

Document 37

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Venue: Gatwikera Church of Christ

Source: Video recording

Original languages: Kiswahili/ English/Luo

The service begins with singing led from the congregation.

The worship leader introduces the service.

We have seen his mercy and the kindness he has shown us. We are very happy today to be in the house of the Lord because the Lord is our keeper. No one can succeed without the Lord. People have tried but they have failed. Some think they can walk around without God and they nullify the Word of God as useless but they themselves are lost. But for us who are in the Word of the Lord, even if we meet bottlenecks at some time but we always succeed because God is with us.

He states very clearly in the Bible in the book of Isaiah. He prophesied that the Lord is calling the people of Israel that they come together so that they can reason together and then their sins will be forgiven. Even if their sins are red as crimson they will be forgiven and even today that is what has brought us here. We are here so that we can reason with our God. If we reason with him and ask for forgiveness, he will forgive. He is the Lord who is always kind. If your brother can tell you he has forgiven you but he can walk some meters away and tell someone that he will not forgive you. But the Lord we depend on, the Lord who we ask, always he will forgive. If he says he has forgiven then he has forgiven as he says because he says he is just. Today if you are sitting here we cant claim that we are righteous but the one who made us righteous if we ask of him he will make us righteous. But we cannot boast about that because it is by grace not by works that is what the Bible says. He told Abraham that by faith, he was named the father of faith. Today if you are standing here, and give a chance to our teacher we can have a short Bible discussion but before I leave a chance for him still we will be praising our Lord because in the praises of our Lord he will come down. Even if you start to praise your father your earthly father for what he has done he will be very happy and after his happiness if you ask him for something even the thing you were not expecting from him he will give it to you if he has. That is why even today we first praise our God that when we will be taking supplication to him he will hear us, he will do for us. There is a song I like most it says- Yesu ni mwangu wazima wa milele- that is the song we are going to sing at this time and after that I will give our teacher time that is not squeezed so that he will not say he is squeezed. We will stand and clap our hands and dance to the Lord do not be shy. *The congregation starts singing*

Let me give a chance to him so that he can teach us in the Word of God for after all these things we need to practice what God is telling us. His instruction from our Lord, and where do we find the instruction of the Lord, in the Bible of our Lord. So I am giving this time to our teacher I want you to open your ears and listen to God.

The preacher starts with someone interpreting the sermon into Swahili

I am happy because this morning the Lord has enabled me to see this day. I want to welcome my brother Humphrey so that he helps my brother (*change of person to do the translation*). Before I start teaching I want to sing a song. I really like this song because sometimes when I am down it uplifts me. The song says that when I am in a great affliction the Lord comforts me and I will not be tested exceeding my strength so rejoice even you today because even when you are in a great affliction the Lord will intervene so you will be a conqueror so you will not be defeated.

The teacher begins

Rev 2:10 Do not be afraid of what you are about to suffer. I tell you the devil will put some of you in prison to test you and you will suffer persecution for 10 days. Be faithful even unto the point of death and I will give you the crown of life.

If you are getting me can you wave at me. I am glad when I am before you today. The Lord gave me a revelation concerning this scripture so that I can share with you today. The Bible tells me that I should rejoice in all situations. I was sick some two days ago but I had faith in Christ Jesus. Today I am before you when I am alive. I have been healed by Christ Jesus. I knew that was just a test I was put before I knew that after a few days I will have to conquer so today I ma here with you and to share the Word of God. It is a long lesson but today we shall just say a little. I want to share with you now seven things not to fear. Right now I want to allow you just to close your Bibles because I have read it and you have heard it. Maybe you will read it at home. Right now let me share the way the Lord has directed me. (*Change interpreters*)

So seven things not to fear, there are many things that people in the world do fear even at home you have a bull which is sometimes wild and automatically people will fear that bull because it is wild and can harm. So you have to fear so most of the time the bull walks with a rope because when let free it can harm. So that is what we call fear. I have just read in the book of Revelation do not fear. When you are in great affliction we hear do not fear. So today we are going to study seven things scripturally not to fear and we are going to study them one by one so that a man of God can stand without fear.

The Bible says we should not fear the flesh. The flesh which we fear, whether you are fat or thin do not fear the flesh because the flesh is nothing it is just a vessel which carries life. Soon and very soon that flesh will go back to the ground so the first thing a man should not fear is the flesh and it is scriptural that we should not fear the flesh. That was recorded by David in Psalm 56:4 don't read it now, this flesh which you see today which is disturbing you now and then. You walk here and there because of needing food for this flesh. Do not fear this flesh because soon and very soon it is going somewhere. Do not fear that flesh. It was given you to worship God. Use that flesh to worship God. Because soon and very soon it won't be here it will go back to the ground so the Bible tells me today do not fear the flesh. Maybe there is somewhere you are to go to go and preach the gospel and you have heard that there are difficulties there – famine – you may fear you wont get food. The Bible encourages you today that God will provide so do not fear the flesh. As long as your soul is alive does not fear the flesh just use it as a vessel.

The second you should not fear is people. When the Israelites came out of Egypt and they were on their way to Canaan. When they were just about to reach Canaan God spoke to Moses and he told Moses send some men so that can go and survey the land. So Moses sent them Hoshea son of Nunn (later Joshua) and also sent Caleb. When they brought back the message some of them were afraid of the Ammorites but Joshua said that is nothing to us because the Lord is with us. If God is on my side what can be against me. Joshua had that courage. So the Bible encourages me today do not fear people.

Praise God.

If it was a matter of fear then Christianity would not have prospered. By the time they were preaching the gospel there was many obstacles before them, many of them were being martyred but they did not fear. Even the Roman Catholics were butchering the Christians. They did not fear because the Bible says do not fear man. Even if they will kill your flesh you will remain alive because you are working for the living God. If you are getting me can you wave for me.

The third thing we should not fear is idols. Maybe you have not seen an idol. Last time we were here with our brother Colin Smith he tried to interview us and he asked us a very sensitive question is there any sign that you have in the church. You know some people are worshipping idols. One day I was walking with a certain Asian and in the morning when I went there I went to a certain room where there is something in the form of a human being and there is a pot with some water and I wanted to know what this man does with these things. I saw this man through his window when he was pouring this water before the idol. He was really busy doing this work. As time goes I got a good time to speak to him. He said you pray to God who you don't know. I came to know this man was serving an idol. So an idol is a non living thing you can even move it because it is nothing. Even a certain king prepared an idol and a decree was made that every man living in this country should bow down and worship this idol but there were some men of the Hebrew who denied to do so and by rejecting, the living God was seen. Idols are not there, so we find there is no power in idols but there is power in the living God so we should not be afraid. When you see a neighbour worshipping an idol do not be afraid. There is a tribal man who told me he is serving his grandfather because if it was not for his grandfather he would not have been born. So if it is a matter of giving sacrifices he should be doing to his grandfather because he is the one who has made him to be seen in the world. That is a way of serving an idol. Because even right now he will be under his grandfather, so do you believe that you are God, do you believe that you deserve to be served. That is a way of serving an idol. So the Bible tells us we should not fear idols. Praise God.

You should not fear evil. There are many evil things happening, maybe they are happening right next to you but we should but we should not fear. David said I will fear no evil. You should not fear any evil because you are a chosen man of God you are a man who should walk uprightly also we should not fear war. Today in the world there are many wars and we hear of war everywhere but that can not defeat is from preaching the gospel. We are told to go and preach the gospel, the gospel of deliverance so that those who are fighting can be delivered from the war. God delivers people. We can remember war in Sierra Leon and Rwanda. By that time many people were crying to God and

running to churches because they know that that is the only place of refuge it is only God who saves his people in the war. When there is a war it is only God who can deliver you. It was only God who delivered David from Saul. When there was a war between Israel and Philistines it is only God who delivered David from the hand of Goliath. So when we are still struggling we should not fear war and stand firm and continue with the Word of God. Many Christian have been butchered by Muslims but that can not prevent us from going to preach the gospel. Because the tells us that we should not fear war

The other thing we should not fear is man. Man should not be an obstacle to you. The Bible says that we should not fear man. Man can kill your flesh you should not fear him because your soul will remain alive.

