

**FAITH HEALING AND THE LIVELIHOOD OF THE BELIEVERS IN NEO-
PENTECOSTAL MOVEMENTS: A CASE STUDY OF HEAVENLY PROPHECIC
CITY MINISTRY IN GULU CITY**

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DECLARATION

I, ODONGO DAMASCO, declare that this report is my original work and has never been published or submitted for any award to any University or other institution of Higher Learning.

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APPROVAL

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DEDICATION

This work is dedicated to my mother Mrs. Rosetta Ijang, my wives Mrs. Florence Ayo, Mrs. Auma Eunice and all my children headed by Odongo Victor Obama, for their extensive support, care and sacrifice that enabled me to complete it successfully.

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LIST OF ABBREVIATIONS AND ACRONYMS

HPCM	Heavenly Prophetic City Ministry
PDM	Parish Development Model
NGO	Non-Governmental Organization
CDO	Community Development Officer
LRA	Lord's Resistance Army
SACCOs	Savings and Credits Cooperative Organizations
FGDs	Focus Group Discussions
ARLPI	Acholi Religious Leaders Peace Initiative.

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ABSTRACT

The study sought to establish the contributions of Faith Healing to the livelihood of believers in Neo-Pentecostal movements with particular reference to Heavenly Prophetic City Ministry in Gulu. Heavenly Prophetic City Ministry is one of the Neo-Pentecostal movements in Gulu City located in Bardege-Layibi Division. The Ministry has attracted several followers many of whom suffer socio-economic and political challenges emanating due to the 20 years LRA insurgency in the region. There exists mixed reactions among the followers of this church. Some reiterate its contributions towards solving their problems; others testify that the movement does not solve problems. The research applied phenomenological and ethnographic designs and targeted 35 people as the study population. Purposive sampling was used to select participants and data collection methods included interviews, observation, focus group discussions and document review. The study established that the HPCM's teaching and understanding of faith healing helps the believers to get free from all evils associated with socio-economic and political challenges. The church however, equates the failure to have one's prayers answered to lack of faith in God. The study discovered no evidence on the contributions of faith healings on the livelihood of the believers, though the believers are called to be patience and continue in prayers with faith in God. The study recommends that teachings on faith healings be integrated with measures that would support the believers to flourish economically through livelihood initiatives, and there ought to be collaboration with other agencies that seek to provide alternative livelihood initiatives.

CHAPTER ONE

GENERAL INTRODUCTION

1.0 Introduction

This chapter comprises the background to the study, statement of the problem, objectives of the study, research questions, definition of key terms, justification of the study, significance of the study, theoretical and conceptual frameworks, scope of the study, limitations and delimitations of the study and ethical and gender considerations.

1.1. Background to the study

Walker (1993) explains that Neo-Pentecostalism, which initially emerged as a marginal faith embraced by the socially and economically disadvantaged, has evolved into one of the most influential movements within global Christianity. Its origins can be traced back to the Pentecostal evangelical revival that stemmed from the 18th-century Anglo-American religious movement known as the Great Awakening. Walker further argues that the foundational elements of Neo-Pentecostalism can be linked to early Christian history, particularly to the Montanist movement, which emphasized charismatic expressions of faith. Montanus, a key figure in this movement, claimed to be a conduit through whom the Holy Spirit communicated. He believed that his revelations fulfilled Christ's promises recorded in John 14:15–17, John 15:16, and John 16:7–8, signifying the beginning of the Holy Spirit's era. Montanus preached that he served as the Holy Spirit's mouthpiece and proclaimed the imminent return of Christ.

The introduction and growth of Neo-Pentecostalism in Uganda was unintentionally facilitated under the Revival Movement, an offshoot of the British Keswick Holiness Movement within the evangelical wing of the British Anglican Church (Shorter and Njiru, 2001). Gifford (1998) points out that Neo-Pentecostal movements in Uganda such as Pentecostal Assemblies of God founded in 1935, the Elim Church founded in 1962, the Full Gospel church established in 1962 and Deliverance Church founded in 1967, found challenging existence when President Idi Amin outlawed other religious groups.

Pentecostalism in Uganda has grown rapidly since the late 20th century, becoming one of the most vibrant and influential religious movements in the country. This form of Christianity emphasizes a direct personal experience with God through the Holy Spirit, often manifested in speaking in tongues, prophecy, healing, and dynamic worship services. The movement gained momentum in Uganda during the 1980s and 1990s, a period marked by political instability and social upheaval following the regime of Idi Amin and years of civil conflict. Many Ugandans turned to Pentecostal churches in search of hope, healing, and spiritual deliverance. These churches offered not just religious guidance, but also emotional and sometimes material support, drawing large numbers of followers from diverse backgrounds.

Unlike traditional churches such as the Anglican or Catholic denominations, Pentecostal churches in Uganda tend to be less hierarchical and more charismatic. Worship services are characterized by lively music, passionate preaching, and spontaneous prayer. Leaders, often called "pastors" or "prophets," play a central role in shaping the spiritual life of their congregations. These leaders possess spiritual gifts such as healing, discernment, and prophecy, which enhances their influence and appeal. Urban areas like Kampala have become hotspots for Pentecostalism, with large congregations such as Rubaga Miracle Centre attracting thousands of worshippers. These churches often use modern technology and media to spread their messages, including television broadcasts, social media, and live-streamed services, allowing them to reach both national and international audiences.

Pentecostalism in Uganda also influences the socio-political landscape. Some pastors have become public figures, using their platforms to speak on national issues and even endorse political candidates. While this has led to greater visibility, it has also sparked debates about the commercialization of faith. Critics argue that some Pentecostal churches exploit vulnerable followers through the "Prosperity Gospel," which links faith with financial success. Nevertheless, many Ugandans find Pentecostalism appealing because of its emphasis on spiritual empowerment, personal transformation, and community support. Overall, Pentecostalism in Uganda represents a dynamic and evolving movement that continues to shape the religious, cultural, and social fabric of the country. Its growth reflects deeper societal needs and spiritual quests in a rapidly changing world.

These churches include Namirembe Christian Fellowship, Rubaga Miracle Centre, Liberty Worship Centre, the Prayer Palace Kibuye, Christian Focus Centre, the Synagogue church of all Nations, Global Gospel Healing Ministries, Watoto church among others, and Heavenly prophetic City Ministries, Gulu City.

The researcher was motivated by the increasing role of faith healing in the Neo-Pentecostal Movement and its effect on believers' livelihood. This study examined how faith healing influences economic decisions, health care choices, and overall well-being. Many believers prioritize spiritual interventions over conventional medical care and financial planning, which raises questions about long term sustainability. By focusing on Heavenly Prophetic City Ministry in Gulu City, the research intended to understand the socio-economic impact of faith healing practices on followers.

The prophetess affirms when she was still young, she used to see the heaven opens and the power of Holy Spirit comes to her. According to her, the name of the church, "Heavenly Prophetic City Ministry Church" came because she is the prophet chosen from heaven to serve the people in the world while basing in Gulu City.

Heavenly Prophetic City Ministry Church in Gulu city was chosen due to its fast-growing number of followers making it a significant case for the study. It is located in post-conflict northern Uganda, where livelihoods remain fragile with high levels of poverty. The church's background in spiritual and economic restoration offered rich insights into the impact of faith healing.

Figure 1: The picture of Heavenly Prophetic City Ministry Church and the Healing Miracles





People giving testimonies during church service held outside the church because of big congregation.

People giving testimonies during church service.

1.2 Statement of the problem

Neo-Pentecostal Movements have over the years attracted several followers across the globe from wherever they emerge (Hannington, 2014). Due to the prosperity theology the movements provide, many believers have continuously been attracted to the movement hoping to improve on their social, economic and political spheres of life. However, a growing number of believers in Heavenly Prophetic City Ministry church express continuous dissatisfaction and uncertainty on the ability of the HPCM church to solve their spiritual and material problems. This situation has been going on for a very long time attracting mixed reactions both positive and negative among the believers on the prosperity gospel this church teaches.

1.3 Objectives of the study

1.3.1 General objective

To establish the contributions of Faith Healing to the Livelihood of believers in Heavenly Prophetic City Ministry Church in Gulu.

1.3.2 Specific objectives

1. To examine the teachings on Faith Healings in HPCM church.
2. To assess the perceptions on Faith Healing among the flock in HPCM church.
3. To examine the perceptions on Faith Healing among the leaders in HPCM church.
4. To evaluate how Faith Healing has contributed to the livelihood of believers in HPCM church.

1.4 Research questions

1. What are the teachings on Faith Healings in HPCM church?
2. What are the perceptions on Faith Healing among the flock in HPCM church?
3. What are the perceptions on Faith Healing among the leaders in HPCM church?
4. How have Faith Healings contributed to the livelihood of believers in HPCM church?

1.5 Definitions of key terms

Faith

This refers to a congruence of belief, trust and obedience in relation to God or to the divine (Osler and Prank, 1990). Faith is defined as a general religious attitude or accepted set of personal beliefs (Hellwig, 1990). Emile Durkheim (1912) asserts that faith refers to people's spirituality or religious beliefs and practices. In this study, faith is understood as people's religious beliefs and practices in relation to the divine.

Faith Healing

Healing encompasses a comprehensive and transformative journey of restoration, encompassing mental physical and spiritual renewal. The process fosters positive growth, empowerment and self-awareness,

culminating in holistic well-being regardless of the presence or absence of physical disease. Faith Healing in this study refers to a spiritual practice within the Neo-Pentecostal Movement where believers seek physical, emotional, or psychological healing through divine intervention. It is based on the belief that faith in God, often mediated by an anointed leader, can restore health and well-being. In this setting, faith healing is not just about curing illness but also enhancing overall livelihood by fostering hope, resilience, and spiritual empowerment.

Livelihood

A livelihood encompasses the combination of individual capabilities, tangible and intangible resources, and productive activities that collectively enable a person or household to sustain a living. In this study, livelihood refers to the way individuals and communities sustain their well-being, including economic, social, and emotional aspects like income, family stability, and health. Faith healing is seen as influencing these factors, leading to improved health, empowerment, and resilience, enhancing overall quality of life for believers.

1.6 Justification of the study

Many studies have been carried out in the field of Neo-Pentecostal Movements. George, A. (2019) studied the relationship between poverty and Neo-Pentecostalism, Robert Nyeko (2020) comparatively researched on the theology of Neo-Pentecostal movements and Mainstream churches meanwhile Walter (2011) investigated the contributions of Neo-Pentecostal religions in family cohesion. There is scarcity of research conducted on the contributions of Faith Healings in the livelihood of believers in Neo-Pentecostal religions, a gap this study was destined to address.

1.7 Significance of the study

The government of Uganda, especially Ministry of Gender, Labour and Social Development, may use the findings from this study to develop appropriate policies directed towards creating better livelihood for the believers.

The Heavenly Prophetic City Ministry in Gulu City may use this report to develop better healing practices for the believers. This may promote believers' enthusiasm to adapt to the practice in the quest for a better livelihood.

Researchers and academicians who are interested in different religious healing practices and livelihood of the believers may find the study outcomes useful as a source of secondary data for further research in religious field.

1.8 Theoretical framework

This study was guided by the theory of religion advanced by Karl Marx. He believed that religion continues to survive because of oppressive social conditions and when this oppressive and exploitative condition is destroyed, religion will become unnecessary. By implication, Karl Marx saw religion as a means for the ruling class to maintain power and control over the masses, perpetuating inequality and exploitation, creating a false sense of hope and comfort distracting people from the harsh realities of their exploitation and preventing them from seeking genuine solutions (Marx, 1844).

Karl Marx observed that religion discourages critical thinking and individual agency, promoting acceptance and submission rather than questioning and rebellion, and that religion is a response to societal problems, not a solution. When conditions improve, religion will become unnecessary meaning that as society progresses and becomes more equal, religion will lose its appeal and decline. Marx's theory critiques religious institution for perpetuating inequality and supporting the status quo. He emphasizes the importance of addressing material conditions and economic inequality to achieve true social change.

Karl Marx's theory has various implications on Neo-Pentecostal Movements such as critique of prosperity gospel in which the idea emphasizes individual success and wealth, by highlighting the exploitation and inequality perpetuated by capitalist systems. According to Marx's theory, Neo-Pentecostalism may be encouraged to prioritize economic and social justice, addressing the root causes of poverty and inequality, rather than solely focusing on individual salvation. Marx's emphasis on collective action and class solidarity may inspire Neo-Pentecostals to engage in communal and social

activism, challenging oppressive structures and his critique of commodity fetishism and alienation may lead Neo-Pentecostals to reevaluate their engagement with consumerist and commercialized forms of religion. Neo-Pentecostals may prioritize community and shared resources over individualism and competition, reflecting Marx's emphasis on collective ownership and cooperation. Neo-Pentecostals may be promoted to focus on serving and empowering Marx's concern for the oppressed and exploited. By applying Marx's theories to the Neo-Pentecostal Movements, participants may become more aware of social and economic contexts in which they operate and many seek to address issues of inequality and injustice.

Karl Marx's theory was used in this study since Marx's emphasis on economic empowerment can inform the study's examination on how faith healings affects behaviors' livelihoods and economic well-being. Therefore, by incorporating Marx's theory, the study could gain a deeper understanding of the complex relationships between faith healing and livelihood within Neo-Pentecostal movements. The above theory was therefore used in the study due to its relevance in assessing and critiquing the contributions of Faith Healings in the livelihood of the believers in Neo-Pentecostal movements.

1.9 Conceptual framework

Neo-Pentecostalism is accompanied by prosperity theology in which a relationship between communion with God and material well-being is affirmed (Jaime, 2012).

The Neo-Pentecostal Movement was conceptualized in this study to mean religious groups which emphasize prosperity theology. The theology is understood as the affirmation of direct relationship between communions with God and material well-being in aspects of economic, social and political needs.

Healing encompasses a comprehensive and transformative journey of restoration, encompassing mental physical and spiritual renewal. The process fosters positive growth, empowerment and self-awareness, culminating in holistic well-being regardless of the presence or absence of physical disease. Operationally, Faith Healing meant belief, trust and obedience to God which leads to spiritual,

psychological and physical wellness. This definition suited the purpose to which many believers give to join the Neo-Pentecostal Movements hence relevance to the study purpose.

A livelihood encompasses the combination of individual capabilities, tangible and intangible resources, and productive activities that collectively enable a person or household to sustain a living. Livelihood was viewed in social, economic and political context. Social context of livelihood entails peaceful existence (Companionship, health, peace) while economic context means income (wealth, business, employment) and political context denoted power influence. There is a relationship between the need for healing and livelihood of people. When individuals experience physical, emotional, or spiritual healing, they often regain strength, productivity, and hope, which positively, influences their daily life, work, and relationships ultimately improving their overall livelihood and social well-being.

