

Visits to AICs

(African Indigenous Churches)

Submitted to the African Literature Profile
of Kima International School of Theology.

Churches visited:

Nomiya Church
Coptic Orthodox Patriarchate
Israel Church
Legio Maria
Church of Christ in Africa
Ruwe Holy Ghost
Lord's Last Call Church
African Divine Church

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January to March 2006.

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Introduction

Eight AICs (African Indigenous Churches) in Bunyore (Western Province) and Gem (Nyanza Province) of Kenya were visited by the first Year Advanced Diploma in Bible and Theology class of KIST (Kima International School of Theology) in January and February 2006. This was as part of the requirement for the AICs course at KIST. A total of 13 students made at least five visits each with myself as their teacher making all eight visits. On each visit we were able to attend a worship service and ask questions of the church leaders before and after the services. A number of the leaders then came to KIST and answered questions addressed to them (see Appendix A for list of questions) by the students.

We had ample opportunity to share about the student's experiences in classes between visits. The resulting discussions were prompted by the student's own presentations to their fellow class members. Every student 'wrote up' at least two visits. The best write-ups in each case have been selected for inclusion in this report. Further discussions were then held on various issues devised and then selected by the students, which are also written up in this report (sections 9-12).

The reports are un-edited and give an impression of how Kenyan theological students themselves (ethnically mostly Luyia and Luo with one Meru) have responded to AICs amongst their own people. We trust that what is shared will be of interest and value to Christians, church leaders and researchers in Kenya and beyond.

Jim Harries
KIST Lecturer
March 2006

1. Report: A Visit to Nomiya Church

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THE 441 African Instituted Churches

Lecturer: Jim Harries

10th January 2006

Lucy Apiyo Oticha

Nomiya church is one of the African Instituted churches and our visit was mainly based in a church in Sagam area, Siaya. Nomiya meaning “He gave me.”

We arrived at around 8:20 a.m., whereby the bell rang at around 8:30 for the normal service.

The church has a small mud-walled building but besides it there is a house under construction that roofing is almost done. The construction is big to acquire the congregation they have and it showed how active and willingly those people were since they don't depend on donors but on contribution and fundraisings.

The construction is in a form of a cross and has three entrances. The left front entrance is used by the male leaders, right front door by the female leaders and the main entrance by the members.

Removal of shoes is a must before entering church. There are small rooms for men and women known as vestry for changing their robes.

The service started at around 8:40 a.m., with songs which are **dragged** standing and clapping hands. They have Nomiya published books in which the lay-leader uses to lead the congregation into formal prayer while kneeling down facing the pulpit.

There were several prayers cited, prayer for remembrance of sin, the Lord's Prayer, prayer for the sick, and prayer for confession followed by a song.

The Ten Commandments, statement of faith, then a song followed. The reading was then given by the church's chairman from 2 Timothy 4:1-8. After that there was prayer for Jehova and Johana Owalo. That marked the end of the formal church.

Soon the church's business begun and tithe was given. Ujuang'a diocese had a good contribution of 473,000 shillings tithe as was reported by the church's chairman.

It was followed by church's building contribution and drum contribution. Our teacher, Mr. Harries, was then invited to introduce the students whereby Mr. Ogiro was the translator. The word of God was given by Andrew Andele from Matthew 11:28-29 followed by the church's offering. After that we had two closing prayers.

After the congregation dispersed, we remained with some of the church's officials for further discussion about the church.

From our discussions, we learned that the founder member of the church was Johana Owalo in 1907 in which God gave him a knife for circumcision.

For a man to become a full member of the church, he should be circumcised and this is done on the eighth day and taken to church after thirty-three days. People circumcised at an older age stay in their house until they heal.

Women have different head scarves colour, yellow representing the diocese, blue the parish, green the local church representatives and white are used with members of the congregation.

Those carrying out the work of circumcision are trained and one knife is to be used once for safety of sexual transmitted diseases and HIV and AIDS.

The Nomiya church has about 66 dioceses and Obwoch in Asembo, Raneda division being the headquarters. Also there are some churches that pulled out from Nomiya church such as Nomiya Fweny, Nomiya Roho and Nomiya Sabato.

A woman in her menstrual cycle is not allowed to go to the church and also a widow is not allowed in the church before purification ceremony is carried out by the church that is after seventy days after the husband's burial.

A person who has done a sinful act is expelled from the church for a period of two months, pays fine and then prayed for back to the church.

Leaders are allowed to marry up to four women but the rest of the members can marry the number they can take care of.

The padre of the church is supposed to lead the service once in a month. They also baptize people by immersion and pour water on the face of the young ones.

In conclusion, there are some Nomiya church practices that are spiritually good such as circumcision which is supported by the book of Genesis, Leviticus and Luke.

Removal of shoes is also supported in the book of Exodus 3:5.

What I dislike in this church is the number of women they marry and wife inheritance. It is a threat to the rising crises of sexually transmitted diseases and HIV/AIDS.

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2. Report on visit at Coptic Orthodox Patriarchate (Maseno)

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Outline

- I. Introduction
- II. Day 1 Tour (Saturday)
- III. Day 2 Proceedings (Sunday)
- IV. Significant Principles
- V. Conclusions

I. Introduction

The visit was made by first year advanced diploma class from 14th to 15th January 2006 at Coptic Orthodox Church. This church is situated at Maseno, a few miles off the Kisumu-Busia Road in the Western part of Kenya. We arrived at exactly 4 p.m., and were welcomed warmly by two of the church leaders who then directed us to the guest room where we were to spend the night.

II. Day 1 Tour (Saturday)

Soon our tour of the monastery began when we met the priest in charge, Father Elisha and Sister Maria, a missionary from America. Sister Maria took a short time to explain to us about the structure of the church, the significance of the so called icons that were seen mounted all over the walls of the church. Thereafter, Father Elisha took us to the baptismal pool where he explained the process and significance of baptism as an important sacrament among the Copts.

After the brief introduction, the Father took us through a lecture covering among others the foundation and establishment of the church. St. Mark's first mission to Egypt, church of Egypt, history of the church, waves of persecution and the Arab conquest of Egypt.

By 8:00 p.m., we were through with the first session and we proceeded for supper after which the Father took the trouble to take us through another lecture on the faith of the church and sacraments. He went up to 9:45 p.m., when we retired to our beds in preparation for the following day which was a Holy Communion Sunday.

III. Day 2 Proceedings (Sunday)

After the tantalizing breakfast, we had the privilege to get into the small chapel which, according to Father Elisha was most holy, that everybody had to take off his shoes. Inside there the Father together with his wife took time to explain the significance of all icons in the room and about prayer books used.

It was an exciting experience to fellowship with the Copts during that special Sunday of the Holy Communion. The service begun at 9:00 a.m., but we joined them some minutes later. This was conducted by Father Pishoi in the main chapel. According to Father Pishoi, such like a Sunday three services are normally conducted namely; the prayer of incense, prayer of Psalms and reading of Gospels in Mark and John. According to him, all these were done for purification in preparation for partaking of the body of Christ.