Man can be an obstacle to you. He can challenge in many ways. The Bible says we should not fear. Man can even kill you but we should not fear him. Even if he kills our brain, the soul will remain alive and you will go to God. At the time of the apostles many people were butchered, for the sake of Christ. But they did not stop preaching the gospel of Jesus Christ. Can we say Amen. *The pastor starts singing after which the congregation sings after him.*

Hatutajaribiwa kwa uwezo wako x 2 We shall not be tempted when we have your power
Sitajaribiwa kuliko uwezo wako x 2 I shall not be tempted beyond your power

They decided to preach the gospel till they died. The Bible tells me even today...stand firm and preach the gospel because the Lord is with you and you are going to inherit the kingdom. Even though they will kill your body, your soul will remain alive. Stephen was butchered but the word remained. He was a man of God. Many were butchered but because of their firmness they remained firm to the name of God. So do not fear man because he'll do nothing to you. Do not fear suffering.

Praise the Lord [amen].

Let's read in our Bibles in the book of Revelation ...maybe you will be put in prison and maybe you have not done anything wrong, but you will be put in prison. Paul was put in prison, just simply because he was preaching the gospel of deliverance. And he was accused of many things, knowing that after all he'll be a conqueror. That after all he'll defeat the temptations. Even Jesus passed through many temptations but because he was God he stood firm. He is challenging us today that we should not fear any temptation because he's our Lord.

I am glad today this morning because the Bible is challenging us, that there many things that I should not fear. Because soon, very soon, I'm going back home. I want my brother to take over again as we are going to pray. There are many things, as we are going to pray, that we should not fear. We should not fear wars because they are just obstacles. We will be the conquerors and after passing through all these temptations we will go to the Lord. Maybe you are in great trouble, maybe you have nothing to eat today, or maybe you are so sick, or you are greatly troubled, the Bible tells me that we should not fear.

You should run to the King of Kings, to the deliverer. I don't know what you are passing through. When you are called today then it's today. Seek the Kingdom of God, the Bible tells me God will save you. Let's all us stand up. (*The congregation stands up.*) Today he's talking to you, he's calling you. It doesn't matter what state you are in, but God is going to deliver you through suffering. Open your mouth and start to talk to your God. (*The congregation starts praying and repenting. As they are praying the pastor leads in the singing.*)

Wastahili bwana x 3 thou art worthy oh Lord
Kupokea utukufu

Ni wewe wetu x 2 you are ours
Ni wewe yesu. Our Lord

(*After the congregation finish praying they join in the singing. The pastor starts praying.*)
Asante bwana. Unaenda kukutana na mahitaji ya kila mmoja wetu, baba, ninaomba nikiamini katika jina la yesu kristo aliye baba na mkombozi wetu. Amina. Thank you Lord. You're going to meet the needs of each of us, father I am praying in the name of the Jesus Christ who is our Father and Savior. Amen

Pastor

Thank God for the teacher, for those that were not with us. You know some people may decide to come to church and not be prepared. This preparation I'm talking about, from the ear to the Spirit, both those two go together. When the ear is not with us, then the Spirit is not with us. If you had just the flesh you'll hear nothing in the house of the Lord you won't get any blessing in the house of the Lord, all that will follow you is curses and curses. But the Bible is saying, 'I have put two things before you, that you decide a curse or a blessing. I'm telling you if you obey my word and follow my instruction, I tell you I'm the Lord, I'll prepare for the blessing.' The blessing that God has prepared for us no man has seen. The Bible says that no eye has seen and no ear has conceived what the Lord has prepared. Many are running here and there. While I've been talking even along this railway line there are people still searching, if they perform their best still they will achieve their goals.

As I told you before what people are searching for as they run from Kianda to Nyayo Stadium, searching for the stone. The Bible tells us that the stone will carpet the Kingdom of God. So I always ask what about the bed you'll sleep on, they will be prepared by the things you have never seen before and that is something you should be happy about. Even as I'm standing here, I had a problem, I saw people standing of which I sensed that there was a problem. I then went to hear what they were saying. Somebody had just come from home with a message that my mother was very sick. That person said that I was needed urgently. I told the man that she won't die. I then told him that he's the one to go to see her and I'll be here praying for her. Even if its death, all of us will die... that one cannot stop me from going to church. Before he came, he told me that I'm supposed not to go to church. My brother complained because he's not a believer. He told me that you are not supposed even to go to church. 'Every person who comes here, you have gone to church.

Why do you do that? We have lot of problems to solve. Why is it that many times you are busy with church?' I told him that there is my helper so I have go there everyday, every minute, that is where my help comes from.

I know there are many people having many problems just like me, I don't know what problem you have... today as I stand before you, I'll give space to testify to God for what he has done to you, how he has uplifted you and on how the Satan has been dodging you here and there, but we will pray for the Lord. Even me I'll be kneeling because the Bible says that every knee shall bow and confess before the Lord so I welcome anybody who has testimony to come and testify. I can see my two sisters who have testimonies, I'll give them their time but before that we have parcels [envelopes] here for those who feel to give. *As the congregation takes the envelopes the lady starts testifying in Dholuo but too quietly for the recording. After the first lady, the second lady starts to testify but again too quietly to record: 'I ask for your prayers, I praise the Lord for what he has done to me. Praise him. Amen.'*

(The second pastor takes over.) Praise the Lord, David said, Let God arises, and my enemies will be discovered. Enemies have invaded my brother David. We want God to arise so that the enemies can be scattered. David together with his house....Let everyone get up and sing to the living God, because the enemy who has invaded my brother, we want to pray so that enemies shall be scattered *He then starts praying in Luo. After the prayers, while the congregation is still standing they take the envelopes for the giving. Then the session moves to praise. The congregation sing, clap and dance with Luo songs. The pastor takes over for the next session with a prayer.*

Thank you Father for this time that you have given to us, thank you for each one sitting here, thank for your Word that you have put before us this morning. Lord gives us understanding and reveal to us. We need you're... [unclear] at this time of May. We welcome the Holy Spirit to be with us. Let the power of the Holy Spirit heal our hearts. Oh Lord, we reduce ourselves before you this morning, in Jesus name I pray. Amen.

Visiting Pastor

I want to ask each one of you to greet your neighbour in the name of the Lord and in my name. I love you with the love of God and God brought me in your presence this morning. I came here over the Friday and I have had a lot of movements here and there. I have entered in the houses of the brethren here. And yesterday I was at Biafra - Huruma because my brethren wanted to see me. The same way I love you, the same way they love me. There is a writing in my house, written 'love is enough'. That writing is a blessing to me. Every time I have a problem I look up at the writing because that artist wrote two words [sic] that love is enough.

