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**A HISTORICAL ANALYSIS OF THE EXPERIENCES AND  
PERCEPTIONS OF THE ZION CHRISTIAN CHURCH IN ZIMBABWE  
(ZCC MBUNGO), ON THE USE OF HOLY WATER AND SACRED  
STAFF FOR HEALING (1976-2016).**

Thesis submitted in Partial Fulfillment for the Requirements of Masters in  
Theology

Supervised by

Prof P.H. Gundani

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**Declaration**

This is to declare that this is the work of Rhoda Rwodzi.

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For this dissertation to be a success I give thanks to Professor Gundani my supervisor and also Mlambo Tafadzwa who helped me tirelessly through the process. I also thank the leadership of ZCC Mbungu who allowed me to part of their church during the length of the thesis. Special thanks is to God for strengthening me and my family for encouraging me through out.

## **Dedication**

I dedicate this dissertation to my only two best children, Kelvin Takudzwa and Kaith Tadiwa.

## **Definition of terms**

**Sacred relics:** any symbolic representation of power, as understood by religious people to be at the core of their religion and to have a lasting impact in their lives and destinations. (Stern, 2016:302).

**Spiritual healing:** ability of the symbolic representation given to the individual to deliver the promise enhancement of the person's replenishment of the soul (Andrade, 2009:234).

**Physical healing:** replenishment of the physical symptoms of pain on an individual to optimum function (Eldredge, 2016:234).

**Perception:** The views and opinions of someone or a group of people and their ability to notice something easily. (Merriam –Webster dictionary).

**Religious Experience:** Is a subjective experience which is interpreted with a religious frame work. It's an experience that seem(s) to the person having them to be of some objectives reality and to have some religious import (Trakakis, 2007:78).

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## Abstract

Samuel Mutendi's Zion Christian Church (ZCC Mbungo) is an African Independent Church formed by a son of Zimbabwe (Daneel, 1986:31). Understanding African belief systems related to healing and the indigenous knowledge associated with it from an African frame was the focus of this study. These belief systems have developed into perceptions that have been influenced by their personal and historical experiences. ZCC Mbungo members mostly believe in healing which is associated with witchcraft and exorcism of evil spirits. The perceptions and experiences of ZCC members are mainly centered on two artifacts: holy water and the sacred staff (*mapumhangozi*). Holy water known as (*machipisa uroyi*) is the artifact mainly used in healing. Its name (*machipisa uroyi*) destroyer of witchcraft is believed by ZCC members to stem from the ability of holy water to heal all sicknesses that are allegedly caused by witchcraft. This holy water is said to be the tool that exorcises the witchcraft spirits, a form of spiritual healing. The perceptions around the efficacy of holy water in ZCC Mbungo rest on the individual's faith and their ability to follow instructions given by (*maporofita*) prophets. Prophets are the primary agents involved in diagnosis of the causes of sickness in ZCC Mbungo. The sacred staff (*mapumhangozi*) is used to bless water together with prayer to form holy water. Experiences that follow the use of sacred staff in healing have to do with its ability to exorcise vengeful spirits (*ngozi*) coupled with holy water. Historical experiences regarding use of the bishops' staff (*mapumhangozi*) have shaped the perceptions of ZCC Mbungo members who view the staff as the most sacred staff among other staffs used in the church. Major perceptions surrounding the sacred staff are that it has supernatural power on it, so it cannot be handled by anyone except Bishop Nehemiah Mutendi and with it no evil spirit can stand before him. This was agreed by all those interviewed.

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## **Chapter 1 Samuel Mutendi's Zion Christian Church Background and Research methodology**

### **1.1 Background of Zion Christian Church in Zimbabwe**

In Zimbabwe the Zion Christian Church (ZCC) was founded in 1913 by Samuel Mutendi when he received his commissioning from God and has become an established African Independent Church (AIC) which is found in the Southern part of the country (Chimininge, 2005). According to Rungano rweZion Christian Church (unpublished), Mutendi was called into the prophetic office in 1913 at Hartley now called Chegutu where he was working as a police officer. In 1921 he left Chegutu and went to Bikita where he started preaching at Dutch Reformed Church (DRC) School called Gumunyu.

Samuel Mutendi later left Rhodesia for Petersburg in South Africa to work as a labor migrant where he met Andreas Shoko, David Masuka and Peter Makamba. Mutendi was baptized in the Zion Apostolic Faith Mission by Engenas Lekganyane in 1922 and he was also commissioned to baptize individuals in Zimbabwe, previously Rhodesia (Daneel, 1997: 45). In 1925, Mutendi returned to Rhodesia and established his own church. The birth of Zion Christian Church saw many of his followers coming from the Dutch Reformed Church, Roman Catholic Church and African Traditional Religion followers (Daneel: 1978:334). As a result of this exodus, orthodoxy leaders falsely charged Mutendi of mobilizing a rebellion which led to the arrest of Mutendi (Rungano RweZion Christian church section 32, unpublished). Daneel (1978:345) postulates that the protestant leaders in southern areas of Rhodesia were jealous of the church's fast growth. Mutendi was the bishop of the Rhodesian Zion Christian Church until his death in 1976 and was a healer, particularly for barren women (Robert, 2018:6). Mutendi assumed the responsibilities of a tribal chief, notably rainmaking by means of his sacred staff (*mapumhangozi*).

During Zimbabwe's protracted liberation war from 1965 to 1980, Samuel Mutendi performed prophetic ministry in opposition of the white Ian Smith dictatorship (Robert, 2018:7). Mutendi encountered numerous tribal misunderstandings among the Rozvi and Duma leaders in Masvingo and the clashes with colonial powers, Mutendi relocated to Marimasimbe, Gokwe in 1966 an area infested with tsetse fly and in 1972 the Rhodesian Government

relocated them to Defe Dopota in Gokwe at the fringes of Chirisa game back (Anderson, 1992:42). Samuel Mutendi established Mutendi Primary Schools both at Maimasimbe in 1967 and Defe Dopota in 1973. Maposa, Sibanda, and Makahamadze (2011:262), contend that Samuel Mutendi has strived to eradicate illiteracy since the establishment of this church and he establish 6 schools in Bikita, Gutu and Zaka between 1931 and 1936. The initial school was built in 1932. It was intended to tackle poverty and illness competently.

Mutendi's leadership style comprised family members and a minister in charge who served as an intermediary between Mutendi and his elders (*Vafundisi*), who formed an administrative structure comprised of deacons and preachers (Daneel 1987:175). The first minister was from the Rozvi tribe, and both of them were linked through his father's sister, and he was an uncle (*sekuru*) to Nehemiah despite being younger. Samuel Mutendi established an administrative structure to help districts with financial management, publications, administration of properties, and agricultural activities. Administration of the church is handled out by professionals in order to avoid maladministration (Mutendi 2005:16). In the opinion of his son Nehemiah and Daneel, Samuel's personality was compassionate and humble. He rarely spoke loudly, preferring to speak softly (Mutendi, 2005:16; Daneel, 2005:21). His direct supervisors were Samuel Mutendi's sons and wives. According to Mutendi (2005: 16), the first wife (*Vahosi*) was the most concerned with physical issues.

Samuel Mutendi was buried in Defe in Gokwe after his death, and the burial site draws hundreds of thousands of devotees in annual pilgrimages. Daneel (1998:273) claims that two large schismatic churches developed in 1976 after the Bishop's demise, one under the leadership of Nehemiah and another headed by Gierson Matenda. The ZCC made enormous gains in its religious, social, and economic development under the guidance of Nehemiah Mutendi. Among other accomplishments, the ZCC was able to reconcile with Gierson Matenda's side, construct schools, churches, and a conference center at Mbungu Masvingo. Recently conferences centers are being established across all major towns in Zimbabwe to support the growth of the church (Robert, 2018).

Under Bishop Nehemiah's leadership, the ZCC has achieved remarkable strides in education establishing 11 schools across Zimbabwe. Bishop Nehemiah, a skilled teacher, nevertheless, continued his father's objective of educating the people. This demonstrates that he recognized the value of education in societal growth (Maposa, 2011). The church is now referred to as ZCC Mbungu, according to its administrative center that was established 1983 after Nehemiah purchased Mbungo Estate in 1981. Nehemiah Mutendi has built a massive and spectacular Zion facility at Mbungo Estates within Zimbabwe's Masvingo district. The ZCC's relevance in Zimbabwe now may be seen in its involvement when Bishop Nehemiah presented the inaugural prayer and the ZCC band and performers appeared in their church attire during Emmerson Mnangagwa's inaugural as Zimbabwe's president in 2017 (Robert, 2018). According to Pasipamire (2005:68) one of the ZCC administrators said that under Nehemiah the church has opted to expand the gospel to the Western countries and across Africa. They have groups in South Africa and stretching up all the way to Canada including the United Kingdom Mutendi, (2005:18). Nehemiah confessed his mission and wish is to fulfill what his father desired before his death. Nehemiah, (2005:19) says that his father instructed him while on his deathbed to preach the message of God to other countries where Samuel Mutendi had not visited.

The Zion Christian Church (ZCC), followed by Johane Marange and Johane Masowe Apostolic Churches, is one of the largest and fastest growing African Independent churches in Zimbabwe (Robert, 2018). Daneel theorizes that the core teaching of healing is largely responsible for the AICs' explosive growth trends (Daneel, 1970). The current bishop, Nehemiah Mutendi, and the founder of ZCC in Zimbabwe, Samuel Mutendi, are accused of using incredibly strong religious artefacts while holding the sacred staff (*Mapumhangozi*) to lure people to join their church (Chitando E et al., 2014).

This has resulted in differing perceptions and ideas among Zionists and the general public regarding the use of the sacred staff and water for healing. As a result, the goal of this study was to thoroughly articulate Zionist experiences regarding the use of sacred staff and water for healing, as well as the attitudes that have emerged over the course of ZCC's history in Zimbabwe.

## **1.2 Problem Statement**

The rapid expansion of the Zion Christian Church in Zimbabwe led by Bishop Nehemiah Mutendi, the son of the late founder Samuel Mutendi has seen the influence of the church growing both locally, regionally and internationally. With more members, their interactions with other Christians not of their fold have increased and this has led to some negativity from non Zionist Christians. Most of the demonstration of power in ZCC has been documented by Daneel and other authors, but the experiences and perceptions of the use of sacred staff have been passed down from generation to generation by oral tradition. The purpose of this research is to explain some notions concerning divine healing power in Mutendi's Zion Christian Church, which has expanded into a popular African church in Zimbabwe and one of Zimbabwe's mega churches, through the use of the sacred staff and holy water.

## **1.3 Research Aims**

The bulk of people are currently discussing the extraordinary rise of Samuel Mutendi's Zion Christian Church (Chitando E, 2014). They are astounded at the rate at which the ZCC is expanding in comparison with comparable AICs in Zimbabwe. The positive and negative press on the nature of healing in Samuel Mutendi's Zion Christian Church has been mostly a result of various perceptions that appear regarding the administration of holy water as well as the sacred staff.

This study aims to analyze the historical experiences and perceptions of ZCC members on the use, effectiveness, and importance of holy water and sacred staff as emblems of both spiritual and physical healing in Mutendi's Zion Christian Church.

## **1.4 Research objectives**

- i. To learn about the experiences of Zion Christian Church members with holy water and sacred staff.

- ii. To explore how ZCC Mbungu members' perceptions of the use of holy water and sacred staff for healing have been impacted by their experiences.
- iii. To examine the function of holy water and sacred staff in spiritual and physical healing in Zimbabwe's ZCC.

## **1.5 Research questions**

The following main questions were addressed in this study:

- i. What are ZCC members' experiences with using holy water and sacred staff for spiritual and physical healing?
- ii. How have their experiences influenced their views on the use of holy water and sacred staff in spiritual and physical healing at Zimbabwe's ZCC?
- iii. What impact do holy water and the sacred staff have on healing applications in ZCC?

The research also addresses the following sub-questions:

- i. How did they deal with the challenges of using holy water and sacred staff?
- ii. When using holy water and sacred staff for healing, what care should be taken?
- iii. What ailments are treated at ZCC with sacred staff and holy water?

## **1.6 Rationale**

People are unaware of the efficiency and significance of the sacred staff and holy in healing to the ZCC. With the majority of information that circulates among many citizens being undocumented through oral traditions, which can be influenced by both positivity and negativity. Such lack of knowledge on the ZCC has led to development of various conspiracies and concerns by outsiders about the sources of healing power that water and sacred staff present. Therefore, this study will offer credible explanation/s on the experiences and perceptions of ZCC members.

## **1.7 Research Approach**

### **1.7.1 Theoretical framework**

African Indigenous Churches offer a religion that makes use of and depends on symbols, music and dancing. The ZCC appeals to many Africans as it mainly focuses on healing from a cultural point of view. The cultural context of healing addresses to the basic needs of an African as a compared to the influence of the missionary work by historical churches. In particular, AICs are portrayed as the off shoots of anti-colonialism whereby black people were being oppressed (Robert, 2018).

Understanding African beliefs systems and indigenous knowledge from an African frame of reference enhances one's understanding of African indigenous knowledge systems and their impact on remediation. Africans mostly believe in healing which is associated with witchcraft and casting out of demons. Africans mostly believe in healing which is associated with witchcraft and casting out of demons. As a result, Zion Christian Church is considered as one of the most successful healing ministry and helps it to attract new members (Vengesayi, 2012). Chimininge, (2012) and Wouters, (2014) conducted ethnographic research of healing practices in the ZCC, whereas Anderson, (1999) investigated healing in Southern Africa, African-inspired churches, with a focus on a Zionist church in Marabastad. Most research, however, has not been able to clearly articulate the experiences of Zionists in Zimbabwe with sacred staff and holy water that have influenced their perceptions.

### **1.7.2 Data collection**

Two fundamental methods of data collection were used in this study. The first method involved conducting a thorough review of the literature, which included books, journals, pamphlets, manuscripts, and church literature from experts who had previously studied the Zion Christian Church, primarily in Zimbabwe. Literature from the ZCC in South Africa was used as a secondary source because of how little of an impact it has on the social sector in Zimbabwe, primarily because of cultural differences.

The extensive review of literature allowed the generation of structured questions which were used during interviews of the three senior surviving elders who worked with and have served both Samuel Mutendi and his heir Nehemiah Mutendi. The approach during focus groups interviews meant that these interviews were unstructured. This allowed for provision of more

nuanced and unfiltered information. The use of focus groups was particularly important as perceptions, feelings and emotions could be established through structured questions.

Following a thorough assessment of the literature, standardized questions were developed and used during interviews to assess the potential uses of the sacred staff and holy water in healing. Focus group interviews were mostly utilized, allowing for the supply of more comprehensive and unedited material. The utilization of focus groups was especially crucial to allow perceptions, feelings, and emotions to be established.

The study was undertaken at two holy locations of ZCC Mbungo. The initial location was the burial site of founder Samuel Mutendi, which became a center of yearly pilgrimage every July to commemorate and honor the life of their Bishop at Defe in Gokwe, Midlands region. Another site chosen was the shrine where Samuel Mutendi first erected his Zion city at Mbungo in Masvingo, which also hosts their yearly paschal assembly.

Two focus groups were organized in Defe Dopota, Gokwe and two at Mbungo, Masvingo making a total of four focus groups. Each focus group had ten mixed-gender individuals. Participants in one of two focus groups at each site were chosen at random using purposive sampling as recommended by John (2012). They were chosen from members over the age of 60 who have worked with Samuel Mutendi to create historical experiences. The second focus group included individuals aged 45 to 59-year-old to better understand how historical events impacted their thoughts and to determine their experiences with holy water and sacred staff under Nehemiah Mutendi. Focus group discussions were made at the periphery of the church grounds due to regulations that restrict recordings and also to be able to make female participants freely respond in a comfortable environment. This was done to avoid violation of church policy where women generally have to be quiet in the presences of man at church grounds as a sign of submission.

The researcher collected data as a participant observer at the ZCC paschal gatherings. This was done since people express their feeling through action as argued (Saunders et al, 2007). Overt observation was made during the course of the research. In this case those who were being observed were aware that the observation is taking place. The was during the two full weeks at Mbungo Masvingo and another two weeks at Defe Dopota in Gokwe

### **1.7.3 Data analysis**

Focus-group interviews provided a considerable amount of data, and the process of analysis was methodical, logical, traceable, and continuous in order to minimize the potential bias induced in the interpretation and analysis of focus group data as recommended by Rabiee (2004), Krueger R.A and Casey M.A (2000).

In data analysis, Krueger's (1994) framework technique was applied, as well as certain essential processes from Ritchie and Spencer (1994). Framework analysis was used for both personal and focus-group conversations, allowing analysis to take place concurrently with data collection to identify major thematic themes. The adoption of a thematic approach allowed themes to emerge from both the study questions and the oral histories of those who participated in the study.

Data analysis began during data extraction by aggressively encouraging dialogue and building a rich database through discussion, which was subsequently augmented with observational notes. It was subsequently followed with being acquainted with the data through audio tapes and subsequent readings of the transcripts, as well as brief recollections and recorded notes. Following the Krueger and Casey (2000) procedure, data optimization was performed by evaluating and contrasting content as well as by combining relevant statements together.