The service was characterized with long hymnal prayers that were conducted by the priest and deacons. There was also lighting of candles and burning of incense at intervals as the prayers continued. In the course of the service the priest and his deacons operated from the room called the holy of holies which according to Father Elisha was believed to be too holy that only the priest and his deacons could enter.

The climax of the service was the taking of the Holy Communion. This was taken from the rooms that were adjacent to the Holy of Holies. Men got in through the right hand door while women got in through the left hand door (taking left and right from a person at the front facing the congregation). Women covered their heads immediately as they entered the altar. According to them, only members who were baptized and righteous were allowed to take of the bread and wine. The whole exercise was summed up by taking of the bread that was given by the priest to all the members present in the church. It was believed to be bread for blessings to everybody. The service ended at 11:30 a.m., and we had a chance to share more about the church with Father Pishoi and one of the deacons.

IV. Significant Principles

From the lectures given to us by the priest in charge, Father Elisha, we managed to get a lot of information regarding this establishment of the church, leadership, significance of icons and sacraments. The copts believe that St. Mark, born 3 years after the birth of Christ in the Jewish family in Libya was the founder of the church. This happened during his encounter with Anania, the cobbler, whom he ordained to be the first Bishop. This happened when St. Mark was on his first mission to Alexandria, Egypt in the year 62 A.D.

After the inception of the church, the Church's leadership has gone through successive leadership of several patriarchs until today when it has His Holiness Pope Shenouda III, being St. Mark's 117th successor.

Being apostolic, the Coptic Church pays great tribute to the apostles. This is evident from the large number of icons mounted on walls all over. They believe the icons tell a story about God. Among other sacraments, they have a total of 250 fasts including 43 days of fasting for nativity up to Christmas that is observed on 6th of January according to the Gregorian calendar.

V. Conclusion

The Copts uphold holiness, righteousness and commitment in prayer. On the other hand their reverence to the portraits in the name of icons, practice of infant baptism and the power of the priest to absolve sin is questionable.

3. Report: A visit to Israel Church

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14th of January 2006

Muyela Andrew Ndele

Israel church is found in West Bunyore, Luanda Division in Vihiga District in a small village called Itumbu. It is situated along Busia Luanda Road, and is about one quarter kilometre from the main road.

Israel church is one of the African Indigenous churches started in 1942 by Mr. Lukhatsi Amuli in his home compound all the way from Kakamega.

We arrived at the church at about 10:00 a.m. and by that time, people had not yet reached in the church, so we were invited by one of Amuli's family members in the house. After some few minutes the church elders started to enter the house gradual by gradual and in long run they reached a large number.

We immediately started to ask questions of which some were not answered satisfactorily since the Bishop had not yet come. Among the people who answered questions were the "*Nabii*" Senior evangelist, Mama Kanisa, and the church secretary. The first question the students asked was about the Trinity, whereby the "*Nabii*" said that they believe in God the Father, God the Son and the Holy Spirit. Question about healing. He answered that they believe in divine healing. Sick members of their church are prayed for and some rituals are done to process their healing. Bishop also talked about the issue after the service, that in case of any calamity or disaster on their member, they normally pray and watch in the monument (mausoleum) to get a positive solution. Bishop said they had been praying for the rains to come in the monument and God had answered them. Bishop boldly said that their faith is strongly based and connected to the monument. He went on to say they are closely connected to the spirits of the founders of that Israel church and that is why they are consulting them for their successes. Bishop also said they encourage memorial services. This point had been said earlier by the "*Nabii*." The "*Nabii*" had informed us that there are some books which they normally read while they are doing such kind of services.

Question concerning church membership, the "*Nabii*" said, that in order one to become a full member there are sixty three conditions one has to undergo to qualify to be a church member. The "*Nabii*" could not explain them to us because of time and he was not having the documents and referencing materials at that moment. The question about Baptism, the "*Nabii*" answered that they only encourage "glass baptism." This means they don't go into big rivers for their immersion; they only do it at a glass (sprinkling) level. The "*Nabii*" went on to answer the questions about how they get their followers. He said they get their followers through witnessing while others are touched and directed to their church congregations by God himself, and on the other hand he said people are just drawn to them through their good morals.

According to the day of worshipping, the "*Nabii*" said Fridays is when they normally conduct their services. This is because Jesus Christ was crucified on that very day. He said that they value strongly the day of Jesus' death than that one of resurrection. He went on saying that everybody during that day, is not supposed to eat meat or anything that contains

blood. This signifies that only the blood of Jesus Christ is worthy and pure for salvation for mankind.

Question about the flag, the “*Nabii*” said their flag comprises of three colours, red, green and white. He explained that red colors signifies the blood of Jesus Christ that shed to bring salvation, about white colour, he said that it reveals the symbol of holiness and purity for those that have accepted Jesus Christ in their lives. Concerning polygamous families, he said in the church congregation they don’t allow, but in case of one being in their church is not allowed to participate in church leadership. He said to such an individual is supposed to sit always at the far back of other church members during the service. About holiness, the “*Nabii*” said in case one of their members is got in a sin, church elders are sent to consult him/her and this consoling is only done up to three times and other measures are taken beyond there, if the person doesn’t abide with their counselings.

Question about church development and progress, Bishop said that they don’t depend on donors. Instead they normally raise funds amongst themselves through *harambee* and voluntary contributions of members and friends.

The church programme in Israel church is strictly and accurately observed. Before one enters in the church, one has to remove the shoes and leave them outside. This shows that our sins and transgressions are left out, as we move to a holy temple of God. This was also done by Moses at the time of his call. Men enter right next to the platform while women enter through the main entrance door of the church. Their heads are covered during the service. Men sit on the right while women on the left.

The church programme started with prayer of sanctification and cleansing, and was controlled by the “*Karan (Kiswahili)*.” They then started to rebuke the evil spirits in their midst. They rebuked the spirits of those people who died in sins and had not confessed Jesus Christ as their personal Saviour. They also rebuked spirits that cause chaos in the service and confusion. They rebuked the spirits of those people who crucified Jesus Christ from their midst. Then after all these activities they opened their service by the word of prayer from their church elders.

After an opening prayer, we had a Scripture which was read to alert people to enter in prayers. The people started to pray deeply and seriously confessing and repeating of their sins while others were singing worshipping choruses. Some were screaming at the top of their voices and that showed that the spirit of God was within our midst. After all those happenings the “*Nabii*” summed up with a word of prayer, to close up that particular session.

