



ISSN: 2230-9926

Available online at <http://www.journalijdr.com>

IJDR

International Journal of Development Research

Vol. 14, Issue, 03, pp. 65240-65244, March, 2024

<https://doi.org/10.37118/ijdr.28013.03.2024>



RESEARCH ARTICLE

OPEN ACCESS

CONTEXTUALIZING DELIVERANCE MINISTRY IN THE PRESBYTERIAN CHURCH IN RWANDA

*MUHOZI Emmanuel

PIASS DVCAF, Kigali, Rwanda

ARTICLE INFO

Article History:

Received 11th January, 2024

Received in revised form

25th January, 2024

Accepted 09th February, 2024

Published online 30th March, 2024

Key Words:

Gastrectomy, postoperative complications,
Gastric Neoplasms, Procedure.

*Corresponding author: CERUTTI Naila

ABSTRACT

The rise of deliverance ministry in the Rwandan Context has significantly impacted Protestant congregations, including the Presbyterians. Historically, mainline churches have often viewed deliverance ministry with skepticism, perceiving it as a theology fraught with misunderstandings and potential risks to their mission and doctrinal integrity. Conversely, Neo-Charismatic Churches used deliverance ministry in their missional evangelism. The unexpected popularity of deliverance ministry among the Banyarwanda has posed a challenge, catching traditional churches off guard. The study revealed a crucial oversight by mainline churches and Presbyterian Church, particularly in failing to integrate vital elements of Rwandan culture, such as deliverance ministry known as *Kugangahura* for healing, into their missions. The study emphasizes that the ritual of *Kugangahura* can be harmoniously incorporated into the practices and liturgy of the Presbyterian Church, as its essence and goals align with the Christian notion of deliverance. However, this integration requires thorough research and methodological precision to present a holistic gospel catering to Banyarwanda's spiritual, physical, and emotional needs.

Copyright©2024, CERUTTI Naila et al. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Citation: CERUTTI Naila, ZANINI Júlio Cesar, BATISTELLO Maria Eduarda de Quadros, SCHERER Eduarda Elsenbach, FERNANDES Paola Tolotti and RADAELLI Patrícia Barth, 2024. "Complicações em Gastrectomias". *International Journal of Development Research*, 14, (03), 65240-65244.

INTRODUCTION

The phenomenon of deliverance ministry in the Rwandan context has garnered significance, leading some individuals to leave their churches for denominations with deliverance practices for healing. Despite the availability of modern medical facilities, some Banyarwanda continue to turn to deliverance ministry, highlighting the influence of faith on societal norms and behaviors. This study explores the intricate landscape of deliverance ministry within the Presbyterian Church, evaluating its practices within the context of Rwandan culture, theology, and spirituality. By investigating the interaction between Banyarwanda belief systems and contemporary healthcare practices, this research seeks to uncover the motivation and impact of faith on Banyarwanda's health-seeking behaviors. Additionally, it examines the challenges and opportunities associated with integrating deliverance ministry into the Presbyterian Church's spiritual and theological framework, addressing questions of cultural relevance and theological integrity. A qualitative approach was adopted to achieve these objectives, incorporating existing literature, document analysis, interviews, focus group discussions, and observation methods.

The Problem

The rise of deliverance ministry in the Rwandan Context has significantly impacted Protestant congregations, including the Presbyterian Church.

The ministry is attractive to the extent that some members of traditional Protestant denominations and Presbyterians joined Neo-Pentecostal congregations looking for deliverance or incorporated deliverance practices into their worship while remaining part of their original denominations. Others quit totally to become members of the denominations with deliverance practices. The assumption is that this attractiveness of the ministry reflects the alignment of the deliverance ministry with African cosmological beliefs and world views about life protection and the ways of dealing with life-threatening forces. Historically, missionaries of Protestant denominations introduced healing practices based on Enlightenment principles, which didn't resonate well with Rwandan cultural norms and worldviews and broader African contexts, thus creating a gap in church members' experiences. The need for deliverance ministry in the Rwandan Context derives from the failure of missionary efforts to address the life challenges faced by culturally oriented Banyarwanda Christians. Despite attempts to promote modern medical treatments, some Christians continue to struggle with unresolved life issues. This underscores the growing importance for the Church to address the needs of its members within their cultural and contextual frameworks.