Data interpretation was accomplished by taking into account the actual words of the respondents and their meanings. Responses were always considered in context to develop perceptions of the usage of holy water and the sacred staff in healing. The frequency and extent of the participants' comments, as well as internal consistency, were noted and used to establish their experiences with the use of sacred staff and holy water. More emphasis was made on specific replies with frequent occurrences in order to create the correct notions. Interpretivism was utilized to accurately assess the profundity of particular behaviors in the context of societal culture. Interpretivism was utilized to accurately assess the profundity of particular behaviors in the context of societal culture.

## **1.8 Validation of data**

To ensure the accuracy of my data collection, a review was necessary for the gathered research. On multiple occasions, various members were chosen to cover interchangeable topics using different ways. Seven full services were attended, and the researcher engaged in a variety of activities on multiple occasions. During fieldwork, the researcher discovered that members do not share the same opinions on religious standards or values. Members of ZCC interpret religious principles and practices differently based on their faith. The meaning appears to be based on a range of factors, including differences in academic levels and worldviews.

The researcher's thoughts may have been influenced by how she acquired this data. Through participant observation, the goal was to produce an accurate account of their experiences. Thus, when the researcher assumed the role of participant observer, the major goal was to gather information from an insider's perspective. The researcher aimed to study the participants' thoughts and convictions about their experience and perceptions of the use of sacred staff and holy water during the interviews. The major aim was to pay attention to the comments given by participants and make extensive observations using various methods of acquiring information. This aided the researcher in identifying new emergent methods of investigating that group.

## **1.9 Research design Plan**

This study is divided into four chapters, each of which addresses the subject at hand in the following approach:

Chapter 1: Samuel Mutendi's Zion Christian Church Background and Research methodology

Chapter 2: Review of Literature on African Independent Churches and Healing.

Chapter 3: Discussion and Results

Chapter 4: Summary, Conclusions, and Recommendations

## **Chapter 2 Review of Literature on African Independent Churches and Healing**

### **2.1 The History of African Independent Churches (AICs) in Southern Africa, Specifically in Zimbabwe**

This section's main focus is on African Independent Churches (AICs) that focus on or have their roots in the Zionist Tradition. The analogy African Independent Churches primarily refers to churches founded by African sons, with a primary focus on the cultural and socioeconomic needs of the people (Daneel, 1986:31). From the colonial to post-colonial times, churches that have historically copied African traditions have been extensively classified using terminologies that combine to produce the abbreviation AICs (Njeri, 2005). Scholars have used the abbreviation AICs on different terms to describe these churches for example: African Instituted Churches (Chitando, 2004:45), African Independent Churches (Daneel, 1971:147), African Indigenous Churches (Appiah-Kubi, 1981:109), African Initiated Churches (Anderson, 2003:245). AICs are of African origin, formed by Africans, and are generally geared to the needs, worldview, and way of life of indigenous people (Daneel, 1987:31).

Appiah-Kubi (1981:11) prefers to refer to them as "African Indigenous Churches" because of their tight ties to societal traditional beliefs such as exorcism and witchcraft. Daneel (1971:234) contends that the words employed in AICs are dependent on the researcher's viewpoints and field. According to Cox (1995:246), AICs incorporate Pentecostal expressions into their beliefs as a result of the missionary work of American Pentecostals who came through Alexandra Dowie and the Azusa Conference. Their services include all of the characteristics of Pentecostalism, such as exorcism, which is viewed as a demonstration of God's power. Cox (1995) goes on to say that AICs are a type of protestant movement that grew out of missionary churches, with the primary difference being that AICs mix African culture with Christianity. According to Engelke (2007:5), AICs arose as a form of resistance against western missionary churches.

Rather than sermons and worship, their preaching is defined by narrative. AICs maintain their forebears' spiritual practices because they believe God was already in Africa before missionaries arrived (Gunda, 201:136). They also feel that their method of worship, which involves praying for immediate healing, is superior to that of missionary churches. According to Cox (1995:247), most AICs implement a system in which African spiritualism and healing are dramatized.

African Independent churches that arose in Zimbabwe at the beginning of the nineteenth century were mostly spirit or prophetic movements with strong Pentecostal characteristics such as prophecy, Jordan baptism, speaking in tongues, and faith healing (Daneel, 1976:229). In the Zimbabwean context, these spirit-type churches are divided into Zionist Churches and the African Apostolic Churches of Johane Marange and Johane Masowe which date back to the colonial era. The three main Zionist churches in Zimbabwe are the Zion Christian Church founded by Samuel Mutendi, the Zion Apostolic Church of South Africa founded by David Masuka, also known as Robed Zionist or Ndaza Zionist, and the Zion Apostolic Faith Mission Church founded by Andreas Shoko (Daneel, 1978: 239).

### **2.1.1 Factors leading to rise of AICs in Zimbabwe**

According to Adewale (1988:9), the development was not primarily an attempt to promote polygamy, as claimed by Barret (1968) and other AIC opponents who were unaware of the reasons behind the separation, nor was it an attempt to spread Africa's traditional religious ideals. The battle's sole purpose was to revive African nationalism. It was done to free the church from foreign political control and ecclesiastical bondage (Falaye, 2002). Despite the fact that foreign entities in Africa were unable to address the problem effectively and appropriately, it was difficult to develop self-governing African churches in which participants could honor the Creator in a way that satisfied their religious requirements and expectations (Adewale, 1988:5). Rogerson, (2000:47) also agree as he alludes ethnicity was a factor as Africans wanted a type of church which displayed their identity and faith (Rogerson, 2000:47).

Ranger (2005:2) and Engelke, (2007:5) believe that the rise of AICs emanated from the fact that western missionaries failed to align the Gospel to the cultural beliefs of Africans. Engelke (2005:2) concurs with Hastings (1967:61) by alluding that Christian missionaries had the tendency of negative approach in relation with anything that was African in form and style. The main reason for the growth of AICs in Southern Africa could be linked to socio-political concerns such as socioeconomic inequities caused by African colonization (Gunda, 2011:136). This element influenced the people's decision to use religion as a weapon against

colonialism. According to Hastings (1967:61), the desire to be free of western domination is the most obvious cause for the emergence of AICs in colonized areas.

In the opinion of West (1975:177), a political separation was required to allow African Christians to preside over their own churches and gladly follow their leaders. Furthermore, it allows them to Africanize Christianity. According to Coplan (2008:101), African Christians become outsiders in missionary churches since African values and needs were not taken into account (Mbiti, 1971: 234). The formation of the AICs was a means of resolving colonial tensions. West (1975) goes on to say that political independence was necessary because it allowed African Christians to exercise autonomy in their own churches and freely commune with their own leaders.

In Zimbabwe, Samuel Mutendi, David Masuka, Andreas Shoko, have been credited as the Zionist forerunners (Daneel, 1971:287). Gunda, (2011:158) argues that much of the evidence points to the associations of European Missionaries to colonial power as the cause for the formation of African Indigenous Churches. Daneel, (1971:245) on the other alludes to fact that the missionaries generally failed to discern the many parallel characteristics between African Society and Biblical Faith. In 1978 Daneel refers Johane Marange, who was the leader of largest Apostolic movement in Rhodesia, who accused the white missionaries of withholding the essential gospel message of the Holy Spirit from Africans (Daneel, 1978:47).

## **2.2 Zimbabwean AICs**

In this section, we shall examine at the prominent Zionist and Apostolic churches in Zimbabwe, which are classed as African Independent Churches. Among the Zionist churches, three main historical churches that still exist in the twenty-first century will be examined due to their close relationship to the Zionist church founded by Samuel Mutendi, who collaborated with David Masuka and Andreas Shoko, the founders of other Zion churches in the country.

### **2.2.1 Zionist Churches**

The Zion Christian Church (ZCC) originated in South Africa as a result of the missionary efforts of Alexander Dowie (1847-1909), founder of the Christian Catholic Church (CCC), which practiced faith healing (Daneel, 1997:56). Dowie was a forerunner of Pentecostalism who influenced his emissary Daniel Bryant in 1904 to establish a church in South Africa which later spread across Southern Africa. Elias Mahlangu, Engenas Lekganyane, and Edward Lion are critical to understanding Mutendi's story. All founded their own churches and were interlinked closely. These three Zionists all lived in the new Boksburg Township on the Rand together from 1910-12, and Mahlangu is believed to have baptized both Lekganyane and Lion. During this time, all three were members of southern Africa's first Pentecostal church, the Apostolic Faith Mission (AFM)—which was controlled by White Americans and South Africans led by Le Roux. When Le Roux resigned in 1908, Mahlangu was elected leader by the membership. From 1908-16 Mahlangu and the ZAC was actually part of the AFM, although they retained a separate name. Because the ZAC had been a part of John Alexander Dowie's original global Zionist church, it retained a great deal of prestige among African converts who still viewed Dowie and "Zion" positively after his disgrace and death.

In 1916, Mahlangu would secede from the AFM with the entire ZAC membership after a year of disputes with his White overseers. Joining Mahlangu in this split was Engenas Lekganyane and in 1920 Lekganyane abandoned the ZAC with his 50-strong ZAC congregation, to become a member of Edward Lion's brand new Zion Apostolic Faith Mission (Lukhaimane 1980:24-25). The Zionist congregation of the Apostolic Faith Mission, to which Lekganyane belonged, split to form the Zion Apostolic Church (ZAC).

Following the breach with the ZAFM, Lekganyane's ZCC license was authorized in 1925, with 926 members (Lukhaimane 1980:24-25).

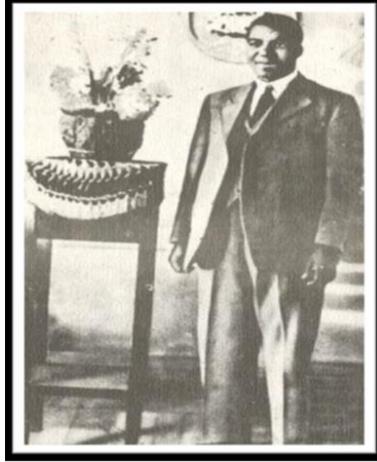


Fig 2.1 Engenas Lekganyane founder of South African Zion Christian Church (Lukhaimane 1980:154)

According to Mutendi's own sacred writings in the *Rungano rweZion*, his religious life began during his career as a policeman in 1913 and resigned from the police force in 1921, and returned to his home of Bikita, where he became a preacher at the local Dutch Reformed Church mission (Daneel, 1988). Mutendi's compatriots, John Mtisi, Moses Makamba, and David Masuka, went to South Africa to work in 1921 and were converted to Zionism by Elias Mahlangu. Masuka was appointed the Zion Apostolic Church leader in Rhodesia. He and the other two inspired Mutendi to go South Africa. Mutendi left for South Africa together with Andreas Shoko in 1922 and they encountered Engenas Lekganyane of ZAFM who baptized him and latter appointed him as a missionary to Rhodesia (Robert, 2018).

When Samuel Mutendi returned to Zimbabwe, then known as Rhodesia, in 1925, he established his church, which provided services such as healing, exorcism, and participation in traditional beliefs, following in the footsteps of Engenas Lekganyane (Daneel, 1978:307). Mutendi was the ZCC leader in Rhodesia, until splitting with Engenas successor Edward in the 1950s due to increasing logistical difficulties as a result of Apartheid. He was the Bishop of Zion Christian Church until his death in 1976. Under his guidance, the church expanded to become one of the country's major denominations (Robert, 2018).



Fig 2.2 Samuel Mutendi (Daneel, 1988)



Fig 2.3 Samuel Mutendi (center of table) Bikita 1965 (Daneel, 1988).

Mutendi occupied a role of a ceremonial rain maker who pleads with God (Mutendi 2005:16). His urban sermons addressed mostly the issues of unemployment, good work relations, and offered moral support against drug abuse and sex workers (Daneel, 1987:133). Samuel Mutendi, according to Chimininge (2005:29), foresaw his death while preaching that a sign would be seen and prophesied of his presence three days following his death. Samuel

Mutendi's supporters believe he was summoned to heaven by God to receive his prize, which was already ready for collection Daneel, (1997:79). Matenda said that after Mutendi died on 20 July 1996, he saw the Bishop in a dream vowing to resurrect in a matter of days (Daneel, 1987:142). The Zionists think that Mutendi's sign was fulfilled three days later. According to Daneel (1987:146), the large majority of ZCC members agreed Mutendi entered a star, as the vast majority of people noticed. The headline of the Rhodesian Herald on July 28, 1976:19 reads, "Miracle object seen flying over Rhodesia." On the same day, The Chronicle reported, "Experts to investigate UFO report involving flying object." Every story related to the surprise incident known as (*Nyeredziya Samere*) the star of Samuel, which occurred on the night of July 23, 1976, shortly after Mutendi's death. Mutendi was buried on July 27, 1976, and newspapers covered the story on July 28th.

A great deal of people called it "a smoking white," referring to an occurrence that appeared as a round white object pointing north from south (Dopota star, 2000:13). The occurrence was described as a "smoky sort of white shape," (Dopota star, 2000:14) by a meteorological expert based in Bulawayo who was on duty that evening. Other reports came from Air Rhodesia pilots, including Captain Gary Allan. A Salisbury police officer verified receiving information about the object (Mgandanu, the reporter, Herald of July 25, 1976:3). When the government and the public failed to understand the mysterious flying object on July 23, 1976, it caused consternation. Despite this, the Zionist community was ecstatic with God's mighty hand, which provided Reverend Mutendi with a happy conclusion, as prophesied at Sote in Gutu. The Zionists who witnessed the flying object that night were ready to testify about the "smoky white enigma of Reverend Samuel Mutendi's portrait." His regalia frequently acknowledged this. "His Sacred staff in his right hand said everything" (Dopota star 2000:13).

This event was witnessed in Defe Dopota where people were shocked while gathered for his burial. The phenomenon has hovered slightly on top before dropping at the place where Mutendi was buried. This event brought the bereaved into an ecstasy (Mgandanu, Herald 25 July 2010). The ZCC founder was laid to rest at Defe Dopota in Gokwe and he left a legacy. Since 1977, it is now a norm that every July millions of Zionist thronged to the pilgrimage at Defe in jubilation of Mutendi's legacy (Dopota star 2000).

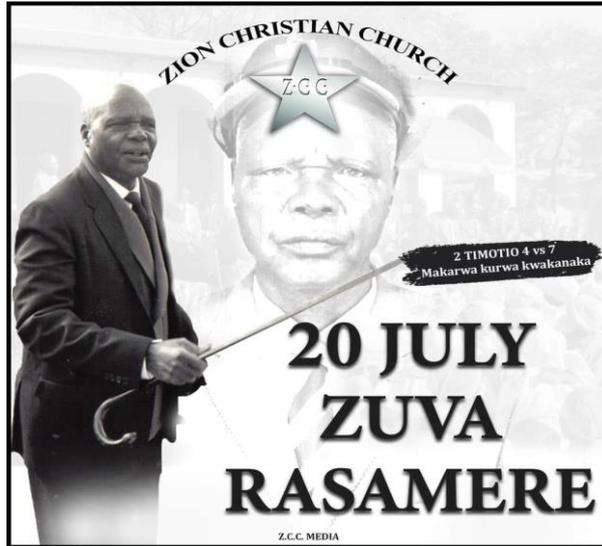


Fig 2.4 Church flyer showing Reverend Samuel Mutendi holding the sacred staff (*mapumhangosi*)

After his death, Samuel Mutendi was succeeded by his son Nehemiah Mutendi born in 1939 who is the current leader and Bishop of the church.



Fig 2.5 Bishop Nehemiah Mutendi, the current leader of ZCC Mbungu.

**David Masuka**

When David Masuka migrated back to Zimbabwe together with Samuel Mutendi, Andreas Shoko, Moses Makamba and John Mtisi in the early 1920's, they became propagators of the Zionist movement which had started in 1908 in South Africa. Though Mutendi's Zionist Christian Church would become the largest Zion church, Masuka would go on to form a Zionist church that wears colourful robes and a holy rope called (*ndaza*) hence the term Ndaza Zionist in contrast to the green military style of ZCC Mbungu. The Ndaza Zionist in Zimbabwe became known as Zion Apostolic Church in Zimbabwe (ZACZ) and according to the church's members the establishment was in 1923 in Bikita, Masvingo province making his church the oldest Zionist movement in Zimbabwe (Chimininge, 2014).

The Ndaza Zionist worship services employs traditional musical drums and instruments dancing with their flared robes in a circular routine, while the ZCC uses a modern brass band with trumpets, drums and cymbals.



Fig 2.6 Bishop David Masuka anointing a priest. Source;<https://live.staticflickr.com>

## **Andreas Shoko**

Bishop Andreas Pedzisai Shoko established the Zion Apostolic Faith Mission Church (ZAFMC) in 1931 as one of Zimbabwe's first independent churches. Shoko was born in Museva village, Chief Gororo's territory, and attended Dutch Reformed Church (DRC) School. He worked at a ranch belonging to Peter Forrestal, a Native Commissioner at that point, and became a teacher at the Zunga School. Shoko arrived in South Africa with Samuel Mutendi in 1922 to hunt for migrant employment and finally joined ZAFM in Pretoria at the recommendation of David Masuka. After Engenas Lekganyane left ZAFM in 1925, Andreas Shoko refused to leave. He met Edward Lion, an early convert to John Alexander Dowie's church in Wakkerstroom, Mahlangu's hometown. When Shoko returned to Chivi in 1931, he was named Zimbabwean church head. Shoko's ZAFM branch would eventually have far more members than the main church in South Africa. He quit ZAFM after Edward Lion died in the 1940s.