The most challenging session was the third one. Here we were led into praising songs whereby everybody in the church was seriously dancing including the elders on the platform (altar). The session was led by the “*Karan: wa Kanisa*” who was talented in gifts of singing. In this part, Inonda and Patrick really danced as if they were the expert dancers of the church. They really portrayed a good picture from the students among which we had gone with from Kima International School of Theology and that gave the congregation a spirit of oneness and love. Instruments like drums and metals were being used to make the praising become more interesting and jovial. Songs like *Amua mwenyewe x 2* were sung. Meaning decide for yourself, was among the best songs that touched me. Other songs like “*Amachayi: Kayesu Kakilanga ni chenda*” meaning the blood of Jesus Christ has saved us, etc. What I noticed in those songs, they were emphasizing about the death of Jesus Christ at the cross. After the praising songs, we were led into a worshipping chorus and one of the people on the platform was appointed to sum up with a word of prayer which included needs of the people. The person who prayed could pronounce names like Luka! and Sila! repeatedly. It seems these

are the names of those Apostles who ended their race of faith positively in Christ our Saviour. After all this, we entered in another session of introduction, whereby the officials and visitors were introduced. The programme leader started by calling our dear lecturer Mr. Jim Harries, from Kima International School of Theology. The teacher stood up with a lot of courage and wisdom and introduced what made us to go there (learning about AIC Churches). Mr. Harries congratulated the Israelites, believers of worshipping that particular day of the week "Friday." The lecturer went on to say that, Israel church is highly blessed of conducting their services that very day. He said the day is less recognized by many Christians to be ordained. The lecturer went on to say that Israel believers should commit us in prayers, so that at one time we be convinced to worship with them that particular day of the week. Before the lecturer sits down everybody was happy and laughing, having a deep response of the wisdom he used to express himself before the congregation, and nobody was tired of him during this period or rather they wanted him to go on. Finally he introduced the students. One female student talked on behalf of women while one male student talked on behalf of the men students.

Immediately after the general introduction from our dear lecturer, Joseph and Victor were welcomed for a short sermon. At initial time, the brethren seems to have fear, but as time went by they got into a system and everything was fine.

Joseph gave a very precise message about humbling before God. He gave the example of Nelson Mandela of South Africa. He challenged people that no one is lifted up by God without humbling in the beginning. The message was very much interesting and everybody was alert of what was to come next. The sermon ended and all people were blessed by it. Immediately after Joseph's message we entered into the main service whereby we sung worshiping and praising songs for preparation of the main sermon. Prayer for the speaker was made, and the pastor was welcomed to the pulpit.

The first reading came from the book of Matthew 11:25 while the second reading came from the book of Zachariah 9:14. The speaker thundered and powerfully proclaimed the message with all his might to the people. Unfortunately he took away short time which made scholars to think maybe he had not been prepared for it. He left many people in suspense while others were not spiritually touched. The message was over and we went to pray for the monuments.

Lastly Bishop gave a vote of thanks, encouraged KIST students to read hard, and we broke for lunch and departure afterwards.

In conclusion, Israel church knows much how to welcome visitors and their services are good, but on the other hand, they should not mix traditions and Christianity. You can't serve two masters at a time.

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November, 2003

4. A write up report on a Legio Maria Trip

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15 February 2006

INTRODUCTION

This paper is as a result of a visit paid to St. Gabriel Legio Maria at Wagai in Gem. The visit was done by some selected 1st diploma class on 29/1/2006. On the course AIC (African Indigenous Churches)

FORMATION AND ESTABLISHMENT

In an interview with Matthews Aquino, the Bishop of Legio Maria at St. Gabriel, the minister talked on the meaning of Legio to mean “many.” So Legio Maria means “many followers of Mary” which contradicts how people have taken Legio to mean, that is to be associated with “demons.”

The Bishop went on to narrate to us how Legio Maria was founded and formed by Baba Melkio Messiah in 1960. However, this date and translation is subject to debate. Some researchers reveal that the church was founded and formed by a woman “Gaudencia Aoko” in the year 1964. (Akiki, 1971:6)

Aoko was born in Ugenya and got married to a polygamous man in Kano location of Kisumu District.

Nonetheless, some features have remained remarkable about the Legio Maria Church. First, its members do acknowledge each other in the presence of the Lord by kneeling down, after a short prayer and then greet each other, but not by shaking hands.

They also do take off shoes immediately they step in the church compound in remembrance to God’s speech to Moses “take out your shoes for where you are stepping is a holy ground.” (Exodus 3:5)

Its members also do hang a rosary and a portrait of Baba Messiah Melkio on their necks as a membership slogan.

Legio Maria is remarkable and outstanding for different flags erected strategically in the compound and each flag has a different color from the other one and each color has also a different meaning from the other one and functions differently.

They also wear robes of different colors and each color is entitled to a different duty it Signifies. For instance, yellow flag represents Abraham who has the power to reveal the fate of a member by revealing to him/her how his/her future reads; sickness, death, poverty and

many others that can be seen by Abraham. White flag represents Holy Mary, the mother of Jesus who they recognize to be the most blessed woman among women. Holy Mary has a strong bearing in the church as the only person able to ask her son Jesus to help people during crises. They put into consideration the event in which the wine was over and her mother marched forwards him and asked Him to add more wine to the people. Indeed he did add more wine to the people marking the first miracle Jesus did in Cana, Galilee. (John 2:1) So, Mary knows the heart of her Son and His ability. So Legions always ask their prayers through Mary the mother of Jesus. Moreover, the mother Mary is always remembered by building her a cortege where her portrait rests. Purple color represents, flag, Joseph the father of Jesus whom they believe is the protector of the church, as he guarded and protected his son, so he is able to protect the Holy Church, Legio Maria. Green color flag represents Catherine, which is a name and is a person concerned with the healing of their members. She diagnoses the members of the church amicably and is also able to vaccinate them for whatever disease or misfortune ahead.

Notably, is the hanging of small crosses and walking with them wherever they are or go as was the instruction of Jesus Christ to His disciples in the book of Luke 9:23: “If anyone would come after me, he must deny himself and take up his cross daily and follow me.” Alongside that, is the use of water believed to be holy. Their members are dosed with this water which acts like a medicine to drive away evil spirits. Its reference is to that water that Jesus told the Samaritan woman in the well (John 4:14) “But whoever drinks the water I give him will become in him a spring of water welling up to the eternal life.”

Spiritually, Bishop told us that the Legio Maria recognizes the Holy Spirit and stresses upon his manifested power upon the lives of people. He says it is the Holy Spirit that governs their dressing style of the gowns, the style of keeping their hair, for instance, some people have long hair, as those of the Rastafarians and some are short. To them this holy spirit has an explanation to every effect in the human life. The very Holy Spirit has told them not to clap their hands while singing not to organize public crusades and not to greet each other by shaking hands.

For that matter, the holy spirit has told them about the existence of other spirits that are out to ruin and hinder other people’s progress. This is the spirit of witches. People who possess this spirit are notorious in their ill doing to their fellows. They cause them to barrenness, unemployment, poverty and other misfortunes of life. So the Legio Maria is so much aware of this and its driving away of such spirits that makes the church lovely to the rest of the people. Many people join the church he says “to have their problems settled”.