It is truth that love covers everything. All the commandments from Mt Sinai all the way to the coming of Jesus Christ, all those ten commandments plus two commandments from Jesus is summarized in two words that love is enough. [Amen.] The Bible says the power of Holy Spirit is all we need. The love of God is sufficient, even my brother whose mother is sick, the love of God is enough. [Amen.] For those who are sick in their homes,

the love of God is enough. That's why I have come. After this service I'll go back home still loving you. [Amen.] I thank God for your coming and I want to say that my wife send some greetings. She's still looking forward to seeing you, and that brethren in Eastleigh who has been here once, he also sent me his greetings. [*The congregation responds by saying amen.*]

I want to say God is good to us and this morning I'm delighted to bring the message of the Lord. The Bible in the book of Hebrews 12:1-3, is a very important part in your walk with God. You know in this walk with God there are two words used in this journey - walking with God and running the race. [Amen.] In the Bible we are going to meet the Lord'. You'll always have a meeting with the Lord. Run a good race. In addition, fight a good fight. We don't have many messages but to stand firm. Blessed those who are not with you in this journey. At every journey there is a start and a place of ending. To run a good race, somebody was saying how he won a 1 x 400m race in South Africa. When he was testifying I was wondering how this person won this race. When all the athletes started at the same point and the gun was shot, all the athletes started but only one athlete won. That person ran a good race, others did not run a good race because a person who runs a good race must win and must be given a prize. This race, this fight, we are fighting like children of God. And the race you are running, the finishing point is the one that is important than the start. [Amen]. We are waiting for you where you are going to finish and there is where the reward is. But remember that you are running with other people. Everybody is determining to go and win the prize.

In the book of Hebrews it says that therefore there was... [Unclear] Many people just read the Bible without understanding it. And those who wrote the Bible were inspired by the Holy Spirit to write the scriptures, so whenever you are reading the Bible make sure you are comfortable. The Bible says, 'therefore', 'therefore'. [Amen!] You know that 'therefore' is a mathematical word. You know when you want to deal with a mathematical problem, before you solve that problem, if you have been given a triangle, and you are asked to find the area of the triangle, the first thing is to find its formula. Then you have to apply half base x height. When Jesus said 'therefore', that 'therefore' means that we are coming to the conclusion. Coming to the end of what we have been saying, forgetting all those you have been looking to, you come to a conclusion. And the Spirit of the Lord says and therefore having a lot of witnesses, crowding like the cloud, let the Spirit of the Lord talk. We are standing here as the servants of God already saved by the blood of Jesus.

We have said that we have left sin and say bye-bye to the sin, for we are the chosen that we are running in his kingdom, people who are an example unto God and to men. [Amen!] That's where I am. Immediately you say that you are the chosen, which you are on the race. You are the preacher of the Lord. Everybody is greeting you, praise the Lord! Wherever you are walking, they know that you are a servant of the Lord. Because you're standing at the point where every eye is looking at you and other people will to imitate you. They would like to walk like you walk, to talk like you talk, to behave like you behave. You are the focal point. You are a point of reference, everybody says 'I want to be like Brother David, I want to be like brother so and so...' Hallelujah! A point of

reference, When I was teaching in Mbita High School last Sunday, I was ministering to the needs. A young man came who was in Form II. He told me, 'Pray that I may be exactly like you so that I may serve the Lord the way you serve him.' I told him, 'It's difficult. If you want me to pray to God for you to be like me, maybe he won't accept, because he has taken me out of many things. I have passed through many difficulties. I have tolerated many problems, so that in the end I may be his servant.'

But know this: God will make you the better person you want to be. It's my prayer that God will make you a person you desire to be.' But I discovered one secret, that people who look at me, and desire to be like me...Halleluiah! And this is what the Bible says, But we are crowded, every eye is looking to be like us. It's like many people who are looking at you. You are the star in the sky. You don't know they are looking at you. Their eyes are focused on you. When you are walking here in Kibera, all these people are looking at you. How can I be as clean as this lady? How can I be as beautiful as this one? Halleluiah! Let's be looked at like God. Because the Bible says, 'When God created man in his own image...' what does this imply? That you have a portion, you have... [Unclear] [Amen!] You have a portion of God in you. When people want to see God, they should come and look at you. When people... [Unclear]

That's what the Bible says, that we lay our hands on sick people, those that believe will be ok. The sick shall recover. Why? Because we have a portion of God in us. What God wants, he does through you. That's why Paul says, 'Imitate me, for I follow Christ.' For those who want to see Christ, when they follow your footsteps, at the end they'll see Christ. [Amen!] The Bible says, 'We are crowded with witnesses' so that they can see what God can do. We have a vision, and what we have to do, the Spirit of the Lord continues to say, if you are watched by these witnesses, then we should leave and run away from sin [Amen] and say no to every sin, whether big or small, that will ensnare us, that may make us stumble, that may make us fall down as we are running, and leave the salvation. That thing will make people now become your enemy. Sin will separate you from your relationship with God. What God would like you to do, he shall not give you authority because of sin. Halleluiah!

God wants to heal somebody using your hands and you're ensnared in sin, God won't give you power. He'll stop using you, and start to use a more faithful person. Halleluiah! God wants something to be done, and you're a sinner, you are told not to go the way you are going. You're ensnared in sin, and easily entangled. [*The pastor translates this in Luo.*] You are ensnared in sin. Sin plus you is one. God will never use a person like you, and God will not allow you to do his work. People who are witnesses, looking at you, they'll say, 'No.' If that is a person who is saved, and look at what he is doing, they'll say they don't want to associate with him. The witnesses will not have faith in us. If we stop sinning, they will not leave you. Now, say to the sin of adultery, the sin of fornication, today bye-bye. I've left you. Anger, bye-bye, that of quarreling, bye-bye. That I'm walking to the Lord today. The people want to pay what has been done to them. They said those people who have wronged them, that today, 'You have wronged me, and when you come to me, and I'll pay back that sister. When you go to your neighbour for some salt, say thank you [i.e., the neighbour has refused to give to you], and go and have your

food without salt. Tomorrow, she shall come to you for some salt. Give her. Don't refuse, even a glass full of salt that day and the following days. She'll say, actually this is a man of God. You have preached to her in actions.

The Bible says when witnesses are looking at us, let us stop sinning, the weight of the sin that ensnares us and overpowers us from God. You know when you have sin that ensnares you cannot run a good race. It's like running with gumboots. Is it easy? Because, gumboots can easily ensnare you, because you cannot run a good race. You know when David was going to attack Goliath, you know what Saul did? He gave him all that armour that was so heavy. Saul told him, 'Now go! You are dressed like a man ready to fight.' That helmet etc was heavy. Even Saul was unable to use them. They were ensnaring him sin, Halleluiah! Those things can make you fall and be defeated. When you want to pray and you have a grudge inside you, you are murmuring to God, 'I want you to kill my enemy', so that you may be seen to be mighty, you will not defeat that enemy. Good prayers, Jesus said that, 'Pray for your enemy, bless those that curse you.' When people are doing charms on you, bless those that curse you. Do not say, God, kill this one, so that you may be seen by others. You will not defeat them. Then, you kneel down and pray that the power of God... [Not clear]. We should leave behind the heavy things that can easily ensnare us. When David was trying them out, jogging around to see how heavy they were, after feeling how heavy they were, he removed them, and put them down. He went to Saul and said, 'I cannot go with them. They can easily make me fall and lose the battle.' He took all the armour of God that is used in war, the breast-plate, and the boots, which are ready to preach the gospel, amen! [Amen!]. And he went to the river Jordan. He took the rock that was rejected and now it is the corner-stone, Jesus of Nazareth, and he used one of them. You know, when I was ministering in Mbita, I was explaining about five stones, and my brother has talked about seven, and I, five plus two, is equal to seven. Do you know the five stones he took? They are very simple things for war. Jesus help me, I'm a sinner, I'm a sinner, five things, five, Jesus save me, I'm a sinner, and he added a walking stick and a knife, five plus two equals seven. That seven that's the Sabbath day, the day of rest from any obstacles of the enemy, and when Jesus was dying on the cross, halleluiah! He died with five wounds. [*He demonstrates the five wounds.*] Then he added love and forgiveness.