Shoko organized public meetings and baptized everyone who believed in his beliefs. Many people were drawn to his unique style of graphically communicating the gospel. Andreas' church was considered as a threat by the colonial authorities, who joined forces with local chiefs and headmen to criticize his actions. Andreas grew so strong and prominent that the local leaders asked for his activities to be prohibited. At Chivi, he was held numerous times. Andreas' case was discussed at Native Board meetings in Chivi and Masvingo in 1933 and 1936, respectively. Andreas became a fugitive from justice. He was frequently held in the Chivi BSAP cells and deported to his house if he was seen preaching in other regions than his Chivi residence.



Fig 2.7 Bishop Andreas Shoko. Source: <https://www.zafmc.org/leadership>

Andreas founded the headquarters of his church in Museva and proclaimed his teachings for a period of fifty years. Andreas consecrated his son Dorias in 1955 in the company of the then-high priests, who included Tapson Kandros Mawisire, Erivanos Makhadho, and S. Mabhigiri, to avoid succession issues after his death. Bishop Andreas Pedzisai Shoko passed away in 1985, and his son Dorias was named Bishop Andreas II in his place. Under his leadership, the church created branches in Zambia, South Africa, and all of Zimbabwe's provinces. He also completed his father's church construction project in Museva. Bishop Andrias II died in October 2012, and his son Ezra was ordained in December 2013. In 2013, Bishop Dorias' son Jameson, with the assistance of Bishops Makuva Mutendi, Tafirenyika Masuka, and the controversial Johannes Ndanga, caused a schism.

### **2.2.2 Apostolic VaPostori Churches (Johane Masowe and Johane Marange)**

Johane Masowe of the Gospel of God Church, born Shoniwa Masedza Tandi Moyo in 1915, and Johane Marange of the African Apostolic Church, born Muchabaya Momberume in 1912, are the two main founders of a brand known in Southern Africa as the Apostolic (*VaPostori*) sect, both of which originated in Zimbabwe (Rhodesia), (Chitando E, 2014).

## **Johane Masowe**

Johane Masowe began his ministry in 1931, which drew the notice of Rhodesian authorities since he travelled and preached without legal documentation, resulting in his detention (Barrett, Kurian, & Johnson, 2001:824). While in detention, he dreamed that he had died, and it was then that he heard voices telling him that his purpose was similar to the mission of John the Baptist, and that his native name is Johane. This meant that following his commissioning, he had a mission to minister to Africans, and he claimed to have received a Moses-like commissioning by hearing a voice from the bush that was aflame (Dillon-Malone, 1978:12). Johane Masowe Chishanu (JMC), was founded in 1931, and has prescribed, created, and nurtured some of the most successful peace-promoting processes within both civilian and state institutions. Masowe (*VaPostori*) are an odd mix of African Traditional Religion and Christianity, with Old Testament practices prominent (Chitando E, 2014), and their message was in response to white dominance, offering a more positive scenario to Africans minus white influence (Barrett, Kurian, & and Johnson, 2001).

Masowe's ministry was not confined to ethnicity; in 1932, he began to preach in Bulawayo amongst the Ndebele clans, who had historically been opposed to the Shona (Barrett, Kurian, & Johnson, 2001). Johane Masowe went to South Africa in 1947 and established his sect at Korsten, Port Elizabeth, which consisted of self-employed basket makers. JMC is founded on what are known as the faith's "the initial declarations" (*Tsananguro dzepakutanga*), that were believed to have originally been spoken in 1931 after Masedza reportedly encountered the Holy Spirit while worshipping in the Marimba hills in Harare, formerly Salisbury (Dodo, 2014).

The church memberships were expelled back to Zimbabwe in 1962, but many went to Zambia, expanding the church's presence in East Africa and making it a thriving AIC. Johane Masowe passed away in 1975 in Ndola, Zambia, and was laid to rest in Gandanzara, Zimbabwe (Dillon-Malone, 1978). Mudyiwa Dzangara, whose religious title became (*Emanuweri*) succeeded over the helm of the denomination after Johane Masowe died in 1975. Emanuweri renamed the church (*Mudzimu Unoyera*) in reference to ancestral spirits. This rebranding of the church to Mudzimu Unoyera Church was not received comfortably

with Sandros Nhamoyebonde, who was among Johane Masowe's prominent students (Musoni 2017) and his split away faction in Chitungwiza, Harare was renamed Johane Masowe Chishanu Nyenyedzi (JMCN) in 1992 (Engelke, 2007).

### **Johane Marange**

Muchabaya Momberume founded the African Apostolic Church in 1932 after hearing a voice in a trance telling him that he was a biblical apostle resembling John the Baptist sent to preach the gospel and maintain the Sabbath. As a result, he came to be known as Johane Marange (Daneel, 1988). The Marange church was founded as a result of its affiliations with the Seventh-day Adventist Church (Hallencreutz, 1988:103). The expansion of Marange's church in Zimbabwe and adjacent countries was a phenomenon since the church has no centre of authority and just one big feast honouring Marange's calling is held in July and is commonly referred to as (*Pendi*) or Passover (Chitando E, 2014:20). Marange Church is well-known for allowing polygamy and is currently facing claims of lobbying for and allowing underage marriages.

### **2.3 Healing African Independent Churches**

This section is about healing and the many forms or applications of healing that are employed in AICs across Zionist congregations and (*VaPostori*) churches using various spiritually significant emblems. Despite the focus on ZCC Mbungu, it is vital to investigate healing in Zimbabwe's many AICs, since they all work within political and socioeconomic conditions. The subsequent chapters of this section will concentrate on literature on the administration of sacred staff and holy water, as well as practical applications among AICs.

Throughout history of mankind, the belief that spiritual and physical healing can be derived from sacred relics, artifacts and objects has been pervasive in Africa. The symbolism of these religious relics has its origins in African Traditional Religion (ATR) and has largely influenced the perception of African Independent Churches (AICs) (Modiko, 2011). Healing can be referred to as the bringing of wholeness and soundness to any or every aspect of human life (McCall, 1987: 432). McCall (1987) further articulates that healing in the history of the church has always been a strand within the church's pastoral care. Healing has

consistently played a role in faith healing congregations in diverse ways, according to Dlamini (1976:86). In the biblical context, healing would occur in response to diseases, judgments, plagues, and, in certain cases, agricultural failure (Modiko, 2011). Healing in AICs, according to Steyn (1996:4), is focused on purification and the expulsion of demonic entities.

With the entrance of western and eastern European missionaries in Africa, subsequently followed by colonization, a new health care system in the shape of clinics and hospitals was established. The European religions outlawed and condemned numerous African health care traditions, but their focus was solely on physical healing, ignoring the spiritual qualities that Africans valued (Modiko, 2011). The traditional Western approach to health has consistently been impacted by God's intervention, fasting, and petition for cure in the protestant churches. According to Omenyo (2006), in pursuit of God's supernatural healing, Africans are shifting away from traditional denominations and toward African Independent Churches (Mashabela, 2017). The aforementioned groups have gained traction owing to their concentration on healing by means of faith in God through the Bible as a major teaching (Omenyo, 2006:237) 2006:237). Within the backdrop of historical ecclesiastic contextualisation, an African Independent Church, for example the ZCC, has become a part of African Christianity, contributing to the growth of African theology. As a result, the ZCC is an African Christianity initiative based on the therapeutic dimension in an African socio-cultural framework (Mashabela, 2017).

As a result, Nida (1971:13) alludes to the issue that healing is taken holistically in AICs that is bodily, spiritually, and revolves around the person in question as well as the entire community, as one of the reasons that led to the emergence of African Independent Churches. According to certain scholars, among some AICs, there are sicknesses that may be caused by curses that emerge as a consequence of some wrongdoing Modiko( 2011), and Daneelb confession may help. As stated by Kitshoff (2007), healing in AICs consists of both private and public acknowledgement and confession of an individual's sins. This is also corroborated by Mwaura( 2002), who noticed that in Kenyan culture; a patient was obliged to confess before healing could be administered. Anderson (1995:196) appreciates confession as well, although according to Daneel (1971:36), this only applies to spiritual ailments, which he excludes from the definition of sickness. However, Kitshoff (2007:4) contends that some

Africans realize that confession is therapeutic, while others feel that spiritually disturbed patients should publicly confess their wrongdoings. According to Phalatse (1987:29), healing might also occur through immersion while confessing their sins before God. This emphasizes the point that healing in AICs is based on confession leading to repentance, as supported by Kitshoff (2007), who states that confessions (*kureurura in Shona*) are made and the cause of ill health is declared, leading to deliverance.

In Zion Christian Churches in South Africa and Zimbabwe, healing consists of two components: receiving prophetic instruction and administering anointed water (Modiko, 2011). Total recuperation and deliverance will thereafter be contingent upon the individual's faith and compliance with the given instructions; this is referred to as faith healing. Faith healing can take various forms, including when sick patients must trust in their souls and minds that a heavenly power can heal them with no the need of pharmaceuticals. In Zimbabwe, the ZCC, ZAC and ZAFMZ heal people through faith (Daneel, 1988: 344). They highlight the patient's subjective faith and the critical role he or she plays in receiving treatment. ZCC also employs faith healing techniques, such as the usage of little wooden pieces. A prayed-for sheet of paper is waved over the patient's body in order for the sick person to be healed (Daneel, 1971:127). The patient's faith is emphasized since the source of healing is not any supernatural force contained in the sacred artifacts, but rather comes from the patient's faith (Anderson, 1993:79; Daneel, 1974: 233).

In AICs, prophetic healing therapy cannot be compared with traditional divination (Kitshoff, 2007). The parallels are frequently the precise characteristics that make prophetic healing rituals so meaningful to so many individuals (Modiko, 2011). People seeking substantial African solutions to their struggles may find that their similarities are their greatest asset. As a result, for many members, prophetic healing practices reflect both a thoroughly Christian and a truly African solution to the problem of suffering and distress (Anderson, 1996). Daneel (2003:109) has noted the parallels, and especially the antitheses, between Zionist prophets and traditional diviners. The parallels between the two explain why diagnostic predictions are so appealing to the sick (Daneel, 1974:224). The means via which supernatural information is obtained distinguishes prophetic healing diagnosis from traditional divination (Modiko, 2011). In explaining this, Holland (2001:23) proposes a new distinction by putting forward that African prophets and traditional healers are distinguished

because African prophets serve as an inspiration to popular religious movements, whereas traditional healers primarily serve as consultants who serve the community, and prophets give spiritual guidelines to their audience rather than using symbolism (Chimininge, 2014).

The primary way of healing is accomplished by a healing service, which is usually held in a place of worship, and in Evangelical or Charismatic congregations, typically incorporates affective arousing by means of songs, the message, plus prayer (Bate, 1999:21-24). There is considerable variability in the manner in which healing sessions are organized in African Independent churches, but a comparable attempt at emotional excitation invariably transpires preceding the healing (Modiko, 2011). Healing frequently entails interpersonal interactions between the sick and the healer. Ward (2002) quotes Sikosana (1995) as saying that healers have tremendous cultural significance and are constantly present to help those in need. Sundkler (1961:228) states that prayer for the sick is an important part of Zionist religious ceremonies. According to Daneel (1988:90), the ability of the ZCC founder in Zimbabwe, Samuel Mutendi, to heal the ill, banish the most powerful of bad spirits, and even revive the dead is one of the key reasons for the church's rising membership. Faith healing helped Engenas Lekganyane's ZCC grow in South Africa (Lukhaimane, 1980:63). (Modiko, (2011:101) concludes that healing in AICs is not purely biblical but is also mixed with some traditional practices. It also noted that some of the healing methods are taken from Old Testament way of healing.

### **2.3.1 The bible and healing in AIC**

Africa's Independent Churches rely heavily on the Bible to solve their difficulties. In Bantu society, unexplainable events and ailment require explanations, which Christianity must provide; thus, AICs significance is critical, as they promote total deliverance from all types of evils that are opposing them (Modiko, 2011). The proclaimed salvation is centered on liberation from curses, illness, witchcraft, and disaster, all of which are prevalent in African culture. The ability to heal physically and spiritually is the foundation of authority that AIC leaders and elders think God conferred on them, just as he did with earlier biblical prophets (Adewale, 1988). The Holy Spirit empowers people to announce redemption from wickedness, sinful behavior, sicknesses, fertility problems, subjugation, lack of job opportunities, and all sorts of adversity (Barrett, Kurian, & Johnson, 2001).

The Bible is certainly a source of authority in these churches, granting power to those who most closely follow its prescriptions (Gunda, 2014). This was especially true since the emergence of AICs coincided with the rise of published translations of the Bible in local languages in many African republics. The African insights in the Bible were so significant that the Bible stopped speaking as an Eastern religious book. This recognition sparked religious rebellions that led to the establishment of the AICs, with the translated Scripture serving as a primary driving force alongside prophetic revelations. AICs' active pursuit of a biblical lifestyle stems from their pragmatic approach to biblical contextual narrative. Mbiti explains this by referring to the fact that Africans perceive the validation of their own societal, cultural, and religious lives as reflected and documented in the scriptures of the Bible (Mbiti 1986:26).

The context of the Holy Spirit's enablement originates from biblical references in Mark 16 that promise to lay hands on the sick for healing and exorcism. This, nevertheless, has an analogy in African culture, wherein the Spirit functions as a power to bring wellness and sweep away wicked and vengeful spirits (Maposa, 2011). It should be emphasized that AIC's utilization of the Holy Spirit does not coincide within African Traditional Religion. Daneel (1988) supports that most of the founders of AICs had great biblical understanding of the work of the Holy Spirit to be able to distinguish it from Spirit in ATR and also the revelations claimed by the churches are not just copying of local traditions but they are cross cutting themes that transform the practices.

As a result, the source of revelation is not necessarily limited to the biblical history, and the Bible is not the exclusive ultimate source of information for certain adherents. There is frequently no apparent disagreement regarding the supremacy of the Bible on one end of the spectrum and that of ancestors or the church Bishop on the contrary. Anderson (1996) claims that having faith in a specific church was pleasant to the progenitors could sometimes be very powerful. This has been frequently followed AICs tolerance and adaptation of traditional African beliefs and customs (Modiko, 2011). Most AIC members depend on verbal teaching rather than literary knowledge of the Bible, rendering discussion of the interpretation of the Scriptures by themselves irrelevant (West 1995:195), as they construct the meaning of the

Bible on their own outside of their specific setting with its inherent predispositions to Africa cultural set up.

## **2.4 Healing in Samuel Mutendi Zion Christian Church**

ZCC is an African Independent Church which is well known as a faith healing and a miracle working church. West (1975:92) classified healing operations within Spirit-type AICs into three categories: healing during worship services, healing through immersion, and healing by prophetic consultation. Prophets have a crucial role inside the ZCC in healing believers as well as non-church individuals (Anderson, 2003). They are endowed with supernatural powers and hear divine messages in order to fulfill the spiritual needs of the African people. The attraction of the healing services also provides a space for dancing and singing which forms part of the significant requirement for healing to the sick and answering prayers (Matabele, 2016:156). The ongoing healing campaigns, make healing one of the most significant tools for the church expansion as attracts the second and generation members into the church.

The first method of healing as the church service progress usually involves prophets. Amanze (1998: 149) states that Zionist prophets operate under the influence of the Holy Spirit which calls them to the holy office to become God's mouth piece. Daneel, (1976: 89) supports this by stating that the prophets are gifted with divine powers and receive messages from God to help both members and non members. Daneel (2003:108) goes on to say that prophets are extremely important in such spiritual congregations. They are the couriers who receive messages from God regarding people's illnesses (Chitando E, 2014). The placing on of hands, followed by prayers and the ingestion of Holy water, is seen as the most typical approach or tool of healing during liturgies (Kitshoff, 2007). The water is sanctified with prayer and occasionally agitated using a sacred staff (Walters, 2014). Prophets or other significant church authorities often perform the blessing (Falaye, 2002). Holy water is not solely utilized for healing, but it additionally serves as a purifying and protection treatment (Walters, 2014). Though it might be challenging to distinguish between the healing and cleansing objectives of Holy water, both can be classified as ways of secondary healing (West 1975:94).

The baptismal submersion of an individual in a river is the second main way of healing mentioned by West (1975:95). In contrast to African missionaries and African Pentecostal churches, baptism is free of obligation inside the ZCC. In the ZCC, immersion is considered as healing rather than sin forgiveness (Anderson, 1999). Throughout the baptizing the event, people in attendance perform songs and dances with excitement as prospective members of the church receive fresh attire, apparel, and insignia. According to Daneel (2000:333-334) it was most usually performed when individuals are captive by demonic spirits and may thus be viewed as a sort of exorcism performed in recognition of the threefold Christian God. According to Daneel (2007:247) repetitive submersion occurs among some Zionists in relation to the eradication of sin, disease, and filth.

