

Investigating Deliverance Practices in the Banyarwanda Religion: Implications for Presbyterian Missions within the Banyarwanda Community

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ABSTRACT

Imana, the supreme source of power and wisdom, transcends the physical realm while maintaining a profound connection to daily human affairs. These beliefs shape the Banyarwanda worldview, leading them to live a worshipful life deeply rooted in their spiritual beliefs and practices. When faced with significant challenges or dangers, the Banyarwanda turn to God seeking deliverance. Deliverance, known as "kugangahura," holds immense religious importance in the community due to its relevance in people's lives. The attractiveness of deliverance ministry is not solely reliant on individual preachers but is deeply ingrained in the community's beliefs. To effectively address the concerns of the Banyarwanda, the church must adapt its approach to accommodate the growing number of Christians seeking deliverance. It is crucial for the church to develop teachings that facilitate authentic experiences of salvation and deliverance, ensuring a meaningful and transformative spiritual journey for the congregation.

Keywords: *Deliverance practices, Banyarwanda religious beliefs, Presbyterian Missions.*

1. INTRODUCTION

This article investigated the concept of deliverance, its perception, practices, and significance in

addressing threats to life and its applications in Missions within the Banyarwanda community. This investigation focused on the Banyarwanda perception of God and their religious perception of life, examining how their beliefs influence their understanding of life's purpose. It also explores the integration of religious practices into their lives, emphasizing the role of worship and spiritual observances in providing guidance and fulfillment. Another focus is placed on deliverance as a dictum within the Banyarwanda religion. The goal is to deepen our understanding of the Banyarwanda religious beliefs and practices, particularly in relation to deliverance, and its application in the missions in the Banyarwanda community.

To achieve the research goals, this study used a qualitative approach. The study applied document analysis, interviews, focus group discussions, and observation methods. The document analysis was done by tracing the themes related to deliverance in historical accounts, policy documents, and minutes/letters. Interviews applied open-ended questions as tools. Focus group discussions used open-ended questions, with an opening question that was introduced to the leader of a group so that he/she could continue guiding the group with more questions being introduced from my checklist of open-ended questions. Lastly, a checklist of observation was used as a tool to see how events of deliverance in Pentecostal churches and some

Charismatic-Presbyterian groups were conducted and compared with outcomes in interviews, group discussions, and document contents.

2. PERCEPTION OF GOD AMONG BANYARWANDA

Rwanda was a monotheist community since time immemorial.¹ The traditional religious beliefs of the Banyarwanda, like many other African cultures, often include the veneration of a Supreme Deity who is believed as the Creator and Sustainer of the universe.² *Imana* is the prototypical name used by the Banyarwanda to refer to the Supreme Being, the origin of everything, the Master of all, all-powerful, above all, yet personally benevolent.³ The specific meaning of this title is difficult to find in Kinyarwanda. However, the etymological analysis conducted by Zuure suggests that *Imana* can be translated as "The One who dwells with us, who lives with us."⁴

Hence, *Imana* is transcendent and exists beyond the physical world, yet remains intimately connected to human affairs; He interacts with or communicates life to human beings through mediators.⁵

Banyarwanda view *Imana* as benevolent and just, overseeing the harmony of the natural and social realms.⁶ They ascribe blessings, guidance, and protection in their daily lives to the divine presence and influence of God's benevolence.⁷ In their society, the knowledge of God is conveyed through various means such as proverbs, concise statements, songs, prayers, names, myths, stories,

and religious ceremonies.⁸ These oral traditions served as the primary medium for transmitting knowledge from one generation to another due to the absence of a writing system.⁹

The Banyarwanda people attribute to God the qualities of being all-knowing, ever-present, and all-powerful.¹⁰ For them, God's omniscience signifies His boundless knowledge, encompassing all things past, present, and future. It is a recognition that nothing is hidden from Him, and He possesses a complete understanding of all matters; hence the name *BizImana* (He knows everything).¹¹

Similarly, the Banyarwanda perceive God as being omnipresent, existing simultaneously in all places and times.¹² This concept underscores their understanding that God's presence permeates every corner of the universe, transcending physical boundaries and limitations. It reflects their conviction that there is no location where God is absent, and He is accessible to all who seek Him. Hence, the saying "*Ntaho Imana itaba*" (There is no place where He is not).¹³

