1. CHAPTER ONE: BACKGROUND

In 1994, Jose Chipenda, General Secretary of the All Africa Conference of Churches, said:

> *"The eyes of Africa today are filled with tears. On the one hand, we look with joy at the wonderful display of democracy and peace in South Africa, but on the other hand, my dear African brothers, we are overwhelmed with anguish at the massacres and senseless violence in Rwanda, where we believe suffering on a magnitude the world has seldom seen is taking place in a situation where African countries and the international community appear both uncaring and impotent" (Jose Chipenda quoted in McCullum 1994: 65).*

His words capture the angst of this study of joy and pain on the African continent. This study primarily looks at the aftermath of both the South African conflict with race, and the Great Lakes conflict of ethno-caste politics. It feels the joy of God's people reaching out to bind the brokenhearted, and the pain of recalcitrant churches. It pulses with the agony of continuing strife in nations, and the power of God's Kingdom that is "already, but not yet".

This study is more than an encounter with people and pain. It is also a life journey in Africa with people in pain. I was introduced into the conflicts of the African continent in 1973, when my wife and I went to the then Eritrean province of Ethiopia. We lived through and worked in the famine of 1973-4, now recognized chiefly as a politically induced famine. We pled for food and treated and watched hundreds die. In 1974 the Eritrean Liberation Front entered the mission hospital where we worked and took hostage two nurses. Shortly after one was shot and the other pushed on a forced march and held for 26 days. As a young seminary student, I learned the process of hostage negotiation for my pregnant wife who was the one held hostage (Dortzbach 1975).

The life journey continued as I returned with my young family to Kenya in 1980 with a church mission agency. There I have often felt the pain of North American mission agencies making choices for Africa, leaving African leadership out of dialog, and of treating people as objects. In 1990 while working with the Christian health agency, MAP International, I assisted the Christian Health Association of Liberia to think through strategies for healing and reconciliation at that point in their civil wars. The pain and loss of those brothers, sisters, and children remain as scars on my soul. In 1994 Rwandese students entered my office in Nairobi and asked for assistance to reach their colleagues in ministry who were scattered in Rwanda, in Tanzanian and the Zairian camps. Three years of walking the road of pain with churches inside and outside Rwanda as they sought to

find and bring healing has brought this study to life.

The life journey, and this study, is not just about pain, it is also about joy. Joy is seeing wounded people live again, laughing and singing. Joy is watching pastors without financial or human support begin to minister the hope of Jesus Christ in the midst of urban slums. In one of the slum villages in Nairobi my son spent hours every week working with street boys while he was a high school student. My daughter helped a church begin a Sunday school ministry. Both were discipled and encouraged by a pastor who might have led a much more economically prosperous congregation but sensed God's call on his life to bring transformation with the poor. Joy is meeting a pastor on his bicycle in the rain as he peddled to a distant camp to minister to angry and hopeless refugees. Joy is working with a team of Rwandese giving everything--time, money, security, and respect--to help their fellows find hope and healing in Jesus.

Those who have given of themselves in their journey gave to this researcher his Kinyarwanda name, Semahoro, The Father of Peace. Like many African names it is not a descriptor of accomplishments, but a challenge to be faithful to those who have gone before. In fulfillment of that challenge this study is to encourage and help those who labor to bring healing in a continent of pain. Those with whom I labored were linked into their communities—both their Rwandese community as well as local church fellowships in Kenya. They had come from a variety of church backgrounds—Roman Catholic, Anglican, Presbyterian, and Baptist. Though the church has often failed--whether a missionary-begun church, or an African Independent Church--there are many who labor faithfully. We want to see our communities of faith strengthened and become a part of the healing for wider communities. We long for and work for the healing of our lands and our nations. We long to see the Tree of Life with healing in its leaves, stream out life in a crystal river to the nations (Revelation 22:1-5).

1.1. An overview of this study

In the months between April and December 1994 there was much consternation in the Christian community about Rwanda, as there was about South Africa. The turmoil of peoples clashing along racial and tribal lines in these nations had very different implications. Apartheid in South Africa had been a long journey. Many calls for repentance and change had been issued both within the country and from outside, and those calls were starting to have an effect. Rwanda was different. Though its

history of violence was nearly as long as that of South Africa, the periods of engulfing violence in Rwanda that were not followed by much reflection or response by the church, had resulted in considerable confusion and ambiguity about the next step.

The Christian community spoke of the need for reconciliation. Ethnic and race violence had to end and reconciliation had to be pursued. That terminology was acceptable in South Africa. Liberation first, then reconciliation. Early focus on reconciliation was perhaps the primary reason why the term was acceptable. The sufferer—who was now victorious—was offering reconciliation. Not so in Rwanda. The victorious Rwandan Patriotic Front (RPF) had seen their people suffer. They had also created suffering. There was no interest in reconciliation with perpetrators of genocide; "justice" was their word.

The matter of reconciliation and justice must be seen from both perspectives. In April 1994 a group of Rwandese theology students who had been studying in Nairobi gathered in the offices of MAP International. They asked for assistance in helping their fellow clergymen to deal with the tragedy. Initial expressions by the Hutu present were reserved in wanting to use the language of reconciliation. Reconcile yes, but "justice must be done with the rebels who caused the mass panic". Such was the view of those from the northern part of the country that had often felt the ravages of the RPF as it swooped down from its protected retreats in Uganda. True, many Tutsi were being killed, but it was "because of the Tutsi aggression". Then it all changed, a few months later the "rebel RPF" became the government, and began to pursue the "murderers" who were all those who fled the country. They were not now ready to speak of reconciliation, but only of justice that had to be done to the violators of life. Now the Hutus began to speak clearly about the need for forgiveness.

The point is that reconciliation is often seen as a way in which those out of power gain power. Those in power must give it away. When power and control has been the central issue, it is not an easy thing to give away. For these reasons the idea of reconciliation was not acceptable terminology inside Rwanda (for the Tutsi) for several years. The response was usually, "But who is repenting? How can reconciliation happen without repentance?" Indeed *who* is repenting, and *who* must repent in order for forgiveness and reconciliation to be present? Can a nation repent? Can a race or an ethnic group, or harder yet a *class* repent? Is it enough for one person to repent, or must there be a

certain number? Abraham pursued that question with the Angel of the Lord in Genesis in order to attempt to save Sodom and Gomorrah (Genesis 18:23-33).

Christian organizations could not find a common term to use both with the Tutsi inside the country and the Hutu outside the country, so the terminology was changed. Everyone could agree that healing was needed. Hatred and revenge needed healing. Betrayal and bitterness needed healing. The intentional separation of the communities needed healing. Perhaps if there was healing, there might one day be reconciliation. In this sense then, reconciliation was commonly seen as an endpoint, not as a process. Healing spoke of a process. Healing became an acceptable term to all, for all could identify the commonality of loss and woundedness.

In South Africa the language of reconciliation is not only politically correct, but it almost pervades the conversations. Yet the number of integrated Dutch Reformed churches seems few indeed. The spirit among blacks seems triumphalistic; the spirit among whites may be hopeful or skeptical depending upon the speaker. The spirit of the colored seems disappointed ("in old South Africa we were not white enough, in new South Africa we are not black enough"). Reconciliation is not complete. Wounds afflicted upon people long years before still need healing. It is this healing which both leads to and completes true reconciliation that is the focus of our attention.

1.2.　The Research Question

This study seeks to identify some steps forward in the healing process. It comes from the walk of personal involvement with Africa's peoples, in struggling to know what *does* heal, what *does* reconcile. This is then a personal journey of many interconnected lives, the researcher's life is but one of them. The personal journey is an underlying part of this study. Secondly, many people have written about these themes—repentance, forgiveness and reconciliation; healing and the congregation as a healing community; trauma, Post-Traumatic Stress Disorder (PTSD), and recovery. The writing has come from many fields of "people helpers". What may be gleaned from this literature that bears on the struggles in this great continent? Understanding what has been said is the second stream of learning that is crucial to this study.

The church has often been more of a contributor to the problems of enforcing boundaries of race and ethnicity and culture. How can it help? Indeed even if a means of helping could be identified

would church leaders take up those means? Perhaps, if they were a part of discovery of solutions, they would be willing to try. The hope of this research is that it might be "transformational". Transformational research would be research that is not just about transformation or change, but actually promotes and enables change to happen, because questions are raised which help community leaders to identify a way forward. The intention of this research is to work with community church leaders in identifying the interventions that are "do-able" by the church, and to discover together, rather than *for* these men and women who often wish to do more, but cannot see a way forward. This empirical observation is the third stream that contributes to this study.

In bringing these three streams of thought and action together, this study seeks to explore answers to the fundamental question:

What are the interventions that the church may offer in order to bring personal and community healing in violent conflict and trauma?

Conflict is not always violent. Violent conflict brings with it particular needs and problems in dealing with the results. The church is a community in itself, often called a community of faith, but it is also a community bearing witness and living out its faith in the larger context of a nation or even continent. Our concern then is with the *Missio Dei*, the mission of the church to those outside of its membership. This is the meaning of "its community". The healing sought is not to be limited to the community of faith that meets in a particular assembly. It is a healing of the believers in a local assembly in such a way that they bear testimony to and reach outside themselves in order to bring that healing to others. An intervention may be any word or action done intentionally to bring about a step towards a closer relationship between estranged peoples. The reader should note that in this thesis the use of gender in articles and pronouns is intended to be inclusive of both male and female, although normally only one gender will be used to represent both. This is done for the economy of word and thought rather than to show significance.

The next three sections will give a brief synopsis of what subsequent chapters attempt to spell out in greater detail. Theological issues will be further developed in Chapter Two. Worldview and healing will be further developed in Chapter Three. We attempt a brief synopsis at this point to see how these three key aspects of our study come together.

1.2.1. World Views

"The kingdom of God, both as a gift and as a task, stands forth as the most comprehensive biblical expression for the goal of *Missio Dei*... Properly understood, the church is an instrument of the kingdom and an eschatological foretaste of it" (Scherer 1994:229). The Kingdom of God is not just a theological construct, it is seen living in Africa (Shaw 1999:20).

This study has its roots in the theology of the kingdom of God. The Missio Dei makes God the prime mover in mission, it is His purpose. His *telos* is the establishment of His kingdom in every people and in every place. His rule must be seen to extend over the waves of misery that now roll over the continent of Africa. When He says, "peace, be still" in Africa today--what happens? Indeed, does He yet still the raging waters? Has He command over our political environment?

The term used in the Bible for this peace that is to reign over the earth and its peoples is *shalom*. Shalom was basic to the Israelites as the People of God in the Old Testament (OT). Yet no reference or inclusion is made in the *Concise Dictionary of the Christian World Mission* of wholism, holism, or community, or shalom (Neill, Anderson & Goodwin 1970). This omission is perhaps indicative that the Christian world mission has been severely truncated. God's purpose seems not to be our purpose. We would evangelize or liberate; God would have us build community. These need not be in opposition to each other.

The worldview of the "west" is steeped in Cartesian dialectic of the body and the soul. It has divided between the body and the soul, between "word" and "deeds". Newbigin reminds us,

> "First, it is clear that to set word and deed, preaching and action, against each other is absurd. The central reality is neither word nor act, but the total life of a community enabled by the Spirit to live in Christ... Second, it is clear that action for justice and peace in the world is not something, which is secondary, marginal to the central task of evangelism. It belongs to the heart of the matter" (Newbigin 1989:137).

Mission, or missions (depending upon the theological tradition), has been rather preoccupied on the one hand with proclamation--whether in word or in power, and on the other hand with deed--or social action. We have tended to define discipleship as either a personal spiritual growth, or a collective movement toward some sociological or moral ideal.

On the one hand, "fundamentalism, which was essentially a movement of reaction against the main features of liberalism, as a true child of the Enlightenment, emphasized the individual" (Shenk 1993:68).

> "...Evangelicals accept this discipline unhesitatingly, understanding it in purely privatistic, 'spiritual' and otherworldly terms. To be a disciple, they believe, is to cultivate an intensely personal relationship with Jesus Christ. This means prayer and meditation upon and systematic memorization of Scripture as well as the discipline of a morning Quiet Time... Others have a more activistic concept of discipleship. For them being a disciple is participating wholeheartedly in a local church, a youth fellowship, or some other expression of Christian Koinonia... A major weakness of this profile of a disciple, helpful as it may be, is that it fails to capture the public dimensions of discipleship (Scott 1979:221).

On the other hand, "modernists", "liberals", or "ecumenicists" have accepted the idea of the corporate people of God whose spirituality is seen in their collective witness and testimony to God's presence in the world. "...Three ideas defined and united the social gospel: 'the immanence of God, the organic or solidaristic view of society, and the presence of the kingdom of heaven on earth'" (Shenk 1993:68). Evangelicals are preoccupied that holiness means to be "...'separate from sin'. What kind of sin? Drunkenness, drug abuse, adultery... these are the kinds of personal sins the Bible unequivocally condemns, for they violate norms of social justice... But what about structural sin, institutionalized evil, system injustice" (Scott 1979:221). It is these sins that "ecumenicists" are wont to address. "Whereas the social gospel emphasized realization of the kingdom of God now, fundamentalists concentrated on the saving of souls' for a future destiny" (Shenk 1993:68).

Somewhat ironically the distinctions that were so important in the West lost focus in Africa. The worldview in Africa easily absorbs both western views at the same time without a sense of contradiction. Because our evangelical heritage has focused on the personal aspects of discipleship, we have missed the collective and global aspects. We have fallen again into the first century belief that salvation is for me and mine, and the way to salvation is to follow me rather than to follow Christ. When Jesus called his disciples to follow, he did say, "I will make you fishers of men". That was not to be the extent of their following activities, but the start. The idea was to bring men and women into shalom, into the community of peace and righteousness. That community was to impact the wider community outside the people of God. The idea of community is a part of how we see ourselves and how we see the kingdom of God. It is our worldview.

1.2.2. Theological issues

That there are theological issues involved in our worldview is self-evident. The nature of man of community, of salvation, of healing, and of reconciliation are all issues to be understood, interpreted, and applied to these settings of violence and conflict. For example, "black theologians do not see reconciliation as something happening between isolated individuals, but as a social and political event. Before reconciliation can become a reality, the structures of injustice in society need to be removed" (Kritzinger 1988:221).

In the worldview of black theology (or liberation theology) reconciliation, the healing of social fissure cannot be done with isolated individuals. It would seem self-evident that social fracture cannot be a mere reconciliation of some individuals. Kritzinger's more debatable point is whether or not reconciliation is possible with the removal of the structures of injustice. In other words, can there be reconciliation without justice? Must the justice be full and equal and operating, or may it be in process, partial, and perhaps somewhat asymmetrical? Furthermore, does justice come simply because one set of structures for injustice are removed? Applying the question brings us to Rwanda and South Africa today. If Kritzinger's black theology were correct, then the mere removal of the Hutu government that enacted genocide would be sufficient for reconciliation. The election of a black president would bring reconciliation to South Africa. Our experiences show this is not the case, however. No, it is not enough to simply remove structures of injustice. Just, merciful and humanizing structures must be erected and secured before reconciliation may be actualized. The Shalom of God in the Bible was about the creation of a rule of righteousness that would be just.

Kritzinger goes on and describes reconciliation as the reversal of alienation from whites, from land, cattle, labor etc. "The two notions, reconciliation and liberation, are in fact synonymous and inseparable, understood as the 'fundamental, comprehensive transformation of all oppressive and exploitative structures'" (Kritzinger 1988:224). The transformation of oppressive structures is clearly more than just their removal. Furthermore defining "liberation" as the comprehensive *transformation* of all exploitation would be freedom in most any philosophical framework. Evangelicals might prefer to call that transformed liberation "redemption" or "salvation", and they are less likely to believe that structural oppression is as bad as the liberation theologian would insist. Both, however, would agree that the individual must be free from the oppression of evil.

To the extent that liberation theology seeks transformation of all of life to be a reflection of God's intention for his kingdom on earth, then "healing" would be a major process toward that liberation

or transformation. Healing must not be seen as appeasing. For physical healing to occur, it is not infrequent that a cutting or surgical procedure is first necessary. The healing of cancer may require a chemotherapy that leaves the patient feeling even sicker than without the treatment. Liberation then, or transformation is not a movement from pain to pleasure, but it is movement from one pain to another pain to renewal. As to whether or not the pain is an individual or a collective pain, there is little difference between the two camps. One may bear the pain, and receive salvation as an individual, and that is expected to bring healing to the community. There is to the liberationist "the cause", and to the evangelical "changed lives that will bring a changed nation".

It is perhaps at this point that both paradigms break down. Neither has actually brought about the kind of transformation that might have been envisioned. For the evangelical it is an insufficient argument to think that lives are changed for an eternity, but not today. If changed lives bring changed nations, then how can so many Christians in so many nations of the continent watch (i.e. passively participate) in so much evil? For the Liberationist, it is insufficient to simply see that justice is brought when oppressive laws or leaders are removed. If the "cause" is effective, then why has independence in so many African states brought about a greater concentration of wealth in a fewer number of people (Mobutu, Moi etc.)? What is the healing that will change communities if not sacrificial comrades or evangelism crusades?

1.2.3. Healing

If agreement is hard to find concerning reconciliation, consensus is yet more difficult on the idea of healing. On the one hand an outsider may proclaim the healing; "You are very fit", or "That family is dysfunctional". On the other hand, healing is proclaimed from the inside, "Betty had her full healing, she went to be with Jesus", or "I feel great today now that my ex-wife is no longer nagging me". "The reason that subjective feeling and objective diagnosis can diverge from one another so much is that understandable explanations and comprehensible interpretations are by no means compelling" (Ramm? 1995:64).

Health professionals even in the west have long recognized that health is more than a healthy body. For this reason more and more talk has been heard of "holistic treatment".

> "'Holistic medicine' [is] little more than a visible partnership of doctor, nurse, psychiatrist and priest or pastor. While this is a belated recognition of the multi-dimensional aspects of healing, it is still related to the individual patient and has little if anything to offer to the community and the

society. It should not be confused with the emergence of a `wholistic health practice' which is a mishmash of colourful characters from psychic healers to shamans offering a variety of `alternative' therapies" (McGilvray 1983:271).

The church long ago awakened from the slumber of allowing "medicine" to have the last word in healing, especially in non-physical healing. From evangelists and healing crusades to the idea of congregations as healing communities, every theological perspective finds both the mandate and the means to provide healing. The question still nags us, "healed according to whom?" Is there healing because the evangelist says so, because the individual feels so, because the congregation has a part in a "healing team" (a model in Ramm 1995:263)? Or can we identify some signs; some markers or indicators as to what "healthy people" living in shalom might look like?

1.3.   Need for this research

Volf's words "It may not be too much to claim that the future of our world will depend on how we deal with identity and difference" (1996:20) are probably most accurate if one considers the levels of violent conflict in the world today, and its consequences. For example, armed conflict is a known contributor to the spread of AIDS, which at least on the continent of Africa is already the leading cause of non-violent deaths (2.4 million died in 2000 in Africa alone). So it may be that AIDS has in part spread from the failure to rightly deal with "identity" (i.e. the intimate relationships legislated by God in Shalom), or the disease has spread from rape as acts of hate in ethnic conflict. Either way, the future of Africa does rest on how it deals with identity and difference.

Because of the urgency
This study comes first because the need is so urgent. Volf speaks of the tension that modern ideals bring to the brokenness of the world,

> "Modernity is predicated on the belief that the fissures of the world can be repaired and that the world can be healed. It expects the creation of paradise at the end of history and denies the expulsion from it at the beginning of history. Placed into the fissures of the world in order to bridge the gap that the fissures create, the cross underscores that evil is irremediable" (Volf 1996:27).

That healing is not fully and finally possible until the return of Christ, is a deep assumption of this study. However, the inability to be fully repaired and healed does not abrogate the possibility of the cross bridging the gap. Healing, although not complete, is not only possible, but is a required role of the Christian and the church. In our world with such violent tears, we must reconsider our

role—African and expatriate, black and white--in responding, in offering, and in living the cross of Christ that bridges the gap.

Because of the imperative

God's imperative is that the church is to model and extend the reign and rule of Christ. It is a kingdom of Shalom.

> Peace as shalom is more than only the absence of war. Formulated negatively, it includes the absence of alienation, material need, and oppression in society. Formulated positively, it indicates a state of comprehensive social harmony and material wellbeing in society. The Old Testament emphasizes that peace and justice are indissolubly linked to each other (e.g. Is. 32:1; Ps.72:3). It is also not possible to talk of peace in the absence of the true worship of, and obedience to God (Ex. 13,10,16). Shalom, finally, includes also harmony between humanity and nature, as well as harmony in nature itself (Is 11:6-9). The Old Testament thus teaches us that peace is multi-dimensional and comprehensive (Nürnberger 1989:121) (similar in De Villiers 1989).

Shalom-peace is the goal to which redemptive healing leads. It is not the absence of war, or of conflict. It is the personal, social, and material wholeness or the working together of all things, relationships, and individual gifts for the glory of God. This is the mandate in "...disciple the nations... teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" (NIV, Mat 28:19,20).

It is in this task of shalom-peace that Marty reminds us of:

> "...the world will not stop being scientific, secular, liberal, mindless of theology or church traditions, neglectful of or often hostile to the dimension of faith... Whether there is a hearing [of the people of faith] depends upon how the church meets the challenge--whether it has something to say and some visible things to do to promote the recognition that something revelatory is going on. This prospect would mean that healing and health are part of the story, the charter, and the promise of a faith born in the context of suffering and death, the suffering and death do not have the last word" (Marty 1994:231)

Obeying the imperative, the command of God, is the most important reason for this study.

Because of failure

Because of the imperative we are lead to ask how the church is doing in the task today. By some measurements the Church is enjoying its greatest period of numeric growth in history.

> The view that twentieth century Africa is a massively Christian continent, a "spectacular success-story" in the twenty centuries of Christian mission, is foundational to Bediako's theological orientation. So important is this particular view of African Christianity in Bediakio's thought that he prescribes that contemporary African theology must be done in such a way as to "relate more

fully [to both] the widespread African confidence in the Christian faith [and] to the actual and ongoing Christian responses to the experiences of Africans" (Maluleke 1997:214).

The "success" of Christianity is a reality that must figure heavily in understanding and in intervening on the continent. But we must admit that the church record is a mixed one. The fact that there was not more blood shed in Kenya during independence is probably attributable to the church leaders teaching and mobilizing for peace. But the church simply suffered for its faith in the independence of Uganda. Little blood was shed in the transition to black rule in South Africa, again probably because of the witness of Christians. But in the Sudan the number of bombing raids that the Khartoum government makes on the southern region witness to the impact of Christianity. The church surely has played a role in stemming violence in some countries, yet in others (Rwanda, Burundi, and even South Africa) it legitimized the governments that led to violence, and even participated in the violence. In many cases perpetrators of violence were congregants on Sunday and violators on Monday. Discipleship has been of only the most limited variety, it has been a form of pietism. "The kind of pietistic discipleship we have been questioning, exported from seventeenth-century Germany to North America and since then by evangelical missionaries to all parts of the world, has created Third World churches that are isolated from the mainstream of life in their own countries" (Scott 1979:35).

Piety is a necessary stance before God to understand that it is grace alone that brings salvation. Unfortunately piety has become pietism. Pietism tends to focus on a grace of God that comes to a prepared heart and life--in other words to one whose works are worthy of grace. The focus inevitably then is personal rather than social transformation. The church becomes not the people of God but godly persons. The missionary mandate changes from bringing the peoples of the earth who bow before the King to drafting star players who receive the King's victory wreath. The success of the missionary task is in some measure a large collection of super-pietists who have left behind either cheering squads, scholarly think-tanks, or miracle-crusades that pour the oil of anointment on their own individual heads.

This study then is necessary because the missionary task has failed if it stops at the sense of triumphalism it finds in numeric growth.

Because of the reality
The fourth need for this study is because of the reality of our internationalized world. Missions is

not just a west-to east or north-to-south flow. Just as Coca-Cola long ago "internationalized" its product and leadership, so the church and its message of Shalom is not the propriety of "missionaries". It is the international connections of economies, of products, of education, of politics and therefore of the gospel that places such an importance on understanding how the church fulfills its role.

Maluleke castigates white missionaries in their attempts to study African theology and practice, saying that whether in townships or in African Instituted Churches (AICs) it was "...not so much the AICs which were being studied, but it was 'our mission' as negatively mirrored in the separatist movement. It was the White missionary establishment talking about itself, to itself, and mainly for its own sake..." (Maluleke 1996:23). He intimates that the method is all-important. His tone is exclusivist, and is felt throughout the continent by the minority white who would attempt to understand thought and practice for the Kingdom's sake. In spite of his challenge the task of understanding does not belong to either white or black, north or south. It belongs to all.

The objection, however, that research is designed less to help the African church and more to substantiate the foreign missionary effort is a significant one. It is in that process of learning together, of walking together, and of working together for Shalom that this research finds its urgency.

Because of the complexity

Politicians can easily be blamed for the regional and national conflicts on the African continent. "Churches and Christians seldom think that 'the fault is on their side', thus there is seldom any sense of a need for public accounting let alone for deep introspection" (Maluleke 1998:326). This study creates a space for introspection among African church leaders, and with an international Christian community. But the introspection cannot be simply an ecclesiastical or a management affair, it must be more inclusive.

"Missiology is not simply informed by other scientific disciplines. It is by definition inclusive of the sciences. It is a discipline itself wherein theology; missionary experience; and the methods and insights of anthropology, sociology, psychology, communications, linguistics, demography, geography, and statistics are brought together for understanding and advancing the missionary enterprise" (Pocock 1996:10).

In its very complexity, then, this study is appropriately a missions study. It is done in the overlap of

disciplinary foci, yet its primary interest is how the kingdom of God primarily may be advanced. It is urgent in light of the continent's needs, in light of the mandate to live shalom, and in light of our failure to disciple each other in the global church of Christ, to study interventions that bring healing from a multi-disciplinary point of view.

1.4. Beneficiaries

The results of this study are relevant to three groups of people. It is for the professional "healing helper". Ultimately it is God who heals, but there are many whose life occupation it is to facilitate that healing in others. Healing helpers are found in many disciplines--Psychology, Sociology, Education and Theology. The psychology-helpers will find here a focus on what brings healing to individuals. They may not want to use the terminology of healing, but they will have an interest in how individuals deal with trauma. There are war widows; those who have lost body parts and functions, and refugees that have felt rejection and isolation from their country. But their lives go on, and in many cases they are trophies of love and help for others. In a continent where many countries have entire populations of traumatized people, and but a precious few professional counselors, psychologists and psychiatrists, what can be learned about helping people?

For the Sociologist-healer this study is about communities where people live and work and play in proximity to each other. In Rwanda and Burundi they have intermarried and share the same culture and language, yet they have killed each other not mainly with bullets but with brawn and machetes. How can people who have so betrayed each other ever trust again? How can communities again work together?

For the Educator-healer this study is about learning. Of the interventions presented here almost all incorporate some learning component. Western educational models assume knowledge fixes problems or at least points toward solutions. The church emphasizes *kerygma*--how does teaching and preaching impact the healing process? In countries where the "Christian" population is said to be at least 80% as in Rwanda, Burundi, Kenya, and South Africa, why did the *kerygma* at least not stop the pain? Did it contribute to brokenness? If it is part of the problem, can "teaching" really be a part of the answer?

For the theologian-healer, the missiologist in particular, this study is about reaching peoples for

Christ. It is about establishing shalom in the midst of Satan's strongholds. When mission churches "mature" and even demand control, what is the place of missions and the missionary? Do missionaries leave when there is violence? Do they join the struggle for power, or simply avoid power struggles? Or is there something else that can be done?

While this study cannot answer all those questions, it does touch on them. Like the ubiquitous fabrics in an African market, all these professional colors and threads are woven together in this study.

Secondly, this study is for helping agencies--those who design and fund programs of intervention. There are Christian agencies, church agencies (missions), non-government agencies, and government agencies. Everyone wants to help. Donors demand that aid-agencies do something in places of disaster. Governments--be they foreign or home--must do something or their very right to governance is challenged.

Some agencies are interested in the short-term primarily. For example, in 1994 many Christian aid agencies were strategizing in Nairobi about Rwanda. One large agency asked if there was anything they could do in a two-year period because, "Our donors are asking what we are doing there. We need to get in and get out". This study is not likely to help an agency that is only concerned about quick fixes. But most have a genuine interest in the long-term changes and impact of intervention. How are the children who are involved in a child-survival program impacted by caregivers who are traumatized? Can anything be done for the caregivers who are likely to have long-term impact? If money is to be given to a local church or denomination, what might be the kinds of interventions that will make a long-term impact in the country?