The Protestant Churches' Old Perception of Deliverance Ministry

Mainline churches have often viewed deliverance ministry with skepticism, perceiving it as a theology fraught with misunderstandings and potential risks to their mission and doctrinal integrity. This perception has led them to categorize the ministry as one of the misleading theological concepts, where health and healing

are considered pertinent ingredients.¹ Throughout history, mainline churches have traditionally adopted a rational and scholarly theology method based on intellectual examination. Their textbooks typically do not address topics related to health and completeness, thus presenting theology without incorporating such aspects.² And it seems that the possibility of posing the kinds of questions that Western theology had never raised became controversial.³ However, the deliverance ministry is considered an avenue and practice that employs certain Christian religious activities to respond to human existential needs.⁴ Thus, it may challenge the intellectual framework of the mainline Churches, leading to concerns about its potential to undermine the church's credibility as a bastion of reasoned faith. According to Gbordzoe, the church demonstrates its theological stance by encouraging individual members not only to confess faith in Jesus Christ as their savior but also to actively engage in experiencing the power, gifts, and fruits of the Holy Spirit. Gbordzoe emphasizes the importance of practical Christian living, such as holiness, love, and personal commitment to God and others, which is believed to be achievable through the empowering presence of the Holy Spirit accessible to all believers in Christ.⁵ The study indicates that salvation entails more than ritualistic acts such as baptism, confirmation, or being born into a specific church. Instead, it involves a profound transformation leading to a new way of life.⁶ Consequently, the church should explore these beliefs to prepare members for eternity and facilitate "holistic salvation," which involves addressing human existential needs and liberating individuals from them.⁷

The Protestant's old view of deliverance ministry often limits its scope to certain denominations or charismatic movements within Christianity, associating it with dramatic rituals and reactive responses to extreme cases of possession or spiritual affliction. While mainline churches may harbor reservations about deliverance ministry due to concerns about theological soundness and mission alignment, there is an opportunity for dialogue and discernment. By engaging with deliverance ministry in a spirit of theological inquiry and pastoral care, mainline churches can discern its potential to enrich believers' spiritual, physical, and social lives and advance their mission in a complex and challenging world.

Rethinking Deliverance Ministry in the Rwandan context: Conveying the Gospel of Jesus Christ requires presenting it in a compelling manner that resonates with the specific cultural context of the target audience; this necessitates a high level of sensitivity and awareness.⁸ Initially disregarded by mainstream churches, deliverance ministry gained popularity among the Banyarwanda, surprising and challenging these churches. The study revealed a crucial oversight by mainstream churches in neglecting to incorporate deliverance ministry into their missions. This oversight has led to a decline in mainstream church membership and a growth in neo-Pentecostal churches. Anderson emphasizes the success of Pentecostal and Charismatic churches in Africa due to their ability to address local needs within cultural contexts.⁹ This perspective underscores the importance of adapting Christianity to meet the needs of people rather

than imposing foreign versions upon them.¹⁰ The study found that despite access to modern medical facilities, many Banyarwanda rely on religious rituals for health. This highlights the impact of faith on health-seeking practices and resonates with Dovlo's research in Ghana, showing religion's role in healthcare despite modern facilities.¹¹ The effectiveness of the deliverance ministry in Rwanda doesn't depend on individual preachers' charisma but is deeply rooted in the beliefs of the Banyarwanda. These beliefs, tied to cultural and spiritual traditions, form the basis for the ministry's success, resonating strongly with people's worldviews. Asamoah-Gyadu highlights the growing popularity of Pentecostal deliverance ministry in Africa, attributing it to its alignment with African worldviews, particularly concerning mystical causality. This form of Christianity offers alternatives rooted in Christian beliefs, directing individuals away from traditional security sources towards practitioners from diverse religious backgrounds for spiritual assistance. It illustrates how Pentecostal deliverance ministry adapts to African cultural and spiritual contexts, challenging Western-centric Christian approaches. This suggests that its success in Africa stems from its ability to engage with and address deeply ingrained beliefs and practices, advocating for the relevance and effectiveness of indigenous spirituality within contemporary African Christianity.¹²