Furthermore, the Banyarwanda regard God as omnipotent, signifying His supreme power and authority. They view Him as possessing unlimited strength and the ability to accomplish anything. This recognition of God's almighty nature acknowledges His sovereignty over creation, emphasizing His ability to shape and govern all aspects of existence.¹⁴

These attributes, inherent to God's being, define His unique nature and distinguish Him from all other beings.¹⁵ The Banyarwanda firmly believe that no other entity can be described in the same

¹ André Karamaga, "Dieu au Pays des Mille Collines : Quand l'Afrique rencontre l'Évangile", Editions du Soc, 1988, 9.

² J.H. Newman in Aylward Shorter, "African Culture. An overview", Paulines Publications Africa. 2001, 40.

³ R. P. M Pauwels, *Imana et le Culte des Mânes au Rwanda*. Mémoire présenté à la séance du 16 décembre 1957, 3.

⁴ *Ibid.*, 4.

⁵ S. Aylward, *Literary Function*, 43.

⁶ A.O Mwakabana(ed), "Crisis of Life in African Religion and Christianity", The Lutheran World Federation, 2002, p. 11.

⁷ John, Mbiti, "African Religions and Philosophy", Morrison & Gibb Ltd. 1970, p. 29.

⁸ A.O Mwakabana, *Literary Function*, 17.

⁹ J. Mbiti, *Literary Function*, 29.

¹⁰ J N K Mugambi, "African Heritage and Contemporary Christianity", Longman Kenya Ltd, 1989, 60.

¹¹ RPM Pauwels, *Literary Function*, 8-9.

¹² M. John, 1970, *Literary Function*, 30.

¹³ Interview with Katakuka, 15.6.2021.

¹⁴ RPM Pauwels, *Literary Function*, 8.

¹⁵ M. John, *Literary Function*, 30.

terms as God. His omniscience, omnipresence, and omnipotence are eternal qualities that set Him apart and affirm His role not only as the originator but also as the sustainer of all things.¹⁶

Among the Banyarwanda, God's attributes form the foundation of their understanding of divinity and their spiritual connection. They believe that God is present in every aspect of their lives, providing comfort, guidance, and strength. This belief brings them a deep sense of assurance, knowing that they are never alone. In times of hardship, they rely on their faith in God's presence for deliverance, finding comfort and encouragement. In moments of joy, they attribute their blessings to God's presence and express gratitude for divine guidance. This recognition of God's presence shapes their worldview and influences their interactions with the world.¹⁷

3. RELIGIOUS PERCEPTION OF LIFE AMONG THE BANYARWANDA

The Banyarwanda have a profound religious perception of life that shapes their understanding of the world and their place within it. Rooted in their spiritual beliefs and practices, their religious perspective offers a lens through which they interpret the complexities of existence.¹⁸ According to Karamaga, God, the author of life, not only grants people this incomparable gift but also sustains, nurtures, matures, and ultimately harvests it, just as one would gather ripe fruit, according to His predetermined plan.¹⁹ Such is the idea contained within the names *Habyarimana* (it is God who begets), *Harelimana* (It is God who cares), *Hakuzimana* (it is God who makes grow), and so on. Believing that God gives and sustains life, the

Banyarwanda produced an idiomatic saying: *Niyo ibeshaho* (It is God who makes life possible).²⁰

According to Amoah, the African perspective on life encompasses all elements that contribute to its fulfillment. This includes physical well-being as well as metaphysical or spiritual and material aspects.²¹ Attaining health is intricately tied to the pursuit of inner peace, harmony, spiritual connection, and a strong sense of community.²² The idea finds resonance in Mwakabana, who emphasizes a common element in African belief systems: the recognition that physical and mental well-being originates from a balanced and harmonious relationship between an individual and the wider cosmos. This harmony encompasses different aspects, including familial bonds, societal connections, ancestral ties, and even the divine. Likewise, Habiyaakare contends that the Banyarwanda good life is not lived in isolation but within a framework of harmonious relationships with the community, nature, and the spiritual realm.²³ The African perspective places great emphasis on maintaining this equilibrium to enhance overall well-being.²⁴

The Banyarwanda hold a fundamental belief that a human being is composed of three interconnected elements: *Umwuka* (spirit), *Intekerezo* (soul), and *umubiri* (body), as described by Rutangarwamaboko. While the body is visible, the spirit and soul are invisible.²⁵ This belief underscores the essential duality of human existence, consisting of both physical and spiritual aspects. These elements are inseparable, and the well-being of one profoundly affects the others.