Consulting with a prophet prior to, after, or between services, or at any other time suitable to the prophet, is West's (1975:92) third stated main technique of healing. As messengers of the God, they're able to recognize, clarify, and treat ailments, as well as prophesy future occurrences (West 1975:98). As stated by Daneel (2007:219), the biblical Jesus' healing powers are also introduced in this context. In accordance with Hammond-Tooke (1989:138), the availability of powerful prominent prophets influences the status and popularity of an AIC's healing ministry to a great extent (Mashabela, 2017). Daneel (2007:221), stipulates the role female prophets stating that they perform the same healing responsibilities as male prophets, however they typically concentrate more on female procreative responsibilities and issues, such as infertility and familial disputes arising from such circumstances, conceptions, birthing, and neonatal care. In Zimbabwe, the ZCC of Mutendi established female groups known as the (*Ruwadzano*) Mothers Union, who among other things serve the needy and pray for the ill (Daneel 2007:218, 224-225).

The ZCC currently employs Joko tea and coffee, which is a unique tea and coffee made for healing purposes. Anderson (1999, 306), believes that tea and coffee are recent practices, whereas Mashabela (2016), contends that tea and coffee are historic techniques of healing that have been utilized from the beginning of the church. Another effective approach used in ZCC is the use of a needle to prickle the affected body parts a prophet diagnoses where prickling should be done to remove contaminated blood. It might be on the arms, feet or in the nose so as to remove unclean blood which traditionally Africans believe to be the sources ailments. When this poisonous blood comes out the sick person could be healed. Salt can also

be administered to cause vomiting and to cleanse the belly of poisonous staff (Daneel, 1974: 247). In the case of Samuel Mutendi, those afflicted vengeful spirits (*ngozi*) would be summoned to the (*Tabhero*) Morning Prayer session. He would push the holy rod against the patient's tummy while muttering an inaudible prayer. In most situations, the patient will fall motionless to the ground, followed by manifestations, and finally healing (Daneel, 1971: 120).

The ZCC also offers healing through the use of recommended therapies such as dipping in rivers, bathing, and steaming (Walters, 2014). There are also a variety of therapies accessible. Water mixed with ash, vinegar, a solution of vinegar blended with sugars, lime water, ash, petroleum jelly incorporated with ethylated spirits or sulphur, milk, baking powder and the usage of color-specific apparel and strings are used common (Oosthuizen 1992:39, 42-46, West 1975:104, 108). This African healing approach is the African spiritual worldview, as opposed to Western psychologists and anthropologists who consider it a manufactured memory by Africans (Mashabela, 2017). A prophet's prognosis reveals the unidentified, allowing the person receiving treatment to substitute his or her fear of the unknowable with comprehension (Mashabela, 2017). The patient undergoes appropriate treatment once a prophet provides a credible evaluation and rationale (Bate, 1999). The prophet's healing arsenal encompasses an array of astounding customary acts and methods performed in typical settings deemed more appropriate compared to the practice of biomedical professionals doing medicine in clinical environments alien to the individual's usual scenarios (Walters, 2014).

## **2.4 Healing methods in Ndaza Zionists Churches**

As previously stated, one of the main differences between Ndaza Zionist and ZCC is their dress code; with the former wearing a (*ndaza*) rope knotted around the waist and colorful robes. It should be emphasized that because both Andreas Shoko's ZAFMC and David Masuka's ZACZ wear colorful robes and a(*ndaza*) robe, they are classified as Ndaza Zionists. As a result, healing in both ZAFMC and ZACZ will be studied in this section.

The Ndaza's healing procedures make use of several tools that are provided by prophets. Holy water is as essential in the Ndaza Zionist as it is in Mutendi's and Johane Marange's churches. The ways of blessing the water by imparting divine and cleaning qualities varied between communities, but Ndaza Zionist prophets believe that sanctified water should be kept out in the open overnight with the *Ndaza* soaked in it to strengthen it. It can also be combined with cow's milk to represent purity and fertility (Daneel, 1970:199).

In contrast to ZCC, Ndaza Zionist prophets advocate the use of salt in water, especially if they feel patients must vomit up malignant poisons with which they believe they have been bewitched through food (*kudyiswa*). It should be highlighted that such measures are not considered to be incompatible with the prohibition on the use of medications (Daneel, 1970:220). Prophets in charge of healing encourage patients to confess before holy water is sprinkled on them because they are sinners, a practice that is also common in the Zionist Apostolic Church and Zion Apostolic Faith Mission. This agrees with healing by confession in AICs a factor noted by Daneel (1971:229) and (Modiko, 2011). They also encourage individuals to submit any traditionally prescribed medications known as (*zvinhu zvenyika*) items of the world obtained from traditional healers so that they can be publicly burned and cure is guaranteed (Maposa, 2011).

The Ndaza Bishop Andreas Shoko relegated the healing session to his subordinate's officials (Daneel, 1989:320). Andreas had passion in preaching where he gained popularity by sharing the word of God and preferred to limit prophetic activities to a special period after the Sunday services, lest the prophets distract the congregation from paying proper attention to the sermon. Soon after the service they consulted the prophets and the interpreters in turns in order to maintain privacy (Daneel, 1989:320).

Bishop David Masuka was a faith healer who rose to prominence via healing, and whose church was free of schisms. As a result, 'Zion City' was established at his church grounds in Masvingo province, with varied facilities for treating patients (Daneel, 1974:120). The bishop relied on the healer and the patient's mutual understanding. People were prayed for free, with no strings attached. The Bishop would perform this without distinction, regardless of if you are an insider or an outsider seeking God's face. Healing would primarily unfold before the

service, during, or after the service, depending on the manifestation of the Holy Spirit. He was identical to any other Zionist church in the manner he healed through prophesy with other Zionists.

Prophets distance themselves from the people or assembly when prophesying in Bishop Masuka's church (Daneel, 1989:320). However, prophecies take a long time since prophets must investigate the root reasons of the problem before making a diagnosis. Holy water that has been prayed for either with the Bishop himself or the prophet and the woolen cord (*Ndaza*) may be used for healing purposes. The *Ndaza* to be used is determined by the kind of sickness (Daneel, 1989:259). They end their service with a prayer for the ill, followed by the entire congregation singing and dancing in a circular pattern. As the song begins, the patients will assemble in an inner circle in front of the leader or an official for the laying of hands. This is followed by dramatic scenes in which the prophet talks in tongues while holding his staff and shakes violently as though a spasm goes through him, a behavior reportedly attributed to the Holy Spirit manifesting through him (Daneel, 1988). The singers will then sit and sing in low voices and a leisurely cadence. He can then use the staff to inflict agony on the subject by pressing it against his body (Anderson, 2015). The evil spirit is said to pass via the top of the staff, and holy water is given to the sufferer, who may vomit as a sign of healing. As a result, the use of the sacred staff and holy water is widespread amongst African Independent churches, a finding shared by Daneel (1974:126), who claims that these two serve as healing objects.

## **2.5 Methods of Healing in Johane Marange Church**

There are some striking connections between healing in Zionist churches, all of which involve prescribed therapies, confession, baptism, faith, and the use of holy water and sacred staff. It is particularly critical to investigate healing at the Johane Marange and Johane Masowe churches, as these have a significant impact on views and experiences of sacred staff and holy water healing. The previous section explored the function of prophets in Zimbabwean Zionist churches.

Prophets are also the primary healers in Johane Marange Church, and have been the church's pinnacle since its inception in the 1930s. The patient is subjected to diagnostic prophecies shortly after arrival in the apostolic sect (*VaPostori*). Similar to ZCC, new members must agree to be immersed in the river (*Jorodani*). Then, their healing is accomplished by protracted prayers, confessions of sins, and dreams, and it is thought to have some special meaning (Anderson, 2015). Meanwhile, a healer assistant continues to encourage patients to confess their faults (*kureururazvivizvavo*) lest the water and prayer lose their force and render the treatment rendered ineffective (Daneel, 1971).

At Mabodo healing center a prophet and blind wife work in unison to heal the sick. Prophet Mabodo who worked with revelatory power is responsible for the prophetic task (Anderson, 2015). Through the working of the Holy Spirit in him he lays his hands on the head of the sick and diagnoses the cause of the illness while nodding his head. After the diagnosis by the prophet Phoebe the healer (*murapi*) will take over. As suggested by the observation of Daneel, apostolic healers like Phoebe and Jaka prefer to leave containers with water out in the open on a hill throughout a whole night, before use. When women come with a request for a fertile womb (*Chibereko*), Jaka said: "I put water on that little mountain over there for the night and tell them to drink it next morning. It must stay on the mountain so that it can receive power from God, for in the mountain its closer to God" (Daneel, 1971:98). She will sprinkle the patient with the Holy water frequently and would give the patient some to drink while rubbing the stomach and the patient would receive his or her healing. Thereby proving that holy water brings healing (Daneel, 1970: 36). However, disability does not mean inability to do the work of God since Phoebe the prophetess healer was blind. Finally, apostolic songs are being sung continually. At the end of the session everybody would kneels facing at the eastern direction while the closing prayer is being conducted by the bishop.

## **2.6 Healing in Johane Masowe Chishanu JMC**

The Johane Masowe Chishanu church has successfully Africanized their healing procedures by adoption of various religious artifacts. This was a deliberate attempt to dissociate themselves from any western resemblance, hence leading to the abandoning of the bible which they refer to as stale (*munya*) and view it as colonial book to suppress Africans. Prophets are extremely significant in the JMC as they are in practically other Zionist and

Apostolic churches. They are the couriers who receive from God and communicate God's will to the people and are considered to be gifted individuals endowed with divine authority to receive God's revelations concerning enquirers' complaints, particularly disease (Anderson, 2015). The prophets' focus is on overall healing, which connects the healing of the body with social healing through restitution of damaged relationships. As in all AICs, prophets are always associated with healing and any congregation may have two or prophets at any point of time (Anderson, 2015).

## **2.7 Faith Healing**

Faith healing occurs when sick individuals must trust in their thoughts and hearts that a heavenly power may heal them without the use of pharmaceuticals (Modiko, 2011). The term faith healing refers to the idea held by certain Churches that God saves people by the healing power of the Holy Spirit, frequently involving a person who acts as a contact point (Anderson, 2015). Modiko (2011) goes on to claim that faith healing is an aspect of a healing channel whereby God employs simultaneously the elements of nature and miraculous to bring about healing.

Many Zionists emphasize faith-healing and revelation, and consider faith healing to be the only option for coping with all sorts of sickness with inexplicable medical causes. Faith healing is a collaborative effort of the Zion Christian Church, the Zion Apostolic Church, and the Zion Apostolic Faith Mission (Daneel, 1988:344). They highlight the patient's subjective faith and the critical role he or she plays in receiving treatment. ZCC practices faith healing, which includes the usage of little wooden pieces. Sheets of paper that have been prayed for are waved around the patient's body in order for the sick person to be healed. Sand obtained from a certain river or dam can also be used to cure. During religious services, many individuals come up to receive blessings (Daneel, 1971: 127). As a result, it is critical to underline these people's belief that all of these methods are only effective if those seeking treatment confess their sins. Healing is not derived from any supernatural power in sacred artifacts, but rather from the patient's faith (Anderson, 1993: 79; Daneel, 1974: 233).

## **2.8 Healing through Exorcism**

The Catholic Encyclopedia defines exorcism in two ways: the deed of driving out demons, evil spirits from persons, places, or things that are thought to be culpable to become vessels of the demon's malice; and the means employed for the purpose of doing so, particularly the profound and legitimate adjuration of the demon, in the name of God, or any of the higher powers to which he is subject. Exorcism in the context of the AICs refers to the practice of spiritually expelling demons, malevolent spirits, curses, terrible omens, or other hostile supernatural beings from a possessed person or site. According to Kitshoff (2007), exorcism did not reach the AICs through the Christian faith, but rather was an entrenched independent practice in African culture that found usage in the church. "In African encounters, ailments are attributed to a perturbation of a harmonious relationship between oneself and supernatural and spiritual factors, and the primary goal of healing is restoring the state of balance through prayers, rites, offerings, remedies, and other ways" (Kitshoff, 2007). However, in this experience, Africa does not stand unique in these actions considering this phenomenon continues to be regarded to be universally accepted and faith in and interactions with spirit manifestations is widespread throughout the world (Modiko, 2011).

The most essential key in Zimbabwe is to maintain the equilibrium in social connections, or relationships that have been disrupted by adverse factors, and it is not surprising that special focus is given to these forces and how to resist them inside the AICs. Exorcism is thus socially viewed to emerge from two main domains, the first from the African Tradition Religion through traditional healers (*N'anga or Nyanga and tsikamutanda*) and the second from the Christian setup among Zionist, Apostolic, and Pentecostal churches using biblical guidelines and practices.

In the social cultural setting of the indigenous people, missionaries who arrived to Africa usually adopted an extreme unfavorable stance towards the possession of spirits and exorcism (Anderson, 1996). As a result, missionaries from the west seldom acknowledged African civilizations, nor did they acknowledge their spirituality. According to Daneel (1988), missionaries from this church successfully dealt with multiple incidents of spirit possession. In reality, African independent churches have reproved missionaries of concealing scriptural passages to witchcraft (Anderson, 1999:141). In the opinion of Modiko (2011), one may question whether missionaries ever talked to possession by spirits of demons in biblical days and if so, whether they attempted to tie that to spirit-possession in African society.

Traditionally, the catalyst for exorcism in the Christian church came from the Dowie's Christian Catholic Church in 1896 and the Apostolic Faith Mission, brought to South Africa by John Lake; both are regarded as the primary patriots who led to the rise of the Zionist movement in Southern Africa (Modiko, 2011). Both movements aided the establishment and expansion of the AICs (Anderson 1992:28).

### **2.8.1 Exorcism in Zion Christian Church Mbungo and Marange Churches**

The Zimbabwe Zionist and Apostolic churches generally use the term exorcism (*kudzinga madhimoni*) for chasing away spirits that may seek a host to whom they may seek curative power. It might be an ancestral spirit (*mudzimu*) concerned with witchcraft or vengeful spirit (*ngozi*) is regarded as a “demon” or “bad spirit”. Bad spirits are less dangerous than avenging spirits or *Ngozi* in Shona (Chimininge, 2021). The stories and rituals of the Karanga traditional religion sustain cultural values and traditions. These Karanga cultural aspects form the foundation of the ZCC therapeutic practices. *Ngozi* is the most powerful, dangerous, and dreaded spirit in the Karanga cultural belief system.

According to Daneel (1971:133), (*ngozi*) "primarily refers to a vengeful spirit of a victim of injustice who returns after death to seek reparation and vengeance for the unresolved injustices that took place to him throughout life." However, Daneel (1971:133) maintains that this is not moral depravity because the spirit that arises (*kupfuka*) poses an individual of the family to harass them as *ngozi* has a good cause and is nonetheless authorized to demand its dues from the living by God (*Mwari*). It is harmful in the manner that the act creates unmerciful damage among the guilty person's kin (Chimininge, 2012). *Ngozi* can be understood in four dimensions in Bantu cultural dynamics Zimbabwe: the spirit of someone who was murdered, the spirit of someone who died holding a grudge over debt, the spirit of a female spouse who was ill treated and whose dowry was not pain, and finally the spirit of a mother seeking justice for the treatment she received from her children (Chimininge, 2012).

In the ZCC, the vengeful spirit's healing process is performed with the sacred staff (*mapumhangozi*). The (*mapumhangozi*), which is tied to the roots of Mutendi's healing powers to fend off bad spirits, will be explained more below. This will be done to demonstrate the connection between myths and rituals. (*mapumhangozi*) is a part of the initial

narratives about the formation of Zionist churches, milestones in their activity, and founders' actions. Also in ZCC these spirits: (*ngozi, shavi and mudzimu*) are expelled during baptismal ceremonies in *Jorodani*. This method of healing through baptism is not used often (Daneel, 1989:326). It follows the same procedures which are carried out during baptismal practices for the cleansing rite. This method of baptismal practice also helps to heal various complaints and provide protection to the afflicted members.



Fig 2.8 Samuel Mutendi, exorcising through baptism in Bikita 1965 (Daneel, 1988).

The Holy Spirit in the water which has been prayed for makes it impossible for the (*shavi*) to remain in the person undergoing baptism. Some (*shavi*) spirits return repeatedly after the first exorcism. As a result, prophets wear sanctified strips of linen around their neck. If the possession spirit is still causing abnormal physical contortions the possessed person is lashed with Holy Water (*kurova nemvura tsvene*). In Marange churches exorcism is done by prophetic healers at their centers. They have developed their own way of driving away (*shavi*) spirits during Sabbath meetings as the conclusive part of ritual activity.

### **2.8.2 The Ndaza Zionist**

The Ndaza Zionist employs a special method to entice the (*shavi*) spirits and expel it through singing and dancing. When it increases the drumbeat and a whipping up of the rhythm leads into ecstasy which will result in the presents of the Holy Spirit. In most cases the possessed person would fell in a convulsive state and begins to fight. Most prophets grab or hold the person manifesting and tie their hands with holy cord (*ndaza*). The patient remains prostrate

until the cords are removed when the demon has gone (Daneel, 1988:1). In the Ndaza Zionist, the (*ndaza*) is also employed in exorcism rites. According to Oosthuizen (1992:62), the cords are normally wound about an individual as defense against evil spirits and the (*ndaza*) is additionally sometimes employed in the act of exorcism.