For the Government and non-government organizations who have been looking long and hard at "faith-based organizations" as useful infrastructures to increase impact and sustainability of their programs and projects, this study will guide them to ways in which the church may, or may not be an ideal partner. Local African governments, who culturally know that faith is not separate from life, may still question the role of a church that may have contributed to problems they seek to address. For those government leaders this study will be a guide to give models of churches that do have a contribution to make towards the answer.

Third, and most importantly, this study is for pastors and church workers. A typical African pastor has a salary that is sufficient to pay for the food he eats, but not for the education of his children. If he labors in an urban setting he probably has perhaps had a year or two of Bible School education beyond primary school. These are the ones who awake before the cock crows to care for their own families so that they can care for others. It is you who take from your own pantry and granary to feed the one crying in hunger. It is you who must design a program, and then recruit and train and inspire and oversee yet others to do the work of healing. The work of healing is not some distant chemistry dispensed from a plastic bottle. The work of healing comes from people who are connected with God and with others. The work of healing has occurred when the sense of defeat and despair is transformed into courage and hope.

2. CHAPTER TWO: BIBLICAL AND THEOLOGICAL CONSIDERATIONS

In the previous chapter we briefly introduced the theological issues that Liberation Theology and Evangelical Theology bring to the theme of wholeness and healing in community. We need now to simply focus on the Biblical terminology and theology that emanates from Scripture.

2.1.1. Biblical Terms for Health and Healing

To begin to comprehend the biblical understanding of health and healing it is imperative to first consider a brief lexical review of some of the terms and their usage. Following is a summary.

2.1.1.1. Health in the sense of not being physically sick

ὑγιαίνω; ὑγιής, ές, acc. ὑγιῆ; καλῶς ἔχω (an idiom, literally 'to have well'): the state of being healthy, well (in contrast with sickness)--'to be well, to be healthy.'(Louw & Nida 1989) καλῶς ἔχω: ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἕξουσιν 'they will place their hands on the sick and they will be well' Mk 16.18 (Louw & Nida 1989).

In a number of languages health is expressed only in terms of strength, for 'to be well' is 'to be strong'. In other languages, however, to be well or to be healthy is a negation of illness or sickness, so that in Mk 16.18 one may translate 'they will place their hands on those who are sick and these people will become not sick' (Louw & Nida 1989).

2.1.1.2. Healing in the sense of from a disease

ἰάομαι: ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν 'they came to hear him and to be healed of their diseases' Lk 6.18 (Louw & Nida 1989).

2.1.1.3. Different healing words for different kinds of sickness

διασῴζω: ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ 'he asked him to come and heal his servant' Lk 7:3.

In a number of languages there are different terms for 'healing' depending upon the type of sickness or illness which is involved (Louw & Nida 1989).

2.1.1.4. Ceremonial healing

καθαρίζω: to heal a person of a disease which has caused ceremonial uncleanness--'to heal and make ritually pure, to heal and to make ritually acceptable'. Similarly, ἐὰν θέλῃς δύνασαί με

καθαρίσαι, 'if you want to, you can heal me and make me ritually clean' Mt 8:2. Since καθαρίζω implies two changes of state, (1) the healing of a disease and (2) the making of a person ritually pure or acceptable, it may be necessary in some languages, and particularly in certain contexts, to render καθαρίζω in a relatively explicit manner, namely, 'to heal and to make ritually acceptable' or '...ceremonially clean' (Louw & Nida 1989).

2.1.1.5. Physical healing

In θεραπεύω we find ἔδωκεν αὐτοῖς ἐξουσίαθεραπεύειν πᾶσαν νόσοHe gave them authority...to heal every disease' Mt 10:1 (Louw & Nida 1989).

2.1.1.6. Restorative healing

In ἀνορθόω, f. ώσω: aor. ἀνώρθωσα, we read the meanings: 1. To set up again, restore, rebuild, 2. To restore to health or well being, 3. To set straight again, set right, correct (Liddell & Scott 1992).

2.1.1.7. Healthy as in sound mind, opinions etc

In ὑγιαίνω [ῠ], f. ἀνῶ: aor. ὑγίᾱνα, Ion. ὑγίηνα, Pass., aor. ὑγιάνθην: (ὑγιής), we find he meanings 1. To be sound, healthy or in health, 2. To be sound of mind, 3. Of soundness in political or religious opinion. Similarly, ὑγίεια [ῠ], ἡ, and sometimes ὑγιεία, (ὑγιής) is: health, soundness of body (Louw & Nida 1989).

2.1.2. Healing roles

2.1.2.1. The redemption paradigm: Healing for another.

We may identify two streams of thought or paradigms in understanding healing. The first stream is both the theological and linguistic center of the Bible and of Christianity. Redemption. The Hebrew and Greek terms translated redeemer or redemption convey a similar direction of meaning. Consider two main Hebrew terms and their range of meanings: פָּדָה padah (AV - redeem 48, deliver 5, ransom 2, rescued 1, misc 3; 59) and גָּאַל ga'al (AV - redeem 50, redeemer 18, kinsman 13, revenger 7, avenger 6, ransom 2, at all 2, deliver 1, kinsfolks 1, kinsman's part 1, purchase 1, stain 1, wise 1; 104) (Strong 1995).

Redemption here is something that is done for another to release or free them from negative or harmful consequences. The one who has been redeemed is the one who has been freed by the intervention of another. Implicit in the terms is the idea that a price must be paid as a part of the redemption. That is, it is not the release as in the turning of a key in a lock, but a release that comes from some individual sacrifice. It includes giving money, effort, privilege, or life itself to secure the increase of life and privilege of another. Jeremiah 31:11 says, "For the LORD will ransom Jacob and redeem them from the hand of those stronger than they".

When this redemption is accomplished it brings about an effect. The effect is one that is holistic. It has a physical component, but also impacts the redeemed person's emotions, social relationships, choices, and understandings. Isaiah 51:11 says, "The redeemed of the LORD will return. They will enter Zion with singing; everlasting joy will crown their heads. Gladness and joy will overtake them, and sorrow and sighing will flee away."

The entire book of Ruth illustrates the idea of the "redeemer-kinsman" Boaz who gave himself for the redemption of Ruth. As גָּאַל he gave Ruth and Naomi not only extra grain, water and protection, but removed the social curse of singleness and childlessness as well as religious exclusion in making a Moabitess into one of the celebrated women of scripture. What Boaz the redeemer did was to act on the situation of Ruth, and healing occurred.

These terms (פָּדָה, גָּאַל) reveal the action of the redeemer. The object of redemption is perhaps best described by looking at the words for healing. Both θεραπεία *therapeia* (AV - household 2, healing 2; 4) and θεραπεύω *therapeuo* (AV - heal 38, cure 5, worship 1; 44)(Strong 1995) reveal the similar idea of something that is done for another. It is a service that restores health.

These words taken together reveal the same meaning as we found in Jeremiah 30. Redemptive healing requires one person acting on the situation or person of another. That action brings about the release of harm, disease, or relational breakdown.

2.1.2.2.   The conduit paradigm: Bring healing to another

A second thought stream of healing that we find in the Bible comes from the term used in Jeremiah 30 verse 13, "There is no one to plead your cause, no remedy for your sore, no healing for you". The English does not make obvious the meaning of the text. The word translated *healing* makes it clearer: תְּעָלָה (AV - conduit 4, trench 3, watercourse 1, healing 1, cured 1, little rivers 1; 11)(Strong 1995). The healing, and hence the healer is like a pipe or conduit which simply moves the healing cure from one place and delivers it to another. Even in the verbal forms every meaning carries the idea of "coming or going", i.e. movement and flow. While this word and its idea is not the most common one for the result of healing, it brings to light a sense of cause or instrumentality in healing

What is then the healing that is delivered? The Septuagint uses ὠφέλεια to translate תְּעָלָה ὠφέλεια: *help, aid, succour, assistance,* further meanings are: *use, profit, advantage, benefit* (Liddell & Scott 1992). Other biblical terms for health reveal related aspects of the meaning, for example: אֲרוּכָה (AV- health 4, perfected 1, made up 1; 6); ἰάομαι (AV-heal 26, to free from errors and sins, to bring about (one's) salvation 2; 28)(Liddell & Scott 1992).

In this same line of meaning is σώζω *sozo* to save, is translated by the verb to heal in the A.V. of Mark 5:23 and Luke 8:36 (R.V., to make whole; so A.V. frequently); the idea is that of saving from disease and its effects (Vine 1981). These all express that the nature of the healing is wholeness, forgiveness, and salvation that transcend the mere physical to include the metaphysical.

The breadth of healing is further seen in one of the main verbs for *heal* used in the Old Testament, רָפָא (AV - heal 57, physician 5, cure 1, repaired 1, misc. 3; 67)(Strong 1995). The range of meaning includes the healing by God as healer and physician of mankind, and the healing of hurts of nations involving restored favor, of individual distresses, of national hurts, and of personal distress (Liddell & Scott 1992). The completeness of God's intention for healing is expressed in Psalm 103:2-6 *"Praise the LORD, O my soul, and forget not all his benefits, who forgives all your sins and heals all your diseases, who redeems your life from the pit and crowns you with love and compassion, who satisfies your desires with good things so that your youth is renewed like the eagle's."* (NIV)

In fact, the whole of Jeremiah 30 is set in the context of the idea of shalom (28:9, 29:7, 29:11 and 30:5). Shalom שָׁלוֹם, translated in the AV as: peace 175, well 14, peaceably 9, welfare 5, prosperity 4, did 3, safe 3, health 2, peaceable 2, misc 15 (Liddell & Scott 1992). All of the terms for healing

are rather summed up in the term *shalom*. Presently the fuller understanding of shalom will be considered. For now however , it is simply observed that the meaning of Jeremiah 30:13 is the sense of a "conduit of shalom"

The constellation of these terms indicate that healing is an act of God which is a renewal, a restoration of all aspects of mankind's life. This healing comes through a channel. The channel may be an act of God, the Word of God, or the people of God who convey His Word and deeds.

2.1.2.3. **The Good Samaritan Luke 10:29-35**

Perhaps one of the clearest examples of the act of healing being like a conduit is found the account of the Good Samaritan, Luke 10:29-35. Though the priest and the Levite found it impossible to help what was either a dead or a dying man, the Samaritan did. The Samaritan bound his τραύματα (wounds) (Aland, Kurt *et al* 1983), gave his own oil, his own money, and put the man on his own mount. These were things that were redemptive in kind. But the Samaritan continued on to the inn and handed the man over to the innkeeper who was to continue the healing process. The Samaritan was at that point a conduit of healing. He had removed the man from a place of danger, from the edge of physical death, from the rejection that his "uncleanness" brought, from the inability to do anything for himself. But even in those actions the Samaritan had not actually been the source of healing for any of these things, he simply was the channel making healing possible. It is with interest that we note the Greek term for wound is the same as our English usage for not only physical wounds, but wounds of the heart, soul, mind, and social relationships.

What this text of the Good Samaritan does *not* use is a reference to εἰρήνη, peace (Liddell & Scott 1992) which is the Septuagint rendering for the Hebrew שָׁלוֹם *shalom. Nor* does it use any term that refers to the end point of the process which would be a "healing". The point is that the text simply describes the process of care for trauma, and the understanding that the process will be facilitated or mediated. Since the immediate context is in the sense of "who is my neighbor?", Jesus is clearly addressing the sense of social peace, of shalom, but his story is about the mediation of that end result, not the end result itself.

2.1.3. Health as Shalom

The text surrounding this account indicates that the parable was told to answer not only the question "who is my neighbor?" but also the question of "how must I inherit eternal life?" (Luke 10:25). The answer makes it clear that eternity is secured by loving a redemptive God enough to "transmit" that love to a neighbor "redemptively". The answer: "'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbor as yourself'" reveals a definition of health that this study proposes.

Health is the fullness of all aspects of mankind's life: loving God with all our heart, soul, mind, strength, and loving our neighbor as ourselves. "Evangelicals" have tended to re-interpret the lawyer's question to be "how may I be saved?". "Modernists" have tended to re-interpret the question as "how may I live?" In the Lukan account the pericope preceding this story has to do with Jesus sending out the seventy-two disciples,

> [5] "When you enter a house, first say, 'Peace to this house.' [6] If a man of peace is there, your peace will rest on him; if not, it will return to you. [7] Stay in that house, eating and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house. [8] "When you enter a town and are welcomed, eat what is set before you. [9] Heal the sick who are there and tell them, 'The kingdom of God is near you.' (NIV, 1984)

The wider context then of the "love God" answer is Jesus sending his disciples to declare shalom (εἰρήνη) and demonstrate the Kingdom through healing (note that it is an assumption that makes one read into the text here, the idea that healing is a predominately physical healing. The actual word ἀσθενής simply means weakness) (Strong 1995). In this greater passage then, Jesus focuses on the deeper question of "what must I do to have shalom?" We do well to look at the terms used in his answer.

2.1.3.1. "What must I do to have shalom?"

Heart (καρδία) is the "the centre and seat of spiritual life, the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavours" (Strong 1995), or simply the volition. *Soul* (ψυχή) is "the seat of the feelings, desires, affections, aversions " (Strong 1995)or emotions. *Strength* (ἰσχύς) is "ability, force, strength, might"(Strong 1995) or all that is physical. *Mind* (διάνοια), "mind 9, understanding 3, imagination" (Strong 1995) is the understanding and cognition. *Neighbor* (πλησίον) is any "other man irrespective of race or religion with whom we live"(Strong 1995), and is the reflection of our social dimension.

Shalom, in its Hebrew meanings mirrors these categories: completeness (in number), safety, soundness (in body)[i.e. *physical*]; welfare, health, prosperity; peace, quiet, tranquility, contentment [i.e. *emotional*]; peace, friendship of human relationships [i.e. *social*] and with God especially in covenant relationship [i.e. *volitional*]; peace (from war) (Strong 1995).

> The third line of the blessing in Num. 6:26 brings the blessing to a crescendo. The goal of God's blessing is summed up by the final word of the benediction, Hebrew *shalom* or "peace". *Shalom* refers to more than simply the absence of conflict. It encompasses all of God's good gifts of health, prosperity, well being, and salvation.... This richly worded blessing comes at the end of the section in chaps. 5-6 that is concerned about the holiness and well-being of the entire community. It highlights God's ultimate will for all the people as one of blessing and peace....God is blessing the community, and the people are obediently and eagerly following his commands.
>
> The consequences of the blessings are fertility, tranquility, safety, success in battle (even with *shalom* one still had enemies!), and the abiding, beneficent presence of the God who in bringing the people out of Egypt broke their burdensome yokes of servitude and allowed the people to stand upright and free (vv. 11-13,14-33) (Mays 1988).

2.1.3.2.   Shalom as salvation and peace

In the Septuagint, *shalom* is often rendered by *soµteµria,* salvation, e.g., Gen. 26:31; 41:16. Hence the "peace–offering" is called the "salvation offering" c.f. Luke 7:50; 8:48 (Vine 1981). Abe describes the breadth of salvation:

> Salvation is used in the Old Testament (OT) to translate different Hebrew words among which are ysw'h and ys' from the stem which is niph'al and hiph'il. The niph'il has the sense of "to deliver". The root ys' has the fundamental meaning of "to be broad", "to become spacious", carrying the sense of deliverance. The most significant proper name derived from this root is yhwswy. "Saviour" is the translation of the hiph'il participle of ys' (Judg. 3:9, 15. Isa. 19:20)....Thus in all the Judeo-Christian theology and the traditional religions of Africa, salvation of both the soul and the body is their ultimate goal pursued vigorously in every practical religious expression. Thus salvation in these religious contexts is total: deliverance from the clutches and consequences of sin (spiritual) and from eco-political and social injustices and agony (physical). (Abe 1996:3)

The idea of the biblical notion of salvation being so all-inclusive is perhaps the reason why the application of the idea in the church seems so diverse. It becomes like a smorgasbord of ideas from which one theological tradition chooses according to its preference and another according to its taste. "Modernism" has tended to choose an emphasis on the socio-political ramifications, and "Fundamentalism" the eternal. Although there may be a different emphasis at different times, the biblical idea is lost if the full range of understanding is not maintained.

Salvation as peace is found both in the OT and NT. In Judges 6:24 Gideon built an altar to the LORD there and said: *The LORD is Peace.* In 2 Thess. 3:16, the title "the Lord of peace" is best understood as referring to the Lord Jesus. In Acts 7:26, "would have set them at one" is, literally, 'was reconciling them (conative imperfect tense, expressing an earnest effort) into peace.' (Vine 1981).

The Greek renders Shalom "salvation", but it also renders it "peace":

> *"Shalom* is translated "peace" in the R.V. It describes (*a*) harmonious relationships between men, Matt. 10:34; Rom. 14:19; (*b*) between nations, Luke 14:32; Acts 12:20; Rev. 6:4; (*c*) friendliness, Acts 15:33; 1 Cor. 16:11; Heb. 11:31; (*d*) freedom from molestation Luke 11:21; 19:42; Acts 9:31 (R.V., 'peace,' A.V., 'rest'); 16:36; (*e*) order, in the State, Acts 24:2 (R.V., 'peace,' A.V., 'quietness'); in the churches, 1 Cor. 14:33; (*f*) the harmonised relationships between God and man, accomplished through the gospel, Acts 10:36; Eph. 2:17; (*g*) the sense of rest and contentment consequent thereon, Matt. 10:13; Mark 5:34; Luke 1:79; 2:29; John 14:27; Rom. 1:7; 3:17; 8:6; in certain passages this idea is not distinguishable from the last, Rom. 5:1" (New Bible Dictionary 1962).

> The Greek word for 'peace' normally means simply the absence of war or conflict. In the NT, however, the word also acquires much of the range of *shalom* and some new, specifically Christian understandings. Throughout the various OT uses of peace as material well-being, righteousness, and as having its source in God, the emphasis tends to be relational: peace exists between people or between people and God. The idea of peace as individual spiritual peace with God or internal peace of mind is not an OT notion (Achtemeier ,ed 1985).

Whether as "salvation" or as "peace" or as "shalom" the idea seems to remain the same: a relationship between God and his people that is reflected in relationships between people that bring God's righteous reign over all areas of human and natural life.

2.1.3.3.   A Biblical and Theological definition of healing

In conclusion then, there are two streams of meaning for health in Scripture. In the first healing is **done for** another. In the second, healing is **brought to** another. In both cases healing is something that happens as a result of a mediating role. In neither case is healing something one person **does to** another. In both cases the healing itself is something that **God does to** a person or group of persons. In both cases the healing may have a physical or emotional or another focus, but it always points to a fuller, holistic renewing that is realized only in the work of a Savior who brings shalom. This

would imply that while we may and must offer the God who heals to those broken in life, we cannot ourselves make the brokenness of life be healed.

The construction or model of health used in this inquiry is based on the five key elements that arise from the terms in Luke 10 and its related interpretation. *Healing is the renewal, or restoration of all aspects of mankind's life: loving God with all our heart, soul, mind, strength, and loving our neighbor as ourselves.* It is recognized that due to the breadth of meanings it is not possible to construct a precise "five-pointed" definition from the linguistic use. The definition utilized is therefore a definition representative of the fullness of the biblical terminology and useful for helping to organize the observations of health and shalom that are found in African societies.

2.1.3.4. Reconciliation and Shalom

As a part of Shalom, reconciliation is the healing of relationships. II Corinthians 5:17-20 is one of the more informative texts:

> "Three elements are central to this passage: God reconciled the world through Jesus Christ; in Christ he gave to the Church the word of reconciliation; and he entrusted the Church with the ministry of reconciliation.. Reconciliation does not mean the harmonisation of conflicts in a way in which a sober analysis of the basic roots of conflict is avoided...Reconciliation does not mean an integration of conflicting groups at the expense of the historical truth....Reconciliation does not mean a kind of unity which uses the means of economic and political dependency....Real reconciliation includes the self-determination of those who were in the position of dependency. So the third clarification which is needed says: there will be no reconciliation without self-determination" (Huber 1991:19-20).

Huber is focusing on human reconciliation, as he applies his definition exclusions. If the foundational meaning of reconciliation with God is considered, then the question is raised, "to what extent is our reconciliation with God *not* dependency?" Certainly man is dependent upon God for all of life and certainly for reconciliation. The reconciliation God gives in Christ however, is one that gives new life and new freedom--freedom to choose that being "dead in sin" can never give. In this sense then God's forgiveness of man creates a new self-determination. "Of course, God's reconciliation brings about a complete change. God himself creates man anew. He justifies the ungodly (Rm. 4:5; cf.5:8), he reconciles his enemies to himself (Rm. 5:10). Neither is a human being agent of this change, nor is a person's conversion precondition for the justification or reconciliation" (Breytenbach 1990:67).

2.1.3.5. Reconciliation and Propitiation

"Propitiation is a means of placating or pacifying displeasure due to an offence; hence an atoning action directed toward God, in the process of effecting man's salvation....The primary meaning of the LXX *exilaskesthai* is to "propitiate", while its secondary meaning is "to Expiate" i.e. to make complete or satisfactory amends for any wrong, crime or sin" (Abe 1996:3). The gospel is about the propitiation to God of human sins by the atonement of Christ. However, the issue of propitiation and expiation in regard to people forgiving people is probably the difficult passageway for reconciliation. It is the focus of reparations in South Africa. Behind it was the issue concerning submissions to the TRC—was contrition or some demonstration of remorse needed? The need for propitiation was the issue in Rwanda in the response both to trials inside and outside the country-- the guilt had to be paid for.

Abe continues on, "To facilitate national unity, harmony, stability, peace and tranquility, all political, social and economic errors and wrongs must be righted. All offences must be [atoned] by means of offering appropriate appeasement in the process of governance." (Abe 1996:10). The question is overwhelming. What would it take to 'propitiate' the evil perpetrated by race, or ethnicity, or caste or economic oppression in Africa? This study does not attempt to identify the answers to that key question. If Abe is correct, and experience as well as a reading of the Bible would say he is, then for forgiveness to be granted, some propitiation must be made. In order for reconciliation to be accomplished, there must be some sense of what is adequate for an offended party to grant forgiveness and begin to reconcile. The question in traditional African culture had an answer. The council of elders could determine what the propitiating sacrifice would be. If the spirits were angry, then the seer or priest would be called upon to declare the necessary propitiation. In Christianity there is a clear propitiation, that of the sacrifice of Christ which was not only for the atonement of man's sin against God but also against his fellow man.

Reconciliation between man and God required a price to be paid, but the price was paid by the offended, God himself. The struggle to apply this to contemporary situations is seen in the following response by Breytenbach to Itumeleng Mosala and Bill Domeris.

> When Domeris says that "the verb sunallasso is...a better description for the Christian activity in South Africa than other verbs like katallasso", he overlooks that in the Corpus Hennenisticum both di- and katallasso ktl. are mainly used to refer to the making of a peace treaty or to the reconciliation of individuals, kings, cities, and nations which waged war against another. Apart from Cassius Dio and a few other instances, sunallasso normally denotes the making of a commercial or judicial agreement. It is unfortunate that Domeris has decided to introduce the notion of a "legal sense". When one scrutinizes the contexts where the Greek words di- and

katallasso ktl. are used, there are no signs that the expressions entail a legal notion and it cannot be proved that the Christian doctrine of reconciliation originated from the Greek legal system. Accordingly, the use of katallasso in 1 Cor 7:11 has nothing to do with a "strict legal sense". Apart from denoting the peace between enemies, katallage very often denotes the reconciliation between alienated couples, or like diallasso in Mt 5:24, the reconciliation of people living in animosity towards one another. (Breytenbach 1990:67)

Breytenbach's debate over the precise use of the terms and their meanings used in the OT and NT for reconciliation, mostly lead us to the conclusion that the terminology variation supports the idea of three types of relationships-- manipulative, contractual, and fellowship. These types of relationships are considered in chapter 3.5

The "shalom community" in the OT had a means of understanding what actions were community breaking, and what were the consequences of that covenant-breaking.

> The violation of community is displayed in the selling of Joseph into Egypt "And Rueben answered them, 'Did I not tell you not to sin (chata) against the lad? But you would not listen. So now there comes a reckoning for his blood'" (Gen. 42:22) Again the disrupting of community interdependence is spoken against as a violation of sexual relations with a neighbor's wife (Deut. 22:24). ...Even the failure to pay the poor workman on the day his wages are due is a failure to remain in the necessary community relation with the poor man and considered a sin to Israel (Deut. 24:15). Failure to behave generously in the seventh year of release, or forgiving of debts, would be an act of stinginess and counted as a sin (Deut 15:9-11). All of these sins are acts whereby a man fails to maintain the covenant or community between men where life must be lived in a tolerable face-to-face relationship. Behind such living in society stands the creator of Israel's community against whom man sins when he violates his neighbor. (Reyburn 1978:104)

In Gen 39:9 "Had Joseph lain with the wife of his master in Egypt as she invited him to do, he would have violated the covenant relation between himself and his master. Therefore he can say, 'How then can I do this great wickedness, and sin against God?" (Reyburn 1978:105). We normally think of Joseph's personal purity as the main reason for refusing Potiphar's wife. In a covenantal-sin paradigm he refuses because it would primarily break his relationship with his master.

In nations today where there is neither a collective agreement to use tradition of culture nor the tradition of the Bible, then there is no clear atoning sacrifice. There is no basis upon which all offended parties may be satisfied. However, the pattern of both traditional culture as well as Christianity would suggest that representatives of the whole community are the ones responsible to determine the sufficient sacrifice. This amounts to a type of social contract and suggests the need for some form of process and ritual to bring closure to division and animosity in order for healing and reconciliation to begin.

3. CHAPTER THREE, RULERS FOR HEALING: LITERATURE REVIEW; MEANINGS, DEFINITIONS, AND MEASUREMENTS

3.1. Introduction

"Why, we ask, should the Church be concerned about cultures? Our answer was and is: we are concerned about cultures so that the church may be as perfect a channel of Grace as possible, as worthy an instrument in the hands of god as possible, as good, wise, and faithful a servant as is humanly possible" (Luzbetak 1988:397). Luzbetak's *summum bonum* for doing missiological anthropology is precisely the reason for this study.

Moila calls us to break a definition of culture into the three components of material, cognitive, and normative cultures. Material culture would include the objects that are used and handled daily, cognitive culture the body of societies shared thoughts and normative culture the rules of conduct (Moila 1987:6). While this division may work for many parts of life, it makes health and healing difficult to place into one or another category. On the other hand, it may force us to ask whether health and healing is simply a cultural phenomenon? If so, then we would have to make it cognitive, or normative. But clearly health is more than something to think about or create expectations about. Doubtless also is the fact that what is perceived as illness and health does change between cultures. While a thorn in the foot will hurt in any culture and will be removed, it is far more difficult to say that embarrassing a wife--or a husband--has the same kind of hurt in every culture. While failing an examination may be sufficient reason to bring humiliation and even suicide in an oriental culture--in an African culture an examination may be intentionally failed precisely to avoid seeming to be outstanding. (This researcher has a "son" who chose to fail an exam so that he would not "have" to be prefect of the class--he had been prefect for two years and suffered the social consequences.) Is failure then a sign of health or a sign of sickness in social relationships?

If we look at this question from the reverse side, it becomes "is sickness and separation simply a cultural phenomenon?" This is a cultural-political question. "Politics is a multidimensional phenomenon involving conflict, representation, and dialogue. It is the process through which different groups articulate their demands and compete for public resources. It is a process of give and take with winners and losers. It concerns perceptions about the rights and privileges of various groups" (Thompson & Rudolph 1996:7). In Africa at least, when cultural differences become politicized, then there is often a rapid descent into ethno-territorial violence. On the personal level

we simply find a schoolboy not doing his best on an exam so that he does not stand out among other schoolboys. It does not seem so sick or so problematic. But on the macro-level the jealousy of one group over the success of another group may set off levels of ethnic conflict that bring horrific levels of pain and suffering.

Healing, or transforming a culture of mistrust, fear, and suspicion will require a "revision of meaning" of identity, or value of another group of people. "A change or series of changes in a culture may be labeled 'transformational' if it/they involve a radical (though usually slow) revision of the meaning conveyed via the cultural form(s) involved" (Kraft 1980:345). What then are the forces that bring about that revision of meaning? Religion is often seen as one force that influences meaning for individuals and cultures.

For some, religion is: "The capacity of the human to transcend the biological through the construction of objective, morally binding, all embracing universe of meaning" (Berger, & Luckmann 1991). This view however seems to simply pit religion as the non-biological change agent against biological forces. It fails to integrate the living of life with the meaning of life.

