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Appendix and References

Spirit, Desire and the World:
Roho Churches of Western Kenya in the Era of Globalization

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Appendix 1. Note on the Roho Practice of Baptism

In most Vihiga Roho churches, water baptism is seen as the baptism of John – the baptism of repentance – and as something that has been superseded by the baptism of the Holy Spirit. This is true also for African Israel, which in this shows a reversion from the PAOC practice of water baptism to that of Roho churches of the first generation, which in turn was influenced by the Quaker rejection of the sacraments. The general Roho understanding of water baptism is supported by the Maragoli custom ikinduramili, a ritual cleansing in running water from impurity. Christian baptism is seen as distinct from this, and is of the Holy Spirit, without water. (It is assumed that repentance has already taken place, and opportunities for this are given frequently in baptismal preparation, not least during the night of fasting and prayer before baptism.) Significant biblical texts for this teaching are Acts 1: 4-5, Acts 19: 1-7, Luke 3: 15-16, Mark 1: 4-8, John 1: 19-34. In many respects the general Roho understanding is similar also to the Akurinu understanding of baptism – which appears to have developed independently - except that Akurinu churches of central Kenya wait for the revelation of a candidate’s new baptismal name in a dream, vision, or prophecy. Generally in the Roho churches of Vihiga baptism takes place ‘under the flag’ – a practice probably influenced by the Salvation Army’s rite of commissioning of a new member. Baptism is understood as full entry into the church, and is preceded by the learning of biblical texts, and sometimes a formal catechism. (The rite itself often involves the issue of a membership card – see Plate 10.3). As an initiation into a new status, it is a rite of passage which makes the candidate vulnerable to malicious spiritual forces, and a degree of seclusion immediately before and after the ceremony is normally enjoined on candidates. Being filled with the Spirit is not directly related to the ceremony, and may precede or follow the rite. Baptism is fully trinitarian.

Divine - unusually for Roho churches - baptises by immersion, and where it can manage to do so, builds an external baptismal tank, and sees baptism in a more ‘orthodox’ way, as to be buried with Jesus and to rise again with Jesus. In a Divine congregational catechism prepared in Nairobi, the question ‘Where does the Spirit of the Lord live?’ requires the answer, ‘The Spirit of the Lord lives near water.’ This is no doubt by way of defending the church’s position that water baptism is for the reception of the Holy Spirit.

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1 OI, J.Mwangi 14.9.00 (Doc.15) p. 4. See Appendix 5.7.3.
3 OI, ADC Baptism Catechism, Kenya High Assembly, Maswali kwa Wanajordani, (Doc. 95), 5.10.01.
Appendix 2. Notes on the Roho Churches’ Use of Flags

Biblical references
Num. 2: 6, 17, 34. V. 34 reads: ‘So the Israelites did everything the Lord commanded Moses; that is the way they encamped under their standards, and that is the way they set out, each with his clan and family.’ See also Isaiah 18: 3, 13: 2; Ps. 20: 5, 60: 4.

Divine Authority
The colour of flags is usually given in dreams or visions. The history of a Luo Roho church, Roho Revelation, or Roho Fweny, gives an interesting example of the ‘marks’ of a Roho church being given at once. ‘[On] 1/1/1968, Nabi had a voice from God telling him how he should be and what he should have. From the Voice of God, he was told he will be having a cross, showing that Jesus Christ has cleansed his sins. Secondly he was told he’ll be having a white kanzu. Thirdly to make a white piece of cloth with a sign of the cross and a dove on it. That was to be the flag of the church.’

Legal Usage
Because the display of flags is a claim to legal authority, they are often referred to in church constitutions. E.g., in the constitution of the God of Israel Zion Church, (c. 1972), one of the ‘Objects’ is ‘The church has its flag’. The ‘Manifesto’ attached to the constitution specifies the colours of the flag and of the robes of church officers. At OAIC we have been under pressure to include the design of flags in the revisions of the church constitutions that we have been facilitating (especially for Holy Spirit and Zion).

Interpretation of colours
‘ADC Catechism’ (Doc. 95) gives a local congregation’s original interpretation of the Divine hat, which has the same colours as the flag: ‘White: Now I am walking in the Light of Jesus Christ. Red: I was washed with the Blood of Jesus Christ. White: When I repented of my sins, I came to know the Word of God. Green: When I was in darkness, I did not know the word. White: Before I repented I knew God a little.’ (Translation from Swahili.) This is basically the same as the account given to McDowell, except she starts from the hat: white at the bottom (she says top): people are born free of sin; green, the land with all its worldliness; white again, repentance through confession of sins; red, purification through the blood of Christ; white again, purity and eternal life in the Spirit.

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4 ‘Roho Revelation Church: How Nabi Samson Owiti Got Saved’, Ms. 6.9.93 (Translation from Luo.)
5 McDowell, ‘Attached and Bearing Fruit’, p. 6,
In Zion, the original flag was of three horizontal bars of white, yellow, and white: ‘White – indicates to be with a white as snow heart without any sin. Yellow – indicates the blood of our Lord Jesus Christ which cleanses all our iniquities. It was seen in a vision and interpreted by the one who saw the vision.’ A revised Zion church constitution proposed in 2001 identifies the meaning of the colours of the new flag as follows: ‘Red – blood of Jesus Christ. White – indicates the holiness of God. Yellow – indicates the Holy Spirit.’ The revised interpretation of colours (and the addition of red) is closer to the usage of the Salvation Army, of which the founder of Zion was a member.

For African Israel, ‘The African Israel Church History’, prepared for presentation at the Mindolo Consultation in 1962, states: ‘Immediately this church was founded, a Flag was formed. The flag indicates that the Soldiers of the cross must have a national flag to show their regiment wherever they may be. The colours of the flag are three, Green, White and Red, to represent the three major races of the world, Africans, Whites, and Asians. It also represents the Three God-head [sic], God the Father, God the Son, and God the Holy Spirit.’

For Roho Israel, Archbishop Kisibo quotes in a small handbook of the church’s doctrine, under the heading ‘Flag’, a reference to I Jn. 5:7-9: ‘For there are three that testify: the Spirit, the water, and the blood; and the three are in agreement.’ From which the reader is expected to work out the meaning of the three colours of the flag, green, white and red.

For Lyahuka, M. Lumwagi describes how in the early days a white flag was used for burials and a red flag for crusades and meetings. In the new flag, red stands for Christ’s blood, white for peace, and yellow for freedom of worship – a typically ‘modern’ interpretation from the church’s second Archbishop.

Usage beyond western Kenya
A number of contemporary Akurinu churches use flags. Although in some cases this seems to be have been borrowed from the practice in Vihiga, there is a longer tradition in Central Kenya. In 1947, the refusal of a tailor to make a banner for the Ndi ya Jeshi Kristo (sic) and
his subsequent beating by the group led to a conflict in which three policemen died.\textsuperscript{10}

**Appendix 3. Alternative spiritualities: options at the grassroots**

**Three spiritualities, and a contemporary commercial promotion of individual desire**

We conducted an interview with the Mother of the *Holy Spirit* Mission, Mama Irene Maleya (Plate 13.1). Mama Irene is the wife of the former Priest Isaiah Maleya, one of the *Holy Spirit* founders who was deeply committed to the laws of the Spirit and whose lifestyle was exceptionally ascetic. At his death in 1984, he had never eaten bread or drunk coca-cola, preferring *ugali* and *uji* (stiff and thin maize porridge), since he believed that anything less pure and simple would reduce the power of the Spirit.\textsuperscript{11} Mama Irene is not as rigid as her husband (and has no need to be, since she is not exercising a priestly ministry), but she respects her husband’s vision and faithfulness. It was with great interest then that on the walls of her house I found two printed cards of Christian sayings, and a Coca-cola calendar, that illustrate alternative options in spirituality.\textsuperscript{12}

The first item (Plate 13.2) is a placard of the type sold in market-places, in Christian bookshops, and on the streets, and extremely common in the houses of Protestant Christians. In this placard the reminder of the unseen presence of Christ induces Protestant Christians to behave correctly, through the creation of a personal individual sense of responsibility and consequent guilt (Behrend’s process of culpabilization).\textsuperscript{13} Among the Roho Christians this placard is much less common – probably because the Spirit himself acts through the

\textsuperscript{10} KNA KBU/38 AR No. 320 for 1947.
\textsuperscript{11} Of, Irene Maleya, 20.8.02, (Doc. 137) Bukoyani, p.15
\textsuperscript{12} There is no reason to think that Mama Irene herself (who does not understand English) put these items there – most likely they were hung on the wall by her children or grand-children. Photos of the objects and of Mama Irene herself can be seen in Plate
\textsuperscript{13} For Behrend, see chapter three, p. 164.
community in dreams, visions, and prophecies in a similar (but communal) way.

The second placard (Plate 13.3) is an adaptation from Phil. 4: 19. The original, biblical, text is ‘your’, second-person plural. In the adaptation the communal injunction to trust God for all the needs of the Christian community has become an individual claim upon God for personal needs. The individualization has been taken still further by the attachment of a sticker in the left-hand corner: ‘As long as I don’t depend on you leave me alone’. The whole effect is of a profound rejection of communal responsibilities and obligations (not to mention the duties of hospitality), and a determined defence of personal privacy. In short, it reflects the inner desires and frustrations of a modern individual who cannot bear the burdens and obligations of the extended family.

The third object shows the commercial exploitation of such individualization through the stimulation of desire (Plate 13.4). It is a Coca-Cola calendar, open to a four-month spread advertising the soft drink ‘Sprite’ (the advertisement forms part of a campaign in Kenya to re-market Sprite as a drink for young men). Over a background of two pictures of a fashionably dressed young man breaking through a wire-mesh fence, the slogan reads: ‘I make my own rules. Obey your Thirst.’ This is precisely the commercial stimulation of desire as the guiding principle of life that - under different forms - some Roho founders detected in the original European colonial venture, and which they intuitively realized was a challenge to communality. The choice of three spiritualities and a commercially promoted individualism is the context of Roho life today.

Appendix 4. The African Israel Church History
THE AFRICAN: As the word indicates an African Race it does not actually mean that the church forgets other races. The real meaning is that this church has been founded by an African, led and sanctioned by the Africans for the first time to show that God’s power of evangelism does not look on any race in particular, and that any one race can lead God’s people provided that he is spiritually functioned. In this case any race of the world can join this church provided he is aware that the church was first founded, performed, ministered in Africa!

ISRAEL: Its first meaning is “THE SOLDIER OF GOD”, to this the Israel adherent struggles throughout the day and night in the strife against the devil and his plans. Everywhere the Israel member is heard saying boldly and without fear “Gitulizwe” or “Ogol Saitain” – meaning “Get thee hence, Satan,” when he is inclined with any evil thought, speech or deeds.

The second meaning is: God’s plan for salvation. In 1941 when this church began it was for the first time known as HURU ISRAEL NINEVE. That was to indicate that Free Israel Nineve – the Christians who were free from Sins of Nineve. When a convert repents and agrees to join the church it is identified spiritually that he is absolutely free from his previous sins, when he accepts the rules and Israel Constitutions, wears the uniform and asks for Baptism, which is followed by the spiritual (pouring) Baptism, where all his hidden sins are revealed, when he speaks in tongues to interpret his wickedness without fear or he is faced by prophecy, from other old members telling him the exact sins or evils he did, even if the prophet or prophetess be a stranger to him he/she gets spiritual mirror to read and interpret the sins to the new member; if this new member repents bitterly he is forgiven by the grace of our Lord Jesus Christ to receive the remission of his sins, and he is baptized in the Holy Spirit.

THE CHURCH: This is a Christian body grouped together for worship honour and respect of God’s Plan for Salvation believing in God Father, Son and Holy Spirit, the three-Godhead. The church affiliates with other churches and missions throughout the Continent of Africa and to the uttermost part of the world.

NINEVEH: As the people of Nineveh repented, putting on sackcloth and ashes, even so, the Israel adherents or converts teach the world to repent and flee from the wickedness and
evils of this world. Today the sins of the world have multiplied, the whole world has become wicked and full of numerous and unnumbered sins; is it not likened to the wickedness of the past Nineveh! Therefore the Israel teaches the world that

1. This world is Nineveh.
2. The Christian Church is the prophet Jonah.
3. If we repent sincerely crying deep tears for the forgiveness of our sins, we are made free from sins and become the Soldiers of Christ fighting against the devil until we are called in the higher service in glory with God in Paradise.

THE UNIFORM: The practice of wearing long garments or gowns with headkerchiefs and turbans on the heads of all, both females and males, is the indication that in Heaven we do not have sexual differences or physical bodies but we are all in the form of spiritual body, that Immortal body of God; And as the Old Testament was the picture or shadow of the New Testament, so the wearing by Israel adherents of almost the same and undistinguished dresses of both the body and the head is the shadow or the picture of the heavenly uniform.

THE PROPHECY: The church believes strongly that all the people of God are spiritually inspired and that there are prophets, who can directly communicate with God in Spirit and to interpret the visions to the people. That this is the true means, God approaches or sends his wonderful message to his people, to reform his relationship of his glory to men of the world. This church was founded by the High Priest, rev. M.P.D. Zakayo Kivuli, who has been in his youth a corruptible chap, but when he received God’s blessings in 1932 while in the PAEA (PAOC) he really acted, as Paul, to turn right (about turn) and to serve the Lord from that end preaching and evangelizing for the Lord within the PAEA church.

It was his service of the Lord that he contradicted with other African ministers of the church, who had the fear that he may take over the responsibilities of the whole Church, that he asked the missionary-in-charge by then known as Rev. Otto Caris Keller and his wife Mrs. Marian Keller (a spiritual servant of God) to separate and form his own church. He was allowed to carry on his proposal and in January 1942 he founded the present AFRICAN ISRAEL CHURCH, NINEVEH at his own little farm he built a small church to act as a Church Headquarters.

THE FLAG: Immediately this church was founded a Flag was formed. The flag indicates that the Soldiers of the Cross must have a national flag to show their regiment wherever they may be. The colours of the flag are three, Green, White and Red, to represent the three major races of the world, Africans, Whites, and Asians. It also represents the Three God-head, God
the Father, God the Son, and God the Holy Spirit. This flag is used on parades outside the Church, at the funerals, and on the roads byways and highways when on processions.

**PROCESSION:** The church emphasizes the fact that there ought to be a Procession occasionally to fish for sinners on roads, markets, etc., and that this is the only means we can reach to the neglected sinners, thus fulfilling the Lord’s Command to go to preach the Gospel to every creature.

**THE CHURCH HISTORY:** This church began in January 1st 1942, with a few separatists of about 150 people from PAEA church, and it grew up steadily until now it is estimated to have more than 10,000 members of all ages from the babies, boys and girls, and adults.

**THE SCOPE:** Our target is to reach the whole world, but first of all Kenya, East Africa, Africa, and then other parts of the world. At present we have branches throughout East Africa.
Appendix 5. Texts from Western Kenya Roho churches

Note: Where more than one language is found in the original text (left-hand column) Swahili is printed in *italics*, Lulogoooli or Luyia in Roman script.

5.1 Texts from services of worship

5.1.1 Assistant Archbishop Simiyu of Nabii leads repentance and the casting out of Satan & evil spirits during worship

The procession arrives at the place of worship, where they begin with choruses and spiritual songs. After singing they start chasing away evil spirits led by Assistant Archbishop Simiyu.

Assistant Archbp: *Shetani hama!*  Satan leave! [literally, ‘migrate!’]
Congregation: *Hama!*  Leave!
Assistant Archbp: *Magonjwa hama!*  Illnesses, leave!
Congregation: *Hama!*  Leave!
Assistant Archbp: *Maapepo hama!*  Evil spirits, leave!
Congregation: *Hama!*  Leave!
Assistant Archbp: *Toa!*  Get out!
Congregation: *Toa!*  Get out!
Assistant Archbp: *Vunja!*  Break!
Congregation: *Vunja!*  Break!

This chasing away of evil spirits goes on accompanied by drumming for about twenty minutes after which people start talking in tongues.

Assistant Archbp: *Gari limeingia!*  The car has come in!
Congregation: Yes!
Assistant Archbp: *Gari limeingia!*  The car has come in!
Congregation: Yes!
Assistant Archbp: *Jeshi limeingia!*  The army has come in!
Congregation: Yes!
Assistant Archbp: *Jeshi limeingia!*  The army has come in!
Congregation: *Ndio!*  Yes!
Assistant Archbp: *Jeshi limeingia!*  The army has come in!
Congregation: *Ndio!*  Yes!
Assistant Archbp: *Bwana takasa.*  Lord, cleanse!
Congregation: *Ndio!*  Yes!
Assistant Archbp: *Roho takasa!*  Spirit, cleanse!
Congregation: *Ndio!*  Yes!
Assistant Archbp: *Roho takasa!*  Spirit cleanse!
Congregation: *Takasa!*  Cleanse!
Assistant Archbp: *Shetani aende!*  Satan be gone!
Congregation: *Aende!*  Be gone!
Assistant Archbp: *Hama!*  Leave!
Congregation: *Toa!*  Give way!

During this period of exorcism, as the Assistant Archbishop leads the congregation in the general exorcism, some members of the congregation start speaking in tongues as they rid the meeting of evil spirits.
Assist Archbp: Sherehe ya leo mikononi mwako!
Congregation: Ndio!
Assist Archbp: Na Roho utawale.
Congregation: Takasa!
Assist Archbp: Umewakusanya kwa mkono wako.

Today’s ceremony in your hands!
Yes!
May the Spirit rule!
Rule!
You have gathered them in your hand!
Yes!
We have seen it as a sign!
Yes!
I’ve said, cleanse [us]!
Cleanse [us]!
Messiah the Sacrifice, if you are [present] in us, cleanse [us]!
Cleanse [us]!
Great God you are the Lord!
Yes!
Our commander, you are the Spirit!
Yes!
[May] the cameramen be in your hands!
Yes!
Lord, you will hold them in your hand!
Yes!
Spirit, [authority of]Jesus, pray!
Pray!
Name of Jesus, pray!
Pray!
Spirit of John, pray!
Pray!
I say pray!
Pray!
You are the Lord, pray!
Pray!
Halleluya, pray!
Pray!
Get out! ) repeated x 5
Next, devils, djinns, that have been sent [by people], get out!
Get out!
Heee he! Get out!
Get out!
We will command [them] in the name of the Lord, get out!
Get out!
We are in your hands
Yes!
May this ceremony continue in peace!
Yes!
In the name of Jesus I have prayed!
Amen!
Prophetess: Glory kirinainda kaidaki, Bwana asifiwe!
Response: Amen!
Prophetess: Bwana asifiwe!
Response: Amen!
Prophetess: Hapa hivi kuna njiwa, ndege hii ya njiwa. Imekuja na kijiti, baadaye hii kijiti ikawa kama penseli lakini ikaning'inia tu na ikarudi lahi, semeni halleluya!
Response: Halleluya!
Prophetess: Semeni halleluya!
Response: Halleluya!
Prophetess: Si katika karani, karani, karani mkuu kuna shida gani ndani ya kazi yako? Nimeona mane... maneno imesimama ya giza, hayaaaaaaa! Glory bosaida huuuu... 
Response: Halleluya!

At this point, the congregation joins in speaking in other tongues.

Prophetess: Ooh Baba ribasaida mutakatifu oh shila! Kig Baba, hmmm
Response: Ooh Father ribasaida Holy oh shila! Kig Father, hmmm

She continues sighing in ecstasy

Assist. Archbp: Soma Bibilia soma Bibilia.
Reader: Halleluya!
Response: Halleluya!
Reader: Halleluya!
Response: Halleluya! Aah Saburi 133
Response: Yee
Reader: ‘Tazama vile ilivyo vyema kupendeza ndugu wakae pamoja na kwa umoja’
Response: Yee
Reader: ‘Ni kama mafuta mazuri kichwani’
Response: Eweeee
Reader: ‘yashukayo ndevuni, ndevu za Haruni’
Response: Ndio!
Reader: ‘yashukayo mpaka upinde wa vazi yake’
Response: Yee!
Response: Halleluya!

14 tongues
15 tongues
**Assist Archbp:** Aah semeni Halleluya!  
**Response:** Halleluya!  
**Assist Archbp:** Hatwezi kungoja mfalme, saa haingoji. Chukua nafasi twende, mbele ya Mu...?  
**Response:** ya Mungu  
**Assist Archbp:** enyewe tuangalie inasema nini? Twende sasa.

**Response:** Halleluya! Halleluya!

**Assist Archbp:** enyewe tuangalie inasema nini? Twende sasa.

**Response:** Halleluya! Halleluya!

**Assist Archbp:** enyewe tuangalie inasema nini? Twende sasa.

**Response:** Halleluya! Halleluya!

**Assist Archbp:** enyewe tuangalie inasema nini? Twende sasa.

**Response:** Halleluya! Halleluya!

**Assist Archbp:** enyewe tuangalie inasema nini? Twende sasa.

**Response:** Halleluya! Halleluya!

**Assist Archbp:** enyewe tuangalie inasema nini? Twende sasa.

**Response:** Halleluya! Halleluya!

**Assist Archbp:** Hatuwezi kungoja mfalme, saa Halleluya! We cannot wait for the king, time does not permit. Take the opportunity, let's go before whom?

**Response:** ya Mungu  
**Assist Archbp:** God himself, let’s see what he says. Let’s go now.

**Congregation:** Start confessing their sins individually out loud, then suddenly, ‘Osma! Osma! Osma! Osma! Osma! Osma!’ (for about twenty minutes).

<table>
<thead>
<tr>
<th>Priest</th>
<th>Enda!</th>
<th>Go out!</th>
</tr>
</thead>
<tbody>
<tr>
<td>Congregation</td>
<td>Osma!</td>
<td>Osma!</td>
</tr>
<tr>
<td>Priest</td>
<td>Weve</td>
<td>You</td>
</tr>
<tr>
<td>Congregation</td>
<td>Osma!</td>
<td>Osma!</td>
</tr>
<tr>
<td>Priest</td>
<td>Haya!</td>
<td>Ok!</td>
</tr>
<tr>
<td>Congregation</td>
<td>Osma!</td>
<td>Osma!</td>
</tr>
<tr>
<td>Priest</td>
<td>Haya!</td>
<td>Ok!</td>
</tr>
<tr>
<td>Congregation</td>
<td>Osma!</td>
<td>Osma!</td>
</tr>
<tr>
<td>Priest</td>
<td>Enda!</td>
<td>Go!</td>
</tr>
<tr>
<td>Congregation</td>
<td>Osma!</td>
<td>Osma!</td>
</tr>
<tr>
<td>Priest</td>
<td>Enda!</td>
<td>Go!</td>
</tr>
<tr>
<td>Congregation</td>
<td>Osma!</td>
<td>Osma!</td>
</tr>
<tr>
<td>Priest</td>
<td>Heeeeee!</td>
<td>Yeeeeeew!</td>
</tr>
<tr>
<td>Congregation</td>
<td>Osma!</td>
<td>Osma!</td>
</tr>
<tr>
<td>Priest</td>
<td>Osma!</td>
<td>Osma!</td>
</tr>
<tr>
<td>Congregation</td>
<td>Osma!</td>
<td>Osma!</td>
</tr>
<tr>
<td>Priest</td>
<td>Osma!</td>
<td>Osma!</td>
</tr>
</tbody>
</table>

He then starts beating the small drum.