There exists a dynamic interaction between the spiritual and physical components of human

¹⁶ K. André, *Literary Function*, 14.

¹⁷ Patrick in Rosino Gibellini, "Paths of African Theology", New York, Orbis Books, 1994, 120.

¹⁸ Boniface Ngulinzira (dir), "Sagesse et vie quotidienne en Afrique", Actes du Symposium International de philosophie (Kigali, 31 Juillet-7 Aout 1983), Suivi de journée Alexis Kagame: vie et œuvre, Revue trimestrielle Janvier-Mars 1987, No5, 1987, 73.

¹⁹ K. André, *Literary Function*, 17.

²⁰ RPM Pauwels, *Literary Function*, 7.

²¹ Elizabeth Amoah, "African Traditional Religion and the Concept of poverty" in Peter J. Paris, (ed.), "Religion and Poverty: Pan- African Perspective" (Durham & London: Duke University Press, 2009), 111-13.

²² Ibid.

²³ François-Xavier H. in Boniface Ngulinzira (dir), *Literary Function*, 176.

²⁴ A.O. Mwakabana, *Literary Function*, 19.

²⁵ Interview with Rutangarwamaboko, 13.06.2022.

beings.²⁶ This interconnectedness holds significant implications for the overall health and well-being of individuals, as recognized by the Banyarwanda.²⁷ The interaction between the visible or natural aspects and the invisible or supernatural dimensions profoundly influences human welfare, emphasizing the need for a harmonious balance between the two realms.

According to Karamaga, the spirituality of the Banyarwanda religion rotates around the pursuit of a fulfilling and meaningful life. Their prayers emphasize the importance of various aspects of well-being, such as the ability to have children, good eyesight, hearing, and overall health. Wealth and prosperity are also considered essential for personal value and dignity.²⁸ The ultimate goal is to achieve longevity, which is seen as a significant accomplishment.²⁹

According to Habiaremye, life is an unparalleled blessing on this planet, and there is no greater joy than relishing it and having the ability to share it with others. Conversely, there is no more agonizing tragedy than being incapable of passing on life, similar to the dreadful scourge of losing it.³⁰ Likewise, Shorter affirms that the act of living is intricately connected with the concept of transmitting life to future generations.³¹

In the customs of the Banyarwanda, it was customary during burial rituals to honor a man who had fathered numerous children by preceding his body with a lit lamp. This flame symbolized the continuation of the life he had, in a sense, nurtured and supported.³² For them, physical death marked not the cessation of existence, but rather a

transition into a spiritual state. It was firmly held that individuals, upon departing from their physical bodies, assumed the role of spirits. The prevailing belief was that these departed spirits maintained the ability to exert influence over the community, be it for better or worse.³³ Conversely, the mortal remains of an individual who had the unfortunate circumstance of passing away without leaving any offspring were preceded by extinguished coal. This act represented the definitive extinguishment of their memory. Those who leave behind descendants, even in death, continue to exist on this earth through the individuals who carry their blood, thus ensuring the perpetuation of their name.³⁴

Ultimately, the Banyarwanda's perception of life in their religion intertwines with the concept of deliverance by recognizing the divine origin and sustenance of life, the interconnectedness of its various dimensions, and the collective journey toward fulfillment and harmonious existence. Their beliefs offer a comprehensive framework that guides their actions and understanding, promoting spiritual growth, communal well-being, and the pursuit of a meaningful life.

4. RELIGIOUS LIFE AND WORSHIP AMONG THE BANYARWANDA

Religion holds a central place in the lives of the Banyarwanda, permeating every aspect of their existence, from rituals and ceremonies to moral guidance and social cohesion.³⁵ This section offers a glimpse into the profound influence of religion on the beliefs, values, and interactions of the Banyarwanda people. By delving into their daily practices and customs, we gain a deeper understanding of their religious life, witnessing firsthand how they worship and connect with the divine in their everyday activities. Through exploring the intricate tapestry of their religious traditions, this section sheds light on the sacred bond between the Banyarwanda and their spiritual beliefs, fostering a greater appreciation for the role that religion plays in shaping their lives.