## **2.9 Witchcraft**

Witchcraft referred to as (*uroyi*) and sorcery (*chitsinga or zvitsinga*) can be considered as the source of sickness and challenges (Ashforth, 2005:86). The spirit once entered in a human being can cause jealousy and envy” (Kuper, 1986:69). In most cases if a person experiences an affliction of any nature what knocks in one’s mind is the suspicion of evil activities of a witch or a sorcerer (Ashforth, 2005:71 and Hammond-Tooke, 1989:73). Hammond-Tooke (1989:81) postulates that sometimes it is not easy to give difference between witches and sorcerers. Characteristics of witches are that they are predominantly women that operate in a group with one man (Evans-Prichard, 1937:38). Witches in most cases operate during night, are invisible, change shape assisted in their evil deeds have agents referred to as familiars such as cockroaches or rats. Witches cannot be recognized during the day for they pretend to be good citizens of the community. Yet, during night they focus on neighbors and target their victim (Ashforth, 2005:13). Generally, the assumption is witches do not have boundaries if they have a targeted member. Remedy for the sickness caused by witchcraft and sorcery traditional healthcare practitioners provide charms, medicines drunk or rubbed on their body, and open precaution (Mbiti, 1971:201).

## **2.10 Religious Artifacts in Zimbabwean AICS.**

A religious artifact is a piece of religious, cultural, or personal value. Objects from all religious traditions are utilized in veneration, ceremonies, rituals of life, and as everyday reminders to adherents of their beliefs, traditions, and identity. They can be used to express uniqueness; as a visual link to the community and its history; as a representation of essential ideals and beliefs; or as a mark of dedication and belonging. Many artifacts are tied to other belief systems and cultural traditions rather than specific faiths. AICs have been imbued with other religious items, practices, and symbols to inform their spirituality. Duncan, (2014) believes that this is just an expression of the Christian message in a specific cultural setting.

According to Oosthuizen (1968:52), the usage of religious artifacts is related to syncretism, which began very early in the history of the AIC and is when the customs and practices of indigenous peoples are taught to impact the Gospel, resulting in the world entering the realm of Christianity in an impure fashion. Thus, convergence can be characterized as the amalgamation of various religious belief teachings into an entirely novel framework, or the assimilation of beliefs from unrelated traditions into a religious tradition (Oosthuizen, 1968:91). This convergence, when defined by Musoni (2017:89), is the assimilation of incompatible spiritual components from another religion to inform one's religious devotion. African theologians, like as Appiah-Kubi (1979:56), argue that by incorporating African spiritual aspects into their church rituals, AICs made a significant contribution to contextualizing the Christian message. Evidence from across the globe indicates that the phenomena of using sacred staff or rod, water, artifacts and other physical elements to symbolize supernatural power is not a new phenomenon. In ancient Greece these were classified as relics (Young and Koopsen, 2010: 87). However, beliefs invested in relics are not universal across all religions (Theiler, 2003, 98).

### **2.10.1 Religious Artifacts in Johane Masowe**

While other AICs instilled appropriate African religious spiritual aspects to guide their church's' spiritualities, the Johane Masowe Chishanu church takes a distinct approach. To inform its church spirituality, the JMC Church instilled mutually exclusive African traditional religious and Islamic aspects of spirituality. The JMC Church in Zimbabwe has instilled a lot of religious emblems from ATR. In its attempt to Africanize the Christian faith, the JMCN Church incorporated various religious artifacts, symbols, and practices that have no basis in any Christian epoch (Musoni et al, 2020).

The pottery vessel (*mbiya*) was a popular artifact in Masowe churches, as well as churches in the abroad (Shoko, 2011). (*Mbiya*) is important in identifying the religious beliefs of the Johane Masowe Church. The (*mbiya*) is a customary African home object used to store things such as blood from livestock or the holy water during Shona ceremonial events (Musoni et al, 2020).



Fig 2.9 Basic design of a clay pot (*Mbiya*) at a market place in Harare

Sacred staffs or rods made of wood (*tsvimbo*) are prominent JMC artefacts. They are considered sacred and are solely used by male members; nonetheless, the design and material of the rod are determined by its duty and the office of the bearer (Musoni et al, 2020). This is another African religious artefact that the JMCN Church may have taken, albeit they cite a biblical reference to Moses in defending making use of the rods. The Masowe churches employ three different sorts of trees for staffs, in accordance with what the spirit advises. Rods from the wild tree Mutarara employed by (*vakokerivo mweya*) spiritual inviters reveal a link connecting African ancestral customs and African Christianity. The Masowe prophets use the Mutatara wood staff to drive off (*mweyaye kumadokero*) bad spirits of the western people. Another sort of wooden rod used by the Johane Masowe Church is made of bamboo (*mushenjere*), which is for an individual corresponding to the spirit's commands, and only one person among hundreds of attendees will have (*tsvimbo yemushenjere*) bamboo stick. (*tsvimboye mushenjere*) is the most sacred rod of the JMC, and it is frequently handled by bishops and prophets. Finally, one of the rods used by the Johane Masowe Church is one fashioned from a Mutema Masanhu tree that symbolizes goodwill and tranquillity (Musoni et al 2020).

### **2.10.2 ZCC Holy water**

Water has historically been crucial in numerous countries, particularly in African states and tribes. Water, according to Africans, comes from the celestial and has significant mystical significance (Dube, 1989:121). The life-sustaining power of water is triggered whenever an

enchantment is spoken upon it (Dube, 1989:121). Water is important in therapeutic procedures such as exorcism. The primary focus is on cleansing; the water purifies and acts as an expellant. Purification, according to Oosthuizen (in Kitshoff, 2007:8), "relates to the awareness of the religious person who is disturbed or whose standing in connection with society as a whole has grown disturbed who therefore wishes to have this rectified." When combined with water and salt, the mixture has the ability to expel evil by means of nausea along with various healing rituals. The living areas are often sprayed using "holy water" to repel spirits away. Drinking holy water aids in the exorcism of demonic spirits. (Modiko, 2011).

By reference to the Old Testament particularly Ezekiel 36:25, the use of holy water has been given biblical validity and AICs argue a connection between water and healing in the Bible by citing 2 Kings 5:14 and John 5:1-7, 9:7. The immersion water had phenomenal strength in the ancient churches; it was considered a "holy stream," a perpetual fountain, miraculous liquid, lifesaving fluid, therapeutic water, and the source of life. One rite included water baptism and the cleansing of possessed individuals from the aspirants for salvation (Oosthuizen, 1989:158). Even today, in the Roman Catholic Church, praying over water is said to help drive or keep bad spirits away (Modiko, 2011). Regarding the application of holy water when conducting exorcism operations, the healers in the AICs can, to some extent, explain their actions by referring to the Bible, but considerably more to the healing traditions in the early days of the Christian faith (Mashabela, 2017). In the African Traditional Religion (A.T.R) the Ashanti Community in Ghana use water in healing and cleansing rituals as well as in performing miracles (Theiler, 2003:133). In most cases springs or rivers have acquired sacredness through connection with a significant or miraculous events associated with it (Hyman, 1955:467).

Holy water is not only restricted to curing certain diseases but rather the holistic healing that brings complete health for the mind and body of an individual. Salvation is not for the soul alone but for the whole person. The holy water when imbued with spirits becomes so powerful such that it can be viewed as a medium that can bring healing miracles (Vilakazi, 1962:52). Those who are sick can be given instructions on how they can administer holy water. When faith is applied holy water can play a pivotal role in healing as well as purifying member's homes, funerals and other services (Anderson, 2003:112). Women are not allowed

to use holy water or to attend prophecy services if they are menstruating since they are regarded as unclean (Mashabela, 2010:123). Holy water or blessed water can be used by the prophets or prophetess to clients in search of various types of ventures.

The use of Holy water for healing during and after services is common in the ZCC. According to (West, 1975:94) the AICs stages used to administer healing water are almost similar. Sources of water may differ, for instance rivers, dams and sea. Water can be changed from ordinary to sacred through prayer and sometimes being stirred with a sacred staff. The emphasis on the power contained by the blessed water for healing is emphasized by Reverend Samuel Mutendi who said, "drinking of holy water helps one to conquer every sickness (Thomas, 1999:88). Holy water is not administered for healing purposes only rather it can be used for purification and protection measure.



Fig 2.10 The Holy water used by ZCC Mbungo called (*Machipisa Uroyi*)

### **2.10.3 ZCC Sacred Staff**

In ZCC Mbungo there are three types of rods which have different uses and are held by different people. The first staff (*tsimbodiki*) which are replicas of Samuel Mutendi and are held by elders (*Vafundisi*) which is primarily used in prayer meetings and are made from a local Mukwa tree. They also act as a symbol of authority. Secondly is the leadership staff that

is normally held by the Bishop Nehemiah Mutendi at casual events and lastly is the sacred staff. Mutendi's sacred staff (*mapumhangozi*) in Shona is the term derived from (*kupumha*) meaning to confront or challenge and (*ngozi*) referring to an avenging spirit. Therefore, the term simply means challenging the avenging spirit. Chimininge, (2014:2) describes the stories of the (*mapumhangozi*) as a myth that is linked various rituals performed by Mutendi in healing and exorcism (*ngozi*) vengeful spirits. However Chimininge in 2005 alludes to the fact that, at first Mutendi would employ the (*mapumhangozi*) to display the divine power through healing and in his latter stages the staff was used in rain making ceremonies which increased and entrenched his legacy (Chitando E, 2014). According to Chimininge, (2014) the name Mapumhangozi was given by Samuel Mutendi himself after receiving the staff from Lekganyane in South Africa and as he returned back to Rhodesia (Zimbabwe), he used the staff to ward off a lion that attacked his entourage.

The sacred staff may resolve other issues but its powers were mainly centered on dealing with issues of (*ngozi*) which mainly is the spirit of a stranger or foreigner which will be haunting a certain family or clan. Mbiti (1974:23) claims that the intention of the (*ngozi*) spirit maybe for it to claim its payment or justice after having been used without payment whilst still alive. But this maybe not an accurate view since the understanding of (*ngozi*) differs among the different Shona cultures as I mentioned in the previous section of exorcism. Sacred staff is also given an important place among sacred relics. Among the Ashanti of Ghana, the sacred staff is used as the symbol of hierarchy. According to the history of the ZCC this staff is believed to have been blessed by Lekganyane (Daneel, 1974). However, in the case of miracles they are performed through the use of the sacred staff (*mapumhangozi*) and holy water (*machipisa uroyi*). Both work hand in hand in order to bring salvation to members. In this case many problems faced by Africans are brought before the man of God for solution (Schoffelees, 1991:67).

The (*mapumhangozi*) staff is well-known for accomplishing several types of miracles. When he brought Mirriam Chikuni from the dead, Samuel Mutendi is thought to have achieved a miracle of raising the dead. Mirriam Chikuni is believed to have fallen from the tree, and the occurrence was reported to Samuel Mutendi. When he arrived, he directed all mourners gathered outside, with the exception of the deceased's father and mother. Rumor had spread among the Rhodesian police officers, and they were ready with their rifles to shoot him if he

failed to execute the miracle. He knelt and prayed to his heavenly father, and his prayers were rewarded by the girl's resurrection (Daneel, 1974:229).

Samuel Mutendi is said to have calmed forces of nature as a storm raged in Masvingo province's Mhandamabwe in Chivi, and by lifting the (*mapumhangozi*) staff towards the East, he encircled in a circle the congregation in attendance, causing the area within to be dry until the storm passed (Chimininge, 2014). Chimininge (2014) claims that Mutendi's miracles with the (*mapumhangozi*) are exaggerated, making it more of a myth that is reconstructed in the healing ceremonies of the vengeance spirits, which contradicts Daneel (1988), who attempts to demonstrate the realities of Mutendi's power as a witness during his research. In reference to holy water, it, the (*mapumhangozi*) staff blesses the water by directing and steering it so that it can be used for healing and exorcism. This procedure is carried out to compel the vengeful spirits to say what it demands so as to stop inflicting so much pain to the family members in question.



Fig 2.11 Mutendi holding the sacred staff, (*mapumhangozi*) at a gathering 1965 (*Rungano reZion*)

## 2.11 Healing in the African cultural context

African Traditional healing has been in existence for many centuries yet many people still seem not to understand how it relates to God, religion and spirituality. African Traditional Religion had existed for many centuries before the arrival of Western Christian missionaries and Western political expeditions on the African continent (Mokgobi, 2014). The arrival of missionaries and colonisation of Africa introduced new characteristics that impacted Africans' worldview, which was exacerbated by the acceptance of Western cultural norms, which depicted the continent's culture as backward. This had a greater impact on African religion, which most Europeans saw as a type of ancestral worship despite being monotheistic like Christians and all believed in a creating God. Because of the tight association between healing and spirituality in Africa, Gumede (1990) asserted that it was difficult for missionaries to understand indigenous healers and the profession they practice without considering the notion of African spirituality. Chavunduka (2006) stated that it is challenging to differentiate conventional African healthcare from traditional African spirituality and religion for two reasons. To begin, in the vast majority of instances, conventional African philosophy of illness includes ties to God, ancestors, and the natural world; and many indigenous medical professionals also serve as spiritual figures (priests and prophets) in African independent churches, and the other way around. Nigosian (1994:4) attempted to define religion as a conceptual creation by humans in order to manage their behaviours in a way that satisfies their comprehension of the unresolved which they spiritualised to satisfy their wants. Van der Walt (2003) goes on to say that religion is tribal, as evidenced by the various forms of worship, with behaviours varied between tribes to tribes but the substance remaining consistent. Pearsall (2001:1530) defines a tribe as a group of people who are tied by their social and religious beliefs and who have a shared cultural custom and dialect with a leader.

The World Health Organization (WHO) attempts to describe traditional healing holistically by claiming that it is the sum of all the techniques and knowledge that rely solely on traditional observations and firsthand knowledge that are passed down verbally through generations. According to Ashforth (2005), traditional healing is comprehensive in every element and forms a compilation of all ethnic and cultural wisdom that has been continuously passed down from generations to generations. Plant, animal, and mineral-based medicines, as well as spiritual healings, may be used in conjunction to cure, diagnose, and prevent ailments.

Traditional healing in Zimbabwe takes two forms: interacting with the creator by means of ancestral spirits and employing knowledge of plants handed on from the ancestors. The healers (N'anga) communicate with the spiritual world through ancestral mediations until the sickness is diagnosed before giving instructions and medicines for the patient's healing. The majority of these are not a cohesive group that works well together (Ensink and Robbin, 1999). The phrase "traditional healer" refers to a broad category of healers with varying levels of training and ability. A variety of kinds of traditional healers in various parts of Africa have been found (Freeman and Motsei, 1992; Green and Makhubu, 1984).

A spirit medium (*svikiro*) in Shona-speaking communities in Zimbabwe and a prophet (*muporofita*) in African churches that are independent such as ZCC Mbungo of Mutendi is an individual who has a supernatural capacity to see future desirable and undesirable incidents as well as ways to avoid them through the power of the spirit (Mokgobi 2014). This has prompted (Truter, 2007) to assert that the use of the scriptural Holy Spirit in concert with ancestral spirits renders AICs healing a type of traditional healing. Prophets (*maporofita*) rose to prominence in AICs as they attempted to make Christianity applicable in the African customary system by incorporating traditions and religious rituals that Africans found appealing (Anderson, 2008).

The fundamental source of guidance differs between AICs and ATRs, with AICs claiming it to be God and ATR claiming it to be God by means of their ancestors. Traditional healers are highly valued in the African historical setting because they have a role in the spiritual and physical elements of their life and serve as cultural knowledge banks (Yeboah, 2000). Traditional healers' services extend far beyond the use of herbs for medical diseases, and they have proven to be helpful in post-civil war social rehabilitation and community restoration in Mozambique, especially within rural regions (Honwana, 1997).

## **2.11 Conclusion**

In conclusion, the researcher discovered that holy water and sacred staff are employed within the cultural setup in a variety of ways by Zimbabwean AICs and have some impact on people's life. In all AICs, healing is primarily delivered by prophets who have been

empowered by the Holy Spirit, which enables them. When it comes to healing, purification, and exorcism, the function of holy water cannot be overlooked among the various Zionist churches in Africa. Religious artifacts comprise a vital armament used by AIC prophets to carry out their task, with biblical prophets serving as examples.

The same is true for the sacred staff, which is used by the Bishop to point towards a sick or troubled individual, ensuring healing. The (*mapumhangozi*) is used by pointing the it towards the individual with the problem and then making proclamations to remedy the situation, producing the impact of a sacred staff. The physical and spiritual value of holy water and sacred staff can be realized. The staff can be used to exorcise vengeful spirits (*mweya wengozi*) and to heal maladies like as headaches, stomach pain, and various traumas. Both holy water and sacred staff can accomplish miracles, such as resolving the issue of fruit of the womb and reviving the dead.