On the other hand for some the power of the Kingdom of God is primarily seen in relief from pain and disability (Smedes 1987:27). The view that spectacular relief from pain or disability is somehow a greater manifestation of the power of God than is a life of selfless love has become so wide in evangelical circles particularly in Africa, that it becomes not a cure but an anesthetic to social disease, injustice, and poverty. It simply waits for God to do the spectacular as if He would not have us engage in "ordinary" acts that would bring personal and community healing

If we are to be integrated, holistic we must affirm, "...the whole experience of healing, of whatever sort, is part of a divine purpose. God alone heals through whatever resource is appropriate to that particular illness or disease. That surely must be our 'Christian starting point'" (Wright 1985:11). The issue is how Christians and pastors can better fulfill their role as healers in every culture. If we were to take a "hands off, God will do it" attitude toward all of our roles, then a sermon would not need to be prepared, the hope of the gospel would not need to be shared, and by all means any issue of justice would be best ignored. Using either the primal goodness of culture, or the primal transformative power of God as a reason to be uninvolved in the healing process is simply not an option for biblical holism.

3.2. Cosmology

An expanded understanding of culture will make it clearer why a model of "holism" which is too brief will also be too limited to serve well. Culture, in its most simple terms, is a society's design for living (Luzbetak 1988:139). In a more sophisticated sense it is, "(1) a plan (2) consisting of a set of norms, standards, and associated notions and beliefs (3) for coping with the various demands of life, (4) shared by a social group, (5) learned by the individual from the society, and (6) organized into a dynamic (7) system of control" (Luzbetak 1988:156).

Cosmology and culture are integrally linked. We cannot hope to have the gospel impact a culture if it does not address its cosmology. Nor can the gospel address a cosmology without a clear understanding of what culture values are operative. For example, Ramm takes Ayurvedic ideas about the nature of health and humanity, and shows that Christianity is not alone in much of its basic worldview.

> "Life is a unity of body, mind, spirit and the senses...A soul is a living being, a biological and functional personality. A mind, incorporeal but cognizant, is the seat of awareness. The breath of life is the vial force that animates the human being's essence...Health is more than the absence of disease. It is a dynamic equilibrium between the universe and the person. Disturbing this balance causes ill health. To be healthy, a person needs an equilibrium of enzymes, proper function of body fluids, tissues, and metabolic substances, and happiness of spirit, mind, senses and body" (Ramm 1995:84).

The idea of a dynamic equilibrium is certainly not the focal cosmological idea of the west. Western cosmology is founded on Descartes' absolute dichotomy of "the 'res cogitans', meaning Mind or Spirit (what the French more economically call 'esprit') and the 'res extensa', the domain of Matter and Nature. Completely different methods of investigation were appropriate to these separate modes of existence. From Descartes' influence, different methods of inquiry have been assumed to be appropriate for each component part of life (Maclean 1986:168, Allen 1991:11). Cartesian philosophy has become the cosmology of modernity. It creates the philosophical foundation for dualism that is so tenaciously held in the scientific era.

Descartes however did not just identify a bifurcation between body spirit, he also bifurcated the individual and the community, so that today the consequence of an 'I think therefore I am' philosophy is usually a loss of community. "Wherever individualism reigns supreme, community is easily sacrificed for personal preferences"(Elmer 1993:25). In the seventeenth century, a noteworthy change occurred in the dichotomy between the individual and society. There were two

markedly different notions of "the individual" alongside each other, largely linked to two different movements: Puritanism and science. The individualism of Puritanism was for human fellowship. The individualism of science fostered an atomistic view of society. A mixture of these two influences was the basis for Jeffersonian democracy in the U.S., thus the individualized emphasis on human rights. In this mixture, accompanied by the secularization of the state, the Christian teleological frame of reference (priesthood of all believers and fellowship) was no longer a motivational factor. "Social contract" replaced the religious basis of human solidarity" (Pillay 1998:86).

The enlightenment agenda, as well as the mixing of the two schools of thought in regard to society shaped the modern mission movement in several ways:

> "First, it led to the Westernization of the church...Many missionaries accepted the superiority of Western civilization.... Second, missions exported the Enlightenment split between supernatural and natural realities....Third, the supernatural/natural split contributed to the secularization of nature.... Many Western Christians turned to religion to deal with eternal matters such as creation, sin, and salvation, and to science to explain the events of everyday life. Diseases were attributed to germs, personality disorders to psychological distortions. Missionaries brought the gospel and planted churches. They also established schools and hospitals. Too often these were seen as based on science (Hiebert 1996:188,9).

3.2.1. African Cosmology

Modern African church leaders have been educated in the maxims of the Enlightenment. It should not be a surprise if they have adopted in part or in whole its theories of worldview. Traditionally and historically however, the idea that the human body conforms to a cosmic pattern is "...a common theme in pre-scientific cosmologies, where the spinal axis is often explicitly regarded as an analogue of the *axis mundi*, the vertical channel joining the three cosmic domains of Heaven, Earth, and Underworld." This is played out in different ways in various African cosmologies, for example, "It is claimed that the Yoruba cosmology is similar to the Qaballistic "Tree of Life", the Congo concept of "subtle bodies", and cosmology forwarded by Mbiti (Maclean 1986:212).

African philosophers and scholars speak of a lack of the "cartesian dichotomy", and as they do, they reflect on the traditional views, not the ones learned through western schools and missions. "In Africa, there is no division and/or differentiation between the animate and inanimate, between spirit and matter, between living and non-living, dead and living, physical and metaphysical, secular and sacred, the body and spirit, etc. Most Africans generally believe that everything (humans included) is in constant relationship with one another and with the invisible world" (Berinyuu 1988:5).

African Traditional Religions (ATR) and New Age theology (predominately Eastern, not Western) are much alike in that both seek to make an identity between the creature and the Creator. For the New Ager that identity is one of absorption, which is somehow even more than total immanence. For the ATR the identity is one of emergence, which is also more than total immanence. "Much extravagant holistic language refers to the self as God because of the connectedness of everything. Biblical language consistently stresses the partiality of creaturehood; we are not god, not God; God alone is God, and God alone perfects wholeness and fullness" (Marty 1994:229). A traditional African view would see the spirit of a man joining the spirit world after death--emerging from the temporal to the eternal. The difference for the Bible and for Christianity is that God is both immanent and transcendent: that is best described by speaking of man as an analog of God. Man is like but not identical, he is united with Christ but there is not unification. Our death is not to join God and be unified with Him but to be united with Him in eternal perfect worship.

Within the cosmology of traditional Africa lie concepts that are very different from western ones. For example, the very term for God used in the Kinyarwanda bible (*imaana*) was similar to the Judeo-Christian concept of God. "Nevertheless, the pre-colonial image of imaana was not associated with ideas about judgment, punishment, or election. Instead, imaana was linked to ideas concerning destiny and fertility. Liquids were especially favored vehicles of imaana...included water...blood, semen, saliva, milk, honey, and beer" (Taylor 1992:28). "This association and idea of "flow" and "blockage" found in gift-giving, fluids (sexual, milk, blood, etc) explain either the continuation of life and relationships or the stoppage of life and relationships. Symbolism often related to cattle and Tutsi elitism" (Taylor 1992:206). The idea of fluids relating to God may seem far away from the understanding of conflict and healing. But when put into the form of analogies, it begins to clarify an understanding of health and healing and its relation to the individual and society that comes from this core idea of connecting God and man through some form of emergence:

Health: Body::flow: social relations,
Poison: body::blocking beings: society,
Blockage: body::calamity: society,
Sin: individual::unproductive members: society (Taylor 1992:212)

So, even though Mulemfo does not write from a Rwandan perspective, he articulates a similar connection: "The African understanding of the world is that God is the source of everything. The success of the community depends on its respect for the interactions between God (Supreme Being,

Creator), the ancestors (living-dead, mediators), the living community, and its environment (animals, plants, etc)" (Mulemfo 1996:132).

Of course the idea of God being the source, and all of life flowing from and to Him is a traditional view. On the other hand mission schools and projects taught and believed a different view of the world. John S. Pobee identifies the two distinct realms in which many Africans live today as the new world of modern technology and the old world of traditional values (Berends 1993:275). But we have already mentioned that politics mixes with cultures, so it is not just Cartesian philosophy but also capitalism and Marxism: "K. Marx describes the human being as a social being determined by economic circumstances. Man's problem is alienation from his fellow humans because of capitalism. His therapy or soteriology is a socialist utopia in which capitalism is rejected" (van der Walt 1997:23).

3.2.2. Cosmology and Healing

Somehow in attempting to understand healing interventions in modern violent conflict, we must remember that we are not dealing with one Africa—it is neither modern nor traditional, it is neither capitalist nor Marxist, but a combination. Our cosmological view of man will influence our view of bringing healing or wholeness to that man. Our view will influence our description of the problem, our diagnosis of the problem, and our treatment, or healing of the problem.

The Cartesian dichotomy of body vs. spirit is so deeply rooted, so descriptively true of not just western beliefs, but global beliefs, that it would seem there are basically only two world-views or cosmologies from which to choose.

> We should not rush to the premise that modern Christians have two world-views to choose between. The one world-view represents a naturalistic, god-evacuated world in which all things that happen are locked into a cause-effect nexus that is energized only by natural forces; the other is presented as a supernaturalistic, spirit-populated world in which most things that happen are brought about whimsically and arbitrarily, by spirits who cause good and bad things to happen. Surely our options are not exhausted by the rationalistic, godless paradigm and the irrational, supernaturalistic paradigm (Smedes 1987:43).

Paul Tournier seems to echo this view when he says, "it is neither the body which controls the mind, nor the mind which controls the body, rather both are at once the expression of an invisible reality of a spiritual order--the person" (Tournier 1964:102). But the biblical worldview is not a

blend of the Western and primal worldviews. Rather, the biblical worldview is a third way (Bradshaw 1993:3).

An example of this lack of clarity in African world-view and healing comes from this research. In the process of explaining the worksheet used for the analysis of the videos, a level of discomfort seemed to be expressed by some of the participant/analysts because the conceptual framework they were being asked to use. The response sheet did not have a "spiritual" category. When it was explained that all the categories were spiritual--either good or bad, and that they were to identify the goodness or the badness, the healing or the hurt--then no one seemed uncomfortable. The framework is in fact, closer to a traditional concept for health, but the felt need for a "spiritual" category is closer to a western concept of man.

> "Within the framework of traditional concepts of healing, health is synonymous with balance (harmony), while illness is associated with imbalance (disharmony)...illness is viewed [for billions of people who have no access to western "medicine"] not solely as a specific organic disorder, but rather as a disturbance of the physical, mental, and emotional system of balances within the individual or his community under the influence of a socio-cultural environment, nature, a spiritual world, the cosmos, or universe, and divine principles (Tapia 1994:15).

The nature of healing is caught up in a world-view, but so is also the understanding about the healer. In Morocco, for example, "warrior saints" continue to exert influence from their graves, disseminating blessings themselves and through their descendants of whom some may also become saints. Every saint is regarded as a helper in cases of specific illnesses in his own area by virtue of the "divine power" he possesses (Tapia 1994:77). While it may seem like a very pagan notion, the Catholic Church practice is very similar as is the protestant notion that divine healing is specially bestowed upon certain people (only living people qualify in Protestantism) who have a particular "divine gift of power".

We need at this point to be reminded that this study attempts to be qualitative in its inquiry. This means we must strive for an emic perspective, a holistic perspective, and an interactive process of inquiry. If then we are to elicit meaning, experience, or perception from the participants's point of view (Morse 1992:1), we will have to somehow walk a line that listens to the notions of healing from an African perspective. Of course since there is not a single African voice we will have to attempt to listen to a harmony of voices.

3.2.3. Cosmology and Healing in Africa

Mosala's cry for reconciliation reveals much about healing in a worldview. "Black people want to be reconciled to the land, to their labour--which is alienated in the form of industries and technological items and commodities that now confront them as external hostile forces; they want to be reconciled with their history and culture--past and present; they want to be reconciled with their religious traditions and institutions" (Mosala 1987:25).

Reconciliation is perhaps the key word that summarizes the issues of cosmology and healing. "Reconciliation can only be grasped as involving 'all things, whether on earth or in heaven, by making peace through the blood of his cross' (Col 1:20) (Schreiter 1998:18). As we think of the consequences of violent conflict, and holism, we see that reconciliation must be holistic. Western value systems make it a "low-context" culture, which tends to view the world in analytic, linear, logical terms that allow them to be hard on problems but soft on people. The high-context cultures of Africa perceive the world "in synthetic, spiral logic that links the conflict event and its impact, issues, actors, content, and context" (Augsburger 1992:91). Reconciliation and healing then are about issues as well as people: the past as well as the future; actions as well as intentions, and physical reality as well as emotional realities.

3.2.4. What is Holism?

Holism is a word derived from the Greek *holos*, meaning "whole, complete" (Luzbetak 1988:24). Whether we spell it holism, or wholism, the meaning remains the same. Since the word has been co-opted in recent years by new-age philosophy there is confusion in some minds as to whether the use of the term implies a certain philosophy. For example, holism is often understood to be a system of health that uses herbs, "bio-rythms", and such to bring "equilibrium" to the human being. "The holistic or naturalistic system is believed by many native Americans and Asians in the U.S. It relies on balance in nature, using acupuncture, herbs etc for healing" (Flaaten 1996). In this study the use of the term does not imply an eastern worldview philosophy. The term is used broadly in anthropology, cosmology, theology, philosophy, psychology, biology, medicine, and sociology. The term is so widely used that it is necessary to clarify what it does mean.

In missions, development projects are seen to be a holistic expression of the gospel, but often it is simply the juxtaposition of another element. The church program therefore suffers because in attempting to deal with the whole person, it ends up so focusing upon one aspect or need and that aspect becomes the driving center of the program. For example, should an AIDS program have a

family component, a youth component etc. or should there be a family life program that deals with AIDS, violence, identity etc? "Because man is reduced to a one-dimensional creature instead of a multi-dimensional one, he is treated in the same way. Development is accordingly reduced to economic development. Total human development (educational, social, psychological, cultural, physical etc.) is not part of the development program. Medical care is limited to the part of the "machine" (body) which is not functioning well" (van der Walt 1997:21).

Reductionism is a way of keeping man a unity, but at the expense of making his diversity amalgamated into one essence. It forces the question: "What is the relationship between that part of creation which s/he considers to be divine, more real and basic and the rich diversity of the rest of creation? The most common solution is to 'reduce' the other parts/aspects of creation to the one which is regarded as the most important and therefore absolutised" (van der Walt 1997:20).

We want neither to bifurcate, nor amalgamate in our view of man. The Bible does look at man from different angles, but because his relationship to God encompasses his whole existence, the Scriptural perspectives on man are always totality perspectives, holistic views of man (van der Walt 1997:10). The difference between holism and division would be that a holistic model focuses on the "center" of the totality of man who has multiple dimensions. The attempt to "distill" the core essences and focus on those would be the division of man--usually and ultimately into segmented and dualistic or trichotomistic ingredients.

One approach modifies the trichotomist view of man in the sense that it uses three designators that in fact include facets of holism:

> "...the Bible speaks about body, soul, and spirit (1Thessalonians 5:23). The Bible is not a
> dictionary. It does not "define" these terms; in fact, it often uses them interchangeably...The body
> is the physical area of life...The mind is the intellectual area of life...the affect is our feelings,
> emotions, attitudes and intuitions...I use the word soul to embrace both the mind and the affect."
> (Fountain 1999:64)...Our nature as persons comes from God, bears his image, and is therefore
> good. This nature includes our creativity, our social or relational nature, and our need and
> capacity to communicate with others, our intellect, reason, and ability to figure things out, our
> imagination, our emotions and intuition, our joy and appreciation of beauty, our sexuality...
> (Fountain 1999:66)

Holism does not include the spiritual, it is recognizing that every aspect of man created in God's image is spiritual. The spiritual pervades all that man is. "Man does not [have]spirit. He [is] spirit. His spiritual nature is his whole nature, and it carries two equally important corollaries; first that

spirit means man in his true unity and integrity; and second, that his wholeness and integrity are derivative from God as Spirit" (Hiltner 1968:159).

Other attempts at identifying various facets of existence identify as many as fifteen different discrete aspects that help differentiate the differences in creation between plants, animals, and mankind (van der Walt 1997:18). Were we to use such a model to understand brokenness and healing, it would more cumbersome than clarifying.

3.3.   Models of holism

We seek a model of holism that will serve to look at the question of what interventions bring healing. By seeking to be emic, we are saying "that our model should as much as possible be able to help us better to understand the local culture as an insider does, and at times it should even bring to light some aspects of the local culture than an insider takes for granted and normally does not verbalize and is sometimes not even aware of" (Luzbetak 988:138). This investigation strives to begin with an emic perspective, then when an etic description can be identified, it is expected that a stronger and clearer "emiology" will emerge.

As we move to identify a model that is helpful for understanding healing in the context of medicine, theology and anthropology, we do well to begin with a simple definition. A model is a particular perspective from which the real world is being examined and described. A good model must meet several criteria:

> "Good models will always be (1) useful, (2) open, (3) fitting, and (4) stimulating. By useful we mean that good models are well suited for organizing a body of knowledge.... By open we mean that good models recognize their limitations... By fitting we mean that good models are logical, consistent, and "neat.". ... By stimulating we mean that good models have a capacity to arouse the imagination and thus to contribute to further and deeper understanding." (Luzbetak 1988:136)...five additional requirements for a good missiologically oriented model...our understanding of culture must as much as possible (1) be holistic, (2) be emic, (3) be able to deal with change, (4) represent the community's identity, and (5) be composite (Luzbetak 1988:138).

The model of holism that will be used here should fit those criteria not just because the criteria are good, but also because they are necessary for the investigation that lies beyond the model. A basic model that has been used effectively to understand African healing is that of covenant (Long 2000). The covenant, as a term to embrace and be the theological foundation for wholeness has more depth than most scholars have yet given it.

"The concept 'covenant' could be used as a comprehensive expression of salvation. The covenant means that God created the earth as a place where men are to share in his divine fellowship and his joy, and serve him in love. He will care for them as their God; they will glorify him as his people. The blessings of the covenant are therefore comprehensive pertaining also to a happy earthly life--which includes health (DeVilliers, Konig et al 1986:81).

3.3.1. Toward an African holistic health model

Moila attempts to demonstrate a model of holism in Africa: "The Pedi medical system is holistic because Pedi religion is realized in the everyday life. Thus health and religion are inseparable and the people expect both practical religion and spiritualized healing. The Western separation of religion and medicine does not appeal to them" (Moila 1987:81).

Holism is here "demonstrated" by simple interrelating health and religion. However, two parts do not make a whole, unless those are the only two parts. If culture is co-extensive with religion in Pedi society, then religion is a very big part of the whole. Even if however it were true that culture and religion are co-extensive, it is not true that "culture" will cover even the most basic parts of holism. This is so, for example, because culture is always both static and dynamic. One must ask how much a culture can change before it is no longer the "old" but has become "new"? The forces of change (or the forces resisting change) are the very essence of what makes something "holistic". The fact that Pedi culture has and does change is evidence that something does not fit the "whole". Either the "whole" has to incorporate the new, or the "whole" rejects the new. If there is sufficient interest in the "new" then there will eventually be a breaking of the old (culture customs) and the creation of a new culture or sub-culture.

We cannot therefore base an understanding of "holism" on the simple juxtaposition of health and religion (or culture). Even though that juxtaposition is a larger piece of reality than physical health or spiritual belief by itself, it still is not the whole of life. Placing a tea bag next to a cup of water is more than hot water, but it still does not make tea. In reality the holism seen in Africa is not really very complete. It only more closely amalgamates the body and spirit.

"In traditional Africa man was also seen as a dichotomous being, consisting of a body and a soul. The body is the visible side of man, subject to growth but also to disease and death. The invisible spirit lives inside the body, but is also capable of leaving it temporarily during dreams and permanently upon death....Immortality of the spirit following death is, however, not seen as eternal immortality. Immortality depends on how long the ancestors or "living dead" will be remembered by the living." (van der Walt 1997:13)

One of the struggles with identifying what is both a biblical model of holism and one that is culturally relevant is illustrated by anthropologist McQuilkin, who wrote of a conversation he had with a lead anthropologist of an evangelical mission.

> "What do you think," I asked, "should be required of all people in every tribe and culture?"
> He responded immediately, "Those teachings which are culturally universal".
> "For example?"
> "Well.." He hesitated. "I'm not altogether sure."
> "Something like forbidding murder?" I suggested.
> "Why, yes" he said, "that would be a cultural universal"
> "I am surprised to hear that," I replied. "I would have thought that killing and perhaps even eating the victim, would be a virtue in some societies."
> "Well, I guess you're right." (McQuilkin 1996:179,180)

3.3.2. Toward an understanding of holistic health

Subsequently a more precise understanding of health and healing will be considered. What is relevant at this point is to understand that the concept of health must fit a model of holism that is appropriate for an African worldview. DeVilliers and Konig name various forms of healing as medical, psychosomatic, psychiatric, spiritual, natural and faith healing. All these forms of healing are understood as a condition of wholeness, goodness, and rightness that God intends for creation (DeVilliers, Konig et al 1986:79). Although this definition is not fully a holistic model of health, at least recognizes that healing may have different origins and deal with different aspects of humanness. The philosophy and understanding of holism and health continues to change among practitioners and in various societies. "The agenda [of health, of modernity] has shifted from self-realization to self-transcendence, from the rugged individual to the individual-in-community" (Luscombe 1991:34). The post-modern era in the west is shifting its paradigm. The dualism of Descartes is too severe, bringing a desire for something more whole.

Many have sought to push the understanding of health and healing into a more comprehensive understanding. The basic concept used in this study, uses core elements of the following models:

1. "Alongside the medicine, pharmacy, exercise, research and economic interests that address physical illness, people see, as they have always sought, some resources for dealing with the mental, moral [this study substitutes volitional for 'moral'], spiritual, intellectual, experiential, and affective concerns related to health and healing" (Marty 1994:231).
2. "Once we affirm our wholeness and address each person holistically (physically, spiritually, mentally, socially, and emotionally) we can reaffirm our place in a ministry of health and wholeness" (Miller 1992:217).

Earlier, in Chapter Two we considered the biblical terminology for health and we have already seen that in the Gospels "Jesus healed both soul and body without making sharp distinctions between the two, the same Greek word (sozo) being used to describe both kinds of healing" (Droege 1995:120). The construct of health and healing found here is simply a recognition that there is no need to redefine health and healing, it has been done.

3.3.3. Shalom

Although we have already considered biblical terminology for the concept of Shalom, we pause here to understand how it has been seen and understood by those attempting to apply it to life. Shalom, as "the advent of the justice of God", (duToit 1999:1). Communicates the sense of "human welfare, health, and well-being, in both spiritual and material aspects. Shalom is a way of life that characterizes the covenant relationship between God and his people" (Bradshaw 1993:16). "It is the best description of what the reign of God will be like: a place of safety, justice, and truth; a place of trust, inclusion, and love; a place of joy, happiness, and well-being" (Schreiter 1998:53). Long adds the exercise of dominion as central to the covenants of shalom (Long 2000:40).

John Steward in his video series "Biblical Holism" says that the Lordship of Christ is complete when there is a relationship between God and his people, and when those people exercise proper stewardship over creation that is under the ownership of God Himself (Steward 1988). This model of shalom and health is the conceptual foundational of this study and the videos that were created. Following is the text used to introduce each film so that it could be analyzed in a holistic manner:

Understanding Shalom

Shalom occurs when people who are in a right relationship with God and each other, enjoy and share together the resources of the earth in ways that show Christ is Lord of all creation.

The history of God's redemption in Christ starts with God's activity in dealing with the effects of sin. God's redemption in Christ is first about the relationship between God and His people. Redemption is also about God's ownership and renewal of the whole world, or earth. God gives the world to His people so that they will be stewards of it. When the redemption triangle is seen, we can understand what Lordship means.

This structure can help us better understand not only God's activity in redemption, but also man's response to that redemption. Lets look again. We start with God.

Shalom occurs when people who are in a right relationship with God and each other enjoy and share together the resources of the earth in ways that show Christ is Lord of all creation.

God loved His people with a redeeming love. Because of that love we are able to love God and others. Love is an action that controls our emotions. Love is an action that controls our social relationships. Love is an action that controls the choices we make in how we use our physical energy and resources

Through the Bible, all creation helps us understand who God is and who we are in Christ. It is the Holy Spirit who works in every aspect of mankind to bring a response of faith in God's redeeming love...emotional, social, volitional, physical, and mental.

To understand how God's people, the church, can bring redemptive healing to those who have felt the consequences of sin, we will use these categories (emotional, social, volitional, physical, mental.)

In the following sections of this chapter we seek to more fully explore the meaning, application and implications of shalom to wholeness and healing.

3.4. Understanding healing

3.4.1. Health definitions

The etiology of the English word health takes us to a cultural meaning that looks more African than western. The word health, itself, comes from an Anglo-Saxon root-*hal* (McGilvray 1983:2), which means whole and gives us the adjectives whole, hale and holy as well as healthy (Wilkinson 1980:3). "The way people see health is profoundly symptomatic of what they make of life and of what life is making of them. We cannot therefore separate our attitude to health from our attitude to life" (McGilvray 1983:XII).

Life is health and health is life. This is a shared conviction not only from the Anglo-Saxon days but also in nearly every worldview.

> "In primitive religions, many rites were initiated to protect men from disease. Since a knowledge of nature's laws was fragmentary it was assumed that her influence on the person and on the tribe alternated between anger and beneficence. It was therefore necessary to placate the gods which control nature's moods and so insure their beneficence. This became a priestly and, often, a regal function. It is not surprising that a person equipped with such powers, or at least the ability to persuade others that he possesses them, should hold a position of authority in the community and in the nation. (McGilvray 1983:2)

But modernity sought a different way to control health. It was not by a priestly function but by a scientific function. Science begins with definitions. The World Health Organization (WHO) defines health as "Not merely the absence of disease and infirmity but complete physical, mental and social well being" (1948, 1955 etc) (Gilbert, Selikow, & Walker 1996:19)(Larson 1991:4). Since a great number of health and development projects have been undertaken since this definition was coined in 1948, the wonder is why it has not more impacted health (or sickness) care.

"The institute of Medicine defined health as a 'state of well-being and the capability to function in the face of changing circumstances'...The report describes a "field model" of health that rests on

nine components including the social environment, physical environment, genetic endowment, individual response (behavior and biology), health care, disease, health and function, well-being and prosperity" (Gunderson 1997:6).

An African definition of health is (defined by Kofi Appiah-Kubi) "the well-being of mind, body and spirit; living in harmony with one's neighbour, the environment and oneself and in all levels of reality--physical, social, spiritual, natural and supernatural" (Berinyuu 1988:31). In many non-Western societies, all these aspects of life are part of the definition of 'health' (Gilbert, Selikow, & Walker 1996:62).

Hiltner summarizes values of biblical health that are demonstrably more of a non-western understanding.

1. Health is a condition of the individual person
2. We use health as referring only analogously to conditions at the social or cosmic levels.
3. We begin with soma and pride ourselves on growing attention to psyche
4. Health is something everybody wants as well as needs. Although relatively free functioning (or restoration of functioning) of either soma or psyche or both are seen as positive values, they are not viewed as ends in themselves, as if that context were sufficient.
4. Whatever health of psyche or soma may mean, they are regarded as equally necessary aspects of the same reality.
5. The Bible does not recommend any instrumentalities, even faith, for the purpose of maintaining health or effecting healing.
6. The highest value is cosmic wholeness (or its restoration), in which the salvatory process enables us to participate both now and hereafter...there is no biblical warrant for taking 'health' in an individualistic, focally somatic sense which has no context beyond relatively free functioning and escalating it to the top of the scale of values (Hiltner 1968:162).

The assumptions of western man may be almost the exact opposite of biblical values

1. Health is simply the absence of impairment of function
2. Health is the positive capacity to engage in and enjoy functions.
3. Health is the capacity of the whole human organism to adapt itself to constantly changing external and internal environment.
4. Health is viewed as the condition, which results from a combination of appropriate human relatedness and appropriate energy investment.
5. Health is seen as the top of the hierarchy of all human values.
6. Health is the organism's contributing optimally to the community or collectivity.
7. Health is the organisms 'enabling' or base value needed in some degree for all other values to rest upon (Hiltner 1968:164).

The question raised earlier of who defines health is pointed here. Is health a self-perception or an outside observation? Is a person healthy who perceives himself to be healthy, but has practices that

lead to sickness? For example, elderly people tend to rate their health higher than physicians would (Larson 1991:5). On the other hand, is a person sick who has good quality of life, is content and happy, but has indicators of disease? This question of who defines health is most urgent in understanding the healing interventions that follow violent conflict. If a population perceives that there is not a problem, that "people are healed" of the trauma, it may be either self-deception or a re-definition of health and illness. This brings us into the arena of public health.