In their worship, the Bishop revealed to us that they use a lot of borrowed words from Latin especially those that are used by the Catholics in their worship. The Bishop said “The founder of the church; Baba Melkio Messiah branched away from Catholic after a quarrel between himself and the Pope at that time. However, the Baba Melkio instructed his followers to value the worship style of the Catholics. They use similar Bible books, they have similar make-up of sacraments, both burn incense in the synagogue, they also burn candles and both purify the temple or church as they start to pray.

The Bishop went on to tell more about their leadership style as follows. The immediate leader from the congregation is the teacher, next is the deacon both are elected by a “father” who is the head of a region. From the “father” are the “Superior general” and “Vicar” general, both are elected in the Bishop’s Council, starting from the teacher and Bishop being the chairman. Bishop represents a diocese and Arch-Bishop represents arch diocese, both are elected in the Pope’s Council which starts from the father, superior general, vicar general and pope is the chairman. After the Arch-Bishop is the Cardinal and Cardinal next to Pope.

Cardinal next to Pope are “Victor Cardinal” and “Dean Cardinal” both are elected by the Pope.

Lastly, the Bishop told us that they also recognize the influence of the dead to the living. Normally, they hold festivities like burial ceremonies to appease the dead not torment the living by blocking their ways. They also do cleansing to women who have given birth before they can join their members in the church services.

CONCLUSION

Legio Maria has proved to be one of the “freer” churches where every member participates in chorusing prayers and everybody being effective in revealing divine messages from God. Legio Maria stands significantly as a “problem solving church” of every age. It is where women are more possessed than men. Women also hold high positions in leadership regardless of their literacy or not.

My thanks go to Bishop Matthews Aquino who freely discussed with us in our quest to know more about Legio Maria.

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5. REPORT WRITING AT CHURCH OF CHRIST IN AFRICA, CCA

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By Geoffrey Ndunga Kirema

Church of Christ in Africa was visited on Sunday 22nd of January 2006 by five students first year diploma and one of our lecturer, Mr. Jim Harries.

After student took breakfast very early in morning at seven thirty, they started journey some going in vehicles and others on bicycles, but all students received at Sagam exactly at nine a.m., immediately our lecturer Jim Harries was also reached at the moment. He guided us toward where the church is, at 9:15 a.m.

The church situated at Rawa Village about 30 metres from Luanda to Siaya main road, near Sagam Community Hospital, Nyanza Province of Kenya. When we arrived we met some few members outside the church compound while small children began Sunday School, we were warmly greeted us as they welcomed us into the church. They guided us to enter into small room where we sat for some minutes to ask or to interview some few leaders about the church. One woman who was women leader in charge of Parish tried to answer some questions but, Pastor took over by his name Pastor Richard Ngoye.

He gave us brief history of Church of Christ in Africa. He says church was founded 1957 by Matthews Ajuoga from Maseno Anglican Church of Kenya because some of the members who had many wives or two were not allowed to take sacrament, Holy Communion or do any function in the Church. That made them to decide to form small fellowship which they called Love All Fellowship Center with big letters H which means in Luo language *Hera* (love) from their fellowship they form Church of Christ in Africa CCA and Church started there in Luo land of Kenya to establish to other parts of Africa.

The Church structure was permanent one, with three doors inside, two small rooms one side for men and right side for women where they change clothes during services. They say the method of church building must be approved from headquarters. Clothes: Father wears long *kanzo* with different colors which are resembling holiness, red resembling blood of Jesus, black resembling priesthood robes meaning he is ascended into Christ, with white collar. Others were wearing white long *kanzo*'s (gowns).

Main Service – started at ten and fifteen minutes. After leader wore clothes, we entered in church marching in two lines singing choruses, immediately when Father reached the pulpit all people stood up. Father led an invocation prayer by reading some memory prayer from notebook, Father kneeling down followed by other members. He prayed for the long time. After opening prayer they sang chorus, then Pastor in charge of Rawa Parish who also was pastor of that church take time to introduce some of leaders to greet congregation. Later he gave chance for our lecturer, Jim Harries, to greet congregation whom he introduced KIST students also.

After that announcement was done whereby Secretary in charge of parish read several announcements which took long time.

They sang choruses as a tool preparing preacher who was one of our students by the name of Paul Amwayi. He preached from book of Genesis, chapter three verse one to twelve (3:1-12) which theme was 'where are you'? which was very powerful message. Later Father stood to put more effect on that message. After that they invite one of the women who was being ordained on Saturday to be teacher of church to give thanks for ordination.

They had several contribution, one for buying bicycle for pastor, another for greeting father and then students. After all that contribution they put together for father to pray to them. After contribution, father dedicated sacrament that is Holy Communion which gave first to the leader and then members also. We were also allowed to take. Then the Lord's Prayer finished with a grace. Then going out first leader marching in line singing chorus. Later we made the cycle singing and greeting each other and then finished benediction, and the grace of the Lord.

After that, they guided us to home of one of the church elders where we stayed for long time with some leaders together with Father asking question and interviewing them.

Their Faith – they said they believe in the Trinity that God the Father, Son and Holy Spirit. They do take sacraments; they do baptize adults and small children through water with basin and sign of cross on face. They said that is baptism of Jesus Christ, but others was for John. They take new members but if he was baptized by Catholic or Anglican, they cannot do more baptize that person but other churches should be baptize again. They do memorial services they believe that there is life after death. They marry many wives but leader must have one.

Leadership – They say they have several ranks. Started by church teacher who lead teaching in the church.

Evangelist: who lead and pray in or within the parish. Lay leader who take duties in parish level by burial service.

Rev. or Deacons: who do baptizing ordination for children. He is allowing to wear collar. He works with Father.

Father: does wedding, Holy Communion.

Assistants: Bishop without staff.

Bishop with staff.

Archbishop, who has a big rank.

After the questions, they invited us to take lunch. Paul gave a word of thanks, then Father prayed for us safe journey back to KIST at two thirty p.m.

Conclusion: the day was good and we enjoyed good fellowship with them, but my opinion about Church of Christ in Africa is not very different from other Western Churches although it was founded in Africa. Because they were from Anglican and the way they do is like that of Western style.

6. SINGRUOK TEK (RUWE HOLY GHOST) ST, BAR SAURI

KIMA INTERNATIONAL SCHOOL OF THEOLOGY
P. O. BOX 75, MASENO, KENYA
KTHE 441: AFRICAN INSTITUTED CHURCHES
LECTURER: JIM HARRIES, M.A.
DATE: 8TH FEBRUARY 2006
BY
LENNY KIPRONOH MUTAI

INTRODUCTION

Ruwe Holy Ghost Church, Singruok Tek (St) Bar Sauri is situated approximately two miles from Yala Town, past Yala post office. The church is mud built with iron sheets and a small similar building opposite the main church building. The church housed about sixty believers mostly women, a few men and children.