'For God so loved the world that he gave his Son', and when Jesus was dying, he said, 'God forgive them'. On the cross, the cross added to the wounds, Jesus cried and said, 'It's finished.' The Sabbath has come, halleluiah! When people are talking about Saturday, that Jesus came for us to worship on Saturday, they are talking of what they know very little. They are talking of what they know very little, that they live in sin from Sunday to Friday and when it comes to Saturday, that they are very holy, they are not even cooking in their houses, that, 'today, is our Sabbath day', not our Saturday. That is their Sabbath. Halleluiah! Jesus gave us Sabbath to rest on the cross, five wounds plus two words on the cross equal seven. You know when he was tested, he said, 'It is finished'. [Amen.] When they came to test the Sabbath, they gave him alcohol to drink, and when he had drunk, he said, 'It's finished'.

He gave us the answer to the formula, the solution is now found, anybody who wants to rest; now he rests in the name of Jesus Christ. You know when he was dying, it was all black... [Unclear] The Bible says, he allowed them to plough on his back [i.e. during his beating], so that when... [Not clear] That is Jesus. We are running a race to live with him. The man of God Paul says, 'Let us run a good race, fight a good fight, walk a good walk, and know we shall be crowned, that Christ will give it to me.' Together with other brothers we have been running with, Halleluiah, the Bible says, we forsake all the wickedness, the time to forsake, ooh Halleluiah! This is the time to come out of them and come with Jesus. The Bible says, it's time to lift the eyes to Jesus, the author of our lives, and run a good race. We can run a good race and tell the devil, I've set my eyes on Jesus. Set your eyes on Jesus, look unto Jesus, look unto Jesus. In your tribulations, look unto Jesus, he's the author. In our faith there's no power, no victory without Jesus, Lord.

The congregation stands and starts praying and repenting in different languages. The congregations continue in prayer and someone starts singing,

Hakuna kama wewe, Bwana wa mabwana x 2 there's no one like you Lord of Lords

*Praise the Lord! Halleluiah! Praise the Lord! x 2
The pastor takes over.*

I destroy the spirit of darkness, because there is a spirit that is looking unto your people to destroy them, in sickness, in trouble, and in a lot of problems. I know very many brethren who have been robbed of very many things. The enemy is doing that so that the people of God may be put down. But we'll rise against them. So don't think that things are ok. The enemies have started the warfare in the houses of the people of the Lord. I want us in the will of the Lord to look upon Jesus, to call upon him. Let's hold our hands as we go to pray together... [Not clear]

After this session, a young man takes the microphone, I'd like to ask those that are among the choir members who are going to Koma Rock, just come next to me here. We are about to wind up, so will you hurry up. [He arranges the members on the benches in front. For the purpose of giving he takes the bowl.] Before we give, let us see how many visitors are in the house. I can see Brother George, let him come and tell us something... [Not clear]

Today we are blessed to have this instrument [*keyboard*] and that time we raised its volume the people of Kamukunji were complaining of noise. When we didn't have it, I didn't see them complaining. But despite that, we are going to praise God so much there (Koma Rock). And for now, we are going home. Next Sunday we'll be here at eight. How many will go, raise your hands. *He turns to speak in Dholuo.*

The service ends

Document 38

Venue: Teko Injili Roho Church

Date: 29 05 2005

Source: Video recording

Interviewee: Archbishop of Teko Injili Church

We can see the pastor sitting behind the altar, on which there are three lighted candles.

The Archbishop, Assistant Pastor, the Prayer Master, are introduced before moving to the interview, which is conducted in a mixture of English and Swahili. This part of the interview focuses on the difference between Roho and Pentecostal Churches.

Smith: Is this Church a Pentecostal church or a Roho church?

Archbishop: The church worships like a Roho church (kiroho).

Smith: What is the difference between Kiroho and Pentecostal?

Archbishop: The difference is that Roho people pray and prophesy. Pentecostals cannot see anything. We use the Spirit and those people cannot see what is going to happen. The Pentecostals pray but cannot prophesy because they don't use the Holy Spirit. We speak katika roho ingine [speak in tongues] and interpret what we see.

Smith: What about other Roho churches? Like ADC?

Archbishop: Dini ya Msambwa, Kirubi Roho Church, Neema Roho Church of God, Roho Msalaba Church...there are so many.

Smith: These are Roho, but different from Pentecostal churches?

Archbishop: Yes.

Smith: I was asking, are you Pentecostal. You said, no.

Archbishop: No.

Smith: Ok if I can ask you in English, how did you become a pastor in this church?

Archbishop: You know, how I became a pastor in this church, you know I am like a founding father of Teko Injili Roho Church. As I was sitting with other church members, they told me, as you are the founding father, you must be the pastor, and everything is under you. That is the way I became a pastor.

Smith: Thank you.

Document 39

Venue: Grace and Truth of Jesus Church (A classroom Mugumo School)

Date 15 05 2005

Source: Video Recording

Original languages: Luo/Kiswahili

Note. *This church meets in a classroom with congregations meeting on either side separated by a thin plywood partition. At times the sounds from the services on either side made it impossible to decipher the video recording.*

I joined this service late after the church service I was due to record that morning failed to begin. When I arrived a teaching session was concluding. The recording begins with a testimony.

The male congregant greets the congregation and gives his testimony: Praise to the Lord and they reply Amen. After that he starts by giving out his testimony:

The devil [lit., evil spirit] that is confusion confused me from long time ago, we parted from each other at a certain time and the devil had prepared a place for me to stay. Praise God (*from the congregation: amen*).

There is a river at our home, where the devil had made a place to stay. We used to go and stay there and we made the place well and he knew the place. There were some of my friends that we used to walk with, one of them was called Onyango son of Okudo and his brother was called Oduor. The devil was using both of them and I properly. If we talked about the devil of stealing, it lived in my life - Glory be back to God my friend (*from the congregation: Amen.*)

You get surprised at God. He is a clever person, who searched for me and pulled me out of the dirty world. Glory be back to God (*from the congregation: Amen.*)

I found when my friend Michael was saved at a certain time when I came from a certain place called Yimbo, and I found when they were saved together with Richard Omondi my friend and they held on to God's word. I m surprised at the way God is great kinsmen/folks because even the devil of prostitution also caught me. And they never knew me, even when I was walking they never knew me. When I started calling on salvation, when I was going to get saved.

There was one of our relatives and I loved her very much at the time I was still not yet saved. Glory be to God (*from the congregation: Amen.*) She had also not gotten saved at that time. And we were used to go with each other except that at a certain time I found if Josephine Anyango was saved and I was surprised when she talked to me on certain issues which troubled my heart very much. And I just kept quiet within me. Glory to Jesus (*from the congregation: Amen.*)

I was surprised when I met my brother Michael. And I told him, today because tomorrow is Christmas we therefore need to look for a place to go and dance. And he told me that there is music at a certain place, and it has a nice sound. We shall go and dance. Then we shall come back. Glory be back to Jesus. (*From the congregation: Amen.*) We went with my friend Michael except that I went to dance and I had another friend of mine also whom the devil was also using together with us. He had said that personally he's going but I know that these people are going for a fellowship. But personally I will come back a born again Christian. Glory be to Jesus. (*from the congregation: Amen.*)

Personally if it's salvation, I will not be saved, I will still sit down and listen, and I come back again. Because there are still some places I wanted to pass. There are still people we have not parted ways with. Bhang (*cannabis*) is also still very sweet for me. I can't leave all this to get saved. Glory be to Jesus (*from the congregation: Amen.*) I was surprised at a certain time, those days when God fell in my life and left my friend Tom who had gone thinking he was going to get saved. I am the one who was saved in that field. Except only that, in that salvation there were things that were getting cut and left. Glory be back to Jesus my friend. (*from the congregation: Amen.*)

Therefore if I talk about God's words, giving a testimony folks, these words are painful to me when I reach there. Because there was one devil hidden in my life, Devil of stealing left me. Devil of drunkenness left me. Spirits of Bhang smoking left me. Except that there was one devil that was left in my life, whom I will give his testimony today, who was left working in me badly. One time when I was going to the land of Ugenya spirits of prostitution were left working in me. Even though I was walking that way [in prostitution] I was going with evangelists when we were going. But those spirits are working on my life. Glory be to Jesus my friend (*from the congregation: Amen.*)

It reached a point when that evil spirit decided that we should be separated. Glory be to Jesus (*From the congregation: Amen.*) I just left the people we were with. I left Jacob son of Karateng and Sila son of Lwanda. I left when they were going. My friend Michael Onyango, my prophet (*unclear*) When the devil stepped on me in the land of Ugenya, he put me down in a certain homestead of an old man called Odote. I was talked to in certain words. And I heard them when they said that way. And I took them and welcomed them. Except that that devil left me. But he rounded and blocked me from the front.