Figure 2: A conceptual framework on Faith Healing and Livelihood of believers.

Faith Healing		Livelihood of Believers
Healing from sickness		Economic Dimension;
Healing from unemployment	→	- Wealth
Healing from poverty		- Employment
Healing from powerlessness		- Business
Healing from family problems	→	- Assets.
Healing from hatred		Social Dimension;
Healing from losses in court cases	→	- Family happiness
		- Good health
		- Workplace promotion
		- Winning of court cases
		- Love
		- Friendship
	→	Political Dimension;
		- Leadership influence
		- Election victory

Source: Adopted from Paul Netalisile Malunda and Juliet Atwebembeire (2021).

The dimension of Faith Healing includes healing from sickness, healing from unemployment, healing from poverty, powerless, healing from family problems, hatred, healing from losing court cases. The livelihood of believers is conceptualized as improvement in economic, social and political status of the believers. It was conceptualized that Faith Healing would lead to the improvement in the quality of lives of the believers. The assumption was that when believers are healed, they would be economically, politically and socially prosperous. It is assumed that Faith healing addresses health, economic, and social struggles, and enhancing well-being. It assumed to foster resilience, productivity, and empowerment, improving overall livelihood by resolving personal and societal challenges.

The study used both conceptual and theoretical framework. The use of both conceptual and theoretical frameworks in this study provided a comprehensive understanding of faith healing and livelihood. The theoretical framework grounded the study in religious, psychological, and sociological theories, while the conceptual framework illustrates relationships between faith healing and well-being. Together, they enhanced clarity, validity, and analytical depth.

1.10 Scope of the study

The scope of study included content scope, geographical scope and time scope.

1.10.1 Content Scope

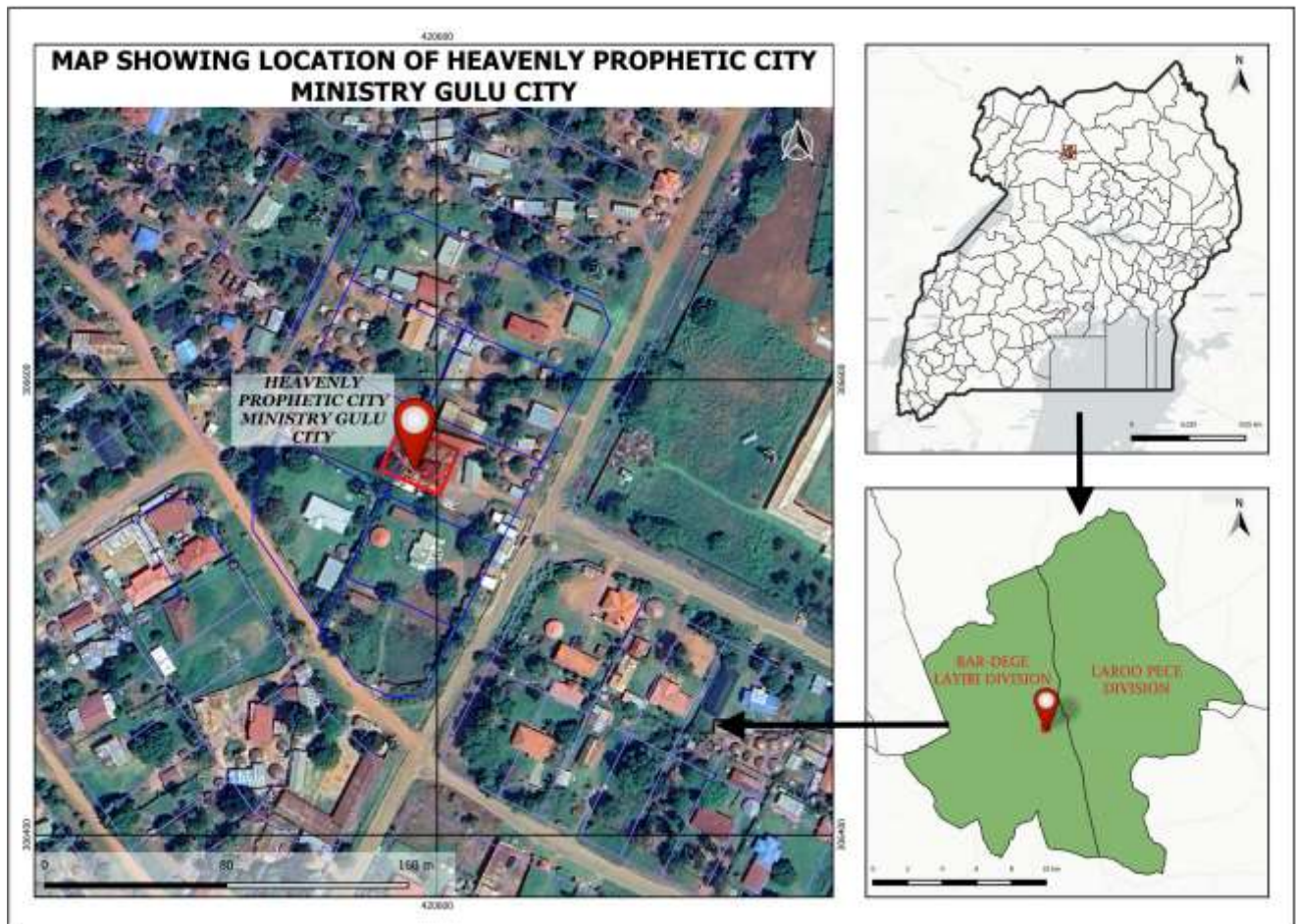
The study evaluated the expectations of believers in term of faith healing. The healing is believed to improve the livelihoods of believers in economic, social and political dimensions. Economic dimension included healing from poverty, unemployment, lack of assets while social dimensions encompassed healing from family problems, hatred, loses in court cases among others. The political dimension included healing from political and power loses.

1.10.2 Geographical scope

The study was conducted in Heavenly Prophetic City Ministry Church, Gulu City. The church is located in Bardege-Layibi Division, Gulu City. Gulu City is located in Northern Uganda. It shares

boundaries with Amuru district in the West, Gulu District in the North, Omoro District in the East and Nwoya District in the South.

Figure 3: Map showing the location of Heavenly Prophetic City Ministry, Gulu City.



1.10.3 Time Scope

The study was guided by the time scope of 2015 to 2024. This helped the researcher to effectively establish the contributions of Faith Healing in the livelihood of the believers measured in reasonable amount of time. The study took duration of four months, since adequate time was required for a researcher to collect and explore the information for proper analysis and reporting. The study was conducted over a period of four months, from April 2024 to August 2024 with the data obtained from the year 2015 up to the time of compilation of this thesis. The time frame was chosen to allow for adequate data collection, analysis, and interpretation while ensuring the study remained feasible within the available resources and constraints. Given the nature of research topic, the period was sufficient to observe relevant patterns and draw meaningful conclusions.

1.11 Limitations and delimitations of the study

The study was limited to a specific location, which may not be representative of all Neo-Pentecostal Movements globally. Heavenly Prophetic City Ministry is situated in Gulu City, Northern Uganda making study findings difficult to other regions or contexts and the result may be skewed towards the specific region studied, neglecting diverse perspectives. Gaining access to Neo-Pentecostal members and leaders was difficult, potentially limiting data collection. Reliance on self-reported data or limited observational method by research impacted data accuracy.

The study focused only on Neo-Pentecostal Movements excluding other religious or spiritual movements that may also practice faith healing, therefore neglecting interfaith dynamics. The study was also limited to a specific time frame, neglecting historical or future developments, and also focused on individual believers, neglecting broader structure or institutional factors.

By acknowledging the above limitations and delimitations, the researcher used the introductory letter from the University to clarify the academic purpose of the study, established the relationship with the believers and the church leaders and contextualized the study findings and identified areas for future research.

1.14 Conclusion

In conclusion, this introductory chapter has laid a solid foundation for the study, clarifying the research context, objectives and problem statement.

CHAPTER TWO:

LITERATURE REVIEW

2.1 Introduction

Within the context of Neo-Pentecostal Movements, faith healing is often positioned as a transformative force that can improve not only spiritual well-being but also economic and social outcomes. However the empirical evidence on the livelihood impacts of faith healing within these movements remains limited and fragmented. This literature review aimed at synthesizing existing research on faith healing and livelihood within Neo-Pentecostal Movements, with particular focus on the expenses of believers in Heavenly Prophetic City Ministry in Gulu City. By examining the intersections of spirituality, economic empowerment, and social transformation, this review sought to provide a nuanced understanding of the ways in which faith healing shapes the livelihood of believer in this context. The literature was reviewed under the following themes: the teachings of Faith Healing in Neo-Pentecostal movements, how flock in Neo-Pentecostal movements perceive healing, the perceptions of faith healing among the leaders of Neo-Pentecostal movement and the contributions of Faith Healing in the livelihood of Christians in Neo-Pentecostal movements.

2.1.1 Teachings on Faith Healing in Neo-Pentecostal movements

According to the study conducted by Awori (2018), the theology of Neo-Pentecostal movements has much influence in the attraction and the retention of the followers. In his study, he found that the theology of Pentecostal churches on faith healing is akin to freedom from worldly sufferings, domination and oppression. Ayifah et al (2020) in a study on religious doctrines in Ghana found that individual attitudes and preferences, including diet, marriage, investment, and risk-seeking propensity among others were influenced by the type of religious teaching. The results of Ayifah et al (2020) showed, using the same sample/data as the current study, that religion was a significant determinant of the Ghanaian Woman's propensity to take risk. In particular, religious women were far more risk averse than non-religious women.

The Prosperity Gospel, a core teaching in Pentecostal Christianity (Eriksen et.al, 2019), emphasizes faith's role in material well-being. Researchers have identified various terms synonymous with Prosperity Gospel, including Wealth and Health Gospel, Faith Gospel, and Prosperity Theology (Mpigi, 2017). This doctrine transcends denominational boundaries, teaching that God rewards faithful believers with prosperity, health, and relief from sickness (Schieman and Jung, 2012). The Lausanne Theological Working Group (2010) further clarifies that Prosperity Gospel proponents believe believers have divine right to these blessings, achievable through faith, generosity, and obedience.

Sub-Saharan Africa trailed other regions in human development, with a score of 0.537 on the Human Development Index (HDI) in 2017, significantly lower than that of South East Asia's 0.733 (United Nations Development Program, 2018). Conversely, the region has experienced remarkable growth in religious adherence. According to the Pew Research Centre (2015), Christianity and Islam are projected to double their followers between 2010 and 2050, Christians are expected to surge from 517 million to over 1.1 billion solidifying their position as the largest religious group. This trend marks a significant shift from the early 20th Century, when Traditional African Religions dominated the continent, with 76% of Africans practicing these faiths (Lindhardt, 2014, p.10)

This body of research indicates biblical and pastoral messages centering on social justice, charity, and community wellbeing have supported enhancements to livelihood and standards of living when translated into contextualized development initiatives led by African faith. Nonetheless, the studies show correlations but the precise social, spiritual or cultural mechanisms through which faith impacts development were not well understood. Equally, Okot (2019) in study regarding the relationship between poverty and Neo-Pentecostal movements concluded that most of the followers of Neo-Pentecostal movements take faith healing as means to console them from their disturbing economic status. The study affirmed that the believers in most cases do not hold to the faith upon citing other opportunities that can bail them out of their economic status.

Meanwhile in Ghana, the Neo-Pentecostal teachings regarding livelihood is constituted with a lot of emphasis on believers' livelihood centered on economic empowerment. For instance, a study on the role

of faith-based initiatives rooted in Christian scripture and pastoral guidance on socio-economic conditions in Ghana established that participation in church activities that advocated for empowering the poor, such as vocational training programs, led to increased income levels among low socio-economic status households. The finding conforms to the view which revealed that Bible study groups promoting entrepreneurship and financial responsibility correlated with a reduction in poverty rates in rural farming communities.

In another development, Amponsah (2019) showed that church health ministry's advocating preventative healthcare and medical funding projects were associated with lower under-5 mortality and improved access to clinics across multiple regions in Ghana. This limited but emerging research suggests biblical and pastoral messages centered on community upliftment may support enhancements to livelihood and welfare indicators when localized through faith-driven developmental initiatives in Ghana. It is important to note that these studies did not comprehensively explain how biblical and pastoral teachings enhanced community socio-economic development of people in those specific study areas.

In East Africa, a study on the impact of Bible study groups focusing on financial management and health topics that were started by pastors, reported improved food security, education levels and health indicators in Tanzania. Similarly, Rwegasira and Mshana (2018) analyzed a vocational training project inspired by biblical work and ethical teachings, noting increased household income generation and assets. Collectively, both of the studies signified that religious values may enhance livelihood stability and living standards in Tanzanian contexts.

In related study, Mutua et al (2018) focused on establishing relationship between faith-based initiatives rooted in Christian scripture and pastoral guidance with socio-economic outcomes in Kenya. The study found that entrepreneurship training programs organized through local churches emphasizing biblical work principles correlated with higher incomes among small business owners. Similarly, Omondi et al. (2021) revealed that financial literacy workshops conducted in mosques and promoting Quranic savings behaviors led to increased asset accumulation. Furthermore, Ogola et al. (2017) showed vocational

projects inspired by pastoral messages on empowerment and self-reliance promoted petty trading and craftsmanship opportunities.

Studies within Uganda do not present variations regarding Neo Pentecostal teachings about believers' livelihood contrary to other parts on the globe. A quasi-experimental study of 300 smallholder farmers in Western Uganda, where 150 participants received agricultural training and resources through local church programs teaching biblical land stewardship concepts, while a comparison group of 150 did not. Data were collected at baseline and 12 months later, through surveys and measuring crop yields, finding revealed that the treatment group experienced significantly higher maize, bean and banana output and more sustainable practices. Also, a study was conducted using a mixed methods in evaluating 5 microfinance cooperatives established in Central Uganda through sermons on financial responsibility and mutual aid, surveying 250 cooperative members and interviewing 20 leaders. The study found that average monthly household expenditures on necessities increased from 25-40% following participation. However, none of the studies clearly explain the relationship between biblical and pastoral teachings on livelihood of the believers.