Ruwe is one of the Holy Ghost Churches founded in Africa, and believes in the Trinity, God the Father, Son and Holy Spirit and that of baptism as a command through Jesus Christ in Matthew 28:19-20 that says, "Therefore, go and make disciples in all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and then teach them those new disciples to obey all the commands I have given you and be sure of this—that I am with you always, even to the end of the world." (The Living Bible), is their main status of their worship.

THE CHURCH BACKGROUND

The Church of the Holy Ghost (ST) was founded in 1933 by One Alfayo Odongo Mango, who was by then a Padre in one of the Anglican churches in Mombassa. The Holy Spirit came to three people, Lawi Obonyo, Silvanus Nyamoso and Alfayo Odongo Mango. By then Alfayo was working in the Anglican Church under Owen.

At one time, Alfayo heard the voice; Alfayo! Alfayo! Go back home and take care of the sheep. Alfayo came back home and met two other associates who also said the Holy Spirit told them to return to Alfayo Odongo and serve God. By then, the Holy Spirit had not chosen who to lead in this mission, but when Odongo returned from Mombasa, he was filled with the Holy Spirit and became their leader. The Holy Spirit was preaching the work of the Church like bush fire and soon and very soon, people came as far as Gem, Alego to fellowship with Odongo. The church of the Anglican under Owen was not all happy of this new developments and so decided to undermine Alfayo Odongo and his followers.

One Nabongo Mumia, who was by then the senior chief was angered as to why this people were spreading a different church and new beliefs. It was on 20th January 1933 when the church organized a meeting and people as far as Gem, Alego and various places had attended the worship service. Before the meeting, Alfayo Odongo had predicted that he won't eat human food, but only sweet things like honey that evening. When it was about seven in the evening, Alfayo and his followers were rounded up in the church, and the church was set on fire. The church was surrounded by the enemies armed with spears, pangas and all types of weapons. When the church and all those inside were burning, those who attempted to escape were pierced with spears.

Silvanus Nyamongo, one of the associates, successfully escaped and was pierced with a spear; he ran to the bush and hid himself. Lawi Obongo on the other hand, escaped and ran to the house of Nyamongo where he was pursued and killed. Alfayo, succumbed to the fire kneeling down praying until the house fell on him. That day remained an historical day for the Church of the Holy Ghost and to date the followers of Alfayo Odongo go to Musanda to remember the day i.e., the 20th of January 1933. This day is also the start of their church calendar and those who perished i.e. the family of the martyrs are honored by wearing the badge on the right hand side of their clothing.

Those who survived the tragedy never surrendered, but they continued with their faith as far as Kano, Uyoma and South Nyanza, and currently have spread all over.

THE WAY OF WORSHIP

Leading the Sabbath day or any other service of the Holy Ghost Church is the same in all Holy Ghost Churches. This involves the starting of the service, its continuation and its end. First the believers are expected to wear church clothing. The women should wear white head scarves and a mark of the Cross. The men on the other hand should wear white hats and a mark of the Cross. Before entering into the church or any place of worship, you need to remove your shoes, and leave them outside. Likewise you need to cast the evil spirits, then you are allowed to join the rest sitting down for worship.

Normally in the start of the service, the leader requests the people to stand up and rebuke the evil spirits, this by clapping of hands and stamping their feet. Then the leader leads in a song and accompanied by drums and the songs are sung slowly to bring people closer to God. After the song and the drums slowed down, everybody will kneel down and the leader leads people for the Lord's Prayer three times and people can pray in their own voices. This enables each one to talk to God according to his own needs.

When the leader sees that almost everybody has finished, he/she leads in a loud prayer, and after that people stand and join in a song and drum beating. This time as they sing, they await the fall of the Holy Spirit and those gifted in prophecy will talk in their language. When the Holy Spirit works through people, miracles are witnessed in the church. Those who prophesied leave people with fear, as they prophecy of their sins they have done at home or the church, the drunkards and those who practice sorcery are recognized. Those with ill motives are known and even others are told their thoughts. This and many more makes some people fear the Holy Ghost church.

THE HOLY GHOST BELIEFS

Roho Church has some beliefs and laws to follow. It's a belief that all times the believer of Roho should show himself/herself as a man or woman of God. All churches of Roho do not greet themselves with hands, but clapping of hands. This command was brought in by the Holy Spirit. This they support with the Scripture on Luke 10, when Jesus send His disciples. They claim some people who have medicines on their clothing, others who have cut their bodies in one way or the other repulse the work of the Holy Spirit.

They also honor dreams. These dreams they claim saved Jesus from the hands of King Herod. This dream helps the church and even the government to know what befalls the future. The Roho Church also has some responsible women who handle the issues of marriages and weddings in the church. It's also the tradition of the Roho believer to pray at all times, for example you pray before leaving home, pray when you arrived where you were

going, praying before leaving your place of work and even pray when you reach home. They almost use their entire time in prayer.

CONCLUSION

Roho Church is one of the fast growing churches in Kenya especially for their way of gaining new believers. One of the greatest achievements of the Roho leaders is the issue of the sick, the less fortunate in the society where when they take their people to the church to be prayed for, are healed and their burden lessened. This has tremendously gained confidence to the people. Now a person who attempts to join one of the Roho Churches will not leave the way he/she came but leave with a difference of relief. This was strengthened by some of the testimonies of the new believers who broke away from other churches.

Roho Church meets the needs of an ordinary believer and leaves him/her contented in his/her relationship with God. The Roho Church depends on God and themselves on material needs to building of churches through personal contributions. This enables the smooth running of the activities in the church. The church is simply led by the Holy Spirit.

COURTESY

Abolo Atola – Ruwe Holy Ghost Church

Achieng Ogero – Ruwe Holy Ghost Church

Elizabeth Caroline Adhiambo – Ruwe Holy Ghost Church

Lawi Obongo Midimo – Ruwe Holy Ghost Church

Salome Aoko – Ruwe Holy Ghost Church

7. LORD'S LAST CALL CHURCH (*Luong' Mogik*)

KIMA INTERNATIONAL SCHOOL OF THEOLOGY
P. O. BOX 75, MASENO, KENYA
KTHE441: AFRICAN INSTITUTED CHURCHES
INSTRUCTOR: JIM HARRIES, M.A.
DATE: 3rd MARCH 2006
BY
LENNY KIPRONOH MUTAI

INTRODUCTION

There has been a need to know the history of the Church of Lords Last Call Church, formally God's Last Appeal Church. How it was founded, their beliefs and their way of worship. This is an advantage of the generalization to come since those who were there when it was founded really know it better.

In this, I depend entirely on one of the pioneers of this church, Pastor JTH Pudo Oluoch. Whose Luong' Mogik Church we visited as a first year Advanced Diploma class in Bible and Theology on 4th of February 2006. That Sabbath day, Aluoch helped in a lot, though he had lost one of his sons whom lay in the coffin besides the tent of worship to await burial the following day as we went there on a Saturday, a Sabbath day.