And there reached a day when what it did in my life wasn't good. I was surprised when God came on my side. And my heart thought of other things. And truly I had become a sinner. Praise Jesus (*From the congregation: Amen.*)

You know many people fear giving testimonies that take you back. Personally I can't keep quiet because this devil will hide behind there, because we parted ways with him in the land of Bumala one day. And I never wanted to come and live with him again. And I still insist I don't want him up to today. He has not come to my life up to today. Glory back to Jesus my friend, (*From the congregation: Amen.*) You know that the spirit of prostitution took me to what is called [wife] inheritance. I looked at my age mates, fellow

kinsfolk. I have not seen one who has gone to [wife] inheritance. Except only that the devil worked with me there, when he troubled my life properly. When God's Word landed on me again in the land of Bumala, God helped me and I survived narrowly. After the devil has laid a trap for me, there was a time I was to be killed. I was surprised when God narrowly removed me out of the way. I never met with the people sent to come and finish me. If I'm lying, Michael Onyango my friend was present. These were people who were witnesses when the devil acted on my life. That day was painful for me, friends, I saw with my heart and I remembered where I came from. And I found Michael Onyango who is my friend. They came with George son of Oyieye They talked with me on some few issues. Glory be back to Jesus (*From the congregation: Amen.*)

I was surprised when they spoke to me on certain issues. I heard them say to me You know one devil has bought your life. But remember the God who saved you, so that you walk before God. Glory be back to Jesus (*From the congregation: Amen.*) And I remembered what was behind. And they taught me well. And George told me that, 'Remember that you are the one who brought me this salvation. And personally I am still saved. And you have left, you are no longer saved.' Glory be to Jesus, Amen. It was painful to me. And suddenly my tears flowed. They helped me pray to God for a short duration. And they told me, 'It isn't yet enough. We want to go for a fellowship in the land of Bumala. And even though you are going to Nairobi, let's first pass by the meeting [fellowship] so that you can take the good news. Then you can proceed to Nairobi.

Friends, I am surprised, since the devil can stay with someone. Even the person you trust can stay in you. It can bring much suffering to you. This devil was acting on me properly. When I discovered the spirits of my Mum were hidden in me and working with me, I discovered when the spirits of my Dad were also hidden in me. They were also working in me. And I discovered when the devils that died in inheritance (wife inheritance) were also hidden in me when the fighters [God's fighters] were narrating for me this. When they were describing for me the evil spirits that were leaving me I was very much surprised. That day when they were telling me one by one those words spoke to my life. And it was painful for me friends. And I said I have heard I will take that God. And I will make him stand. And I will follow one other word which Nehemiah cried, when no body was left in their home. He cried very much when he remembered their home. And he said that, 'King God now leave me so that I go and build the house of my grandfathers first.' Glory be to Jesus You know that devil was working on me and he never knew that I am the only one left in our home. All people had slept on their hands [died]. I am the one left.

That devil is also looking for me because he is not happy since all have passed on and I am the only one left. Glory to Jesus. I was surprised when that evil spirit departed from me. And I was surprised when the forgiving God made other routes and he brought light in my life. And when I came from Bumala and coming to this land of Nairobi I went to the Church I used to fellowship in. And I gave my testimony and I narrated to them one by one. And I was surprised when they told me that 'We can't speak about it because we don't know how you entered these things. That's why you saw if we were just taking you.' Glory be to Jesus. *Amen.* And I am surprised when they were escorting me that way. Their hearts were thinking and at times they were telling me 'There is something

that is disturbing you. There is a God that you found, and that God has left you. You should come back to God. Those days I just refused. And when they wanted to separate me from that woman, I found it very hard for me. Friends I am surprised that God is a mighty God. I was surprised when I was taught when I came from Bumala and they told me some words. And they told me to pray to God because this isn't the love of God because this age you are in and you are a person who knows God. It isn't right that you engage in wife inheritance. Glory be to Jesus (*From the congregation: Amen.*)

Remember the God that saved you, if he really saved you, and you accepted him. We shall help you to pray to God, and he will open a way for you, which you can identify with, which will be good and there will be no problem. Glory be to Jesus (*From the congregation: Amen.*) I was surprised when God brought some wisdom and we parted ways and from that day even if I stand this way I find when God is still with me. Glory be to Jesus my friend. It is not yet enough for me friends even when I walk, my heart gets some pain. Sometimes I find my tears slowly flowing. And I say, 'God, if you are back in my life, put me at the level I used to be in.' And I get to even a higher level. Glory be to Jesus (*from the congregation: Amen.*) And when I have gone beyond that level, all the spirits of inheritance remove from my life forever. Glory be back to Jesus. That's what I am praying to God for, so that he removes the spirit of lust from me, so that I walk in God's word with truth. So that they don't deviate me once more. Glory be to Jesus (*from the congregation: Amen.*)

Even in the past Sunday I was shocked when the pastor came to me, and he told me a certain word. He told me this way, 'Since you came from up country and you told us that you are saved, we have seen a lot of differences. Therefore when we used to walk with you, but you were not saved... Glory be to Jesus. *Amen.* Therefore now is when you are saved because we are now seeing what God is doing. Even when you walk, we are seeing how you walk. Even where you are, we are hearing your testimony. Glory be to Jesus. *Amen.* You know all that happening surprised me. When I am being told, and I am asking God for forgiveness, and that God I pretended that I walk in your ways and that I am saved. And I changed that, so forgive me God. Above all put me in the right place so that I walk in your word in truth without a lie. Anything wrong that will stand before me please remove so that it doesn't harm me glory to Jesus *Amen.*

My heart cries a lot and I always pray to God. I don't have so many words friends, because I know the God that saved me. It is still not enough friends, because that salvation, God's Holy Spirit came and lived within me. When I got the Holy Spirit later I still walk with him. And he continues to work in my life. And he shall continue to do good to me. I find that I have changed, better that what I used to be earlier. Even in my life, even how I live, even in God's Word. I see if God has covered me. It is not yet enough friends. And I am praying that you pray to God for me so that God continues to root me, I continue to stay in that Word, so that the devil does not get me. Glory to Jesus *Amen.*

Why have I given a testimony? So that I don't walk in your midst and you don't know how I walk. Glory to God. So that you know where I am coming from. Where that devil

comes from you identify earlier, because I have given you a testimony. May our God bless you *Amen*.