²⁶Opoku, Asare Kofi. "West African Traditional Religion", Accra: FEP International Private Limited, 1978, 91.

²⁷ Interview with Benimana, 16.6.2021.

²⁸ A. Karamaga, *Literary Function*, p.8.

²⁹ François-Xavier H. in Boniface Ngulinzira (dir), *Literary Function*, 176.

³⁰ Francois-Xavier in B. Ngulinzira (ed). *Literary Function*, 176-177.

³¹ Aylward Shorter, "Prayer in the Religious traditions of Africa", Oxford University Press. Nairobi, Kenya, 1975.

³² Francois-Xavier in N. Boniface (ed). *Literary Function*, 176.

³³ JNK Mugambi, "Christianity and African Culture", Nairobi, Kenya: Acton Publishers, 2002, 66.

³⁴ Francois-Xavier in N. Boniface (ed). *Literary Function*, 176.

³⁵ K. André, *Literary Function*, 14.

The religious practices of the Banyarwanda seamlessly intertwine with their daily lives.³⁶ In this regard, there are no boundaries or limitations to when and where a *Munyarwanda* engages in acts of worship. Their belief in the omnipresence of God means that He is accessible at any time and in any place. As a result, the Banyarwanda invoke and connect with the divine wherever and whenever the need arises.³⁷

For Banyarwanda and sub-Saharan Africans, God does not merely grant existence and life to humans or create plants and animals for them. He does not abandon them to their fate; rather, *Imana* accompanies them everywhere, assists them in their needs, bestows various blessings upon them, and sometimes even lavishes them with abundance. God defends, protects, and heals them. In short, God fulfills the role of a Father towards His children and a Lord towards His subjects. *Imana* foresees the destiny of humans, reads their fate, knows their necessities, and provides for them completely.³⁸

However, within the realm of worship, one encounters a multitude of religious practices encompassing rituals, instructions, songs, and offerings, among others.³⁹ Similarly, the traditional religious customs of the Banyarwanda encompass a variety of practices, including prayers, rituals, ceremonies, and offerings, all aimed at expressing reverence and seeking blessings from *Imana*, the divine entity. The sacred rituals are performed by esteemed religious leaders or individuals who serve as intermediaries, bridging the gap between the community and the celestial realm.⁴⁰

While worship was an integral part of the daily lives of the Banyarwanda, there was also a notable tradition of organizing national prayers, presided over by the king and the High Priest. These special gatherings held significant importance within the community. The king, as the leader of the nation,

and the High Priest, as a revered spiritual authority, led these collective prayers, uniting the Banyarwanda in a shared spiritual experience. The national prayers served as a time of deep reflection, communal supplication, and collective seeking of divine guidance and blessings for the well-being of the entire nation.⁴¹ To shed light on this, Rutangarwamaboko elucidated that historically, the prayer for the whole nation took place on Kigali mountain, with intercessory prayers focusing solely on *Umutima*, the innermost core of one's being. The customary practice of prayer typically involved kneeling and humbly beseeching *Imana* to bestow *Umutima* (behavioral wisdom) upon the kingdom, the Banyarwanda people, men, women, children, livestock, and all aspects of Rwanda's existence.⁴² This prayer entailed a humble plea for the nation's healing, protection, and prosperity, emphasizing the importance of adopting a mindset of diligence and integrity in all endeavors.⁴³

To sum up, the Banyarwanda people lead a worshipful life, deeply rooted in their spiritual beliefs and practices. Their faith is an integral part of their daily existence, shaping their actions, decisions, and interactions with others. The worship life of the Banyarwanda is not limited to specific times or locations but permeates all aspects of their existence. They view their daily activities as opportunities for worship and service to God, recognizing the divine presence in the ordinary moments of life.

5. DELIVERANCE AS A DICTUM IN BANYARWANDA RELIGION

The study revealed that Deliverance -known as "*kugangahura*"⁴⁴ in the Banyarwanda community-holds a significant place as a religious dictum

⁴¹ Interview with Benimana, 16.6.2021.