Collier's Encyclopedia defines public health as "the study and application of activities whose purpose is the prevention of disease and the improvement of human health and efficiency". Public health is but a slice of international health: "The field of international health refers not only to the diseases of poverty and childhood and reproductive health, but also to the activities of international organizations and aid agencies, the consequences of voluntary or forced migration, and methodological developments" (Jansen 1999:381). We see that the understanding of health and international health has expanded, but still focuses on the physical elements, perhaps because it is still disease-oriented and not health oriented. "The bio-medical model essentially keeps health in the biological context while the psycho-social-environmental model puts it in the social context. As such it offers a broader perspective, or a "macroscopic" view" (Gilbert, Selikow, & Walker 1996:5).

In the Declaration of Alma Ata (1978) the conference stated that primary health care is the key to attaining the target of "Health for All by the Year 2000" (Jansen 1999:382). This conference catalyzed a number of missionary medical practitioners to begin a similar refocus in missionary health. The tri-annual conference on missionary medicine sponsored by MAP International became a key factor in reshaping the paradigm of missionary medicine from curative to preventive. Unfortunately even though the international and public health paradigm shifted, it never shifted the understanding of what health is. Organizations like MAP International continued to simply ship medicines into areas of violent conflict (e.g. Rwanda in 1994-6, Congo 1994-1998, Sudan 1999-2001 etc.), but could not see that reconciliation was a basic health issue.

"That different professions would not only have their own definition and treat the symptoms according to the definition is not surprising. It arises out of our specialization and focus of understanding. What is lacking is an integrative focus. The definitions of health are determined to a great extent by where they come from, or who was asked to provide them. They differ along

professional lines, by culture, gender as well as age characteristics" (Gilbert, Selikow, & Walker 1996:7).

"The faith-and-health movement reflects an idea underlying much contemporary health science...the movement is instead about prevention and connection. It is not defined by what we can do by ourselves but by what we must do together" (Gunderson 1997:xiv). This sums up the shift from health as "what can be done for you" to "what you can do for yourself" to "what we can do together", but it is has yet to change the way we respond to violent conflict as a key issue in health for Africa.

After much time and many reports, the church-healing professionals can only observe that "Healing practice normally consists of two components: the medicinal and the ritual" (Christian Medical Commission 1990:12). Philosophers have at least pointed to a more complete definition of health: "True health is the strength to live, the strength to suffer, and the strength to die. Health is not a condition of my body it is the power of my soul to cope with varying conditions of that body" (Moltmann 1983:142). When we consider the outcome of violent conflict we look into the face of suffering: "In the triumphal aftermath of World War II and the euphoria of an expanding economy, what missionary would have written on the pain of God? Who among us worked at integrating this characteristic into his message, let alone into his life? Yet this is precisely what Japanese theologian Kazoh Kitamori did in his volume Theology of the Pain of God? (McQuilkin 1996:35). Perhaps it is not a surprise that it required a Japanese scholar to rethink the issue of health and sickness after World War II.

Religious professionals seem easily to be revisionists of health definitions. In the last few decades of triumphalistic theology and practice, health has become "a continuous and victorious encounter with the powers that deny the existence and goodness of God. It is a participation in an invasion of the realm of evil, in which final victory lies beyond death, but the power of that victory is known now in the gift of the life-giving Spirit" (McGilvray 1983:13). On the other hand theological liberationists provide an opposite idea: "A Christian ministry of healing is therefore intimately involved with the whole process of human liberation. It is equally intimately involved with the socio-cultural world-view of people" (Saayman 1992:41).

As the western revisionism reflects the values of growth and expansion, so its understanding of health takes on an evangelistic pitch: "'Health for all in the course of a singe generation is a realistic goal' (WHO definition) was a statement sounding similar to the missionary slogan of the past century: 'the evangelization of the world in this generation'"(Jansen 1999:382).

Perhaps the most unhelpful revision of the health ideas comes in this observation: "The World Health Organisation states that the spiritual aspect of human life is concerned 'with meaning and purpose and for those nearing the end of life, this is commonly associated with a need for forgiveness, reconciliation, and affirmation of worth'" (Porter, Alder, & Abraham, 1999:138). If we must wait for the end of life for reconciliation and affirmation of worth to be important, then we surely have lived our lives without shalom.

3.4.2. Medicine and health

Five words offer a set of criteria for beginning to understand the current urban health crisis: availability, adequacy, accessibility, affordability, and accountability (Miller, & Burggrabe 1992:208) (Meyers 1992). All five words show that the health crisis perceived in the US has to do with the delivery of a "health system" which supposedly provides health. Others have attempted to relate medicine in a more holistic way. The WCC study report gives us a chart entitled "rooted in the source of our being". It shows three aspects of health and healing and wholeness. Each aspect in turn has three parts. In wholeness there is spiritual nurturing, community building and caring for creation. In health there is loving God and neighbor, acting justly and walking humbly with God. In healing there is empowering, forgiving and reconciling and curing and caring (Christian Medical Commission 1990:38). In this model the medical aspect belongs to "curing and caring" which is balanced by empowering and forgiving.

Five basic approaches to defining health by the medical profession still beg an approach that is well suited to understanding what collective health is in a violent environment. In other words, these basic approaches to health are all functions of individual health. They are: (1) the medical model, (2) the holistic model, (3) the wellness model, (4) the environmental model, and (5) the eclectic model (Larson 1991:2). Advocates for wellness education, an alternative to the medical model which is not meant to replace it, but to complement it, identify four areas for education: nutrition, physical awareness, stress control, and self-responsibility (Flynn 1980:351). In none of those areas do we find a natural place to cover the issues of violent conflict in the community. "The

combination of the mind/body dualism and the doctrine of specific etiology have helped to shape the five principal features of contemporary medical practice: the emphasis on (1) curing, (2) individuals of (3) episodic bouts of (4) organic disorder in a (5) clinical environment" (Gilbert, Selikow, & Walker, 1996:24). We must finally recognize that contemporary medicine has a piece to place in the health and healing puzzle. It is an important piece but it is in the end only one piece.

Perhaps if the nature of disease were understood differently, then the fuller nature of the healing might also be better understood. "Africans have different traditional classifications of disease. These fall roughly into three categories: "natural" diseases or injuries that have no spiritual significance, "natural" diseases that have spiritual causes, and diseases that have only a spiritual cause" (Long 2000:119). Because western medicine only deals with "natural" disease, there is no medicine for social, economic or justice maladies. If we think of sickness as that which medicine can cure, and health as the result of medicines, then we end up with a world in which all sickness either has a curative bottle, or the vial is being worked on. For Africa, this is only the small part of the problem.

Jansen develops a line of contemporary thinking that is important for understanding the present drive of missionary--and short-term international medical practitioners. "The Christian tradition views health as a gift of God that humans must respect as responsible stewards.... In the 1960s several consultations held in different parts of the world emphasized the dialectic relationship between health and salvation.... The international health profession challenges us to fulfill a Christian ministry, rather than the mere delivery of a health package to other continents" (Jansen 1999:387). It is clear that holism is more than simply a physical intervention. Clearly the challenge is to be ministering and not just "doctoring". But Jansen still continues the idea that health is something passed from one who "has it" to one who "does not". He continues to make health a commodity!

3.4.3. Problems within the Christian community

Bosch claims there is a rather widespread agreement among Christians about the six basic tenets of Christianity (the incarnation of Christ, his death on the cross, his resurrection on the third day, his ascension, the outpouring of his Spirit at Pentecost, and his second coming, or parousia) (DeVilliers, Konig *et al* 1986:1). However we still tend to focus on one or another aspect of theology That theological predisposition will influence our definitions of healing--both individual

and collective healing. As we proceed to identify problems in the Christian community we do well to heed the call to careful dialog, "to listen and to learn, and a willingness not to dodge issues" to which Bosch calls us. (DeVilliers, Konig, et al 1986:8). We will look only in a cursory way at a series of theological perspectives that lead to errant, or at least unhelpful and incomplete views of health and healing.

3.4.4. Problems in understanding healing

"Andrew Murray alleged that there was healing in the atonement in the same way as forgiveness of sin, because Jesus not only bore our sins in his body but also our sickness" (Hannes Jonker quoted in DeVilliers, Konig, et al 1986:143). While this brings a wealth of theology to healing, it also tends to make both atonement and healing individual acts. Healing becomes a separate result of the atonement (salvation is the first result).

The struggle between two extreme views of redemption perhaps comes from the over simplification of salvation that both views make. For the pietist, salvation is wholly other in the sense of being out of this world. For the "evolutionist" or "liberal" it is wholly within, in the sense of belonging completely to this world (Moila 1987:19). Does salvation only wait for an Armageddon battle? Is it assured to evolve over time from within us? Considering that the gospel was well entrenched in Rwanda for over 100 years before the 1994 massacres, one wonders whether either view of salvation makes any historic sense.

The widespread views of "signs and wonders" theology as THE healing intervention sometimes creates the impression that the only part of the church that is concerned with healing are those who are advocates of certain Charismatic forms of spirituality. Smedes takes issue with this idea, but then seems to question the mandate for healing at all:

> "'Signs and wonders' have a specific connotation. There is a categorical uniqueness about them; they have a narrow, though radically important function within a narrow, though redemptively crucial history. They signal not just anything that surprises and awes us, but God's decisive actions for the salvation of the world. They are signals that the kingdom is drawing near. They are harbingers of the advent of Christ (Smedes 1987:27). Jesus--according to the most ancient Greek texts--gives no mandate to undertake a healing ministry. He does tell his disciples to teach all nations and to baptize in his name (Matt28:19,20). He does speak of repentance and forgiveness being preached to all nations (Luke 24:47).... But he does not reinvest his disciples with a commission to do miraculous healing and resuscitation (Smedes 1987:30).

We have seen already that different values between in the cultural foundations of Western

Christianity and Animist Africa create different visions of life and health. "In the West the key values, for example, are power, change, progression, and individual interests. While the core values in the case of Africa would be adjustment, interrelationship, tradition and group coherence" (van der Walt 1997:30). The question for the church may be, "whose values are the "biblical" values?" One of the real problems in the Christian community is to decide what is the Christian community. That is, just how far does it extend? It would appear that Berinyuu is ready to accommodate anything, or syncretize everything—which simply illustrates the African issues of interrelationship and group coherence.

> "The Christian diviner caring for the sick in Africa cannot and should not dismiss causes or allegations of witchery as pagan and suspicious. The witchery phenomenon is an important part of African cosmology and reality, it is a more frequent concern of those sick and hence should be an integral part of Christian pastoral care to the sick...the Christian diviner may, in the process of exploring with the sick, invite the family of the alleged witch...whatever goes on in the ministry of healing is only the reactment or application of what Christ, the first ancestor, accomplished and commanded His followers to do likewise (Berinyuu 1988:99).

A series of problems have grown up around missionary medicine. The earliest problem may be seen in the purpose. The primary aim of medical missions was not so much health as personal salvation. "The scope of medical missions in the past century [i.e. 19th] was primarily determined by their aim to touch as many people as possible with the gospel. Most of the missionary societies viewed their medical work as a practical form of evangelization and believed that the healing ministry was a "softening up" process for the gospel" (Jansen 1999:378).

Ekechi describes the way in which epidemics in Nigeria, and "western medicine" eroded local confidence in traditional healing measures. Hidden from people's view however was a practice that very nearly paralleled their own belief system, it was the "magic" of the Catholic medical fathers.

> As we apply body lotions on the patient, we also dip three times in a row a hen's feather into a bottle of baptismal water. And, without showing that you are doing so, you at that point apply that which is the best of the medicines. Then you give to the child one of the names of your friends. So we name them Clement, Emile, Leopold, etc., etc. In a very low tone we pronounce the sacramental words, "I baptize you in the name of the Father, Son, and the Holy Spirit." That is the way we open the gate of heaven to a little angel; and that is the way we let him into heaven (Ekechi 1993:295).

Hospitals soon enough stopped being evangelism centers and turned into political bargaining chips. Reporting on the relationship of the church hospitals and medical projects to the church in India, 1968 we read what could have been written in 1998 as well. "Administrative relationships between

the church and its hospitals were generally bad. Medical Committees were catering far more to the exigencies of church politics and power structures than to securing the disinterested expertise, which these complicated institutions such as hospitals required" (McGilvray 1983:39). At the heart seems to be the fact that when the church's role as a healing body becomes institutionalized, it dies. It lives when the body is expressing its healing powers through individuals.

"The overriding commitment to their culture serves churches worst in situation of conflict. Churches, the presumed agents of reconciliation, are at best impotent and at worst accomplices in the strife" (Volf 1996:36). Attempting to be innocent in a violent and abusive society is impossible. There is no primal innocence because we enter a struggle in a point in history when it has already been going on. Even before we know to choose, we inherit the bias and position of those who love us. Volf again puts it: "The closer we get, however, the more the line between the guilty and the innocent blurs and we see an intractable maze of small and large hatreds, dishonesties, manipulations, and brutalities, each reinforcing the other" (Volf 1996:81).

Yet another problem is that while Christianity should create a new identity, it seems not able to do so. "At the very core of Christian identity lies an all-encompassing change of loyalty, from a given culture with its god to the God of all cultures. A response to a call from that God entails rearrangement of a whole network of allegiances. As the call of Jesus first disciples illustrates, "the nets" (economy) and "the father" (family) must be left behind (Mark 1:16-20). Departure is part and parcel of Christian identity" (Volf 1996:40).

3.4.5. African traditional healing

John Mbiti gives a very helpful list of what he considers to be the main elements of the traditional African approach to healing. These are (1) treatment, (2) prevention, (3)protection against agents of evil, (4)purification, (5)ensuring success, (6)retribution, (7)exorcism, and (8)eradication of witchcraft. In this list Mbiti left out one important aspect of African traditional healing, that of diagnosis (referenced from *So Sende Ich Euch*, Otto Waack et al. eds., Stuttgart, Germany: *Evangelische Missionsverlag* in Berends 1993:277). Berends condenses Mbiti's list of eight elements into four. Though the main function of each is focused on individual healing, it is clear that in application each element is connected to the community. "African traditional medicine is diagnostic, curative, preventative, and causative" (Berends 1993:280).

Mbiti's essential ingredients may be borne out even today. For example, in using the "Transformations" video, it was assumed that the viewers would be able to discern that no evidence of healing or transformation was actually given. The only intervention that the video mentioned was the exorcism of witchcraft. This in itself seemed to be an adequate demonstration of healing for many observers. Determining the beliefs and practices of African traditional healing may be of less value to us in this study than the understanding that Africa today believes in and practices all health-systems. It is perhaps because no one of the systems has been seen to be adequate for life.

African health beliefs fit three categories, they may be summarized as: magico-religious, the holistic or naturalistic system, and the scientific or biomedical (Flaaten 1996). African cosmology sees the significance of social causes for illness (Maclean 1986:47), does it also see the significance of social healing, or is it only the symbolic, representational individual that suffers? This cosmology recognizes that an individual or individuals may give illness by a curse, but is it just an individual who suffers, or may the curse give corporate illness also?

African health is about power. So the power of Christ is simply seen as greater--more of the same. The 'Christian' healer wields a bigger stick than the traditional healer. Perhaps Simon's desire for Peter's power is still the root living today. An example of this is in some of the Zionist bishops and prophets are not merely giving new names to old powers but also are asserting the far greater power of an independent and merciful God that may be invoked in the name of Christ. Christ in such circumstances does not just fit into an existing cosmology any more than he can just abolish it (Maclean 1986:165).

There is an undeniable growth of the "signs and wonders" phenomenon in Africa today. We must ask two questions of it: 1) is it of God? 2) Is it helpful for the healing of the continent?

> The fact that someone does "signs and wonders" is not a self-evident indicator that God is healingly at work. In fact, the wonder-worker may be working against God. We remember the magicians of Pharaoh who matched wonder with wonder in their contest with Moses. And we recall the caveat of Moses that a prophet could come and do "a sign or a wonder" in order to seduce the people away from their cajoling to love God and walk in his commandments (Deut 13:1-5). And we recall that Jesus himself warned of false Christs who would "show great signs and wonders" that could lead the elect astray (Matt. 243:24). And, as all readers of the apostle Paul know, he predicted that the anti-Christ would come on stage with spectacular "signs and wonders" (2 Thess. 2:9)(Smedes 1987:28).

AIDS is a particular disease that exemplifies the African view of health and healing as well as what must be done to bring healing. The fear of death from AIDS is less the primary concern than is the balance that has been disturbed. Therefore AIDS is not simply a disease which has to be conquered, but is symptomatic of a contemporary idol of death which has to be vanquished so that the community can be restored. This is so because it is not illnesses that are healed, but people, or to put it in different words, it is not the physical illness (which is but a symptom) that that has to be healed, but the broken relationships among people (which is the real illness) (Saayman 1992:53).

3.4.6. Miracle vs. Natural

For some, healing is a wholly natural phenomenon. The healer has but to cooperate with the natural forces of healing within the body. Mk 5, the healing of the woman with the issue of blood presents an opportunity for those looking at psychological factors of healing to find a biblical place for healing that is of both body and psyche (Sayward 1993). Both the body and psyche healing can be interpreted simply as a wonderfully natural experience. Hope is of course a vital ingredient in the natural process: "Hope is the psychological ingredient to health or wholeness. It is hope that is the mobilizer of the healing forces of the body, mind and spirit...thus Christ's question "do you want to get well?" implies that healing involves psychological motivation, hope" (Allen 1991).

The healing of memories is a type of healing that could be seen simply as the outcome of restored hope. The healing of memory seems to be when there is some "sense" in it--either by way of understanding the death circumstances, or the placing of the death into larger and more meaningful circumstances. For a Christian the sense of my story fitting into HIS STORY can be a healing point. The Truth and Reconciliation Commission focused a great deal upon ritual and symbolic closure and a dominant understanding is that:

> Remembering in itself, is not necessarily a directly redemptive and liberating practice, and is only one of many possible routes to symbolic closure for survivors...the so-called symbolical acts of reparation such as reburials and material acts of reparation such as payments both...play an important role in processes of opening space for bereavement, addressing trauma and ritualizing symbolic closure. They acknowledge and recognize the individual's suffering and place it within a new officially sanctioned history of trauma (Hamber 1999:4).

But the questions remain, is healing miraculous? Is it normative? Is living in power with cancer more or less of a sign of the kingdom than having the disease gone. Is the skillful removal of cancer and recovery more or less of a sign of the kingdom than being anointed with olive oil and prayed

for? Allen says: "Healing is both a sign and a manifestation of the "kingdom power" of God, working through Jesus, to bring his new order into existence.... As a manifestation of the kingdom, Christ's healing shows that in the kingdom we are freed from the oppressive reign of sin, Satan and suffering, and come under the liberating, healing reign of God" (Allen 1991:7).

For some, healing ministries of the "miraculous" variety are the defining method in community transformation and church growth. "Gilbert Olson attributes the success in church growth of the Assemblies of God in Sierra Leone to the fact that when they urge people to break with the medicines and charms of the past, they compensate for this by emphasizing the healing power God gives to the church" (Berends 1993:277).

Shenk and Stutzman while defending the power-confrontation model of "transformation" in missions, give an argument that possibly invalidates the very model. They say: "The Holy Spirit confronts through love-power rather than force-power. Force never changes the inner spirit of a person, but love does transform the person" (Shenk and Stutzman). In other words, if healing and transformation are to bring genuine shalom, it will not be by power confrontations in the heavenlies, but by those that demonstrate changed wills and behavior of individuals and groups (i.e. church) of changed people.

Historical situations abound that illustrate healing as a miraculous intervention of God. "Ambrose Pare, the great sixteenth century French surgeon, put it in a nutshell: 'I dressed the wound and God healed it'" (DeVilliers, Konig et al 1986:189). In 1843 Blumhardt, a Lutheran pastor, prayed for a dying girl in the village of Mollingen. The movement that followed showed that healing was considered primarily miraculous based on the "prayers of faith" of the one healed. Thereby both miraculous and healing were consigned to be the property of single individuals whose healing could be nurtured in a community of faith but the healing itself did not affect the community. Sickness and disease was personal, not collective. One might well see the origin of a kind of modern hospital care as having arisen from this healing phenomenon. In time Blumhardt

> ...established a faith home (which eventually accommodated over one hundred fifty invalids at a time) was the center of his healing operations. Here the sick were instructed in the biblical message of healing within a faith-building atmosphere so as to enable them to obtain spiritual power over their sickness. So successful was the faith home concept that R Kelso Carter reported in 1887 that over thirty such healing centers operated in America (DeVilliers, Konig, et al 1986:62).

On the other hand there are numerous examples in past and recent history that demonstrate a more sensational side of "miracle healing". One such example is Emmanuel Milingo, Roman Catholic Archbishop of Lusaka in 1969-1982, and who was compelled to resign by Rome because of his practices in healing. His style was heavily influenced by that of the American Pentecostals, and was outspoken against scientific and systematic theology.

> "Milingo can well be compared with a number of famous healers in twentieth century Africa-- men like Simon Kimbangu and Isaiah Shembe--who link together Christianity and African tradition.... His frequent focus is healing from possession or barrenness. He uses a physical touch (especially of the right hand to the affected body part) following the establishment of a personal relationship, suggesting the person sleeps (hypnotic suggestion inferred by some) (Maclean 1986:147ff).

A second example is that of The Zion Christian Church. Bishop Mutendi in Zimbabwe shares a similarity with the traditional healer, *nganga* in regard to the diagnosis of disease in that both find the cause of illness in the "disturbed communal society" and the relationship of the spirits to the issues of social custom. The difference is that the "Christian" healer treats by casting out the spirit (evil) and the "traditional" healer treats by complying with the spirit's desires (Maclean 1986:164).

Several principles have been identified in the Bible that help to understand the use of "Spirit" and "spirits", especially as we view the question of "Spirit healing": 1). There is a very real spirit world that affects the lives of men and women. 2).There are both evil and good spirits at war with one another. 3). Spirits can cause illness, bad events, and death. 4). Good spirits are not involved in healing. 5). Men and women are instructed very clearly to avoid diviners and mediums in the search for healing, though we should not be surprised if they are effective in some instances. 6). Only God is to be worshiped. 7). Ancestral (human) spirits may exist but do not act as intermediaries to God (Long 2000:34).

Having identified "spirit principles" in the Bible, Long gives a most helpful answer to the problem of dividing between miraculous and ordinary healing:

> As long as we conceptually divide God's work into the miraculous and ordinary, the natural and supernatural, we are fated to place spiritual and physical health ministries into two distinctive categories and struggle to define their relationship to one another... If we define health and healing ministry as an expression of God's character and power in his created order, we escape the trap of that definition. All healing becomes divine healing (Long 2000:188).

The distinction between miracle and natural in healing is indeed a non-existent one. Attempting to make one has created a divide between the church and society, between men and women of faith.

"The three legs of effective health and healing ministry in Africa--revelation, traditional wisdom, and science--represent three distinctive paths to knowledge, all relate to the created order, and are all expressions of God's power to heal and sustain health" (Long 2000:188).

3.4.7. Healing or wholeness?

Fountain is probably one of the few writers who begins with a simple and helpful distinction between disease and illness, curing and healing. "A disease is a particular condition that upsets the well-functioning equilibrium of a person. Illness on the other hand has to do with the person. Illness is all the uncomfortable, disturbing things that happen to and within a person when a disease is present...curing has to do with disease. Healing has to do with illness" (Fountain 1999:38).

The vocabulary that is used in the Bible to express healing opens a window to understanding what healing is about. "*apolelusai*, Luke 13:12 means 'loosed'; *anosthao*, Luke 13:13 'made straight'; *hugiainonta* in Luke 7:10 is 'whole'" (Lambourne 1963:97). Fountain adds his comment on another key term: "The Hebrew word "Yeshua" and the Greek word "Sotera" mean both savior and healer...This means that healing is a part of salvation...The full meaning of salvation is to be made whole, to be saved from sin, sorrow, and sickness" (Fountain 1999:21). Healing then is not just a part of salvation; it is integral in salvation. Salvation is integral in healing. Christian healing is "simply the difference made by Jesus when he meets us at our point of need" (Lawrence 1996:12). This kind of healing then, is about wholeness more than cure.

The language used by the church concerning healing is notably difficult to understand. For example is "faith-healing" about holism or about cure? At least one view is that, "Faith healing is a form of auto-suggestion.... The healing agent in faith healing is faith itself" (Lawrence 1996:19). Others speak about the importance of healing but never make it clear if they speak of wholeness or cure or both (Wilkinson 1980:10). "Anthropologists usually categorize religious healing within the framework of cultural healing as opposed to medical curing" (Bate 1995:101). Some psychological views simply make healing symbolic, for example: "Transactional analysis is one way of using symbols, it necessitates identifying first a 'healing myth'" (Dow 1986:56). If healing requires a symbolic "myth" base, then there is little room for truth. At issue is: "who defines the Truth?" One's cosmology defines it, making all other cosmologies "myth" based. If we follow the traditional African pathway that healing is about "restored balance" to society, we would have at best a static balance which "has no answer to the problem of human guilt or death, nor to the anxiety and the

threat of meaninglessness" (McGilvray 1983:13).

DeVilliers and Konig use the terminology of "hard" and "soft" to describe healing:

> "By a 'hard' healing I mean the healing of someone who is obviously sick--visibly deformed, paralyzed or mutilated.... A 'soft' healing on the other hand, refers to the healing of an invisible condition--usually an internal condition like backache, or at any rate something that is difficult to investigate...soft healings are far more common in faith healing than hard healings...this distinction did not exist in Jesus' ministry or that of the early church. Jesus healed everyone, from a woman with a fever to a man with a withered hand.... (DeVilliers, Konig, et al 1986:88, 89).

It would seem that "hard" means physical cure and "soft" means non-material wholeness. But then we are left wondering where social justice, renewed understanding, emotional fullness and balance, wise choices and spiritual renewal fit in. Pentecostals see three kinds of healing: (a) physical healing (b) inner healing which pertains to the healing of emotions or memories, and (c) in extreme cases--treatment at mental institutions (DeVilliers, Konig, et al 1986:135). Again we have no place to understand things like transformation of structural evil. Further, if we followed these distinctions when dealing with violence we would come to the obvious conclusion that modernity has no treatment for the disease of violence. It can't be treated as a physical ailment, nor is it just an inner healing that will change it, nor will we bring healing in a mental institution. Violent conflict has no drug, no operation, no therapy, and no miracle.

God continues to be in the business of healing--not only personal healing but also corporate healing, not only of the body but also of the whole person. He uses not only physical elements, but also all the elements that He used in making mankind. The distinction here between healing and curing draws attention to the distinction between cause and disease. Biomedicine typically treats disease to bring a cure. Traditional healing seeks to heal or remedy a deeper cause. Salvation as both prevention and remedy helps to frame the traditional African understanding of the question of health and wholeness.

> "Salvation in non-dogmatic African traditional religion refers to preventive as well as remedial strategies in relation to one's prospects of attaining ancestorhood...salvation can, and does, take the form of courage to face the harshness of the reality of mortality" (Kwenda 1999:2).

In this traditional sense then wholeness includes a participation in community. Such inclusion is vital to our understanding of wholeness, and at least for the Christian it is not a matter of "attaining ancestorhood" but a matter of being "...made whole to be joined to a group chosen to accomplish a

particular task for God. The healed become by the very act of healing part of the healing community" (DeVilliers, Konig et al 1986:219).

Perhaps the idea of brokenness best describes the sickness, disease, and unwholeness of man in all his aspects. We see mankind like a pot that is broken into many pieces. Healing would then be the coming together of the broken pieces" (van der Walt 1997:14). An understanding of healing must include sickness and pain and suffering. Health is the way in which a person-in-community deals with those things that remind us that we do still live in the darkness of a kingdom not yet fully set right. The fact that we can live with those difficulties in joy, in hope, and in power shows that the Kingdom of God is with us, indeed in us. "The journey toward wholeness includes pain and suffering.... Health is a relative, rather than an absolute, condition" (Luscombe 1991:66). Healing is simply a step on the journey to wholeness.

> Truly, suffering, rather than ease, may be the result of healing. "Jesus, for the first and only time in his life healed the battle wound of an armed man; not for his ally but for one of his enemies (John 18:10-11). In choosing this path for himself, Jesus consigned his followers to suffering even as he bought their salvation. The spiritual gift of healing was not given to deliver all those in the church from suffering. Healing, in fact, presumes suffering (Long 2000:76).

The journey to wholeness in the midst of suffering and pain is another way to describe the Biblical drama of salvation:

> The first act is the creation of the world as God intended it to be. The creation stories provide us with the norm of health....The second act in the biblical drama is the story of brokenness, beginning with Adam and Eve and continuing throughout history and affecting everything that God has made. The third act is the mending of creation, the restoration to wholeness, the climax of which is the ministry, death, and resurrection of Jesus. The last act is the realization of salvation (wholeness partially now and completely in the eschaton) (Droege 1995:119).