The day had been calm, and the clear sky indicated the rain was far to disrupt the whole assembly who assembled at Mr. Aluoch's home. Seven first year Advanced Diploma students from Kima International School of Theology were accompanied by their loved lecturer Jim Harries. We arrived there at exactly ten in the morning (10:00am) and were welcomed by Pastor JRH Pudo Aluoch into his home with other church elders.

Seated in his house, we had to ask him who founded the church, when and what the church believes among other questions before we attended the service outside, of which he responded positively.

Lords Last Call Church

The Lord's Last Call Church, formerly God's Last Appeal Church was founded by Susana Nyambulwa in 1957. The church split itself from the SDA. The church based itself from the book of Mark 16:15-18:

“And He said to them, go into all the world and preach the gospel to the whole creation, He who believes and is baptized will be saved, but he who does not believe will be condemned.” (RSV)

During that time, the Holy Spirit confronted Susana Nyambulwa into forming a church led by the Spirit and its by then she founded the Lord's Last Call Church. The Church is headed by the Director, who is the Arch-Bishop, Assistant Director, Deacons, Deaconess and their headquarters is in South Nyanza. Where the Arch-Bishop is, is their headquarters.

Church Beliefs

Lord's Last Call Church has strict rules and laws governing every member of the Church. The followers wear pure white clothes, men wear white hats and white clothing, while the women wear white dresses and white headscarves. They believe in the Trinity, but focuses entirely on the Holy Spirit, stressing Scriptures both in the Old and the New Testament. Among other beliefs, is baptism by immersion in water just like Jesus Christ, re-baptizing a backslider member e.g. engaging in drunkardness.

Similarly, the church stresses their concern on dreams as a way of encountering warnings, blessings and forth telling a danger ahead of an individual. They recognize the power in the holy water as a means of chasing *mizimu* (spirits). *Kufukuza mizimu*. Another important item is the ropes to tie a promise *Kufanya Ahadi ya maombi ya usaidizi au Kufunga Ahadi*. The sick in the community have their hands tied and are prayed for at three hourly intervals.

On top of all this, the church restricts some things within and outside the church. The faithful don't bury on Saturday a Sabbath, and the dead should not be put on the church or inside the church because it is unclean. Same case applies to the bereaved family, they should not enter into the church but stay outside as they are unclean. They are unclean for seven days. Mama Kanisa was among the bereaved family of Pastor Pudo Aluoch and she has to talk outside the tent, announcing her announcements there as a Mama wa Kanisa. In this case the church doesn't go to graves or have memorial services after the burial.

Women who had just given birth are unclean, for a baby boy she has to absent herself for thirty-three days and for a girl for sixty-six days. This includes women who are in their periods. They are not allowed to plait their hair, wear short skirts or colour their nails, all this is unholy to a believer of the Lord's Last Call Church.

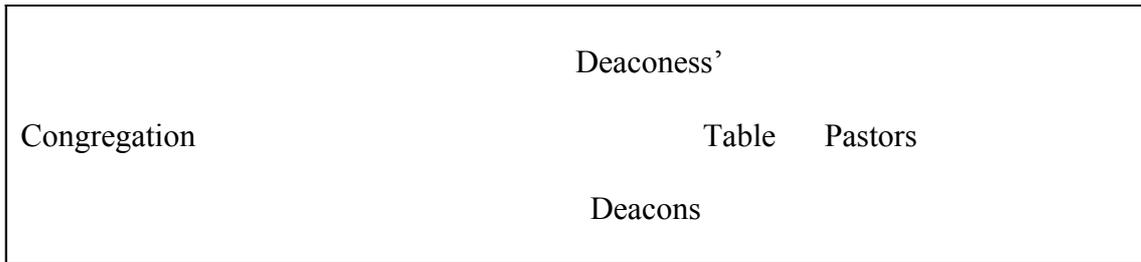
The Sabbath

This day is greatly honored by the church. There is no cooking or meals are prepared on Fridays prior to the Sabbath day.

Among the prohibited things is having sex on Fridays. Nobody should defile himself/herself on that day by sleeping together. They focus entirely on Scriptures based on Exodus 20:8; Exodus 16:22; Exodus 31:22; Exodus 35:1; Nehemiah 17:19; Isaiah 58:13. As earlier indicated, the church don't bury on Sabbath even bathing, and worst of all taking baths openly in the river, *Roho inakataa*. The faithful don't take tea but take cocoa instead, this is one of what the Holy Spirit refuses.

Leading Worship

Leading worship is just the same in all Lord's Call Appeal Church. Before entering the church, you have to remove the shoes. The organization of the service is planned in the pastor's house that morning. The leader requests the congregation to stand and chase the spirits or *Kufukuza mizimu*. The beautiful seating arrangements as shown below, with colorful table arrangements s with flowers and two ropes, sets the congregation ready for worship.



A leader leads in a song from the hymn book, then followed by the prayer and whoever had prayed is sprinkled with holy water. Testimonies followed depending on what God had done to an individual. This is the time to recognize new members just converted by visitation but mainly by miraculous healing of which one takes about twenty minutes to be healed.

Among those who testified was a man who was suffering from “*kifafa*” falling sickness or epilepsy. After the testimonies, those with various needs stands mostly the material and spiritual plus the physical needs. At one stage a woman stood and claims that “*peza inamshika kichwa*”, *Kichwa inemwuma*”, while another begged that “*peza iko kichwau mwake*” because she has visitors and has no money. Several people with various needs were told to stand up including those troubled with the need of money so as to be prayed for. Somebody is called in front to sanctify them, holding the flag, he prays and after finishing, he is sprinkled with holy water.

During all this requests people within the congregation having gifts of prophecy and singing continue with their intercession. A woman of prophecy keeps murmuring something like heeh! Heeh! Wah! Wah! And throwing her hands *kukemea mapepo*. The singers jeep in almost after every event with songs like “*man malo myasacha! Man malo!*” Those with prophecies interpret to believers and even at one time a man was told to go and wash himself or rather his face with “*omo*” detergent to remove pimples on his face. During the singing, they don’t clap their hands or use instruments as Satan also is attracted with them and can also clap the hands or play instruments. After the singing there is a prayer in a loud voice to God. Then the pastor is invited for a sermon.

Conclusion

The Lord’s Last Appeal Church recognizes the role of women in the church. Women have a big role in the activities of the church among them the use of the holy water. They sprinkled holy water within the church and even to those unclean outside the church. *Mama Kanisa*, deaconess attend functions in the church, can even preach, not necessarily as a pastor but as a shepherd. A woman who holds that position can preach but not in the synagogue. They care for the children and the old. The men on the other hand cultivate the *shambas* and helps the poor whereas the youth participate in creative activities, i.e., singing and even help during burial services being sent.