The Banyarwanda recognize significant parallels in their pursuit of holistic healing when comparing their traditional methods with Christian deliverance practices. Both approaches prioritize addressing physical, emotional, and spiritual well-being. This acknowledgment reflects a shared desire within the community for comprehensive healing that addresses all aspects of life. This observation resonates with Anderson's argument that Charismatic Pentecostal churches are genuinely dedicated to addressing Africans' diverse needs. These churches not only offer solutions to life's complexities but also provide guidance to navigating challenges in a hostile environment.¹³ Anderson's perspective underscores Charismatic Pentecostal churches' proactive role in meeting African communities' holistic needs, reflecting a genuine commitment to spiritual, emotional, and practical support. The study revealed a lack of precise liturgy or guidelines for deliverance ministry, leaving practitioners to interpret and conduct the ministry as they see fit. This absence opens the door to potential misuse, allowing charlatans to exploit the ministry for personal gain. Without standardized policies and oversight mechanisms, there's little to prevent unscrupulous individuals from taking advantage of vulnerable believers for financial profit under the guise of deliverance ministry. This gap emphasizes the need for clear and comprehensive guidelines to govern deliverance practices, ensuring ethical conduct, integrity, and the well-being of those seeking spiritual assistance.

As demand for deliverance ministry rises, the Presbyterian Church must remain adaptable and responsive to its members' evolving spiritual needs. This entails integrating aspects of deliverance ministry into existing programs, providing resources and support, and fostering a welcoming environment for spiritual guidance and healing. Such adaptability enables the church to effectively address the holistic needs of its congregation while upholding its core principles. The sentiment echoes Anderson's compelling argument that the Church's primary focus should be tackling the pressing existential challenges Christians face today.¹⁴ By engaging with the complexities of modern life and acknowledging diverse spiritual needs, the church can offer meaningful support and strengthen members' faith and sense of belonging within the Christian community.

A Missiological Response: Contextualizing Deliverance Ministry in the Rwandan Context

¹ Eale Bosela E. & Ngige Njoroge J. (Eds), *Addressing Contextual Misleading Theologies in Africa Today*. Regnum Books International, Great Britain, 2020,2).

² Asamoah-Gyadu in E. Eale Bosela & J.Ngige Njoroge (Eds), *Literary Function*,2.

³ S. Escobar, *A Time for Mission. The Challenge for Global Christianity*. Inter-varsity Press, 38 De Montfort Street, Leicester LE1 7GP, England., 2003,133-134.

⁴ Yohanes Kwasi Ahiabu, *Healing and Deliverance in Church growth: The case of Global Evangelical Church*, Ghana from 1991-2011, 2013, 1.

⁵ Gbordzoe in Yohanes Kwasi Ahiabu, *Literary Function*, 82.

⁶ Kwabena J. Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana*. Leiden: Koninklijke Brill NV., 2005, 138.

⁷ Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity*. Cambridge University Press, 2004, 203.

⁸ Phil Parshall, *New Paths in Muslim Evangelism. Evangelical Approaches to Contextualization*. Baker Book House Company, United States of America, 1984, 31.

⁹ Allan Anderson, *Literary Function*, 122.

¹⁰ Samuel Amritham & John S. Pobe, *Theology by the People. Reflections on Doing Theology in community*. World Council of Churches, Geneva, 1986, 131.