3.4.8. Personal healing

Our discussion to this point has implied what we want now to state and show more clearly: healing has tended to focus on the physical (mostly medical) and the individual forms of moving from "disease" to "ease" (an observation made often in the teaching of Dr Roy Schaeffer who labored to change the understanding of health care in eastern Africa for at least three decades).

We have lost the communal element of the cross, "in western Christianity, the power of the cross to create a new race deeply concerned with peace, love, justice and communal harmony has largely

been replaced by the emphasis on the cross as a means to personal salvation" (Shenk 1983:160). It is not just social issues that have become lost, but the very nature of pastoral care has shifted. "Because our primary models of pastoral care have been borrowed from therapeutic models, pastoral care has been narrowly defined as pastoral counseling and has emphasized an individual approach" (Gill-Austern1995:234).

The classic "faith-healing" service caters to the individual malady, draws from the faith of the individual, and is enhanced by the faith of other individuals. Following is a service format suggested by Rev. A.O. Akwaowo, "Church Ministers and Ministries", Calabar Nigeria: Truth and Life Church International:

> How to Conduct a Healing Service, whether the Minister has gifts of healing or not, healing service is a faith service.
> 1. Begin with faith songs.
> 2. Prayer and Worship
> 3. Prayer of confession, James 5:16
> 4. Choose a faith text, because faith comes by hearing, and hearing the word of God (faith). Be positive, and let the believers know that healing has been accomplished by the finished work of Jesus Christ. Let them claim this.
> 5. Prayer of Salvation.
> 6. Prayer of deliverance and healing, either by authority, laying of hands, or using any other contact point.
> 7. If time permits, call for a testimony to confirm the power of God and drive faith into others (Maclean 1986:186).

Christian psychology gives a clear definition of psychological healing that sets it in a purely individualistic setting: "Healing as a new way of seeing, a new way of feeling, and a new way of living. With this definition it is, then, the goal of the therapist, friend, spouse, or parent to help the individual work toward grasping this sense of newness" (Hicks 1993:162).

Christian psychologist Larry Crabb recommends a healing service for someone who has lost a close family member. It focuses on the individual who is grieving, but includes the larger supporting community of faith. The "service" is a home fellowship where those present share remembering the goodness and difficulties of the deceased. Prayer and blessing of the left one(s) and other joyful activities are part of the evening (Crabb 1997:136).

If we have a helpful understanding that healing is about wholeness, and that individual wholeness must be in a corporate setting, then the church should clearly provide a rich source of healing. It is

"the corporate life of the people of God which is a compassionate, sympathetic fellowship of a sharing of the burdens and the joys of life. We know that the healing of bodies apart from life in this fellowship is as incomplete as launching ships in dry harbours, or sowing seeds on stony soil" (McGilvray 1983:16). It is certainly in this healing context that "The uncovering of deep, underlying emotions and traumatic experiences can take place in trusting interpersonal contexts in which the sharing of pain, reduction of anxiety, and emotional release are normative and expected as a manifestation of God's influence" (Matton & Wells 1995:183).

A key part of the community richness is the creating of opportunity to deal with individual needs and pains. For example, personal healing includes forgiveness, and must be a part of a community healing. "We forgive persons, not institutions. We forgive persons for what they do, not for what they are. We forgive persons for what they do to seriously wound us. We forgive persons for what they do to wrong us when they wound us"(Smedes 1996:21). Giving and receiving forgiveness has an important healing function, which is illustrated by some (Meiring 1999:46), and debated by others (Adams 1977:33).

God's forgiveness offers more than human forgiveness,

> "Forgiveness involves even more than the healing of our relationships. Scripture also presents evidence for a link between forgiveness and health. David spoke of his 'bones wasting away'...until he finally received God's forgiveness....Forgiveness is an unmerited gift through the sacrificial atonement accomplished by Jesus Christ. It is God's offer of health and wholeness" (Benner & Harvey 1996:28).

Forgiveness, as a key part of healing relationships requires a declaration. To declare forgiveness is to both agree that an offense has been made, and that a decision has also been made to forgive. In that sense forgiveness becomes a promise of intended future action. "...when God forgives, he goes on record. He says so. He declares, "I will not remember your sins" (Is. 43:25; see also Jer. 31:34)... Forgiveness is not a feeling; forgiveness is a promise!" (Adams 1994:111, 112).

Receiving God's forgiveness may be God's gift; God's declaration to us, but it does have a consequence. Redemption causes us to be a conduit of grace to others.

> Inscribed on the very heart of God' grace is the rule that we can be its recipients only if we do not resist being made into its agents; what happens to us must be done by us. Having been embraced by God, we must make space for others in ourselves and invite them in-- even our enemies (Volf 1996:129).

Making space for others in our lives is an aspect of healing that is uniquely a connecting link from the healing of an individual to the healing of community and relationships. "Forgiveness is not an act--it is a process. It is not a single transaction--it is a series of steps: restoring the attitude of love...releasing the painful past...reconstructing the relationship...reopening the future...reaffirming the relationship" (Augsburger 1988:44).

The healing of relational pain through forgiveness requires being holistic. "Forgiving is a remedy for pain, but not for anybody else's pain, just our own. But no pain is really our pain until we own it...we appropriate it, we acknowledge it, we name it, we evaluate it, we take responsibility for it" (Smedes 1996:133). In the process of owning pain then appropriating it means recognizing that it is truly present in our lives--if not materially then at least that it has a physical implication. When we acknowledge pain we are dealing with it emotionally. When we name the pain we are usually putting it into its social context of relationships. When we evaluate pain we understand it. When we take responsibility we are making a choice. In dealing with pain--in this sense emotional, or social pain, we must heal it holistically

This process of forgiveness then, which begins with God's forgiveness and moves through human forgiveness, is the reality of shalom. "The turning outwards, away from self, to God and to a concern for others, is both conversion, and healing. It is also wholeness. The disjointedness, the alienation, the being at odds with other people and oneself is the very opposite of health" (Lederach 1986:20).

Forgiveness—whether from God or from humans—requires confession which is basic to personal as well as to corporate healing. Whether confession must precede or if it may follow forgiveness is debated in both the films "Healing Hearts" and "the St James Massacre". The question here is not the order but how can appropriate confession be promoted when it is in a public context?

> Confession should be as public as the commission of the act...confession should be shared where it is a help to another, not a hurt or a hindrance...confession should not be so intimate, so revealing, so painful that it will wound or scar the person to whom it is confessed. True confession has two sides. Confession with only a negative side is a counterfeit. It's the admit-your-failures-and-get-them-off-your-chest variety. But true confession has a positive side, too. It is a confession of dependence and allegiance to God, the great Guilt-remover (Augsburger 1988:71).

Public confession may then contribute communal healing. But what is "communal healing"?

3.4.9. Communal Healing

If, as we have seen, healing and salvation are inseparable in shalom, then we must again pick up the thread of African Traditional Religion's views of community: "In the traditional context religion cannot be a purely personal affair; the relation to the sacred is, first of all, a communal one. Ritual specialists, priests, prophets diviners, and kings are the servants of the community and their role is to mediate the sacred to the people" (Ray 1976:17). These roles are vital in traditional Africa because it is a common belief that sickness comes from curse. The curse could be no more than making decisions against advice; "Among the patrilineal Tallensi a son who pursues his own ends against his father's wishes often ends in failure and sickness. He must then seek his father's forgiveness and blessing in order that he may be restored to a healthy role in his family relations" (Reyburn 1978:108). Sickness that came from covenant unfaithfulness was a common belief in the Bible, because covenant unfaithfulness was cursed. Sickness that comes from broken relationships is evidenced by medical science today (e.g. ulcers and other stress-related syndromes).

Surely there is individual sickness and health, but is communal sickness and health a function of the individual, or individual health more a function of the communal? While the Cartesian emphasis would seem to say that physical illness must be a function of the individual, except as individuals make contact and spread disease, the explanation falls short of our reality. We have devised terms to explain behavior and conditions that do not fit the individual biological theory. We may say someone is "love-sick", or a series of illnesses coupled with erratic decisions may be explained as "going through a difficult time in marriage". While no doctor is likely to make a diagnosis of "mariage-itis", the wise doctor does explore at least psycho-social factors.

At the heart of individual and community brokenness or wholeness is the matter of identity. Identity is the bridge that links the individual to the community. This is especially important in understanding the healing that occurs in a situation of violent conflict, for violent conflict in Africa mostly arises from identity issues.

> "The theocentrism of the Hebrews, however, gave them a transcendence in community and a security of identity that is not a part of the anthropocentric theology of African tradition. The person in community is at the center of the African worldview. God is relevant only so far as he relates to 'this life, this existence, and its concerns and cares'" (Bediako quoted in Long 2000:103).

At issue here is the difference between being an individual in community, or a community that is

defined by the essence of the individuals vs. community that is the collection of individuals. The first characterizes a traditional African community, the second a religious community, and the third a western community. We will consider briefly each of these types of communities and how healing might be seen in them.

The African community "is 'the whole community' of living and dead.... Ancestors are, for the African, simply symbols for the principle of authority and filial piety is the experiential basis for ancestor cults...I found, however, a thousand other outlets for reciprocity between living and dead. There were elaborate funeral ceremonies, mourning rites, inheritance..."(Shorter 1975:124). An interesting question might be "is there really any difference between an African and a western relationship to the dead today?" Both have elaborate funeral rites, maintain the gravesite, visit it, have pictures in prominent places, speak often of the traditions of the ancestor etc. May it not be that in today's Africa we simply see a much closer parallel between the living and the dead, so that the issue is one of respect, even veneration, of the ideals, the values, and the actions of the deceased?

In the religious Jewish community several tendencies are seen that blur the distinction of individual and collective woundedness and healing.

> There are some clinical phenomena that seem to exist only among holocaust survivors; 'transposition' (the tendency of children to live out the persecution of their parents, 'enmeshment' (the tendency of parents to see children as leading the lives they did not lead, and of children to heroize or victimize the parents), and 'mission'(developing a positive Jewish communal identity, speaking publicly about the holocaust, assuming the social role of 'holocaust survivor,' attending public commemorations, being active in human rights issues) (Blumenthal 1992:210).

In Christian religious communities cosmic health must include individual health, but it is more than just the summation of individuals. Perhaps it would be better to think of it as being the synergy of individuals.

> "But the Bible is deliberatively from cosmic health, also clearly interested in the health of the person and therefore had, inferentially, no objection to calling 'health' something which is primarily related to individual welfare--so long only as, in the larger context...and so long as salvation is not thought of as a kind of summation of all the individual healths. (Hiltner 1968:164)

In the New Testament, personal calamities were dealt with in the context of the wider community, people were expected to call in the elders, who would anoint and pray over the sick, were encouraged to confess their sins to one another, so that broken relationships might be healed and

harmony be restored within the new covenant community (James 5:14-16), and the Lord's Supper provided a special opportunity for the healing of relationships and the prevention of sickness" (Berends 1993:283, Mulemfo 1996:138).

By contrast, contemporary "Biblical practice" in western communities has to be warned:

> "Watch out for religious manifestations of the humanistic scourge of individualism... Beware of allowances made for individual worshippers to do their own thing during corporate worship, as if they were having their private devotions but together, in the same location.... Note the evangelical emphasis on having a "personal relationship with Christ" and the lack of equivalent popular terminology about cultivating a corporate relationship with Christ as his body.... Resist current pressures to replace community values with "family values" (Bilezikian 1997:175,6).

The warnings are relevant for Africa that has often adopted western worship styles and influences. The cataclysm in Rwanda happened a week after a major crusade in Kigali in which people had "worshipped together". We have a sobering reminder that to simply be in physical proximity to others--even to know their names and occupations, children and businesses--is no guarantee of community. Such proximity may be no more than the formula for the success of genocide.

In each of these communities, the issues of relationship are primary in determining whether or not there is shalom—or community healing. Brokenness always means relational brokenness in some measure. Bate identifies both positive and the negative side of the "coping-healing" style of healing done by the Pentecostal tradition. On the one hand it does recognize and lift up the divine image in man--true humanity. On the other hand it seems unable to move people who have experience this affirmation to affirm others in any other way than the same in-group healing they have experienced.

> When the society is perceived as dehumanizing, this can also be interpreted as sickness and the remedial response to it on the social level, through political social and economic involvement, can be interpreted as healing. Such a perspective raises the point whether other Coping-healing churches involve themselves in this type of healing. A major question...is whether Pentecostalism leads to social involvement or social withdrawal....When a society is dehumanizing then the experience of having one's humanity affirmed is clearly necessary merely for survival...However the question is whether the so healed are prepared to go into the world in order to heal what is broken within it (Bate 1995:129).

At least in theory all theological varieties of Christianity recognize that the evidence of a whole community is reconciliation. But,

> There is no agreed upon definition of reconciliation in human societies...The Christian understanding of reconciliation has had many different meanings...the classic location for a

Protestant theology of reconciliation, it is Romans 5:6-11. The Catholic emphasis would be slightly different, focusing on the love of God poured out upon us as a result of the reconciliation God has effected in Christ (2 Corinthians 5:17-20) (Schreiter 1998:14).

In both traditions there is the ever-present necessity to avoid "cheap forgiveness" in which "talking about forgiveness in a world of violence must recognize that there is often an almost unbearable tension between the need to call for justice and the conviction that healing and wholeness of life require that we do not hate our enemies" (Kassmann 1998:42).

What does forgiveness and reconciliation look like in a communal situation? It is forgiveness in which restitution cannot be demanded; certainly any revenge is excluded. "Forgiveness is the boundary between exclusion and embrace. It heals the wounds that the power-acts of exclusion have inflicted and breaks down the dividing wall of hostility" (Volf 1996:125). In forgiveness, I embrace one who has been "other" but now becomes in some sense "one" with me. Volf describes the "embrace" of those who were once enemies: "The four structural elements in the movement of embrace are opening the arms, waiting, closing the arms, and opening them again. For embrace to happen, all four must be there and they must follow one another on an unbroken timeline" (Volf 1996:141). In the healing of embrace, both the physical act and the volitional choice are focused in the four elements. At no time is there suppression of self or of the other. Both are free, both choose, both depart from their "own" to embrace "another".

The healing of community often comes in stages

> The first phase...the genesis phase. In this phase, the shifts in relations of power in a conflicted society are getting under way...The second is the transformation phase. This is the actual beginning of the transition. It is usually marked by some event that takes on major symbolic significance as a turning point...The third phase is the readjustment phase. After the excitement of the transformation phase, the reconstruction of society begins...On the one hand, there is a struggle to hold onto and consolidate the changes that have taken place...but nonetheless, steps have to be taken to implement elements of the vision of the future (sometimes there are competing visions) that had emerged in the transition phase as the new ideal society (Schreiter 1998:8).

The focus of many church programs is on the multiplication of congregations, or the spiritual growth of their congregation. These are good goals, but they may miss the greater goal. The greater goal is that God intends the renewal of the whole world. Congregations are a means for that greater purpose, not the purpose itself (Gunderson 1997:1). The power to bring people into meaningful relationships in the context of God's love is at the root of all congregational strength (Gunderson 1997:28).

Before a rally where Tom Skinner and Pat Morley met to set off "Mission Mississippi", a ministry to help heal racial wounds headed by Lee Paris, Morley confessed that he did not have many close black acquaintances. Paris asked "How can you love your neighbor if you don't even know him?" (Maxwell 1994:25).

3.5. Understanding Community

3.5.1. Biblical Community

At its most basic level community requires knowing each other. But Paris's question implies something far deeper than just knowing someone's name. Community and the individual for the Christian can only have sensibility in the OT idea of covenant. This covenantal idea of relationship is clearly present in African society. The fact that the "Christianizing western" movement of Africa is loosing its communal senses is a sad testimony to the fact that Christians—missionaries and nationals-- have not taught or lived covenantally. Reyburn gives a full summary of the significance of covenant in understanding community:

> Sin in the life of ancient Israel cannot be understood apart from the notion of the covenant relation. This does not mean an isolated relation between Yahweh and an individual but an interdependent relation of men who must live together. The term community in its sociological sense expresses this idea well. Any form of behavior which threatens the natural carrying on of life in the community is considered a sinful deed. Yahweh is the creator of life and giver of community. Any offense which breaks this community is therefore also an offense against Yahweh. Man dwells in a community or covenant relation with man on the horizontal plane and with God on the vertical, but this community is a totality and not two levels of living divorced from each other. It is in his total community relation that one sins against his fellow man and therefore against his God (Reyburn 1978:104).

The theological idea of "federalism" reveals a core theme in Scripture:

> There is throughout the Old Testament a steady insistence that families, villages, cities, and nations are under a kind of group contract with God. The action of the individual, more especially if he be acting as a group leader or representative whether as patriarch, father,

king, priest, or prophet, carries with it possibilities of blessing or punishment for the whole group (Lambourne 1963:25).

It was on the basis of this federal representation that Paul bases his argument in Romans 5 that Adam's sin was counted against all mankind and Christ's obedience was counted as righteousness. The messianic ministry of Jesus was about more than personal salvation, it was to restore individuals to community. Jesus offers healing to those estranged from human community (women, Samaritans, gentiles, demoniacs, lepers etc. "Through his healing acts, Jesus announces that God wills to restore to the human family and to the fellowship of the table, which anticipates the eschatological reign of God, those marginalized by sickness" (Carroll 1995:138). The "fellowship of the table" is finally about a community that so lives in a way that brings praise to God (Bilezikian 1997:58).

Community should be the Christian starting point for mission. From that starting point we find the meaning of personal life (Newbign 1989:128). But the community of worship and praise, the community that has given meaning to personal life, is not an end in itself. Jesus entered history and left a book. He also left a community to live out that book. Newbign suggests a gnostic sort of community where truth was truth-in-community. "What he did was to prepare a community chosen to be the bearer of the secret of the kingdom." (Newbign 1989:133). But Jesus was the Word from the beginning, and left his Word with His people, even giving His Spirit to make it possible to understand the Word, the Word made flesh.

Bilezikian describes a similar kind of "in-group" community as a starting point for evangelism:

> Except for pioneer missionary efforts, biblically defined evangelism is always congregation-based. It presupposes a congregation comprised of dedicated and servant-minded laypeople, who have intentionally become a cohesive and highly motivated community complete with small groups and ministry teams (Bilezikian 1997:148).

The idea of tightly knit in-groups of people that act like clones is somewhat the picture here. An identity of "sameness" is an important aspect that binds a community (McMillan 1996:320). On the other hand the qualities of intentionality, of motivation and purpose, of a free flow between small and large groups, these are qualities that would bind any community--ecclesiastical or other wise. They are not qualities that necessarily keep people out, (though they could) but may invite outsiders in.

Pillay puts some realism into what could be a rather romantic notion of Biblical community,

> ...Christian claims about authentic community have increasingly become merely symbolic. Community is experienced as an absence. The idea is familiar but the manifestation is rare...Along with the praiseworthy ideas of individual autonomy, progress, and democracy have come rank individualism bordering on narcissism, self-adulation, and moral licentiousness (Pillay 1998:87).

In the US at least, it would seem that individualism does not merely *border* on narcissism, self-adulation and moral licentiousness, it has become that. The US is perhaps the arch-type of individual libertarianism (Newbrough 1995:14).

A basic element in Biblical community then, is self-giving rather than self-fulfilling. The "self-fulfillment" principle brings destructive effects into community (Bilezikian 1997:62).

3.5.2. African Community

The idea of person and community as presented in the New Testament may be very close to an African understanding (Berinyuu 1988:25). Consequently, the notion of salvation is fundamentally different in Africa from the west, perhaps less because of its theology than because of its anthropology. "Salvation is not something that happens to an individual but to a whole community of beings who have different problems and interact across ontological boundaries...Saved for immortality in community. The key is connectedness" (Kwenda 1999:11). The idea of community salvation is seen in the account of the Samaritan woman, who introduced the Messiah to her community and it became transformed.

A wonderful example of a saving community, perhaps unusual, comes from Rwanda. A 'common Christian' sheltered a Tutsi in her home for his protection during the 1994 decimation. She considered family to be the family of those who belonged as she did to the household of faith, and believed that a common humanity was the basis for community rather than position or a mark on an identity card. She told him,

> "What would be the testimony I would give if you went out of my house to save my skin, and you were killed in front of my compound. If it is the Lord's will for you to be killed, let the killers come and find you themselves instead of you going out. If then they decide to kill me for having kept you, I'm ready to go with you to death and we will go to heaven together" (Rutayisire 1998:44).

The depth of this commitment demonstrates that faith is a "sense of belonging", not something to have or to just agree about (Gunderson 1997:24).

Missions and early church development tended to miss a significant part of community structure and its force for making the gospel relevant. It perhaps seemed unimportant, but Mulemfo shows the significance of the palaver. "The community has all the power in that it chooses its leaders...the leaders are considered as facilitators and servants within the community. They do not make the traditional law on their own but they work together with the whole community...This fundamental dimension of the traditional Manianga palaver was lacking in the practice of the church" (Mulemfo 1996:138). Perhaps because this dimension was missing, conflict has sometimes raged out of control, pushing violence to new levels and making positions seem unassailable.

Conflict tends to be a kind of inspection light that causes relational fractures to be seen. For example, "...intergroup conflict induces an increase of group solidarity, more intense personal identification of members with their own group, and an exaggerated possessiveness of each group's assets" (Glidewell, & Kelley et al 1998:73). In-group solidarity may be unhealthy. It may embrace violence against those that are in the out-group. The question then becomes what is the nature of the in-group and the inter-group conflict? Take for example "Christians" as a group. When Christians are persecuted--it causes them to be bound together--say against an Islamic government as in Sudan. On the other hand when Christians begin to conflict with themselves it may become an "in-group" conflict say, against Rome, against the Catholic Church or against "Liberalism" or "Fundamentalism". On the other hand if the church (Christians now defined generally but with different sub-groups of denominations) has the government's "blessing" of land or cars, they may loose their sense of spiritual identity and calling to proclaim justice and mercy. Witness here the church during Hitler's Germany, or the church in Liberia, or the church in Rwanda, or the church in Kenya.

This kind of government favor may in fact produce a very unhealthy community. Assimilation is what God warned the Israelites about, and remains perhaps the surest way for Christianity to be eliminated by the world today. Volf describes the interplay between groups that may bring exclusion and conflict: "Exclusion may be accomplished either by elimination (Bosnia and Rwanda) or by assimilation, 'you can survive, even thrive among us, if you become like us; you can keep your life, if you give up your identity.' ...A third form of exclusion is abandonment" (Volf 1996:75). Persecution--elimination--tends to create martyrs and makes the oppressed more visible (blacks and coloreds in South Africa). Assimilation on the other hand simply eliminates the

identity. Abandonment might be demonstrated by lack of a sense of community that "Christianity" has in the western world today. The church there perhaps has both abandoned its own community and its society. In turn it has been abandoned.

3.5.3. Elements of Community

Even as the church should be a community within a community, even so the church in a nation should but be a part of a global community of churches: "A church identifying with a nation is a church which has gone astray and must be called back to its true identity by the community of churches" (Kassmann 1998:42). History has repeatedly shown the unfortunate results of a church identifying with the state--theologically justifying nationalism. Nationalism is a disease in the church that creates ethnocentrism. In recent history we witness Germany and the third Reich, Rwanda and the church support of a government that called for genocide, South Africa and the church justification of Apartheid, and the inability in time for some churches to clearly name it as sin. Additionally there are the many countries that demonstrate the "special treatment" of some denominations which support the government. It is not until we come to embrace a sense of the international church, the global body of Christ that we come to true Christian community.

The idea of a global body of Christ must still be tied to more local "communities". How would we define "community"? Community as defined by community psychology is: "The perception of similarity to others, an acknowledged interdependence with others, a willingness to maintain this interdependence by giving to or doing for others what one expects from them, the feeling that one is part of a larger dependable and stable structure" (Royal & Rossi 1996:395).

We might perhaps identify various levels of community starting at the most local level and moving toward an international level (Dune 1986:52). What needs to be identified are the elements of genuine community, of authentic fellowship. "Authentic fellowship is where individualism and selfishness are transcended and where human creativity is set loose. It is in the creative act of loving, and act of self-transcendence, that human beings find themselves" (Pillay 1998:88). Authentic fellowship then is a fellowship of self-participating individuals who make a community. It is not merely a conglomeration of individuals brought together by common needs or merely a collective herd. Authentic community nurtures human freedom. That freedom moves a biblical, covenantal community towards a shared purpose or ministry (Bilezikian 1997:84). Shared purpose however is not just egalitarianism. (It is perhaps the motive of egalitarianism that moves Bilezekian

into isegesis as he describes Acts 21:9-12 as the necessary and sufficient model for community. Acts 4:32 does describe a unity of vision, but not an egalitarian view of ministry functions.)

Gunderson looks at the factors in congregations as a religious community and helps us see that in fact they form a web of interdependencies, "We enter and leave in others' care. In between we find ourselves suspended in webs of dependence that we name uncle, father, child, friend, colleague, wife, believer, member, disciple, deacon, follower" (Gunderson 1997:8). These interdependencies cannot be reduced to a social phenomenon nor made simply a spiritual exercise, nor can it ignore the social and physical factors (Gunderson 1997:18,19), but we can see that there must be accompaniment through the processes of life, as well as participation in those events of life. It requires intentionality, perseverance, and sacrifice (Bilezikian 1997:129). Interdependencies bring about influence, integration, and fulfillment of needs, shared emotional connection (McMillan and Chavis 1986:9).

Mutual responsibility is a theme that comes in this description of community in good times in Rwanda:

> He explained that the whooping we'd heard was a conventional distress signal and that it carried an obligation. "You hear it, you do it, too. And you come running,' he said. 'No choice. You must. If you ignored this crying, you would have questions to answer. This is how Rwandans live in the hills...The people are living separately together', he said. 'So there is responsibility. I cry, you cry. You cry, I cry. We all come running, and the one that stays quiet, the one that stays home, must explain. Is he in league with the criminals? Is he a coward? And what would he expect when he cried? This is simple. This is normal. This is community' (Gourevitch 1998:34).

A healing community has a particular focus beyond just that of a community: "I see a healing community as a group of people who place connecting at the exact center of their purpose and passion--not evangelism, not teaching, not preaching, not missions, not music, not social action, not numerical growth--but connecting: connecting with God (worship), others (loving service) and ourselves (personal wholeness). All else is either a route to or a result of connecting" (Crabb 1997:206). Crabb also says that communities heal when they focus on "releasing what's good" (Crabb 1997:38). Connecting and "releasing" for Crabb is talking and listening. Talking and listening focuses on one of the essential elements of community, communication.

In summary, the idea of community is best seen in light of our definition of shalom: *Shalom occurs when people who are in a right relationship with God and each other enjoy and share together the*

resources of the earth in ways that show Christ is Lord of all creation. This is a community with shared values and communication (social); shared vision and sense of purpose (mental); caring, trust, respect and recognition (emotional); teamwork and participation (volitional); and incorporation of diversity (physical) (characteristics from Royal & Rossi 1996:415, categories given by author).

3.5.4. Relationships in Community

Brummer suggests that reconciliation looks and happens differently depending on the type of relationship that is to be repaired.

> In theory we could distinguish three basic types of relationship between people: manipulative relations, contractual relations, and fellowship...All three types of relationship can go wrong in various ways and then stand in need of repair.
> In a manipulative relation the passive partner becomes an object. Since there is only one agent in this relationship, there is only one agent who can be responsible for bringing about what has to be done...
> In a contractual agreement of rights and duties...the relation breaks down when one of us fails in his or her duty....three ways in which this sort of broken relation between us could be repaired...try as yet to do for me that to which I am entitled, or, if this is not longer possible, you could perform some other equivalent service for me...If you cannot or will not give me satisfaction, I could restore the balance by punishing you, i.e. I could withhold from you the services to which you would have been entitled if you had fulfilled your duties toward me (Brummer 1999:47).

The contractual relationship is common in business and trade. Relationships of fellowship are the ones that are the ideal for Christianity. They are however not the reality of socio-political relationships.

> Relations of fellowship are those in which two persons identify with each other by each treating the other's interest as his own. In serving these interests as his own, he loves the other as himself...Such a breach in our relationship can only be healed if you refuse to be resentful...you have to consider the breach in our relationship a greater evil than the injury I have caused you" (Brummer 1999:47).

Broken fellowship can only be restored by penitence and forgiveness; broken agreements of rights and duties are restored by satisfaction or by punishment or by condemnation. We have here the dilemma of Africa. On the one hand shalom, the desired state of affairs from both a biblical and an African perspective, requires healed relationships. However, the conditions in which Africa lives today are not traditional, they are contemporary. Contemporary relationships are contractual. The TRC in South Africa offered a process that does not fulfill the conditions for restoring either fellowship or contract. In fact, if there were a social "contract" in existence it would be that of the

Afrikaans sense of covenant, which did not include blacks or Englishmen. South Africa then, would seem to be in a state where it appears no one can be satisfied.