## **Chapter 3 Results and Discussion**

The previous chapter highlighted on the many healing procedures employed by AICs in Zimbabwe, including religious items used in exorcism and healing. It was noticed that, despite having significant biblical allusions, AICs activities, healing and exorcism procedures, and knowledge have numerous parallels with African traditional beliefs and teaching. This has been a major contributory factor in the constant growth of AICs in the African environment. There has been no observational study on how ZCC members' experiences with sacred staff (*mapumhangozi*) and holy water (*muchipisa uroyi*) have influenced their perceptions. This chapter describes the results of an exploratory investigation among ZCC members in order to identify how their perceptions which have largely been oral based have been impacted by their experiences.

### **3.1 Participant observation**

Bernard (2011:260) points out the distinction between making observation as a participant through active involvement in the day- to- day lives of the participants and being an outside observer with minimal involvement. My participation was a way of being fully involved in order to understand the activities of the ZCC in order to make reliable observations. Because some of the members might feel uncomfortable dealing with a female due to their cultural orientation, the researcher was fully aware of how her gender could have influenced and how some participants responded during the interviews. This was addressed initially by attending a series of services at both Defe and Mbungo in order to be approved as a member of their church. My behavior during the field trips followed all of the churches' criteria on how a lady should dress, behave, and address the (*Vafundisi*) and deacons.

As a participant observer, I obtained a massive amount of data by closely observing their actions both during and after their services. The researcher participated in prophecy, healing, and various church programs. As Kiernan (1990:4-5) indicated, the experiences learned gave insights that evolved into informal interview questions. On church grounds, the use of video recordings as a data collecting technique in addition to verbal interactions was not permitted. However, the researcher was able to do participant observation at Mbungo in Masvingo during the Easter pilgrimage, as well as at Defe Dopota in Gokwe in August 2019 at the anniversary of Bishop Samuel Mutendi's death.

While attending church services, women and men do not mix but rather sit separately according to gender, male and female. They form a circle around, Bishop Nehemiah Mutendi's seat whom they gave the customary name (*vashe*). This is a tradition that has persisted since the times of Bishop Samuel Mutendi whom they now refer using the customary term (*Bambo Sameri*). Males sit to the left, whereas females sit to the right. The Bishop's first wife (*vahosi*) is meant to sit next to him, and then others in their hierarchy will follow. The rest of the Mutendi family is given a totem title (*Moyo ndizvo*) that symbolizes their Rozvi clan genealogy as an acknowledgement of their royal status. All female church members and visitors of the same sex are supposed to cover their heads during and after service. The church members I happened to ask the reason for covering their heads cited a biblical reference from the teachings of Moses in the Old Testament and those of Paul in 1 Corinthians 11 where he instructed that women should cover their heads when praying as a sign of subjection to men. The services are always commenced by the (*Vafundisi*) moving through the congregation proclaiming with loud voices saying (*kokoronikokoroni*) meaning it's now service time followed by with a song of mercy which is normally referred to as (*ruyorwengoni*).



Fig 3.1 Female members at Defe Dopota, Gokwe (*Zuva raSameri*), August 2019



Fig 3.2 Male members at Mbungu Masvingo, April 2019

The conducted of women during the services and around the church grounds was of particular interest as it resembled many parallels with the African traditional customs of the Shona tribes of Zimbabwe. Women are not permitted to openly converse with their spouses during church services or on church grounds, and when they do, they must kneel as a symbol of respect. This is symbolic of Zimbabwean cultural values, which portray kneeling as a sign of reverence and submission. According to church standards, the fundamental reason why women must treat their husbands with caution is because of their menstrual cycles (*kuenda kumurairo*), as they are seen as impure during that period, this has biblical parallels of the Mosaic Law. They are not even allowed to be in contact with the staff for they are being considered as unholy.

Another observation was on women's roles, which concentrated on procreative difficulties and problem solving in circumstances such as barrenness and family conflicts, which Daneel (2007:221) supports. During discussions with female members, it was noted that many of them want to be prophets, but it is God's plan for someone to be able to acquire that gift, and usually authority is required from the (*Vafundisi*) before administering prayers for the sick,

and according to West (1975:9), though there is no prayer training institute, women occasionally assist prophets in consultations.

Being an active participant observer provide an once-in-a-lifetime opportunity to understand female behavioral expectations during their recovery in terms of private and reproductive health issues, a process in which males are not authorized to participate. The healing treatment, which is only conducted by prophets, occasionally involves the use of syringes to expel air trapped in the uterus. The prophet's choice determines whether an ailing woman must sit in a bowl of holy water or use syringes to heal her condition. This is only possible if the patient has gastrointestinal problems, such as swelling while pregnant.



Fig 3.3 Utensils used by the ZCC healers to blow out air from the female patients.

At Mbungu Masvingo, ZCC has established health centers that focus on both modern medicinal practices and church practices to deliver physical healing and spiritual healing. The critically sick are first attended to in a clinic by a team of medical doctors to help stabilize their conditions. The health facility established is not only for ZCC members but also offer services to the communities surrounding the conference center. Patients have a choice to whether they want to be first attended to at the clinic followed by healing session at the church grounds or vice versa. They are also offered a choice to choose any one of the two options. Those that choose to be helped at the church grounds usually have to stay at the healing centre for a considerable period of time till they are completely healed or given

instructions to go back home and continue their healing therapy prescribed to them by prophets.



Fig 3.4 Patients at ZCC Mbungu Estate who had been diagnosed to drink coffee, tea or (coffee tan) referring to coffee mixed with Tanganda during Easter Pascal conference in April 2019.



Fig 3.5 The researcher participating in steaming! (*kufukira*) which is steaming oneself with coffee and Tanganda as per prophet's recommendation during the service.



Fig 3.6 The researcher drinking coffee prepared by using Holy water after experiencing stomach pain as per prophet's prescription for her healing at Defe pilgrimage in August 2019.



Fig 3.7 A Medical clinic at Mbungo Estate.

This clinic is meant to benefit those that would fall sick during conference as well as the community at large. The clinic was officially opened by his Excellency President E.D Mnangagwa during his visit at Mbungu. It comprises of admission beds, maternity wards, pediatric wards as well as male's wards.



Fig 3.8 Medical students' guest rooms at Defe.

### 3.2 Interviews

Formal interviews were used as the primary data collection method which was supported by participant observations that were done during church services and focus group discussions. This allowed the researcher to be under the facial expression displayed by the respondents as they would narrate their experiences and perceptions in regards to the use of holy water and sacred staff in healing. The use of formal interviews was more ethically accepted by both the church authorities and the researcher as it would give a clear historical baseline from the elders who frequently use the holy water in praying for the sick. This also provided a clear understanding of the historical experiences from those with first hand experiences regarding the use of holy water and the sacred staff. After being granted permission structured interviews were conducted with the three most senior surviving elders who worked with Samuel Mutendi. Research participants were given the opportunity to express themselves freely. Informal interviews took place whenever the interviewee found the gap and they were

taken to be off the record but essential to the researcher to be able to clearly articulate the perceptions in a more liberal environment.

The interviews were done in Shona the language interviewees were comfortable with but liberty was given for respondents to give express their views using a mixture of Shona and English in a sentence. During the interviews the researcher would approach each session with caution and conducted herself in a manner that is required for all ZCC woman to behave when in the presence of male members, until permission was granted to them to speak freely according to church guidelines.



Fig 3.9 The three senior (*Vafundisi*) who worked with the founder of ZCC Reverend Samuel Mutendi and now working under Dr Bishop Nehemiah Mutendi at Mbungu Masvingo 2019.

These are the three surviving church elders (*Vafundisi*) from Samuel's era that have been chosen by the Bishop Nehemiah Mutendi to go up the mountain every day the week especially during the Easter Pascal meeting and (*Zuva raSameri*) commemorations in order to pray and fast for the growth and protection of the church. They were introduced to me by one of the church elders who has been assigned to do ushering services to me after producing my credentials. I took that opportunity to introduce myself to the three elders. After introductions

were made, welcome was given especially after it came to their attention that the researcher had spent her youth days as a member of the church (*mwana wesangano*) and was raised by a member from the (*Moyo ndizvo*) family of the Rozvi clan. When the senior (*Vafundisi*) were asked why they were given such a responsibility to be in perpetual prayer for the church's growth and welfare, they all with unison expressed that as old wine matures with age, they also have spiritually matured and as they walked with (*Bambo Sameri*) they owe it to the church to continuously pray for its growth which they have seen done for the past 50 years starting with Samuel and (*vashe*) Nehemiah.

When the first elder, who appeared to be the spokesperson of the three, was asked when he joined the church and why he chose ZCC Mbungo as his Church. He softly replied with a clear lively smile on his face that "Samuel Mutendi gave him a prophecy that he had seen him as a large cattle farmer. Later he was provided with holy water to go and spray it both within and without his cattle kraal for seven days." After rigorously following the supplied instructions, his herd's mortalities reduced and the fertility rate increased, resulting in the continued growth of his cow herd. "The elder went on to explain how his health was a difficulty and how he was seen as an ill man (*ndonda*) in Shona. It is referred to by his family, but following the application of holy water in prayer and faith, it is now gone." "I felt there was power in this water," Peter remarked, emphasizing the bottle in his hand, and "once the man of God blesses this water, it gives a difference with water from other sources." The other two elders agreed, emphasizing that holy water has the charisma for healing, protection, and blessings. All three elders emphasized unequivocally that the value of holy water can only be understood via intimate knowledge with someone who has used it with faith. Anderson A. (2015) and Mashabela (2017) agree, emphasizing the significance of faith healing with holy water.

All of the elders began to praise God for the power that was manifesting through Reverend Samuel Mutendi. Another elder swiftly asserted the power carried by Samuel Mutendi's (*mapumhangozi*) sacred staff in the exorcism of vengeful spirits (*ngozi*) that would be disturbing households. He recalled how the man of God liberated a particular family (name withheld) from Buhera who were plagued by (*ngozi*) via mysterious deaths and disease. According to this elder, in order to exorcise the (*ngozi*), Samuel hoisted the (*mapumhangozi*) and extended his staff at the person afflicted by the spirit, forcing the victim to forcefully fall

to the ground. Following a brief ecstasy, the elder said, "*Bambo Sameri*) stretched out his hand towards her in prayer, just like Jesus did (Mark 9:14-16), and holy water (*machipisa uroyi*) was sprayed over the family as Samuel declared deliverance." It is worth noting that this kind of exorcism differs from how (*ngozi*) is exorcised in Shona culture, which involves the afflicted family paying a fine (*kuripa ngozi*) to the offended family. This is the reason why ZCC Mbungu is a favoured church among Zimbabwe's community regions in terms of how it resolves (*ngozi*) cases, as these vengeful spirits frequently impact the subsequent generations of the individuals who committed the crime. The elders unanimously agreed that whenever a tough case is presented before the Bishop, the use of the sacred staff in that act brings immediate healing to the situation.

The third elder began by describing why holy water is known in Shona as (*machipisa uroyi*). He asserted that this phrase was derived from the accomplishments of holy water in dealing with bewitching (*uroyi*) situations a kind of witchcraft referred to as (*chitsinga*) by the church. In the Zimbabwean cultural setting, illnesses with no apparent explanations, however medically explained but not understood completely by society, are attributed to witchcraft by adversaries and envious members of the family. The elder stated that Mutendi was the first to utilize holy water to heal those who had been bewitched, allowing them to recover from various maladies that society assumed were caused by witchcraft. Holy water was and still is used to treat witchcraft-related illnesses, but its actual power is revealed when a witch is detected by the prophet, according to the elder, and "that's when witchcraft gets dealt with. First, the person in question must confess their deeds, then they are taken to the river (*Jorodhani*), where they are first immersed in muddy water and then baptized in clean water that has been made holy by prayer," the elder explained. The washing of the mud represents their cleansing from witchcraft spirits." Daneel (1971) agrees with this argument because he illustrates the process as mentioned in the literature study.

ZCC has not changed in its kind of operation since the time of Samuel Mutendi to date claimed the elders who all agree that these kinds of miracles are still happening today under the leadership of Dr Nehemiah Mutendi. The reason they claimed was that the God who was saved by Samuel Mutendi is still the same God served by the current Bishop argued the spokesperson of the elders who said, "He never loses his power, hence Holy water and sacred staff are still performing wonders. What is needed is just using the artifacts as per

prescription whether by the Bishop himself or prophet. In most cases these artifacts heal every ailment thereby proving and showing their relevance importance to the church.”

In regards to the proper channels of getting holy water one of the elders said, “the proper channel of getting holy water is through the church elders after being prescribed by the prophet who gives the instructions that has to be followed which could be drinking, bathing, spraying the whole yard or to move around with while in your pocket or hand bag for protection”. The elders further explained on the precautions that always should be observed in applications of holy water saying “Yes they are there. For instance, one should not commit any type of sin. Again if she is a female she should not use holy water or being prayed for by the staff during her times of menstruation it will lose its power it should not be used by the one considered as (*akasviba*) referring to unclean.” The uncleanness may be a result of attending a funeral of a church member, relative or friend claimed the elders. This clearly shows that ZCC Mbungu draws its practices from the Old Testament in the bible where one is considered as unclean for seven days (Leviticus 12). Another interesting point raised by the elders was on the Specificity of holy water which only works on the individual to whom it was prescribed to. If it’s applied to another person its power is lost and should be taken to the elders for him to pray for it again so that it may regain its value or power.

In conclusion according to the elders, the use of the sacred staff is still the same and it still maintains its efficacy and charisma. Since the sacred staff is only used by the Bishop, its use has been limited to dealing with the most difficult cases that the prophets would have failed and also in blessing the members for their overall well being at the end of each national gathering.

### **3.4 Focus Group discussions**

The focus group discussion were done at camping sites, which allowed them to electronically recorded at the consent of the participants in line with ZCC Mbungu regulations. When approaching those gathered for the focus group discussion at each site the first thing was to proclaim the church’s slogan “move Zion,” (*famba Zion*) and their response was “we are at joint in Zion,” (*tiri pajoin yeZion*),” signaling their welcome. The second slogan once welcomed by the focus group was (*rugare-rugare vanhu vamwari*) meaning “peace unto you people of God,” and their response was (*ngaruwande*) meaning “let it multiply.” This kind of

greeting made them feel comfortable and their reception was warm since the interviewer was no longer treated as a stranger. During the focus groups discussion, a family member from Mutendi's (*Moyo ndizvo*) clan was assigned to accompany the researcher throughout all the four discussion.

#### 3.4.1 Focus group aged 60 years and above

In one of the focus group discussion of those aged 60 years and above who have witnessed the leaderships of both Samuel and Nehemiah Mutendi, the researcher managed to meet four of the most senior members of the (*Ruwadzano*) female branch of ZCC picture below. This provided a valuable opportunity to get information on historical experiences from the female point of view.



Fig 3.10 Four senior elderly women of (*Ruwadzano*) interviewed at Defe Pilgrimage.

During the interviews with the two focus groups of those aged 65 years and above, their responses sounded like story telling as they gave responses in first hand. They all responded in unison when asked who was Samuel Mutendi saying “(*Sameri aiva munhu wamwari akashandira nyika yake*) Samuel was a man of God who worked for his country tirelessly order for us to worship freely, despite the efforts of the Rhodesian government to stop him.” One of the elderly women from the (*Ruwandzo*) explained despite the persecutions’ and imprisonment Samuel continued to demonstrate the power the sacred staff in exorcism and healing from witchcraft related situations. A second elderly woman went further saying “I had marital issues whereby my relationship with my in-laws was not conducive for years.

After my child fell, I went to see Samuel Mutendi who instead addressed my business; he addressed my marital problems and gave me holy water to bath with twice a day for the next seven days in prayer. After him laying the sacred staff on my shoulders, he directed me to prepare meals with the holy water. This solved my marital problems and miraculously my child was healed. (*Mwari wa Samere wakandigonera handidinaye*) meaning this God of Reverend Samuel Mutendi is a wonderful God,” she acclaimed. The one who seemed to be more elderly than them all interjected and said, “According to my experience both artifacts work effectively and in most cases equally.” This was an incident that showed how the sacred staff is used in combination with holy water in case that does not involve exorcism or witchcraft contrary to the responses by the senior (*Vafundisi*) who claimed that sacred staff was only used in the most difficult cases.

Pertaining the efficacy of holy water, two participants quickly interjected saying “the work of holy water is not a historical fact, neither a secret. The power of holy water has transformed many lives.” Everyone seemed to agree with this perception. It is evident that the perceptions regarding the use of holy water have been influenced greatly by their experiences which came as they use holy water. One interviewee gave a personal experience of the effectiveness of the holy water after his son who is a teacher fell sick in the middle of a lesson and he narrated saying “when I got the news from the hospital that he required an operation, I contacted (*muporofita*) prophet who prescribed holy water for him to drink mixed with Tanganda tea though he was not a church member. Before the operation, I gave him tea made with holy water and after vomiting he was healed.” The ability of holy water to help even those who are not part of ZCC was agreed upon by 60% of the participants all who have had experiences with holy water among their families. The emphasis on the power contained by the drinking of holy water for healing is emphasized by Reverend Samuel Mutendi who said, “drinking of holy water helps one to conquer every sickness Thomas (1999:88).