<table>
<thead>
<tr>
<th>Priest</th>
<th>Riswa!</th>
<th>Riswa!</th>
</tr>
</thead>
<tbody>
<tr>
<td>Congregation</td>
<td>Riswa!</td>
<td>Riswa!</td>
</tr>
<tr>
<td>Priest</td>
<td>Riswa! (while beating the small drum)</td>
<td>Riswa!</td>
</tr>
<tr>
<td>Congregation</td>
<td>Riswa! (every time the small drum is hit twice)</td>
<td>Riswa!</td>
</tr>
</tbody>
</table>

This continues for about ten minutes, until the priest speaks in Kiluyia:

<table>
<thead>
<tr>
<th>Priest</th>
<th>Amadimoni wiyee!</th>
<th>Demons ouuuut!</th>
</tr>
</thead>
<tbody>
<tr>
<td>Congregation</td>
<td>Yiya!</td>
<td>Yeeeeeah!</td>
</tr>
<tr>
<td>Priest</td>
<td>Madimoni wiyee!</td>
<td>Demons ouuuut!</td>
</tr>
<tr>
<td>Congregation</td>
<td>Hiya!</td>
<td>Yeeeeeah!</td>
</tr>
<tr>
<td>Priest</td>
<td>Chibiiri wiyee!</td>
<td></td>
</tr>
<tr>
<td>Congregation</td>
<td>Hiya!</td>
<td></td>
</tr>
<tr>
<td>Priest</td>
<td>Bwonekhu wiyee!</td>
<td></td>
</tr>
<tr>
<td>Congregation</td>
<td>Hiya!</td>
<td></td>
</tr>
<tr>
<td>Priest</td>
<td>Magelitso wiyee!</td>
<td></td>
</tr>
<tr>
<td>Congregation</td>
<td>Hiya!</td>
<td></td>
</tr>
<tr>
<td>Priest</td>
<td>Bolo wiyee!</td>
<td></td>
</tr>
<tr>
<td>Congregation</td>
<td>Hiya!</td>
<td></td>
</tr>
<tr>
<td>Priest</td>
<td>Irisi wiyee!</td>
<td></td>
</tr>
<tr>
<td>Congregation</td>
<td>Hiya!</td>
<td></td>
</tr>
<tr>
<td>Someone</td>
<td>Eeeh!</td>
<td></td>
</tr>
</tbody>
</table>
Archbishop: (Sings) Mungu yu mwema...
then prays). ...Mungu wangu
ndiya kikosi yako mkononi mwako.

Response: Yeee
Assist Archbp: Walioshika mkuki na bunduki mkononi
mwako.
Response: Ndio
Assist Archbp: Kwa hivyo tunapiga huyo muovu na
neno lako.
Response: Yee
Assist Archbp: Mungu wangu
My God, this is your company
ndiyo kikosi yako mkononi mwako.

Response: Ndio!
Assist Archbp: Watakoakanyakaga na miguu yao chini
wewe ndiya Bwana
Response: Ndio!
Assist Archbp: Tukiamka tena wewe ndiya Bwana.
Response: Ndio!
Assist Archbp: Baba hiyo ndiya kozi yako.

Response: Ndio!
Assist Archbp: Baba ndio kikozi chako.
Response: Ndio!
Assist Archbp: hawa ndio majemedari wako.
Response: Ndio!
Assist Archbp: hawa ni askari wako.
Response: Ndio!
Assist Archbp: Mwenye anatembea na tumbo mwami
anshiriki huku na huku Baba we...
na hatzi!
Response: Riswa!
Assist Archbp: Ambaye analeta magonjwa na shida
Baba na hatzi!

O God is good, O God is good….
My God, this is your company
of soldiers, [I commit them] into
your hands.
Yeee
Those who carry spears and guns,
[I commit them] into your hands.
Yes
So we are fighting this evil being in
your name.
Yee
When we trample on him, you are
the Lord.
Yes!
Those who will trample him down
with their feet, you are the Lord!
Yes!
Father, this is your company of
soldiers!
Yes!
Father, it’s your company!
Yes!
These are your commanders!
Yes!
These are your soldiers!
Yes!
I [now] open the meeting!
Open it!
I open the meeting!
Open it!
I open the meeting!
Open it!
I open the meeting!
Open it!
He who is Satan get out!
Riswa!

Riswa!
Whoever brings sickness and
problems,
Father, away with them!
The Chairman is now welcomed to give his address, before the consecration of the church leaders and the blessing of the flags.

*(From Ordination of Leaders and Blessing of Mission Flag held at Nabii Christian Church, Kianda Congress, Kibera, Nairobi. 29.10.00, (Doc. 43) pp. 1-6. Original in Luyia and Swahili.)*

### 5.1.2 Prophecies given in church at a special gathering for a Youth Camp and Mothers’ Conference, 17.3.01

(Names of denomination and individuals have been omitted.)

**Prophet**: Hallelujah!  
**All**: Hallelujah!  
**Prophet**: Hae tus tis. God is saying you have become robbers. You have become robbers at these tables. [Throws the tables down and pushes chairs around]. Why do you leave the widows to suffer? At these tables you have become robbers. You have become robbers at these tables. God is telling you [pointing to leader A.] He had loved you, He had loved you, now he has dumped you. Mmmh, mmmh, mmmh, tata tata tata tata tata tata tata... These tables have become robbers. *Hitting a table.* This
Jacob [the church founder] that I am saying has stood firm and has become a sword to you. In God’s church, in God’s church, people have gone out into worldly riches to look for widows and to rob them. God is saying today, you will see what will happen, you will see what will happen. The angel of the Lord God has given power to women, and they are going to put you down. You are not following the law, the chair, the chair is not following the law, God is refusing you, God is saying that you are not following the law. The house of B., the house of B., something was to happen to it but God has made the law to stand there. You are not allowing the collection of money ahead of everything, and the widows are suffering, all your money has been scattered. If you put the collection of money ahead of everything, the widows are suffering, all your money has been scattered. Philip has stood, Shadrack has stood [deceased leaders of this congregation], he has stood crying that the money will be contributed, the money will be contributed, but he who embezzles the money, his child will run mad. His child will become foolish, the child, hunger will be great in his house.
C. umwana wo O. otegeywe ni sumu kumundu mukari uduki kwitwa chigira uvurwani na Nyasaye avora nutasingira wiganiri usingiri vurungi rigari rigari umundu oyo aduki kuyivi. *Mmmhhh...*

Na yivi Nyasaye avora ha vokoyani umundu avugu izi ahilingi mia mbili aviki ku ovodohi uvturi mu choo vwnonyi izi shilingi zizio. umwana yaza kuwara izisendi na zifwereku. *Mmmhhh...*


Na yivi Nyasaye avora kuridiku lya lisabato na kurivugana lya Nysasaye mutasingiga ku uza kwirana iruguru, *Mmmhhh... mmmhhh...*, na nuvuganiriyo nu mundu mukari nurware nanuzia mukirindwa, *Mmmhhh...*

Na yivi ha Bunyore, Nyasaye ya kotovora usingiri ho na wareka.. Nyasaye akunga izisendi aziuhu mu hospitali. Mu yangane sana. Mutavugura irikuvu usingi kigira umoyo gugwo gwa hambanywa mbakere na vakari, avere avavisandu navakunzakari, uduki kuvimira ma yivi oreka, ekego kisuimu izisendi. *Mmmhhh...*

Na yivi Nyasaye yari niyaka isinguvu, wingi mbimonyo izinguvu ziene yizio inzara yizi mmba mumwo, inzara yizi mu... *Mmmhhh...*

C. son of O., you have been trapped with poison through a woman to kill you…and God is saying if you don't repent and stand firm, truly, truly, that person will succeed in her wish. *Mmmhhh...*

And you [pointing at D.] at your village a person has taken a note of 200/- and has smeared it with mud from a toilet, and has spoiled your money. A child is going to fall sick and all your money will be spent on the child. *Mmmhhh...*

And you [pointing at E.] you still do the things that young men are expected to do, and God is saying that because of your youthful actions, your children have been tied. They will not get employment, they will not get employment. If you don’t repent of your youthful actions, to be given up by you, your children are going to defeat you. *Mmmhhh...*

And you [pointing at F.], God is saying that on the matter of the Sabbath and in God’s church, if you don’t stand firm, you will go back to town. *Mmmhh mmmhhh* and you will meet there a woman, you will fall sick, and you will go to the grave. *Mmmhh.*

And you [pointing at G.], in Bunyore, God chose you to stand there but you have refused. God is driving away your money and has scattered it into hospitals. You will have a lot of problems. If you don’t hold firm to the Word – because your heart was connected to old women, young women, who are destitute and widows so as to lead them, and you are refusing, the cow shed has refused you money. *Mmmhh...* [Note: G. trades in cattle.] And you [pointing to H.] God had given you power, you have entered into gossip, that hunger for power has entered your house, hunger has come in… *Mmmhhh... Etc.*

*From Doc. 115; original in Lulogooli.*
5.1.3 A service for unbinding the vow against medicine at Holy Spirit Bukoyani, 5.7.02

**Archbishop:** Yahova avasakura vali nivagaya amang'ana ge hospitali nakunyi kovora ukovere. Murivoharora amarago mwami – gitulizwe!
**All:** Gitulizwe!

**Archbishop:** Kusaranga izimbavasi, Mwami, utakuvaliza ilihyolo mba. Izing’inga zigirung’ona, Mwami, kovere- Gitulizwe!
**All:** Gitulizwe!

**Archbishop:** Uridamanu vuta kugwira mba. Kari kwakoteya Archbishop akusaviri izimbavasi –Yanza okovohore- Gitulizwe!
**All:** Gitulizwe!

**Archbishop:** Yahova, the old men had refused to have anything to do with hospital, and we are now asking you for forgiveness. In untying the law, Lord – may it be removed!
**All:** May it be removed!

**Archbishop:** We ask for forgiveness, Lord, do not count us as sinners. The times are changing, Lord, forgive us – may it be removed!
**All:** May it be removed!

**Archbishop:** Nothing bad should befall us. We have even asked Archbishop Christopher to beseech you to have mercy on us. Please release us – may it be removed!
**All:** May it be removed!

**Song led by the General Secretary:**
Avamitu avayanze mudinye
Mutanyarika kusundwa
Mukore miyinzi gyo Mwami
Muranyora madenyi gege
Kunyi si ikuragona vosi
Navuzwa kuragirungi anywa
Nikudinywa ku miyinzi jiye
Kuranyora rivamwoyo
Yahova avaye imbenga yitu
Akulundanga ing’inga ye kivi
Mu vudinyu vvitu vvosi bei
Aletanga uvuyanzi

**Archbishop:** Lisaala lyo Omwami:
**All:** Dada witu oveye mwigulu…
**Archbishop:** Lisaala lye zimbavasi:
**All:** Dada witu oveye mwigulu…
**Archbishop:** Lisaala lye livohololwa:
**All:** Dada witu oveye mwigulu…
**All:** Okovere.
**Archbishop:** Daniel okovere izimbavasi.
**All:** Okovere.
**Archbishop:** Filibo okovere izimbavasi.

**Archbishop:** The Lord’s Prayer:
**All:** Our Father who art in heaven…
**Archbishop:** The prayer for forgiveness:
**All:** Our Father who art in heaven…
**Archbishop:** The prayer of being released:
**All:** Our Father who art in heaven…
**Archbishop:** Thank you Lord, the life-giver. Your children are kneeling asking for forgiveness. They are holding hoes and pangas. They are holding hammers and nails. Jehovah, they want to go and prepare the foundation of the hospital. Jehovah, forgive them. They want to build a hospital. Forgive us. As for the hospital, have mercy on us. Those who founded this church, we ask for your forgiveness. Jacob, forgive us.

**All:** Forgive us.
**Archbishop:** Daniel, forgive us.
**All:** Forgive us.
**Archbishop:** Philip, forgive us.
All: Okovere.
Archbishop: Isaya okovere izimbavasi.
All: Okovere.
Archbishop: Rahelil okovere izimbavasi.
All: Okovere.
Archbishop: Avatumwa vazia mukovere izimbavasi.
All: Mukovere.
Archbishop: Lwakwenya kurima urimi nikuunyi.
All: Yee.
Archbishop: Avayinziri mumukono gugwo.
All: Gavendio.
Archbishop: John Padwick asara kuyivi.
All: Ndio.
Archbishop: Ulwanda ulwiga, ilieta lilyo lizominywe.
All: Gavendio.
Archbishop: Umweli nigoveye katano mweli wa saba umuhiga gwa elfu mbili na mbili kovora wizominywe.
All: Ndio.
Archbishop: Kumanya Archbishop Christopher Ondolo aveye halala nikuunyi.
All: Yee.
All: Gavendio.
Archbishop: Amakuva gavari nivavoha umwene akikiri mwoyo yavohovoye nakunyi avana veve ikindu kitakudiva ikivi mba.
All: Tawe.
Archbishop: Uhuriri umoyo ne risara lyi Archbishop Christopher wakugirara manedeleo gave murikanisa lia Holy Spirit nu kuvandu vosi.
All: Yee, Mwami.
Archbishop: Ikindu ikidamunu kitekoleka dave.
All: Dave.
Archbishop: Igasi ekoreke vujira imbara.
All: Gavendio
Archbishop: Mu vunyingi nu vugasu, na makuva gave kuive koterera mu lyeta lya Yesu Kristo Mwami witu.
All: Amen.
Archbishop: Lisaala lyo Mwami.
All: Dada witu oveye mwigulu…


without any fault.
All: Let it be so.
Archbishop: In plenty and blessing, and all is upon you – we ask in the name of Jesus Christ our Lord.
All: Amen.
Archbishop: The Lord’s Prayer.
All: Our Father who art in heaven…

[Participants moved to the site outside the church.]

Archbishop: Jehovah God, we are putting up this building here. The sick will get healed in it. In the name of Jesus Christ our Lord. Amen.

Service of repentance at Holy Spirit Bukoyani, 5.7.02, before going to the site of the clinic to break the foundation.(Doc. 143.)
Original in Lulogooli.
Note: This is not a transcription from a recording but a reconstruction made immediately after the event.
5.1.4 Extracts from a *Holy Spirit* public service of witness (*ushuhuda*) at the beginning of the year (Mbale Market, 1st Jan. 2000)

**Processional songs** as the processions go round the Town before gathering at the Municipal grounds.

**Bishop Akimanya officially opens the fellowship with an exorcism and prayer:**

Ikirage chavakolanga hano, avahambiku avarumindi, avonyonyi murieta lia wanyara viosi jiturizwi, jiturizwi, murieta lia wanyara, jiturizwi.

Nyasaye wu mwiguru, wi rivamwoyo, ni risandiza, ni rizominya, imbiri wi zimoni zizio, umuhonyi umurahi, umurindi munene, wa kurindi ku muhiga gwa tisaini na tisa (1999) kwa kambuka elefu mbiri (2000.) Uvukumi mwiguru ku Nyasaye, uvakumi mwiguru ku Nyasaye imirembe ku virombe via walomba, waromba ivindu viveye murirova vioosi nutakasa numkono gugwo,kugwizominya, huula noveye mwigulu takasa, huula, huula noveye mwiguru, orete viukuria, dada witu hulira, dada witu hulira, vageendi varuhi, ng’nya yivi viika muvo imiika, viika muvo imiika Yahova Nyasaye hurira, Yeso mwami witu hurira, gasiza rivugana riveye hano yiri, uritagase rigase muhiga gwa Erefu mbiri, kandi ogohereke, ogohereke kutura omweri lara kuduka Desemba, kura kwizominya nikovora yive udukani, gakolwe gu rietia ririo, gakorwe ku rietia lida dada, ni liu mwana, na Rooney mtakatifu, uvagavuli iviinyinzilu, uvagavuli iviinyinzilu, uvahe zisaramba, uvahe amang’ana, uvahe liimba, uvahe avasoma amang’ana, uvahe amang’ana, gakolwe kutura mwiguru Makedonia, muwimiri wva Yeso Kristo Mwana wa Nyasaye. Amen!

All sinful activities done here, drunkenness, murder, those who are distracting others, in the Name of He who conquered all, get out, get out, in the Name of He who conquered, get out.

Our heavenly father, our source of life, we give thanks to you and praise you and come before your eyes, our great healer and our great protector. You have protected us throughout the year 1999 until the beginning of the year 2000. We give thanks to you, and your name in heaven be praised, we give thanks to you, and your name in heaven be praised, peace be to all your created creatures, you created all creatures on earth, and blessed them with your hand, we praise you. Our heavenly Father, hear us while in heaven, bless us, listen to us, and anoint us, listen to us while in heaven, give us spiritual food. Our concerned father listen to us, these people have come and travelled long distances and are tired, Father I beg you to give them strength, give them strength, breathe into them, our heavenly father. Listen to us, our Lord Jesus Christ, listen to us, anoint the congregation gathered here today, bless it as it enters the New Year 2000. Be with us and protect us from the 1st of January 2000 until December. We will praise your name because you are all powerful. Let it be done in your name, let it be done in Jesus’ name, and that of the Holy Spirit. Give and equip them with tools, instruments, songs and for those who will read your word, bless them, give them the right message, let it be done from heaven through Jesus Christ the son of God. Amen!

**General Secretary Joseph Zare’s speech:**

*Kwa wale wote ambao wamedika hapa, siku ya leo tumpe Mungu shangwe yake, kutufikisha kwa karne mpya. Beba mkono wako kumshukuru Yesu. Bwana asifiwe, Bwana asifiwe, Yesu yizominywe, Yesu yizominywe, Yesu yizominywe, Halleluya, halleluya!*

To those who have come here today, let us give God praise for seeing us through to this new century. Lift your hand up to thank Jesus. Praise the Lord, Praise the Lord, Praise Jesus, Praise Jesus, Praise Jesus, Halleluya, Halleluya!
Chorus Yesu yaranga Musa, Musa yavugira ‘mbeye hano’. Jesus called Moses, Moses responded ‘I am here’.

Joseph’s speech continues

Halleluya, halleluya, Yesu yizominywe, Yesu yizominywe. Basi, tukiwa hapa, jinsi nilivyosema ya kwamba hatutachukua muda mrefu zaidi wa zaidi, kuna mambo mawili:

The first issue: Therefore God has enabled us - me, you, all Kenyans and the world over – to reach this day. God has given us free grace to see the new century that we had not anticipated to see. But in the power and the will of God we have reached the New Year. We proclaim that it should be a year of love, a year of what? Of love.

The second issue: I give thanks to all Vihiga Municipal Council officials. They did not hesitate to let us use the municipal grounds when we requested them for it. They accepted and did not refuse. Aren’t they our children? Isn’t this our council? Let us pray for them.


Seven opening songs

Assistant Archbishop Sande’s sermon:


I am really thankful to God for He knew that we will be here today, we are the ones who are here now. We did not expect to be here on the 1st of January, 2000. This was God’s plan. He is the one who will guide us, He is the one who will know how strong you will be this year in faith. He is the one who knows how old you are. However, you do not know for how long you will live on this earth. For those who have come today, you are lucky to listen to His word. We usually come to worship here on the first [6th] of January every year, but God changed His plans for us, so as to come and worship here on the 1st January, 2000. We have come here not because of our greatness, for we know God is the only one who is great. Halleluya, even if your face is gloomy or looking sad, halleluya! For those who are seated, halleluya! Listen now, and let us read the word of God in Matthew 11:28 in Kiswahili, Luo and Lulogooli.

Mat. 11:28:
Kiswahili: Njooni kwangu nyinyi nyote msumbukao na kulemewa na mizigo mizito, nami nitawapumzisha.

Dholuo: Biuru ira, uu duto mujony kendo mugangoru mapek, mondo amiu yueyo.

Lulogooli: Hambi ku inzi munyi voosi avanyang’ananga na avaminikaanga ni misigo miritu na inzi ndamusosiza.

English: Come unto me all you that are weary and heavily laden, and I will give you rest.

Interpretation of the scripture by Joel Sande:


Choruses

The Bishop continues:

That is why we are here. You are troubled, burdened, disturbed, come to me, enter His gate, your burden is light. He is calling you to come to Him. He is beseeching you to come to Him, He is calling you to come to Him now. This is the word of God that we have brought to you, and that is why we have come here, for God has sent His evangelists, prophets, & priests to speak to you as your brothers and sisters. God has blessed all of us who are gathered here, so our Government, and Municipal Council that stays here, so that our children should not fall into sinful traps. For any sickness, problems, hardships, your refuge will be God, for He will restore and comfort you. Let not the world engulf you, come to these people and join those who were called to preach to you today. I am telling you, requesting you, warning you. Come, come, don’t harden your heart! Halleluya! Halleluya!
When I see children dancing like this, I know the service is lively because that is what we like and that is what the Spirit likes so that He may speak with us. I am gaining insight from here and we shall read our closing passage, come and put oil on it.

Prayer by Akimanya:

Our heavenly father, who is above everything, the heaven is yours, the earth is yours. We give thanks to you, your son and the Holy Spirit. You hid the good news from the educated and gave it to the poor to live in and to inherit the heavenly Kingdom that we are now struggling for, that exists for ever and ever. We pray to you heavenly father to bring in those who are outside your church, the unsaved ones, those who have not accepted you, those who are stuck in mud, so that they may be saved and inherit the Kingdom. Let it be done in your name. We were told that the year 2000 will be the last one of the end times. We beg you send us your Holy Spirit power from heaven to proclaim your good news until you come back. Blessed be your name. Let it be done in the name of Jesus Christ Son of God, Amen!

The Archbishop continues:

Maybe some of you still think I will say more than I have already said. What you have done here has impressed me a lot. Dancing, singing, and other activities have shown that we have put a rubber stamp [upon the day], that everything was perfect. The most important word we should remember today is love. That’s what I want you to remember and take home with you, while we wait for what God is going to reveal to us. Wherever you are sitting or standing, I want you to lift up one of your fingers and twirl it in the air, do not raise all five fingers but only one for today is the first of January 2000. God bless you all, and receive abundant blessings, halleluya! Halleluya!