The great lakes region is no less a quandary. Hutus would like to have forgiveness granted, but there seems no way to provide penitence that is sufficient for the ruling Tutsi. Historically many of the Tutsi seem to operate on a sense of social contract that would have them in power. This would be a manipulative relationship that would hold them solely responsible for the process of reconciliation. To avoid those high demands, the present government would want to point to the manipulative relationship of the former Hutu government that puts the onus of healing on the Hutu. Neither side is willing to take the responsibility for their historical part of a manipulative relationship, nor identify what would be necessary and sufficient to restore either a contractual or a fellowship relationship.

Perhaps what is similar between the two regions is the fact that there is little or no space given to identify and work out what would be necessary and sufficient terms for reconciliation. In the church there not only should be this space but it is the most natural place for the process to begin. Something--a commitment of some sort to Christ and biblical teachings--hold church bodies in a fellowship relationship. Furthermore because a commitment to biblical teachings brings a commitment to respond to the world outside the boundary of the church, a contract with God is implied. We have an obligation to pursue reconciliation. Churches all affirm it. The Kairos document put it in writing. The remaining question is what to do, and how to do it in order to fulfill conditions both necessary and sufficient for reconciliation.

Much of the debate about forgiveness and reconciliation in Africa proceeds on the basis of the assumption that we are dealing with fellowship relationships. Therefore the question of if a Hutu must confess before the Tutsi can forgive, or if a white must confess before a black can forgive. And so the question comes, "Is confession enough?" Do we not need contrition? After contrition do we not need compensation? Every additional question seems to make it ever harder to reach reconciliation. Brummer again sheds light on the matter, "Your forgiveness can only be effective in restoring our broken fellowship, on condition that I am sincerely penitent.... Although my penitence is in this sense a necessary condition for your forgiveness, it is not a sufficient condition. My penitence can neither cause nor earn your forgiveness" (Brummer 1999:48,9). Indeed if we are seeking local, close fellowship reconciliation we have one set of standards. If we seek national

reconciliation we may need to revert to the terms for forgiveness of a manipulative relationship. All types of relationships and their reconciliation must finally come to the question of what is both necessary and sufficient?

3.6.   Measurements for healing
3.6.1. The difficulty of measurement

We have suggested that healing is a step on the journey to wholeness. There must then, be some way of measuring such a step, or steps. The starting point might be to use a medical model for measuring health, "...the degree of health, in a nation or in each individual, can be approximated by the seriousness of disease within that entity" (Larson 1991:3). Morbidity descriptions dominate the measurements of the medical model of health. If we were making tea, and used this approach to determining what good tea tastes like, we would simply describe the growing, picking, drying, storing and processing problems that are encountered in bringing tea to the market. It would hardly be a satisfactory way of describing good tasting tea.

So because it is difficult to measure even physical health directly, indirect measures have been used (Larson 1991:11). Most of the indirect measures of biomedical health have been to measure "inputs" like the doctor-population ratio rather then the "outputs" like healthy individuals or a healthy population. The identification of "indicators" to understand a "healthy population" has been a useful methodology in medicine (Larson 1991:12). A compilation of those indicators forms an index, but such has the limitation that it is useful for a certain definition of health, a certain population and its cultural values, and a certain use rather than being widely applicable. If we developed an index we would have to answer the question of why we were developing it (Larson 1991:12). The purpose of a health index is central to this study. We are seeking in this study of healing interventions not so much to educate the public, or to provide a clinical diagnostic /prescriptive grid, but to provide a tool for faith community leaders to plan and implement programs that lead to healing the wounds of conflict.

Since our understanding of health for this study is one of wholeness that incorporates multiple aspects of human existence, it would be necessary to have multiple indices. A table of indices would perhaps allow a complex model to be used over time (Larson 1991:25). The indicators in any index we may find would likely be of use mostly in 'northern' contexts. To be helpful for this study it must focus on Africa. Therefore the inclusion of socio-medical variables like the number of

hospital beds or physicians is not going to be helpful for this study. If one wanted to measure the physical variables, it would be more useful to enumerate the number of pit latrines, or the percentage of use of those latrines, or the presence of hand-washing facilities, or the number of days in a month/year where malaria symptoms were experienced.

Because a holistic cosmology requires a holistic approach to health, it is imperative, especially in Africa where so much is determined in social constructs, that an evaluative measure be identified which at least meets the standards for the WHO definition of social health. Already there is a high standard:

> Objective evaluation of social wellbeing is much more difficult than evaluation of the physical and mental health of a population. Nevertheless, the requirements for planning health protection and social assistance and for evaluating the results of the work of the social services demand that we should:
> (1) Define the links between human health (of individuals and the community), social situation, and social wellbeing;
> (2) Establish methods for determining the social care needs of a population in connection with its health status;
> (3) Determine the links between the work of the health and the social welfare services;
> (4) Establish methods of measurement used to develop social care programmes and to evaluate the fulfillment of such programmes (Holland 1979:36).

We encounter several problems in trying to build on the ground that WHO has leveled. For example, "mental health" defined by WHO is basically a function of social capacity, and it does not give us adequate ground to understand the emotional components of being whole: "WHO Expert Committee on Mental health...implies the capacity in an individual to form harmonious relations with others and to participate in or contribute constructively to changes in his social and physical environment" (Holland 1979:35).

Further problems have already arisen from those attempting to develop a model for measurement, like Wolinsky and Zusman who developed a model for measuring the WHO definition (Wolinsky, and Zusman 1980:607-621). But the problem with many of these measures is that they are not adequately validated (Larson 1991:30). Standardization of measurements plagues any effort to measure health outside a measurement or indicator acceptable within one particular field. Standardization itself must be completed on a set of people that have commonality. We do not have that for Africa.

The African "balance" idea which has been used in conflict resolution offers a kind of measurement: "The basic principle of conflict resolution reflects the principle of equilibrium which underlies all feeling about the healthy social organism: Maintain the status quo at all costs; don't humble or shame others, but protect your rights" (Elmer 1993:54). Maintaining social balance, giving honor, and avoiding shame are key measures of a healing environment for shame cultures. But it is not a sufficient measurement of wholeness to determine when equilibrium is not maintained, nor is it necessarily true that status quo is healthy and whole.

We could attempt to use an old standard like Maslow's hierarchy of needs, but good anthropologists criticize even that:

> Maslow's hierarchy of human needs has been widely cited uncritically in evangelical circles. It assumes a linear progression--from felt need for food, to shelter, psychological well-being, social belonging, and finally spiritual meaning. If we follow this in missions, we will spend all our time on low level needs and never get to conversion. Moreover, it treats spiritual life as a desirable but not ultimately important need. We need to use a systems approach to human needs and recognize that immediate needs may be doors leading us to deal with the ultimate spiritual needs of people (Hiebert 1996:198).

It may be long overdue to challenge Maslow's hierarchy in light of biblical truth and understanding. On the other hand there are problems with Hiebert's suggested "systems approach". His kind of "systems approach" may be simply a rationalization for the accusation of some that "social programs" are "bait" on the gospel "hook". By 1983 there were already surveys of church-related medical programs in order to measure their effectiveness in meeting the health needs. The result was that, "There were no ready-made criteria for this latter exercise and this account will attempt to describe the continuing search for them" (McGilvray 1983:XV).

In light of the fact that clear measurements have been elusive in the past and comprehensive measurements still are lacking, this study does not expect to identify a standardized set of measurements or indicators that measure wholeness in community. We would desire that there was one. Lacking such we will simply define a helping, or healing intervention as one that moves people individually and collectively along an "indicator line". The "indicator line" will be no more than a compilation of indicators. There are many types of indicators.

3.6.2. Types of measurements

In attempting to understand the types of indicators we might assemble we have first to recognize the impact of different health belief systems:

> There are different categories of health belief. They may be summarized as: magico-religious, a system believed by many blacks and Christians in the U.S. It relies on holy words and holy actions for health. Many native Americans and Asians in the U.S believe the holistic or naturalistic system. It relies on balance in nature, using acupuncture, herbs etc for healing. The scientific or biomedical model believes that all events have a cause and effect. Health is the absence of symptoms. The body functions mechanically (Flaaten 1996).

We may then expect that each system would have different ways of measuring health and healing. Probably the biomedical definition of health as the absence of symptoms could equally fit the other systems of health. The symptoms would differ--one perhaps measuring the blood pressure while the other considers a negative circumstance or lack of faith. "One may be perfectly healthy, by the medical model, but not happy and not with high quality of life. How are happiness and quality of life measured in a valid and reliable way? If they can be measured accurately, should they be included in the definition of health, or are they separate concepts?" (Larson 1991:5).

Quality of life certainly is vital as a measurement. Convenient and useable questionnaires have been developed with multiple areas of life considered. But these typically do not include direct questions dealing with emotions or choices or mental growth (Greenley, Greenberg & Brown 1997:251). Other studies have attempted to evaluate multiple scales used for senior citizens in the United States (Steiner et al 1996:54). Fava indicates "research on quality of life is totally neglecting this crucial area [antecedents of illness], which would lend itself to preventive efforts" (Fava 1990:72). It is preventive efforts as well as remedial interventions that we would like to identify. Witmer and Sweeney give an excellent model upon which theories and measurements could be built for understanding the quality of life (Witmer & Sweeney 1992:142). If only we might have such a model adjusted for Africa, it could be of great help in this one area.

Other types of measurements must also be considered. For example, when we come to community wholeness we would logically use an indicator like communication—an element already identified (Chp. 3.5.3). It is an indicator that would measure a sense of community cohesion, and frequency would be seen as a positive vector or force in the indicator (Glidewell, Kelley et al 1998:67). But the simple frequency of communication is insufficient to measure health. It may be hurting communication--communication of fear, of anger, of defense, of domination. On the other hand,

without communication then there is little possibility of healing. So communication must be frequent and positive.

Another type of measurement might be to measure "community response to certain perceived need". Glidewell and Kelley have observed this response as a leadership function, "Community leadership begins when citizens grow concerned about some threats to the well-being of the community, or some promises for the enhancement of that well-being, or usually both" (Glidewell, Kelley et al 1998:62). The community should be the first to measure community health. Concern or action by leaders is one of the signs of response. Another kind of response-measurement would be to see if there are groups—churches for example—that start to break away from old traditions or practices that have been wounding. Massie, a US white Anglican priest who has studied South Africa, went to visit there before the general elections and looked for this kind of response-measurement, "[I discovered very few] congregations who had broken free from segregated ecclesial traditions and were now modeling, in microcosm, the just, inclusive, and reconciled community toward which South Africans are striving" (Massie 1993).

Bate attempts to integrate measurements that are useful from both western and African views of healing and health. "Western and African theories of illness can be incorporated within a single model where a graph with two axes is set up in which the X-axis represents disease and the Y-axis the involvement of mystical factors in illness and health" (Bate 1995:149). While the graph analogy is helpful, it probably stills allows a Cartesian dichotomy to persist between aspects of wholeness that should not be separated or pitted against each other.

3.6.3. Measurements

Many measurements might be used to identify some level of community wholeness. We have already mentioned some (communication, community responses, and the undefined "Quality of Life"). We will simply now descriptively list a series of indicators found in literature:

Diagnosis of problems. The ability or actions of diagnosis is in any event one measurement of healing. The traditional African view of healing would require a diagnosis in any event. "Stripped of its distracting medical connotations, diagnosis is problem definition and this is a fundamental part of any approach to counseling" (Benner & Harvey 1996:16).

Organization and mobilization. In evaluating a community's wholeness, Glidewell says: "There are now four Task Forces...Youth and education, economic and housing development, public safety, and health care" (Glidewell 1998:63).

Palaver as a refined type of African community communication:

> "Palaver, a traditional meeting or gathering of the kinship group or the whole community, where talks and discussions are held, as means of reconciliation (solving conflicts and differences, setting aside transgressions); organizing happy or sad events (e.g. marriages or funerals); or the healing of some social diseases, with the goal of rebuilding or re-establishing order, security and protection in the community" (Mulemfo 1996:133).

Restitution is difficult enough in simple and individual breakdowns in relationships. It is not to be surprised that in a country context restitution would be even more difficult. Brews, in his review of "The Cost of Reconciliation in South Africa" points out how even those who would want to do well still find an "easier way" of dealing with restitution.

> Neither the "horizontalizing" of personal relationships advocated by Nurnberger (pp 118ff and 210 [The cost of Reconciliation in South Africa]), nor Tooke's restitution by the encouragement of black "upward mobilization" (128), adequately recognize the depth of the alienation of black people in south Africa (Brews 1990:72).

It would be nice if we could use "horizontalizing" of relationships or "upward mobilization" as indicators of success of healing in South Africa. They are probably useful indicators, but are probably indicators simply of change, not necessarily of healing. It would perhaps make them more indicators of healing if we added a sense of intentionality--identifying blacks and whites who developed friendships and a sense of collegiality, or white businesses that intentionally brought in and trained blacks on higher levels because of a desire to right the wrongs of the past. In this sense then we probably do have a valid measurement of healing.

An indicator of emotional healing would be a *regaining of a sense of self,* and an ability to accept the loss in a sense of being replaced by something else. "The first response to the experience of emotional hurt is a sense of loss. It is common for this loss to be covered by anger so quickly that most people are unaware that it is a part of their response to hurt. Emotional wounds always leave us with some diminished sense of self" (Benner & Harvey1996:59)(Hay 1998:114).

The use of *story telling* as a healing intervention will be looked at in the next chapter. Here it is necessary to recognize certain measurements of this process. Are good and bad stories told? In

those tellings, does the teller identify their own responsibility and failure or only that of others? What are the positive memories and stories that are recalled of the "enemy"?

> Forgiveness and the Healing of Family" ...is a multifaceted act or process.... First, "turning", that is a turning toward oneself to acknowledge not only one's own role in the family's damaged relationships, but also one's own sense of being damaged or even abandoned by the family. Second, "facing", that is, facing reciprocal indebtedness. This refers to hearing the other's story, either through the imagination if the person is not available, or through actual listening if contact can be made. Third, "reclaiming", which is identifying and owning past and present resources in the relationship. It involves the acceptance of one's legacy by acknowledging what one has given and received in the history of the family (Benner & Harvey 1996:78).

What is here spoken of concerning the healing of family is equally applicable to groups and community.

Forgiveness is not only an intervention, it is a measurement of healing. Has there been forgiveness? In what context? Was forgiveness received? By whom and for whom? "Forgiveness breaks the power of the remembered past and transcends the claims of the affirmed justice and so makes the spiral of vengeance grind to a halt. This is the social import of forgiveness" (Volf 1996:121).

Is there an increase of justice? The presence and growth of justice can and needs to be measured. Volf says "There can be no justice without the will to embrace. It is however, equally true that there can be no genuine and lasting embrace without justice" (Volf 1996:216).

A shared world-view. One way to measure the sense of community healing is to identify the purposes or reasons for meaning that people in that society have. The extent to which there is meaning and purpose outside the individual good or ease is perhaps a measurement of the extent to which there is wholeness and shalom. "The realization of a sense of purpose and meaning in life provides the catalyst for the release of healing power and consequently the healing of the person. Healing is a 'release from meaninglessness'" (Bate 1995:142).

Measurements of operative healing factors that Bate lists would be helpful, but difficult:

> Factors operating in illness causation: Organic, Cultural, Emotional, Identity, Contextual
> Types of mediation: psycho-medical, Anthroplogical, Sociological, Philosophical, and Theological
> Factors operating in the Healing Process: Cultural, Emotional, Persuasion, Identity, Success, Contextual, Other (Bate 1995:202-205).

Bate's typology of the causes of illness and factors in healing are most helpful in enabling a deeper reflection about what brings sickness or healing. His charts attempt to show many correlations between the types of mediation and the factors in healing. They are useful to create "goals" for certain interventions. For example in the correlation of the sociological mediation success factors, he mentions the goals to "help group feel good and pure in an impure society" and "healing as search for stability in instability". While these correlations are useful, they stop short of being instructional in the actual creation of mediating events. For example, they do not answer the question of what would "help a group feel good and pure in an impure society", or what would create an "identity change in accepting cultural myth and new healthy (saved) lifestyle". These are certainly well identified needs for societies like those in South Africa or Rwanda. What is yet missing is the way to meet the need.

Finding Purpose in our pain: Giving meaning to the meaningless (Hicks 1993:90). Understanding how our story of pain fits into God's story of redemption for us or for others is an important predictor of healing.

Fifteen essential elements within the healing process are listed in a 1988 study done for UNISA. The study substantiated what it posited rather than find or prove the elements. But the findings are none-the-less informative (parenthetical grouping is this author's summary):

> Relationship, Trust, Authority, words (social)
> Hope, Openness, Expectancy, inner peace (emotional)
> Immediacy, Personal responsibility, specificity (volitional)
> Meaning, Integration (mental)
> Touch, symbols (physical) (Matthews 1998:66ff).

The above is at best a summary of potential measurements. Each intervention chosen should properly be accompanied with appropriate measures as well. We turn now to identify some of the interventions mentioned in literature.

3.7. Interventions

A healing intervention is defined in this study as any action or interaction intended to promote wholeness in individuals living in community.

3.7.1. Qualities of Interventions

Unfortunately a great deal of simplistic thinking and acting exists in the area of pastoral counseling. Maslow's hierarchy of human need has already been seen as a helpful but overrated tool. Wicks seems to say the obvious and leaves us hanging when it comes to the more difficult issues of healing.

> In my perspective the human person is viewed as an incarnate subject, created in the image and likeness of God, with a hierarchy of basic needs, among these needs are physical needs, psychological needs and spiritual needs. As a rule physical needs are fulfilled through physical means, e.g. hunger is satisfied through nourishment; psychological needs are fulfilled through psychological means, e.g. the need for social intercommunion and affirmations is met through receiving human love...etc (Wicks 1985:61).

Surely physical needs will be met with some physical interventions etc. But such thinking fails to see the interweaving of needs and interventions, the synergy that brokenness or healing brings when the various facets of life are interwoven. *The interweaving of interventions* and their intended outcomes is illustrated helpfully in the following chart that Long has provided. The way in which he suggests it be used also demonstrates the interwoven character of these interventions:

3.7.2. Table : Units of Intervention in Biblically Holistic Health and healing ministry

Units of intervention	Sequence of intervention		
	Primary prevention and promotion	Treatment and secondary prevention	Rehabilitation and restoration
Relationship to Self (Individual)			
Hygiene and personal care			
Care-giving			
Risk behaviors			
Identity, worth, and efficacy			
Relationship to Others (Community)			
Family			
Community (Church)			
Population groups			
Government and regulatory agencies			
Relationship to the Environment			
Patterns of exposure to harm			
Economic structures and employment			
Cultural practices, values, and beliefs			

(Long 2000:193)

When we think of *interventions as steps along a process* toward healing then we are more likely to find both multiple kinds of interventions, as well as interventions that help in different areas of human need. Process rather than defined acts are more likely to be helpful in a non-western culture (Bradshaw 1993:152).

Prevention is a necessary part of shalom. *Healing interventions must be both preventive as well as restorative.* This is particularly true in dealing with violence, "The first question is how we overcome a deep historical pattern of relying on violence to bring about social change. The second question is how a society can heal entrenched divisions" (Pillay 1998:80).

Interventions that seek to promote holism must themselves be holistic. For example counseling must be holistic. Benner and Harvey suggest that in the short-term model, three primary areas must be

dealt with are the affective (emotional), the cognitive (mental), and the behavioral (volitional) (Benner & Harvey 1996:11). The basic values and ethics of the church must be seen in how empowerment, justice, and caring are lived out (Mogedal 1983:271).

All healing of sin against another human must involve some form of *recognizing the humanity of the broken and offended* (Hay 1998:90). This humanization is especially necessary in reconciliation, and is seen in Schreiter's steps toward reconciliation: "The four steps are accompaniment, hospitality (create an environment, restore safety), make connections (ending the isolation), and commissioning (new purpose)" (Schreiter 1998:94).

Some qualities of interventions are best recognized by what would happen if they are not present—a sort of *sine qua non*. For example a truthful confession may be a healing intervention, but not necessarily, "Truthful confession will only be life-giving if we can trust that others are more interested in forgiveness, reconciliation, and restorative justice than in retribution" (VanZanten-Gallagher 1998:24). In turn, for reconciliation to happen there must be justice and restitution (Frost 1998:126).

We might say then that an *intervention that brings reconciliation must be restorative, justice-promoting, and restitution-oriented.*

In summary we can say that the qualities of *interventions must be applications of holistic principles.* "Six implied principles which might be useful to others [are]...intentionality, articulation, commitment, embodiment, friendship and spirituality" (Massie 1993:28). Of the principles that Massie suggests, most fall in the lines of the model of holism suggested in this study. Articulation has to do with understanding, the mental sphere. Friendship has to do with both the social and emotional spheres. Intentionality and commitment have to do with the volitional sphere, and embodiment with the physical sphere. All are spiritual, for good or for bad.

3.7.3. Qualities that the Church must promote

Glasser suggests that churches are a major social reality and must be equipped to meet the needs of their neighbors, or there is little hope to effect major social change. He gives characteristics of churches that have a ministry of healing for addictive and physical problems as: informality of

worship, acceptance, non-materialistic approach to ministry, and a non-programmatic approach to meeting needs (Glasser 1993:28-31).

Qualities that are natural parts of any church setting are intentional parts of a ministry of healing in a Roman Catholic perspective. They include sacrament, teaching (or power), community, and worship (Bate 1995:273). These qualities (or elements here) are used in various ways for different types of sickness. "Dimensions of the Healing Ministry: physical sickness, emotional sickness, social sickness, spiritual sickness, demonic sickness" (Bate 1995:278-9). In identifying various dimensions of sickness, Bate also suggests what would be interventions for each. So, for example, his sacramental interventions to deal with demonic sickness is exorcism, holy water and the crucifix. His interventions for physical sickness (which may be diagnosed as having organic, psychological, social, cultural and spiritual factors) includes the same kinds of interventions: casting out and binding sickness and anointing. We may respect the value of the qualities that the church may bring, but also wonder when it becomes a little like medics on the American frontier who used snake oil as a cure for anything, as long as it is done with the correct ceremony.

Liturgy and preaching are the weekly tools of the church. Many liturgical acts that promote healing have been cited:

> [C]ongregation as a healing place providing: praying for the sick, confession and forgiveness, laying on of hands, anointing with oil, holy communion, using creative healing liturgies, supporting those who are committed to the healing task, training healers, using the charismatic gifts, creating a caring community, promoting a health teaching place, being an advocate for justice, peace and integrity of creation, cooperating in healing including with: family, health professionals, traditional and alternative healers, other agencies and communities, other faith groups (Christian Medical Commission 1990:31ff).

Berends suggests that "A Christian healing ministry in Africa must try to meet the same needs as were being met in the traditional healing services (Berends 1993:285). The question is, "is today's Africa still traditional?" If not then do we, must we, meet the same needs? Long suggests that "spiritual truth in Africa is incarnated in symbol and ritual…" (Long 2000:158), and that "words hold the power of life and death and of health and sickness…blessings, magic, written words, preaching, prayer, exorcism." (Long 2000:163). Therefore he suggests it is culturally appropriate to use physical symbols in Christian liturgy to touch all aspects of wholeness in the "table of Health and Healing" (Long 2000:221).

Berinyuu (Berinyuu 1988:119) draws together many elements that he maintains must be included in African healing, and the elements all have a powerful parallel in the Lord's supper. There is the sacrifice, the physical act of eating, the social significance of eating together, the importance of eating in remembrance of a 'departed ancestor', the absorbing of guilt, and cleansing. In the paradigm of this research all five elements are touched upon: meaning (mental), emotional (drawing close to God and each other), physical (eating the meal), volitional (called to remember), social (eating together).

> The name, 'the Lord's Supper', focuses on the act of eating, the celebration, and the banquet meal. It is seen as a continuation of the feeding of the five thousand or echoing the same theological significance of the wedding at Cana....The disciples are called upon to remember Jesus' sacrifice for them. His death was a sacrifice to absorb guilt, to draw humanity close to God and to each other (Berinyuu 1988:119).

Some of the qualities that the church provides in its interventions are simply the manner in which an intervention is given. For example, the laying on of hands is necessary, because "in African culture there is hardly any treatment that is not followed by the laying on of hands. It does not mean that the hands have some power to heal" (Berinyuu 1988:271). Other examples are "confession, sharing of food (a way to signal their inclusion in the community, even if only for a period of time), cleansing, formal covenants, compensation (or reparations)" (Long 2000:126).These may all be either interventions in themselves or the manner in which other interventions are delivered. All of these share the idea of a public and collective intervention that "aim at restoring wholeness and well-being to an individual or to a community of faith" (Evans 1995:161).

In its liturgy, preaching and activities, the church has often either been an aggressor for social change, or has discouraged Christians from seeking social change. Volf suggests that neither is the correct path. "Theologians should concentrate less on social arrangements and more on fostering the kind of social agents capable of envisioning and creating just, truthful, and peaceful societies and on shaping a cultural climate in which such agents will thrive" (Volf 1996:21). We meet here with the basic quality of any healing intervention that the church does best—*it employs a human agent in the context of Divine action.*

3.7.4. Qualities needed for forgiveness

In situations of conflict it is most important to understand that forgiveness is basic to the healing of relationships. It has already been cited as a measurement of healing, but forgiveness is also an

intervention. As an intervention, what would be its requisite qualities? "Forgiveness is a process which involves four components or stations: insight, understanding, giving the opportunity for compensation, overt acts of forgiveness" (Hargrave 1994).

When viewed as a process with these components, the issue of when forgiveness occurs is much less significant than is often averred. "God is not interested in forgiveness as an end it itself, or as a therapeutic technique that benefits the one doing the forgiving. He wants reconciliation to take place, and that can only be brought about by repentance" (Adams 1994:33). Even here, as a "forgiveness" process, the focus is upon the desired end result of reconciliation. But it is not just process that turns forgiveness into reconciliation. It may be a "space" created by suffering: "The suffering love of Christ must shape, determine and dictate our attitude to violence--rather than violence determining the limits and boundaries of our practice of love. The suffering love of Christ creates a space for forgiveness and redemption" (Goldman 1991:23).

Violence creates suffering. Repentance requires recognition of that suffering. Reparation is a way in which that suffering may be recognized through a process of giving or receiving.

> Material reparations and compensation serve the same psychological ends as symbolic acts. They are both attempts to ritually create symbolic closure...to this end genuine reparation and the process of healing, we assert, does not occur through the delivery of the object (e.g. a pension, a monument etc) but through the process that takes place around the object (Hamber 1999:11).

After large-scale political violence we should expect the unsatisfied demands of survivors. Truth commissions are only the beginning of a set of linked processes leading to symbolic closure for individuals (Hamber 1999:5). The church has the opportunity to provide several of those links to healing.

Massie rightly speaks about the embodiment of reconciliation. "Reconciliation must be embodied, because unless it is lived out it does not actually exist. Reconciliation must also lead to friendship between real, live persons....and the process must be spiritual..." (Massie 1993:28). All of the interventions that might be made are or have a spiritual aspect. The real question however is not how to make the process "spiritual", since it already is, but how to make it practical or non-ethereal. For shalom to be actualized, there must often be the facilitation by someone or some process. We will call that the "animator".

3.7.5. Animator roles

Hiltner gives us a warning against entering blithely into this discussion of health promotion:

> As to what can be done preventively by congregations, I find myself at this stage a little alarmed at the apparent romanticism in viewing the congregation as a "community of healing". It is and must be a 'community involved in salvation, concerned with its own mutual relationships and with the need of all men everywhere...But this seems to me quite different from trying to cash in on the popularity of health in the modern sense, and then subtly shifting the definition over to the different method of the Bible (Hiltner 1968:174).

It does not seem a far-fetched romantic idea however to identify the fact that the church as a community has a healing role. Even an agnostic sociologist would value an increase in community responsibility (Lambourne 1963:10). It is at the local congregational level that people care for each other, that is where they live and work and interact (Mogedal 1983:276). The worship of the church should be healing—if the congregation has understood the brokenness of their lives (Miller 1992:217).

In the African community multiple "Animator" roles exist: "the traditional healer often involves the family in the process of diagnosis...They also provide explanations and treatment for feelings of guilt, shame or anger, by trying to resolve interpersonal problems" (Gilbert, Selikow & Walker 1996:50). The church is in a natural position to assume this diagnostic role in the healing of individuals and communities. It may include a "medical practitioner" as well as family, church and community leaders and those who are able to discern steps of failure and steps of healing. Other roles in the African community include, "the role of herbalist, healer-specialist, magician, priest-healer, philosopher and historian or great teacher, but may operate as well within the confines of the worldly socio-cultural realm" (Tapia 1994:16). Although Tapia also suggests that the idea of one person having a special power of prayer is not compatible with the New Testament, he does recognize that praying for the sick is an integral part of all religions and cultures (Tapia 1994:40).

