a proper place within the public prayer of the Church. God's gracious activity of healing

should be part of the proclaiming of the good news and as an outworking of the presence of the Spirit in the life of the Church.

There is need for prayers in the Anglican Church to be sensitive to a number of simplifications or misunderstandings. It should not imply a simple link between sickness and sin; Jesus himself warned against the direct association of disability and sin (John 9.3). However, prayer for healing and strengthening should not involve the rejection of the skills and activity of medicine which are also part of God's faithfulness to creation (Ecclesiastes 38.9-12; Psalm 147.3).

There is an urgent need for spiritual empowerment training in all dioceses in Uganda. This would help to transform the prayers of all Anglican priests. The prayer should be something like this:

"In the Name of Jesus Christ, with the authority given to me as a Christian, I bind all enemies of Christ from operating in life (Luke 10:18-19). So Christians should receive the Holy Spirit in the Name of Jesus Christ and by the power of His cross and blood. Come, Lord Jesus, and surround us with the power of Your Holy Spirit. Give us your direction, Lord, on how to proceed. Amen."

There is need to raise up more ministers to bring the Gospel's message of freedom to those suffering from demonic attacks, and raising awareness of the need for this important ministry. Practically speaking, this means pastors recruiting and training deliverance teams in their parishes and bishops appointing resource people to help pastors in this ministry. Lastly, deliverance ministry seeks to help those who are encountering unusual and/or troubling experiences that might be considered paranormal; or who feel afraid, oppressed or possessed by evil and to bring hope and the deliverance to those in captives (Luke 4:18-19).

6.5 Areas for further research

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

- 1) The concepts of healing and deliverance and church growth in the dioceses of Lango.
- 2) The relationship between healing and deliverance and church growth in Anglican Church.
- 3) The significance of spiritual healing and deliverance in the church ministry in Uganda.

Appendix A: RESEARCH QUESTIONNAIRE (ENGLISH VERSION)

Dear Respondent,

I am Ngura Calvin, a student of Bachelor of Divinity at Uganda Christian University. Currently I am carrying out a Research entitled “An Investigation of the Level and Effect of the Involvement of the Ordained Church Ministers in the Healing and Deliverance Ministry in the Anglican Church of Uganda: A Case Study of Orum Archdeaconry, Diocese of Lango.”

You have been selected and are humbly requested to participate in this research exercise. Any information given will be treated with confidentiality for academic purposes only.

Thank you very much for your cooperation.

PARTICULARS:

Name:

Gender:

M F

Marital status:

Single Married

Education level:

Primary Secondary College

University

Age:

i. 18-35 ii. 36-45

iii. 46-55 iv. 55 and above

Occupation: **Role in the Church:**

Parish: **Church:**

Date:

QUESTIONS:

1 (a) Do you have any healing and deliverance service in your Church?

Yes No

(b) If yes, who leads the healing and deliverance service?

.....

(c) Who else participates actively in the leadership of the healing and deliverance service in your Church?

.....

.....

2. What do you think hinders some Ordained Church Ministers from leading and participating in the Healing and Deliverance Services in Orum Archdeaconry?

- i. Ignorance of the need for healing and deliverance services
- ii. Fear of being overpowered by Satan's forces
- iii. Doubtful Christian commitment of some of the Christians who come seeking healing and deliverance
- iv. Others:.....
.....
.....
.....
.....
.....

3. How does the absence of the healing and deliverance ministry affect the spiritual lives of the Christians in the churches of Orum Archdeaconry which do not have healing and deliverance services?

- i. The afflicted Christians' faith in God reduces
- ii. They are cut off from the worldwide fellowship of Christians united in prayer, worship and service
- iii. They doubt the Lordship and Saving Power of Jesus Christ
- iv. Repentance and forgiveness among the Christians reduces
- v. Others.....
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4. What has the Church done to support the healing and deliverance ministry in Orum Archdeaconry?

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4. What else can the Church do to support the healing and deliverance ministry in Orum Archdeaconry?

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Thank you very much for your responses. May God bless you.

Appendix B: RESEARCH QUESTIONNAIRE (VERNACULAR VERSION).

DUL A: APENY ME IKWEDA

Adwong/ imat,

An nyinga Ngura Calvin. Atye akwano digiri I kop Obanga I Uganda Christian University. I kom kare ni atye atimo ikweda, ame guti mere tye ikom, “Rwom kede adwogistic Obanga ame owiro Iyi iryonget me Cango kede Gonyere otwo I te dini me ogeri me Uganda, kede neno adwong Iyi Orum archdeaconry, I kineno me Lango.”