Matthew 28:16-20:

Kiswahili

Lulogooli
Na avigizi likomi na murara, vazia Gariraya kuduka mukiguru kuri Yeso ya varaga navolwa vanumurora vanumugamira, na Yeso yaaza himbi navo, na sivatia navavonera, mbevuwe nzinguru ziosi mwiguru nu muirivo, muzii na muve avigizi ku voosi mu vabatize murieta lia dada no mwana na Roho mtakatifu na vigizi nu kugumira goosi ga ndamuraga, na mbeye harara ni munyi kuduka ku kiheri chi rirova.

English
And the eleven disciples went to Galilee as Jesus had instructed them. When they saw Him, they did not fear but worshipped Him. Jesus came to them and said unto them, I have been given authority in heaven and on earth, go and make disciples of all, baptizing them in the name of the father, the son and the Holy Spirit, teaching them and holding firm to what I have instructed you. Lo I am with you always till the end of the age.

Altar call by Gen. Sec. J. Zare:


*(Greetings from various people follow)*

General Secretary:


*Because time has been much spent and we have taken a lot of time, we have received miracles that those women who have never given birth should come to Bukoyani for prayers to get children. Medicine has been released from heaven to Bukoyani. Let them come for prayers that their situation may change. The choice is yours. Let me call those with problems to come here for prayers, problems like unemployment, sickness, etc.*

Chorus: Jesus is calling you, Jesus is calling you...
Joel Erote prays for various problems:

Amahi gaveye gu mwiga gwa 1999, mu rieta lia Yesu Kristo gaturizwi! Amahi guvulwayi garonda ku vaana voovo ni gavamina uvudiku nu mbasu, gaturizwi! Uvuminiku vuturizwi!

All the problems we have undergone in the year 1999, in the name of Jesus get away! In the name of Jesus get away! All the conflicts that have confused your children day and night get away! Hardships get away!

Chorus: I love our father who is in heaven

Prayer by Joel Erote:

Yesu umwami wakuyanza kutura January kwa kuduka Desemba, uvukumi kuyivi, dada wakohereka vuzwa kwakutunga dave, kuzi kutanga amang’ana gitu Hambale hano, kovora yivi wizominywe mihiga ni mihiga. Avaana voovo yava vamenya muriminika ngonya yivi mwiguru mwene zinyasi mwiguru, uvahiri mbola yivi mwiguru, hamba uvahili. Oveye ni zinyasi mukabati, hamba, yikiza, dada nu mwana na Roho Mtakatifu. Wizominywe kuri amakuva gaturi mwiguru, vahamini uvukumi, wakuyanza vuza kwakuha kundu dave, kuduki umuhiga gwa 2000 kwa vaana voovo vaduki hano, vatarwara dave, uzi kuvakora avaramu vazi kohereka yivi, vazi kohereka yivi, vegomba vahereke yivi, nu musigu sietani avakaragira uvulwaye, ngondekera uvulwaye murieta lia Yeso vuzii! Ngondekera uvulwaye murieta lia Yeso vuzii! Avasien ivirenge viavo Hambale ku muhiga gwa elfu mbiri vakorwe avaramu, vakolwe avaramu, rieta lilio lizominywe. Avamenya avere uzi konyora, avateveye nizinyumba, avateveye nizigiiza vanyore, Nyasaye oveye mwiguru okore gave ndio, okore gave ndio, lieta lilio lizominywe, kusavira Kenya igase, kusavira Kenya igase, gakolwe murieta lia dada nu mwana na Roho mtakatifu nu mugerigari, AMEN

Glory be to you, Lord Jesus, for loving us from January till December. Father, you saw us through free of charge, we paid you nothing. We have come here to Mbale to say ‘be glorified forever and ever’. These that are suffering are your children. I beg you as the only source of medicine, come and heal them! Come and heal them for you have all sorts of medicine in your cupboard. Come, set them free, Father, Son and Holy Spirit. Be praised and glorified for the words that you send from heaven, which they have believed. You freely loved and let us see the year 2000. Your children are here, let them be healed, guide them and give them good health. It is burdensome for the devil to condemn them to sickness. I rebuke sickness in the name of Jesus, go! I rebuke sickness in the name of Jesus, go! Let the feet of those that stepped here at Mbale be made whole this year. Let them be healed! Your name be glorified! Those that have lived in poverty, provide for them, those that don’t have houses, and let the unemployed get jobs. Father in heaven do it for your name will be glorified. We pray for Kenya, let it be well with Kenya. Let all this be done in the name of the Father, the Son and the Holy Spirit and in the truth, Amen.

Offering and notices

Closing Prayer by Bishop Akimanya:


We give thanks and praise your name, O Lord, before your eyes, for you have led us through to see the year 2000. We continue to pray to you for protection, lead us until we come back here again at this place and we will glorify your name. In the name of the Father, the Son and Holy Spirit, we are going back home. Some will travel on foot, protect
they lack, for everything comes from you. None of us should suffer from hunger. Listen to my prayer, for your children have accepted you and you have accepted them, provide them with what they lack and they will praise your name until the end of the year December 2000. Bless those who are here today, even those who have backslidden, forgive them and write them in the book of life. May your name be praised for ever more. As they depart to their homes, protect them and take care of them. Let it be done through Jesus Christ our Lord, Amen.

5.1.5 Order of service for baptism and communion at African Holy Zionist Church, Kawangware, Nairobi.

Preparation
1. In the house of the pastor: repentance, exorcism, and prayer before procession.
2. Procession. Songs sung during procession:
   - Lihe liu Mwami
   - Emilembe Nyasaye
   - Tembea na Yesu
   - Gali mahingani geng’ine
   - Awela awela awela
   - Wataomba baba nifungulie
   - Amenitendea
3. Entry to the church (leaders remove shoes)
4. Repentance (one minute)
5. Prayer
6. Singing continues while awaiting arrival of the Archbishop
   - The Archbishop repents in the house where he had gone to robe.
7. On arrival of the Archbishop at the church, he, his aide, and the priest (omusalisi / kuhani) remove their shoes and repent before entering the church.
8. The congregation rise to their feet.
9. The Archbishop and his aide proceed to the sanctuary (madhabahu), kneel down and individually pray for the service.
10. The Archbishop then stands, and indicates to the congregation they should sit.

Repentance
11. The church secretary officially begins the programme.
12. The priest is called upon to drive out evil spirits after which he prays for the Holy Spirit to guide the service.
13. Spiritual songs sung by the entire congregation:
   - Ne lidiku linene
   - Kuziza mu lidala lyana Nysasaye
   - Oh Yesu nguanyanza
   - Bolela Yesu mang’ana gogo.
Mwami Yesu yananga
14. Repentance and exorcism (five minutes)
15. The priest sings a song:
   Leluya wimbile Messiah
16. Prayer by the pastor

Welcome and introductions
17. Introduction of the visitors (who each greet the congregation)
18. Congregational song:
   Shetani ashindwe kwa damu ya Yesu
19. The priest then prays for the visitors.
20. The priest then welcomes the pastor to speak.
21. The pastor presents a report concerning the progress of the congregation before welcoming the visitors from the Mission HQ.
22. The priest then officially welcomes the Archbishop and his team
23. Members of the Archbishop’s team greet the congregation and the Archbishop is then asked formally to address the congregation. He
   - addresses the grievances raised by the pastor
   - presents greetings from the Mission HQ
24. Offerings

Sermon
25. Song to welcome the preacher (Archbishop):
   Nitaomba na Yesu, nitaomba
26. Prayer for the preacher
27. Archbishop sings:
   Namtafuta Yesu akae moyoni
28. Archbishop preaches the sermon on the Samaritan woman at the well.
30. Prayer for the sermon.

Blessing of the children
32. Song: Leta avana batule mubuoni
33. Archbishop anoints children with oil on their foreheads.
34. Archbishop gives the children sweets.
35. Prays for the children.
36. Takes his cross, exorcises the spirits that come against the children, and then prays a general prayer for all children.

Blessing of adults
38. People kneel down.
39. Song: Kwenyanga ligasizwa.
40. Archbishop gives the candidates sweets.
41. Anoints them with oil on their foreheads.
42. Prays for then one after another while laying hands on them.
43. Makes a general exorcism against evil spirits followed by prayer.
44. Lord’s prayer.

Baptism
45. Archbishop teaches on the importance of baptism.
46. Candidates are called upon one after another.
47. Candidates face the congregation and the Archbishop asks the congregation to name any they do not think are worthy of baptism.
48. The Archbishop questions the candidates especially on the passages they have learnt (Ps. 23 and Matthew 5).
49. Scripture reading from Corinthians.
50. The church flag is brought.
51. Candidates kneel down while the congregation stand.
52. The Archbishop pours oil on the candidates forehead and baptizes them in the name of the Father, Son, and Holy Spirit.
53. Songs:
   - Lidiku linene
   - Taji imewekwa tayari
   - Weve ni Baba yangu
   - Pale Kalivari yote yamekwisha
   - Avachayi nivachaya nomusalaba nigugenda
   - Mulinde Roho mulisala

**Holy Communion**
54. The table is prepared with bread, Ribena, and a knife.
55. The Archbishop reads a scripture and then prays.
56. The Archbishop takes a slice of bread and cuts it with a knife, then puts the pieces on an open page of Scripture while still reading it.
57. Partaking of the bread and the cup.
58. Prayer by the Archbishop
59. The Archbishop warns against the drinking of alcohol after receiving from the table, and reads a Scripture on how Jesus was tempted after baptism.
60. Prayer.
61. The flag is returned outside.
62. End of service.

### 5.1.6 Prophet Adolwa prophesies at the memorial service for Laban Busaka, Holy Spirit, Kisiru.

*Kiki kiki lalalalalala* Hukika, Nyasaye avola ndi Laban ku saa yinu adaki kuvikwa halovega ku madiku sita. Ni livugana ni menyanga ha Kisiru hano koveye na vandu vanieza umulu mavaleka avandi nivakubana mutakoleka mule agaza kwekola hango omundu oyo

*Titi titi titi kaka kaka kaka kandi* Roho gwa Nyasaye gusingi, nagwyo nomululu gu vandu yavo vaginga ivimomyo, avikalanga avasalisi nivaduka ukonyega amalago, nivaduka ukonyega amalago, avandu yava sivadukanga kari virwaza mundu shara varonda, inzara ilazia mumba mwavo enene na vana varasaranyika.

*Ni ka lalala* Kandi Roho gwa Nyasaye gusingiye govora mvandu valindi aveng’ene sivatiza avakunzakari na uza kumoroma

*Kiki kiki lalalalalala* Hukika, Nyasaye avola ndi Laban ku saa yinu adaki kuvikwa halovega ku madiku sita. Ni livugana ni menyanga ha Kisiru hano koveye na vandu vanieza umulu mavaleka avandi nivakubana mutakoleka mule agaza kwekola hango omundu oyo

*Titi titi titi kaka kaka kaka kandi* Roho gwa Nyasaye gusingi, nagwyo nomululu gu vandu yavo vaginga ivimomyo, avikalanga avasalisi nivaduka ukonyega amalago, nivaduka ukonyega amalago, avandu yava sivadukanga kari virwaza mundu shara varonda, inzara ilazia mumba mwavo enene na vana varasaranyika.

*Ni ka lalala* Kandi Roho gwa Nyasaye gusingiye govora mvandu valindi aveng’ene sivatiza avakunzakari na uza kumoroma

Listen, God says that Laban at this time has been set aside for six days (i.e., his entry to heaven has been delayed). And the fellowship at Kisiru has people who are stirring up conflict and then leaving people to fight. You will come to see what will happen in the home of that person.

*Titi titi titi kaka kaka kaka kandi* Again, the Spirit of God has stood firm, and is fierce against those who backbite, those leaders and preachers who disparage the law, who disparage the law, those who do not obey; if they preach, people will not follow them. Hunger will enter their homes and their children will be scattered.

*Ni ka lalala* Again, the Spirit of God has stood and is saying that the youth leaders have no respect for widows, and whoever

Prayer for the prophecy:

Kikilalalala. Japheth and Daniel have stood firm with the law at Bukoyani, and if you don’t pay heed, you will be filled with backbiting. You do not have food, but you will come to see signs. Those mothers who say they received the Spirit in 1927 are full of backbiting. If a young man stands up they accuse him, saying it is these people who eat the things of God. God will not help your children if you don’t speak the truth. Kikilalalala.

Prayer for the prophecy:
We thank you Jehovah, our good protector, for the words that have come from heaven because you love the church of Holy Spirit. And we pray to you that those who do these things should repent of their sins, and receive the truth, if you do this. We thank you because you stamp people with your mark, and you bring each one to you, not just from Kisiru alone, but from all the churches of the Holy Spirit. May the Spirit visit us when we preach in the Spirit of the Lord, and be with us so that evil doesn’t happen, and there is no backbiting. Receive our thanks because you are the Father. Reveal to us what is hidden in Jesus Christ our leader. Amen.

From Memorial service for Laban Busaka at Holy Spirit Kisiru branch, 26.9.00 (Doc. 6)
Original in Lulogoooli.

5.1.7 Invocation by Kefa Mwangale for the presence of the church founders at a service in Holy Spirit.


We thank you Jehovah, good shepherd and good guardian. We call upon you in heaven, (for) you look after the heavens and the earth. These are your people, you chose them to look after your work. As they have come from different places, Nairobi, Mombasa, bring down messages from Jacob, Japheth, and Philip. Let there be none that will not
The role of dreams in giving direction during worship.

Rev Albert Obede

Tunaendelea na programme mnaelewa ya kwamba mkutano wetu wa Holy Spirit huwa unaendeshwa na Roho Mtakatifu. Na kwa vile watu hapa asubuhali walisema ndoto zao, kwa wale hamkuwepo, mtu aseme kile Roho alimwonyesha ndio tujue mwelekeo wa mkutano wa leo.

Ndoto ya mtu

Ndori ndi avandu vizuyi murivugana hano na nindora Patrichi (Padwick) aveye yaha na kadoga. Ku koromanji naye nimuteva, "mavakoheku ri rwaza?" Naye avora amanyi da, "agavene vamanye vatovore vamanye vanmbe na sinyara kumanya dave".

Nindora Secretary witu Japheth vave no gorori gonene, varange no muyai wa Mugara umwimbi; Osore. Rwa vazi nimbateva, "vaya mukachereveya hayi? Kwa kwiringira rivugana na nguzy muza no gorori, mkatura hai?" Ku ndevangi vuza ndio navo vanjibangi dave. Ku hadidi erori yevo imanyi ni yoneka ma nimbavola, "siola ndakamteva na mchiring’ana. Erori yakoneka, ku na kokorendi". Asi nivachiring’ana za ku vamanyinivavugura, mula anaginga imutwi - Joseph na Osore naginga imadako manivazia nerori yevo manimbuka.

Rev. Albert Obede

As we continue with the programme you will understand that the Holy Spirit usually leads our Holy Spirit meeting. And because people narrated their dreams here in the morning, for those that were not here, let everyone tell of what the Spirit showed him/her so that we may know the direction of today’s meeting.

A dream from a participant

I saw this: that many people had gathered at a meeting here and then I saw Padwick here with a small vehicle. So we were talking with him and I asked him, “will they give you [an opportunity] to preach?” He said that he didn’t know, “whatever they will choose, they will give me. I do not know”.

I saw Japheth, our secretary with a big lorry, together with Mugara’s youngest son; Osore. When they came, I asked them, “Eh where are you from that made you come late? We have already begun the meeting and you are coming with a big lorry, where are you from?” So I kept asking them this but they never answered me. So shortly afterwards, that lorry got spoilt, then I told them, “You see, I have been asking you as you kept silent. The lorry has got spoilt, so what shall we do?” Okay, they kept silent and they took it, one carrying the front part – Joseph - while Osore carried the rear part. They then went away with that lorry and then I woke up.
**Member wa Kabras**
Ndakorora kuzi hano, ni ndora rivugana rinene, nindora Peter nende musakuru, ma ndiza nindora vagwiyi mu gurina gwene yigwo. Nyasaye avagasizi.

**A church member from Kabras**
I dreamt that we had come here, then I saw a big meeting, then I saw Peter [the leader of a rival group] and the old man, and then I came to see that they had fallen into that pit. God bless you.

**Asst. Archbishop Joel Sande interprets**

Ikindu ekenene mwivugana, kutanga konyora isimu itura yiguru ku Nyasaye kumanye kuri rivugana rienye rigende. Ah mudoga na mang'ana kuhusu rivugana chigira mudoga gwene yigwo gwa yoneka na rigingi rishirwa wa rizia koromberwa chigira vakwanganyia umundu wa varanga Osore na nivamuretanji yimu nokovora ndi yago ni maganisa gitu genyanji gazi hano na imidoga javo kwenywa kokengere mujo jos na makanisa gavo kuri varinda makanisa gavo kuri rivugana rienya risingiri. Ku umwami avora umudoga gwene yigwo genya gohenzwemu ku risingiriza gusingiri vurahi. Nigo ga Nyasaye avora hano kandi niyo isimu ya koreteywi kandi nicho ikivuni ekenene hano.

Ah rira riari direct chigira rimanyi vuza vurungi iliina ni riyaviyi, oveza numari kuvikwa ahadamanu chigira unyara kutura dave chigira oveza ni wavikwa mwirina, ku niva nukuba urwang'a unyara kuturizwa na nutakuba urwang'a dave nukuzirimu.

**Asst. Archbishop Joel Sande interprets**
The greatest thing in a meeting, we begin by receiving a telephone call that comes from God so that we know how the meeting should move on. Ahh the vehicle [represents] a message concerning the meeting because that vehicle is spilt and it is carried to be taken to where it can be repaired, that is why the person called Osore came in and by bringing him, it meant that those are our churches that were supposed to come here, and we should scrutinise their vehicles and their churches [to see] if they are running the way the churches should. So the Lord is saying that the vehicle should be checked so that it stands firm. That is what God is saying here and that is the call that was sent to us, and also, that is today’s chief theme.

Aah that [the second dream] was direct because it just showed directly that when a hole has been dug, you have been put in a bad place because you cannot come out when you have been put in the hole, so if you cry for help, you can be rescued, but if not you will die there.

**Ndoto ya mtu**

**Asst. Archbishop Joel Sande interprets**
Suvira ni mala mere chigira ni igasi ya Nyasaye. Koyeye ne miyinzi muno na igasi ya koyeye nayo kunyaguri sana ne zisa chigira koyeye ne miyinzi minyingi jenya jigurwe na General Secretary avora.

**Another dream from someone**
I was shown that I went to some company that makes doors, wooden things. People began working and I saw the General Secretary come in and said, “Do quickly and come out, some things have happened somewhere, so be fast so that we can come out of this place.” I had a carpenter’s plane, which I came out carrying. We had to leave and go and see someone that had died and I woke up.

**Asst. Archbishop Joel Sande interprets**
I think it is the same because it is God’s work. We have work here, we should rush on with this work because we have a lot that needs to be done, and the General Secretary is saying that everyone should
umundu ayinzira umuyinzi gwigwe chigira umuyinzi gwa goveye nagwo nu muyinzi gwo koronda isaa. Noveye muno uyinziri umuyinzi yigu chigira si goveye nigwu umuyinzi gwengine dave, koveye nugundi hambiri kwenya kokore ku na yivi ove umwangu kokora umuyinzi. Navora mukore igasi, mukore vwangu chigira koveye nu muyinzi hambiri yaha.

Rev Albert Obede
_Hizi ndizo simu tulikuwa nazo na kwa hiyo huwa tunapeana dakika moja kama mtu ameona kitu ndani yake kwa hizo ndoto aende ajitakase na wale ambao mmeingia muende mitakase kwa vile mmechelewa._ Kuhani John Andove.

Kuhani John Andove
_Nyasaye wo mwiguru, umugeri wa vageri, waromba rirova, riguru ne nyanza, yanza vugula baba koveye ku muyinzi gugwo yivi oveye makanika uyinzira ku mioyo jitu, ove nje usingila amaroto agaturi mu riguru. Yivi umwene vikaku umuhuri na kandi kogonya yivi okohe amarahi agakogendiza korerwe vurahi kuri vanga Jacob vagenda ku. Mu vudendi vwa Kristo Mnathareti, Amen._

Priest John Andove
_God of heaven, the wisest of all the wise, who created the earth, the heavens and the ocean, please Father take over, we are at your work. You are the mechanic that works on our hearts, you are the one that presides over the dreams that come from heaven. Seal it with your rubber-stamp and we request you to give us what is good and what will lead us well on the rails like Jacob. In the care of Christ the Nazarene, Amen._

Original in Lulogooli and Kiswahili.
5.2 Life in the Spirit

5.2.1 The call of Archbishop James Kisibo of Roho Israel

Ring’ana chigira vurwaye vwangane vura: rwandahirwa musivitari, ndamaramu madiku gavaga. Lakini rwandingiramu ndasava vuza amazi maninduka, ma kuduka saa moja umwoyo ni gutura; yani umundu yaza niyambola, “ndumiywi nzize kukuranga kuzi.” Ku rwandingira nimba umundu umwangu na umuviri nigutigara hasi. Umundu oyo nambola utahenda umwoyo dave. Kwa duka haki kadisi kwanza, yani ahene yaho avandu vahambikila vuza, nivakubana. Ma nimbolwa yava navandu vakuza nivataveye avasuviri, nikuturaho nikuza havandu harangwa mu paradizo, ninyora avandu varava, vagivika zinguvi zindavu, ma hanzika vuza avandu avarahi ma sindenya kutulayo rigari dave lakini umundu wa kwazia naye yambola singoretangi rigari dave, ndakukumanya.

A word about that sickness of mine; when I was taken to hospital, I stayed there for three days. When I got to the hospital I asked for drinking water, but I vomited it all up. When it reached seven o’clock, my heart (read: spirit) left me, that is, somebody came and told me ‘I have been sent to call you that we may go.’ So when I stood up, I felt so light and my body remained on the bed. That person told me not to worry. We got to the deep first, that is, people just drink and fight there. Then I was told that those were the people, who died before believing. We left there and went to a place called paradise and found some people having put on white clothes. There were very good people where I was seated, making me desire not to leave, but the person with who we went told me, “I did not bring you here to stay, I just came to show you.”