Song

Testimony in preparation for the sermon

A member of the congregation speaks

Last Sunday we heard when one lady gave a testimony that one day she went to the church, and she pretended to be born again, though that salvation she had she used it badly. And my friend Michael also said that when he embraced salvation he embraced it very well just the way you have also embraced it well and you still trust and walk well in salvation. However the devil turned his ways and in meetings like this where he comes out with bad things, you see those bigger meetings than this is where the devil could work in him, and that's where he could have come from with the evil spirits. Even given an opportunity this morning and you are scared when you are seated. I want us to be very careful. Because we have people who evil spirits are disturbing in meetings like these. I heard when we were walking with the preacher that even if you go to a church where people are born again, where if they praise God he comes down, but if you don't have God who remains in you you don't have your own salvation. This is likened to emptiness. You can cover your head or you can dress really clean, but your heart is in trouble. The devil has lived inside you and set up a chair. And the things you will see in your life will indicate if/that the devil lives in your heart. Because we have people who the devil is taking through suffering but can't give a testimony. They can't even tell another person. It takes them through pain, such that when they are alone it can disturb his heart such that he / she loses God's Word. So when I am praying, he sees the devil is disturbing me a lot. In retrospect, one day, when we went for a meeting [fellowship] in Lindi (*village in Kibera*) I was also walking in salvation this way. Even when I had come here in Nairobi, the devil was taking me through much suffering, and that devil took me through much mind torture. When I was walking, I was surprised when my body was being punished. Some of my friends were telling me, "Michael what is it that you are fast losing weight?" Personally I thought my body was okay. However there was a disease living in my heart, which was called too much thinking [stress]. It stayed with me. And it could converse with me, and it told me when blessings are given. You see you haven't been blessed.

The devil has put me down and I have prayed many times, I have praised God, I have given my testimony. And these things have refused to go. I will sit down and I will close my eyes and say that I will go for meetings every day and I won't avoid even a single one, and one day I came from work in the evening, and when I sat in the house, just about to go for a meeting in Lindi, I had a fight within me. "There is nothing you are going to do in Lindi because for you there is no salvation. Just go on working. You will walk into salvation and you will see many problems." I got discouraged and I declared I am not going for the meeting. Then something came like a few rain drops, then I said okay now I have an excuse. I will be convinced myself that it rained. Surprisingly the rains completely failed to drop. And I saw the rains just shift to one side. I thus started walking slowly towards the meeting. I bought some roasted maize after I had gone past the bridge.

I was slowly eating my 2/= maize as I walked towards the meeting, saying “When I reach the meeting, I will find when people have already praised God. I will find the preacher standing and preaching and I will only praise God for a short time. In the end of the process I will just take tea and I go back to sleep in my house.” This was because I never even had money at that time. I went for the meeting but before I reached the meeting John found me.

John almost passed me because he didn't see but he saw my jacket from behind. And he told me, “Michael, this is you” and I told him I am with a humble heart. He asked me “why didn't you rush so we go for the meeting” and I told him “you just go I am behind you.” When I reached the meeting we praised God. The meeting place had calmed. Son of Amola asked me to stand. ‘Michael stand and teach God's word,’ he said. When I sat down I discovered I am a major sinner. I told son of Amola, ‘I won't lie to myself. I can't stand before people to teach God's word. Because here then, I can die and remain silent forever. And people can have a funeral they never expected. You can carry me to take me home.’ At that time I went back to my deepest of hearts. I said, ‘Jehovah this is the day you are saving me. I have walked in unfaithfulness, pretending that I revere you but I don't.’ And my heart was seeing some small things. My heart was looking at my mistakes. My heart was looking at things in the past. I said in my heart, ‘God today you are saving me and I went back to my feet. Son of Amola told me, ‘Michael, you are saying you want to part ways with the devil.’ He asked me if I knew the devil. I said ‘Let's write in my inner hearts.’ I said today, ‘Today I want to worship God.’ When the pastor knew I knelt before God, lifting myself before the Lord. I said, ‘Jehovah today is the day you are saving my life.’ He came back to my life that day, a new heart came to me, the evil spirits that had disturbed me for many days, which the people of God had seen in me, which they said ‘Michael, this one, this can't leave you except you hold on to the Christ's garment.’ Even though I was in salvation that way those evil spirits could speak to me in a bad way. They could prophesy some words on me. Many people also prophesied on my life and I said ‘Jehovah, I am going back.’ And I was surprised when some evil spirits left me, evil spirits that died in battle, that day I said, ‘Jehovah, today I want to find a new life.’

From that day to date, I have seen Jehovah God's hands. That's why where you are seated here. Your heart should thank God. God can come back into your heart but until you release your heart to walk before God, and you say ‘Today, I will change the pattern with the devil, I will change number with the devil.’ Glory be back to Jesus. I want to say this way, where you are seated, God's word is coming. That God's word has gotten where it needs to grow. Everything is to listen. I am requesting you to make it when talking to him in the morning. God has found his people, who will teach God's word and at the right time. Glory be to Jesus. *Amen*. How do you live, how is your understanding? You might have a wrong understanding. Or you might have a good understanding. I heard one day there was one woman who had her co- wife, the elder wife. Her son was in the city, and the younger wife had no child. And one day when a word [message] came That a call has just arrived, ‘People are coming back home.’ And the elder wife's son called her mum through the phone, that ‘mum I am coming in December, the date of 24th at night.’

When that night neared the older wife was engulfed in joy. She went to boast to the co-wife that 'My son is coming and since I never gave birth for you, the things belonging to my son you won't eat.' And truly that day the son came from the land of Nairobi, with his nice family and some of his assets on his way to the land of Luo. When on their way they got an accident. When a letter came, a phone call came to that woman at home, that 'Mum listen, Onyango your eldest son his car got an accident.' And he died with all his wife and children. That day was a bad one. That woman almost ran mad. She could speak by herself. That day gave courage to the younger co-wife. Because what she was boasting of has collapsed. That's why today I want you to listen. Those who take things before God think of many things. May God bless you there, as we teach God's word. When the morning is still good, lift your hands up and praise God.

The Sermon

I praise the name of Jesus again. Our God is a God of grace. God's word is alive and it works. We will work hard in it. Even that brother who is reading he will also help himself in this word. It doesn't matter because God's strength dwells amongst us. It will come down and it will work. And I have said earlier that there is a guest among us. And we can say that there are people whose hearts doesn't look for a Word that will help them. We can say that the person they are looking at can get help and you people will be left. You have heard the testimony given by our brother. And I concur that our God does good to those in need. In this case our God removed from him the evil spirits, and they truly left him. Surely God helped him.

Last Sunday I was in the land of Dandora. And they talked about God's Word. And we truly worshipped God. Even today we shall talk about God's Word. And I would like to tell you something. Those who have seen God through his Word have seen his deeds. And let those who have seen God do something in their lives; raise their hand for me to see. I have seen two women. I wanted to say that God's word is alive and it is working. I have asked that question to verify whether God's Word is helping people or not. Because if people don't get help then we need to go back to God and ask him how people can get help. I heard when one lady gave a testimony on how she found salvation. She talked about how salvation bumped on to her. And the way she walked with it until reaching the levels of the strength of the Holy Spirit. She said only salvation couldn't remove prostitution from her. It never removed sin. It never helped her win any battle. And she said when she met one servant of God called Agwanda, Agwanda talked to her on certain issues which helped her reach that level of the Holy Spirit. The Bible says when she reached that strength of the Lord, she started seeing God's hand. Evil spirits that made her crave like someone in bondage, she started seeing them leave her. She also started to be seen as a woman with her own husband. I went back and discovered what was happening. I discovered that if someone is born again and hasn't reached God's strength, he / she can't win any battle. He / she can also backslide at any time. Because I also heard my brother Michael talking. He said it reached a point he felt like he should abandon salvation altogether, because he doesn't see what salvation assists him with. Wave to

Jesus! He wanted to abandon salvation because he never saw its benefits. And I was asking if there are those who see any good in our salvation, because if we aren't seeing we should find out. We should look for ways we can see through. And if this route we have taken is an impossible one, it should therefore be good to leave this route and take another one. Praise Jesus. Our God is present this morning. And we should help each other on a few things that God will bring down today. I was saying that we won't preach widely but we will search and find out why people don't get help from the Word so as to find if we can remove the thing that has hindered people from finding out what they need. Wave your hand to Jesus!