Fundamentally, bible study sessions majorly on economic empowerment continuously dominated the Ugandan Pentecostal churches in the recent times. The program incorporated weekly Bible study sessions focusing on entrepreneurship and empowerment, as well as a village savings and loans association through pastoral messages on self-help. Quantitative survey data from 120 participant households at baseline in 2016 and follow-up in 2021 showed a significant increase in average monthly income, livestock ownership, school enrollment rates, and crop yields associated with the intervention. Qualitative interviews revealed participants' spiritual growth and social capital were also enhanced. Though this study showed evidence that faith-based community development initiatives tailored to local contexts may effectively contribute to livelihood improvements and well-being in Kazo Parish, there was no indicator of linkages of positive livelihood of the believers with the teachings.

2.2 How Flock in Neo Pentecostal Movements Perceive Faith Healing

Scholars stress that most external determinants of health lifestyle decisions (diet, exercise, and alcohol consumption), when and how a person will access health care, as well as internal mediators, such as the response to illness and illness behaviour patterns, are mostly informed by cultural factors which includes religion for most religious people (Gross 2015). Short and Vissandjée (2017) conducted a study where religion was listed by participants as one of the key determinants of their health. Scholars caution that although religion can be of great benefit to increase social capital and specific healthy behaviour, certain religious beliefs can also preclude much-needed health benefits and interventions (Idler 2014). Most people are attracted to Pentecostal-Charismatic churches because these churches provide spiritual, social, and physical support to their members, where health is one of the noted benefits (Schoeman 2017).

A study by Sharpley and Kaunda (2020) on the perceptions of Faith-based Healing among Public Health Practitioners and Pentecostal-Charismatic believers in the Eastern Cape Province indicated that the church congregations are powerful churches. They argued, ‘all social evils like crime, teenage pregnancy, poverty, sickness, HIV and AIDS and such, emanate from spiritual causes, hence through prayer, these get addressed, and through spiritual practices, these get eliminated’. Some respondents stressed that all social problems, including sickness as mental issues with an ‘evil spirit’ as the source, and in case of sickness, being sick is a physical manifestation of such evil. They believe that the teaching of the power of the word of God transforms people from such mentality.

According to Mpigi (2017), the “Success Gospel” prevalent in Sub-Saharan Africa operates through three primary focus including “Seed-Faith” or “Seed-Sowing). This concept, also none as the “Seed-Faith Principle” (Adeleye, 2011), “Turning Dollar Bills into Twenties”, (Goff, 1990), “Giving and Receiving” (Danderson, 2017) or “Biblical Economics”, (Handergraaf,2003), posits that increased giving yields greater wealth. Seed Faith Principles operationally refers to the practice within Neo-Pentecostalism where believers give financial or material offerings (seeds) with the expectation of divine blessings, healings, and financial prosperity. In the context of Nigerian Pentecostal churches, these principle underlies the emphasis on generous tithe and seed offerings from God (Gifford, 2016,

PP.49-50). This notion encourages congregants to give more, anticipating multiplied financial returns. Positive Confession is a key aspect of the Prosperity Gospel, emphasizing the power of faith-filled words to shape reality. Positive confession refers to Neo-Pentecostal belief that verbal declaration of faith, health and prosperity have the power to manifest desired outcomes. These principle, also known as “Faith without doubting” (McConnel, 1988), encourages believers to speak positively and prophesy their desires, trusting that these statements will come to fruition. Nigerian preachers like Benson Idahosa and David Oyedepo have popularized this concept.

Many scholars debated about the impact of Pentecostalism on the believers’ wellbeing. Phiri and Maxwell (2015) explain its thriving popularity, while Gifford (2016) questions its benefits. In contrast, Peter Berger sees Pentecostalism as a positive force, akin to Max Weber’s Protestant Ethics, promoting motivation, entrepreneurship, and discipline. However, Gifford notes that Pentecostalism’s core premises which are faith gospel, pastor’s anointing, and enchanted religious imagination overshadow its positive traits.

In Ghana, Christianity found its way in creating perceptions regarding mental illnesses. An estimated 13 percent of Ghana’s population are suffering from mental illnesses/ disorders (WHO, 2022). This 13 percent does not account for the many Ghanaians who do not have access to the resources in order to obtain a diagnosis.

2.2.1 Perceptions on Faith Healing among the Leaders of Neo-Pentecostal Movements

Arun P. John (2021) conducted a study on Divine healing and church Growth among classical Pentecostals in Kerela (India). The study looked into the origin and development of classical Pentecostalism, theology, and other Pentecostal perspectives on divine healing. His study discovered that most leaders of Neo-Pentecostal take divine or faith healing as a mean to prosperity.

2.2.2 How Faith Healing has contributed to the livelihood of believers in Neo-Pentecostal movements

The choice of treatment was largely determined by the specialization of the healer, their beliefs about mental illness and it causes but the authors do not comment on issues of efficacy. Audet et al. (2017) point out that in South Africa, many individuals maintain that traditional healers are unique in their ability to diagnose and treat physical and emotional conditions caused by social misconduct, spirits, magic and sorcery, which biomedical practitioners are unable to treat.

The study was conducted by Rev.Dr. Mary Khathambi Kinoti in Kenya on the importance of faith and healing published in Global Scientific Journals, GSJ. Volume 9, September 2021. He used documentary analysis and questionnaire guide as the study techniques. He discovered that a strong conviction and faith can induce a psychological effect of wellbeing as a result of a self-fulfilling prophecy.

2.3 Conclusion

This review of literature on faith healing in Neo-Pentecostal Movements reveals its centrality in shaping the livelihood of believers, emphasizing divine intervention, spiritual empowerment, and holistic well-being. However, gaps in the existing literature warrant further research, including the need for empirical studies on African contexts, particularly Uganda, and a deeper understanding of faith \healing's impact on believers' livelihood beyond spiritual benefits. Additionally, the perspectives of Neo-Pentecostal leaders on faith healing and the mechanisms by which it influences believers' livelihood require further exploration.

CHAPTER THREE:

RESEARCH METHODOLOGY

3.0 Introduction

This chapter describes in detail the research techniques the researcher employed in order to collect data from the field. It covers research design, study population, sample size, sampling techniques, data collection techniques, data collection instruments, data quality control, research procedures and data analysis techniques.

3.1 Research Design

The study was conducted using phenomenological and ethnographic designs. The use of phenomenological and ethnographic designs was justified as they provided complementary insights. Phenomenology captured personal experiences of faith healing, while ethnography examined the cultural and social contexts of the participants. Together, these designs offered a comprehensive understanding of how faith healing influences individuals' lives and livelihoods. The specific focus of phenomenological research is the revelation, normative presentation, and understanding of the meaning of lived experiences (Van Manen, 2014, p.27). The design requires that the researcher corroborates the information gathered from the informants, with the published literature from previous research on a given phenomenon, to ascertain the commonalities of what is being communicated (Paul and Juliet, 2021). Ethnographic designs are characterized by direct interaction with the participants with the aim of learning from the people who have experience of a given culture such as religious beliefs and practices (Merriam and Tisdell, 2016). Data under this design is collected through observation and in-depth interviews to help the researcher understand the meaning the participants attach to their knowledge, behaviours and activities. The study designs enabled the respondents to freely share their lived experiences which led to the collection of required information that suited the purpose of the study. The small sample of informants provided accurate information since they possessed the required information to be used in the study.

3.2 The Target and Accessible Study Population

These categories of believers had different experiences and perceptions on religious faith and its contributions to their livelihood which helped the researcher to meet the objectives of the study. The details of informants are provided in appendix 9.

3.3 Research Approach

The researcher used qualitative research approach in this study. The approach focuses on understanding human experiences, behaviours, and societal phenomena through detailed, context-rich data. It was chosen for this study because it allows for an in-depth exploration of the lived experiences of individuals involved in faith healing. This approach emphasizes subjective meanings, making it ideal for understanding the complex ways in which faith healing influences the economic, social and emotional aspects of believers' lives ensuring that the findings reflect the true impact of faith healing within the Neo-Pentecostal context.

3.4 Inclusion and Exclusion Criteria

The inclusion criteria for this study required that participants be active, self-identified members of the Heavenly prophetic City Ministry Church in Gulu city who regularly engage in the ministry's faith healing activities. Eligible individuals must have maintained membership for at least six months, ensuring they have sufficient exposure to and experiential knowledge of how the ministry's practices influence their livelihood. Participants selected were adults who could provide informed consent and detailed personal accounts regarding the interplay between faith healing, practices and their economic, social or personal wellbeing. In addition, the study incorporated voices from different believers within the ministry which included leaders, practitioners, and lay believers to capture varied perspectives on both spiritual and livelihood dimensions. Their narratives regarding changes in income, employment, or social support attributable to faith healing were essential in addressing the research questions.

The exclusion criteria included omitting any individuals who were not current members of Heavenly Prophetic City Ministry church or did not actively participate in its faith healing practices. Those

classified as transient or temporary visitors or with less than six months of membership were excluded for lacking sufficient exposure to the ministry's influence on their livelihoods. Non-residents of Gulu City and persons primarily affiliated with other religious movements outside the Neo-Pentecostal spectrum were excluded to maintain a focused contextual sample. Further, participants unable to provide informed consent due to cognitive impairments or language barriers were not considered. Addition, individuals who refused to share detailed personal accounts were also excluded from the study.

3.5 Sampling Design

Purposive sampling was employed to select a sample of 35 participants comprising men, women, youths and church leaders. The 35 participants in the study included 4 women and 4 men, 4 youths, and 3 church leaders; and group of men, women, youths and church leaders which comprised 5 members in each group.

The researcher selected 35 participants to ensure diverse perspectives, including men, women, youths and church leaders. This sample reflects various genders, age and leadership roles, offering comprehensive insights into faith healing's impact. Focus group discussions with 5 members each from different categories enabled rich data by encouraging group interactions.

The technique was used to intentionally select individuals who possess knowledge, experiences, and perspectives relevant to the study. According to Van Monen (2014, "Purposive sampling is a form of research that seeks to understand the meaning of lived experience" (p.27). The researcher's goal was to gather in depth information from participants who could provide rich insights into the phenomenon of faith healing and its impact on livelihood. By selecting participants with diverse characteristics, the researcher aimed to capture a range of experiences and perspectives. As Patton (2002) notes, "Purposive sampling allows for the selection of cases that are information-rich and that will illuminate the phenomenon of interest" (p.230). The use of purposive sampling and the selected study population enabled the researcher to explore the complexities of faith healing and its effects on livelihood, providing a nuanced understanding of the phenomenon.

3.6 Data collection

3.6.1 Methods of data collection

The researcher used interviews, observation, focus group discussions, document analysis and phenomenological description as methods of data collection. Interviews were used to gather in-depth personal insights into the experiences of believers using the interview guides provided by the researcher. They allowed for open-ended responses, enabling the researcher to explore complex emotions and perceptions related to the study objectives.

The study used Focus Group Discussions to collect views from different categories of respondents at HPCM. Men were interviewed in a group setting where they discussed how faith healing influenced their roles as providers and heads of families. Women shared their experiences on how healing affected their caregiving roles, emotional well-being, and household responsibilities. Youth participants discussed their beliefs, testimonies, and how healing impacted their education and social life. Church leaders were engaged in a separate group, focusing on theological insights, their role in healing practices, and observations on the impact of healing on believers' livelihoods.

The researcher used participant observation by actively engaging in faith healing sessions, prayers, and church activities to gain firsthand insights. It was used to understand believer's experiences, emotions, and healing processes in their natural setting. This method helped the researcher to capture deed, lived realities, strengthening the study's authenticity and contextual accuracy using observation checklist developed by the researcher.

The researcher conducted four Focus Group Discussions each with 5 men, 5 women, 5 youths and 5 church leaders. Conducting four Focus Group Discussions (FGDs) with men, women, youths and church leaders ensured diverse perspectives of faith healing's impact. Men and women experience different socio-economic challenges, youths face unique aspirations and struggles, while church leaders provide doctrinal insights. This approach enhanced a balanced, in-depth understanding of faith healing's role.

FGDs were carefully planned and managed to ensure effective data collection. Each group comprising men, women, youths and church leaders was scheduled on separate days to maintain focus and minimize distractions. Participants were selected purposively based on their active involvement in the church and familiarity with faith healing practices. Sessions were held in quiet, private locations within the HPCM premises to ensure comfort and confidentiality. A semi-structured discussion guide was used and participants were informed of their right, and consent was obtained before participation. Each Focus Group comprised 5 members each.

3.6.2 Data Collection Instruments

The study used interview guides, observation checklist, Focus Group Discussion guides and document analysis checklist as data collection instruments. Interview guides were used to collect in-depth information from believers and church leaders of Heavenly Prophetic City Ministry in Gulu City. Through structured and semi-structured interviews, participants showed personal experiences of faith healing and its impact on their livelihood. These guides ensured consistency in questioning while allowing flexibility for follow-up questions. The data gathered provided insights into individual perceptions, testimonies of faith healing within the Neo-Pentecostal context.

The observation checklist was used to document real-time practices of faith healing during church services and prayer meetings. Researcher observed healing sessions, the behaviours of believers, and their interactions with religious leaders. The tool helped in capturing non-verbal expressions, ritual practices, material possession, and the level of faith among followers. It provided first-hand evidences of how faith healing influences believers' daily lives and livelihood decisions in the ministry. Focus Group Discussion (FGD) guides facilitated group conversation among believers, allowing them to express collective experiences of faith healing. These discussions explored the social and economic effects of faith healing on their livelihood. The guides ensured that relevant topics were covered while encouraging open dialogue. FGDs provided diverse perspectives, revealing patterns, common challenges, and shared beliefs regarding the role of faith healing in shaping their economic and social well-being.

Figure 4: Showing the number of FGDs and the participants involved.

Women	Men	Youths	Leaders
			

The document analysis checklist was used to review existing records related to faith healing, sermon notes, testimonies, church reports, and written healing records were examined to understand patterns of healing claims and their impact on believers' livelihood. This method provided historical and contextual insights, complementing data from interviews and observations. Analyzing these documents helped verify claims and assess the consistency of faith healing narratives over time.

3.7 Data Quality Control

In this study, credibility of results was ensured by using well established research methods derived from those who have performed similar studies, description of the phenomenon under scrutiny and its context and techniques to ensure safety and trustworthiness from participants. Basically, four criteria are widely used to appraise the trustworthiness of qualitative research: credibility, dependability, conformability and transferability.

3.7.1 Credibility

To ensure that the research findings are plausible and trustworthy thorough assistance from those with professional knowledge including supervisors was sought to appraise the questions prior to utilization in data collection. The researcher made sure that the subjects who participated and gave responses were actually the right people. It was important to choose the right time and place to collect data.

3.7.2 Dependability

This was ensured by providing enough information on the design and conduct of this study provided possibilities of follow up. The researcher ensured a proper application of qualitative approach of research. In addition, throughout the study process, sufficient information was provided making it easy for another researcher to follow the same procedural steps, albeit possibly reaching different conclusions.