¹¹ Elom Dovlo in Yohanes Kwasi Ahiabu, *Literary Function*, 27.

¹² Kwabena J. Asamoah-Gyadu, *Literary Function*, 93.

¹³ Allan Anderson, *Literary Function*, 199.

¹⁴ Allan Anderson, *Literary Function*, 199-201.

The Necessity of Contextualizing Deliverance Ministry: The plausible findings of this study stress the importance of appropriately adjusting deliverance practices to suit the Rwandan Context. The findings resonate deeply with Rwangabo's insights that deliverance entails a belief system and ritual practice seeking divine intervention and liberation from evil forces, spiritual complexities, and ailments.¹⁵ It highlights the profound impact of deliverance in Rwandan society, illuminating how it permeates various aspects of people's lives, thus necessitating to be contextualized. Contextualization necessitates considering two key variables: the Context and the Text. Context refers to the setting within which communication occurs.¹⁶ Here, communication pertains to interactions between the Banyarwanda and the missionary message. Thus, in examining deliverance ministry as a missionary endeavor within the Presbyterian Church in the Rwandan Context, the physical Context pertains to the tangible environment wherein communication between the Banyarwanda and the missionary message transpires.¹⁷ Secondly, cultural Context encompasses values, beliefs, lifestyles, and behaviors, which indicate whether deliverance is perceived as appropriate or inappropriate within the Rwandan community.¹⁸ This approach recognizes that effective deliverance work cannot be separated from the broader Context in which it occurs. It emphasizes appreciating cultural nuances and societal realities that influence individual beliefs and practices. Through such contextualization efforts, deliverance practitioners can better serve the Rwandan community, promoting a more meaningful and impactful engagement with spiritual matters.

The outcome of the Contextualization process differs based on the approach undertaken. Critical analysis becomes difficult if starting with a fixed text because it is considered the standard for assessing everything else. Conversely, beginning with the Context involves relativizing the Text, where its authenticity depends on the interpretation derived from contextual analysis. Consequently, even within the same cultural context, contemporary theologians may develop various "contextual theologies" based on the approaches utilized.¹⁹ This suggests an active interaction between the Context and the text, recognizing that the interpretation of religious teachings is influenced by the socio-cultural context in which they are situated. Contextualization, therefore, involves the dynamic process of embedding the Text, such as the missionary message, within the Context and allowing it to resonate with and be embraced by the individuals within that specific setting. The study focused on how to merge the cultural practice of deliverance (*kugangahura*) within the Banyarwanda context with the gospel message to ensure its relevance to their daily lives. Context is the specific environment in which individuals, groups, and communities experience culture at a particular time and place. Religion, being a fundamental aspect of culture, plays a central role in shaping people's identities.²⁰ In this case, the research explores the idea of deliverance within Rwandan culture, referred to as *kugangahura*, thereby highlighting the importance of placing it within its specific context.

On the one hand, the study noted that adopting deliverance rituals within Pentecostal churches played a central role in the rapid growth witnessed in the Rwandan context. This observation closely parallels the findings of Omenyo in the Ghanaian Context, where he confirmed that Charismatic Pentecostal Churches in Ghana and other sub-Saharan African regions had been acknowledged as the fastest-growing churches over the past three decades.²¹ Nevertheless, on the