Basi kihuzuzi nacho chandurizayo mpaka yiguru ma ninyorayo zindeve avandu yayikaraku, na pada wakuranga nyasaye aveye nende zinderu zindambi nazio zindavu, na umundu wang’endiza niye wambola kwakaduka havundu fulani. Na Yesu mwana wa Nyasaye yayikara ku umukono umurungi. Avandu venyama nivashinga manindora ng’ani na venda ma nimbevwa amarago uwene yeyo. Nimbolwa amazi guwakhevwa nu ruka, wakogizwa na rwutura hano uzie kwirwaza, ovole avandu Yesu no mwana wa Nyasaye yayikara ku mkono umurungi gwa Nyasaye na avavugila vahone. Na ikindu cho kutanga chokora utazia kuria inguruve dave, chigira avandu variza ikindu chene yicho roho gwa Nyasaye gumiruka. Ria kaviri nimborwa zirwaze na imima ginde ge kivara utingilamu dave. Kwamanya kutura ahene yaho kuzia musivitari na kwiringa muviri gwange yigwo ndingila mumuru. Ninyora nzingiriza umuviri nenzeromba lakini vwari uvudinyu kwiringing’anya. Na ikindu kisimuguka kumundu kwanzu nezimoni. Ndeginga kandi zie kuya. Ningaywa ndikara Then a fierce whirlwind took me out of there to a place up and I found seats occupied by people, and our father that we call God had a very long white beard. It was the person that was taking me around that would tell me the place we had reached. Jesus, the Son of God was seated on the right hand side. Those people then stood up and I can bear witness that they were real people. I was then given commandments there and was told, “The water that you were given and vomited had cleansed you. So when you come from here, go and preach. Tell people that Jesus is the Son of God and is seated on the right hand side, and those that believe shall be saved. And the first thing that you will do is not to eat pork because those that eat it are usually forsaken by the Spirit of God. Secondly, I was told to preach but take care not to get entangled in worldly pleasures. We then left that place and went to hospital and I entered my body through some opening. I then discovered that I had entered to my body and was tidying myself up but it was very difficult for me to turn. The thing that becomes active first are the eyes. I could lift
How Bishop Jethro Avisa of Holy Spirit received the Spirit


Na huko Nairobi, tuliwa na nvurugano, yaani hatukua tukurushwa kwenda kwa chakula cha mchana. Na nilienda welding yaani chomela chuma na nikapelekewa Kabete kw English Press yaani printing. Ikawa siku moja wakati nilikuwa nikoatwa ndoto yaani nilikuwa nimepanda kwa mtu na nimeingia kwa matope. I came home on leave [from my job as a tractor driver for a European], and when I was preparing to go back to my place of work, my mother’s house burnt down, and I had to stay to help her. So when I returned to work, I was late, and the farm manager ordered my dismissal. I therefore decided to come to Gilgil Town where, by good luck, I made friends with a Ugandan who told me he was working in construction. We talked well and I went together with him. While at Naivasha Depot, we quarrelled, making me part company with him. When I was at the bus stage, a Sikh took me to build the Berlin Hotel in Naivasha. After that I went with him to Nairobi.

In Nairobi, I disagreed with the Sikh because we were not allowed to go for lunch. I therefore went into welding, and was taken to the English Press at Kabete - in printing. One day while asleep, I dreamt that I had climbed up a tree and was stuck in mud where I saw myself up but fall again. I was instructed not to stay in hospital because, “You were not sick – but was brought only to be cleansed – so tell the doctor to give you permission to go back (home).” So when my wife came, she found me conscious. I had already been covered using white sheets so as to be taken to the mortuary in the morning. When they found me conscious in the morning, many of the patients (in the hospital) came to see me.

Ibwali. 20.10.99 (Doc. 117)

Sasa muda mfupi tu niliona barua kutoka kwa mama mzazi Rebah Chesi. ‘Eh, mwanangu, nini mbaya? Nimeota hapa mambo mabaya sana kwako, nimekuona ukiwa uchi!’ Sasa ikaniambia niitubu dhambi yaani kupa kupiga gita, kuvuta sigara na pombe na nikauza gita.


In 1963, I fell sick and was taken to a doctor but could not get well. Some elders came to Nairobi and ordered me to go home. I then went to Bukoyani where I confessed my sins and when it reached two o'clock, I began sweating and was prayed for. From Bukoyani, on the way home, I felt as though I was walking on air. Coming back to Nairobi, my friends laughed at me because of what I had sewn on my clothes [a cross]. They tempted me with cigarettes but I told them that the doctor had told me not to smoke. This went on until I got used to them. There was one old man called Kizuu who put a turban on my head. Going to work, my boss called me to his office and questioned me ‘What is this?’, and why I didn’t shave my beard. I told him that I was a Jew. He then gave me permission. And while we were there, many of my comrades began gradually getting saved.


…Na uziwa Roho, unaajua kile ambacho kinaendelea.

beggar. You are not to eat meat from a strangled animal or that has slept [is not fresh]. This was why the children of Israel were told to eat but not to carry. You don't drink fermented porridge and the Spirit has told me not to greet people by the hand because some have adulterous souls and if you greet people like that, you get infected.

It’s true, the elders used to warn girls that when you go to fetch water at the river, another woman should not smite you on the back because when she smites you like that, she infects you. For the boys, we were told that when you go somewhere and are offered a bed to sit on, you should decline because there could be someone adulterous who will infect you with that problem if he sits with you. And you only prepare a little food, enough for yourself.

…The good thing about the spirit is that you are aware of what is going on.

5.2.3 Archbishop Kisibo of Roho Israel on the joys of life in the Spirit

Mimi naweza kusema uziuri ambao ni mkubwa kabisa kwa maisha ya kiroho ni kwamba wakati mtu iko ndani ya maisha ya kiroho ambaye tunaita maisha ya Kikristo na hiyo maisha uzuri ulio ndani yake ni kwamba huwezi kupata mambo makubwa sana ambayo yanaweza kufanya ukasirike kupita kiasi na tena Mungu hakupungukii. Utakuwa unabarikiwa kwa kazi zako ambazo utakuta maisha yako ni maisha ambayo ni ya furaha sababu yake yule mtu ambaye hako ndani ya maisha ya kiroho saa kidogo wamepiganana na mtu, wamepeleka yeye kotini na saa yote anakaa na wasiwasi sababu yule mtu ambaye mnashakiana na yeye akikupata mahali mkiwa wawili na yeye ana rungu, atakupiga kwa sababu wewe ni adui wake. Tayari na yeye anataka njia hata ya kuondoa ile kesi iharibike.

Sasa utakuta maisha ya kiroho uzuri wake ni kwamba unakuwa huru kila wakati hata ukikutana na watu, hauna wasiwasi ya kuangalia hata iko adui kwa hawa watu.

I can say that the best thing about life in the Spirit is that when someone is in the life of the Spirit – which we call the Christian life – and the goodness of this life is that you cannot encounter very serious issues that make you become extremely angry, and also God will never leave you. You will be blessed in the work you do, you will find your life is a life of happiness. Because whoever is not in the life of the Spirit, within a short time they have fought with someone, they have taken that person to court. And all the time they are living with fear, because that person whom you are accusing, if he meets you somewhere by yourself, and he has a club, then he will beat you because he’s your enemy. …he’s looking for a way of escaping from the case so that it gets spoilt.

Now you will find that the goodness of the life of the Spirit is that you are free all the time. If you meet people, you’re not worried,
looking to see if there is an enemy among them. You feel that your life is protected – protected by God. So this is what I see concerning the life of the Spirit, its happiness is that you live a free life, without anxieties.

Ol, James Kisibo, 9.5.00 (Doc. 41) Ibwali.
Original in Swahili.

5.2.4 Archbishop Joel Sande on the Holy Spirit and the discernment of evil

Now, while here together with my wife and two children, Christopher had come to Nairobi and Irigechi was our Pastor in Nairobi, the congregation used to meet at Milimani and we were fellowshipping together with members of African Holy Spirit during the period of colonialism at a primary school. And at that time, I was just a member and what I used to see very much while away from home (in town) was that the Holy Spirit could come upon me and give me the ability to discern good and evil, and bring it into the open, and my heart was filled with joy because God was telling me everything.

Ol, Joel Sande, 3.5.00 (Doc. 84) Muhanda.
Original in Lulogooli
5.3 The discipline of the spiritual life
5.3.1 Archbishop Joel Sande of Holy Spirit lists some of the laws of the Holy Spirit and explains the value of visions


And if a sheep has been killed at home, its remains will be boiled and remain just like that. The reason that made us not to do to eat here and there was that animal which eats or gnaws scraps left behind. The Spirit refused people touching each other by the hand because your strength would become finished. So if you go to bless someone, you should come out of your house like someone holy, in a way that would make you to be heard by God. Even if you are to go to church tomorrow, you have to separate yourself from your own wife, because if you were together, you would lose the power of the Spirit, and you can’t do your work properly.

And one strict law was that if you [get money by immoral means]... and you take that money to the church, your intentions will quickly be known, and you may end up eating grass! Also the Spirit refused to permit priests to work for Europeans, except for someone who was already in work, Laban Vosoro. There was one mzee Isaiah Maleya who was working in business and God sent a car that ran over his back…

As for visions, if you see that you have jumped up there in the air, know that there is something from the enemy which will not prevail against you. This shows that your faith is strong and the work that you are doing pleases God. If you see yourself naked in a vision, know that you have sins – anger for example. And that is what guides us and if we have a meeting, we pray before the sharing of visions – this is what gives us guidance to know if we are doing well or badly, and that is the greatest thing.

Prophecy is different from visions. This is because a prophet interprets; he speaks of things that are present then and there, and if an enemy has entered, the prophet will definitely reveal it. And if you enter [the church] with evil intentions he will say.

Unabii ni tofauti na maono, maana yake nabii ataafsiri mambo yake na kusema mambo yake papo hapo, na kama adui ameingia mpaka nabii atakutambua. Na kama unaingia na mambo mengine lazima atasema.

5.3.2 Prayer of thanksgiving for dreams given, recounted, and interpreted, and of petition for more dreams

Let’s pray. We thank you, Almighty Father, thank you for today, aah, you have shown us dreams which guided these children of Israel from out of Egypt to go to Canaan. Thank you for all you have done to lead us. Wherever we shall go [to sleep tonight], God the Father, give us more, especially for those who have not yet seen anything, God the Father, where they are going to rest tonight, Father, show us something. Thank you for everything where we are going, God the Father, guide us with your Spirit. For these few things, in the name of Jesus Christ, our Saviour.
5.3.3 Archbishop James Kisibo of Rofo Israel explains when not to greet people by the hand and why.

The rules I had - though I revised them slowly, there are other laws we still follow, which if we look in the Bible… When he sent out his disciples, Jesus told them, ‘When you go, don’t stop to greet people on the way.’ So… when I am preparing to go to a church meeting, or to pray for the sick, at that time I follow the rule. But when I go to a seminar somewhere, or on a journey, I don’t then take the law of the church and use it on the way. When I am praying for people, that is when I follow the church law about not greeting people, because perhaps the previous night I was fasting and praying [ku-kesha] all the night, asking God to give me strength when I go to pray for the meeting or for the sick, that the power of God may do its work through me. Then [it would be wrong] for me to greet someone who perhaps has not prepared himself [i.e., is in a state of ritual impurity or has not repented of sin]. So this rule is followed by someone when doing the work of God, we must seek the holiness [utakatifu: purity] of God, so that I am seen to be in the path of the Spirit, I am seen to have power.’

OI, James Kisibo, 9.3.00 (Doc. 41), Ibwali.
Original in Swahili.
5.4 Healing

5.4.1 Archbishop James Kisibo of Roho Israel testifies to the gift of healing in conversion

Kitu kilifanya kanisa hili kuenea ni kuwa Mungu aliikuwa anafanya miujiza na nilienda pahali pengine huko Migori, kuna itwa Ponge Kamenya, na huko waliletu mtu mwenda wazimu ambaye walikuwa wamefunga kwa kamba. Basi huyu nikaema wamfungue na basi akaja, akapiga magoti, nakamwombea, naye akapona. Bado yuko hata leo mfuasi wa Roho Israel huko Ponge Kamenya kule Migori. Hata anapiga darama. Ikafanya watu wengine wakahoko na nikaona mungu alifanya mapenzi yake, na ndani yake moja au wawili wanapatat miujiza. Yule aliikuwa hazai anazaa halafu wananiita jina, hata majina yangu iko huko mingi sana kwa hivyo mungu aliukuwa anafanya kazi na mimi. What made this church to spread is that God was doing miracles. I went somewhere near Migori that was called Ponge Kamenya, and they brought there someone mad, whom they had bound with a rope. I told them to untie him, and he came and knelt down. I prayed for him and he was healed. He is still a member of Roho Israel at Ponge Kamenya, Migori. He is even a drummer. It made some other people to get saved, and I saw that God was doing his will, and in it, one or two were receiving miracles. Someone who was barren gave birth, and they called the child after me, in fact my name is very common there. So God was working through me.


5.4.2 Testimonies from those healed at St. Phillip’s Holy Spirit Church, Lugangu, through the ministry of Prophet Joab Adolwa.

A member: Inze sindiza kovora dave chigira nyasaye yanduriza ahadinyu. Gwari umuhiga gwa 1992 ni nyenya ningore rigera ria Std.8. Avatende vitu nivanzira hasi. Nivandega ndaruki na uvurwaye nivuza ku vwongo. Ma nivandeta mpaka mwikanisa muno. Ma nimbona ndagumira rikuva rio musaraba. A member: I do not fear saying this, because God has delivered me from a difficult place. It was in 1992 when I was to sit my standard eight examinations. Our neighbours conspired against me. They lay a trap for me to get mad and some illness came onto my brain. I was brought to this church and was then healed and have (ever since) held firmly to the Word of the Cross.

Another member: Inze ndari murwaye ku miyiga gitano. Uvurwaye wwandangira mu vvivu. Nimali madiku munane niduka vudiku uvurwaye nivundanda. Ndarema virenge sindagenda dave. Kari umwana wange siyanuna dave. Mama wange yaza kondo ma navora vandete ku yinu na vuzwa we nyumba yange siyena dave. Ma navora avandu varara vigada vuzwa vasara navuzwa dave. Riai ho ridiku risara niyaza na mbugura. Ndataura mmba 5.00 a.m. Ndaduka muno nivangurura vuzwa na ndatura muno ni ngenda kutura urwene girwo ndahona. Ma umwana wa yari nambe ye yahuza mu inwaka aveye muramu karunu aveye mu Chakaviri. Another member: I was sick for five years. My sickness began when I gave birth. On the eve of the eighth day after birth, the sickness began. My legs were paralyzed and I could not walk. My mother came to see me and advised that they bring me this way but my husband objected. He would say that some people cheated that they were praying but did not. There was one day that she (my mother) came to get me. I left the house at 5:00 a.m. I reached here by being dragged but left here walking. I have been healed ever since. He (God) breathed His strength into the child that He had given me. He (the child) is now fine and is in standard two.


The Prophet: Vamuvola ing’inga uzia ove umururu. Ma kari norora umundu wa Roho umuhe vuzwa uguug’ana arakoreka. Mwarora vuzwa umundu urigwa avundu va Nyasaye amang’ana ganyora amagini ku avezanga ni yijinga.

Esau Kimanya: Ndakoreva avazi okohonwywa muno muzie kusoma kitabu cha Varevi.

Mrs. Mugofwa: I praise Jehovah God, who brought the Holy Spirit church here. I went to Nandi and God did wonderful things. I had 25 hectares of land, 35 cows and a chicken house but fighting started there in 1982. A lot of people came to my home broke into the house and took everything. And as we were here, someone telephoned us to tell what had happened. People of God, my brain was confused. We were rescued by the Red Cross people and were taken to church where we slept. When we came back here, it appeared that my sister-in-law refused to let us in, so I went to stay at the market place. Shortly thereafter, I came here, cried and fell down. The prophet prayed for me and it appeared that I had a chest disease. The prophet prayed for me and I got a place to stay. I praise this church very much.

A member: I praise God because He got me from far. In my life, people had despised me very much, but the prophet prayed for me. He told me to repent of my sins and to have faith that God would perform miracles. It is true that I prayed and God did wonders. He gave me a gift (child) as a testimony to those that ridiculed me.

A member: Peace be unto you all God’s gathering! As for me, it is just as the prophet is saying. That is – because I used to live with people of different ethnic groups, and we particularly used to live with Kambas. So they told me that if I wanted to live well, I should do whatever they did. Then they gave me things like beads. So when I entered my house, I felt my body on fire (hurting)

The Prophet: They told him that when you go home be harsh, when you see a spiritual person, just tell him a strong word and he will leave you alone. You see a person who betrayed the children of God. What he got were djinis to protect himself.

Esau Kimanya: I would like to tell those who have come here for healing to go and read the book of Leviticus.

Service at Holy Spirit Church Lugangu, 15.4.00 (Doc. 114)
Original in Lulogooli
5.5  Roho leaders on traditional diviners and prophets

5.5.1  Bishop Mwangi of Holy Spirit on the temptation of visiting diviners

Part of his address (of which this is only part) to baptismal candidates at a service in Holy Spirit Church of East Africa Shauri Moyo Church, Nairobi. Mwangi preached in Lulogooli, and his sermon was translated simultaneously into Swahili. Swahili in the original (shown here in the first column) is printed in italics.

J. Mwangi: Onyola vuza umundu umusali mugasu sie inze ne mbee Bishop
You find someone who is a good prayer warrior like me - and I am a Bishop –

Secretary: Unakuta mtu mwingine mzuri kama Bishop
when sickness enters the house,

J. Mwangi: Obulvale bwakingila m'mba
You find that the diviner seats the patient on

Secretary: Ugonjwa ukiingia kwa nyumba
the floor.

J. Mwangi: (Not audible)
You are surprised at this man.

Secretary: Anakimbia anaenda kwa
Is he a Christian?

mganga

J. Mwangi: Onyola nowemuganisa nomuganga umutee hasi

Secretary: Unakuta tena mganga amemwesha chini
You find that the diviner seats the patient on

J. Mwangi: Akola kuye igasi
the floor.

Secretary: Anafanya kwake kazi
He does his work.

J. Mwangi: Mogenya umundu uyu
You are surprised at this man.

Secretary: Unashangaa huyu mtu

J. Mwangi: No muskristo?
Is he a Christian?

Secretary: Huyu ni mkristo?

J. Mwangi: Yakwivila uvakristo?

Secretary: Amesahau Ukristo?
Has he forgotten Christianity?

J. Mwangi: Nomuganga nohenza m'mba mwe

Secretary: Na mganga ukiangalia kwa nyumba yake
When you look at the diviner's house,

J. Mwangi: Yikala ku stool

Secretary: Anaka kwa stool

J. Mwangi: Nawe m'mba mumwo

Secretary: Na wewe kwa nyumba yako

J. Mwangi: Esofa set

Secretary: Iko sofa set

you have a sofa set.

J. Mwangi: No muganga huyu

Secretary: Na huyu mganga

And this diviner,

J. Mwangi: Nohenza kwishati

Secretary: Ukiangalia kwa shati kola
When you look at the collar of his shirt,

J. Mwangi: Kali esabuni yokufuya abeye nayo dave

Secretary: Hata hana sabuni
he even doesn't have soap to wash it with.

J. Mwangi: Na ive ovee ne sweater ne ligoti

Secretary: Na wee uko na sweater na koti
whereas you have a clean sweater and a coat.

J. Mwangi: Omuganga avula ivirato

Secretary: Mganga hana viatu

The diviner has no shoes,

J. Mwangi: Kelenge kegenda hasi

Secretary: Anatembea mguu tupu
he walks barefoot,

J. Mwangi: Nagovola inzi kondakolomba
olagasa

Secretary: *Na anakweleza mimi* nitakutengeneza utakuwa sawa sawa
J. Mwangi: Kandi ndakulombesela amabesa onyole amabesa amanyingi

Secretary: *Tena nitakutengenezea njia utapata pesa nyingi*
J. Mwangi: Halleluya! Halleluya!
All: Halleluya.
J. Mwangi: Onyola umundu muhindila usigami

Secretary: *Unakuta mtu mkubwa amepiga magoti pale*
J. Mwangi: Onyola kali ali'laho kabisa
Secretary: *Unakuta analilia pale*
J. Mwangi: Halleluya!
All: Halleluya.
J. Mwangi: Amang'ana yaga gakuliza

Secretary: *Haya mambo ndio yanasumbua mkutano*
J. Mwangi: Na mwivugana muno
Secretary: *Na katika hii kanisa*
J. Mwangi: Kove na vaporofeti
Secretary: *Tuko na manabii*
J. Mwangi: Neva nokokokonya
varakokonya

Secretary: *Wakipenda kukusaidia watakusaidia*
J. Mwangi: Na irisuvila ririo rirakokonya
Secretary: *Hata imani yako itakusaidia*
J. Mwangi: Nosala vudinyu olakonyeke
Secretary: *Ukiomba kwa bidii, utasaidiwa*

J. Mwangi: Halleluya! Halleluya!
All: Halleluya.
J. Mwangi: Kongenya avandu yava vali na
mang'ana ki?

Secretary: *Nashangaa hawa watu mlitengenezwa namna gani?*
J. Mwangi: Mwagutanga amakuyu
kumatagaku?

Secretary: *Mnavuna matunda kwa ile miiba?*
Voice: Hmmmm
J. Mwangi: Halleluya! Halleluya!
All: Halleluya.
J. Mwangi: Halleluya! Halleluya!
All: Halleluya.
J. Mwangi: Mwagura ku matagaku?

Secretary: *Mnavuna matunda kwa miiba?*
Matagaru gala.
J. Mwangi: Amang'ana yaga gakunyagizi
izinyumba zia kuzi

yet he tells you, ‘I will make you well, and arrange it so that you get lots of money.
You find even a big person is kneeling down there.
You find him there bewailing [his misfortunes].
These things hold back the progress of the church.
In this church we have prophets who will assist you if need be.
Your faith, too, will help you.
If you pray fervently, you will be helped.
This makes me wonder what these people are actually thinking.
Are you trying to reap good fruits from a thorn tree?
You are reaping from a thorn tree?
These things disturb many Christian homes.

They are especially common among people who are still young.

They find someone deceiving them – ‘so-and-so [your husband] doesn’t give you enough money.

Therefore, come, let me fix it so that he gives you more.

Bring his clothes,

bring his trousers,

bring his underpants,

so that I may fix it for you.

From today, he will desire you,

you will take all his money.’

Then you take the underpants to him,

Halleluya!

Halleluya.

You carry away your husband's underpants and take them to him.

Your husband asks ‘Where are my underpants ?’.