3.7.3 Transferability

The researcher ensured transferability of the study findings. Transferability is the ability of a research finding to be applicable in other contexts and situations. Transferability seeks to answer the question to what extent were this study findings applicable in other situations. This was done by using data collection approaches that appeal to getting information linked to different context and situations. In addition, during sampling, appropriate and representative samples were carefully identified and used. The researcher widely consulted literature that provided strong basis for discussions, conclusions and recommendations applicable to other situations as well.

3.7.4 Conformability

Conformability entails ensuring that there is a clear link or relationship between the data and the findings. This was particularly done by making sure that throughout the study processes, the findings were linked to study objectives. In addition, the researcher made sure that various relevant key informants' views were rightly quoted within themes created.

3.8 Data Collection procedure/Research Administration

This is because the use of phenomenological designs does not require big number of respondents or sampling size. The researcher, using university letter, made preliminary visit to study geographical area, that is, Heavenly Prophetic City Ministry church, Gulu and established consent from the church authority and also identified the key informants or respondents of the study from among the women, men and youths. The contacts of the respondents were got for easy communication and appointment. The researcher used two weeks to collect the required data from all the accessible /targeting population of the respondents from the church.

3.9 Data Analysis and Presentation

Content analysis was used to analyze documentary data, while thematic analysis was applied to interviews, observation, and data from Focused Group Discussions.

Thematic analysis was used to analyze data from interviews, observations, and focus groups. The coding system used was: M (Men), W (Women), Y (Youth), GM (Group Men), GW (Group Women), GY (Group Youth) and L (Leaders). The coding system allowed easy identification of pattern groups. The analysis provided a comprehensive understanding of the research phenomenon.

Themes were formed under thematic analysis by grouping codes and categories that aligned with each objective. The following themes were identified, with participants' responses coded accordingly: **(1)** Teaching on faith healing in Heavenly Prophetic Ministry in Gulu City: M1-5 (Men); W1-5 (Women), Y1-5 (Youths); L1-4 (Leaders); GM1-5 (Group Men, 5members), GW1-5 (Group Women, 5 members), GY₁₋₅ (Group Youths, 5 members), **(2)** Perceptions on faith healing among the flock in Heavenly Prophetic City Ministry in Gulu City (PFH - F) M1-5 (Men); W1-5 (Women); Y1-5 (Youths); GM1-5 (Group Men, 5 members), GW1-5 (Group Women, 5 members) **(3)** Perceptions on faith healing among the flock in Heavenly Prophetic City Ministry in Gulu City (PFH - L) ; L1-4 (Leaders). **(4)** How faith healing has contributed to the livelihood of believers in Heavenly Prophetic City Ministry in Gulu City (FHCL); M1, M1-5 (Men); W1-5 (Women), Y1-5 (Youths); L1-4 (Leaders); GM1-5 (Group Men, 5members), GW1-5 (Group Women, 5 members), GY1-5 (Group Youths, 5 members).

The data analysis and presentation revealed a comprehensive understanding of faith healing in the Heavenly Prophetic City Ministry. The thematic analysis identified key themes and patterns, highlighting the importance of faith healing in the Ministry.

3.10 Conclusion

The methodology chapter outlined a comprehensive approach to investigating Faith healing and the livelihood of believers in Neo-Pentecostal Movements, with a specific focus on Heavenly Prophetic City Ministry in Gulu City. A purposive sampling design was employed, selecting a sample of 30 participants from the Ministry. This design enabled in-depth exploration of the research topic within the specific

context of Heavenly Prophetic City Ministry. Data collection and analysis procedures were meticulously planned to ensure rigor and systematic inquiry. Thematic analysis presents findings, providing insights into the role of faith healing in the livelihood of believers within this Neo-Pentecostal Movement.

CHAPTER FOUR

PRESENTATION AND INTERPRETATION OF FINDINGS

4.0 Introduction

This chapter presents the findings of the study on Faith healing and the livelihood of believers Neo-Pentecostal Movements, with a focus on Heavenly Prophetic City Ministry in Gulu City. Using thematic analysis, the data was organized and interpreted under four specific objectives: Neo-Pentecostal teachings on faith healing, perceptions on faith healing among the flock, perceptions on faith healing among leaders, and contributions of faith healing to believers' livelihood. Guided by relevant literature and theoretical framework, the findings shed light on the complex dynamics of faith healing within Heavenly Prophetic City Ministry. The interpretation that follow offer a good understanding of phenomenon, informed by study's concept underpinnings.

4.1 Findings about Neo-Pentecostal teachings on Faith Healing in Heavenly Prophetic City Ministry in Gulu City

Based on individual narratives, the study captured the views of participants about the Neo-Pentecostal teaching on Faith Healing in Heavenly Prophetic City Ministry in Gulu City. Several dimensions of teaching including the content, the methods, the environment and values were discovered from the respondents using the data collection methods applied by the researcher.

Participants, when asked about the existence of particular teachings on Faith Healings in Heavenly Prophetic City Ministry, the general view was that the foundation of Heavenly Prophetic City Ministry is based on teaching about faith healing. Participants actually independently confessed that any true Ministry cannot be in existence without having its root in Godly healing and this can only be realized by faith. A key informant in the position of a church leader had this to say;

Our human nature is full of impurities that any ordinary approach to life cannot redeem

us from such dirt. It is what we believe that puts us above to overcome the challenges.

Otherwise, ordinary mind without divine intervention keeps ourselves in complete

darkness. You cannot claim rightness when there is no faith in you and it is only

through prayers that every human needs can be met (L 2).

This means that it is only through divine intervention and prayers that one can find relief from all challenges in life. This implies that livelihood of individual is better attained through understanding what God desires in man not what man must physically possess.

The statement aligns with the teachings of Neo-Pentecostalism, emphasizing the inherent sinfulness of human nature and the need for divine intervention through faith and prayer to overcome life's challenges (Olowalu, 2017). It suggests that faith is essential for redemption and that prayers can meet all human needs, reflecting a core tenet of faith healing ideologies.

Karl Marx would interpret this statement as a form of “opium for the masses,” where religious beliefs and prayers serve as a copying mechanism for the oppressed, distracting them from the true source of their suffering: economic and social inequality (Marx, 1848). Faith is seen as a tool for maintaining the status quo.

Another key informant during an interview thought that it is through redemption that our dream to great life can be realized. This believer in the ministry specifically noted that;

It is impossible to find complete life without God's intervention and it is through prayer

of devotion that God can revenge. God answers the one who has surrendered wholly the

worldly desire and surrenders to God in a way of prayers and humility. Nothing else can

make us succeed in all our needs beyond giving our lives to God (M 3).

This means that the individual livelihood is only perfect by God's intervention through faith. This implies that life outside faith is not good life and therefore any physical intervention without faith to realize livelihood may not be possible by this teaching.

This view aligns with the Neo-Pentecostal teachings on faith healing, emphasizing the necessity of divine intervention through prayer and surrender to God (Anderson, 2010). It reflects the idea that complete life and success can only be achieved through total devotion and submission to God, relinquishing worldly desires (Syran, 1997). This perspective is rooted in the Neo-Pentecostal emphasis on personal experience, spiritual empowerment, and the belief in God's direct intervention in believers' lives through prayers and faith (Cox, 1996).

Borrowing from Karl Marx's theory, this would be interpreted as a form of "false consciousness," and individuals attribute their success and well-being to divine intervention rather than recognizing the role of economic and social structures. This perspective perpetuates oppression by encouraging surrender to a higher power rather than collective action for change.

In another development, the idea of deliverance is one area that dominates Neo Pentecostal teaching on Faith Healings in Heavenly Prophetic City Ministry in Gulu City. In this teaching, both believers and the religious leaders think by faith one can get delivered and be healed from any physical disabilities. One of the believers in this teaching noted that;

While our desire is to be better in this world, it is only through the confession of our sins that we can find ourselves delivered. It is not about what one possesses that supports or relieves him or her from suffering physically but acceptance of God's intervention provides deliverance from any form of disability. He quoted this vividly where Jesus healed many from their physical well-beings because of their faith (Y 3).

This means that it is individual faith that leads one to freedom from all sufferings, both physical and material, not the possession of physical belongings as a basis for a better livelihood in the material world.

Relatedly, the healing of physical disabilities is the Centre of teaching in the Faith Healing Ministry which is accompanied with testimonies. Believers find no merit in their lives even when they are in physical possessions without linking every event encountered to miracle. They think it is by miracle that we find our physical health maintained. However, to the contrary, in one particular church services on a Sunday, a woman whose spine was broken and on a wheelchair, the pastor reached out to her to pray for her healing. She stood, and tried to walk but failed. She kept on just dancing around without making any steps to demonstrate that she was healed. The pastor then moved away to pray for the next person. This means that attainment of complete livelihood is not a contribution related to teaching about Faith Healings, implying that persistence of belief in Faith Healings without seeking better livelihood presents difficulties to survival for believers.

Based on the testimony from a believer during a one-on-one interview, she noted that physical disability emerges in an individual due to lack of faith. This equally forms the Centre of HPCM teaching regarding faith. The believer thus confessed that;

In this Ministry, I have witnessed individual faith intervening to heal people from various complicated ailments. The healing of people from physical disabilities is real in this Ministry (W 2).

This means that it is about having strong faith not physical ability that makes individual get relieved from undesired situation. This implies that success to better livelihood is only vested in faith more than active involvement of individual efforts.

The testimony aligns with Neo-Pentecostal teachings on faith healing, emphasizing the belief in divine interpretation and the expectation of miraculous healings (Synan, 1997). The account of individuals being healed from various ailments, including cancer and HIV/AIDS.

Karl Marx would interpret this view as a form of “religious alienation,” where individuals attribute their physical healing to divine intervention rather than recognizing the role of social and economic

conditions in perpetuating illness. This perspective serves as a copying mechanism, masking the true sources of suffering and maintaining the status quo, thereby reinforcing oppressive systems.

In another interview interaction on teaching on Faith Healing in HPCM, a believer noted that Faith Healing is accompanied with divine intervention. It is not human efforts that determines what he or she perceives but divine will which is a cause of human success. Particularly, one respondent noted that;

I can tell you, I am just sort of words: individual understanding cannot lead to prosperity without God's participation. My own life has been without money or having properties but I am happy because the Lord kept on providing whenever I am in need. I strongly believe in will and direction of divine power which cannot be got in any Ministry apart from Heavenly Prophetic City Ministry through faith. We the believers must shout Halleluiah for being members of this Ministry because God has continued to provide for us (M 4).

This means that it is only divine power and intervention which directs human action not individual efforts. This implies that sustained livelihood is a divine intervention which is beyond human understanding.

This finding reflects the Neo-Pentecostal emphasis on God's provision and divine intervention in believers' lives (Gifford, 2004). The speaker's experience of happiness and provision despite material lack aligns with the movement's teachings on faith and trust in God's sovereignty (Anderson, 2010). It exemplifies the Neo-Pentecostal focus on personal experience and spiritual empowerment.

Karl Marx would see this perspective as a form of "spiritual opium," where the individual's reliance on divine providence numbs their awareness of systematic exploitation and distracts from the need for collective action to address material inequality, thereby perpetuating their own oppression and maintaining the dominant ideology.

The above findings are in agreement with other authors' views that healing manifests as deliverance from diseases, physical ailments and demonic influence but uncertainty exists in Faith Healing in transforming communities from social maladies like unemployment, alcoholism, domestic strife, hatred and racism. (Brown 2011, pp. 376).

This means that there is inherent value that the believers hold regarding faith healing that supersedes other attempts to make meaningful living. Based on his empirical study, Awori (2018), asserts that the theology of Neo-Pentecostal movements has much influence in the attraction and the retention of the followers. In his study, he found that the theology of Pentecostal churches on faith healing is akin to freedom from worldly sufferings, domination and oppression. The implication of such assertion is that nothing else is valuable to relieve one from what may bar him or her from gaining livelihood beyond commitment to the teaching in relation to faith healing.

Indeed, several literature documents present ideas that the Pentecostal believers are tamed to think that nothing else can lead one to prosperity. However, the argument that emerged from this study was that having faith is the answer to every human need. This is linked to the fact that there are situations where believers in faith have remained in dire need for survival. These categories have kept in faith while giving in even the little of resources in their possession to demonstrate their faith in God.

There are evidences where the Neo Pentecostal Movement Authorities delved into opportunities of preaching the gospel of prosperity through individual physical contribution to livelihood. For instance, in Ghana, the Neo-Pentecostal teachings regarding livelihood is constituted with a lot of emphasis on believers' livelihood centered on economic empowerment. This sounds a good thought though it is not clear whether the believers took the message and practiced since the researcher's claim remained without indicating the outcome of this effort.

The study by Amponsah (2019) showed that Church Health Ministry advocating preventative healthcare and medical funding projects were associated with lower under-5 mortality and improved access to clinics across multiple regions in Ghana. The research suggests biblical and pastoral messages centered

on community may support enhancements to livelihoods and welfare indicators when localized through faith-driven developmental initiatives in Ghana.

The above finding is in line with Neo-Pentecostal teaching on faith healing, emphasizing the centrality of faith in receiving divine healing (Synan, 1997). The emphasis on surrendering one's heart in faith during prayers reflects the movement's stress on personal experience and spiritual empowerment (Anderson, 2010). Faith is seen as the key to unlocking God's healing power.

Karl Marx's theory of religion views this finding as a form of ideological control, where the church uses faith healing to maintain power over believers, distracting them from material inequality and exploitation. By emphasizing faith as the key to healing, the church perpetuates a false sense of empowerment, masking the need for collective action to address social injustices.

4.2 Findings on Perceptions on Faith Healings among the Flock in HPCM Church

In order to understand the views of the respondents on perceptions of Neo Pentecostal Flock about faith healing on the Livelihood of believers in Heavenly Prophetic Ministry, Gulu City, the study was guided by a question, "What are the perceptions on faith healing among the flock in HPCM church?" When asked whether the main source of healing is by God or any other sources, this position presented a mixed feelings where participants in some cases did not have commitment whether all the healings come from God. This means confusion still exists in the Neo Pentecostal church about healing. In the church teaching, believers need to know their source of healing and the church has a duty to teach their followers on where their healing comes from.

Similarly, on the question about perceptions on Faith Healing, the Key informants think healings is comforting in the times of need. Particularly a key informant while pointing at his views on Faith healings had this to say;

I can tell you, faith and believing are medicines for life. If you can remember the time of

Job whose suffering was beyond human hope. That at one point the wife demanded him

to abuse and eject God but Job persevered through prayer and God answered him in

affirmative. There are several examples of such situations among believers and I confess

that faith works and saves individual from difficulties (Y 3).