Their perception was that, what matters the most with holy water is the faith of the affected individual. Hence, the following of instructions by the one who has asked for the administration of the holy water on behalf of a family member or friend is important. The emphasis was that without faith, even if holy water is given no results will be witnessed according to 40% interviewed. Lack of faith or doubt in the ministry of Mutendi was cited by 70% of the participants as why many still have a wrong perception regarding the use of holy water in healing. Another perception that arose from the focus group discussions was on the

importance of following instructions given by (*maporofita*) prophets. For they are not their words but are from the Spirit and also have been given by the Bishop Nehemiah, who also got them from his father Samuel. In regards to this one of the interviewed recalled how he failed to get a job after being instructed by Samuel, to bath with holy water mixed with salt for three days and not sin anymore. He regrettably failed to follow the instruction as his friends came home with some alcohol which he drank and failed the job interview. An elderly lady testified how following instructions given with holy water healed her sister and son saying “Upon visiting (*Bambo*) Samuel Mutendi with my problem, he gave me holy water which he blessed with the (*mapumhangozi*) instruction me to sprinkle on them as I prayed. I promptly followed the instruction and they were healed within the seven day period prescribed.” The use of the sacred staff in the making of holy water by Samuel was supported by 80% of those in the group.

This resounds with the practices in African Traditional Religion where the healer places much importance on the following of instructions for one to be healed or receive some good fortunes. Regarding to the importance of following instructions, 90% of those in the group agreed that this was important as evident in the bible by Naaman who was healed after being instructed to dip seven times in river Jordan (2Kings 5). One of the interviewed seconded this by saying “like Naaman bathed in Jordan seven times, it is important also that one should be baptized in water (*muJorodani*) for anyone to experience healing and the power of (*mapumhangozi*).”



Fig 3.11 Baptismal tank at Defe Dopota which they normally referred to as (*Jorodhani*).

### 3.4.2 Focus group aged 30 to 59 years

Focus group interviews were also carried out from those aged less than 60 years who are currently witnessing the healing through use of holy water and the sacred staff being used by Nehemiah Mutendi. This was necessary in order to establish how historical experiences that have been passed down to them from the elders and their parents have shape their perceptions regarding the use holy water and the sacred staff. Two focus groups were interviewed, with one being interviewed at Mbungo in April 2019 and the other at Defe in August 2019. Careful attention was taken to ensure that though the participants were randomly selected, the focus group would not consist of any of those previously interviewed at the Mbungo Conference Center. The approach that was used to approach the three senior elders (*Vafundisi*) and the focus group of those aged above 60 was also employed during these focus groups.

During these discussions an interesting point was raised on how ZCC uses holy water to anoint mantels such as church calendars, badges, pieces of cloth and utensils such as wooden cooking sticks (*mugoti*). The young generation emphasized that holy water is more potent than the sacred starves which (*Vafundisi*) and deacons hold because its application is not held by an individual. One of the young women mentioned that at one time when she was sick at school, her mother send her a piece of paper that had been sprayed with holy water and with instructions written on it. She experienced her healing because she had followed the instructions. The young woman proclaimed “holy water is what works the most in healing as I have seen, heard and experienced.” This perception is supported by what was also said by the focus groups of the elderly, that despite the power of holy water what is critically important is to follow the instructions. A middle aged commented on the (*mapumhangozi*) saying the staff is not publicly employed and few have witnessed its use, but many stories about how Samuel Mutendi worked wonders with it including the healing of the land after he raise it to the sky and proclaimed the coming of the rains has been experienced Chiminge (2012). He further stated that Mutendi had a reputation as a rain maker, a point also seconded by Daneel (1988).

Another experience mentioned by the two classes of focus groups was on the use of holy water in mental health. Their definition of mental health referred to the possession by evil spirits that make one a mad person. They highlighted how holy water is prescribed for the affected person to periodically drink for the healing to manifest. A woman in her thirties narrated how this has helped her marriage saying “my husband became sick after an inheritance schism with his brother and I went to church asking for prayer. I was given holy water to put in his drinking water and a cloth was sprayed with holy water that had to be placed under the pillow up to now my husband is in good health. As long as he drinks the holy water, surely I can testify it has helped me.” The application of holy water on cloth mantels was emphasized as some said that, when the cloths are placed under the pillow they protect from bad dreams which they all alleged to be visitations by witches (*varoyi*) at night. Regarding to the use of mantles anointed with holy water the perception was that it is not the mantle but it is the holy water blessed by the Bishop that works.

At Mbungu the focus group claimed that spraying holy water in areas surrounding their homesteads helps protect them from traps they referred to as (*zvitsinga*) spells that witches set on their yards at night. They also said that keeping anointed calendars on windows, walls or anywhere in the house stops thieves from breaking in. This was supported by a young man who emphasized that the protection brought by holy water was a form of mental healing as he no longer worried about theft cases. The perception was seconded by two women who said “the applications of holy water are unlimited and we have been raised using this holy water that (*Bambo Sameri*) gave us for our health and protection.” Faithfully then the enemy cannot manage to get into that house. “Badges sprayed with holy water also act as source of healing,” said one woman in her late fifties as she narrated how the badge she wears all the time has helped control her blood pressure problem. Another interjected saying “members move around with these mantels for protection and health. I was once told by my father how he witnessed Samuel Mutendi touching the afflicted with (*mapumhangozi*) and at first these stories appeared strange but after seeing the healing using holy water and the sacred staff of a man who had been bewitched. I can now proclaim (*Mwari waSameri anesimba*) the God of Samuel has power.” These stories all show how both historical experiences and current experiences have shaped the perception of ZCC members regarding the use of holy water and the sacred staff in healing.

### 3.5 Healing of sickness due to Witchcraft

Experiences regarding the use of holy water (*machisa uroyi*) in dealing with witchcraft were clearly emphasized during the discussions. It is believed that it uses a variety of operations such as (*zvitsinga*) a form of witchcraft which targets the legs. One of the affected individual said “once your enemy has collected soil from where you have stepped and mixed it with a charm then you will be troubled with a leg problem. This is what happened me in 1992, after I was bewitched both my legs and became swollen and painful. In search for help after I realized the wounds would not heal easily, I heard how ZCC Mbungo as we call it can help me. Upon arriving, I was prayed for and given holy water after (*Vashe*) Nehemiah laid his staff on me leading to my healing.” The man went on to show how (*zvitsinga*) caused him to lose toes in one leg and also leave the other leg scarred.



Fig 3.13 (a) Foot of a man who believed that he stepped (*zvitsinga*). On something ungodly which was placed by a sorcerer and was healed using holy water.

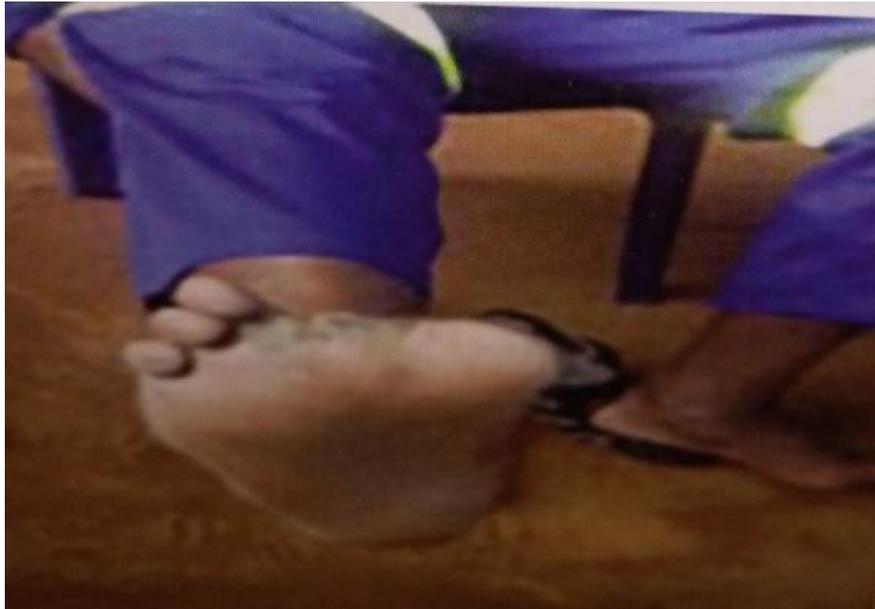


Fig 3.14 (b) Foot with toes taken off through the use of (*uroyi*) witchcraft.

Witchcraft was also reported to employ the use of what they call monitoring spirits which they claimed to be spirits sent to follow the victim and give information to its sender. It operates in different forms it could be a rat, cat or an ant. When holy water is ministered these monitoring spirits can be destroyed claimed the senior elderly women of (*Ruwadzano*).

There are various rituals performed to heal people and their homesteads subject to victims by witches and sorcerers. However, in ZCC they prevent attacks from witches and sorcerers by means of bathing and drinking and sprinkling of the holy water the whole yard. Therefore, the impact of the holy water and sacred staff can be seen through overcoming the spirit of witchcraft.

### **3.6 Sacred Staff**

There are theories that emerged during interviews which shows that there are many sacred starves apart from the (*mapumhangozi*) used by the Bishop which was inherited from Samuel Mutendi the founder. Church elders (*Vafundisi*) have got their own long sacred starves which were blessed by the founder Samuel Mutendi and now Bishop Nehemiah Mutendi has allowed them to be used for healing purposes. These starves were claimed by all those interviewed that they perform the same with (*mapumhangozi*) when it comes to healing. It was cited during the interviews that the advantage of having sacred starves for the (*Vafundisi*) can

be likened to Moses who had seventy elders who helped him (Numbers 11), therefore these (*Vafundisi*) can be assigned to different areas and still perform healing and exorcism with the sacred starves. Besides those for the (*Vafundisi*), the deacons (*madikoni*) also have got their starves which are of a smaller length compare to the (*mapumhangozi*) and those used by the elders. The deacons are to primarily use their starves during praying for members, specifically the starves help to prevent them from laying their hands on females during prayer. This is ethically accepted by the Shona culture and other tribes in Zimbabwe as claimed by 76% of those interviewed. The staff is also pointed toward the members at the end of each service to bless them and acts as a symbol of dismissal for those gathered.



Fig 3.14 Long sacred staff used by the elders (*Vafundisi*) after being blessed by the Bishop.



Fig 3.15 Short sacred staff used by deacons

### **3.7 The sacred staff (*mapumhangozi*)**

This staff was reported to be reserved for special occasions which means most of the times he uses other sacred staffs different from (*mapumhangozi*). Like the other sacred staffs used in ZCC Mbungu, the (*mapumhangozi*) is not to be handled by women neither can the elders and deacons handle it also. The staff is associated with many taboos. When the Bishop decides to use (*mapumhangozi*) church members should not be informed they should only realize that through witnessing mighty work manifesting at that particular time. However, the same sacred staff which was blessed by Lekganyane is still existing. It is believed that the Bishop always carries it when going on special tour, for instance when going abroad such as Australia, United Kingdom or United States of America.

All the participants agreed that the sacred staff (*mapumhangozi*) carries power which flowed from God through Engenas who gave it to Samuel and now in the hands of Bishop Nehemiah. “(*Bambo Sameri*) did many wonders with the (*mapumhangozi*) which he carried during his life time. He would bless the congregation by raising the staff towards the crowd proclaiming healing, this would be followed by manifestations of evil spirits and each

manifestation was dealt with individually as some required exorcism,” echoed Job (not real name) an elderly man who was quite for most of the interview.

### **3.8 Conclusion**

From the interviews with the three senior (*Vafundisi*), it can be noted that their responses were from their experiences with the holy water and how they witnessed Samuel Mutendi using the (*mapumhangozi*) sacred staff to heal, exorcise and perform various miracles. A point to note is how the healing power of holy water which they administered during Samuel’s era, is still continuing to shape their perceptions 40 years after the death of Samuel. The perceptions of the focus groups of those above 60 years showed how they have been influenced solely by personal experiences with holy water and the sacred staff (*mapumhangozi*). These groups also related how holy water has worked in the lives of their loved ones who are not even members of the church.

Focus groups discussions from those aged between 30 to 59 years, show how historical experiences that they have heard from the elderly have also shaped their experiences with holy water as it gives them healing in a way which Samuel Mutendi did not employ. This was evident as they emphasised the use of mantels such as calendars and stickers that have been employed by Bishop Nehemiah Mutendi. They also mentioned that the use of (*mapumhangozi*) is not a public show that is proclaimed to all. For some of them because of the different sacred staffs now being used, it is difficult to say which staff has been used to bring healing. Their perceptions of the sacred staff in healing are mainly based on historical narrations.

## **Chapter 4 Summary, conclusions and recommendations**

In the previous chapter the researcher has been collecting data as a participant observer. The researcher visited both shrines, Mbungo in Bikita and the Defe Pilgrimage in Gokwe. In this chapter the researcher will give summary of the research, discuss and interpret the findings, give the significance of the study and the recommendations for further study.

### **4.1 Summary of Research**

The research was based on the historical experiences and perceptions on the use of holy water and sacred staff in healing among members of the Zion Christian Church, an African Independent church in Zimbabwe. Though as shown in chapter 2 that some anthropological studies have been done on healing, this study focused on the personal historical experiences of ZCC members and their perceptions. Healing was shown to be the main reason why church membership has increased since formation of ZCC. This is also supported by Modiko (2011:185) who identified healing as a cause for the rise of AICs. Most of those interviewed believed that healing can be achieved through the use of religious mantles such as calendars, cloths, church badges and papers that have been sprayed with holy water. The major artifacts reported to be used in healing by the ZCC church are holy water and the sacred staff, which are also used in most Zionist churches in southern Africa. The ZCC for Mutendi has adopted three types of sacred staffs: (*mapumhangosi*) Bishops staff, (*Vafundisi*) elder's staff and deacons staff. These are all used for healing of various ailments. According to the majority of ZCC members interviewed their personal experiences in healing has been through the use of holy water. Holy water was identified to have many applications by ZCC members and elders.

Their perception on holy was that holy water works through one's faith and their ability to follow the given set of instructions. Both male and female members believed that holy water and sacred staff have got powers to heal different sickness as well as providing with protection from any spiritual attack that may lead to premature death. In different instances the respondents believed that it has healed people suffering from different ailments including granting fertility to the barren women for them to have children. Holy water is also believed to delivers those attacked by the evil spirit as well as enlarging one's territory inform of wealth.

#### **4.1.1 Healing concept in Samuel Mutendi ZCC**

From focus group discussion it has been established that healing in ZCC takes its primary meaning from the bible. Though respondents cited various biblical scriptures, the application of healing is not based on medical diagnosis and science. In their understanding the main cause of healing is due to witchcraft and sorcerers and only the power of the church can bring healing. The concept of healing is taken from physical point and spiritual point of view, with the salvation from the illness bringing peace of mind to the victim. ZCC members do not compare their healing activities with other churches or with the western principles; rather they view their healing methods to be God given revelations that came through Samuel Mutendi and currently with Bishop Nehemiah Mutendi. Administration of healing comes through prophets (*maporofita*), elders, deacons and for most difficult cases through the bishop.

#### **4.1.2 Healing from Witchcraft**

Witchcraft related illnesses, were some of the factors that prompted some of the respondents to join ZCC. The form of witchcraft cited is known as (*zvitsinga*) sorcerers a form of a spell trap that is set on the ground. Once one steps over it, their legs become painful and this may lead to amputations or death. Holy water was claimed to help deliver affected individuals from this type of illness. Combining both holy water and the sacred staff is thought to be a more potent in dealing with (*zvistinga*).

### **4.1.3 Healing through exorcism**

Interviews with the three most senior elders (*Vafundisi*) indicated that the application of exorcism as a form of healing depends on the spiritual forces being exorcised. Exorcism of witches requires immersion in a pool or river (Jorodani) with water that has been sanctified to become holy water. This process was not to be a three stage process. The first involves confession (*kureurura*), followed by baptism in muddy water and then in clean water as a symbol of washing as the dirt is removed from the individual. Daneel (1988) also mentions this procedure of healing. If the spirit to be exorcised remains then the (*mapumhangozi*) sacred staff is employed. The exorcism of other spirits such as those for bad luck, misfortunes and sinful behavior is done using holy water.

## **4.2 Holy water**

The historical perceptions regarding healing through use of holy water were all from the personal encounters with it. An individual experience of how holy water has worked in the lives of ZCC members has shaped their perceptions. Regarding the power of holy water the overall perception was that one has to apply faith and follow instructions given for them to witness this power. ZCC members also claimed that holy water can be sprayed for protection against robbers and sickness. It was noted through observation and focus group discussion that holy water can be mixed with Tanganda tea leaves. The strong tea is drunk till it induces vomiting. Though this is comparable to Engenas ZCC which uses Joko coffee, the perception among Mutendi ZCC members was that the vomiting symbolizes cleansing which allows healing to take place.

The administrations of healing can be through bathing, sprinkling, immersion, drinking and face washing. Most members believe that face washing is an effective way to protect oneself daily from misfortunes at work place and grants favor to the applicant. Efficacy of holy water was reported to be immediate in some cases as long

as one follows all that the prophet (*muporofita*) prescribed. Both the elderly and young generations shared the same perceptions and experiences.