And you have taken them to a diviner!

to fix your husband for you.

You know this is something very serious?
J. Mwangi: Amang’ana gakupiza
Secretary: Hiyo ndioyo inasumbua
J. Mwangi: Kigira ikitabu......(not clear)
Secretary: Basi kitab kinasema mnatoa katika ....(not clear)
J. Mwangi: Basi butieza mugamba
Secretary: Kuamkia kesho
J. Mwangi: Omusakuru enotisi kazi hapana
Secretary: Unakuta notice kwa mzee hakuna kazi
J. Mwangi: Omusakuru alwa akola amakono
Secretary: Sasa unakuta mzee anatoka huko mkono tupu
J. Mwangi: Omukere wakumufuta igasi
Secretary: Mama amefuanya mambo ingine
J. Mwangi: (Not clear)
Secretary: Si amepeleka underwear?
J. Mwangi: Ma yalombwa
Secretary: Na imetengenezwa?
J. Mwangi: Na imifuti igasi
Secretary: Na imemufuta kazi
J. Mwangi: Halleluya!
All: Halleluya!
J. Mwangi: Omusakuru yakuyanza kale
Secretary: Mzee alipenda wewe kitambo
J. Mwangi: Olwa yakureta ku yakuyanza
Secretary: Wakati mliano mlipendana
J. Mwangi: Kandi yakolola
Secretary: Tena alikuona
J. Mwangi: Kwenya akolole kaviri?
Secretary: Unataka akuone mara ya pili?
J. Mwangi: Halleluya!
All: Halleluya!
J. Mwangi: Kove avakristo avalayi
Secretary: Tukae kama wakristo wema.
J. Mwangi: Kutagura mumafwa dave.
Secretary: Tisivune katika miiba
J. Mwangi: Kwingine mukiliango kila kenene
Secretary: Tuwinge katika mlango
J. Mwangi: Omusakuru nanyo amabesa

These things are troubling Christians.
The book says [not clear]…
Come the following day,
your husband is given notice – no job!
He returns home empty handed.
The wife has got him sacked!
Didn’t she take her husband’s underpants?
And things were ‘fixed’?
And he has lost his job.
Halleluya!
Halleluya!
These things, for those of us in the church, we must stop them.
Your husband loved you earlier on.
When he married you, you loved each other
and he desired you (aliikuona).
You want him to desire you again?
Let us live like good Christians.
Let us not harvest from thorns.
Let us enter through the strait gate.
If your husband gets little money
Service at Holy Spirit, Shauri Moyo church 18.9.99 (Doc. 8), Nairobi, pp. 13-17. 
Translated from Swahili and Luloogoli.

5.5.2 Archbishop James Kisibo of Roho Israel on the need to rebuke the spirits of divination in some would-be prophets, and the spirits of various ethnic groups.

Vipawa vya kiroho nafikiri Mungu hupeana. Kufuatana na nabii Joel, aliweza kutabiri kuwa siku za mwisho, Mungu atamwaga kipawa cha Roho mtakatifu kwa watu wote; wasichana, wazee na watu wote. Watu watakwa wakiona maono. Hiyo kipawa wakati kinamwagwa The gifts of the Spirit are given by God. According to the Prophet Joel, who preached that in the last days God will pour out the gift of the Holy Spirit on all people – girls, old men, everybody. Everyone will see visions. When this gift is poured out, it enters a place

kidogo

Secretary:    Mzee akipata pesa kidogo use little money.
J. Mwangi:    Tumikila mabesa kidogo
Secretary:    Tumia pesa kidogo
J. Mwangi:    Kigira ikivara nikidinyu Aah, people’s fortune is different.
Secretary:    Aah baraka ni tofauti Don’t envy another person.
J. Mwangi:    Otegomba echiondhi dave
Secretary:    Usitamani cha yule
J. Mwangi:    Uringila mbudamanu
Secretary:    Utaingia kwa mabaya It will lead you into evil,
J. Mwangi:    Halleluya!
All:          Halleluya!
J. Mwangi:    Halleluya!
All:          Halleluya!
J. Mwangi:    Nyeli molome sana Halleluya!
Secretary:    Nilikuwa natamani I wanted to talk much

J. Mwangi:    Lakini ndoli esa nehweye
Secretary:    Naona saa imekwisha but there isn’t much time left.
J. Mwangi:    Navuza karunu
Secretary:    Wakati huu Now,
J. Mwangi:    Nimukahuli kuzizakili
Secretary:    Mkipenda tuendelee if you want us to continue,
J. Mwangi:    Ma ndete ga roho sasa
Secretary:    Basi nitaleta ya roho I will invite the Spirit to take over.
Voice:       Twendelee
J. Mwangi:    Sasa molomele vuza mu Let’s continue!
kiroho
Voice:       Twendelee
Secretary:    Sasa nitaenda kwa ya Let’s continue!
kiroho
Voice:       Tuthie
J. Mwangi:    Mbo’le banabii mukore Let’s continue!
igasi
Secretary:    Niambie manabii fanyeni I will tell the prophets to do their work,
kazi
J. Mwangi:    Tabiri sasa Prophesy now!

All:          Halleluya!
J. Mwangi:    Halleluya!
All:          Halleluya!
J. Mwangi:    Halleluya!
Secretary:    Halleluya!
kinaingia mahali kufuatana na mila za hao watu…

Sasa wakati Roho wa Mungu aliingia kwa watu wa Ujaluoni na nimeona ni watu ambao walikuwa wanapenda sana vitu vya kichinichini; vitu ambavyo tunaita maroho ya uganga na wakati Roho wa Mungu aliyukufa, alikuta hiyo roho ya uganga iko ndani, ikakuwa vita. Sasa inatakiwa kiongozi wa kanisa awe mwangalifu zaidi. Wakati wa kuombea huyu mtu, roho ya uganga ile ya mashetani ya uganga ikemewe kabisa itoke na ikisha kutoka, Roho wa Mungu mtakatifu, akiingia basi huyu mtu atakuwa msaafi. Anahubiri vizuri, atakuwa hachanganyi ubaya ndani ya uzuri lakini ikiwa bahati mbaya wakati Roho anaingia kwa huyu mtu na bado wale roho wachafu hawajakemewa na waombewe tu, huyu mtu atakuwa msaafi anazungumza na roho lakini maneno ambayo anatabiri inakuwa ni kinyume cha ukweli au kinyume cha ukristo.

Hii maroho machafu imekuwa sanasana upande wa Ujaluoni. Upande wa Kikuyu, mtu akipata Roho wa Mungu kwa sababu hawa ni watu ambao ni wakali hawa ni kama Maasai, ni watu wakali, watu ambao wanapenda pia kupigana. Wakati Roho inaingia, inataka itoe ile roho mchafu ndani ya huyu mtu, kwanza ile ya ukali na kama roho ya ukali hapana toka na Roho ya Mungu akipata akute ile roho iko pia kule, nafikiri huyu mtu bado ye ye ikwanda kwa kanisa anahubiri na kuna saa ingine ye ye ni mkali tu kama watu ambaye hajaokoka.

Kwa hivyo, upande wa Maragoli, ni watu ambao ni wa mirembe tangu zamani. Hii mirembe maana yake ni watu wa amani tu. Basi nyumba ya Kimaragoli ni kama nyumba ya Walawi ambaye wakati tulitoka pande za misri kukuja hapa Afrika, walikuwa na moyo huyo kuwa nyumba hiyo ni nyumba ya maombi tu. Hata Roho amekuwa akinifundisha hivyo kuwa watu wa kupigana kama wakikuyu - ni watu wa kupigana watu wanapenda kupigana na panga kukata watu bila kujali, kupiga mtu mshale, mkuki bila kujali - watu hao ni wa utawala wa kimwili, lakini utawala wa kiroho hawana kwa sababu utawala wa kiroho unatakiwa watu ambao wanajali sana according to the customs of those people…

When the Spirit of God came to people in Luoland - and I have seen that they are people who very much like primitive things, things that we call spirits (maroho) of divination (uganga) – when the Spirit of God came, he found the spirit of divination there, and there was war. So a church leader must be very careful. When you are praying for someone, the spirit of divination, the demons (mashetani) of divination, must be rebuked completely until they come out, and when they are out, the Holy Spirit of God, if he enters that person, then he or she will be clean. Such a person will preach well, and won’t mix bad with the good. But if by bad luck, when the Spirit comes into someone, the unclean spirits have not yet been rebuked and prayed over, that person will be someone who speaks with the spirit (roho), but what he prophesies will be far from the truth or far from the Christian faith.

These unclean spirits have been there very much in Luoland. In Kikuyu country, someone who gets the Spirit of God – for those people are fierce, they are like Maasai, they are fierce, people who like to fight. When the Spirit comes in, it wants to remove that unclean spirit from inside this person, especially that spirit of fierceness, and if that spirit of fierceness doesn’t come out, and the Spirit of God enters and finds that spirit also there, I think this person still…when he is preaching in church sometimes he will be fierce like someone who has not been saved.

So then, as for the Maragoli, they are people who have been of mirembe, peace, for a long time. This mirembe, its meaning is that they are people of peace. So the house of the Maragoli is like the house of the Levites, who, when we came out of Egypt, to come here to Africa, they had that spirit that this house is a house of prayer. Even the Spirit has been teaching me this, that people who fight like the Kikuyu - they are people who fight, people who like to fight with pangas, and to cut people up without caring, to shoot people with arrows, to spear them without caring - these people are of the kingdom of the world. But the kingdom of the Spirit –
they don’t have it. Because the kingdom of the Spirit needs people who care very much for peace and the lives of others. You can’t want to spill the blood of someone, to take the life of someone. You are afraid. You know that that life was created by God – even if it’s the life of a stranger, or your brother’s or not, everyone should be treated as your brother. So then, the way I have preached in Luoland, the way I have preached in Kikuyu country, the way I have preached in Luyialand, I’ve seen it’s like that. There are different gifts of the Spirit. The Spirit is one but there are differences in its use.

OI, James Kisibo, 9.3.00 (Doc. 41), Ibwali, p.11.
Original in Swahili

5.5.3 Archbishop James Kisibo describes the non-Roho practices that churches that have come out of Roho Israel in Nyanza have adopted.

Kisibo: When they came out of us, they came out when they were in error, the way I’ve told you. So those people kept themselves to themselves. I didn’t see any reason to disturb them, so they were separate from us. Their prayers were very bad, they were far from ours, they used crosses and rosaries like Legio Maria, they copied Legio. They walked with crosses, they cut someone with a razor, then they would suck out something, and they’d say they’ve removed something from someone’s body.

Interviewer: What kind of things did they take out?

Kisibo: I can’t really know, since they don’t do these things in my presence, but I hear they cut someone and extract blood. Then they take out bones or needles. But from a spiritual perspective, there’s nothing that can stay in the body of a human being. It looks as if they hide those things in their lips because even if a thorn stays in your body, it won’t remain for long. So therefore their prayers are very different from ours.

Interviewer: So those things they put there, why are they in someone’s body?
binadamu?

**Kisibo:** Walisema mtu alirogwa, iko uchawi ndani ya mtu. Sana wanatoa huo uchawi kwa huyu mtu.

**Kisibo:** They would say the person has been bewitched, there is some witchcraft substance in the person. So they are removing that witchcraft from the person.

5.6 On the inheritance of spiritual gifts and of leadership

5.6.1 Archbishop Kisibo on his own spiritual heritage
(Note: this is an immediate continuation from the passage recorded in 5.7.1.)

It isn’t easy for someone who hasn’t been chosen by God, it isn’t easy for the Spirit of God to work with him – it’s very hard. For example, you are an Englishman, and I’m an African who was born here in Western Province, and perhaps if you enter deep into Maragoli traditions they will tell you the house [family] of this person, is a house which has been prophesying for a long time, even when they were… let’s call them people of the world, or people who were following the customs of the past.

Our father was…when people are going to fight in a war, then the elders had to visit him and to ask him, ‘We want to go to war on such a day, and if you tell them not to go, if they go, they will all be killed, and if you say, “Don’t go on the day you have been told, but go some other day,”’ they will go and be victorious, and they’ll return with a lot of wealth, they’ll steal a lot of wealth there.’ So, our house was known as a house of priesthood, a family which blessed others, and… though we couldn’t know for ourselves what our house was really like, we came to be told this was the way your father was in the past. Now to come to that father who blessed me [Jacob Buluku], it is said that he changed, and he said that he was now using the Spirit of God who recognizes Jesus Christ as Saviour. So he was someone of the Friends, and he was working at Kaimosi as a cook, cooking for the school children. So one day a brother came there and preached about the Spirit.

When he told those students to kneel down and pray, then the Spirit entered into them. Now the Spirit of God works in accordance with your house. If it was a house that had been blessed, it will do that work, and if not… if it is a house in which perhaps, for example, Paul when he was Saul, he was a bad man, a killer, who when Jesus appeared to him, he changed.

It isn’t easy for someone who hasn’t been chosen by God, it isn’t easy for the Spirit of God to work with him – it’s very hard. For example, you are an Englishman, and I’m an African who was born here in Western Province, and perhaps if you enter deep into Maragoli traditions they will tell you the house [family] of this person, is a house which has been prophesying for a long time, even when they were… let’s call them people of the world, or people who were following the customs of the past.

Our father was…when people are going to fight in a war, then the elders had to visit him and to ask him, ‘We want to go to war on such a day, and if you tell them not to go, if they go, they will all be killed, and if you say, “Don’t go on the day you have been told, but go some other day,”’ they will go and be victorious, and they’ll return with a lot of wealth, they’ll steal a lot of wealth there.’ So, our house was known as a house of priesthood, a family which blessed others, and… though we couldn’t know for ourselves what our house was really like, we came to be told this was the way your father was in the past. Now to come to that father who blessed me [Jacob Buluku], it is said that he changed, and he said that he was now using the Spirit of God who recognizes Jesus Christ as Saviour. So he was someone of the Friends, and he was working at Kaimosi as a cook, cooking for the school children. So one day a brother came there and preached about the Spirit.

When he told those students to kneel down and pray, then the Spirit entered into them. Now the Spirit of God works in accordance with your house. If it was a house that had been blessed, it will do that work, and if not… if it is a house in which perhaps, for example, Paul when he was Saul, he was a bad man, a killer, who when Jesus appeared to him, he changed.

Si rahisi mtu ambaye hakuteuliwa na Mungu, si rahisi Roho wa Mungu afanye kazi pamoja naye, ni vigumu. Kwa mfano, sasa wewe ni muingereza na mimi sasa ni mwafrika ambaye ninezaliwa hapa pande za western na pengine ukiingia ndani ya Maragoli kabisa watakuambia hii nyumba ya huyu ya huyu ya nyumba ilikuwanga ya kutabiri tangu zamani, hata ikiwa wana…

It isn’t easy for someone who hasn’t been chosen by God, it isn’t easy for the Spirit of God to work with him – it’s very hard. For example, you are an Englishman, and I’m an African who was born here in Western Province, and perhaps if you enter deep into Maragoli traditions they will tell you the house [family] of this person, is a house which has been prophesying for a long time, even when they were… let’s call them people of the world, or people who were following the customs of the past.

Our father was…when people are going to fight in a war, then the elders had to visit him and to ask him, ‘We want to go to war on such a day, and if you tell them not to go, if they go, they will all be killed, and if you say, “Don’t go on the day you have been told, but go some other day,”’ they will go and be victorious, and they’ll return with a lot of wealth, they’ll steal a lot of wealth there.’ So, our house was known as a house of priesthood, a family which blessed others, and… though we couldn’t know for ourselves what our house was really like, we came to be told this was the way your father was in the past. Now to come to that father who blessed me [Jacob Buluku], it is said that he changed, and he said that he was now using the Spirit of God who recognizes Jesus Christ as Saviour. So he was someone of the Friends, and he was working at Kaimosi as a cook, cooking for the school children. So one day a brother came there and preached about the Spirit.
So this Paul – for in truth he had been born… he said he was a bad man, but surprisingly that blood left him. Maybe it was blood which had been blessed by God, but Satan had entered into him, so he tried to do evil, but in the end he could not die a bad person, he had to return to be trained by God.


Therefore I can say this – if you see a person working for God, he is someone whom God has called. Paul said we are doing the work of God because God knew us before our birth. When he created [not clear] then he knew his people. So that’s what we can say concerning the ministry of the servants of God.

Therefore I can say this – if you see a person working for God, he is someone whom God has called. Paul said we are doing the work of God because God knew us before our birth. When he created [not clear] then he knew his people. So that’s what we can say concerning the ministry of the servants of God.

Rev. Joseph Zare of Holy Spirit tells how Jacob Buluku handed over leadership in the church to his father, Japheth Zare.

When Jacob was about to die, and knew his remaining days on earth were few, he sent the late Japheth to the Indian shops at Lunyerere to buy rice. He bought some rice. When he had brought it back, [Jacob] told him to go into the kitchen to cook it. When he was ready to serve the rice, the late Japheth brought it in. Now Jacob had invited all his elders there. Then he took a spoon and fed his wife and Japheth with rice from the spoon, and then he told him to take the spoon and feed everyone else. When he had done so, [Jacob] told them, ‘I am leaving you this man Japheth Ambula as your leader’, and the late Japheth worked together with the priest Zechariah. Until that time, the elders of the church were called apostles of God, because posts had not yet come to Holy Spirit Church. Until the late Japheth Ambula took leadership is when he copied posts like Reverend, Pastor, Bishop, from the Anglicans, and the elders of that time were given those posts, like Bishop Isaiah Maleya and others.
5.7 Interpreting the experience: Roho theologising at the grassroots

5.7.1 Archbishop James Kisibo of Roho Israel offers a spontaneous theology of the Holy Spirit

Ndio njia ya pekee ya mtu kupokea Roho Mtakatifu ni hio...lazima mtu kwanza ajue kutubu dhambi - mimi nimewa, mimo nje...Basi akisema kabisa akiamini na akipiga magoti kabisa mtu wa Mungu akimweka mikono, ile Roho Mtakatifu anaingia.

Hata huyu mtu atasikia hali yake ya kimwili inageuka na ile roho ya kivuli, hawezi kuwa mtu wa kiburi, kutaka kufanana na watu tena, mtu wa kuiba.

Yule mtu ambaye atashika sheria za Mungu yece Yesu atakaja na wakaza. Basi sasa atakawa akingozwa tunasema .... Roho Mtakatifu...... na Roho Mtakatifu anatoka wapi? .... ni Roho Mtakatifu yule alifanya Yesu akashikia mimba kwa Maria na Roho Mtakatifu huyo ni Roho wa Mungu na Roho huyo ndio anafanya kazi pamoja na ndio alifanya kutoka kwa watu na hatsa sasa Roho Mtakatifu huyo ndio anafanya kazi na Roho Mtakatifu huyo anakufanya kazi sasa yece yuko kati kwa Mungu na Yesu na anafanya kazi na wale watu ambao Mungu amewateuwa.

‘The only way to receive the Spirit of God is this... you must first know how to confess your sins – I have been a murderer, I have been a drunkard, I have done many different things, and now I have left them. If he says this when meaning it, if he believes and kneels down, and a person of God lays hands on him, that Holy Spirit will come in.’

That person will feel the state of his body change and now he can’t again have the spirit of shadow, he can’t be someone of pride, someone who wants to fight with people, someone who steals.

The person who holds to the laws of God – Jesus will come to him and together they will stay with his Father, and that person will be guided by the Holy Spirit. Where does the Holy Spirit come from?

It was the Holy Spirit who caused Jesus to be born of Mary, and this Holy Spirit is the Spirit of God, and it was this Holy Spirit who enabled Jesus to do his work, and who made him rise from the dead, and even now this Holy Spirit is working, and when this Holy Spirit is working, then he is between God and Jesus and he works with those people whom God has chosen.

OI, Archbishop James Kisibo of Roho Israel, 9.3.00, (Doc. 41), Ibwali. Translated from Swahili.

5.7.2 Bishop Jethro Avisa of Holy Spirit explains baptism of the Holy Spirit


Before I begin my task, I will give out some references, I will let you have some references concerning baptism. We are not beginning [this rite], nor have we begun [this rite] here at Shauri Moyo. It began in the time of the servant of God called Moses, the descendant of Abraham. He was the founder of baptism. Here are the references I will give you before we continue with the baptism itself. Let’s look in 1 Corinthians Chapter 10. [he reads v. 1-4]....
Halleluya! (Response: halleluya)
Halleluya (Response: halleluya). Sababu sababu hii kitu kubatizwa ni jambo muhimu sana kwanza uwe kweli wa kanisa, uwe mshiriki kamilifu wa kanisa na sasa umeshafungiuliwa ile ngozi ya zamani uwe mshiriki kamilifu na sasa umeshafungiuliwa ile ngozi ya zamani uwe mshiriki kamilifu wa kanisa na sasa umeshafungiuliwa ile ngozi ya zamani, uko na sura mpya. Yale matendo ulikuwa nayo uyawache kama ulikuwa mwenye kelele mayowe uwache, jukumu litaanza katika kanisa, na sasa umeshafungiuliwa ile ngozi ya zamani, uko na sura mpya. Yale matendo ulikuwa nayo uyawache kama ulikuwa mwenye kelele mayowe uwache, jukumu litaanza katika kanisa, na sasa umeshafungiuliwa ile ngozi ya zamani, uko na sura mpya. 

Sasa hatuoni mienendo ile ilikuwa akienda zamani, hapana, sasa tunamuona ameshabadiiliiko. Uwe sasa mtulivu na mkristo, ujue viongozi wao kwao kuanza kwa shamanzi, village pastor mpaka pastor. Reverend mpaka kwa Bishop missionary wako, uwe unawapa heshima, mama assembly mpaka kwa mama diocese uwe unawapa heshima, halleluya! (Response: Halleluya).

We don’t see any longer that behaviour of the past. No, now we see that that person has changed. Now you must be quiet and Christian in behaviour. You must know your leaders from the deacon, the village pastor to the pastor, from the Reverend to the Bishop, your missionary, respect them, from the ‘mama assembly’ to the ‘mama diocese’, give them respect, halleluya! (Response: Halleluya!)


Tuangalie matendo ya Mitume, Acts, Acts kumi na tisa, tuanzie hapo hapo, msitari hapo hapo. Matendo mume mkielewewa mambo ya ubatizo kwa jina la Baba mwana na Roho mtakatifu alafu wakati utaanza ukiregea alafu tusikie ooh aliterems huko mtoni ahaenda kuwache, ukienda kuwache huko mtoni alafu ugonjwa ya majo ukikushika huko majo atakuwa lawamani? Ule aliwapeke na wewe ndiye alikubali kuwapeke mtoni?