This means that beyond physical support, divine interventions through faith provides relief from social or economic challenges especially when believers engage in divine prayers. The implication is that additional efforts emerging from God is more relieving beyond relying on personal efforts.

This testimony reflects the Neo-Pentecostal emphasis on faith as a catalyst for divine intervention and healing (Synan, 1997). The reference to Job's story illustrates the movement's teaching on perseverance in prayer and faith, trusting God's sovereignty and timing for deliverance and healing (Anderson, 2010). Faith is seen as a powerful spiritual medicine.

Karl Marx's theory views the above testimony as a form of "religious mystification," where faith is presented as a solution to suffering, obscuring the underlying social and economic causes of distress. By invoking Job's story, the believer legitimates a passive acceptance of hardship, distracting from collective action to address material inequality.

Regarding whether believers were aware that divine assurance supersedes human medicine administered to cure ill health, majority did not provide clear position in that whether the divine supremacy or seeking for medicine for healing is still something that has not been fully understood by believers. Such inconsistencies imply a deceptive perception about divine interventions even when the believers remained steadfast.

In another development, the study sought participants' opinions on whether leaders should continue seeking medical attention from health facilities yet prayers make God respond to their needs. A Key informant noted that;

Believers need to know that God created people and provided with responsibilities and at

the same time those responsibilities must be seen performed. The physical human needs

should be fulfilled by human beings. You cannot leave your role to God. You are aware

that children of Israel at a time of disaster in Egypt were given instructions by God through Moses on how they would protect themselves. Likewise, human medical efforts is God's assignment through his people, so you cannot say you are not visiting health facilities because you are waiting for God (M 4).

This means that livelihood sustainability requires working beyond faith. The implication is that human efforts must be seen as supplementing divine intervention for purpose of better livelihood.

This finding aligns with the prosperity gospel teachings within Neo-Pentecostal movements, which emphasize the importance of human action and responsibility alongside faith. It suggests that believers have a role to play in fulfilling the physical needs, rather than relying solely on divine intervention. This perspective is consistent with the movements, self-sufficiency, and the belief that faith can lead to material prosperity (Anderson, 2010).

On the question of whether believers were sure that all social evils emanating from spirits can be eliminated in their church, the responses showed a mixed feeling where in some cases participants felt that some situations are beyond divine intervention while others held strongly the value of God's intervention. This means the church needs to streamline their teachings on divine intervention on emanating evil spirits from the church.

Regarding the teaching that it is only by faith that believers can resist evil so that

One particular believer noted that;

I have seen many things in my life changed as I continue being faithful in this church. I do not think there is any other church like this that has made people have hope and faith in their lives. It is through this church that I saw light and this is because of the messages that provide faith beyond human understanding (W 3)

This means, to a larger extent, believers know that when one trusts in God, he/she can resist evil. The implication is that continuous commitment to Faith Healings among believers yield their hopes for better living.

This testimony challenges criticisms of Neo-Pentecostal faith healing as promoting false hope and exploiting followers (McCabe, 2017). The respondent's personal experience of positive change and newfound hope through their church involvement aligns with Neo-Pentecostal emphasis on transformative spiritual experience and personal empowerment (Anderson, 2010).

Karl Marx in his theory interprets this testimony as a form of "ideological manipulation," where the church uses faith and promises of personal transformation to maintain control and obscure the material conditions of oppression. The participant's attribution of positive change to faith alone masks the structural causes of their circumstances, perpetuating false consciousness and hindering collective action for social change.

Regarding the question on whether church followers personally believe that good health is only the effort of believing in written scriptures, there was a mixed feeling especially that while they believe in the scripture, it does not provide for all that one would need. This means that majority of believers are in a situation of confusion about obtaining good health through believing in written scriptures.

Similarly, believers were asked whether they know that it's their pastors who are the custodians of God's mandate of healing. The position among the believers regarding this question was that there is no one who can make them best understand the power vested in healing other than their pastor. One of the believers in this case was very quick to say that;

Whom am I not to give glory to God for His mercy that has made it possible for me to reach the woman of God. I can tell you, it is only Prophetess who has made it for us all this time. How would we have reached God without her? Our Prophetess has done all for us and I do not see any one above her that has made us who we are (W 2).

This means believers of Neo Pentecostal Faith look at their pastor as a source of healing powers from God. The implication of such feelings is that changing the mind of a believer for any form of healing initiatives \ requires the intercession from pastors.

Finally, a question was posed on believers whatever they are sure that their leaders in the church were all from God. To this, there was overwhelming affirmative responses meaning that their faith and any success of a believer is about their commitment and trust in their leaders. This implies that efforts to livelihood must focus on involvement of their leaders.

However, from the study, it was revealed that the Neo Pentecostal believers still hold hope that there is nothing most powerful than prayers and faith to drive prosperity to mankind. The preposition is that when a believer focuses on the culture of religion, God would provide abundantly. Positive confession remains key to prosperity not materialistic possession. This is called ‘faith without doubting’. It involves speaking or singing positively or ‘prophesying’ one’s desires with the belief that such positive statements will come to fulfillment. It is modelled on the principle of ‘speak it and claim it’ that had been used by Kenya decades ago. It claims that God is a faith-God who brought forth creation ex nihilo and faith-filled words are still governing the laws of the universe. Nigerian preachers such as Benson Idahosa and David Oyedepo popularized this principle (Mpigi, 2017). Consequently, people shout or prophesy riches, healing or victory over their situation in churches in positive faith irrespective of their current situations with the conviction that their positive confessions will transform their situation, a form of “enchanted Christianity” (Gifford, 2016, p.48).

On the other hand, some Pentecostal proponents have argued that Pentecostalism provides psychological and practical help to the poor, those on the fringes of society, and the deprived. It helps the masses to survive both socially and psychologically, as it serves as source of participation, mutual support and emotional release, giving them a sense of identity and dignity (Parsitau & Mwaura, 2010). Some of these churches have taken the lead to engage their members in entrepreneur activities and wealth creation using business skills, encouraging hard work and avoidance of extravagant lifestyle in order to enjoy the prosperity of God. Kitause and Achunike (2015) note that many are experiencing for the first time the

joys of owning a car, holding a decent job, or enrolling in college, which is an indication that life is beginning to change for the best. Some are generating wealth using business skills taught by prosperity preachers.

To the contrary, Gifford (2016) study generally casts doubts on the Nigerian and African Pentecostalism as a blessing. On the other hand, Peter Berger has positive views as he describes the emergence of Pentecostalism as the ‘second coming’ of Max Weber’s Protestant Ethics because of its emphasis on “motivation, entrepreneurship and discipline” that characterized Calvinism in the eighteen-century Europe. He further asserts that Pentecostalism in Africa will propel Africa into modernity because of its values on gender, secular law, pluralism, the nuclear family, peaceability, personal work discipline, consumption, modern communication, social and geographical mobility. Nevertheless, the core premises on which Pentecostalism thrives, which are “faith gospel, pastor’s anointing and the enchanted religious imaginations” overshadow these positive traits, Gifford admits (2016, pp. 55-56).

Cross-National Analysis of Beliefs and Attitude toward Mental Illness among Medical Professionals from Five Countries, by Elina Stefanovics, et al. (2015), addresses how mental illnesses are regarded and how people suffering from these psychological disorders are cared for. This study sampled health professionals from 5 different countries, the U.S., Brazil, Nigeria, Ghana and China and study found that participants from Ghana and Nigeria were most likely to believe that mental illnesses were a result of witchcraft or evil spirits, whereas countries such as the U.S. were more inclined to believe that mental illnesses are impacted by bio-psycho-social factors. The authors concluded that cultural values percolate into perceptions regarding mental illnesses regardless of similar training that these health professionals may share (Elina Stefanovics, et al., 2015). Though this study did not present directly perceptions based on the group religious affiliation, it was likely that their feelings could have been influenced by such inclination.

4.3 Findings about Perceptions on Faith Healing among the Leaders in HPCM church

In order to understand the views of the respondents on perceptions of Neo Pentecostal leaders about Faith healing on the Livelihood of believers in Heavenly Prophetic City Ministry in Gulu City, the

study was guided by a question, “What is the perception on faith healing among the leaders in HPCM church?”

When asked whether the main source of healing is by God or any other sources, the leaders strongly confessed that it is only by God and through God that man can find healing. One of the leaders had this to say;

Where on earth can you find good health without faith in God? It is through His Divine intervention that the human efforts to heal can be realized. There is no short cut but belief in God and by faith in Him that your healing is assured (L 1)

This means that leaders of the Neo Pentecostal Churches find impossible to rely on other means for what they need rather than having faith in God.

This finding is in agreement with Neo-Pentecostal leaders’ emphasis on faith as a catalyst for divine healing (Synan, 1997). The leader’s assertion that human efforts are insufficient without faith in God reflects the movement’s stress on spiritual intervention, and the belief that faith is a prerequisite for physical healing (Anderson, 2010).

From a Marxist perspective, the leader’s stance on faith healing serves as a means of social control, offering a comforting illusion that masks the underlying societal determinants of health and well-being. By emphasizing divine intervention, the leader diverts attention from the material condition and power structures that perpetuate health disparities, thereby reinforcing the existing social order.

Similarly, on the question about Faith Healings to the livelihood of leaders, the key informant thinks faith is comforting in the times of need. A key informant while pointing at the value of prayer in his life noted that;

I have never been the same since I took to prayers with faith since several demands and obstacles surrounded me and without divine prayers and almighty intervention, I would

not succeed in leadership. I have been confronted with several issues and challenges but by God's grace, I have been able to overcome them simply because of faith which we need to adopt all times in our lives if we want to prosper (L 1)

This means that it is within the conviction of leaders that without prayers and faith, there is nothing good that can come out of a leader. This implies that having divine intervention through prayers does not only provide hope for a leader but a great effort to realise that God's efforts provide for all.

The leader's testimony exemplifies the Neo-Pentecostal emphasis on faith as a key to success and overcoming challenges (Gifford, 2004). The leader's attribution of their success to divine intervention and prayers reflects the movement's stress on spiritual empowerment and the belief that faith is essential for effective leadership and problem solving (Anderson, 2010).

Borrowing from Karl Marx, the leader's statement was a manifestation of "alienation," where the leader attributes their success to divine forces rather than their own agency and material conditions. This perspective obscures the role of power dynamics, social structures, and human labour in achieving success, reinforcing the dominant ideology and masking the exploitation inherent in capitalist system.

Further, participants were asked whether through faith healing God has ever responded to their needs. To this, the participants responded through pointing gaps with high hope that God's intervention will come to pass as they continue to pray. One of the leaders, for instance, in support of this position noted that;

We should continue to have faith even in times of difficulties. God cannot abandon his people for one time he will answer their prayers. I plead to my fellow leaders and other believers in this church to continue having hope in God as means to prosperity (L 3).

This means that there is nothing more that leaders in the Heavenly Prophetic City Ministry cherish to make good of their livelihood other than believing in God for healing. This implies that effective support to the leaders for better livelihood requires providing hope for God's intervention.

This leader's statement embodies the Neo-Pentecostal emphasis on perseverance in faith, even in adversity, reflecting the movement's stress on hope and optimism (Coleman, 2000). The leader's assurance of God's intervention and promise of prosperity agrees with the Neo-Pentecostal prosperity gospel, which links faith to material blessings and success (Gifford, 2004).

From a Marxist perspective, the leader's message is seen as a tool of ideological control, where faith is manipulated to obscure the root cause of hardship and maintain the existing power dynamics. By linking faith to prosperity, the leader diverts attention from the inherent injustices of the system, perpetuating a false sense of hope and reinforcing the dominant ideology that serves the interest of the ruling elite.

In addition, the leaders were asked to comment on how God could have responded to their needs. The leaders in this case noted that it was not easy to provide specific evidences of how God could have responded. However, the general feelings was that it would take time to notice such responses from God but they are very many. One of the leaders who was interviewed specifically noted that;

God has ever responded to our needs but as I told you sometimes it may take time to see unless you have faith. My leadership has been through a lot of challenges but I believe I have been able to subdue some of my issues due to God's healing powers. We as a church have kept praying to God for our flock with their different challenges and I believe in a way God answered some of our prayers based on individual testimonies (L 2).

The finding shows that leaders still have believe and hope that it is only through God that their needs are addressed and that it is a question of time when answers from God can be availed for every need.

This leader's testimony exemplifies the Neo-Pentecostal emphasis on faith as a catalyst for divine intervention and problem solving (Bourgault, 2016). The leader's attribution of their success in overcoming challenges to God's healing powers reflects the movement's stress on spiritual solutions to material problems (Lindsay, 2013). Faith is seen as a means to access divine resources and overcome adversity.

From a Marxist perception, the leader's assertion was a form of "alienated consciousness," where the leader attributes their success to divine intervention rather than their own agency and material conditions. This perspective obscures the role of human labour, social relations, and power dynamics in shaping outcomes, reinforcing the dominant ideology and masking the exploitation inherent in capitalist systems, where the ruling class benefit from the oppressed hope for divine salvation.

During Focus Group Discussions with leaders, one of the leaders had this to say;

Faith healing is a cornerstone of our ministry. All personal and congregational successes are results of divine intervention and as a leader, I encourage unwavering hope and prayers in this ministry for God is the healer and the fountain of success (GL1-5).

The above statement in my opinion implies that leaders in Heavenly Prophetic City Ministry in Gulu City view God as the beginning and the end in everything as long as one has faith in him. To these leaders, faith in God is demonstrated through hope and prayers.

This collective testimony is in agreement with the Neo-Pentecostal emphasis on faith healing as a key aspect of spiritual empowerment and problem solving (Lindsay, 2013). The leader's uniform attribution of success to divine intervention reflects the movement's stress on spiritual solutions to material problems, reinforcing the importance of faith and prayers in achieving the prosperity and overcoming adversity (Bourgault, 20116).

The leaders' consensus on the power of faith healing, according to Marx, represents a collective delusion that conceals the true sources of their success. By attributing their achievements to divine

intervention, they overlook the impact of their own agency, social relations, and economic conditions, thereby perpetuating the dominant ideology that serves the interests of the ruling elite.