#### **4.3 Sacred staff (*mapumhangozi*)**

Three types of sacred staffs were discovered to be used in ZCC. The type of sacred staff used differs with office of the bearer with elders using long staffs and deacons using short. These staffs are used by (*Vafundisi*) and deacons are mainly for placing them on sick individuals during prayer especially on women since bodily contact is prohibited. Elders also use them to bless the congregation at the end of each church service. This practice of raising the sacred staff (*mapumhangozi*) is originated from the bishop who blesses members at the end of conferences at Mbungo and Defe Dopota. This was witnessed during data collection and mentioned at all the four focus group discussions.

Most of the experiences regarding the use of the staff (*mapumhangozi*) cited during the focus group discussion were from a historical point and have been passed down from generation to generation. These historical experiences have influenced their perceptions towards the sacred staff. One major perception was that the sacred staff is not used as a public show. This perception is reinforced by the regulations that surround the use of sacred staffs in ZCC as women are not allowed to handle them. Members agreed with the experiences that were mentioned during the discussion. Most interestingly was an experience shared by one of the senior (*Vafundisi*) who implied that sacred staff was used by Samuel to heal him and increase his wealth. The perception from the focus groups was that the sacred staff still brings healing and wealth whenever the bishop lifts it to bless the members during their annual gatherings. Another perception was that as the (*mapumhangozi*) is lifted, those possessed by evil spirits would fall down violently and that is when healing water would show its efficacy in bringing healing and deliverance. Therefore, these two artifacts can effectively perform wonders when used with faith.

During interviews with the elders it was claimed that the term (*mapumhangozi*) implies to all the long starves, however this view was contrary to responses from the focus groups. Most ZCC members claimed that the (*mapumhangozi*) is only used to refer to the sacred staff that was given to Samuel Mutendi now used by Bishop Nehemiah Mutendi. The importance of each staff appears to be measured by how effective the staff is and this influences the perceptions regarding to the use of each of the sacred staff discovered.

#### **4.4 Significance of Study**

The study was very important coming up with an understanding of the historical experiences and perception of how the sacred staff and holy water are used in healing. It also established that the source of power in holy water and the sacred staff is believed to draw parallels. Perceptions regarding the use of holy water have been shaped by an individual's experience with holy water. This establishes the notation by Anderson (2015) that only an African can understand healing in their cultural context. Establishing the perceptions of ZCC members offers a new dimension as the members interpretivisms differ due to their experiences which is different from other sources which based the understanding of healing from the church leaders perceptions and experiences. The researcher realized that there is so little written on the role of holy water and sacred staff in the ZCC healing ministry from the member's perspectives. This resulted in the development of various conspiracies by non ZCC members and this research has attempted to address those perceptions.

Therefore, one can conclude that this research has brought the new knowledge where interpretive knowledge from the church members can be used in study of AICs, since most healing experiences are not documented.

#### **4.5 Recommendations for Further Research**

The researcher discovered that Samuel Mutendi ZCC now referred to as ZCC Mbungu uses three main sacred starves whose efficacy was not clearly identified. With the spread of the church to other countries outside Zimbabwe, much research is needed to establish their efficacies in different cultural setups in those countries. The concept of drinking strong tea and its effect on the body needs further study on how different cultures apply it to healing. A detailed comparison of the historical experiences and perceptions on healing among Zimbabwean AICs is essential since their members interact freely and are not restricted from seeking help from other churches.

## Glossary

*Akasviba:* Unclean person to partake in church activities

*Aiva munhu wamwari akashandira nyika yake:* He was a man of God who worked and fought for his country.

*AICs:* African Indigenous Churches

*ATR:* African Traditional Religion

*Chibereko:* Women's womb

*Chitsinga:* Sorcerer spell cast by witches

*Dare:* Church council

*Defe:* ZCC estate found in Gokwe

*Famba Zion:* Slogan used in ZCC for greeting one another

*Jorodhani:* Baptismal tank used in ZCC.

*Karanga:* Shona tribe found in Zimbabwe

*Kokoroni-kokoroni:* Time for church service

*Kudyiswa:* Bewitched through being given food to eat while in a dream (food poisoning)

*Kudzingamadhimoni:* Exorcism of evil spirits

*Kuendakumurairo:* Time for women's menstrual period

*Kureururazvivizvavo:* Confessing of their sins

*Kurovanemvuratsvene:* Lashing a person with holy water

*Machipisauroyi:* Water that weaken witchcraft

*Mambo:* King

*Mapumhangozi:* Sacred staff that possesses power of casting out alien spirit

*Moyondizvo:* Recognition term given to the royal family

*Mwari waSamere akandigonera handidinaye:* The God of Samere Mutendi has done wonders in my life and I cannot part with him

*Ndonda:* A sickly person.

*Ngaruwande:* Let it multiply response given in ZCC after a church kind of greeting

*NyeredziyaSamere:* The shining star that was seen flying on the third day after Samuel Mutendi's death

*Nyikavanhu:* The growth point found in Bikita where Samuel Mutendi started his preaching ministry

*Pasika:* Pascal festive commemorated every Easter time in ZCC

*Rozvi:* The royal tribe

*Rugare-rugare vanhu vamwari:* Peace be unto people of God.

*Rungano rweZion:* Church booklet found in ZCC

*Ruyorwe ngoni:* Song of mercy

*Ruwadzano:* Mother's union found in ZCC.

*Sameri:* Samuel, Christian name for

*Simba guru:* Great power of God

*Shavi:* Alien spirit

*Svikiro:* Spirit medium

*Tiri pajoin yeZion:* Response given after a greeting slogan in ZCC

*Tongotenda ziso:* Praising the eye that we are seeing.

*Zuva raSamere:* Commemoration of the day when Samuel Mutendi passed on.

*Zvinhu zvenyika:* Anything which is not of God

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## Addendum



Fig 7.1 The main entrance at Mbungu Estate which is marked by the star.



Fig 7.2 Church building at Mbungu Estate which has got banking halls inside it.



Fig 7.3 The researcher second from the right with the ZCC administrators at Mbungu Estate during Easter Pascal.



Fig 7.4 Congregates during the Mbungu Easter Conference 2019



Fig 7.5 Bishop Nehemiah Mutendi giving a sermon.



Fig 8.6 The leadership at ZCC.



Fig 7.7 ZCC children who were recommended by the prophet to drink Tanganda for the healing.



Fig 7.8. Video caption from the ZCC member for data collection.

## Consent forms for the research

Authority for the granting of permission for the survey baseline with ZCC secretary general.

**ZION CHRISTIAN CHURCH**  
z.c.c.

CHURCH HEADQUARTERS DEFE-DOPOTA GOKWE

**PRESIDENT OF THE CHURCH-BISHOP DR NEHEMIAH MUTENDI**  
26 January 2018

The Registrar,  
University of South Africa  
P.O. Box 392  
UNISA  
003  
SOUTH AFRICA.

Dear Sir,

**Re: LEGITIMAZING MRS RHODA RWODZI A UNISA STUDENT TO INTERVIEW OUR CHURCH GENERAL SECRETARY FOR HER STUDIES'S RESEARCH.**

The above minute refers,

This letter is written on behalf of ZCC Education Board of Governors, to confirm that Mrs Rhoda Rwodzi has been granted permission as a UNISA student to interview our Church General Secretary for her research studies.

She has cited interest on how the two objects the scared staff and the holy water are being used for healing on both spiritual and physical.

I hope you will find this confirmation useful.

Yours in Christ's Name,

*S. Sampasi*  
S. Sampasi,  
ZCC CHIEF EDUCATION OFFICER.

Mobile +263 775 109 206  
Email: [sampasi2018@gmail.com](mailto:sampasi2018@gmail.com).

ZION CHRISTIAN CHURCH  
MBUNGO CITY OF PEACE  
DATE : 26/01/2018  
P. O. BOX 1545 MASVINGO  
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[infor@zccmbungo.org](mailto:infor@zccmbungo.org)  
Website  
[www.zccmbungo.org](http://www.zccmbungo.org)

Fig 7.9 The consent letter from ZCC Church granting permission to interview the secretary general before being allowed to carry out the full survey

*CONSEN FORM IN ENGLISH*

I .....hereby consent to be interviewed in order to provide information to Rhoda Rwodzi on my perception of ZCC in Zimbabwe on scared artifacts as objects of both physical and spiritual healing from 2005-2016.

I understand that this information is purely for academic purposes, and not for the public electronic or print media.

.....

(Date)

.....

(Signature)

PARTICIPANT CONSENT FORM SHONA

Ini ..... ndinozvhipira kupa ruzivo rwandinarwo pamusoro perungano rwezvandasangana nazvo nemuonero wangu pamusoro pesangano randinonamata ndiri mariri re ZCC muZimbabwe pamusoro pemapapiro kana mashandiro emvura yakanamatirwa nava Samuel Mutendi ne tsvimbo yavo inonzi mapumhangozi pakuporesa vanorwara zvose panyama nepamweya kubvira mugore ra 2005-2016 . Zvandinoziva izvi ndichazviudza Rhoda Rwodzi.

Anditsanangurira ndikanzwisisa kuti zvandichamuudza haazozvishandisi mumapepanhau kana mudzi nhepfenyuro .Asi achazvishandisa muzvidzidzo zvake.

.....

(Date)

.....

(Signature)

Fig 7.10 English and Shona participant consent forms

## Preliminary question used as baseline survey before data collection in 2019

### QUESTIONNAIRE

#### Preliminary

- Introduction of self to the research participant. Then give a detailed explanation of the research to the research participant. Meanwhile, assurance that permission has been granted from the authority. As part of boosting her/him confidence to release information
- Demographic information

#### Demographic data of respondents

Characteristics	Variables	Tick
Sex	Male ✓	✓
	Female	
Age	20-40	
	41-60	
	61-80	✓
	80 and above	
Length of period as a member of the church	5-15 years	
	15-30 years	
	30-45 years	✓
	45 years and above	
Location	Rural	✓
	Urban	
	Farm Area	

### Instructions

- Tick in the box or fill in the gaps.
- Do not write your full name.
- Feel free to ask where you do not understand.

1.

(a) Gender.....Female

Male

- (b) Age.....
- (c) Experience.....
- (d) Location.....

2. Are you a full member of the ZCC

Yes.....  No.....

Experience.....5-15  15-30  30-45  45 years and above

3. Can ZCC's holy water and sacred staff cure diseases?

- a) Agree
- b) Strongly agree
- c) Not sure
- d) Disagree
- e) Strongly disagree

4. If you were given a chance to join any other church which one will you join?

- a) ZCC
- b) Roman Catholic
- c) Methodist
- d) Seventh Adventist

e) Pentecostal

Support your answer

It is the church that brings healing  
to its church members and non  
members.

5. From your own experience, where does the healing power in your church come from?

From our God.

6. What position is held by the person who administers the healing process?

Bishop & prophets and B'caus.

7. How do you explain the function of sacred staff (mapumhangozi) used by Samuel Mutendi for healing both physical and spiritual

He points to the afflicted person,  
& demons disappear.

8. The person who administers holy water and sacred staff get the source of his healing power from

a) God

b) Mountains

c) Rivers

d) Water

e) Objects

9. What are your perceptions of the use of holy water and sacred objects in the ZCC.

It cures every diseases

10. What is the impact of holy water and artifacts after using it.

It brings instant results.

11. Holy water (Machipisa uroyi) is believed that it helps to heal the sick on both physical and spiritual. Can you please give us more information if you concur with the statement given above as the ZCC member

I wants breathe with the Holy water & I receive instant stomach pain healing!

12. What challenges have you experienced in the use of holy water / sacred objects?

They are precautions that need to be observed during the time of use.

### NHUNGAMIRI YEMIBVUNZO

Mubvunzi anozvizivisa zita rake huye kwaabva nechinangwa chetsvakiridzo yake kune avo vaari kutarisira kunzwa minduro dzavo pamusoro peruzivo rwezvaari kutsvaka. Anozivisa zvakare kuti akapiwa mvumo nevakuru ve(church) sangano.

### DEMOGRAPHIC DATA

		Tick (ipa mhinduro seizvi ✓)
Rupawo (Sex)	Murume Mukadzi	
Makore	20-40 41-60 61-80 80 zvichikwira	
Nguva yareba zvakadini murimusangano	5-15 15-30 30-45 45 zvichikwira	
Kwamunogara	Kumusha Mudhorobha Purazi	

Zvinoda kutevedzerwa

1. Isa mhinduro yako mubhokisi isa tsvunha
2. Usanyora zita rako
3. Sununguka kutaura kana kubvunza zvamusinganzwisisi

1)

Rupawo

mukadzi

murume

- Makore
- Nguva yareba zvakadini
- Kwamunogara

2) Wakatendeuka kuZCC here

- a) Hongu
- Kwete
- b) Nguva
- 5-15
- 15-30
- 30-45
- 45 zvichikwira

3) Ichokwadi here kuti mvura ye ZCC inorapa zvirwere

- Hongu ndinobvumirana nazvo
- Ichokwadi chaicho chizere
- handioni sokudaro
- handibvumirani nazvo
- Handibvumirani nazvo zvakasimba

4) Mukapihwa mumwe mukana wesarudzo yechechi mungasarudza chechi ipi

- ZCC
- Roman Catholic
- Methodist
- Seventhday Adventist
- Pentecostal

b) Tsigira mhinduro yako

.....

*Nokuti kuchechi iyi ndakaona*

*muari pakaporeswa murana wangu*

*ainwara nechimwe chemapere mbudzi*



5) Nekushandisa kwamunoita mvura simba racho munoono serinobva kupi?

*Kuma munda akuchingya*

6) Munhu anoshandisa mvura kuchechi yeZCC anechigaro chipi?

*Wase munda anoda kushandisa*

7) Mungatsanangure sei mashandiro amapumhangozi tsvimbo yaSamuel Mutendi pakuporesa zvirwere zvenyama nezvemweya.

*Mufambiro kwana kishop ndivo vashandisa  
kubva pamashandiro kana kurongeka pakama mweya  
wetsimba unebva wabuda*

8) Munhu anoshandisa mvura tsvene simba rake anoriwana kubva ku..

- a. Mwari ✓
- b. Makomo
- c. Nzizi
- d. Mumvura

9) Ndeupi muono waunawo mumashandiro anoita mvura tsvene netsvimbo yacho

*Zvose zvino simba rakafanana*

10) Ndeapi masimba anoonekwa mushure mokushandisa mvura tsvene nezvimwewo?

*Munwiro ndivo akopora*

11) Mvura tsvene inonzi inorapa zverwere zvose zvenyama nezvemweya. Unotenderana nazvo here?

*Hungo ndivo na simba ramwari*

12) Ndeapi matambudziko amakambosongana nawo mushure mokushandisa mvura netsvimbo.

*Hungo matambudziko*

## Focus group guide

**Greetings to you all, my name is Rhoda Rwodzi and I am a Masters Student at the University of South Africa (UNISA), studying towards Msc in Theology. I am carrying out a research on the Historical of the Experiences and Perceptions of the Zion Christian Church in Zimbabwe on the use of holy water and sacred staff for healing (1976-2016). I would like to ask you some questions which we will discuss as a group. I assure you that the information you provide will be used for academic purposes only and will not be manipulated for any other purpose. Names will not be used in the report and if there is need to use names, pseudonyms will be used. Any pictures taken will only be used with your consent in line with church regulations and privacy.**

1. What is your understanding of healing in church and in your culture?
2. What were the reason that made you join ZCC Mbungo?
3. What do you attribute to the current growth of the church?
4. When it comes to healing what artifacts are used?
5. What have been your experiences with use of holy water for healing?
  - i. Can you narrate your experiences with holy water?
  - ii. What your perceptions towards the applications of holy water are in regards to?
    - Physical and mental healing
    - Healing sickness caused by witchcraft (*zvitsinga*)
    - Exorcism of witchcraft spirits
    - Healing of the barren of women
    - Any other applications of holy water
  - iii. What principles are applied when using holy water (*machipisa uroyi*)?
6. What have been your experiences with use of sacred staff (*mapumhangozi*) for healing?
  - iv. Can you narrate your experiences with (*mapumhangozi*)?
  - v. What your perceptions towards the applications of (*mapumhangozi*) are in regards to?
    - Physical and mental healing

- Healing sickness caused by witchcraft (*zvitsinga*)
  - Exorcism of witchcraft spirits
  - Healing of the barren of women
  - Any other applications of (*mapumhangozi*)
- vi. What principles are applied when using (*mapumhangozi*)?
7. In regards to the (*mapumhangozi*) how is it used together with holy water in ZCC Mbungo?
8. What is the attitude of other ZCC members when the (*mapumhangozi*) is used at national Pascal gatherings at Defe Dopota and Mbungo?
9. The (*mapumhangozi*), what differentiates it from other starves used in ZCC Mbungo and by other AICs.
10. You have told me about your experiences and perceptions towards the use of the (*mapumhangozi*) and (*machipisa uroyi*).
- vii. What do you think is the main sources of power in these two artifacts?
- viii. How has the (*mapumhangozi*) been used by Bishop Nehemiah Mutendi compared to his father Samuel Mutendi?
- ix. What are the other healing practices employed in ZCC Mbungo?

**THANK YOU FOR YOUR COOPERATION/ TATENDA/SIYABONGA**