Oyeri eka ote kwayi me konyo iyi ikweda man. Ngec ayin ibino miyo bino bedo me imung pi tyen kop me kwan kiken.

Omi pwoc me note ked wa iyi ikweda man.

JAMI AKWAKI

Nyingi:.....

Icoo/ dako

I D

Kop me nyomere

Angomo atye kena

Rwom me kwani

Puramari Cinia Unibaciti

Mwaka

ii 18 -35 ii 36 -45 iii 46 -55 iv 56'

Tic ame yin itio.....

Tic ame itio ikanica.....ka kwat.....kanica ni.....

Nino dwe.....

APENY

1 a. Itye wuni kede iryonget me Cango kede Gongere I kanica wu?

Tye pe

b. Ka tye, ngaa atelo iryonget man?

.....

Nga okene akonyo atek ikop me telo ironget man?

.....

2. Ngo ame itamo ni balo tic, otic me kanica ame owiro I tiyo tic gi me Cango kede konyo otwo?

i. Ngec anok akwako ber ironget me Cango kede Gongere

ii. Lworo gupu ame Catan tye kede

iii. Gen anok ibot okriticay o mogo ame bino me nwongo kony me Cango kede Gongere

iv. Jami okene

.....

.....

3. Bedo ape iryonget me Cango kede Gongere kede kit agudu kede okriticay me Orum archdeaconry ame pe kede iryonget me Cango kede Gongere.

i. Jo ame pe onwongo kony man iyee gi dok cen.

ii. Gin nwongo ocego gi oko oko idul ocriticay ame onote kara acel I kwac iwi podo alutu.

iii. Gin obedo kede iyee agoro ikom gupu ame Rivot Obanga tye kede, medo kede lar ame Yecu Kristo okelo.

iv. Ngut ikom bal kede kwayo kica ikin okriticay dok cen.

v. Jami okene

.....

.....

4 a. Ngo ame kanica otimo me kongo kor ironget me Cango kede Gonyere iyi Orum Archdeaconry?

.....

.....

b. Ngo okene ame kanica romo timo me konyo kor iryonget me Cango kede Gonyere?

.....
.....

Jok-jok amalo. Apwoyo matek pi ngec ducu ame yin imio kan. Rwot Obanga mi gum.

Appendix C: LIST OF RESPONDENTS

S/No.	Name	Gender	Questionnaire (Q) or Interview (I)
1	Olet Ronald	M	Q
2	Odongo Justine	M	Q
3	Akello Jesca Esamu	F	Q
4	Tile Michael Bnard	M	Q
5	Odyek Emmanuel	M	Q
6	Okwera Stephen	M	Q
7	Etem David Francis	M	Q
8	Odaga Stephen	M	Q
9	Omara Isaac	M	Q
10	Atim Joyce	F	Q
11	Ejang Sharon	F	Q
12	Akello Syndrella	F	Q
13	Awor Linda Immaculate	F	Q
14	Jane Opio	F	Q
15	Arom Brian	M	Q
16	Otim Geoffrey	M	Q
17	Olap Jonathan	M	Q
18	Okae Emmnuel	M	Q
19	Okello Bosco	M	Q
20	Atoo Elizabeth	F	I
21	Adur Peru Petra	F	I
22	Okabo Santoz	M	Q
23	Opio Boniface	M	Q
24	Akello Mariam	F	Q

25	Omara Dan	M	Q
26	Ejang Florence	F	I
27	Acen Fiona	F	Q
28	Okello Stephen	M	Q
29	Onyinge Denish	M	Q
30	Acio Rebecca	F	I
31	Wacha Moses	M	Q
32	Okello Tonny	M	Q
33	Akidi Susan	F	Q
34	Ogwang Anjelo	M	Q
35	Aceng Vicky Victoria	F	Q
36	Opio Bosco	M	I
37	Akello Esther	F	Q
38	Otim Jimmy	M	Q
39	Apio Naume	F	Q
40	Ngura Tom	M	I
41	Etap Betty	F	Q
42	Otim Walter	M	Q
43	Ocen Tonny	M	I
44	Ajwang Lillian	F	Q
45	Okello John Bosco	M	I
46	Ogwal Patrick	M	I
47	Anna Ongom	F	Q
48	Angole Lambert	M	Q
49	Ongom Smith	M	Q
50	Akello Sharon	F	I

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