Sasa hatuoni mienendo ile ilikuwa akienda zamani, hapana, sasa tunamuona ameshabadiiliiko. Uwe sasa mtulivu na mkristo, ujue viongozi wao kwao kuanza kwa shamanzi, village pastor mpaka pastor. Reverend mpaka kwa Bishop missionary wako, uwe unawapa heshima, mama assembly mpaka kwa mama diocese uwe unawapa heshima, halleluya! (Response: Halleluya).

We don’t see any longer that behaviour of the past. No, now we see that that person has changed. Now you must be quiet and Christian in behaviour. You must know your leaders from the deacon, the village pastor to the pastor, from the Reverend to the Bishop, your missionary, respect them, from the ‘mama assembly’ to the ‘mama diocese’, give them respect, halleluya! (Response: Halleluya!)


Tuangalie matendo ya Mitume, Acts, Acts kumi na tisa, tuanzie hapo hapo, msitari hapo hapo. Matendo mume mkielewewa mambo ya ubatizo kwa jina la Baba mwana na Roho mtakatifu alafu wakati utaanza ukiregea alafu tusikie ooh aliterems huko mtoni ahaenda kuwache, ukienda kuwache huko mtoni alafu ugonjwa ya majo ukikushika huko majo atakuwa lawamani? Ule aliwapeke na wewe ndiye alikubali kuwapeke mtoni?


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Let’s look in the Acts of the Apostles 19:1, beginning there…. Acts will help you understand the meaning of baptism in the name of the Father, Son, and Holy Spirit. And then when you begin, if you start to slip…and then we hear, oh, he fell into the river, and then some water-borne disease infects you there, then who will be to blame? He who took you and who you agreed to be taken to the river?
Halleluya! [Response: Halleluya!]
Halleluya! [Response: Halleluya!] OK hear what Paul says.

[He reads Acts 19: 1- 5].
Halleluya! [Response: Halleluya!] ‘On hearing this, they were baptized into the name’ of whom? [Response: of the Lord Jesus’.] Of Jesus, halleluya! [Response: Halleluya!] They were not taken to the river, no! The office of John, when Jesus came, was closed, and locked, and fastened up with nails. Now it is time to be baptized in the name of the Father, Son, and Holy Ghost, halleluya! [Response: Halleluya!]. Halleluya! [Response: Halleluya!]

Let me continue and finish. Let’s look at Acts 2: 37, I’m about to finish…

[Reads Acts 2: 37-38].
Halleluya! [Response: Halleluya!]
Halleluya! [Response: Halleluya!] They asked him, ‘Now, if we have left behind that business of John, of being sent to the river, what do we do?’ So they said, ‘Now, repent of your sins, repent of your sins.’ When I baptize you and give you a membership card, that’s not the end of repenting, that’s not the end, continue to repent and to pray until you receive the gift of the Holy Spirit.’ Halleluya! [Response: Halleluya!]. Halleluya! [Response: Halleluya!]

Halleluya! [Response: Halleluya!]
Halleluya! [Response: Halleluya!] They are going to take you to water.’
Don’t accept water, the office of water was closed, and you will hear now what the Holy Scriptures say. I would have begun with verse 11, but I want you to understand properly, so let me begin at the beginning. Matthew chapter 3 verse 1. [Reads Matt. 3: 1 – 6].

Halleluya (Response: Halleluya!). Basi huyu Yohana mbatizaji alikuwa kama wewe mzazi. Wewe unasafiri tu mtoni na maji unamuosha na maji unampeleka kwa headmaster ama headmistress si unafanya namna hiyo? Wewe ndiyo unamfundisha kwa nyumba - ako dhambi - ako powerful sana, ako powerful, huyo ndiye anakuka nyuma yangu yangu na sistahili kwa mwalimu vidamu vyake ama kamba za vyangu kwa kiswahili rahisi. Sistahili kuvifungua ni mtu akitubu dhambi, “eeh mungu nimekosea fulani.” Hakuna mtu ambaye iko na nguvu na pepeto yake iko mkononi mwa kuanza, iko powerful, iko powerful, sana, sana, and ‘It’s he who is coming after me and I’m not worthy to undo his sandals or the laces of his shoes’ (in simple language). I am not worthy to undo them. He is someone with power and his winnowing fork is in his hand. You will hear what the Scriptures say. Don’t say afterwards that Avisa and the rest of them told us something, we don’t know where they got it, we just heard them say it in church. Verse 7: [Reads v. 7.]

Halleluya [Response: Halleluya!] …many books! You are fleeing from the anger that is coming, even the door of peace will be shut. You will not hear anyone repenting ‘Oh God I have sinned against someone…’ There will be no-one who sins against another, he will just go on his way, he will just go on his way… You are fortunate, you have fled from that wrath or from that anger, that anger, when you came out of the things of the world, the things of the world, the evil of the world. Take proper care of yourselves, don’t look back lest you become like the wife of Lot, you know Lot? You know Lot? Well, he… when the angel warned them to leave the town where they were staying, to leave the town there, when they were on the journey, because they had a lot of riches there – grade cattle, they had a large
kubwa sana, nguo zinajaa, zile nguo za "hali" mnajua zile nguo za "hali" zinaitwa "sari eeh sari", alafu viatu pair nyingi ziko huko, vitu dhamana, basi wanapovuka hapa hii mto ya majengo hii wanasikia moto imeanza kuchana ng'ombe zinalia zile wardrobe za nguo za bei ghali, basi mke wa Lutu akafikiria pesa alikuwa amewacha kwa hiyo wardrobe na zile nguo za bei ghali, basi alipoangalia huko majengo tena basi mpaka wa leo amekuwa nini? Jiwe la? [Response: Chumvi.] Eh amekuwa la chumvi, halleluya! [Response: Halleluya!] Kwa hiyo usijaribu kuangalia vile vitu umewacha..............

(from Baptism in Holy Spirit Church, Shauri Moyo,Nairobi (Doc. 8), pp. 6-9.)
Translated from Swahili.

5.7.3 Bishop Mwangi of Holy Spirit compares water baptism with the traditional rite ikinduramili or ritual cleansing


Albert: Ikinduramili ni ki?
Josiah: Wisingi numanyia umugongo wa mazi gatura
Albert: Wokubi umugongo?
Josiah: Ku naive wakaduka ku mazi, sio ndio?

Josiah: When we read the Book, it will tell us. John immersed people in water because of repentance. Therefore he did not immerse them for the sake of [true] baptism. The reason for repentance is maybe that John himself took away [misled? check] these people. John never considered (= attended?) the death of his sister. His mother also died without anyone helping him to know what had killed her. He was abandoned. Of the children that died in Jerusalem, all Rael’s children were killed, therefore Rael waited in Ramah because of John and Jesus. Therefore, I believe it as the Maragoli custom says, that if one killed or murdered someone, he had to be taken to the river and bath while naked. [ikinduramili]
That was repentance. I therefore see great shame when we people nowadays cleanse those sins to come out, it’s not baptism.

Albert: What is "Ikinduramili?"
Josiah: Washing oneself with your back facing where the water in the river is coming from.
Albert: Lying on your back?
Josiah: You have reached the water, haven’t
Gatura yiyi gaziza yiyi? Basi kuive ndi, wirane ugezela nugambagila nigaza yinu gaze kwikuku kuvitira kuyive nigirana nigakweya ndi ku gakweya izimbi, toba. Ku sheve nipatizo dave. Ku ndora yasohanga kigira karunu yenya azie kuria na vandu. Nazie kuria na vandu. Mmh you? It comes from this direction and goes in that direction? Taking you, for example, you follow the water, splashing it on you to pass over you, to cleanse you of your sins. This therefore is not baptism. I can see that person is now clean. He can now go and eat with people. He can go and eat with people. Mmh.

_Ol, Bishop Josiah Mwangi, of Holy Spirit, 15.9.00 (Doc 15), South Nyanza. p.4._
_Translated from Lulogooli_
5.8 On mountains and special places for prayer

5.8.1 Archbishop James Kisibo of Roho Israel talks about his call to pray on Menengai Crater, Nakuru

I can remember on one occasion when I was in Nakuru, I was sent to the mountain, and I was told that another person had been sent there, and that I had [also] been sent there. I should leave early. ‘When you reach there, do your prayers, pray for the country, for peace, but whoever gets there first, it is his prayers that will be heard.’

So I set out at 2.00 a.m., and at 3 o’clock, I was on the mountain. That mountain is called Menengai Crater. When I reached there – I travelled with another person – we prayed. When I prayed to God, I saw something wonderful. A wind came, like a whirlwind, and I saw my prayer carried away and taken up. When it reached heaven, I saw it enter into the heart (roho) of someone - I saw like a picture of someone above the clouds – it entered into the heart of that person. After a short while, another man came – he had a car – about five a.m. He arrived. He found us and asked us, ‘Do you live here on the mountain?’ We replied, ‘No, we were simply sent by God, and we came early.’ Then he said, ‘I was sent, and since you have come before me, I shouldn’t offer prayer, because I was told if I find someone there, I shouldn’t pray, so I’ll just go back.’ He entered his car and left.

So this business of going to a mountain has meaning for God, because some people follow the writings of Jesus, where he told a Samaritan woman (in John 4:21ff), he said the days are coming when people will not pray in Jerusalem or on mountain-tops, but they will pray to God in Spirit and in truth. It’s that which has caused people’s faith in going to mountains to decline a little, because people believe that Jesus said it’s not only on mountains that your prayer will be heard. Your prayer will be heard even if you’re in your house so long as you have faith in that which you’re praying for.
People in the past also used to believe in mountains. There would be some big trees, or some large stones, and then if they go there, they go with oxen or sheep and they make smoke so that it goes to heaven, they make a sacrifice to God. If the smoke goes straight up, they know the prayer has been received by God and it’s good. And if it’s not good, they go back again. So therefore traditional people were going to mountains to pray to God on mountains, and it’s like people of the Spirit, the way the Spirit began, so that people went to mountains.

OI, James Kisibo, 9.3.00 (Doc. 41), Ibwali.
Original in Swahili.

5.8.2 Archbishop Kisibo of Roho Israel, on converting Ibwali, a traditional sacrificial site, to a place for prayer

Ni tofauti kidogo sababu kwa upande wangu, huu mlima ambaye tunaita Ibwali, maana yake ni mahali pa kuombea Mungu. Ovwalli ni kama vile walikuwa huko wanachoma moshi inaenda mbinguni, wanatoa kafara kwa Mungu. Moshi ukienda juu vizuri kabisa laini, wanajua maombi imepokewa na Mungu ni nzuri. Na sio mazuri, watarudia. Kwa hivyo watu wa kitamaduni walikuwa huko kuombea Mungu milimani ku ombea Mungu milimani na ni kama watu wa kiroho vile Roho ilianza mpaka watu waenda milimani.

In my case it’s a bit different [than the case of traditional prayer sites], this hill that we call Ibwali, it means a place to pray to God. Ovwalli is how they were slaughtering sheep and then the place where they burn [sacrifice] them. That was called ovwalli. Inside the church, the place that the priest stays or the leaders stay, that’s called ovwalli. So then the place where we pray has a hole in the rock [cave] and it was used by the people of tradition, the traditional elders some time in the past.


When the Spirit of God agreed that I should do my prayers there, I took seven old men, I went with them, and we rebuked that spirit of the past, that of burning [sacrificing] animals there. We said that nowadays the big animal that was burnt for us [sacrificed for us] is the blood of Jesus, because we don’t do the sacrifices of the past. If we go there, we prayed in the name of Jesus of Nazareth. So we don’t go there to burn [sacrifice] anything, we go there to pray in the name of Jesus and God answers the prayers. So the difference between the present-day prayers and those of the past is the burning of sacrifices. That business of sacrifices is finished. The people of God don’t burn [sacrifice].

OI, James Kisibo 9.3.00 (Doc. 41), Ibwali, p. 7
Original in Swahili
Appendix 5.9 Spiritual Songs

5.9.1 Song expressing a reaction to the Second World War

The clothes of the Kenya African Rifles, I would not like to put them on.
Haleluya, happiness in Canaan.
The cars of the Kenya African Rifles I would not like to travel in.
Haleluya, happiness in Canaan.
The shoes of the Kenya African Rifles I would not like to put them on.
Haleluya, Happiness in Canaan.

(from O.I., E. Joji, Date?(Doc. 101) Womuluma)
Translated from Lulogooli

Note: The following songs were collected by Rev. Francis King’ang’a, of African Holy Spirit Church. Where the song uses people’s names, these are of church founders. Many of the songs can be extended at will by substituting other names.

5.9.2 Roho Mwene Yarinda Rirova (The Spirit Himself guards the land)

Kuri yaranga Vaporofeti, The way He called prophets,
Roho mwene yarinda rirova, The Spirit Himself guards the land. (x 2)
Kuri yaranga Vaporofeti,
Roho mwene yarinda rirova

Roho mwene, Roho mwene, The Spirit Himself, the Spirit Himself,
Roho mwene, yarinda rirova, The Spirit Himself guards the land. (x 2)
Roho mwene, Roho mwene,
Roho mwene, yarinda rirova.

Kuri yaranga vanga Filipo,
The way He called Phillip
Roho mwene, yarinda rirova,
The Spirit Himself guards the land. (x 2)
Kuri yaranga vanga Filipo,
Roho mwene, yarinda rirova.

Kuri yaranga vanga Isaya,
The way He called Isaiah,
Roho mwene, yarinda rirova,
The Spirit Himself guards the land. (x 2)
Kuri yaranga vanga Isaya,
Roho mwene, yarinda rirova.

Mumborere avarogi, Yesu yazanga,
Tell the witches Jesus is coming,
Roho mwene, yarinda rirova,
The Spirit Himself guards the land. (x 2)
Mumborere avarogi, Yesu yazanga,
Roho mwene, yarinda rirova.

Mumborere avahaga, Yesu yazanga,
Tell the sinners Jesus is coming,
Roho mwene, yarinda rirova,
The Spirit Himself guards the land… etc.
Mumborere avahaga, Yesu yazanga,
Roho mwene, yarinda rirova.

5.9.3 Vaguuta Vahona (The Saved Ones)

Vaguuta vahona, The saved conquerors
Ruya Halleluya ruya, ‘Luya, halleluya, ‘luya
5.9.4 Kurwana Rihi Liu Mwami (Fighting The Lord’s Warfare)

Hambi kurwane, rihi riu mwami Come, let’s fight the fight of the Lord
Avandu vatunanga kuzia mu rihi lie. People are eager to go to his war.

Petero virwaza, rihi liu mwami Peter fought, the fight of the Lord
Petroo vatunanga kuzia mu rihi lie People are eager to go to his war.

Robai virwaza, rihi liu mwami Robai fought, the fight of the Lord
Avandu vatunanga kuzia mu rihi lie People are eager to go to his war.

Yohana ya rwana, rihi liu mwami John fought, the fight of the Lord
Avandu vatunanga kuzia mu rihi lie, etc. People are eager to go to his war, etc.

Mugende kwirwaze, rihi liu mwami Let us fight, the fight of the Lord
Avandu vatunanga kuzia mu rihi lie People are eager to go to his war.

5.9.5 Vaguuta Vigero (Victors over Temptation)

Vaguuta vahona, The saved conquerors
Ruya vasinga musaraba ruya. ‘Luya they carried the cross, ‘luya.

Miriamu vaguuta, Miriam conquered
Ruya Halleluya ruya. ‘Luya, halleluya, ‘luya
Miriamu vaguuta, Miriam conquered
Ruya vasinga musaraba ruya. ‘Luya they carried the cross, ‘luya.

Rubai vaguuta, Rubai conquered
Ruya Halleluya ruya, ‘Luya, halleluya, ‘luya
Rubai vaguuta, Rubai conquered
Ruya vasinga musaraba ruya. ‘Luya they carried the cross, ‘luya.

Vaguuta vigero vasavanga The victors over temptation are praying
Halleluya, Halleluya
Vaguuta vigero vasavanga The victors over temptation are praying
Kunyi mwiurova kuriranga And we on earth are crying

Vaguuta vulwani vasavanga, The victors in war are praying
Halleluya, Halleluya
Vaguuta vulwani vasavanga, The victors in war are praying
Kunyi mwiurova kuriranga. And we on earth are crying

Petero mwiguru vasavanga Peter and his people are praying in heaven
Halleluya, Halleluya
Petero mwiguru vasavanga, Peter and his people are praying in heaven
Kunyi mwiurova kuriranga, And we on earth are crying
Yakobo mwiguru vasavanga
Halleluya, Halleluya
Yakobo mwiguru vasavanga
Peter and his people are praying in heaven
Halleluya, halleluya
Kunyi mwirova kuriranga
And we on earth are crying

Daniel mwiguru vasavanga
Halleluya, Halleluya
Daniel mwiguru vasavanga
Daniel and his people are praying in heaven
Kunyi mwirova kuriranga
And we on earth are crying

Kivuli mwiguru vasavanga
Halleluya, Halleluya
Kivuli mwiguru vasavanga
Kivuli and his people are praying in heaven
Kunyi mwirova kuriranga
And we on earth are crying

5.9.6 Zinyinga Zivitanga (Time Is Passing By)

Zinyinga zivitanga, kase zizizanga,
Kwaruho no vosoni, kwa gurwa nikivi,
Navuzwa kuri ahimbi, kwingira mwiguru,
Vukumi vumenyanga ha Imanueli.

Time is passing, always going
We are tired of shame, surrounded by trouble
Even so, we are about to enter heaven
Glory dwells at Emmanuel’s

Yesu, ari kidaho cha sunduka hano,
Maazi girivamwoyo ga tura ku mwene;
Gari mazi manoru, ga kwigutizanga,
Uvukumi vumenyanga ha Imanueli.

Jesus is a well who poured out here
Waters of life coming from Him
They are delicious waters, they satisfy
Glory dwells at Emmanuel’s

Yinzi ndi mwandu gwigwe naye mwandu
gwange,
Ya nduriza mmbogo, nda vofwa mbodohi,
Karunu singiranga ku rwanda rwa Yeso,
Vukumi vo menyanga ha Imanueli.

I am His possession and He is mine
He delivers me from the pit, I am trapped in mud
Now I stand on the rock of Jesus
Glory dwells at Emmanuel’s

Yeso aveeye mwami, kwinyi magondi ge,
Si kwenya vurariri vwitu, Kwenya kumu yanziza,
Mihiga ni mihiga ku ra mwiziminya
Vukumi vu menyanga ha Imanueli

Jesus is Lord, we are His sheep
We don’t want our will, we want to please Him
Years after years we will praise Him
Glory dwells at Emmanuel’s

5.9.7 Kidaho Cha Mwigulu (Heavenly Spring)

Solo. Kidaho cho mwigulu
All. Kili na mazi malahi avalitsa kunwaku
sivalinyora vululu.
Solo. Muchai hamba
All. Hamba
Solo. Hamba wiganira
All. Hamba wingira Yerusalemu imbia.
Solo. Muhei hamba
All. Hamba
Solo. Hamba wiganire
All. Hamba wingire Yerusalemu imbia, etc.

Solo: Heaven’s spring
All: Has good water, those that drink of it will not thirst
Solo: Come all the proud
All: Come
Solo: Come and repent
All: Come and enter the new Jerusalem
Solo: Come all the adulterers
All: Come
Solo: Come and repent
All: Come and enter the new Jerusalem (etc)
5.9.8  **Kisiriva Kirikubwa (The Trumpet Shall Sound)**

Solo:  Halleluya halleluya  
All:  Halleluya halleluya halleluya halleluya halleluya  

Solo:  Kisiriva kirikubwa  
All:  Halleluya halleluya halleluya halleluya halleluya  

Solo:  Kirikubwa chukuranga  
All:  Halleluya halleluya halleluya halleluya halleluya  

Solo:  Kiranga vatovore  
All:  Halleluya vatovore va Yehova  

Solo:  Wamitaga rirangwa  
All:  Halleluya ndivugira mbeye hano  

Solo:  Ivi murogi urionda hena  
All:  Halleluya halleluya  

Solo:  Ivi muchai urionda hena  
All:  Halleluya halleluya  

Solo:  Ivi muhaga urionda hena  
All:  Halleluya halleluya  

5.9.9  **Mtatia Da Va Setani (Don’t Fear The Devil’s Traps)**

Don’t fear the traps of the devil’s people  
We are the children of God  
We will defeat their power  

Chorus:  People with the Spirit of Jesus  
Are the children of Go  
Even if we die  
Our spirit will not die.  

When death comes to destroy us  
We will not be disturbed  
When poverty grips, we will not be sorrowful  

People who have not confessed  
At the end time will be burnt in fire  
We will not forsake prayer, we will continue in strength  

**Mtatia da va Setani mkutegekwao**  
**Kuveye avana va Nyasaye**  
**Kuragura zinguru ziavo.**  

Chorus:  Vandu vanyora  
Roho wa Yesu nivo  
Avana va Nyasaye  
Kari muvire niguukuza  
Mwoyo siguri kuza kandi da.  

When death comes to destroy us  
We will not be disturbed  
When poverty grips, we will not be sorrowful  

People who have not confessed  
At the end time will be burnt in fire  
We will not forsake prayer, we will continue in strength  

Rukuzu ni ruza nirukuria sikuyara kuganagana.  
Vudaka nivuza nivukuria si kunyara kuverora  

Avandu varinyorwa vatiganira inyinga yakiheri varisambwa muriru.  
Kunyi sikunyara kureka risala kuradinya ku duka kuzia.
5.9.10 Roho Ya Kwahura (Spiritual Separation)

Roho ya kwahura halleluya x2
Roho ya kwahura
Kutura muzihiri za vayudasi
Vahaga vararira

Kurigenda na Yesu halleluya x2
Kurigenda na Yesu
vahaga vararira

Kurilonda mundege halleluya x2
Kurilonda mundege
Vahaga vararira

Kurizira mumeli halleluya x2
Kurizira mumeli inyinga yakiheri
Vahaga vararira

The Spirit has separated us, halleluya!
The Spirit has separated us,
From the Jewish people,
The wicked weep.

We will walk with Jesus, halleluya! x2
We will walk with Jesus,
We will walk with Jesus at the end of times,
The wicked weep.

We will go by aeroplane, Halleluya
We will go by aeroplane,
The wicked weep
We will go by ship, Halleluya
We will go by ship the last day

5.9.11 Yesu Yakuhira Ku Inzira Imbia (Jesus Took You To A New Way)

Yesu yakuhira ku inzira imbia x2
Mugende nimwirwaza mukimira vandu

Yakobo yakuhira ku inzira imbia x2
Megende nimwirwaza mukimira vandu

Danieli yakuhira ku inzira imbia x2
Mugende nimwirwaza mukimira vandu

Zakaria yakuhira ku inzira imbia x2
Mugende nimwirwaza mukimira vandu.