4.4 Findings on the contributions of the Faith Healing on the Livelihood of believers in Heavenly Prophetic City Ministry in Gulu City

In order to understand the views of the respondents about the contributions of Faith Healings on the Livelihood of believers in Heavenly Prophetic City Ministry in Gulu City, several questions were posed and responses were accordingly gathered. Participants were asked about how they managed to secure personal properties whether through the support from Heavenly Prophetic City Ministry or from personal sources. The responses indicate that majority of the believers acquired properties from their own savings. This means a larger number of believers at Heavenly Prophetic City Ministry in Gulu City believe in savings and have managed to acquire personal properties. Particularly, one Key informant interviewed commented that;

I can tell you there is nothing much that one can say has improved in the lives of the individual believers apart from hope. The Church is not a place where you come for wealth or possessing physical assets. The believers are majority of people who live a life which is generally below average but we have our wealth in heaven. (Y 3).

This means that the conditions in which the believer lives do not favour such individual for better livelihood. The believer prefers spiritual wellness to material possessions manifested as indicator of better livelihood.

This statement suggests that faith healing in Heavenly Prophetic City Ministry in Gulu City has not significantly improved believers' material livelihood, but rather offers emotional solace and hope. This aligns with literature indicating that Neo-Pentecostalism often prioritizes spiritual benefits over material prosperity (Lindsay, 2013). Faith healing is seen as a means to cope with adversity rather than a path to tangible economic improvement.

Marx contends in the above finding that the church's focus on hope rather than material improvement in Heavenly Prophetic City Ministry perpetuates the exploitation of believers, distracting them from the economic structures that maintain their poverty. This reinforces the dominant ideology, obscuring the need for collective action to address the root causes of inequality.

In addition, when asked about the existence of particular health services within their own communities, participants particularly noticed that a lot has been done to improve the health of the people. The majority of the respondents admit that better health services exist in their places of residence and the surrounding areas.

On whether participants were convinced that there was improvement in mortality rate among Neo Pentecostal believers, many of the participants declined to comment on mortality rate among Neo Pentecostal believers. This means that the believers do not have access to information to issues related to measures towards key aspects of livelihood. Such lack of information implies minimal efforts towards seeking health services meant to improve the livelihood. This was particularly affirmed by participants (believers) that believers are non-productive due to the mental state that miracle and prayers are there to solve their problems. This view was well articulated by one of the key informants who preferred anonymity stating that;

The condition of believers here is generally not good. Majority of us remain unproductive hoping for wealth from God. Believers in most cases think miracles and continuous prayers are the means to sort out social and economic needs. At some point, I blame the Pentecostal Leaders for failure to provide direction that beyond prayers individuals should work towards personal wealth and good living (Y 2).

This means that there are no specific economic endeavors that majority of believers are exposed to undertake, the implication of the existing phenomenon provides opportunity for the majority of the

believers to keep living based on dependency and hoping their livelihood destiny is determined by their prayers and faith.

This finding indicates that the livelihood of believers in Heavenly Prophetic City Ministry is hindered by a reliance on divine intervention, rather than proactive efforts to improve their socio-economic circumstances. The focus on miracles and prayers as means to meet needs perpetuates a cycle of dependency, limiting believers' agency and productivity in achieving tangible livelihood improvements (Bourgault, 2016).

According to Karl Marx, the above finding reveals the believers' reliance on divine intervention in Heavenly Prophetic City Ministry in Gulu City as a hindrance to improving their livelihoods, perpetuating their powerlessness and alienation from their economic reality. By attributing poverty to divine will, believers neglect the structural causes of their economic struggles, reinforcing their exploitation and limiting their collective potential to improve their socio-economic circumstances.

Similarly, believers were asked whether HPCM church has special days to reach out believers regarding physical health. Participants in this case did not have any specific responses to the question claiming they had no experience and therefore not sure. This implies it is not known to the majority of the believers, indicating that there is no special day when the leaders of HPCM church reach out to believers with health issues.

In order to confirm the religious leaders' support to guide the followers about livelihood, the subjects during key informant interview were asked to comment. The responses from the majority indicated that not so much had been done but leaders just occasionally reach out to some few families with specific objective of preaching the gospel. Particularly, a key informant in the group of men stated that;

I do not think there is any contribution of church activities that are linked to improving the livelihood of the religious followers. I once in a while see the leaders visiting

particular family on prayer visits. As a believer of this church, I have never known any

Pentecostal outreach activities targeting livelihood of the followers (M 2).

This response shows that the institution of Neo-Pentecostal Movement does not have deliberate activities linked to reach out believers and guide them on livelihood initiatives. In addition, it was noted also that the movement leaders have no deliberate program that make believers close to the community leaders to benefit from community/ government-initiated livelihood programs. It implies the livelihood conditions of the believers continuously remain unattended to.

This finding agrees with literature suggesting that Neo-Pentecostalism often prioritizes spiritual growth over material well-being (Lindsay, 2013). The lack of pastoral outreach activities targeting livelihood improvement indicates a disconnect between religious practices and tangible socio-economic benefits, reinforcing the notion that faith healing in Heavenly Prophetic City Ministry is not a viable means of improving followers' livelihood.

Marx contends that Heavenly Prophetic City Ministry's neglect of believers' livelihood perpetuates their economic exploitation, maintaining the status quo of poverty and powerlessness. By prioritizing spiritual growth over material well-being, the ministry obscures the root causes of believers' economic struggles hinders collective action to improve their socio-economic circumstances and ensuring their continued alienation from meaningful livelihood development.

On the question of whether believers secured job when they joined the Neo-Pentecostal movement under investigation, the response indicated that it was not through becoming a believer that jobs would be secured. This means that while some few believers may believe to have secured jobs through faith in God, it is not easy to verify this.

Responding to question about the general livelihood of believers, a key informant noted that it is not possible to think that Neo-Pentecostal believers can live better life than ordinary people who keep struggling for improvement of lives through hard work. A key informant argued that;

I do not think there is any way you can compare a person who is struggling to earn a better living through physical participation to a believer who thinks everything comes for God. Such elusion continues to ravage efforts to livelihood improvement among Neo Pentecostal believers. The believers in fact do not see any problem regarding how they are living (W 2).

This means that the conditions of the believers do not make them have better living than other ordinary members of community engaged in different economic activities beyond religious submission. The implication of such variations in economic efforts is the creation of gaps of dependency and weak livelihood among the Neo Pentecostal believers.

The above finding resonates with literature suggesting that Neo-Pentecostalism can foster a dependency on divine intervention, rather than encouraging self-sufficiency (Bourgault, 2016). In Heavenly Prophetic City Ministry, Gulu, believers' reliance on God's provision hinders their agency and productivity, creating a stark contrast with individuals actively working to improve their livelihoods, highlighting the ministry's potential to perpetuate poverty and powerlessness.

Karl Marx's theory argues that the contrast between those actively working to improve their livelihoods and Heavenly Prophetic Ministry followers relying on divine intervention for economic success highlights the ministry's role in perpetuating alienation and powerlessness. By attributing livelihood outcomes to God's will, followers neglect the exploitative systems that maintain their poverty, reinforcing their dependence and hindering collective action for economic development.

On whether improvement of relationship with God meant improvement in individual livelihood, the participants especially believers think all is done when you continue praising and doing God's will. One of the believers affirming this thought noted that;

God cares, even birds with no permanent homes can find what to eat and live good life.

The children of Israel kept with God and he provided for them abundantly at the time

they were in dire need. We need to be completely devoted to God. I can tell you, no one can

separate me from God for he cares for our livelihood (W 1).

This means that there is continuous belief among the followers of Neo Pentecostal Movement that serving God defines better livelihood. The implication of such perception is resentment to physical efforts to gaining better livelihood.

Equally, when the participants were asked about what it meant to only keep on prayers rather than venturing in activities which tangibly preserve their lives, the participants were convinced that there was nothing greater than prayers for healing on earth. To this, one of the key informants noted that;

I cannot do without the divine prayers, nothing is more than me honoring my God. As the

Bible puts it, how will you find yourself in heaven if you are consumed by the desire of

this world? Seek him first for the glory is only in heaven. This is the statement that

comforts me more than any worldly image (Y 1).

This means that believers do not see comfortable life outside prayers and this makes them spend most of their times on prayers as they seek to go to heaven. The implication of this belief is that the question that leads one to participate in activities linked to physical livelihood are not answered.

The above finding agrees with the literature on Neo-Pentecostalism's emphasis on spiritual pursuits over material well-being (Lindsay, 2013). The believer's prioritization of divine prayers and heavenly glory over earthly concerns reflects the ministry's focus on spiritual salvation over socio-economic empowerment, potentially perpetuating poverty and powerlessness among Heavenly Prophetic City Ministry followers. By seeking heavenly glory, followers may neglect tangible improvements in their

livelihoods, reinforcing the ministry's role in maintaining status quo of economic dependence and spiritual escapism.

Karl Marx's theory contends that Heavenly Prophetic City Ministry's emphasis on spiritual pursuits over material well-being perpetuates the alienation and powerlessness of its followers. By prioritizing divine prayers and glory, believers obscure the exploitative systems hindering their socio-economic empowerment, ensuring the ministry's role in maintaining their economic dependence and reinforcing the dominant ideology that sustains their livelihood struggles.

When asked the particular alternative that believers had rather than miraculous situations to explain efforts of livelihood, the position of believers generally was that miracles and prayers work more than any other thing. One believer in a key informant interview contended that;

Without faith, I would be no more given the situation I was in. God's power is a real one and if there is anyone who hold doubts about this, then he or she is doomed. My personal experience reaching this level of achievements would not have worked if it was my own efforts. We need to thank God for whom we are (L 1).

This means that the question of improvement in livelihood is not human efforts but God's miraculous events. This implies that believers have no contributions to their wellbeing but supplication from God Almighty, "the Divine one".

The general position among participants during key informant interviews indicated that, among believers, it is erroneous to doubt the role of faith in bringing people nearer to God, retaliating that it is an event that lived with biblical history of creation, running through the period of Old Testament.

This means that the miraculous situations have continuously been used to provide knowledge of existence among diverse groups of believers. Implying that any effort related to diverting thoughts about livelihood among Neo Pentecostal believers without faith would not be measurable.

In addition, during key informant interview, personal testimonies were recorded indicating the role of God's power and a number of key informants lauded the role of faith in shaping their lives in different ways:

I am living today because of God's miracle, my life has never been the same since then

(M 1)

It was just God's miracle that saw my husband's promotion which was delayed for many years arrived, this was a miracle (W 3).

This situation means provision of pending livelihood is a divine effort beyond knowledge and urge. The implication is that realization of human livelihood is beyond man himself but God's intervention.

This testimony aligns with Meyer's (1998) observation that Neo-Pentecostalism emphasizes faith healing and divine intervention, often prioritizing spiritual solutions over material ones. In the context of Heavenly Prophetic City Ministry's focus on spiritual empowerment, potentially overshadowing believers' agency in improving their livelihoods (Meyer, 1998).

Marx's would argue that the believer's attribution of her husband's promotion to divine intervention serves as a form of "opium of the people," obscuring the exploitative capitalist structures that delayed the promotion. Heavenly Prophetic City Ministry's emphasis on faith healing perpetuates this ideological control, maintaining the status quo and hindering collective action for economic empowerment (Marx, 1848).

During the focus group discussion that comprised 5 participants got from the different category of men, women, youths and church leaders, the participants had a conflicting position on the contributions of faith healings in the livelihood of believers. Whereas few respondents were defending the values of faith healings on the livelihood of some individuals, it was discovered that such individuals got their resources/wealth due to other factors other than faith healings. Many concurred that faith healings are real and it helps in making an individual live a better life due to spiritual and psychological supports it

provides. However, the participants did not approve the tangible contributions of faith healings on the livelihood of individuals measured in material possession.

The researcher conducted oral interviews with the respondent and the discussion were recorded by the researcher on his note book through the consent from the respondents. The general views from the participants indicated that the followers of HPCM church take faith healings with a very high regards and they believe that any person living out of faith is like someone chasing the wind. This is because they believe that whatever material possession one gets in this earthly life is useless without hope for eternity. To their understanding, eternity supersedes everything including any material possession that indicates better worldly livelihood.

The researcher analyzed several related documents from various scholars and researchers in respect to the contributions of faith healings to the livelihood of the followers in Neo-Pentecostal movements.

Overall, based on the conventional understanding of livelihood, the study revealed that Faith Healings does not wholly contribute to livelihood of believers in Heavenly Prophetic City Ministry in Gulu City. This means that the individual livelihood needs are beyond prayers and faith. This is contrary to the biblical thoughts that prayers is just beyond human medicine and food. In the post Pentecost church, the apostles did many signs and wonders among the people (the ‘signs of a true apostle’, 2 Cor.12:12; Rom. 15:19), and the sick and those afflicted with unclean spirits were healed (Acts 2:43; 3:6; 5:12-16; 28:9). Healing forms are categorized into diaconal (especially taking place in mainline churches), faith healing in Pentecostal and charismatic churches, and ritual healing associated with African Independent Churches (Landman 2015).

There is a growing opinion that, Jesus had paid for the healing of Christians. It is from this background that the theory of spiritual warfare emerged. In the biblical view, Christians are fighting against principalities, powers, rulers of darkness and spiritual wickedness in high places (Ephesian 6: 12f). This indicates nothing more than believers craving eternity at the expense of the most physically desired livelihood.

Further, the feeling that the search for economic livelihood not being the role of believer continuously got revealed among the group leaders. Just like in South Africa, the unusual Pentecostal practices were witnessed among the believers of Pastor Lesego Daniel of Rabboni Centre Ministries. The self-proclaimed miracle worker instructed his members to eat grass because he claims to have received an instruction from God by the Holy Spirit. Lesego Daniel proved the point that he was instructed by God by stating that no one got sick by eating the grass (SA Local Newspaper 2014). The Sowetan, Lesego Daniel also instructed his members to eat grass because they will receive a blessing after obeying such instructions. Lesego Daniel shocked people when he told his congregants to eat grass and drink petrol to get blessings. These barbaric acts must be condemned because church is supposed to be a place where people seek protection and strength. The pastor needs to minister to and run the church properly (Sowetan 2016). The congregant said that ‘I believe in Pastor Lesego and everything he does. The congregant continued to say that people can have doubts, but the pastor has proven himself over the past years. One of the women who drank petrol and became ill was now fine. According to the congregant, people should stop badmouthing the pastor and the church (Star 2014).

In a similar incident, Penuel Mnguni asked his members to undress in church and start masturbating until they reached orgasms. According to the pastor, the Holy fluid of masturbation would produce a sacrosanct fluid which would make the church floor as sacred as heaven. Church members, both males and females, were heard screaming in sexual excitement and they reached orgasms in church during masturbation. Some fell into a deep sleep after the act (Pulse 2017). The Business Guide Africa reported that Penuel Mnguni commanded a woman to enter a deep freezer that was on a high freezing point and ordered her to fall into deep sleep. Thirty minutes later, he opened the freezer and asked the woman to come out. When she was asked how she felt, she said the refrigerator was very hot although the fridge was on. In another incident, the man of God called one of his members simply identified as ‘Thabiso’ and commanded him, “By the power of God, turn into a horse” and according to the church’s Facebook update, indeed it happened. The man of God was said to have ridden on the horse, a perfect replica of Christ’s triumphant entry (Business Guide Africa 2017).