⁴² Interview with Rutangarwamaboko, Kigali, 22.06.2021.

⁴³ Ibid.

⁴⁴ According too Katarwa (interview, 12.6.2021), *Kugangahura* refers to a traditional healing practice that involves the use of prayers, rituals, and medicinal plants to cure individuals of physical, mental, and spiritual afflictions (*Kugangahura*) refers to a traditional healing practice that involves the use of prayers, rituals, and medicinal plants to cure individuals of physical, mental, and spiritual afflictions.

³⁶RPM Pauwels, *Literary Function*, 4.

³⁷ M. John, *Literary Function*, 1970, 74.

³⁸ JNK Mugambi, *Literary Function*, 2002, 59-63.

³⁹ S. Aylward, *Literary Function*, 77.

⁴⁰ M. John, *Literary Function*, 1970, 61.

among the Banyarwanda. This is confirmed by Rwangabo, who emphasized that deliverance encompasses the belief and practice of seeking divine intervention and liberation from various forms of spiritual bondage, oppression, and challenges.⁴⁵ This shows clearly its significant influence on people's lives.

As previously discussed, life encompasses not only physical well-being but also metaphysical, spiritual, and material aspects.⁴⁶ The attainment of good health is intricately linked to the pursuit of inner peace, harmony, spiritual connection, and a strong sense of community.⁴⁷ Disruptions or imbalances in the harmonious relationship between an individual and the broader cosmos can lead to physical and mental illnesses.⁴⁸ Therefore, healing involves the restoration of equilibrium to foster overall well-being.

In contrast to contemporary healing approaches reliant on laboratory techniques, Banyarwanda healing embraces the wisdom of the natural world, drawing from cosmological beliefs and worldviews.⁴⁹ This unique method involves interpreting the book of nature, resulting in holistic healing that extends beyond the treatment of individual body parts. Instead, it encompasses the well-being of the entire household, family clan, and environment, promoting a comprehensive and interconnected approach to healing.⁵⁰

Within the Banyarwanda religion, some approaches are employed to confront life threats, with one prominent method being deliverance.⁵¹ Adherents of this religious belief system seek Salvation and protection by engaging in distinct strategies and rituals to overcome and counteract dangers

jeopardizing individuals' well-being through the practice of deliverance (Kugangahura).⁵²

In this study, it has come to light that within the Banyarwanda religion, deliverance methods are utilized to address various ailments, regardless of their origins, hence, the utilization of the idiomatic phrase "there is no illness without a remedy."⁵³ Interestingly, deliverance can be applied to a person, an object, or a place, dealing with different illness causes and healing rituals for people, other living creatures, places, and things.⁵⁴ As a result, deliverance seems to be crosscutting in the Banyarwanda treatment methods.

In the Banyarwanda community, it is believed that family problems like not getting married, sterility, poverty, sickness, and the like have root causes in the social and religious backgrounds.⁵⁵ Therefore, the remedy involves applying deliverance to cast out malevolent spirits from the victimized person, thus setting him or her free. As it is in other parts of Sub-Saharan Africa, usually, this is done through communication by a great priest with a powerful benevolent spirit to confront and cast out malevolent spirits from the victim. In most cases, divination plays a significant role in deliverance.⁵⁶

Divination which is known as *kuragura* in Kinyarwanda⁵⁷ is a specific means through which

⁴⁵ Pierre Célestin Rwangabo, *La médecine traditionnelle au Rwanda*. Editions KARTHALA, 22-24, boulevard Arago, 75013 Paris, 199, 24.

⁴⁶ Elizabeth Amoah, *Literary Function*, 111-13.

⁴⁷ Ibid.

⁴⁸ A.O. Mwakabana, *Literary Function*, 19.

⁴⁹ Pierre Célestin Rwangabo, *Literary Function*, 24.

⁵⁰ Wulfhorst (ed), "Spirits, Ancestors and Healing", 337-40.

⁵¹ RPM Pauwels, *Literary Function*, 166-167.

⁵² Ibid., 167-170.