Note that the salvation we are talking about is different from denomination. It doesn't depend on prayers. So this morning God wants to speak to us on a few things. And he will help those he has decided to help. I can say that he won't help all people. Because if I go back to a certain writing, which talks about a certain woman known as Hannah wife of Elkana, that woman prayed for many years. And she never got help. However one day she searched and talked to her heart. And she changed the way she used to pray. The Bible says when she went before God Elly couldn't remember her. The revelation I got from this passage is that there is a certain type of worship these people followed. So when Hannah decided to change her way of praying, Elly put her in the category of drunken women. However, Hannah's drunkenness took her to what she needed. So I am saying this morning that one man will change the way we pray, we people of Grace Church because our God is still in his highest seat. He is still looking down for people with needs to help. That's why Christ has not yet been sent to come and take God's church.

We have people like Cornelius in this house of prayer. Cornelius was an elder in the house of prayer. And the house of prayer was behind his house. The Bible says that he was a straight forward man who feared God. He was helping the poor, the widows and orphans. However that prayer alone was not enough. This forced God to send angels to help him. Angels went to that home. They talked to him to go to the land of Joppa, so that he goes and finds a preacher, namely Simon Peter, to come and preach salvation that helps people to see God's hand, which can take him to eternity. Wave your hand to Jesus!

The Bible says that when the apostles were sent God's servant came to speak to them concerning salvation. The day that salvation was spoken to him the Bible says that even his people came. I am sure his relatives sat down because he had a visitor. It is written in the Bible that all those who sat there whose hearts opened and listened to God's word that was preached were saved and filled with the Holy Spirit. And Peter who was a Jew was surprised that God of the Jews could help other tribes. Why have I started my preaching that far? Because you have stayed in the house of prayer just like Cornelius did. However, you are a bit different from Cornelius, because the Bible says that Cornelius was one who loved God. He was full of God's grace. He worked for God wholeheartedly. He is one person even his village mates acknowledged as a good person. And God spoke to him that 'It is better you get salvation that took Christ to the cross.' This is the word we want to stir up into a man this day because we have many people who are just walking. Even if they don't get help they just go on walking. We also have women who are now searching There is a machine that is controlling them That's where their hearts

are We also have some men who are waiting for the crying time And I am saying that in the last days we shall get one woman who will cry the way Hanna cried. Hanna never cried again after that last cry. The Bible says that when she stood, she gave her God thanks And she grew in her joy knowing what God had done. Paul has said that the search which is set on the ways the Lord wants, this makes somebody reach that level of salvation his has no sorrow.

You should therefore find out today I think i have gone far before setting up a foundation I want us now to read from the book of Rom 7:1 2 It is a part you have read on many occasions And it has been preached on in many occasions And I am pleading to our God to help those who deserve some help this morning So that God should give them understanding. Because what pains my heart is that we should preach the gospel and the gospel misses the mark. Therefore for those seated here, it would be better if God could help us. This morning wave your hand to Jesus!

I need a good person to read us the scriptures Because I want to tell you that, on your heart God wants to speak to you Somebody might say that this is the system of preaching of Oluoko(preacher) But I am preaching the Word that the Lord has brought down And I wanted to speak on the word Paul preached in Rome And we shall praise God with one person. Because I discovered that somebody can enter the house of salvation and some evil spirits feared and remained behind while others entered with him. I have discovered that the son of Alego, Michael's life was saved by God. But evil spirits of prostitution remained in him. He therefore inherited a wife while he was still a very young man. Who hasn't gotten his own wife?

It is a serious matter it is a matter that someone should cry about. And it is something that people should pray to God about. At that time my brother was talking I was having lots of pain. Recently when I was in Dandora, I talked to that congregation Saying we have evil spirits that live with this congregation and they make it impossible for this people to reach God's strength. This is the evil spirit that will make him die still young It is this evil spirit that will make this person backslide and abandon salvation Why? Because it can bring in craving which becomes the war in you to take you back to evil spirits. Therefore a person must be saved to that level of reaching God's strength until the evil spirit inside of him/her leaves. Just like the word I want to speak on, there was something Paul was suspicious of . You know Paul was properly saved and the salvation hit him like electricity and he became blind That's when he was prayed for and his eyes opened He went back to give a testimony before Agrippa his king. However, some of those evil spirits followed him and were left inside of him. Since he is a person who doesn't look back, those evil spirits would have killed him before his salvation. But he was serious with his life and he decided that he had parted ways with the evil spirits. I am talking here to someone who can go back to God. I give thanks to Jesus. Lets get somebody who reads well Reading of scriptures Rom 7:12

Wave your hands to Jesus.

Paul is talking about the interior of his heart I want us to go a little bit back, our brother Hillary I want you to listen to me carefully. Maybe its you God wants to help The devil might be attacking you to bring confusion Paul is talking about what he never felt like doing is what ended up happening to him. And if he goes to the interior of his heart, it is in tune with God's rules. When he decides to move like a born again Christian, he discovers that there is another law that has appeared to him. What he was joyful about doesn't happen to him, and what he knows is sin is what happens inside of him. He says that when he is doing that, he discovers that there is sin within him that does this. Therefore sin has prevented him from doing what he should be doing. In this he is the one who goes back to his heart to find out what is happening. This happens to many people within our midst.

We have many people whom truly when I am preaching their faces seem to have lots of trouble. And we also have those in tears. Truly, they are happy with God's Word and they don't indulge in sin. Many times when they are walking they want to be seen as people saved by the grace. If she is a lady she puts on clothes that show off her salvation. She is not happy with women who put on mini skirts. She is not happy with women who expose their nudity. If it's a man he isn't happy walking with drunkards. He isn't happy with people who engage in prostitution. It is true how he has walked in those three years he was saved and removed from those evil spirits of prostitution, whereby a month couldn't end before he sleeps in another woman's house. And at times his wife would be looking for him to bring money for food home. And when he met with son of Abong and he told him about salvation, some coward evil spirit ran and left him alone and those [evil spirits] inside of him were convicted and they allowed him to walk embracing salvation. However there are some evil spirits that were left inside of him. They have prevented him from seeing the hand of God. On the outside he is operating like someone who fears God. However, if he goes back to his heart God's word convicts him and if he is being told to embrace salvation, he will go the way his denomination says.

There was something about Hannah, she prayed and cried every time. But she later said, "Today, I won't go to church." Even in this congregation today, there is a man who will say. 'I won't cry the way we are crying.' You know people experience God differently. Somebody can come out like a mad man opening this door and leaving. And tomorrow he will come to give a testimony. That person whose heart the Word has entered. Paul says that inside his heart there is something that stays, just like the way something stayed in the heart of our brother. I don't know how many times he denied God. And that evil spirit stayed in him. When we could meet we would greet each other 'praise God' only to realize later that we were praising God with the evil spirits. He is the one who went back to his heart and said that he wanted to leave this thing.

I don't know whether he left it or he wanted to appear good before his church mates. I am talking to somebody who has seen something in his heart that convicts him. I want to tell you something. There is something that defeats you no matter how hard you try. A woman who has moved out of prostitution, she can spend two years without engaging in prostitution but this thing overwhelms her though she isn't acting in the flesh she might be doing it inwardly. It is something which if it gets her well, even if she is walking going

to Toi market and she sees a man neatly dressed in jeans trousers. A man who has fitted well in his clothes that thing [lust] just engulfs her. She looks at the man and she asks herself, "What did I get? I should have gotten a man like this." It doesn't mean that she doesn't worship God. Even if he is a man, he is going to a meeting and that spirit passes with a woman who is light complexion and wearing a mini skirt, a beautiful lady who has carefully applied her make up. He carries his Bible going for a meeting, he is saved and he meets a brother whom he greets "Praise Jesus," but his heart is still attracted to that woman. He is giving a testimony but his heart has been taken over by that lady. Maybe he is going to praise God in the meeting. However that thing has held him captive. Preaching will be done in the meeting but he will cry and go back with the problem back home. I am talking to a man and a woman who can steadily step out of the devil's hand. Praise Jesus!