The Lord’s Last Call Church, just like SDA allows the use of one color, white, recognize *pasaka*, but their worship dislikes festivities hence normally fast during Christmas. They use cocoa in substitute of tea because *Roho ilikataa* (the spirit has refused). The church has branches countrywide including Kisumu, Nairobi and where the bishop resides is where their headquarters is. The Lords Last Call Church is a Church led by the Holy Spirit and vows to fulfill the Commission of Jesus Christ to spread the word to all nations.

Special Dedication

I want to acknowledge my special dedication to the pastor JTH Pudo Aluoch and the entire members of *Luong' Mogik* Church for their sincerity and open-handedness to welcome us even during their time of grief. It's my sincere hope that the church will fulfill their task to spread the gospel of the Lord Jesus Christ. God richly bless you. Amen

8. The ADC (African Divine Church) Write Up

Kima International School of Theology
P. O. Box 75 Maseno, Kenya
KTHE 441 African Instituted Churches
Lecturer: Jim Harries, M.A.
Due 8th March 2006
Ernest Inonda Amukhuma

The church we as a class paid visit on fifth of February 2006 is known by the name of Esiandukus Assembly. It is on Kisumu Luanda route, about half a kilometer from Ebusekam Junction. The village is Ebusiruro Luanda division in Vihiga district. We arrived there at around 10:00 a.m. in the morning and found them in the state of preparing for visitors though the service had not started yet. The service started at around 10:30 a.m.

The service leader started by reading from the Gospel according to Matthew 11:28 that says: "come to me." He then led the whole congregation into sanctification thereafter the old man came and helped to cast out bad spirit with a small drum. Then the opening prayer came from mama Region. A choir was brought in with the use of drums and everybody was active and after the song, the leader who is also the pastor of the church by the name of Zakayo Kevendo clearly announced that this is the first Sunday of the month dedicated to the pastor to be with his people. There came a time for testimonies and every testimony was accompanied with a chorus. There was a special prayer for those who had testified. A chorus was given in happiness of visitors. Our lecturer was called upon to identify himself and students. That he did and gave each student chance to identify himself/herself. One of the leaders prayed for us and paved way for offering and Mame Kis prayed after givings.

One of us by the name of Geoffrey Ndunga was the speaker of the day. He read from Psalms 46:1-11 and the theme of his sermon was "Christ our Refuge." In fact he gave us a story on why the toad was staying near the river and it was quite cheerful. His interpreter into Kinyour was Inonla. After preaching, there was a prayer for the sermon. The worship leader called the sick in front and Harries prayed for them then Geoffrey who was the speaker closed with a word of prayer. And that was around noon.

After the service all church leaders together with us remained behind because we wanted to have questions with them. We wanted to find out about what they say about God who was there in the past and present and the answer was God is the same yesterday, today and forevermore. The answer about the youth they said youths are many but because we had funeral, somewhere else, they have gone there to represent the church. They have two flags one for the Church and the other for the headquarters. And they have three colors, namely white for walking in light, red for the blood of Jesus; green for Christ saved you from wilderness.

About the leadership of the church, they said is done democratically. And on the bylaws of the church they said it has three committee members. That a pastor should have but one wife. A widow or a member of the church to marry from outside. A new member given three to four years if he/she continues in the old ways he is sermoned by the church elders. Respect of or to each other is encouraged.

About the origin of ADC they said it started on James Echupuga had its minds in 1949 and in 1950 it was officially founded. The founder has gone and now the present leader is John Hege Echupuga. Also the church did not break away from others as we have seen other AIC churches. They do water baptism (immersion) once a year. Those to be baptized

undergo a ___ of two months and in November they do it. After baptism you stay ___ before greeting or shaking hands until you go to church and you are prayed for then you will be free to walk around and thus they said if you do greet somebody before, then he/she will take away your ___.

Concerning their services, they said Pastor, youths and women have each a Sunday in a month to run the service. And on memorial services they said they do it after 40 days and if those who are in charge are not in position then they can postpone until when they will have gotten prepared. They get the new members through the way they conduct their services e.g., when they attend their cell group and how they do their funerals. There's that good relationship especially when one of them is in problem. They do it in such way that leaves many questions on how to join them. On how to be a full members they said you are picked according to how your participation in the church activities.

It seemed that ADC has got no Bible College hence them finding out on how they can join KIST. On weddings they are very green on it for all their leaders have not done it. So Boyani is their headquarters.

Though ADC is under AICs but most of their services may do it like mainstream churches. It has got no much traditions unlike other AICs we have paid visit. They are welcoming in fact after the lengthy interview they welcomed us for a cup of tea and that we agreed to share. So my prayer is that God may open for them a door for money so that they may send one of their own to college.

BIBLIOGRAPHY

Interviewee: The Church Leaders of Essandukusi African Divine Church

Interviewer: Interviewed by First year Diploma Class 5th February 2006

9. The Position of Culture as Against Christianity in AICs vs. Mainstream Churches

Presented by 3 first-year Advanced Diploma class 2006: Medrix, Joseph and Lucy.

Culture is the lifestyle of a people. It is based on factors that surround and affect the people. This is the reason people who live in different parts of the world or even different parts of the same country have different cultures.

Since the mainstream churches were initiated by missionaries, they seem to have developed the Western culture and incorporated it into worship. AICs which are deeply rooted in African culture seem to be conflicting with the mainstream churches accusing them of being swayed away from their culture.

Although some of the cultural activities in AICs seem to be cultic, but they seem to bring the congregation closer to God since there is the use of local instruments and structure that is common to the local people. On the other hand, the mainstream churches believe that the Western culture has been rooted in Biblical principles for the last 2000 years and so it is more Christian than the African culture. Africans being inferior are not able to convince the Westerners even with the best of their African culture.

By: Paul Sammy Amukoah Amwayi

10. The Weaknesses of AICs

Date: 10.12.2006

Geoffrey Ndunga Kirema

Introduction

Points taken during class discussion concerning weaknesses of AICs, Diploma Class, Class Number 31.

1. Increased secessions within the movement, splitting due to differences and misunderstandings.
2. Adequate standards of church discipline are not kept, through fear of loosing members.
3. Too much power is given to leaders, such that they are idolized to the neglect of the Bible.
4. Not receiving funds from abroad they get money through gifts, harvests and celebrations.
5. Lack of Bible training means that preaching is premature and unbiblical.
6. No leadership harmony, demonstrated by much splitting.
7. Being independent means no unity with other churches.
8. They are usually focused onto a particular tribe.
9. There is a generation gap. Youth are not put into consideration, instead they join other churches.
10. Use of vernacular language makes it hard to reach youth, who prefer the national language.
11. Polygamy – was not intended by God.
12. Flags and crosses become idols – whereas God sent his son for him only to be worshipped.
13. Gender – women are underlooked.
14. They think that salvation comes from their churches.
15. They believe on and rely more on spirits than on the Holy Spirit.
16. Over-emphasise only parts of the Bible.