4.5 Conclusion

All in all, the findings indicate that Heavenly Prophetic City Ministry's emphasis on Faith healing and divine intervention dominate believers' perceptions with most respondents failing to attribute tangible economic benefits to their livelihood. This aligns with the literature on Neo-Pentecostalism, which highlights the prioritization of spiritual over material empowerment. Through a Maxian lens, this phenomenon perpetuates ideological control, distracting from exploitative systems and maintaining the status quo. The study suggests that the ministry's approach may limit believers' agency in improving their socio-economic circumstances.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

The study investigated Faith Healings and Livelihood of believers in the Neo-Pentecostal Movement with specific reference to the Heavenly Prophetic City Ministry in Gulu City. This chapter specifically deals with conclusions and recommendations of the study.

5.1 Conclusions

5.1.1 Teachings on Faith Healings in HPCM Church

Heavenly Prophetic City Ministry in Gulu emphasizes teachings on faith healing, divine intervention, and spiritual salvation, which believers embrace as a source of hope and empowerment. Believers view these teachings as a means to access divine miracles, prioritizing spiritual solutions over material efforts to improve their livelihoods. They attribute success to God's intervention, reinforcing a dependency on divine favour. This perspectives aligns with Neo-Pentecostalism's focus on spiritual breakthroughs, yet raises questions about the ministry's role in addressing socio-economic realities on potentially perpetuating a reliance on spiritual solutions overcoming tangible actions for economic empowerment.

5.1.2 Perceptions on Faith Healing among the Flock in HPCM Church

The flock perceive Faith Healing as a mean to comfort one in the times of need. Faith Healings is considered as alternative to medicine for life. Beyond physical support, divine interventions through Faith Healings provide relief from social or economic challenges especially when believers engage in divine prayers. However, sustaining physical needs requires supplementing divine interventions for purpose of better livelihood. In addition, continuous commitment to Faith Healings among believers yield their hopes for better living which in most cases takes time to pass. Pastoral leaders form the centre of Faith Healing for the believers as interceders to God in their unique challenges.

5.1.3 Perceptions on Faith Healing among the Leaders in HPCM Church

Leaders of HPCM church find it impossible to rely on other means towards what they need rather than having faith in God. In addition, it is within the conviction of leaders that without submission to the

divine prayers, there is nothing good that can come out of a leader. Effective support to the leaders for better livelihood requires providing hope for God's intervention. Leaders believe and hope that it is only through God that their needs are addressed.

5.1.4 Contributions of Faith Healings to the Livelihood of believers in Heavenly Prophetic City

Ministry in Gulu City

The fourth objective was to evaluate how Faith Healing has contributed to the livelihood of believers in HPCM church. The believers of the Neo Pentecostal think Faith Healing at Heavenly Prophetic City Ministry provides better means to livelihood attainment. However, the conditions in which individual Pentecostal believer bears do not favor such individual for better livelihood even when there is clear understanding regarding Faith Healings. Neo Pentecostal leaders do not have specific economic program aimed at leveraging believers economically rather than faith. In addition, the institution of HPCM church does not have deliberate activities linked to reach out believers and guide them on livelihood initiatives. Providing prayers as the main activity within the Ministry does not make believers have better living conditions like other ordinary members of community engaged in different economic activities beyond religious submission.

The study reveals lack of evidence suggesting that faith healing in HPCM church improves the tangible livelihood of believers, particularly in terms of wealth and property possession. Despite the ministry's emphasis on divine intervention for material prosperity, the findings indicate that believers' economic circumstances remain largely unchanged, while faith healing provides comfort, community and emotional support, its impact on tangible economic outcomes is negligible. The study suggests that the ministry's focus on spiritual empowerments in believers' material well-being, such as increased income, assets, or property ownership. This disconnect raises questions about the ministry's effectiveness in addressing the economic needs of its adherents, highlighting a potential mismatch between spiritual promises and tangible realities.

5.2 Recommendations

Based on the findings of this study, which reveal a disconnect between faith healing and tangible economic outcomes in the Heavenly Prophetic City Ministry, the following recommendations are proposed to promote a more holistic approach to faith economic development among believers, church leaders, government and agencies, and researchers.

Believers should embrace a holistic approach to faith, recognizing spiritual growth alongside economic empowerment. They should seek practical skills and knowledge to complement spiritual pursuits, ensuring tangible improvements in livelihood.

The church leaders should integrate economic empowerment programs into skills and knowledge alongside spiritual teachings. Leaders should encourage believers to engage in income – generating activities such as Parish Development Model (PDM), Emyoga, SACCO.

The government and training for economic empowerment programs within faith-based organization.

The researchers should investigate the intersection of and economic development, exploring effective models for integrating spiritual and economic empowerment. They should analyze the impact of faith-based initiatives on tangible livelihood outcomes, informing evidence-based policy and practice.

5.3 Areas for Further Research

Further research is needed to fully understand the complex dynamics at play; therefore the following areas of further study are suggested to explore the intersections of faith, economic development and livelihood outcomes in greater depth, and to inform the development of effective strategies for promoting holistic well-being among faith-based communities.

- Exploring effective models for integrating spiritual and economic empowerment in faith-based organizations.
- Investigating the impact of faith-based initiatives on tangible livelihood outcomes such as income, employment, and asset ownership.

- Examining the intersection of faith and economic development in different cultural and socio-economic contexts.
- Developing a testing interventions that promote economic empowerment alongside spiritual growth in faith-based settings.
- Investigating the perspectives and experiences of non-believers or former members of Neo-Pentecostal movements regarding faith and economic development.
- Exploring the potential for interfaith collaborations and partnerships to promote economic empowerment and community development.
- Investigating the impact of faith-based initiatives on social cohesion, community engagement, and social capital.
- Analyzing the role of leadership and governance in faith-based organizations in promoting economic empowerment and accountability.
- Examining the interaction of faith, gender, and economic development in Neo-Pentecotal movements.

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Appendix 1: Interview Guide

Dear respondent,

I am **Odongo Damasco**, a student of Kyambogo University. I am pursuing a course in masters of Arts in Religious studies and currently undertaking a research study titled: FAITH HEALINGS AND THE LIVELIHOODS OF BELIEVERS IN NEO-PENTECOSTAL MOVEMENTS: A CASE STUDY OF HEAVENLY PROPHETIC CITY MINISTRY IN GULU CITY.

The purpose of this research work is purely academic and your responses shall be kept confidential. Your input in this noble duty will be highly honored.

Consent:

Having been made aware of the purpose of this study, I therefore accept to willingly participate by providing my responses.

Signed

PART A: PARTICIPANT'S PERSONAL INFORMATION.

Age	.....
Sex	.....
Occupation	.....
Marital status	.....
Educational level	.....

PART B: TEACHINGS ON FAITH HEALING (Specific objective 1)

1. When did you join this church?

.....

2. What is the relationship between faith and healing from sickness?

.....

3. What is the relationship between faith and healing from poverty?

.....

4. What is the relationship between faith and healing from unhappiness?

.....

5. What is the relationship between faith and healing from witchcraft and demonic torment?

.....

6. What is the relationship between faith and healing from unemployment?

.....

7. Does this church believe in the prosperity gospel?

.....

8. What is meant by prosperity?

.....

9. What is the relationship between faith and prosperity?

.....

10. What are the church teachings on tithing?

.....

11. What is the relationship between tithing and healing?

.....

12. What are church teachings on deliverance and spiritual warfare?

.....

13. What is the church teaching on curses and breaking of curses?

.....

14. How are curses and healing related to poverty, unemployment, business failure?

.....

Thank you for your time.

Appendix 2: Interview Guide

Dear respondent,

I am **Odongo Damasco**, a student of Kyambogo University. I am pursuing a course in masters of Arts in Religious studies and currently undertaking a research study titled: FAITH HEALINGS AND THE LIVELIHOODS OF BELIEVERS IN NEO-PENTECOSTAL MOVEMENTS: A CASE STUDY OF HEAVENLY PROPHETIC CITY MINISTRY IN GULU CITY.

The purpose of this research work is purely academic and your responses shall be kept confidential. Your input in this noble duty will be highly honored.

Consent:

Having been made aware of the purpose of this study, I therefore accept to willingly participate by providing my responses.

Signed

PART A: PARTICIPANT'S PERSONAL INFORMATION.

Age	.....
Sex	.....
Occupation	.....
Marital status	.....
Educational level	.....

PART B: PERCEPTIONS OF THE FLOCK ABOUT FAITH HEALING (Specific objectives 2 & 4)

When did you join this church?

.....

Economic Dimension

1. Have you received any wealth from God since you joined this church?

.....

2. What are the assets that God has blessed you with since you joined this church?

.....

3. What business(s) has God blessed you with since you joined this church?

.....

4. Do you know any believer(s) who came to this church when they were poor but now are rich?

.....

5. Do you know any believer(s) who came to this church unemployed but now have been blessed by God with Jobs?

.....

6. Why do some people spend a long time in a church like this one but don't experience prosperity and wealth?

.....

Social Dimension

1. Has God blessed you with happiness since you joined this church?

.....

2. Has God blessed you with a happy marriage since you joined this church?

.....

3. Do you know anyone in this church whom God blessed with happiness after he/she joined this church?

.....

4. Do you know anyone in this church whom God blessed with a happy marriage after she/he joined this church?

.....
5. Why do some people come to a church like this one and fail to experience happiness?

.....
6. Has God blessed you with good health since you joined this church?

.....
7. When was the last time you visited a doctor or health worker for treatment or medical checkup?

.....
8. Do you know anyone in this church whom God healed of a sickness after he/she joined this church?

.....
9. Which sickness was healed?

.....
10. Why do some people come to a church like this one and fail to experience good health and healing from sicknesses?

.....
11. Has God blessed you with a job or job promotion since you joined this church?

.....
12. Which job did you get or which promotion did you get?

.....
13. Do you know anyone in this church whom God blessed with a job or job promotion after he/she joined this church?

.....
14. Which job did they get or which promotion did they get?

.....
15. Why do some people come to a church like this one and fail to get jobs or job promotions?

16. Do you know anyone in this church whom God has helped to win a court case after he/she joined this church?

.....

17. Do you know anyone in this church whose relationships or friendships God has restored after he/she joined this church?

.....

18. Do you know anyone in this church who has been healed from witchcraft and demonic torment after he/she joined this church?

.....

19. How is poverty, unemployment, business failure and lack of prosperity related to curses?

.....

Political Dimension

1. Do you know members of church who have been blessed by God with leadership positions since they joined this church?

.....

2. Do you know members of church who have been blessed by God with election victories since they joined this church?

.....

Thank you for your time.

Appendix 3: Interview Guide

Dear respondent,

I am **Odongo Damasco**, a student of Kyambogo University. I am pursuing a course in masters of Arts in Religious studies and currently undertaking a research study titled: FAITH HEALINGS AND THE LIVELIHOODS OF BELIEVERS IN NEO-PENTECOSTAL MOVEMENTS: A CASE STUDY OF HEAVENLY PROPHETIC CITY MINISTRY IN GULU CITY.

The purpose of this research work is purely academic and your responses shall be kept confidential. Your input in this noble duty will be highly honored.

Consent:

Having been made aware of the purpose of this study, I therefore accept to willingly participate by providing my responses.

Signed

PART A: PARTICIPANT'S PERSONAL INFORMATION.

Age	.....
Sex	.....
Occupation	.....
Marital status	.....
Educational level	.....

PART B: PERCEPTIONS OF THE CHURCH LEADERS ABOUT FAITH HEALING (Specific objectives 3 & 4)

When did you join this church?

Economic Dimension

a) Have you received any wealth from God since you joined this church?

.....

b) What are the assets that God has blessed you with since you joined this church?

.....

c) What business(s) has God blessed you with since you joined this church?

.....

d) Do you know any believer(s) who came to this church when they were poor but now are rich?

.....

e) Do you know any believer(s) who came to this church unemployed but now have been blessed by God with Jobs?

.....

f) Why do some people spend a long time in a church like this one but don't experience prosperity and wealth?

.....

Social Dimension

a) Has God blessed you with happiness since you joined this church?

.....

b) Has God blessed you with a happy marriage since you joined this church?

.....

c) Do you know anyone in this church whom God blessed with happiness after he/she joined this church?

.....

d) Do you know anyone in this church whom God blessed with a happy marriage after she/he joined this church?

.....

e) Why do some people come to a church like this one and fail to experience happiness?

.....

f) Has God blessed you with good health since you joined this church?

.....

g) When was the last time you visited a doctor or health worker for treatment or medical checkup?

.....

h) Do you know anyone in this church whom God healed of a sickness after he/she joined this church?

.....

i) Which sickness was healed?

.....

j) Why do some people come to a church like this one and fail to experience good health and healing of sicknesses?

.....

k) Has God blessed you with a job or job promotion since you joined this church?

.....

l) Which job did you get or which promotion did you get?

.....

m) Do you know anyone in this church whom God blessed with a job or job promotion after he/she joined this church?

.....

n) Which job did they get or which promotion did they get?

.....

o) Why do some people come to a church like this one and fail to get jobs or job promotions?

.....

p) Do you know anyone in this church whom God has helped to win a court case after he/she joined this church?

.....

q) Do you know anyone in this church whose relationships or friendships God has restored after he/she joined this church?

.....

r) Do you know anyone in this church who has been healed from witchcraft and demonic torment after he/she joined this church?

.....

Political Dimension

a) Do you know members of church who have been blessed by God with leadership positions since they joined this church?

.....

b) Do you know members of church who have been blessed by God with election victories since they joined this church?

.....

Thank you for your time.

Appendix 4: Interview Guide

Dear respondent,

I am **Odongo Damasco**, a student of Kyambogo University. I am pursuing a course in masters of Arts in Religious studies and currently undertaking a research study titled: FAITH HEALINGS AND THE LIVELIHOODS OF BELIEVERS IN NEO-PENTECOSTAL MOVEMENTS: A CASE STUDY OF HEAVENLY PROPHETIC CITY MINISTRY IN GULU CITY.

The purpose of this research work is purely academic and your responses shall be kept confidential. Your input in this noble duty will be highly honored.

Consent:

Having been made aware of the purpose of this study, I therefore accept to willingly participate by providing my responses.

Signed

PART A: PARTICIPANT’S PERSONAL INFORMATION.