other hand, the research revealed that in response to the need for deliverance in the Rwandan context, some individuals exploit the deliverance ministry for personal financial benefits. These dual findings serve as warning signals for the Presbyterian Church in Rwanda. The central premise of the present study turns around the assumption that a potential decrease in membership within the Protestant Churches in Rwanda, including the Presbyterian Church, could be attributed to the absence of deliverance ministry in those Churches. This hypothesis posits that if members are turning towards the deliverance ministry, it suggests that they perceive it as providing more comprehensive and fulfilling answers to their spiritual and practical needs compared to what they find in the Presbyterian Church. The hypothesis aligns closely with Anderson's argument that the exponential expansion of Pentecostal Churches is primarily due to their adeptness in interpreting and tackling modern existential dilemmas encountered by Christians. He suggests that Pentecostalism's success stems from its ability to confront contemporary challenges in a manner that resonates deeply with believers, offering practical and contextualized solutions to their pressing concerns.²² It implies that by addressing issues such as poverty, illness, and spiritual warfare within the framework of people's lived experiences, the Church effectively engages with the congregants' realities, fostering a sense of relevance and immediacy in their religious practices. The study has revealed that a number of the Banyarwanda strongly desire deliverance. Some church leaders commented on this demand, arguing that individuals who require deliverance are not genuinely free, as they are bound by spiritual, emotional, or psychological afflictions that impede their ability to live fully liberated lives. This aligns with Bujo's observation on how African society historically prepares individuals to confront and endure hardship, promoting perseverance rather than resignation. Bujo suggests that developing an authentic African ecclesiology that acknowledges the significance of suffering and interprets sacraments within African traditions is crucial.²³ This transformative effort allows for a renewed understanding of the Gospel message rooted in the Banyarwanda-African worldview.

Toward Contextualizing Deliverance Ministry in the Presbyterian Church: Mbiti emphasizes the strength of traditional African religions in seamlessly integrating faith with every aspect of human life. He argues that these religions reflect genuine African understandings of the divine, proposing that Christians can enrich their own beliefs by embracing these perspectives rather than replacing them entirely.²⁴ Similarly, viewing the incarnation through an African lens, Mahali asserts that God, revealed in Jesus, dwells within humanity and the entire creation, aiming to rescue and restore it, thus counteracting the damage wrought by human destruction.²⁵ In essence, the Presbyterian Church in Rwanda benefits from incorporating the *Kugangahura* ritual into its healing practices due to its cultural relevance and alignment with the healing attributed to God (*Imana*). However, it's crucial to acknowledge that while *Kugangahura* shares some similarities with the deliverance ministry commonly practiced within neo-Pentecostal churches, it also encompasses syncretic ritual elements that may diverge from the pure teachings of God's word and His healing power. Therefore, any integration of *Kugangahura* into Presbyterian rituals would necessitate careful discernment and potentially the adaptation or exclusion of certain aspects to ensure alignment with the core tenets of Christian doctrine and the authority of Scripture. This nuanced approach would uphold the integrity of Presbyterian worship while acknowledging and respecting the cultural significance of *Kugangahura* within Rwandan society.

¹⁵ Pierre Celestin Rwangabo, *La médecine traditionnelle au Rwanda*. Editions KARTHALA, 22-24, boulevard Arago, 75013 Paris, 1993, 24

¹⁶ Phil Parshall, *Literary Function*, 32.

¹⁷ David J. Hesselgrave, & Edward Rommen (Eds). *Contextualization: Meanings, Methods, and Models*. Baker Book House, England, 1989, 1.

¹⁸ Phil Parshall, *Literary Function*, 38.

¹⁹ JNK Mugambi, *Christianity and African Culture*. Nairobi, Kenya: Acton Publishers, 2003, 168.

²⁰ JNK Mugambi, *Literary Function*, 119.

²¹ Cephas N Omenyo, *Pentecost outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana*. Zoetermeer: Boekencentrum Publishing House, 2006, 199-201.

²² Allan Anderson, *Literary Function*, 160.

²³ Benezit Bujo, *The Ethical Dimension of Community. The African Model and the Dialogue Between North and South*. Pauline Publications Africa. Nairobi, Kenya, 1998, 132.

²⁴ Mbiti in David J. Hesselgrave, & Edward Rommen (Eds), *Literary Function*, 100.

²⁵ Eve-Marie Becker, Jens Herzer, Angela Standhartinger, & Florian Wilk (Eds), *Reading the New Testament in the Manifold Contexts of A Globalized World. Exegetical Perspectives*. Narr Francke Attempto Verlag GmbH+Co. K.G., 2002, 23.