⁵³ This is an idiomatic saying in the Banyarwanda language that "*Nta buganga butagira ubugangahuzi*". *Ubuganga* could refer to infection, disease, contamination, or damage to someone, something else, or somewhere. Therefore, illness can afflict a person, an object, or a place.

⁵⁴ Interview with Jean Bosco Mubashankwaya, 22.08.2021. Mubashankwaya is a member of the Roman Catholic Church and a Traditionalist healer specializing in bone fractures and other wounds. His healing abilities are truly miraculous, as he doesn't require direct contact with the victim. Instead, he receives a messenger who represents the afflicted individual, and through this intermediary, he performs his healing rituals. Remarkably, Mubashankwaya's rituals consistently yield immediate success, often resulting in the complete healing of broken bones even before the messenger's return.

⁵⁵ RPM Pauwels, *Literary Function*, 170.

⁵⁶ JNK Mugambi, "African Heritage and Contemporary Christianity", Longman Kenya Ltd, Nairobi, 1989, 66.

⁵⁷ Pauwels, *Literary Function*, 6.

healing is sought.⁵⁸ It comprises diagnostic techniques aimed at uncovering the root cause of an illness.⁵⁹ In the practice of "Kuraguza" individuals consult diviners to shed light on the underlying issue, employing various materials or employing gourds and shaking motions to invoke divining spirits. These spirits speak through the diviner as their medium. Once the source of the problem is identified, the healing process can commence.⁶⁰

When a community faces a breakdown, diviners are summoned to investigate the responsible individuals and contributing factors, followed by the application of deliverance to address and resolve the situation.⁶¹ The community relies on the diviners to guide them toward remedies that will restore balance in relationships and reinstate the customary cycle and rhythm.⁶² To appease the offended spirits, appropriate offerings, and sacrifices must be made following the diviners' advice. Furthermore, the diviners provide counsel on the appropriate punishments to be imposed on those accountable for the deterioration of relationships.⁶³

To sum up, when faced with significant challenges or dangers that pose a threat to their well-being, the Banyarwanda turn to deliverance as a means of seeking protection and Salvation. Through deliverance, individuals and communities within the Banyarwanda religion seek divine intervention and assistance. Emphasizing the crucial role of mediators, particularly diviners, in the context of deliverance practices is essential. Deliverance is seen as a transformative process that enables individuals to be freed from the grip of negative forces, thereby restoring balance, harmony, and

well-being. It is an expression of their faith and a means of seeking divine protection and guidance in the face of life-threatening situations.

6. THE RELEVANCE OF DELIVERANCE PRACTICES AMONG BANYARWANDA CHRISTIANS: EXPLORING IMPLICATIONS AND APPLICATIONS

According to Moila, the applicability of any concept necessitates effectively communicating its message within the specific cultural context of the intended audience.⁶⁴ African contextual theologians such as Mbiti, Bediako, Twesigye, Kato, Mugambi, Magesa, and others have identified this need and emphasized the contextualization of Christian teachings, particularly the Gospel and church doctrines.

By embracing contextualization, Christians can effectively address and dismantle the dualism and parallelism that exists among certain Banyarwanda Christians, who may have a negative perception of the Nyarwanda traditional worldview. Through the process of inculturation, the integration of deliverance within the Rwandan context holds significant potential for fostering hope within the Church in Rwanda and worldwide.⁶⁵

Within the mission of the Presbyterian Church among the Banyarwanda, the concept of salvation was initially embraced due to their pre-existing understanding that God is the ultimate Savior. However, focusing only on medical treatment in hospitals by Christianity was like the God of Christians deals only with their physical well-being and posed problems. The emergence of the deliverance ministry within the Rwandan context was met with skepticism by some mainstream churches, perceiving it as a foreign practice. However, upon realizing its attractiveness to the Banyarwanda people, those churches became confused forgetting that initially they did not

⁵⁸ Ingo Wulffhorst, *Spirits, "Ancestors and Healing: A Global Challenge to the Church"*. A resource for discussion, The Lutheran World Federation, Geneva-Switzerland, 2006, 39.

⁵⁹ Michael C. Kirwen, "The missionary and the Diviner. Contending theologies of Christian and African Religions", Maryknoll, New York, Orbis Books, 80-106.