Age

Sex

Occupation

Marital status

Educational level

PART B: TEACHINGS ON FAITH HEALING (Specific objective 1)

1. When did you join this church?
.....
2. What is the relationship between faith and healing from sickness?
.....
3. What is the relationship between faith and healing from poverty?
.....
4. What is the relationship between faith and healing from unhappiness?
.....
5. What is the relationship between faith and healing from witchcraft and demonic torment?
.....
6. What is the relationship between faith and healing from unemployment?
.....
7. Does this church believe in the prosperity gospel?
.....
8. What is meant by prosperity?
.....
9. What is the relationship between faith and prosperity?
.....
10. What are the church teachings on tithing?
.....
11. What is the relationship between tithing and healing?
.....
12. What are church teachings on deliverance and spiritual war fare?
.....

13. What is the church teaching on curses and breaking of curses?

.....

14. How are curses and healing related to poverty, unemployment, business failure?

.....

Thank you for your time.

Appendix 5: Interview Guide

Dear respondent,

I am **Odongo Damasco**, a student of Kyambogo University. I am pursuing a course in masters of Arts in Religious studies and currently undertaking a research study titled: FAITH HEALINGS AND THE LIVELIHOODS OF BELIEVERS IN NEO-PENTECOSTAL MOVEMENTS: A CASE STUDY OF HEAVENLY PROPHETIC CITY MINISTRY IN GULU CITY.

The purpose of this research work is purely academic and your responses shall be kept confidential. Your input in this noble duty will be highly honored.

Consent:

Having been made aware of the purpose of this study, I therefore accept to willingly participate by providing my responses.

Signed

PART A: PARTICIPANT'S PERSONAL INFORMATION.

Age

Sex

Occupation

Marital status

Educational level

PART B: PERCEPTIONS OF THE FLOCK ABOUT FAITH HEALING (Specific objectives 2 & 4)

When did you join this church?

.....

Economic Dimension

7. Have you received any wealth from God since you joined this church?

.....

8. What are the assets that God has blessed you with since you joined this church?

.....

9. What business(s) has God blessed you with since you joined this church?

.....

10. Do you know any believer(s) who came to this church when they were poor but now are rich?

.....

11. Do you know any believer(s) who came to this church unemployed but now have been blessed by God with Jobs?

.....

12. Why do some people spend a long time in a church like this one but don't experience prosperity and wealth?

.....

Social Dimension

20. Has God blessed you with happiness since you joined this church?

.....

21. Has God blessed you with a happy marriage since you joined this church?

.....

22. Do you know anyone in this church whom God blessed with happiness after he/she joined this church?

.....

23. Do you know anyone in this church whom God blessed with a happy marriage after she/he joined this church?

.....

24. Why do some people come to a church like this one and fail to experience happiness?

.....

25. Has God blessed you with good health since you joined this church?

.....

26. When was the last time you visited a doctor or health worker for treatment or medical checkup?

.....

27. Do you know anyone in this church whom God healed of a sickness after he/she joined this church?

.....

28. Which sickness was healed?

.....

29. Why do some people come to a church like this one and fail to experience good health and healing from sicknesses?

.....

30. Has God blessed you with a job or job promotion since you joined this church?

.....

31. Which job did you get or which promotion did you get?

.....

32. Do you know anyone in this church whom God blessed with a job or job promotion after he/she joined this church?

.....

33. Which job did they get or which promotion did they get?

.....

34. Why do some people come to a church like this one and fail to get jobs or job promotions?

.....

35. Do you know anyone in this church whom God has helped to win a court case after he/she joined this church?

.....

36. Do you know anyone in this church whose relationships or friendships God has restored after he/she joined this church?

.....

37. Do you know anyone in this church who has been healed from witchcraft and demonic torment after he/she joined this church?

.....

38. How is poverty, unemployment, business failure and lack of prosperity related to curses?

.....

Political Dimension

3. Do you know members of church who have been blessed by God with leadership positions since they joined this church?

.....

4. Do you know members of church who have been blessed by God with election victories since they joined this church?

.....

Thank you for your time.

Appendix 6: Interview Guide

Dear respondent,

I am **Odongo Damasco**, a student of Kyambogo University. I am pursuing a course in masters of Arts in Religious studies and currently undertaking a research study titled: FAITH HEALINGS AND THE LIVELIHOODS OF BELIEVERS IN NEO-PENTECOSTAL MOVEMENTS: A CASE STUDY OF HEAVENLY PROPHETIC CITY MINISTRY IN GULU CITY.

The purpose of this research work is purely academic and your responses shall be kept confidential. Your input in this noble duty will be highly honored.

Consent:

Having been made aware of the purpose of this study, I therefore accept to willingly participate by providing my responses.

Signed

PART A: PARTICIPANT'S PERSONAL INFORMATION.

Age	.....
Sex	.....
Occupation	.....
Marital status	.....
Educational level	.....

PART B: PERCEPTIONS OF THE CHURCH LEADERS ABOUT FAITH HEALING (Specific objectives 3 & 4)

When did you join this church?

Economic Dimension

g) Have you received any wealth from God since you joined this church?

.....

h) What are the assets that God has blessed you with since you joined this church?

.....

i) What business(s) has God blessed you with since you joined this church?

.....

j) Do you know any believer(s) who came to this church when they were poor but now are rich?

.....

k) Do you know any believer(s) who came to this church unemployed but now have been blessed by God with Jobs?

.....

l) Why do some people spend a long time in a church like this one but don't experience prosperity and wealth?

.....

Social Dimension

s) Has God blessed you with happiness since you joined this church?

.....

t) Has God blessed you with a happy marriage since you joined this church?

.....

u) Do you know anyone in this church whom God blessed with happiness after he/she joined this church?

.....

v) Do you know anyone in this church whom God blessed with a happy marriage after she/he joined this church?

.....

w) Why do some people come to a church like this one and fail to experience happiness?

.....

x) Has God blessed you with good health since you joined this church?

.....

y) When was the last time you visited a doctor or health worker for treatment or medical checkup?

.....

z) Do you know anyone in this church whom God healed of a sickness after he/she joined this church?

.....

aa) Which sickness was healed?

.....

bb) Why do some people come to a church like this one and fail to experience good health and healing of sicknesses?

.....

cc) Has God blessed you with a job or job promotion since you joined this church?

.....

dd) Which job did you get or which promotion did you get?

.....

ee) Do you know anyone in this church whom God blessed with a job or job promotion after he/she joined this church?

.....

ff) Which job did they get or which promotion did they get?

.....

gg) Why do some people come to a church like this one and fail to get jobs or job promotions?

.....

hh) Do you know anyone in this church whom God has helped to win a court case after he/she joined this church?

.....

ii) Do you know anyone in this church whose relationships or friendships God has restored after he/she joined this church?

.....

jj) Do you know anyone in this church who has been healed from witchcraft and demonic torment after he/she joined this church?

.....

Political Dimension

c) Do you know members of church who have been blessed by God with leadership positions since they joined this church?

.....

d) Do you know members of church who have been blessed by God with election victories since they joined this church?

.....

Thank you for your time.

Appendix 7: Focus Group Discussion Guide

Dear participant (s), I am Odongo Damasco, a student of Kyambogo University. I am pursuing a course of Masters of Arts in Religious studies. I am currently undertaking a research study titled: FAITH HEALING AND THE LIVELIHOOD OF BELIEVERS IN NEO-PENTECOSTAL MOVEMENTS: A CASE STUDY OF HEAVENLY PROPHETIC CITY MINISTRY IN GULU CITY. The purpose of this research work is purely academic and your responses shall be kept confidential. Your input in this endeavor will therefore be highly appreciated.

Consent:

Having been made to understand the purpose of this study, I therefore accept to participate willingly by providing my responses.

Signed.....

PART A: TEACHING ON FAITH HEALING IN HPCM CHURCH IN GULU CITY

1. What do you understand by faith healing based on the teachings in HPCM church?
2. How do the teachings on faith healing impact your beliefs and practices?
3. Can you share examples of how the teachings on faith healing have influenced your decisions regarding health and wellness?

4. How do you think the teaching on faith healing align with the ministry's overall mission and vision?
5. Are there any aspects of teachings on faith healing that you find unclear or confusing?
6. What are your personal experiences or observations about the effectiveness of faith healing?
7. How has faith healing impacted your life or the lives of those around you?
8. Can you share stories of how faith healing has transformed lives within the ministry?
9. What role do you think faith healing plays in your spiritual growth and development?
10. Are there any concerns or doubts you have about faith healing practices in the ministry?

PART C: PERCEPTIONS ON FAITH HEALING AMONG THE LEADERS IN HPCM CHURCH

11. How do you think leaders in the ministry view the role of faith healing in spiritual growth and development?
12. Can you share examples of how leaders have addressed criticisms or concerns about faith healing practices?
13. How do you think leaders ensure that healing practices align with the believers' livelihood?
14. What role do you think leaders play in shaping believers' understanding of faith healing alongside economic wellness?
15. Are there any ways you think leaders could improve their approach to teaching faith healing that enhances the livelihood of the believers?

PART D: IMPACT OF FAITH HEALING ON THE LIVELIHOOD OF BELIEVERS IN HPCM CHURCH

16. How has faith healing impacted your economic situation or livelihood?

17. Can you share examples of how faith healing has enabled believers to overcome economic challenges?
18. Are there any economic activities or transactions related to faith healing within the ministry?
19. How does the ministry support believers who are struggling financially or economically?
20. What role do you think faith healing plays in the overall well-being and livelihood of believers?

END

Thank you for your time

Appendix 8: Observation Check List.

Faith Healing and the Livelihood of Believers in Neo-Pentecostal Movement: A case study of Heavenly Prophetic City Ministry in Gulu City.

1. Teachings on faith healing during sermons, workshops or event in Heavenly Prophetic City Ministry church Gulu City.
2. Practice and rituals performed during faith healing sessions, such as prayer, laying of hands, or anointing with oil.
3. Reactions and responses of believers during faith healing sessions, including emotional and physical expressions.
4. Testimonies and stories shared by believers about their experiences with faith healing.
5. Leaders' presentations and emphasis on faith healing during services or events.
6. Display of wealth or assets by ministry leaders or members, including luxury items or properties.
7. Economic activities or transactions related to faith healing, such as offerings, donations or sales of faith-related materials.

8. Interactions among believers during services or events related to faith healing and financial support or advice.
9. Use of media and technology to disseminate teachings on faith healing and prosperity.
10. Overall atmosphere and tone during services or events where faith healing is emphasized, including any emphasis on wealth or asset acquisition.

The above 10 areas cover the four objectives:

- Teachings on faith healing in Neo-Pentecostal Movement (areas 1, 2, and 5).
- Perceptions on faith healing among the flock in Neo-Pentecostal movement (areas 3, 4, and 8)
- Perceptions on faith healing among the leaders in Neo-Pentecostal movement (areas 5 and 6)
- Contributions on faith healing in the livelihood of believers in Neo-Pentecostal movement (area 7, 9 and 10)

Appendix 9: Sample Size for the Study.

S/No	Category	Sex	Education level	Age	Periods spend in church	Assigned Code.
1	Women	F	‘O’ Level	45	4 years	W1
2	Women	F	‘O’ Level	38	3 years	W2
3	Women	F	Primary	43	5 years	W3
4	Women	F	‘A’ Level	39	7 years	W4
5	Youths	M	‘O’ Level	21	4 years	Y1
6	Youths	F	‘A’ Level	19	2 years	Y2
7	Youths	F	Diploma	30	4 years	Y3
8	Youths	M	‘O’ Level	28	2 years	Y4
9	Men	M	Diploma	44	5 years	M1
10	Men	M	‘O’ Level	49	6 years	M2
11	Men	M	‘O’ Level	65	4 years	M3

12	Men	M	Bachelor	56	3 years	M4
13	Leaders	F	Bachelor	41	8 years	L1
14	Leaders	M	‘A’ Level	50	7 years	L2
15	Leaders	M	‘O’ Level	38	6 years	L3
16	Group of Youth (5)	M		18-30		GY1-5
17	Group of Women (5)	F		20-45		GW1-5
18	Group of Men (5)	M		25-50		GM1-5
19	Group of Leaders (5)	F&M		30-50		GL1-5

Appendix 10: Key Informant Interview Guide.

Dear respondent,

I am **Odongo Damasco**, a student of Kyambogo University. I am pursuing a course in masters of Arts in Religious studies and currently undertaking a research study titled: FAITH HEALINGS AND THE LIVELIHOODS OF BELIEVERS IN NEO-PENTECOSTAL MOVEMENTS: A CASE STUDY OF HEAVENLY PROPHETIC CITY MINISTRY IN GULU CITY.

The purpose of this research work is purely academic and your responses shall be kept confidential.

Your input in this noble duty will be highly honored.

Consent:

Having been made aware of the purpose of this study, I therefore accept to willingly participate by providing my responses.

Signed

Section A: Background Information

- 1. Age: _____
- 2. Gender: _____
- 3. Role in HPCM Church (e.g. leader, youth, adult member): _____
- 4. How long have you been a member of HPCM Church?
- 5. What is your educational background?

Section B: Teachings on Faith Healing in HPCM Church

- 1. What do you understand by the term faith healing?
- 2. What teachings or messages does HPCM church give about faith healing?
- 3. Are there specific events, sessions, or services in the church focused on faith healing?
- 4. How are church members encouraged or guided to engage in faith healing practices?
- 5. Are there scriptural or biblical foundations used to support faith healing in HPCM?

Section C: Perceptions on Faith Healing in HPCM Church

- 1. What is your personal perception of faith healing?
- 2. Do you believe faith healing is real and effective? Why or why not?
- 3. Have you or someone you know ever experienced healing through faith? Please describe the experience.
- 4. How do you feel faith healing is viewed generally by the church congregation?
- 5. How do you think outsiders (non-members) perceive faith healing in HPCM?

Section D: Contribution of Faith Healing to the Livelihood of Believers

- 1. How has faith healing affected your spiritual life or that of others in the church?
- 2. In what ways has faith healing contributed to the physical or emotional well-being of believers?
- 3. Are there economic benefits you or others have experienced as a result of faith healing (e.g. return to work, improved productivity)?
- 4. Has faith healing influenced family relationships or social life in any way?

- 5. In your opinion, how does faith healing contribute to the overall livelihood (holistic well-being) of HPCM members?

Section E: Final Thoughts

- 1. What are the strengths of the faith healing ministry in HPCM?
- 2. What challenges or concerns, if any, exist about faith healing practices in the church?
- 3. What recommendations would you give to improve the practice or understanding of faith healing in HPCM?