However, some Banyarwanda Christians may find the concept of deliverance challenging to embrace for various reasons. One significant factor relates to the teachings and principles of Presbyterianism. Presbyterian doctrine, rooted in Reformed theology, strongly emphasizes the principle of sola Scriptura.²⁶ With the Bible regarded as the ultimate authority for spiritual guidance in all aspects of life, there may be a reluctance to embrace rituals or cultural practices not explicitly endorsed within its pages. Additionally, the belief in the cessation of the miraculous era may contribute to the reluctance among some Presbyterians to embrace the Kugangahura ministry. Overall, while the principles of Presbyterianism (Sovereignty of God, Authority of Scripture, Reformed theology, Covenant Theology, Elder Governance, and Sacraments) provide a theological framework for Presbyterians, contextualization is still an important aspect of adapting these principles to specific cultural contexts.²⁷ Moreover, some Presbyterians may be hesitant to endorse *Kugangahura* due to perceived similarities with the practices of fraudulent individuals who exploit believers for financial gain. This sentiment is echoed by Muhozi's suggestion that some Presbyterian adherents may get the wrong impression about *Kugangahura* due to the deliverance ministry's association with deceptive practices whereby deliverance is viewed merely as a tool for exploitation rather than a genuine spiritual practice, ruining its reputation and undermining its potential efficacy within the Presbyterian Church.²⁸ On the contrary, the study underscores key aspects concerning the nature, origin, and significance of *Kugangahura* within Rwandan society, emphasizing the need to contextualize the teachings of the Bible and church doctrine. It highlights *Kugangahura*, or the deliverance ministry deeply entrenched in traditional Rwandan cultural practices, as holding profound importance in the lives of the Banyarwanda. Serving as a bridge between the Christian faith and Banyarwanda traditions, it underscores the importance of adapting deliverance practices to the cultural context, known as the Christianization of *Kugangahura*, to meet the Banyarwanda community's spiritual needs effectively. By integrating traditional beliefs and customs into Christian rituals, Banyarwanda Christians can maintain a solid connection to their cultural heritage while embracing Christianity. This symbiotic relationship reinforces cultural bonds and affirms the compatibility of Christian faith with Rwandan culture. The deliverance ministry provides a platform for believers to engage in spiritual healing, including liberation from evil forces and seeking deeper communion with the divine, addressing spiritual needs deeply ingrained in Rwandan cultural traditions. Consequently, *Kugangahura* offers a sacred space where Rwandan individuals can experience a renewed encounter with Imana (God) that resonates with their cultural background and experiences. *Kugangahura* exemplifies the ability of Christian teachings to integrate seamlessly with Rwandan customs and beliefs, thereby rendering the Gospel accessible and meaningful to Rwandan individuals. Furthermore, contextualizing *Kugangahura* underscores the inclusivity inherent in Christian theology and doctrine, recognizing that the Christian faith can embrace a variety of cultural expressions and interpretations while preserving the integrity of the Gospel message.

Applying Kugangahura Over Kubohora: A Cultural Examination in Rwandan Society: Within the Rwandan community, some Christian groups utilize the term "Kubohora" to convey the concept of deliverance. However, it's essential to note that the adoption of this term isn't rooted in its cultural appropriateness within the traditional Rwandan context. Instead, it reflects a broader interpretation of deliverance, incorporating elements of syncretism. It's crucial to

recognize that "Kubohora" lacks substantial ties to the cultural heritage of the Banyarwanda beyond its literal translation for deliverance. This differentiation emphasizes the importance of thoroughly examining terminologies and concepts to ensure they resonate authentically within Rwandan cultural norms and values.