Jafeti yakuhinia ku inzira imbia x2
Mugende nimwirwaza mukimira vandu
Etc.

Jesus took us to a new way x2
Move as you preach, taking hold of people

Jacob took us to a new way x2
Move as you preach, taking hold of people

Daniel took us to a new way x2
Move as you preach, taking hold of people

Zachariah took us to a new way x2
Move as you preach, taking hold of people

Japheth took us to a new way x2
Move as you preach, taking hold of people
Etc.

5.9.12 Mumuganda Yimu (In This Congregation)

Solo: Mumuganda yimu
All: Varimu
Solo: Mumuganda yimu
All: Varimu vayuda varimu

Solo: In this congregation
All: There are
Solo: In this congregation
All: There are Jews, there are

Chorus: Halleluya varimu
Halleluya vayuda varimu
Chorus: Halleluya there are
Halleluya, there are Jews, there are

Solo: Avavamba Yesu
All: Varimu
Solo: Avavamba Yesu

Solo: Those that crucified Jesus
All: There are
Solo: Those that crucified Jesus
All: Varimu vayuda varimu

All: There are Jews, there are.

5.9.13 Avasuviri (Believers)

Vaveye no vugasu yavo vasuvira x3
Ma Yeso mwene yavavorera
Halleluya halleluya
Halleluya halleluya
Halleluya halleluya
Ma Yeso mwene yavavorera
Those who believe are good
And Jesus himself told them so
Halleluya, halleluya
Halleluya, halleluya
Halleluya, halleluya
And Jesus himself told them so

Vaveye no vugasu yavo vatakaswa x3
Ma Yeso mwene yavavorera
Those who are cleansed are good
And Jesus himself told them so

Vaveye no vugasu yavo viganira x3
Ma Yeso mwene yavavorera.
Those who have confessed are good
And Jesus himself told them so
5.10 Roho churches and politics

5.10.1 Myth-making: Elder Savatia explains how Elijah Masinde overcame Europeans by his wiles and spiritual power

(This story was told in a broken Swahili, the vigour of which I have not been able to reproduce in translation. The historical references in Savatia’s story are not necessarily correct.)


Savatia: Then Elijah had a dream. There’s a bible on the mountain. Someone from overseas wants to snatch it. Now Elijah went very early that morning. While the other man was still in the plane, Elijah had already taken it. Elijah took that bible and he began to preach, and to call his religion in that language Musambwa.

JP: Mmmh

Savatia: And he said – those days those people were called Kitosh, a long time ago they were called Kitosh, they weren’t called Bukusu - now he gathered people together. ‘I don’t want any other tribe, we want only Kitosh to follow the religion of the ancestors (Dini ya Musambwa).’ Now the other denominations said, ‘We don’t want Dini ya Musambwa.’ (Like Holy Spirit you are asking about.) Elijah said, ‘I had a dream. And there’s another man who will come and he’ll find it’s already been taken.’ (And actually he had already snatched it.) The European begged Elijah, he told him, ‘Come with me overseas.’ Elijah told him, ‘No. The good luck will go. Now I’ve got it, OK, if you want to, join me and we can be together in Dini ya Musambwa…’ The European said, ‘No.’ ‘Now if I tell you to join me in this tradition, so that we work in it together, when you are already ‘saved’, will you agree?’ Elijah told this European.

From that time Elijah didn’t want to co-operate with anyone. This thing came to Elijah like something of madness. All the Kitosh used to go to his place. Night and day there was nowhere to sit. And the other denominations said Elijah had gone mad. When the government heard this, they sent a report to Kakamega. Elijah was arrested.
Savatia: Now Elijah was arrested about eleven at night. Then they found Elijah had run away. He had got out of the jail at Kakamega. The police began to think that perhaps the Kitos – who now call themselves Bukusu – had got Elijah out of jail. So the blacks, the blacks now decided to follow Elijah, they received him enthusiastically. And he told them, ‘If you don’t support me, then you don’t respect my people.’ And they continued in that way, they continued demonstrating for Elijah. Now it began to be said that in Kitos someone had appeared like Kenyatta who started Mau Mau. Now the government took some army men. These tanks, they went there, they attacked people and they all died. The bullets didn’t affect Elijah, but everyone else died. Now the government wondered, ‘How can we capture this Elijah? April is now over.’ They seized Elijah at six o’clock when he was about to return to the mountain. The government made a great effort to capture Elijah as he was about to return to the anthill [under which he was hiding]. It was just when he was slipping away to get into the anthill they caught him. There was a snake as thick as the width of this table. Its length was like from that door to this one. And you as an ordinary person couldn’t enter there. It was this snake that was sleeping on the book. And its mouth was big! So they seized Elijah, and they bound him like they tied Jesus – you see the cross over there? They put the cross on the vehicle, they tied Elijah on this side and that side. They came with him straightaway, on the Sabbath, Saturday. There were lots of clothes spread out in Mbale market. The wind took them and carried them to the Salvation Army church at Mukuri, down there it spread them out as far as the river...


…Then they took him from Mbale in that car as far as Kisumu. They opened the jail at Kodiaga, by the lake. You know the prisoners were many. They pushed him in. It was about 10 o’clock. After putting him in, at six o’clock they found the door open. ‘I am telling you prisoners, don’t come out.

...  


Mugodo: Chwele.

Savatia: Eee. Kwele (Chwele). Yeye nakusa sasa watu wameshakuja wengi. Unaona ile mzungu aliikuwa anaitwa Bonge [Bonke]. Siku hiyo aliikuwa na mkutano watu kumbe kumbe inaendanga juu Elijah ako kwa maji. Elijah alipamba na maji, napambana namaji napambana na maji napambana na maji na pambama [napamban], mpaka town Mombasa. Kidogo hii kulikuwa na muislamu huko Mombasa aliikuwa anaitwa Sheikh Kazi. Akitoka misikitana wao walienda wakampata kwao. You stay there.’ Indeed, the government found him still there, he hadn’t fled. So again they took him in a motorboat to the island near Kisumu. He went to Rusinga island, of Mboya’s people…

Savatia: Rusinga. That’s where they sent him. Now they said, ‘At last, we’ve got him.’ But people came, they came to Kisumu. They thought Elijah was - where? In the water. The following night Elijah didn’t sleep there. Elijah came home on foot. The police went to look for him in the morning….they shone a torch inside but there was no-one there. They said ‘No, a strong wind came; Elijah is in the lake, the wind is covering him. You know the water has risen up like a mountain.’ So they thought Elijah was where? There inside, but he had got out. When the police went there, those people there said, ‘That man got out as soon as you put him in, he didn’t stay.’ So they left and went and found him at home.

Mugodo: Chwele.

Savatia: He had gathered together people, many had come. You see that European called Bonke? That day there was a meeting as big as that. Now it was when people began to understand that this person can feed people with the Word of God. People told the government, ‘No, we want to hear what he has to say.’ And the government realized that everything they had done was not enough. So they got these small planes from Wilson airport and took him to Mombasa, to that island of Mombasa,

**JP:** Mmm. Mara nyingi.

**JP:** Mmm. Many times.
**Savatia:** He said ‘People say you are mad. And you’re not a Christian.’ And he told him, ‘I struggled for you to come out of jail, and you’re not the saviour of the sons of Adam. We only know Moses.’ Elijah told him. You know that response of Elijah was very hard for Kenyatta to answer, and Kenyatta as soon as he heard it, he said this, ‘Put him back in prison.’ He was put back. So having been returned to prison, they hear that he’s still back home. So Kenyatta said, ‘No, no, let this guy stay’, and he locked up Elijah. …

Other people refused it, they left and came to other religions. Many of those people remained at Lugulu. Now if you go to Lugulu, that’s where the Friends are strong.

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**Oi, Avisa, Savatia, Mugodo, 9.5.00 (Doc. 12), Nairobi.**

*Translated from Swahili.*

### 5.10.2 Church Conflict at Chebwai in Kabras

In the year 1997 the health status of the archbishop that was serving at the moment deteriorated rapidly to a point of no-return… other leaders who were his followers saw to it that they should take over the power before he passes away. This issue brought conflicts between the church leaders since it was difficult to appoint one of them to take over since
everyone fought like a wounded lion to take over the seat…[One of the leaders] decided to quit the church and form his own denomination by cheating the members to follow him so that he can be the archbishop of his own church.

He started by convincing the branches that were far from the headquarters… Before the headquarters panel discovered that the intruder was out to confuse its members and inform their branches about the issue, the intruder had already confused some and formed his own church, using their garments, same flag and same beats of drums. This confused the whole church since there was now a wide separation. The remaining members who were firm [loyal] demanded a new move whereby other branches were to be opened and [given] their certificates. It was in the year 1998 in April when they decided to hand over new certificates to…members in Kakamega Diocese who remained firm…

On the material day the entire headquarters panel booked a full bus of its members and went to hand over a new certificate to the faithful who remained firm, so that they open a new page and hold their services with no fear. When they went, they alighted from their bus at a market centre known as Butali, and they started singing hymns to alert people that they had arrived to bring the certificate of the most right church registered under the umbrella of the registering act from the office of the Attorney General. While on their way towards the place where the remaining faithful [were] who had remained firm, they did not expect anything wrong before them.

On their way to Tibito, they were singing majestically, not knowing that their rivals had organized to fight them since they were going to block them. When they were nearing a place termed as Chebwai, their rivals came with a gang of people and pounced on them with blows, breaking their sticks of flags and really injured most of the faithful who remained firm. The fight took about thirty minutes. The congregation took some of the members who had been injured to a health centre.

The aftermath of the fight was serious since two people died and some sustained serious scars, and up to this particular moment the case is still proceeding in court, and some of the members who are now seeing light are coming back one by one to their right church, and I do pray that they change their minds and follow the right track, since God will come like a thief and get [find] them disorganized.

*PC, Lauden Kedogo, September 1999.*

*(Original in English, which has been edited slightly.)*
5.11 Roho churches on desire, money, business, and commoditization

5.11.1 A debate on whether small businesses are permissible to Roho Christians in a Holy Spirit service at Bukoyani.

(This text was reconstructed after the service by one of the participants, Albert Obede, in English, except for the songs sung, which he gave in Lulogooli.)

Dishon: Before I accept Ksh 100,000 to come to Bukoyani and spoil the spirituality of the people, we must get ready. I am not for business but I am a spiritual leader. Francis will speak about these things but I would not support development in business. I will support spirituality.

Then Dishon sang:

Lwa olola uvutugi ni vomedeka ni fedha
No kovolwa kwa mahi
Gamanyanga keheri keve ahimbi

Sivariduka vosi yengo witu
Mukivara che Kanani
Sivariduka nanga Yesu
Jerusalemu yengo wanga Yesu

Then Dishon sang:

When you see wealth and silver increasing
And the rumours of war
It shows the end is near

They will not all get to our home
In the land of Canaan
They will not get there with Jesus
Jerusalem the home of Jesus

Albert responds by continuing to sing the same song:

Avana ve zihiri mugerihe
Mwigaye kuvugandi vve kivara
Vugandi vve kivara ni Shetani
Vwagoyanya vana va Yakobo

Sivariduka vosi………

Albert responds by continuing to sing the same song:

Children of the nations beware
Shun the false teachings of the world
False teachings of the world are of Satan
They confused the children of Jacob

They will not all get to… (etc)

Albert: What Rev. Dishon has said is quite correct. We need to be spiritual. Rev. King’ang’a will greet you, and later on he will speak to you about how we can be self sustaining in business. You should all remember that we need nourishment, we need to educate our children, we need better shelter and clothing. All this we cannot achieve without working hard and having some money on us. I urge you to take seriously the issue of business and farming. We need to be holistic in our life. We need to be sound in our soul, mind and body.

Debate on small businesses in Holy Spirit service at Bukoyani, 27.5.00, (Doc. 2).
5.11.2 The ‘naked girl’ prophecy of Bwana Rees and discussion on the role of money.

Savatia: Mzungu bwana Rees aliambia Maragoli kuna msichana anakuja, atamaliza hii wasichana yenu Maragoli.
JP: Hii mzungu alikuwa nabii kweli
Savatia: Ndio mimi nataka kumwambia hii wasichana yenu Maragoli, nani alikuwa namwambia yeye, si alikuwa nabii?
Mugodo: Roho
Savatia: Roho yake iliikuwa inamwambia
JP: Yaani msichana uchi...
Savatia: Msichana atakuja wa… mwenye nini uchi
Avisa: Bila nguo
Mugodo: Yeye atakuja kweli huyo msichana?
Savatia: Amejuja
Avisa: Ameshakuja ndiye anasumbua watu wa…..
Mugodo: Iko wapi?
Savatia: Na hii shilingi…
Mugodo: Atoka kwa mfuko. Unamweka kwa mfuko
Savatia: Hii shilingi nyeupe
Avisa: Aaah, aaah, ni pesa
Savatia: Eeh pesa
Avisa: Sema tu pesa
Savatia: Pesu
Avisa: Pesa iko, iko na nguo?
Savatia: Aah, aah.
Avisa: Eeh
Savatia: Na Maragoli walisema, hata baba yako akasema, msichana yetu iko matiti nasimama sawasawa.
Avisa: Sharp…. Msichana yetu hapana ingia kwa maji kila siku.
Mugodo: Mmm…
Savatia: Lakini zamanii mimi namwakia hadithi, na kweli mimi naona hii hadithi ya bwana Ebe (Webu) iko right. Kwa maana sasa tuna angalia.
Mugodo: Pesa
Savatia: Kama we hauna pesu
JP: Wewe si mtu
Savatia: The European Bwana Rees told the Maragoli that there is a girl who is coming, she will finish all your Maragoli girls.
JP: That European was truly a prophet.
Savatia: Yes, it’s this European Bwana Rees I want to tell you about. Who is is that was telling him he was a prophet?
Mugodo: The Spirit.
Savatia: His spirit was telling him.
JP: You mean the naked girl…
Savatia: A girl will come like… like, she is naked.
Avisa: Without any clothes.
Mugodo: Will she really come, this girl?
Savatia: She has come.
Avisa: She’s already come, it’s she who is disturbing people…. 
Mugodo: Where is she?
Savatia: Take this shilling…
Mugodo: She comes out of your pocket. You keep her in your pocket.
Savatia: This silver shilling.
Avisa: No, no, it’s money.
Savatia: Yes, money.
Avisa: Just say, it’s money.
Savatia: Money.
Avisa: Money, does money have any clothes?
Savatia: No, No.
Avisa: That’s right.
Savatia: And the Maragoli said, even your father said, our daughter has nipples that stand up properly.
Avisa: Sharp…Our girl doesn’t bathe in water every day.
Mugodo: Mmm…
Savatia: A long time ago I told this story, and I really believe this story of Bwana Webu [sic] is right. Because now we can see it.
Avisa: Money…
Savatia: If you don’t have money…
JP: You’re not a person.
Savatia: Not a person. But something, Reverend, something about us Maragoli (I don’t speak of other people), it was only cattle and goats and hens. Those were the only important things to our grandfathers. And our grandfathers would steal them from
ali kuwa anaweka ngozi. the Nandi as they’re now called (it wasn’t
Nandi before, they were called Um utwa or
Umudugudi [someone who speaks things that
are not comprehensible], because they used

*OI, Avisa, Savatia, Mugodo, 8.5.00, (Doc. 12) Nairobi
Original in Swahili*

**JP:** Je, ningeuliza, katika siku zijazo Roho atadumu kama jinsi alivyokuwa ama ataftifia na kupoteza nguvu zake alivyokuwa nazo?

**Irene:** Inyara kuva nitsinguru dave chigira kanunu vindu vyaita vinyingi vya maridadi. Mundu avuye ni fees, ninzara, ne chahonyo, Ku lwavunziga mang’ana gege yago mavole yatse ku roho yatsa da. Mundu sianyala kuva na roho mritu chigira mundu avezanga netsinganangani tsiokovora nangorendi -monyola roho sigumala kuva netisgulu chigire veneyavo sivaganagana dave, kali gilisoma valengaku hashibi da.

**JP:** Ningekuuliza tamaa na mahitaji ya vitu iliano kwa akinganani na wapi?

**Irene:** (Laughs) Itamaa lwi tsisendi tsiatsa, alafu tsifees nitsitsa mundu yaganagania kuri za yola tsisendi ashiri musukuri?

**JP:** Unaonaje mama upande mmoja wa mishonari waliyata mafunzo ya kiroho, kwa upande mwingine waliyata mwanzo wa tamaa, kwa sababu walifungua shule, walikuja na vitu maridadi vile ulisema, nguvo, vyombo safi vya kazi, dirisha nzuri, milango mizuri, vitanda, godoro, blanketi, na vingine vyote, unaonaje?

(Laughter)

**Irene:** Yee, nivo vareta chigira avandu vaveye ni vyahonyo, sivarange ku ninguvu da varange avere, mukere yahombanga ivindu kuli tsimbusi ma voh a mkisindi no musakuru yiti imbili aluziku kesero ye vohe, ma vasungu valeta kindu ‘ikehera’, basi ndio ndio mani vareta tsisiendi basi litanga ly a mang’ara miritu nyaita kalunu mavyalika, mapesa galeta itamaa chigira mundu natave nago aliada.

....

**JP:** sasa tuseme serikali ya ukoloni ilikuwa karibu sana na maisha ya watu kwa mambo mengi sio kama sasa.

**Irene:** Yee.

**JP:** Walikuwa wakifanya vizuri au vibaya?

**Irene:** Chigira vanyola vandu vavveye ni vyahonyo, sivarange ku ninguvu da varange avere, mukere yahombanga ivindu kuli tsimbusi ma voh a mkisindi no musakuru yiti imbili aluziku kesero ye vohe, ma vasungu valeta kindu ‘ikehera’, basi ndio ndio mani vareta tsisiendi basi litanga ly a mang’ara miritu nyaita kalunu mavyalika, mapesa galeta itamaa chigira mundu natave nago aliada.

....

**JP:** Let’s say that the colonial government was very close to the lives of people in different ways – not like today.

**Irene:** Yes.

**JP:** Were they doing good or bad?

**Irene:** Because people were naked, they didn’t have any clothes, they were naked, the mothers used to make things like threads which they would tie round their waists, and the men they killed goats and they wore the skins as clothes. And then the Europeans brought things like *ikehera* [coins pierced in the middle so they could be threaded on a string], and things went on like that until many things came, in plenty, and money brought desire, because without money right now, you
can’t eat.

JP: So let’s go back to looking after cattle, to exchanging cattle for a wife – or goats – without looking for ways of making money for food and clothes. In the past things were better.

Irene: They were better, because when money was not there, people made *tsimbago*, that is hoes, twelve of them, as a bride-price. You get a wife. And then they began to say we should pay goats, and later they said we should pay cattle, up to today.

Ol, Irene Maleya, 20.8.02, Bukoyani.
Original in Lulogooli and Swahili.

5.11.4 Kefa Mwangale on the Europeans’ and the stimulation of desire

**Mwangale:** Wazungu mmafanya mbaya.
**JP:** Pengine utaeleza.
**Mwangale:** Wewe unaona wafanya ukweli?
**JP:** Sema.
**Mwangale:** Unajua mzungu alimpa akili na akili yake ilikuwa ya kutafuta ulimwengu kila mtu apate jujua Mzungu ndio mtawala

**JP:** He nitakubali, endelea. (Anacheka.)
**Mwangale:** Mimi ninafikia nineteen forty seven na thirty six niliona sukari ikiletwa. Hii ilikuwa hanapa nuniwa walikuwa wakipewa bure mimi mwenyewe niliona lakini kuweka kwa sisi wanaakapwa kwa mkononi sisi tunatupwa chini tunaona hii ni kitu mbaya sana siwezi kula hii sukari tunatoroka.

**JP:** Ni dawa ama nini? Mlifikiri ni dawa?
**Mwangale:** Tulikuwa tunaogopa tu ni madawa wakati tukinunua nguo tulikuwa tunalipa pesa nane tongolo bili na ndururu.

**JP:** Ummh
**Mwangale:** Tulikuwa tukipewa nguo mbili suruali na shati na mzungu anabembeleza sisi hiyo ni mwaka wa nineteen thirty eight niliona wakingoa hii mahindi analeta Oginga huyu alikufa huyu.

**Ambani:** Jaramogi.

**Mwangale:** Jaramogi wakaja wakadanganya watu Nyanza yote tu kang’oa mahindi mkikula mutakuwa tasa. Watu waleng’oa mashamba na bado mzungu anapembeleza. Mzungu analeta bandari, analeta masomo kila kitu mpaka

**Mwangale:** You Europeans are doing wrong.
**JP:** Maybe you should explain.
**Mwangale:** Do you see them doing well?
**JP:** Say.

**Mwangale:** You know God gave the whiteman brains to explore the world so that every body becomes knowledgeable. The whiteman is the ruler.

**JP:** Heee I will accept, continue. (Laughs.)

**Mwangale:** Ninakubali, endelea. (Anacheka.)

**Mwangale:** Tulikuwa tukipewa nguo mbili suruali na shati na mzungu anabembeleza sisi hiyo ni mwaka wa nineteen thirty eight niliona wakingoa hii mahindi analeta Oginga huyu alikufa huyu.

**Ambani:** Jaramogi.

**Mwangale:** Jaramogi wakaja wakadanganya watu Nyanza yote tu kang’oa mahindi mkikula mutakuwa tasa. Watu waleng’oa mashamba na bado mzungu anapembeleza. Mzungu analeta bandari, analeta masomo kila kitu mpaka

**Mwangale:** We would be given two types of clothes, a pair of shorts and a shirt by the whiteman, while persuading us. In 1938 I saw them uprooting the maize when incited by this Odinga who is dead.

**Ambani:** Jaramogi.

**Mwangale:** Jaramogi and his group came and cheated people in the whole of Nyanza telling them that if they ate it, they would become barren. People uprooted it from their fields but the whiteman went on persuading
nakumbatia akili yetu. Analeta madawa ya kumeza halafu damu ya watu inachemka inakuwa mbaya ndio watu wanaadhirika sana.

**JP:** Si dawa ni kwa kusaidia watu.

**Mwangale:** Unajua ni kama ikiwa ni dhambi inaweza sema mimi nasema urudi kwa wazungu shauri wakashindana mimi ninafikiri wanaongeza watu wanaharibika.