The phenomenon of "Christian" healing crusades would seem to say the opposite of Tapia's assertion. The fact that healing crusades are so immensely popular, and the fact that the same "healers" continue their trade year after year (Reinhold Bonke, Mauris Cirillo etc. who make yearly circuits in Africa) deserves a second look. In our day of "power evangelism" the large healing crusade may be simply soothing the cultural desires of the crowds, if Tapia is correct. The following observations may be made: 1. Prayers for the sick are integral parts of all religions and cultures *particularly* in Africa. 2. Culturally a "healer" is expected to have greater powers than others. (And

they demand a higher price for their powers!) 3. Because some form of Christianity is culturally popular, a "minister" who prays for the sick and seems to get results is worth going to.

Well before the more modern phenomenon of "healing crusades", at a medical conference in Legon, Ghana, April 1967, it was concluded that a therapeutic team that would incorporate the medical profession as well as members of the local congregation best did healing (McGilvray 1983:20). This conclusion raises the questions of why such healing teams were not widely implemented on the continent, and if the growth of the healing crusade phenomenon was not in part a response to a cultural "felt need" which had not been met in the "scientized" western medicine that was offered. This team approach was an indicator of the importance of multiple roles in healing interventions. In the next sections we will look at the kinds of interventions that move toward shalom. We will now consider the animator's roles in each of the perspectives of emotional, social, volitional, mental, and physical interventions.

The healing animator of individual emotional needs is probably best seen as that of counselor. The role of short-term counseling has already been cited; it showed the importance of holistic perspectives. The role of the church in assisting community healing has also been noted; it showed the place of worship, liturgy, and teaching. Other roles are those of encouraging, mentoring, and empowering (Berk 1997:372f). Prevention is a role that both the physical health and the psychological health field speak about. Creating a healthy emotional environment for prevention should be a conscious role for the church.

> Primary prevention in psychology refers to activities that reduce the incidence of new disorders or problems in the population...three broad areas of intervention strategy can be discerned: (1) strengthening key protective factors within individuals, such as coping skills, self-esteem, knowledge or values (ie in public health terms, "host inoculation"); (2) enhancing supportive emotional and tangible resources for persons undergoing major life stress; and (3) systemic efforts to change organizational or community environments to reduce risk factors and stressors (Matton & Wells, 1995:178).

The animator roles in the social aspects of healing and wholeness begin with the leadership. For the church this means seeking unity of the Christian community (Hetsen & Holmes-Siedle 1983:17). Leadership is the relationship of interdependence between a person and a collection of people. It is part of what enables any intervention to happen in a church or in a community. In this sense church leaders are *the* healing animators (Glidewell, Kelley et al 1998:61).

In the reconciliation healing process there are many roles for the church. Schreiter offers three—message giving, ritual performing and community (Schreiter 1998:127). But Volf moves deeper than the mere forms as he analyzes what happens when "space" is created in the human spirit for others when Christians pull back from their "people". "The distance from my own culture that results from being born by the spirit creates a fissure in me through which others can come in. The Spirit unlatches the doors of my heart saying: 'You are not only you; others belong to you too'" (Volf 1996:51). The church should be a place where this space is created because of a new identity in Christ. This space allows for peoples to be different, and yet bound together by intentionally transcending their differences because of a greater unity in Christ. This is what Mutunga calls the new "wa Kwetu" or the new "family" (Mutunga 1997:48).

Before any individual, or a group like the church or its leadership, can be an effective animator for healing, there must first be recognition that they must be healed, and cleansed of their own failures (Frost 1998:110). This recognition requires not just a liturgical moment, but also a deep sense of confession. That confession is the core to understanding and facilitating volitional change that must be present in healing (Allen 1991:34). At a church medical conference at Coonoor, India, 1967 there was a clear agreement that only a healed community could ever become a healing community (McGilvray 1983:18). However, if being a fully healed community is necessary for bringing healing to a community, it will never happen. We must expect and look for wounded healers.

Beyond emotional healing roles, there is the role of helping people to make choices. The choices people in community make enable them to cope with the stresses of life. This may be a most significant factor in providing protection for children and families (Matton & Wells 1995:180). The church and her message naturally embrace the family--parents and children, seminal and extended. Helping people make choices may be done in many settings (sermons, teaching, support groups etc), and covers many different kinds of choices that bring healing. For example one study of helping youth at risk in Baltimore MD showed a higher success rate for church support groups because there was encouragement for the support groups (their activities and their leadership) and positive peer influence (Matton & Wells 1995:181). Supporting through positive influence has been shown as a key role for the church in dealing with the AIDS crisis—it helps youth stay abstinent and adults stay faithful (Dortzbach, D 1999).

Healing is about more than soothing and calming. It is also about revealing and exposing. This is the cognitive or mental role of the animator. "A theology of reconstruction is a theology of the cross unmasking the hidden and ritualized violence inherent in society, thereby exorcising it and bringing peace and healing" (Pillay 1998:84). Simple New Covenant theology that is lived out is another theology-in-practice that helps people change (Crab 1997:10). Using theology to direct life is an obvious church role as it draws the parallel between the Eucharist or Holy Communion and healing—sacrifice and redemption—helps to make sense in the pain of life (McGilvray 1983:25).

Pastoral counseling is a focused role in "examining a particular problem or experience in the light of God's will for and activity in the life of the individual seeking help and attempting to facilitate growth in and through that person's present life situation" (Benner & Harvey 1996:9). When the life situation is one of violence and pain, then the role of a pastoral counselor is to facilitate moving through and beyond that pain. Often such pain is difficult to even express or make known. Helping people, and a community, understand and grow in pain requires the healing intervention of story telling. "Stories and proverbs accomplish several vital things: They maintain social values, assist a person who may be making an inappropriate choice to change their course, and it helps them understand the issues and consequences of present situations. Stories may give hope and courage" (Elmer 1993:98ff). Story telling often "...challenges its member churches to witness to the peace of Christ and not fall into the traps of identification with ethnic pride, national goals, wars...linking action and reflection...opening a perspective beyond conflict" (Kassmann 1998:83,84).

Yet another cognitive role of an animator is to help individuals and communities think through the future. Augsburger gives an array of cognitive tools especially useful in reconciliation:

- The 3-D thought map: dreams, doubts, desires.
- The 3-R thought process: role-playing, reporting perspectives, reflect and report discoveries.
- The three-story universe: worst-case scenario, best-case scenario, likely case scenario (Augsburger 1992:60)

Finally there are multiple animator roles in facilitating the physical return to wholeness. "We can give the gift of ordinary concern and care. Any society that is deprived of these qualities will be sick at heart. If the churches can increase the level of practical loving, this is bound to have a healing impact on the community as a whole, as well as on individual sufferers within it" (Lawrence 1996:35). Ordinary care in this sense seems to be the provision of visitation, gifts of

food and helping services that demonstrate concern. The medical conference in India in 1967 mentioned above addressed the issue of why the church had lost its healing role. "They found themselves concluding that the church had somehow lost its capacity to heal partly because it had chosen to define this role too narrowly in terms of medical practice, addressed especially to those in sore need, and partly, because the church had lost its sense of corporateness and community through a pre-occupation with individual salvation" (McGilvray 1983:21). This becomes a poignant reminder that the animator role, especially of the church, must never loose its holistic balance. "Any approach that depends wholly upon a single set of understandings will be bound by the limitations of these understandings and cannot be holistic.... Christian physicians cannot practice biblically holistic health care alone; neither can pastors nor priests" (Long 2000:197).

3.7.6. Animator Roles of the Church in History

A cursory reflection on the history of the church indicates that there has always been a role or a ministry of the church in healing and promoting wholeness.

> We find in Justin Martyr, for example, as well as in Irenaeus, that gifts of healing were acknowledged, even reporting resurrections of dead people. In the same vein, both Tertullian and Cyprian testified to the presence of the gift of prophecy, or visions, and the gifts of healing and exorcism in North Africa. Origen said that he himself had seen such performed by Christians in the power of the Holy Spirit" (Smedes 1987:36) .

The early apostolic and church father's healings diminished, but it did not end the role of the church. "With the diminishing phenomenon of miraculous healing, the Church turned to the provision of facilities where the sick and the aged could be cared for in what we now call hospitals and hospices. The decree of Emperor Constantine in the year 335 withdrew official recognition from the Aesculapia that had served both as temples and as refuges for the sick. They were now replaced by hospitals founded by devout and wealthy Christians" (McGilvray 1983:2). When the early centuries of "miraculous healing" ended, hospitals began. All the healing was by 355AD seen as primarily a physical healing .

Early Church history indicates both the expectation of and the presence of supernatural healing. The unparalleled growth of Pentecostal churches today indicates perhaps a similar expectation. It is held that the miraculous healings which are done encourage people to believe in Christ. The similarity and contrast with earlier generations is helpful. "Church growth, said Tertullian, came from the blood of the martyrs, as well as from miraculous healings. Pagans could and did compete with

Christians' miracles; they could not compete with their readiness to die for their faith" (Smedes 1987:37). In terms of relative importance for the gospel in Africa, it is an unanswered question whether or not suffering has served the church more than instantaneous healing. Certainly there is a great deal more suffering on the continent than there is such acclaimed physical healing.

Through the middle ages and the enlightenment periods of history the church continued on as a healing agent. It offered healing services and expected God to do unusual things. It is fair however to see that the common understanding of healing was a physical one.

In modern times the need for a healing that is more than physical has become increasingly clear . Technology has been unable to bind the wounds of violence and division between people that have been brought closer together economically, politically, and geographically. The rise of Hitler in a strong Lutheran state church is one such illustration. It drove Bonhoeffer and other clerics to call the church to a deeper renewal itself, so that it could stand against evil. "Renewal requires more than confession of and repentance of guilt. But it does not require less. Writing in his Ethics, Bonhoeffer reflects on the guilt of the church in Germany, even the Confessing Church, and declares: The free confession of guilt is not something which can be done or left undone at will. It is the emergence of the form of Jesus Christ in the church. Either the Church must willingly undergo this transformation, or else she must cease to be the Church of Christ (de Gruchy 1979:217).

Following the war the scars of failure were deep upon many Germans. They needed to deal with those pains in order to restore wholeness, but the Nuremberg Trials probably had the opposite effect. Gerloff, a German theologian who was a child in Hitler's Germany, and whose father was in the Secret Service, reflects upon the impact of the human violence, and lack of national healing that occurred from the Nuremberg trials in her observations.

> The Nuremberg Trials left a deep scar in German society, not so much because of the necessary justice done but because they somehow deprived the German people of the chance of sitting in judgment over themselves...They executed the perpetrators of horrendous crimes in the same way that the Nazis themselves had hanged their opponents in 1944 (Gerloff 1998:28).

Unhealed wounds have a tendency to continue infections. Unhealed wounds of the heart infect the next generation. Gerloff continues,

> We believed that we could start afresh, with new hope, as ordinary people who indeed had heard, smelled, and tasted evil in the 'valley of death' but who had also been liberated and

brought into new life (Ezekiel 37)...Yet, as it turned out, fear, and the defensiveness and desire for revenge, which accompany fear, still persist. They are not purged from our hearts and minds...And so the marginalized and disadvantaged in modern Germany, 'foreigners', refugees and asylum-seekers, especially blacks, are once again victimised by racism and xenophobia. That nation, surprisingly, has never held an open debate about institutional racism nor created appropriate anti-discriminatory laws (Gerloff 1998:19).

Can a nation start fresh after a dark night in its soul? Is political liberation enough to liberate the heart? A deeper cleansing and healing is needed. "[The African Independent Churches] faith and spirituality have a different character from that of historical protestant churches; in addition, they utilize cleansing and healing rituals, and have a sense of the interdependence of life and of belonging to a wider community"(Gerloff 1998:25).The effectiveness of the TRC for some may have had deep connection to their belief in and need for cleansing rituals. Even in the OT the sacrificial system was a ritual cleansing. It not only pointed to the future (i.e. at least in evangelical protestant theology) but it actually accomplished a sense of cleansing for the person and community making sacrifice. What was that sense of cleansing? Theologically it comes from the recognition of the holiness of God, true guilt, and the hope of redemption. Perhaps the AICs have retained something lost in modern theology. The AICs continue to be the priests that offer this cleansing in some form on a regular basis. But the evangelical and the ecumenical churches have minimized a role that they might more usefully develop.

> The Christian ministry of healing belongs primarily to the congregation as a whole... By its prayer, by the love with which it surrounds each person, by the practical acts which it offers for participation in Christ's mission, the congregation is the primary agent of healing. At the heart of this healing activity lies the ministry of the Word, Sacraments, and prayer (McGilvray 1983:14).

The congregation should be a primary agent of healing to individuals and to the wider community.

3.7.7. Kinds of interventions

In this final section we strive simply to review and note the variety of interventions that have been suggested in the literature of healing and wholeness. The interventions are organized according to the five areas of holism that this study is pursuing. This organization however does not—indeed cannot and should not—fracture the overlapping nature of the areas. Each area includes some interventions that seem to be, and may be identical to, those from another area. This simply reflects the interconnectedness of the interventions and the unity of human existence.

3.7.7.1.   Emotional support

Augsburger identifies a three-component theory of emotions: bodily arousal, mind appraisal, and moral-cultural approval (Augsburger 1992:124). The components demonstrate that emotions overlap with physical, mental, social, and volitional (moral being volitional and cultural being social). Healing emotions, then, would require interventions of all the other aspects. Emotions are not just present, but involve the past, or the memory. Wholeness means bringing someone to the place of "taking responsibility for my own life, instead of being able to excuse myself on the grounds of 'what was done to me', and 'what I suffered as a child'" (Lederach 1986:28).

Mourning: "The dead must be mourned. People feel a religious need to visit the graves of their deceased and communicate with them. They need to locate their 'presence' somewhere" (Tlhagale 1996:8). Mourning is important for friends and estranged relationships as well as family: "...but recently we had been estranged. I felt Ginny's presence vividly at her memorial service.... I could see what a beautiful and beloved community was gathered. How much more we share in common than what we don't" (Wallis 1993:50).

Hospitality: "Hospitality asks for the creation of an empty space where the guest can find his own soul. Why is this a healing ministry? It is healing because it takes away the false illusion that wholeness can be given by one to another" (Nouwen 1979:92).

Presence: "The only cure for our feelings of alienation and abandonment is presence...divine presence" (Hicks 1993:168). Divine presence may often be enforced with human presence.

Scripture reading and Bible stories: The church's answer both to abandonment and betrayal, has been to spend time in retelling the stories of God's love, mercy, and care. Betrayal, or the sense of it, has been a widespread part of the woundedness of communities. It was at the center of the motivation for "necklacing", it is at the core of the struggle to rebuild trust between Hutu and Tutsi. In the healing of the betrayal the Christian's hope lies in a closer walk with Christ. The sense of abandonment by God has resulted from the question of "if God is with me, why have these bad things happened to me?" "Have you ever been deeply hurt? A person in whom you invested much has betrayed you? Go to Jesus! He knew what it was to be betrayed by his close friends, but he will never betray you...weep away your bitterness as you release your burdens to him" (Fernando 1991:59). "'When I think of the things that have happened', one matronly woman said with great dignity, 'I just open the bible and pray Psalm 71'" (VanZanten-Gallagher 1998:23).

Public opportunity for transparency, vulnerability: "Unless you are willing to take risks, to be vulnerable, wholeness is impossible. The Ga, a tribe in Ghana has a proverb: 'if you are reluctant to show your nakedness, you cannot be clean' (Marty 1994:253). Transparency and vulnerability have their place in the process of healing.

Counseling: "Common to many therapeutic approaches are the use of cognitive restructuring (replacing maladaptive cognitions with more adaptive ones), emotional uncovering (identifying, working through, and releasing strong, underlying emotions such as pain, anxiety, anger), and replacing unproductive patterns of behavior with more productive ones" (Matton & Wells 1995:182). "What keeps people trapped in the memories of violence is precisely the dilemma of integrating the traumatic experience into their identity, on the one hand, and escaping its grasp, on the other" (Schreiter 1998:31).

Establish monuments and memorials:

> "The absence experienced in traumatic events such as torture, point to why reconciliation is so difficult and efforts to achieve it are often not successful...that is why establishing a focus for grief is so important. That is why we establish memorial monuments for the dead....Reconciliation processes try to create new spaces that are safe for revisiting the experience of trauma.... We face the challenge of acknowledging what the past has done to us. And here we face the challenges of honoring what we have become because of the past" (Schreiter 1998:38).

Group palaver: "In many African societies, the group therapeutic palaver serves as the most important first step in diagnosis and treatment.... The healing process requires the establishment of hope, confidence, and the restoration of relationships between the patient and the clan" (Augsburger 1992:216).

Blessing: "In a way that remains partly a mystery, the power to bless incorporates all the damage and weaves it into a larger story of life, reclamation, metanoia--the reversal we could not purchase for ourselves" (Gunderson 1997:98). But what we say is sometimes different than what is heard. To the one who feels cast away, the blessing may be taken as a curse. Still, "The power to bless helps make it possible to move into the unknowable future, rather than settling back into the past...the heart of congregations is their capacity to be fellowships of blessing, forgiveness, and

encouragement. It is the power to evoke, not compel; to draw, not push" (Gunderson 1997:100-101).

Prayer: "Prayer does not arrange circumstances to our preferences. Sometimes it does the opposite.... It is not a way to align the universe with our needs or wishes. Rather, prayer opens us to alignment with patterns and flows that are larger" (Gunderson 1997:113).

Story Telling: "Remembering and telling the truth about terrible events are prerequisites both for the restoration of the social order and for the healing of individual victims... telling the story is a way of acknowledging the truth of the past...Story provides a bridge between the present and the past, and binds the story teller and the listeners to one another" (Hay 1998:129). "Where the first stage reveals the truth and memory of the past this second stage deals with its consequences in the present" (Hay 1998:131). Three levels or parts of story telling are remembering, engaging, and remedy. The second stage is basically to understand or to state the meaning of what happened.

Empathetic listening: "Survivors [of PTSD] were healthier, he found, if they managed to confide in someone about the event. Those who hadn't discussed their experiences developed more illnesses of various sorts--from headaches to lung disease" (Hicks 1993:85). [PTSD is an official diagnostic category in the American Diagnostic and Statistical manual and it is widely used to assess the casualties of war and disaster all over the world (Porter, Alder & Abraham, 1999:62).]

A support system: The emotional support system, whether a song or a cup of coffee and a hug seems to be essential in healing. "After the laying on of hands, I like to lead my congregation in a time of devotional prayer. This is the third key ingredient of a healing service....Then we sing a good hymn of praise to end the service, and we make sure that there is no shortage of coffee and people to talk to afterward just in case there are those present who need to open their hearts" (Lawrence 1996:85).

Language choice and use: "In 1988 he [Naudé] was asked to give the benediction at the funeral of Johnny Makhatini, for many years head of the ANC's department of international affairs. Naudé said he wanted to pray for the day when Afrikaans would be seen by black South Africans as a language of blessing and not cursing and spoke therefore in his own language" (Frost 1998:62).

Teaching and preaching: A new vision of God gives hope and confidence. "Knowing and trusting a God who is with them, people need a transformed vision of God" (Myers 1991:93).

Three core processes that affect human emotion are: "...anxiety, shame, and guilt...all three process are present in all cultures; all three influence reconciliation dynamics; all three must be resolved in healing injuries between persons and groups" (Augsburger 1992:279). We must therefore consider healing interventions for each. The three are tightly bound up in forgiveness, although they may also be healed in other ways. Forgiveness enables the link between people, because it restores a sense of common identity and belonging. Forgiveness from God reminds the sinner that God is loving. Forgiveness from another person reminds us that they accept us in spite of the wrong we have committed. Three kinds of interventions that deal with these core process emotions are:

Faith celebrations:

> The word atone, now commonly used in VA treatment programs, first appears in the Jewish Bible. The Jewish community celebrates as its most holy of days Yom Kippur, the Day of Atonement. What was this day? This was not a day when the community gathered together to find 'self-forgiveness', but is/was the day when the community came together to experience the forgiveness that could come only from God (Hicks 1993:120).

"...[W]hen God forgives, He goes on record. He says so forgiveness is not a feeling: forgiveness is a promise!" (Adams 1994:11). God's forgiveness is a pattern for ours (Eph 4:32). The comfort we receive is because God speaks His forgiveness to us.

Promotion of articulated forgiveness: "Forgiveness re-creates the relationship as it releases the anger, guilt and pain from the past" (Augsburger 1992:284).

Promotion of articulated confession: "Healing is facilitated faster and easier when the guilty party asks for forgiveness and we respond accordingly or when we have the opportunity to confront our abuser, and he responds by recognizing his wrong" (Hicks 1993:179).

Rebuking: Rebuking may be public or private. It is the articulation of offence and guilt so that it may be addressed. Rebuking may of course be done in different ways. The western way is direct. A shame culture may rebuke indirectly by mentioning the shame brought to someone through certain actions (Elmer 1993:69).

3.7.7.2.   Social Support

Gunderson describes well the importance of the congregation both in its social role as well as in its role of influencing volitional change.

> Learning from the physicists who increasingly describe phenomena as 'fields,' a congregation is a social field to which people find themselves drawn and sometimes held in relationship to others and to a sense of reverence and possibility--faith. The congregation is a field of influence, formed voluntarily, that enhances its capacity to shape behavior and nurture meaning" (Gunderson 1997:20).

The congregation works to build community, bridging the private experience of isolation so that it becomes public (Gunderson 1997:25) (Gill-Austern 1995:247). The real test of a Christian community is not simply the presence of inclusive feelings and concern for those within our community, but whether that circle of concern and support that energizes and strengthens in pain and suffering also extends to those outside the immediate circle (Gill-Austern 1995:248). We now consider the interventions that the church, especially in congregations, is particularly able to offer to bring shalom.

Action groups: "A group of about 20 concerned Latino mothers gathers on Fridays--typically one of the more violent nights of the week--at the Dolores Mission parish in Los Angeles to pray...The group, with bullets sometimes flying overhead, walk through their children's turf carrying signs that read 'We love you' and 'Don't Kill Each Other'" (Tapia 1994:46). "The Developing Communities Project (DCP) was formed to enhance the well-being of the citizens of the Greater Roseland Area on the South Side of Chicago. Currently, the specific goals of DCP are to facilitate housing and economic development, increase health-care options, increase affordable child care, and improve the quality of local public schools" (Glidewell, Kelley et al 1998:63).

Networking and training: "Among the Peacemaker Congregational goals--with a foundation of prayer and worship--are networking with other peacemaking groups escorting people threatened by violence, and training individuals in conflict mediation and nonviolence principles, many of which employ well researched psychological principles by behavior psychiatrists" (Tapia 1994:47).

Discipleship groups: Attitudinal and behavior change can be facilitated by a number of factors. These include the development of an organizational culture that is a common strategy in many churches. It focuses on the ideal of personal development in Jesus' image (e.g. loving, caring,

giving); extensive ongoing experiences of prayer-based sharing, guidance, and support in dyadic, small group and large group contexts; the "gut level" experience of God's love, forgiveness, support and caring; and meaningful roles and opportunities for contributory involvement in the setting (Matton & Wells 1995:183).

Creation and use of Liturgy: "Liturgy, when authentic, is a language of solidarity spoken in a real community. It is a language of laments and promises" (Wind 1995:155). "A community on the way to social reconciliation both accompanies and heals the individual and itself through the use of ritual moments. There needs to be a critical mass of reconciled individuals to make social reconciliation possible" (Hay 1998:133).

Creating social order through structure and leadership: God brought shalom to Israel through structure and rules. The security of constancy is a part of healing. "Following a leader who listens to God...People need to know that his Son and his word are the source of the practitioner's ability to work healing and wholeness" (Myers 1991:93).

Convening a community: We tend to think that the church can mandate behavior and action. What it has is only the power to convene. Out of that convening the congregation may be instructed, encouraged, supported, but not commanded. It is fundamentally a voluntary society, and especially in today's society, if it commands something a person does not like, they simply leave it for another that tells them what they do like. "The congregation does not now play the stereotypical role of setting forth and commanding allegiance to a set of behavioral norms. Some wish it did" (Gunderson 1997:40). "One way to stimulate an awareness of being one Christian community among others would be to create occasions for large numbers of basic communities to meet" (Hetsen & Holmes-Siedle 1983:38). The use of small Christian communities is an idea and implementation long used by the Catholics and Protestants alike.

Create active non-violent responses to evil: "There are three general responses to evil: (1) passivity, (2) violent opposition, and (3) the third way of militant nonviolence articulated by Jesus. Human evolution has conditioned us for only the first two of these responses: fight or flight" (Wink 1998:35).

Jesus Third Way
- Seize the moral initiative.

- Find a creative alternative to violence.
- Assert your own humanity and dignity as a person.
- Meet force with ridicule or humor.
- Break the cycle of humiliation.
- Refuse to submit or to accept the inferior position
- Expose the injustice of the system.
- Take control of the power dynamic.
- Shame the oppressor into repentance.
- Stand your ground.
- Force the Powers into decisions for which they are not prepared.
- Recognize your own power.
- Be willing to suffer rather than retaliate.
- Force the oppressor to see you in a new light.
- Deprive the oppressor of a situation where force is effective.
- Be willing to undergo the penalty of breaking unjust laws.
- Die to fear of the old order and its rules.
- Avoid flight and fight (Wink 1998:41).

Presence: Presence was an intervention that assists in the healing of emotions, but it is also the basic intervention in creating community.

> Congregations build patterns of accompaniment in communities in five ways: 1. Includes the frail in community by creating relational systems beyond ties of blood and money, 2. ...Creates helping roles that make it easier for people to voluntarily engage those who may be outside of their normal range of vision, 3...Builds networks and helping systems through collaboration and through the creation of new organizations, 4...Infuses other community structures with healthy social expectations, 5...Makes otherwise invisible people visible to the community (Gunderson 1997:32-36).

Provide forums for diverse peoples to meet and mutually appreciate each other: "Because tribalism lays at the root of violence, the first step toward peace is to move closer toward those who are different from us in language, religion, wealth, education, color and nationality" (Gunderson 1997:43).

Political, structural involvement:

> In South Africa, Peace and Shalom are shattered, not only by personal but also by social and structural sin...a strategy for responding to violence, which challeng[es] the church to confront political and law enforcement authorities, support victims, encourage negotiation, pray for social, economic and political transformation, co-ordinate strategy through a task force and convene a peace conference...(Cassidy 1995:100).

"Those who assert that a wall separates law and politics urge, in general, that judges should be oblivious to the social consequences of their decisions. It is a view that civilized jurisprudence--all law, not only international law--must reject. A preferable starting point is that law's highest purpose

is to serve societal ends" (Asmal, Asmal, & Roberts 1996:21). The starting point for Shalom is law that comes from God and seeks His highest purpose. Jesus asks, "is man made for the Sabbath or the Sabbath for man?" We have in his answer the juxtaposition of the importance of mankind with mankind's purpose both of which were given by God. Law (the Sabbath) was intended for the blessing of man. But it was not intended for man to abuse it for his own self-indulgent pleasure. So apartheid law (south Africa), or an ethnic advantage of law (Rwanda, Burundi) is neither to keep injustice in place, nor to create a new injustice.

Representational repentance: "We confessed and repented of the sins of ethnic selfishness, hatred, and bitterness inherited from our fathers. We confessed the failures of the Church in Rwanda, starting with the beginning until our own day. We pleaded for our religious and political leaders, we prayed for healing, restoration and reconciliation" (Rutayisire 1998:99).

Give community recognition: Social validation is when those in a society recognize the importance of, or acceptability of a given response. Perhaps one reason that ethnic or religious violence and hate continues from generation to generation and is so hard to change is because it is socially validated. Changing and forgiving on the other hand is not. "When the victim is already devalued (a woman, a child), she may find that the most traumatic events of her life take place outside the realm of socially validated reality" (Hay 1998:125).

Require theological education that prepares for reconciliation: "Theological and pastoral training for future ministers in the church in South Africa must address the issue of social reconciliation" (Hay 1998:159). This is necessary not just South Africa, but all of Africa, and the entire world as well!

Provide special worship/celebration programs: "...prepared programmes, based on the meaning of reconciliation and its dynamics...a number of seasons could be prepared on reconciliation for members of the Church to follow. The seasons could be patterned on the three major moves in reconciliation: remember, engage and remedy" (Hay 1998:159).