Through thematic analysis²⁹, it becomes evident that the term "Kubohora" holds a somewhat superficial connotation, predominantly symbolizing the liberation of the physical self and remaining confined to human experiences. Specifically rooted in the Kinyarwanda language, "Kuboha" is explicitly linked to bodily emancipation, often overlooking spiritual dimensions. In contrast, the culturally embedded term "kugangahura" within the Banyarwanda community signifies the liberation of the whole human being, encompassing multiple facets and realms. This implies a more holistic understanding of deliverance, extending beyond physical liberation to include spiritual and other existential aspects of human existence. This aligns closely with the concept of well-being as understood within the Banyarwanda-African context.³⁰ The "kugangahura" model stands out as a compelling choice for Christianization due to its inherent alignment with fundamental Christian principles. Its holistic approach to deliverance, addressing spiritual, emotional, and physical needs, mirrors the comprehensive nature of Christian theology. This alignment provides a robust foundation for integrating "kugangahura" into Christian practice within the Banyarwanda context. From a scholarly perspective, this view emphasizes the cultural richness and thematic depth of the "kugangahura" model, making it a suitable candidate for incorporation into Christian rituals and teachings. By embracing "kugangahura" within the Christian framework, Banyarwanda believers can deepen their spiritual journey, drawing from both traditional cultural practices and the Christian faith to enhance their spiritual growth and well-being.

It is paramount to highlight the importance of a nuanced approach to successfully integrating *Kugangahura* (Deliverance) into mission work among the Banyarwanda following Rwangabo's insights that as deliverance holds a process of seeking divine intervention and liberation in the lives of the people and the community³¹. Thus, it can be incorporated into the Church missions without compromising Christian principles. However, there is a need for critical encounter.³² It is crucial to proceed cautiously to distinguish authentic deliverance from its misappropriation by charlatans seeking personal gain. Upholding respect for the cultural heritage and Christian beliefs of the Banyarwanda while implementing *Kugangahura* within mission work ensures a balanced and practical approach that fosters genuine spiritual growth and community well-being. In summary, "Kubohora," often used interchangeably with deliverance, lacks deep cultural roots and primarily addresses a superficial sense of liberation, mainly focusing on the physical realm. On the other hand, "kugangahura" embodies a more holistic form of liberation, encompassing the entirety of human existence, which aligns more closely with Christian principles. To effectively incorporate "kugangahura" into the practices of the Presbyterian Church, thorough research and methodological rigor are essential. This approach ensures the genuineness of the cultural adaptation process while safeguarding against syncretism, thereby preserving the integrity of Rwandan cultural heritage and Christian doctrine. However, comparing "kugangahura" with Christian teachings is crucial for justifying its integration while upholding theological integrity preventing misinterpretation and syncretism.³³

²⁶ Jean Calvin, *L'Institution Chrétienne*, édition abrégée en français moderne, Lausanne, P.B.U, 1985, 165.

²⁷ Charles H. Craft in Phil Parshall, *New Paths in Muslim Evangelism. Evangelical Approaches to Contextualization*. Baker Book House Company, United States of America, 1984, 89.

²⁸ Emmanuel Muhozi, *Deliverance Ministry in the mission of the church. A case study of Gikondo Presbyterian Parish and Gatenga Zion Parish.MTh*. Dissertation, Tumaini University Makumira, Usa-River,Tanzania, 2019, 66.

²⁹ During the study, through group discussions with theologians and interview with traditionalist we went into thematic analysis in order to know each of the terms and their use in the Banyarwanda cultural practices and healing. It was found that Kubohora a part from being a literal translation of deliverance, it has never been used in healing in the Banyarwanda Culture.

³⁰ John S. Pobe & Carl F. Hallencreutz (eds), *Variations in Christian Theology in Africa*. Uzima a Press Ltd., Nairobi, Kenya, 1986, 27-28.

³¹ Pierre Celestin Rwangabo, *Literary Function*, 24.

³² Samuel Amritham & John S. Pobe, *Literary Function*, 20.

³³ Kato H. Byang, *Theological Pitfalls in Africa*. Evangel Publishing House, Kisumu-Kenya, 1975, 183.