**JP:** Unajua kama ni dawa ambayo inachemka ni damu ambaye inachemka wazee he wazungu wamepembelea Waafrika mpaka wamesikia tamaa si tamaa ya mwaanaume na mwanamke pekee yake.

**Ambani:** Ya kimwili

**John:** Lakini ya kimwili na tamaa ya vitu tamaa ya vitu.

**Mwangale:** Sasa bwana Padwick

**JP:** Sababu ndio sisi ambaye tuilitajirika

**Mwangale:** Si unaona hii mtoto mama yake ni huyu baba yake ni mimi sasa ukiandamiza kabisa hata mimi mwenyewe nikiandamiza hivu mimi ni huyu baba yake na ni shauri ya kizungu.

**JP:** Kwa upande huu kwa upande huu ni vitendo vya hapa hii hivi siku hii. Hii ni ya mzungu hii hivu hii ni ya mzungu hii hivu hii. Hii ni ya mzungu hii hivu hii.

**Mwangale:** Sasa hivi akiingia saa hii hapa ukiwa hapa hata wewe utashtuka anaafanana na wewe sasa mimi nishindwangwa

**JP:** Oh! Kwa uso.

**Mwangale:** Hata mwili yote

**John:** Anatumia dawa.

**Mwangale:** Sasa mimi ninashindwa na hii wazungu wanaharibu Waafrika kwa nini. them. He brought ports, brought education and everything until he took control of our intellect. He brought us drugs which when swallowed, make people’s blood get heated (makes people get aroused) making people become debased.

**JP:** But medicine is for people.

**Mwangale:** You know if it is sin, I can affirm that you should go back to the whites because I think they are the ones who are causing more people to get spoilt.

**JP:** You know if it is a drug that causes one to get aroused, the whites have persuaded the Africans until they are aroused. It is not a lust between men and women alone.

**Ambani:** Of the body.

**JP:** Of the body, yes, and also lust for property (material things).

**Mwangale:** Now Bwana Padwick.

**JP:** The reason is that we are the ones who got rich.

**Mwangale:** Can't you see this child [pointing to his daughter's picture on the wall]. This is her mother and I am her father. If you follow appearances, even me, if I look at this, I can see that this is not my child, and it is because of European influence.

**JP:** On this matter, this is the behaviour of, it is not from Europeans it is from the Indians. However, we are the ones who brought the Indians. I therefore don’t have anything to say there.

**Mwangale:** Now if she comes here when you are here, you will be shocked as she appears like you. It defeats me.

**JP:** Oh! On the face.

**Mwangale:** Even the whole body.

**JP:** She uses bleach.

**Mwangale:** I keep wondering why these Europeans are destroying Africans.

*Ol, Kefa Mwangale 21.2.02 (Doc. 111) Kitumba*  
*Original in Swahili*
Appendix 6. Biographical notes

6.1 Mary Akatsa

(omitted for legal reasons)
6.2 Shem Ogula

Shem Ogula, born in 1917 in Tigoi, Tiriki, was brought up in the Friends Church, and like most Vihiga young men of his and subsequent generations worked in a variety of jobs (as a cook in Nairobi, in a sisal plantation, in a quarry, and as a bus-conductor). He later became a member of the Salvation Army, and it was while he was a sergeant in this denomination in August 1959 that he received a call from the Holy Spirit in a series of three dreams to found a new denomination, *Zioni Mtakatifu*, or ‘Holy Zion’. Somewhat reluctantly Major Holland of the Salvation Army gave his permission, saying that if Ogula should fail, he could return to the Army. To clarify and confirm his call Ogula went first to *African Israel* and to *Divine*, but decided that he was not called to join these churches. Kivuli, instead, gave him advice on how to start a Roho church. The great majority of his neighbours thought Ogula was mad. The colonial administration was also initially suspicious, and for a month had Ogula closely watched by two administration police (to whom he preached the gospel) but he was eventually allowed to build a church. The denomination was registered on 14.2.63, having adopted a flag of horizontal white yellow and white stripes, with a red cross in the top left hand corner. Isaac Ajega, *of African Israel*, assisted in drafting the constitution.

A significant breakthrough in the church’s initial slow growth came in 1964, when a man called Philip Bulimu Aluda arrived at Tigoi from Isukha. Bulimu, who had been worshipping in *African Israel*, had received a dream in which he was told to go to the Holy Zionist Church

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1 Ajega, ‘Zioni Mtakatifu (Holy Zion) Kegomoli Church’, p. 1.
2 According to Ajega, op. cit., this call came in July 1957.
3 In obtaining permission in this way, Ogula was following the example of Zakayo Kivuli.
4 OI, P. Ndenga, 24.5.00 (Doc. 45), Nyang’ori.
5 OI, P. Ndenga, 24.5.00 (Doc. 45), Nyang’ori.
6 For the meaning of this flag, see below, chapter 5.
7 PC, Henry Ajega, Zululu, 4.6.87.
in Tigoi (having no previous knowledge that such a church existed). He was welcomed by Bulimu, and returned home. While in prayer, he read Hebrews 12: 11, ‘But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels.’ This convinced Bulimu, and he invited Ogula to come and start a church at his home.

6.3 James Kisibo

His father (who called Jacob Buluku ‘brother’) had migrated into Nyang’ori in 1925 from Mbihi, near Mbale. Kisibo recounts that in 1935, Buluku, instructed by the Spirit, visited Kisibo’s family and gave his blessing to the young boy. His parents were together with Zakayo Kivuli when African Israel was founded in 1942, but Kisibo took little interest in church affairs – being, as he says, a smoker and a drunkard - until in 1957 when he fell ill. The medical profession could find nothing wrong with him. Getting worse, in 1959 he was sent to hospital. Here, one night a stranger came and called him. He left his body behind on the hospital bed, and was taken to visit hell and paradise. Here he met God the Father and the Son, who commissioned him to return to earth to preach. He experienced some difficulty in returning to his body, but eventually woke up in bed the following day. In the meantime the nurses at the hospital had covered him with a white sheet in preparation for being taken to the mortuary. After resting, he was discharged from hospital that day.

He then began to pray for people who visited him at home. His own final healing took place in 1960 at a meeting led by a PAG evangelist at Goibei in Nyang’ori. Twice during his sickness he had been given prophecies that he should start a church called Roho Israel. Finally Zakayo Kivuli also gave a prophecy, and in 1960 the church was opened, at first in Kisibo’s own house. Archbishop Japheth Zare from Holy Spirit came to bless the ceremony, bringing with him a large drum tied on the back of a bicycle so that it could be beaten on the way. That day was marked by healings and the provision of food in fulfilment of prophecy. Kisibo still remained somewhat uncertain how he could defend his decision to start a new denomination (especially since Gimarakwa is less than 2 kms from the African Israel HQ at Nineveh), but he was given a verse, Zachariah 3: 8, which gave him confidence. A further

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8 His symptoms were the classic symptoms of a psycho-somatic disease – headaches, painful muscles and joints, weakness and dizziness.
9 For a fuller version of this testimony, see Appendix 5.2.1.
10 In English, the verse reads: ‘Listen, O high priest Joshua and your associates seated before you, who are symbolic of things to come: I am going to bring my servant, the Branch.’ In Kisibo’s mother tongue of Lulogooli, the word ‘Branch’ is translated ‘Kisibu’ and is capitalized.
message in 1961 gave Kisibo a special place of prayer at a rock-shelter (‘Ibwali’) a few metres from Kisibo’s home, which had hitherto been used for traditional sacrifice. The final stage in his initiation into spiritual leadership was when after praying and fasting for three days, he received the Holy Spirit. This, Kisibo says, gave him the power to heal, and the freedom to travel by himself in Nyanza without fear. Some years later, just before Zakayo Kivuli’s death in 1974, Kivuli called Kisibo to give him his blessing and to tell him he believed that Kisibo was the man he had dreamt of who was to unite all the churches.

6.4 James Ochwatta

James Onesiforo Riddo Ochwatta, who was born in 1929 in Mombasa, but later returned to Nyanza, his home area. After the death of his father, he was taken under the care of Kivuli and brought up as a member of African Israel. Between 1945 and 1948 he was a student at Githunguri African Teachers College (effectively a secondary school), where he studied under Kenyatta in what has been regarded as ‘the school of nationalism’. Later he and Isaac Ajega studied a correspondence course together at Nineveh with a college in Pretoria. During the Emergency Ochwatta left for Uganda, where he taught in a private school and joined Reuben Spartas’ African Orthodox Church, telling Spartas that he was a graduate of a South African University and had been sent to Kampala by Archbishop William Alexander as his agent. In 1957 or 1958 he travelled via Khartoum to Cairo, where he studied with the

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11 Inside the shelter are now painted the words ‘Roho Israel of All Nations of All the World’.
12 Possibly this was on the occasion Kisibo talks about elsewhere, where, at a service in Nyakach Zakayo Kivuli prayed with him after he had received the Spirit. OI, J. Kisibo 31.8.02 (Doc. 136), Ibwali.
13 Obiero, Ms. Unless otherwise stated, the information given in the next four paragraphs is taken either from the useful summary in Welbourn and Ogot, A Place to Feel at Home, p.104, or from an interview I did with Ochwatta himself in Nairobi, 20.3.84. Ochwatta was inclined to embroider his life history in his own interests.
14 Kenyatta was Vice-Principal at Githunguri from 1946, and from 1947 was in sole charge. See Murray-Brown, Kenyatta, 230-232; Anderson, The Struggle for the School, pp. 123-125.
15 O.I., Henry Ajega, Gambogi, 29.8.86; Obiero Ms.
16 Archbishop Daniel William Alexander of the African Orthodox Church in South Africa had a formative influence during the mid-1930s on Spartas' African Orthodox Church in Uganda, and on the formation of the African Independent Pentecostal Church and the African Orthodox Church in Central Kenya. See Welbourn East African Rebels, p. 232, f.n. 51. Welbourn notes that while in Kampala, Ochwatta used his influence to support a faction in the African Greek Orthodox Church that wanted to resist the extension of Greek influence. The dates for this period are conflicting. Ochwatta told me that
Coptic Church at their seminary in Abbassiya.  

During this time he also involved himself in Kenyan nationalism, visited Russia, and on his return was expelled from Cairo, returning eventually to Uganda about 1960. Using a secretarial post in the African Orthodox Church in Uganda as his base, he visited Kenya. Here he resumed an earlier activity, that of trying to build links between Western Kenya AICs and the Ugandan African Orthodox Church. He next made a trip to Ethiopia, with the intention of introducing to the Ethiopians both the Ugandan Orthodox Church and also Gideon Omolo’s AIC council, the African United Christian Church.

What Spartas had formerly done to link Ugandan independency with the Greek Orthodox, Ochwatta hoped to replicate with the Kenyan AICs, first with the Egyptian and now with the Ethiopian Copts. A subsequent delegation from African United Christian Church did visit Ethiopia, but in the absence of Ochwatta himself returned without any definite promise of support and angry with Ochwatta. As part of his concern to spread orthodox and Coptic influence among AICs, Ochwatta drafted a number of constitutions during this period. Some were for councils (whether they existed or not), others for individual denominations, such as African Israel and Legio Maria. Kivuli proved resistant to these Coptic blandishments, but did appoint Ochwatta briefly as the secretary of African Israel (on 29 July 1964). It was on
the basis of this relationship between Kivuli and Ochuwatta that the most ambitious of all AIC
councils of the period was to be built.

6.5 Prophetess Mary Wanjiru

Prophetess Mary Wanjiru Mwangi from Nyandarua became the MP for Kinangop on the
a preacher, and daughter of a former representative in Legco (the colonial Legislative
Council), she had tried earlier to enter Parliament in 1979 and 1988. Although not formally a
member of African Israel (in 1995 she said as a prophetess she could not be a member of any
church), she is a friend of Kivuli II, and wears ‘Israeli’ embroidered on her clothes. Judging
from her statements to the press and in Parliament, her spirituality draws on both Akurinu and
Roho traditions. She prays on Mt. Kenya, regarding churches as polluted because of the
practice of bringing dead bodies there for prayer. She prophesied in favour of a government
of national unity, argued in a 1995 interview for less confrontational politics, and made some
positive statements in the Assembly in favour of President Moi. (Indeed at the end of her term
in Parliament she crossed over to KANU). Her parliamentary contributions were in the form
of prophecy, the detection and removal of witchcraft from the House, the promotion of local
and national development, and the settlement of squatters. Among her concerns were
themes that may legitimately be considered representative of those of the Roho and Akurinu
communities: corruption caused by greed; the need for self reliance and a true independence
in order that ‘foreigners who want to colonise us and who have hidden agendas about Kenya,
may not have a chance to exploit us’, registration of churches under the Societies Act; and

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25 The following information (except where stated) is based on DN: ‘Here’s how woman trounced three
political giants’, 2.4.93; ST, ‘Meet the MP who communes with God’, 23.4.95. I regret that I was not
able to arrange an interview with her.
26 She attended the farewell party for Kivuli II on his departure for Trinity College, Singapore, which
was hosted in my house in Nairobi.
27 ‘The Hansard’, for 6.5.93;
28 ‘The Hansard’, for 6.5.93;
29 ‘The Hansard’, for 9.12.93; 26.10.94. DN 23.1.94, 17.2.94, 23.2.94, Std 27.10.94. The concern for
squatters is typically Akurinu, many of whose members are among these most marginalized of people.
Archbishop Musa Thuo, of Kenya Israel Evangelistic Church of East Africa (an Akurinu church), has
vigorously defended the rights of squatters against large and significant land-grabbers (e.g., in
Ndithini), and in 2002 was given a letter from the Office of the President authorizing him to act as a
roving investigator on land issues anywhere in the country – an extraordinary commission in the most
sensitive of all matters. P.C., Musa Thuo, Nairobi, various occasions 2001-2.
30 ‘The Hansard’, for 9.12.93. See also 8.12.94; ‘I have been told to request the British government not
to ever dream of possessing Kenya because God is here with us and we are not going to be their
slaves.’
31 ‘The Hansard’ for 12.4.94.
the view that devil-worship was essentially the worshipping of money. Rather more disturbingly she announced that God had given her a cure for AIDS, that God had told her she was number three after God and his son, that she had seen him face to face. Her understanding of the relationship between religion and politics was that religion was the husband and politics the wife. She reported that due to her intervention in prayer on Mount Kenya, God had taken away the earthquake he was going to bring to Kenya, and that God had proclaimed Kenya ‘God’s protectorate’. The Speaker was unable to find an appropriate standing order for such prophetic interventions, and she was evicted from the house for praying in the house, demanding that she be given permission to read a verse from Scripture, and throwing her bible at the Speaker’s feet. She and another Ford Asili MP were also shot at while travelling to Nyahururu, although for unknown reasons. The direct intervention of the Divine in Parliamentary proceedings (including advice on not registering the political party Safina) drew a mixture of respect, bewilderment, and mockery from the honourable members and the press.

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32 ‘The Hansard’ for 23.3.95. ‘The people who brought us to worship money and even stoop to shameful levels are the British’. See also ‘The Hansard’ for 21.6.95, concerning the world’s largest soda-ash company: ‘I have been told by God to request the British government and the Queen to keep away from Magadi Soda Company. We were given that resource by God… We will not be called beggars by these people in Paris club.’

33 Both in ‘The Hansard’ for 12.4.94.

34 ‘The Hansard’ for 8.12.94.

35 ‘The Hansard’ for 8.12.94.

36 ‘The Hansard’ for 23.3.95. See also DN 16.1.95 for an earlier visit to Mt. Kenya

37 KT 22.6.95.

38 ‘The Hansard’ for 26.7.94.

39 Std. 24.6.93.

40 Std. 25.2.94, 26.2.94.

41 KT 28.7.95. Safina, she said, was led by a foreigner (Philip Leakey) who was out to colonize the country.
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Abbreviations of personal names:

AO  Rev. Albert Obede KM  Kennedy Mbayagi
CO  Archbp Christopher Obede LK  Lauden Kedogo
ES  Rev. Emmanuel Simwa MK  Melody Kedogo
FK  Rev. Francis King'ang'a OT  Raphael Otakwa
JP  John Padwick RO  Rosemary Osore
JZ  Rev. Joseph Zare SM  Stephen Muguga
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*Sunday Nation*, Nairobi
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*Weekly Review*, Weekly Review
Plate 1
Historical aspects (1)

1.1 Above: early Holy Spirit kanzu. 1.2 Right: High Priest Z.Kivuli (Photo, DB Barrett, Schism & Renewal, p. 75)
1.3 Below: Holy Spirit leaders c. 1975. Top row, in robes, from L., Japheth Zare, Joel Sande, Philip Lukayo, Laban Busaka; Seated, bottom row, from L, I. Mugodo, (-), Rebeccah Mwenderani (1st wife of Japheth Zare), Lukas Nuhu, (-), Joseph Zare, (-).
Plate 2 Historical aspects (2)


Plate 3
Roho church life and worship

3.1 Above: **Drumming calls down the Spirit.** *Divine* drummers in worship at Kangemi, Nairobi 1995. Note the small drum, *ikidindi*, top left, also used for casting out evil spirits.

3.2 Above: **Holy Spirit Prophet** Adolwa (on left) in the grove for prayer at his home. Priest Kefa Mwangale with cross.

3.3 Open-air services
*Left, Divine* at Kamukunji (?), Nairobi, with market in background. (Photo, CMS)

3.4 Below left: **Holy Spirit baptism** at Shauri Moyo, Nairobi, under the flag. Candidate receives baptismal certificate and shakes hands with Bishop Mwangi.

3.5 Below right: **Discipline and order** of *Kenya Israel* choir at Luanda in 1984, typical of churches in the *African Israel* family.
4.1 Above left: At the **burial** of **Holy Spirit** member Ainea Omido, the widow's clan approaches singing a hymn. The widow bears a photo of the deceased.

4.2 Above right: At the **memorial service** (makumbusho) for **Holy Spirit** leader Ainea Omido, Rev. Joseph Zare, Archbishop Joel Sande, and Priest Kefa Mwangale lead prayers at the grave after erecting the cross.

4.3 Below left: **Holy Spirit** leaders at the **erection of the cross** at the memorial service for the wife of Archbishop Ondolo.
Plate 5
Funeral and memorial services
Makumbusho of Daniel Sande

5.1 & 5.2 Above and left: Holy Spirit congregations process through the nearby market and into the homestead of the founder Daniel Sande on the day of his memorial service. Note (left) Prophet Adulwa leading on the right.

5.3 Below left: At the grave of Daniel Sande on the day of his makumbusho, leaders of Holy Spirit stand behind the grave. From left, General Secretary Rev. Joseph Zare, Archbishop Joel Sande, son of Daniel Sande, with Prophetess Dr. J. E. Ahme of the Cherubim and Seraphim of Nigeria (in white), and Mama Mission Irene Maleya. Note the title on the grave, ‘High Priest No. 2’, the first being Jacob Buluku. The Archbishop and Mama Mission are carrying the crosses of church elders.
Plate 6
Sacred hills for prayer

6.1 Above Left: Procession to Mung’oma on 23 December 2000. Muloogoli’s cave is entered to the front and right of the large rock. 6.2 Above right: Imbinga hill in North Maragoli, site of Lyahuka prayers and kasha. There is a rock shelter in the centre of the outcrop. 6.3 Right: Holy Spirit congregations and the public at a night-watch on Vindizi hill in South Maragoli 22 December 2000 and 3.4 (below) In the early morning light,
Plate 7. Flags of some Western Kenya Roho churches

1. Holy Spirit family

![Holy Spirit Church of EA](image)
![African Church of Holy Spirit](image)
![Gospel Holy Spirit Church](image)
![Lyahuka Church of EA (old flag)](image)

- Holy Spirit Church of EA
- African Church of Holy Spirit
- Gospel Holy Spirit Church
- Lyahuka Church of EA (old flag)

![Lyahuka Church of East Africa (new flag)](image)
![Cross Church of East Africa](image)
![African Cross Church](image)
![Church Group of Light](image)

- Lyahuka Church of East Africa (new flag)
- Cross Church of East Africa
- African Cross Church
- Church Group of Light

2. Israel family

![African Israel Church Nineveh](image)
![Roho Israel Church of God](image)
![Kenya Israel Evangelistic Ch of East Africa](image)
![Israel Church in Africa](image)
![God of Israel Zion Church](image)

- African Israel Church Nineveh
- Roho Israel Church of God
- Kenya Israel Evangelistic Ch of East Africa
- Israel Church in Africa
- God of Israel Zion Church
Plate 8. Flags of some Western Kenya Roho churches (cont.)

3. Divine family

- African Divine Church
- Church of Bethlehem EA
- [Divine Christian Church of EA]
- Nabii Christian Church of EA
- Nabii Pentecostal Church
- Holy Canaan Pentecostal Church
- Jerusalem Church of Christ
- Free Line Church
- Pentecostal Assemblies of God

4. Luo Roho churches

- Musanda Holy Ghost Church of EA
- Ruwe Holy Ghost Church of EA
- Church of Mercy
- Hera Roho Israel
- Rabii Church of Holy Spirit in Africa

5. Other

- African Holy Zionist Church (current flag)
- African Holy Zionist Church (former flag)
- Pentecostal Evangelism Team
- Church of Africa Sinai Mission
Plate 9
The use of flags in Roho churches (1)

9.1 Flags of African Divine Church congregations at the 50th anniversary celebrations of the church’s foundation, 1.1.2000, Boyani HQs.

9.2 Left: Archbishop John M. Kivuli II raises the church flag to open the 50th anniversary celebrations of African Israel Church Nineveh in 1992 at the Nineveh HQs.

9.3 Above right: A typical small Roho congregation in procession (gwaride) to church: Nabii Christian Church of Kenya, Sango Congress, Bungoma.
Plate 10
The use of flags in Roho churches (2)

10.1 Left: Flags of Kenya United Independent Churches at their Mbale prayer meeting. Flags visible (from L. to R.) are of Divine (x2), Holy Spirit, Lyahuka, Sinai, Gospel, Zion, African Israel. Note the baraza arrangement of leaders seated separated by a space from their followers in front of them (not visible in this photograph).

10.2 Right: Flag of the Church of Bethlehem Kenyatta Assembly at their church in Kibera, Nairobi, in 1993.

Plate 11
AICs in the public arena (1)

These plates are not available in the web copy of this thesis

12.2 Below: KUIC prayer meeting in 1990 at Kamukunj, Nairobi (the site of major nationalist rallies before uhuru, and opposition rallies during the process of democratisation). Archbishop Moses Aseri is speaking as the then KUIC Organizing Secretary. Divine members are prominent in foreground.