Create Church coalitions and cooperative efforts: The interconnection of congregations in witness, in finances, and in support is a healing intervention that is often felt but not mentioned. While physical resources (money) are often the cause of evil, when the church uses it to build community

it becomes a blessing. The apostle Paul modeled that, for preserving the unity and the partnership between congregations was so important that he was ready to accept imprisonment in the quest to maintain that unity.

Create support groups: "The way we bring healing to ourselves after a traumatic time in our lives is to find others who are struggling with the same tragedies or pains" (Hicks 1993:102).

Provide hospitality: "Perhaps hospitality offered in the Emmaus road story is the first hint of healing"(Schreiter 1998:47).

Encourage and honor a vocation of healing:

> Often reconciled victims--and sometimes other members of reconciling communities--receive a call or vocation to become healers of others: healers of other victims, healers of wrongdoers. That healing takes place through the practice of truth telling, the pursuit of justice, and peace-making.... Reconciliation is also, however, about strategies. Creating the conditions under which reconciliation might happen in communities of memory and communities of hope is the first step of any reconciliation strategy (Schreiter 1998:16).

Create Memorials: Creating memorials is an intervention that helps emotional healing, but it also helps heal community brokenness. "Memorial in the African religious context means primarily a significant continuity with the past which provides an understanding of the present and which is the basis for a future hope" (Shorter 1975:114). Memorial is central to the expression of the Christian faith. Yet the chief memorial--Holy Communion--may be held captive to a form that is more culturally historic than theologically historic. African memorializing traditionally is also a cultural historic event. Does not the importance of a memorial demand that we make use of the past to continually reform the present and future? Should not Holy Communion reflect the power of forgiveness between men as well as between God and man?

Promotion of personal conflict resolution: "Personal reconciliation is about the restoration and healing of a damaged humanity; social reconciliation is about the reconstruction of a more just and safe society in which the violence of past wrongdoing will be prevented. When forgiveness of sins is seen a something given to the whole church, then it becomes a calling to be a community of forgiveness" (Schreiter 1998:67).

Make suffering redemptive: "Suffering becomes redemptive suffering, then, when it does not isolate us from those around us, but becomes a way to find us to them in new and deeply human ways...the spiritual of reconciliation, then, involves finding our wounds and seeing if they can be a source of healing rather than of ever greater misery" (Schreiter 1998:81). Redemptive suffering is not in being like Christ but in seeing His work in us and through us as we suffer.

Identify the impact on all actors in reconciliation events: The eight actors or groups to be considered in the reconciliation process are: "1. Victims/survivors, 2. Wrongdoer, 3. Bystander, 4. Victim and wrongdoer, 5. The dead, 6. Future generations, 7. Neighbors, 8. God" (Schreiter 1998:109).

Promote social reconciliation: "Social reconciliation processes cannot engineer reconciliation, even though they can create conditions under which reconciliation will be more likely. Even social reconciliation needs charismatic, defining moments if it is to be successful. Reconciled individuals must imagine and create those moments.... Social reconciliation, especially on a national basis, has to follow in some fashion this common-sense process of repentance-forgiveness-reconciliation. The process will have to be marked by key ritual moments" (Schreiter 1998:116). Forgiveness on a personal level has different dynamics "At a more face-to-face level, however, a different process seems to prevail. Here the process begins with the victim who experiences God's healing power. This power leads the victim to call upon God to forgive the wrongdoer, and then moves the victim him- or herself to forgive the wrongdoer...we have reconciliation-forgiveness-repentance" (Schreiter 1998:64).

Speak and give public platforms for truth telling:

> Seeking the truth establishes a pattern of truthfulness upon which a new society can be rebuilt. A public, participative search for the truth helps reestablish trust. Three kinds of truth are relevant to the reconciliation process: truth as correspondence (between what is said and what happened), as coherence (compilation of events that explain a judgment) and existential truth (that which illuminates human experience)(Schreiter 1998:119).

Actively seek justice and work against injustices: Elements or kinds of justice necessary in reconciliation are punitive, restitutional, structural, and legal justice (Schreiter 1998:122).

Seek to transform conflicting relationships:

Reconciliatory forgiveness is a transformation of the relationship...Confession is not ventilation, dissipation, justification or flagellation; it is the authentic recognition of responsibility for one's acts and their consequences...Contrition is not punitive self-condemnation, obsessive remorse, manipulative kowtowing or expiatory groveling; it is appropriate sorrow for one's wrong behaviour and consequent grief-work for the injury to the relationship...restitution is not a repayment to avoid retaliation (anxiety) or return of equivalent value to earn acceptance (shame); it is the reestablishing of mutual justice (resolving guilt and responsibility)...Reconciliation is not a vertical restoration of unjust structures that may have been part of the process of the injury; nor is it a new vertical solution in which the forgiver emerges in a superior position and the forgiven emerges in an inferior position (Augsburger 1992:282).

Teaching and preaching that challenges evil: "The church therefore should challenge evil (even when it has the approbation of political authority), serve as a prophetic voice, and represent the welfare of those who have no power. Because many health problems are rooted in patterns of social injustice, this proclamation frees the church to act on behalf of the powerless" (Long 2000:225).

Identify and create interconnected interventions: "The healing and transforming web of Christian community--a model for healing, includes worship (liturgy, prayer), confession, thanksgiving, personal experience, identity, deepening trust.(accountability)" (Gill-Austern 1995:240).

Monitor cultural practices that destroy wholeness, and seek to intervene: A study done among the Hopi Indians in the US demonstrated that pressure against heavy drinking was not sufficient to stop it, the reason was "...alcohol use was a social activity. Indeed, the person who drank alone and did not share his alcohol was considered to be deviant" (Kunitz 1994:139).

Identify and create covenants of peace:

Covenants establish relationships that are different from kinship ties. 2) A covenant is a very serious and profound matter. Making one is not lightly undertaken, it affect the entire community. 3) The covenant attempts to affirm and recreate the person's original ontological unity with God and humanity 4) The covenant can be established only when there is openness and transparency. Confession is a central aspect of all covenants which are instituted to bring peace. 5) Covenants which are sought because of a breakdown in relationships often require restitution before the covenant can be established. 6) covenants require sacrifice. In some covenants the participants shed their own blood and exchange some blood in the covenant ceremony. 7) the covenant is celebrated by feasting together (Shenk 1983:72).

Inform the Christian community of suffering, especially those outside the immediate community. "The Christian community mediates between the suffering of the world and our individual

responses to this suffering. Since the Christian community is the living presence of the mediating Christ, it enables us to be fully aware of the painful condition of the human family without being paralyzed by this awareness" (Nouwen 1982:55).

Integrate fellowship and worship: Integration is a complex task. It may be a result of other interventions, and is also an intervention toward healing. "...Local churches whose members are trying to increase diversity within their pews....have tried to link up across racial lines in sister-church relationships, but many of these have foundered because of differences in language, difficulties in transport, and the lack of clearly articulated goals" (Massie 1993:22). Because it cuts across every aspect of our lives it is difficult. The fact remains that if when no friendships with the "other" people exist, there remains only stereotypes, suspicion, and ultimately fear.

Promote local congregational participation in just peacemaking: The church is able to do more than what an individual is able to do.

> Ten Practices of Just Peacemaking. We divide the practices into three groups: cooperative forces, justice and peacemaking initiatives...
>> Cooperative forces:
>>> 1. recognize emerging cooperative forces in the international system and work with them
>>> 2. Strengthen the United Nations and international efforts for cooperation and human rights.
>> Justice for All:
>> 3. Promote democracy, human rights, and religious liberty.
>> 4. Foster just and sustainable economic development.
> Peacemaking Initiatives:
>> 5. Reduce offensive weapons and weapons trade.
>> 6. Support nonviolent direct action.
>> 7.Take independent initiatives to reduce hostility.
>> 8. Use partnership conflict resolution (i.e. active partnership in developing solutions, not merely passive cooperation.)
>> 9. Acknowledge responsibility for conflict and injustice, seek repentance and forgiveness.
>> 10 Encourage grassroots peacemaking groups and voluntary associations (Friesen & Stassen 1998:55-59).

The importance of these practices, and the practicality of them was illustrated in a passing remark made to the researcher in July, 2001 by a Sudanese theology student. He said,

> "Why cannot the churches in Kenya object to the country policy of purchasing oil from Sudan? There are many powerful government leaders here in the church. Don't they know that southern Sudan oil will only be the blood of the southern Sudanese people? With the money from that oil the government will keep its bombs and hired troops killing us."

3.7.7.3.   Volitional change

"Even under the onslaught of extreme brutality, an inner realm of freedom to shape one's self must be defended as a sanctuary of a person's humanity. Though victims may not be able to prevent hate from springing to life, for their own sake they can and must refuse to give it nourishment and strive to weed it out" (Volf 1996:117). While Volf here describes the core of a person's humanity, he looks at it through western eyes. There are many cultures that see themselves not as individuals but as parts of a whole. Yet even in Africa Volf's point may hold. If the center of the personality is communally construed, then we recognize that evil may leap to life in the communal consciousness. It is there that the Christian and the Church has its role as firefighter to stamp out the burning coals that would ignite hate and violence. It is this role of shaping the will, of choosing with, and influencing the community that the church has its greatest healing role. "Insight without action is futile. It is moral choice, first and foremost, not insight that effects transformation...It is the process of getting involved and helping others that most contributes to the overcoming of their own tremendous psychological and spiritual suffering" (Gill-Austern 1995:244). We consider now the interventions that the church may make in influencing volition, whether it is individual or community choice.

Celebrate gains in relationships: "Celebration, the missing step in much conflict, is the crucial element that confirms the learnings that have resulted from the preceding steps" (Augsburger 1992:240). When celebration is a part, then the shame or regret or failures and lessons are handled in a healing manner. A former prostitute describing herself after being helped by a Roman Catholic Genesis ministry in Chicago said..."I feel great about myself today. I've accomplished a lot. I've done things I didn't know I was able to do. I don't have to compromise my principles any longer, because I have other options. Overall, I feel good, I look good. I [am] good. They help you feel better about yourself here (Beaulieu 1995:11).

Develop kingdom ethics and values: "Health and wholeness are values. Their absence is a result of a lack of justice and a lack of love not simply a lack of knowledge" (Myers 1991:94). "What is essential to the healing process is a conviction about something. Everyone needs some kind of project in their mind, something they can continue to do. If they do not have this there will be nothing to live for, they loose their will to live: in other words, they lose their spirit" (Bek 1986:12).

Create and use teaching opportunities to help focus on reconciliation: A workbook designed by Buzzard et al has a consistent focus on the role of an individual in their choices toward the wounding and reconciling of relationships (Buzzard, Buzzard & Eck 1992). In focusing on these choices, it is clear that one healing intervention is to use the cognitive understanding to tell a more truthful story and confront a person about their own roles.

Constantly push and encourage people to embrace differences:

> The will to embrace precedes any 'truth' about others and any construction of their 'justice.... [H]owever, the embrace itself--full reconciliation--cannot take place until the truth has been said and justice done.... Grace has primacy: even if the will to embrace is indiscriminate, the embrace itself is conditional (Volf 1996:29).

The volition to embrace is the start of all healing interventions. "The decision to forgive someone is made in the area of our thinking and our wills, not in the area of our feelings. Left to our feelings, we would never forgive others" (Retief 1994:157). The assumption here is that thinking and choice dominate over emotions. It may. It is also possible that it simply influences emotions. Social expectations of forgiving or not forgiving may also influence the understanding of, the decision to, and the emotion of forgiveness. For example in a socially bounded culture the ethnic or group expectation to not forgive may overrule the faith-desire to forgive.

Encourage Christians to live in conscious awareness of their reconciliation with God: "God begins the process of human reconciliation with the victim...Seen from this perspective, repentance and forgiveness are not the preconditions for reconciliation, but are rather the consequences of it" (Schreiter 1998:15). The hope of healing a nation then is that those that have been reconciled will begin the process and extend forgiveness or repentance to others in their society.

Look for individual and community needs that might be met. "In 2 Corinthians 2:7-8...In every case of reconciliation each of these is necessary to some extent. They are forgiveness, help, and reaffirmation of love...The very fact of looking for needs to meet in reestablishing a relationship and then doing something about them is a factor that, when properly done, goes a long way toward reconciliation" (Adams 1994:72). The healing of relationships may include meeting emotional, social, mental, or physical needs, but in each case it requires a choice to look for and meet the needs of an estranged party.

Provide trauma counseling and create trauma awareness:

One cannot simply will to be free of a traumatic past; one must go through the difficult task of acknowledging the wounds and working through the memory that keeps the wounds present to us...Human forgiveness, then, is deciding for a different future. It does not mean ignoring or forgetting the past...it is really not about the deed that has caused the trauma. It is about the relationship the victim has to the deed's ongoing effects" (Schreiter 1998:58).

Promote public and private opportunities to speak truth about situations of conflict: Truth telling and truth acting is an important choice that is a part of interventions of healing. Du Toit suggests four ways in which truth is to be used toward reconciliation on a national level

-Finding our truth: a journey inward.
-Letting the truth of others interrupt our truth: public hermeneutics
-Letting our truth interrupt others: public witness of honesty and humility
-Insisting on reconciliation-in-diversity: persistent public presence (Du Toit 1999:62).

Encourage public and private articulation of forgiveness: "The power of forgiveness is incalculable, its place in healing emotional wounds is crucial" (Benner & Harvey 1996:38). An example is given of Jabulisiwe Ngubane, who had lost both her mother and a few children in the attack (on a house at the Trust Feeds Company in KwaZulu-Natal). She "told journalists that it was her faith in God, the God who constantly forgives our sins, which had made it possible for her to reach out to Brian Mitchell: 'it is not easy to forgive, but because he stepped forward to ask forgiveness, I have no choice. I must forgive him'..." (Meiring 1999:123).

Discipleship must include listening and speaking to those in conflict with us: "The church structures a process of practical moral reasoning where the members of the community can both hear and speak to each other as they discern together what discipleship means" (Friesen & Stassen 1998:64). It is the practiced moral high ground of Christianity that is its most compelling feature. Many religious practices over history have engaged in "physical healing". Some world religions (Buddhism) have a "moral high-ground disengagement" through transcendentalism. Only Christianity has the power to engage in a healing manner.

Create conflict when it forces structural justice and redemptive action: "Martin Luther King Jr. said, "peace is not the absence of tension, but the presence of justice" (Friesen & Stassen 1998:59). Shalom is not about the absence of conflict, but about the conditions in which the conflict take place. Healing may require an increase of conflict and even pain if there is to be justice. In the physical realm of healing, often cutting away of dead tissue is needed before a wound can close.

Provide opportunity and encourage people to take the opportunity to publicly confess corporate failure: The importance of that opportunity for the church is illustrated by the confession of Professor Juller, retired clergyman as he confesses his corporate guilt.

> I am one of the old folks. What is stated in the statement, (of the NG Kerk) also applies to me. I never physically hit somebody or committed murder or dragged them to prison! But the Bible says that if I allowed something, I am co-responsible. Then I am guilty before the Higher Justice. And before you. I ask you to forgive me--all of us (Meiring 1999:85).

One of the most important healing opportunities that the TRC provided was the opportunity for people to identify their own place, and choices in perpetuating the sins of apartheid. Beyers Naudé for all of his years of work and suffering to free South Africa of Apartheid brought both conviction and healing in his TRC submission: "We, who were supposed to be the conscience of the nation, didn't succeed in preventing the most serious forms of abuse of the human conscience" (Meiring 1999:157) .

Teach and make clear the choices which people have and are making: "The 'no choice' world in which people's behavior is determined by social environments and past victimizations is not the world we inhabit; it is a world the perpetrators would like us to inhabit" (Volf 1996:86). Often a group amnesty is based on the idea that people were forced to do something they could not help doing. Such was the argument again and again before the TRC. "I was just following orders", "I was only seventeen, and I couldn't question". By taking this defense line it makes all guilt relative.

In receiving confessions, require that personal responsibility is accepted: "While Mr. de Klerk has expressed his 'deep regret' about apartheid, which he repeated in Parliament in February 1996, he has yet to concede as leader of the National Party, that apartheid was rotten at its core and in its inception; that it was a deliberate policy of socio-economic pillage" (Asmal, Asmal & Roberts 1996:30). "Almost three dozen people testified that Madikizela-Mandela was behind several brutal tortures, abductions, and murder committed by young men who worked for her in the township of Soweto...Yet Madikizela-Mandela has acknowledged only that 'things went horribly wrong.' She has denied any responsibility or complicity, even after listening to weeks of testimony" (Van Zanten-Gallagher 1998:24). A changed will, expressed in some form of contrition, becomes a redemptive act.

3.7.7.4. Physical

> The healing of the inner life does two things: 1) It releases the body from the negative influences that painful or destructive emotions can produce. 2) It adds positive influences that can reinforce the recuperative powers of the body so even though physical healing does not always occur or does not occur immediately, the healing of the heart, mind, and spirit creates a favorable environment in which the body can respond to the challenges of the disease process (Fountain 1999:58).

The connection between the physical curing process and the holistic healing process is documented in multiple kinds of situations by Fountain. The impact of prayer on all aspects of health has not been measured, mostly "because few scientific studies have even figured out what they are trying to describe, much less measure. But something happens" (Gunderson 1997:115). What we need now to consider are the physical interventions that assist the healing process. It is important to again recognize that we are not just looking at physical interventions that bring physical healing—this would be a medical model.

Recognize that physical healing is a divine act and physical interventions may only be symbolic: "The classifications and methods of healing were less relevant to Jesus than his use of healing to proclaim the coming of the kingdom of God...Jesus healed by putting his fingers in the man's ears and touching the man's tongue...in another situation Jesus used mud made from the earth and his saliva" (Bradshaw 1993:133). "When the sermon is over, we follow it with the offer of a laying on of hands in the name of Christ--the second characteristic ingredient of a Christian healing service" (Lawrence 1996:84).

Use physical symbols to be reminders of commitments made: In a Luo-Maasai peace treaty,

> The elders arranged for peace parleys, and after both sides had agreed...a great intersocietal rally was convened on the border...trees whose white sap is used as poison for arrow tip were formed into a fence along the common border...the weapons of warfare were placed along the fence...they took a black dog and laid it across the fence. The dog was cut into two and blood was allowed...then the mothers with suckling babies exchanged their young so that they could suckle...followed by prayers to bless the covenant of peace. The participants pronounced anathemas on any one who ever crossed that fence to do evil (Shenk 1983:70).

Identify the correct time and kind of reparation to be made in reconciliation: "When reparations are granted before the survivor is psychologically ready any form of reparation can be expected to leave the survivor feeling dissatisfied" (Hamber 1999:14). "Nearly everybody wanted information.... Others requested that photographs and other personal possessions confiscated at the time should be

returned, or that the mortal remains of a husband or a child be brought home for re-internment. Some requested gravestones" (Meiring 1999:26).

Use art and beauty to restore a sense of humanity: "Brick makers and herdsmen, broken and feeling without value, need culture, beauty and art. They need to be able to see things that are theirs that are beautiful and worthy of praise. This is part of the process of developing a feeling that things may not need to continue as they always have been: perhaps we do have value; perhaps the future can be different " (Myers 1991:90). The physical land and possessions are not to be the security as in the sense of materialism, but a reminder of the presence and provision of a caring heavenly father.

Provide hospitality: "Hospitality becomes community as it creates a unity based on the shared confession of our basic brokenness and on a shared hope" (Nouwen 1997:92-3).

> In showing hospitality, Jesus once again sets the scene for reconciliation. Hospitality, which sets up an environment of trust, kindness, and safety, is the prelude to reconciliation. It helps prepare victims for the welling up of God's healing grace in their lives, for the restoration of their humanity. It is a restoration, not in the sense of returning them to a previous, unviolated state, but in the sense of bringing them to a new place (Schreiter 1998:87).

Encourage humor, laughter and joy: "In the early 1970s Norman Cousins published a book describing his remarkable recovery from a "fatal" illness...He discovered that ten minutes of genuine belly laughter could give him up to two hours of pain-free respite" (Fountain 1999:76). While laughter may not effect a physical illness cure, it may promote healing.

Organize and encourage acts of kindness: Compassion is an intervention. "Compassion is the immune response of the Body of Christ. The church is a suffering community, first of all, because it is a human community. What sets it apart is not that its members suffer, but that the whole body responds to that suffering by sharing it" (Long 2000:78).

Encourage appropriate touch in healing ceremonies: "Touch communicates not only belonging in community but also the sharing of life. When a father blessed his son, he laid his hands on him" (Long 2000:112). Touch is a healing intervention.

Advocate new ways of managing wealth and property ownership: Benello argues for a rethinking of land and wealth management that he says is based on the Kantian categorical imperative that people

must always be considered as ends in themselves, never as means. If the theories, he says, were made real, then there would be an increase in production, satisfaction, and binding in society. He argues to see the small group rather than the individual as the basic social building block (Benello, Swann & Turnbull 1989:86).

Encourage and structure story-telling opportunities: Meiring tells of his questioning of a Xhosa woman who had revealed the story of the loss of her son by the SA Security Police.

> Yesterday you had to travel such a long distance to come here. All of us saw how difficult it was for you to tell the story of your son in front of all the people. Please tell me: was it worth it?" ..."Oh yes, Sir, absolutely! It was difficult to talk about all these things. But tonight, for the first time in sixteen years, I think I will be able to sleep through the night. Maybe tonight I will sleep soundly without having nightmares! (Meiring 1999:25).

Advocate and identify programs that might reduce violence: A small program run by the Christian Council of Mozambique is trying to stop the flow of weapons by trading useful "civilian" articles like sewing machines for military hardware (Daley www\AOL\NYTimes, 3-4-1997).

Encourage all Christians to identify how they connect with others in compassion: "In our search for a Christian understanding of healing we have considered compassion in response to need; we know that compassion is a part of a Christian concept of healing, but it is not distinctive" (McGilvray 1983:15). Compassion itself is a healing component.

3.7.7.5.   Mental

The variety of healing techniques is seemingly endless for all types of failure and pain. It proceeds from one end of a spectrum that basically would simply redefine wellness by making sickness (e.g. "dysfunctional family") a social norm and therefore the "healing" needed would only be to recognize that one is normal! At the other end of the spectrum are a variety of spiritual-healing foci that would include memory-healing techniques, childhood-reconstruction etc. "Sometimes merely believing in the promise is the cure; "I believe I am healed; therefore, I am".... A growing tendency to define wellness by sickness...The result is an attempt to normalize even the most bizarre deviations" (Hicks 1993:160). What is thought about and understood about healing and wholeness influences all our interventions.

In the area of conflict resolution a great deal of thought has been given to a framework to understand healing and shalom. Lederach gives three conceptual pillars upon which this understanding is built; a long-term view of conflict, an adequate descriptive language, and an understanding of the value paradoxes in peacemaking (Lederach 1986). We proceed now to examine some of the cognitive or mental interventions that move toward shalom.

Teach and preach about the consequence of violence: "Violence [is] a specific form of aggression which intends to damage an object or a person" (Kassmann 1998:58). "Violence and victory are contradictory. When one strikes another down, the winner wins nothing but defeat" (Augsburger 1988:123). If Christianity--roughly one third of the global population--could move itself and portray non-violence as a prime characteristic of Christianity, the wounding in the world would surely lessen. African Christians, above many other regions, must hang their heads in shame for not having been able to make a difference. Kenya, Rwanda, Burundi, South Africa, Zimbabwe etc claim in excess of 80% of its population as Christian. Yet in each of these countries we find ethnic and racial violence in significant measure.

Teach truth about health and wholeness: "The operative word is healed and not cured. Right expectation, in other words, are essential. In no sense can they be specific expectations, other than that the healing process will be at work in us" (Wright 1985:34). Understanding health and healing, cure and disease, grief and loss, exclusion and embrace etc. is probably one of the more profound parts of healing. Without understanding, we are finally left only fearful, hopeless, paralyzed and isolated, these are the absence of shalom, and the presence of evil within us.

Teach and counsel people to understand the redemptiveness of hurt: Father Michael Lapsley, who has made South Africa his home and was active in the struggle against Apartheid, opened a letter bomb in 1990 and had his hands blown off. His healing came from a renewed understanding that he calls the redemptiveness of the bomb.

> The response of people from all over the world, however, made me the focus of all that was beautiful and good. That gave me courage to overcome the terror. I realized that if I was to be driven by pity and a desire for revenge I would be a victim forever. By making the bomb redemptive, there is a sense that I became the victor rather than the victim (Villa-Vicencio 1995:57).

Use the Biblical narrative to frame life's stories and show their place in God's greater story: "If people can see the country being transformed, it will be easier for the families of victims and survivors to accept their losses when they are able to see that the people of South Africa have gained from their losses" (Villa-Vicencio 1995:58). Understanding one's own loss or trauma in the light of a greater story is a key to healing for many.

Use a national event to grow a broad base to support, education and mobilization activities: Simone Ingerfeld, a steering committee member of the TRC campaign, focuses on three interventions that deal with the emotional, mental and social sectors "One of our main areas of concern is counseling.... Another major need is education.... Another project is the organisation of an interfaith service. This religious celebration will document the joint blessing of and support to the commission by people of different faiths" (Ingerfield 1991:60).

Create a multi-faceted education and awareness campaign:

> In 1985 bible studies were organized to be used in congregations, youth groups, meetings of laywomen and laymen, in seminaries, and by individuals. In May 1985 a letter was sent to the churches...filled with biblical references to peace, to be read in the churches on the day of Pentecost which was designated as a day of prayer for peace. The letter invited church members to consider proposals of all types, small or large for lifting up the cause of peace...A third intervention with the Chief of State. The letter spoke of the horrors of the war and the masses of Mozambicans who were its victims (Mcveigh 1999:184).

The mobilization by Bishop Dinis Sengulane in Mozambique was aimed at changing the way people thought about the conflict. They sought to engrain biblical truth by all the normal means available to the church--preaching, praying, bible study, celebrating, and advocating.

Evaluate existing church programs on the basis of whether or not they are helping people to help themselves: "are skills and knowledge taught in a way in which people are empowered to manage their own healthcare? Or is dependency being taught...?" (Myers 1991:93). Health and healing must not just be something done to a person or for them. Unfortunately much of the church's teaching tends to be based on a one-way delivery system. It is little wonder that this kind of Kerygma seems to bring little healing.

Use conflict as a teaching moment: "The intellectual activity that is necessary for healing is that which brings truth to bear on the situation...forgiveness may not heal the relationship with the

person who hurt me. That person may not admit fault, may not be ready to receive forgiveness from me, or may, in other ways, not be ready to change. I must seek to extend forgiveness without regard to these consequences, giving because I choose now to do so, not because I expect it to produce a hoped for response in the other (Benner & Harvey 1996:53).

Provide opportunities for communities to express and listen to the pain that they feel in the protective buffering environment of the church: The hearing of a story that explained the reason for hate can be enough to bring the healing of forgiveness even in murder cases, as in this story from the TRC.

> Today I stand before you as the son of the man whom you murdered. I have been listening since yesterday how you did it and why you did it. I think I am beginning to understand why you hated him so. These past years our family has been living under a cloud because of everything that happened. Now I would like to stretch out my hands to you and ask your forgiveness for what my father did to you. Please forgive us! And, if you desire my and my family's forgiveness, we would be happy to give it (Meiring 1999:46).

Be actively engaged in non-violent activities: "The rejection of any theological legitimization of violence is still on the agenda, ...If the churches themselves only lament violence but do not dare actively to engage in nonviolence, they are betraying that hope" (Kassman 1998:22). Although Christianity has preached against violence, churches still are prone to find justification for it--the 'just war theories'.

Sponsor community memorial events:

> ...Shared memory, in the intended sense, is a process of historical accountability....Thus the process of forging collective memory is a flaring up of debate; it is the creation of a public atmosphere in which the seemingly unimportant memories and annals of the past achieve a new public importance...Such a process will move us towards crucial goals:
> -It will enable us to achieve a measure of justice for the victims..
> -It will provide a basis for a collective acknowledgment of the illegitimacy of apartheid,
> -It will facilitate the building of a culture of public ethics...and it will make room for genuine reconciliation,
> -It will provide a basis for the necessary decriminalisation of the anti-apartheid resistance....
> -It will enable privileged South Africans to face up to collective understanding and, therefore, responsibility for a past in which only they had voting rights (Asmal, Asmal, & Roberts 1996:10).

Be sure that confession is followed by appropriate restitution: "Genuine reconciliation involves moral and political restitution in the sense of the German term *wiedergutmachung*, which means to 'make good again'"(Asmal, Asmal, & Roberts 1996:47). Making good again requires understanding

the failures of the past, but it also requires changing those evils into something new, something good.

Use Scripture to give God's thoughts about conflict, evil, and pain: The Bible itself is a channel of healing (Lawrence 1996:96). Hearing and understanding God's comfort and explanation of suffering gives a healing perspective to individuals and communities.