CONCLUSION

The study disclosed that some Banyarwanda expressed a desire for deliverance ministry despite the availability of modern medical facilities. This phenomenon calls attention to the connection between traditional belief systems and contemporary healthcare practices, highlighting the significant impact of faith and religion on Banyarwanda's health-seeking behaviors. Furthermore, the study brought to light opportunistic individuals taking advantage of the growing demand for deliverance, exploiting the situation for financial gain from Church members and Banyarwanda in general. In response, the Presbyterian Church in Rwanda is advised to actively work on integrating deliverance ministry while carefully considering the cultural context. This involves a nuanced approach, evaluating Rwandan cultural beliefs and practices to align them with Christian doctrine. The study uncovered that "kugangahura" from cultural healing practices, equivalent to Christian deliverance practices, represents a more holistic form of liberation, closely resonating with Christian principles. Incorporating this concept into the practices of the Presbyterian Church demands meticulous research and methodological rigor to offer a comprehensive gospel addressing the spiritual, physical, and emotional dimensions of Banyarwanda. Ultimately, this effort aims to contribute to the well-being and flourishing of individuals and communities within the Rwandan context.

REFERENCES

Books

- Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity*. Cambridge University Press, 2004.
- Benezit Bujo, *The Ethical Dimension of Community. The African Model and the Dialogue Between North and South*. Pauline Publications Africa. Nairobi, Kenya, 1988.
- Cephas N. Omenyo, *Pentecost outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana* (Zoetermeer: Boekencentrum Publishing House, 2006.
- David J. Hesselgrave, & Edward Rommen (Eds). *Contextualization: Meanings, Methods, and Models*. Baker Book House, England, 1989.

- Eale Bosela E. & Ngige Njoroge J. (Eds), *Addressing Contextual Misleading Theologies in Africa Today*. Regnum Books International, Great Britain, 2020.
- Eve-Marie Becker, Jens Herzer, Angela Standhartinger, & Florian Wilk (Eds), *Reading the New Testament in the Manifold Contexts of A Globalized World. Exegetical Perspectives*. Narr Francke Attempto Verlag GmbH+Co. KG, 2022.
- JNK Mugambi, *Christianity and African Culture*. Nairobi, Kenya: Acton Publishers, 2003.
- John Calvin, *L'Institution Chrétienne*, édition abrégée en français moderne, Lausanne, P.B.U, 1985.
- John Mbiti, *African Religions and Philosophy*. General Printers Limited, Nairobi, Kenya, 1989.
- John S. Pobee & Carl F. Hallencreutz (eds), *Variations in Christian Theology in Africa*. Uzima a Press Ltd., Nairobi, Kenya, 1986.
- Kato H. Byang, *Theological Pitfalls in Africa*. Evangel Publishing House, Kisumu-Kenya, 1975.
- Kwabena, J. Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana*. Leiden: Koninklijke Brill NV, 2005.
- Phil Parshall, *New Paths in Muslim Evangelism. Evangelical Approaches to Contextualization*. Baker Book House Company, United States of America, 1984.
- Pierre Celestin Rwangabo, *La médecine traditionnelle au Rwanda*. Editions KARTHALA, 22-24, boulevard Arago, 75013 Paris, 1993.
- S. Escobar, *A Time for Mission. The Challenge for Global Christianity*. Inter-varsity Press, 38 De Montfort Street, Leicester LE1 7GP, England, 2003.
- Samuel Amritham & John S. Pobee, *Theology by the People. Reflections on Doing Theology in Community*. World Council of Churches, Geneva, 1986.

Unpublished papers/ Dissertations

- Emmanuel Muhozi, *Deliverance Ministry in the mission of the church. A case study of Gikondo Presbyterian Parish and Gatenga Zion Parish.MTh*. Dissertation, Tumaini University Makumira, Usa-River, Tanzania, 2019.
- Yohanes Kwasi Ahiabu, *Healing and Deliverance in Church growth: The case of Global Evangelical Church, Ghana from 1991-2011*, 2013.