11. A Debate on Whether AICs take people *into* or *out* of Christianity / the Church

Kima International School of Theology
PO Box 75
Maseno, Kenya
African Instituted Churches
Lecturer: Jim Harries, MA
Date: 13th March 2006
By Lenny Kipronoh Mutai. and Irene Maghas

(Introduction and Conclusion by Lenny, middle section by Irene)

Introduction

In class 26 and 27 of the January –March term of the advanced diploma students, AIC lecturer Jim Harries organised a debate on whether AICs are a way in to or out of Christianity or the church. The debate was so interesting that participation by all the students tabled the issue on whether surely AICs are getting people into or out of the church.

Voting: 10 said they are ‘way into church. 2 abstained. 1 said they are way out of the church.

Middle Section

AIC’s are away into Christianity/the church because of the following reasons:

1. The issue of money: AIC’s do not emphasize in money for them they just go to the church to worship God whether with money or without and when the issue of money a raises everybody will give according to his or her capabilities in which this encourages members to enter the church unlike other churches (mainstream) churches complete in contribution making poor people to escape.
2. The issue of marriage: AIC’s promotes people into the church by allowing those members who have more than one wife to continue with the service and posts in the church unlike in mainstream churches practices monogamy in which they will be rejecting those with more than one wife hence drawing them out.
3. The bible as the main teaching because the bible itself is a culture so they are using their culture more to interpret the bible openly like during the burial, baptisms unlike mainstream does them secretly pretending that they are not following them.
4. The issue of Sabbath: Since the AIC’s commits themselves to word of God on Sabbath from morning to evening praising hence being close to God unlike mainstream churches where they just go to the churches for a short time, where afterwards they go to the own duties doing what doesn’t please God.

AIC’s are a way out of Christianity / the church because of the following reasons:

1. According to marriage: The bible emphasizes the issue of monogamy for the bible says God created woman who was a rib and flesh of man and was only one woman hence AIC’s by allowing polygamous in the church they are going against the bible thus drawing people out of the church.
2. This issue of sacred objects AIC’s are making members to believe in several things like holy water for healing, tail for cleansing and also the founders and forget that God has powers to heal so this is a way of drawing people out of

Christianity because they are making members to forget their almighty who has powers thus promoting idolatry.

3. Leadership according to the bible women are given a post like Esther who was a queen and yet the AIC's denying women the right to be queens and priests hence drawing them out of Christianity.

Conclusion

Irrespective of all the negative sides of the AICs; still these independent churches are gaining at a fast rate. Though some spring up due to misunderstanding and leadership wrangles, their formation has created empathy to the believers. One of the *Roho* faithful at Ruwe said she can even travel as far as Kisumu to a *Roho* church because her spirit is there. This is total devotion to the church and no possibility for a faithful to neglect the church. Their leaders are caring and receive their faithful in times of needs e.g. during grief.

12. Debate giving the Badness of Donors and the goodness of Donors.

African Instituted Churches 16/03/06 By Amukhuma Libole Patrick

Donors support people in churches, and are many in mainstream churches. This is a report on the bad-side of donors, following the classroom debate.

They bring their own culture into the worshipping system.

- thus they perceive African culture in a negative way, promoting theirs.

Donor recipients are given conditions. Introduction of the foreign culture into the church is one of the conditions, making Africans slaves to the foreign culture.

As God is understood from one's own culture, changing the culture reduces peoples' capacity to 'know God'.

Foreign donors benefit few in the church, but the donations bring about corruption in the church whereby you get a person extorting money that would have been of use to many people. This is especially done by the leaders. Leaders neglect the sheep in designing schemes to get more money. Material things come to be more important than souls.

Donors make people lazy, as they no longer work for their needs. This disorganizes God's plan of teaching, preaching and practicing the tithe. Not tithing paralyses God's work, as tithing results in blessing and brings God's work to prosperity.

Some knowledge brought by donors does more harm than good. American and European donors seeing that Africans are many introduce contraceptives to reduce the birthrate. Young people then involve themselves in immorality. The foreigners create more problems thinking that they are curbing the problems. Africans should use their own resources for the furtherance of the Gospel.

By Ernest Inonda

They are good for the church as:

1. They revive projects that have run aground.
2. Donors have helped the church construct schools, colleges, and help the underprivileged.
3. Have helped church eradicate poverty and raise standard of living.
4. Donors' conditions have helped in utilising and accounting for funds.
5. Hospitals have helped as for us who are saved, we can be healed quicker than by herbs.
6. Compassion is benefiting many orphans and less privileged via education, clothing and feeding.
7. They pay the missionaries who are our lecturers.
8. Churches being supported by donors are v. strong.
9. They strictly adhere to the Scriptures by sponsoring the spread of the Gospel.
10. They create job opportunities.
11. They have broken down racial and tribal differences.
12. Financial support in reducing worries helps you to worship freely.
13. Purchase of vehicles has helped evangelise the word.
14. Some church people have grown materially and spiritually with donor help.

A confidential vote at the end of the debate had 6 students conclude that donors were bad for the church, and 7 conclude that donors were good for the church.

13. Report on Utilising AIC knowledge in Mainstream Churches

By Joyce Osami Ongayi,

1. Administration of mainstream church is headed by a white.
2. Use of robes makes people to be uniform and reduces issue of admiration of women.
3. Removing of shoes has one look at one's heart before entering the church.
4. AICs have less conflicts as they depend on their own resources.
5. There is more healing power in the AICs than the mainstream.
6. AICs are better at keeping the Sabbath (or Sunday) holy.
7. Emphasis on African culture, so then culture should not draw us from God.
8. AIC churches have more love than the mainstream churches.
9. They make more effort to visit their members.
10. The place of worship is considered holy.
11. The mainstream churches take all their money to the headquarters.
12. AIC style of worship is more active than that of mainstream churches.

Appendix A. Questions asked on those Occasions that Church Leaders came to KIST.

Some of the church leaders came to KIST and spent a 1 hour and 10 minute session answering student questions. The questions were devised by the students in advance. They were asked in the mother tongue of the visitor concerned. The visitor responded in his mother tongue, with translation.

1. How did your church start?
2. Describe a service in your church.
3. How do you get new members?
4. What do people like about your church?
5. How do you find your leaders?
6. What are the laws of your church?
7. What are the role of men and women in your church?
8. What does someone do to become a full member to your church?
9. How do you do funerals?
10. What meetings do you have for people who have died?
11. How do your people marry?
12. What do you believe about God?
13. Some churches are poor. How should they get income?
14. What do you believe about Jesus, the Holy Spirit and Mary?
15. What is the most important work of the church?
16. What should a person do to be holy?
17. What happens if a church member sins?
18. What happens to someone after he/she has died in your belief?
19. What leaders are there in a church?
20. What instruments do people like to use in your church?
21. Does your church celebrate Christmas, Easter?