⁶⁰RPM Pauwels, *Literary Function*, 37-39.

⁶¹ Michael C. Kirwen. *Literary Function*, 80-106.

⁶² JNK Mugambi, 2002, *Literary Function*, 57.

⁶³ Ibid.

⁶⁴ Moila 2002, *Literary function*, p.20.

⁶⁵ Mika Vähäkangas and Andrew A. Kyomo(eds). *Charismatic Renewal in Africa. A challenge for African Christianity*. African Christianity Series. Action Publishers, Nairobi, Kenya. 2003, 152.

address the specific context of the Banyarwanda. Consequently, the Presbyterian Church recognizes that the appeal of the deliverance ministry is not solely reliant on individual preachers who engage in preaching and healing, but rather on the deeply ingrained beliefs held by the Banyarwanda community. To address the concerns of the people effectively, the church must adapt its approach to accommodate the growing number of Christians seeking deliverance. Additionally, the church needs to develop teachings that facilitate authentic salvation and deliverance experiences for the congregation, ensuring a meaningful and transformative spiritual journey.

The study highlighted that the concepts of deliverance and salvation are not contradictory but rather complementary. Salvation refers to being rescued from perilous situations, while deliverance represents the means by which salvation is attained. These two concepts are inseparable and interdependent, as indicated by various Christian perspectives. Salvation and deliverance are akin to fraternal twins, closely intertwined and nurtured together, and they are regarded as ongoing processes rather than isolated events. Deliverance is perceived as a tool or agent of salvation, with Jesus himself being recognized as the ultimate deliverer. This viewpoint finds support in the works of Waehrisch-Oblau and Wrogemann, who assert a significant correlation between healing and deliverance, positing that they jointly form an integral part of humanity's journey towards salvation, aligning with God's intended design for His image-bearing creation. According to their definition, deliverance encompasses liberation from circumstances that immobilize or weaken human existence.⁶⁶

The researcher discovered that a thorough and authentic contextualization of deliverance holds the potential for generating positive outcomes for both the Church and its members. This process highlights the anticipated influence on various aspects of life, faith, and ministry within the Rwandan context. However, achieving a positive impact necessitates a proper comprehension of

essential elements such as the Gospel, worship practices, faith, Christian life, deliverance, salvation, and holistic healing, among others.

Consequently, the Church should seek a suitable model for contextualizing the concepts of God, life, and the religious approach to these concepts, in order to provide accurate teachings to the Banyarwanda.

Second, for the mission to be effective and result-oriented, missionaries in contemporary times must endeavor to learn and understand people's felt needs and problems to whom the gospel is preached. This implies that attempts must be made to understand and address people's needs by applying the Gospel in words and deeds and contextualizing its message.

Third, in this study, deliverance is considered a means of salvation, with Jesus recognized as the ultimate deliverer. Consequently, the Presbyterian Church is advised to adopt terminology rooted in Banyarwanda culture and relevant to their context, specifically tailored to the EPR. This approach ensures clarity and prevents any potential blending or misunderstanding of meanings and practices.

Fourth, the need for deliverance ministry has roots in the fact that missionary works in Rwanda done by mainline churches left untouched some life issues and problems related to the Christian faith, life, and healing. This challenges the Presbyterian Church to undertake more profound research on traditional and biblical models, *kugangahura*, and deliverance.

7. CONCLUSION

The investigation of deliverance in the Religion of Banyarwanda reveals important insights. The Banyarwanda hold a profound understanding of God, emphasizing Imana's supreme and benevolent nature. They believe in the sacredness and purpose of life, finding meaning and reverence in their daily existence. Religion plays a crucial role in their lives, with various worship practices serving as spiritual connections. Deliverance is highly valued, providing immediate protection and overcoming life-threatening challenges. Mediators, particularly diviners, play a vital role in this practice. Deliverance is seen as a transformative process, restoring balance and well-being. To meet the increasing demand for deliverance among Banyarwanda Christians, the church should adapt its approach accordingly.

⁶⁶ Claudia Waehrisch-Oblau & Henning Wrogenmann (Eds), "Witchcraft, Demons and Deliverance: A Global Conversation on an Intercultural Challenge", LIT Verlag, Zurich, 2015, 281.

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