What is defeating you/ I want us to talk this morning I am seeing as if most women cannot understand me and I see most men whose hearts aren't convinced. I son of Oduoko will give what the Lord has brought down. It is said that even if you can't hear, this piece of wood will hear. May be the Lord has brought the word to help you. Maybe the Lord has come to warn you. Because you have been talked to and you have refused to hear but I am talking to someone who can move from the devils hand today. Why am I talking about this issue too much? It is said that he has converted many and gone with them to heaven and they will shine like stars. My joy is that we talk with our sister Don My joy again is that we talk with my brother John. That's why I want to tell us the truth the word which is written, if it enters your heart it can remove you from the devils hands. You know the issues I am talking about. There are people who have already prayed about them, and there are people who have cried and they have said they don't need to cry again That thing has defeated him/her and let me tell you, you cant leave sin. What I discovered is that somebody cant leave sin ***Praise Jesus***

When son of Omumbo preached to me God's word, I was the worst prostitute. The evil spirits told me to engage in prostitution with peoples wives here in Kibera. Those spirits knew prostitute women such that if I saw one I knew she was a prostitute. I knew how to get through to them no matter how hard they tried to resist. The evil spirit removed me from the young girls telling me that young girls are infected with the HIV virus and therefore married women are better. And when the evil spirit wanted to kill me, I found salvation when the husband of this woman was searching for me to kill me with a knife. This was because I had come in between him and the wife. Even my wife told me that somebody was looking for me and he said he would kill me. ***Praise Jesus***

It is an issue that disturbed my heart I went to the evangelist and asked, is it that I will embrace the word and other things will drag me back. God's servant told me that it is better that I listen to the word so that the Word can remove the evil spirits from within me. He said that I don't have the powers to remove the evil spirits and only Jesus was sent to remove them. It was something that even puzzled the elders, even the angels gave up saying they couldn't. Only the teacher (Jesus) said I will come down so that I can rescue my father's seed. Therefore if the teacher enters and stays in your heart and you opened for him and he will set there. And you felt

the evil spirits leave you. He thus talked to me saying if this word enters and stays in you all those evil spirits will leave So I accepted because my life was in danger So when I heard the word, I accepted it. I haven't therefore engaged in sex with somebody's wife

And now I see those who have been denied salvation in this Church. You know they don't listen to me. He is just seated with his spirits of prostitution. He is just accommodating that spirit and it is stepping on him. You know the spirit of nakedness is deadly. Sometimes the spirit of nakedness is seated in his house. It has set up a tent in his house.

A person prays and cries daily even though he will leave to go and get flour on credit. You know if we talk about salvation that can remove the devil he feels that it is impossible. He is one who waits to pray as the church requires. I was telling you today in the morning. We won't cry my countrymen. We shall talk over things, we will talk with much brevity. I heard recently when son of Abon'y was talking in Lindi. He said that confident people are the ones who make it, cowards can't make it Let me tell you, after Moses was left God talked to Joshua son of Nun. He talked to Caleb. He told them to be confident and brave people. Just continue going, you will see what I will do. You hear what took place (happened) in the hands of Moses, also you will see. I praise the name of Jesus I hope you have heard. What has defeated you? What has defeated you? (Repetition) You see my church mates I don't see a woman whose heart is destroyed. She sees the devil destroying the dad's home And he/she says they will stand the way Nehemiah stood. I heard that man talk about Nehemiah. Nehemiah was in the house of the king. There is too much food in that house. He takes a bath in big basins found in the king's house and he eats the way the king eats. He lacks nothing. However when he goes back to his home he saw how his real home looks like. He sees that his home has no fence (wall). There is no gate.

We have women. She can smear Blue Band . Because there is even one for 5 shillings. Evil spirit of stupidity live in her When she smears her bread with the 5 shilling (sachet) Blue Band; when she is full (satisfied) she forgets that she can go back and embrace God who can remove hunger from their home. When she is applying (smearing) the Blue Band for the fifth time the mum is languishing in somebody's shamba. When she is applying the fifth time the rain is landing on the mum in Luo land. When she is applying the fifth time she has no house at home. The devil has put him with one fashion that has just arrived which the husband bought her. The evil spirit which is a liar Has put pride in her with this one clothe /dress. And if she can go back and talk in front of God there is Jesus in the morning. There is a reason why he was stripped. There is a reason why he went to Calvary. How do your understand? Can you be saved? Can you depart from sinning?

We have men who are prostitutes and we have men who are thieves and we have women who are back bitters, rumour mongers, and we have women who steal in our houses. We have women who are so proud and where she is seated she knows a woman with a lot of problems. She knows one who is in extreme hunger. She knows one whose salvation is

inadequate. Who does not even have anything to eat. Her, she has God who supplies all her needs.

I was saying a man can go back to his heart and looking at what has defeated him . What has defeated you? You know when Naaman was defeated Naaman was a senior man in battles. The Bible says that he could make his country win wars. He was a war commander like president Kibaki here at home. However, he had something that defeated him. That's what I wanted to tell you. He made that country to win, if his country went to war it won However there was something that strongly stuck in him. He went back so that he could take the route that God wanted him to take. That's why I want to change you so that you can take the route that God intends for you. Don't move / take the route anybody wants. Don't move the way the world requires. Am saying I felt that our God is present. Our God will come down. He will do great and mighty things. I know how he works. That old man left to go and find help. When he left going into the battles he had lots of strengths. However leprosy curtailed him. It gave him a lot of shame. Even if he went before his peers (leaders) this thing gave him a lot of shame. That was known to the servant from Israel he had brought into his house. She faced him without bothering whether he was his leaders or not. She told him there is someone who can help you from our land. This child told him to go and visit Elisha God's servant.

Those days Elisha was just a normal man in the land of Samaria. Therefore sometimes you can sit down and you say son of Oluoko (preacher) who is speaking has a lower education level than I. This son of Oluoko isn't even richer than I am. Let me tell you I am above you with what God's Word has given me today. I stand with the Word that convicts evil spirits. I want to tell you that I have no problem with the evil spirit but with the evil spirit that lives in you. That girl never bothered about her king. And she followed him in the land of Samaria.

And that pride of having won war embraced him and when she reached, Elisha. he is the one who spoke. Elisha never allowed him to reach him in his house. Elisha told him to turn back and go throw himself in the river Jordan and when he heard that he saw how he had walked, his level of education and smartness. He said what is this man saying? You see the way the river Jordan is dirty. Does he (Elisha) know how the river Jordan looks like. How can this man tell me to go and immerse myself in the river Jordan? It is better if he forgets about the river Jordan. You know we have women now who are speaking and have found life to be difficult. Let me tell them today morning that there is Jesus. There is what he brought and he will work today. In the morning Elisha kept quiet and he said that I won't force you. Elisha had insisted that he should go but he had a lot of pride. He came from the land of Syria. God's servant is talking to him. If you had been told to bring in a lot of money couldn't you have brought and now? It has just been said you go and immerse yourself thrice. At that point he surrendered. We have women who will surrender in the morning. And we have men who will take their money and they will say "I will take Jesus." Naaman went he had reached the river Jordan. He went into the river once then he came out he went in the second and the third time then he came out. He went in the fourth time, the fifth time and he came out. He went in the sixth time then finally the seventh time and he came out. He therefore saw a miracle. We have men and

women who will see a miracle today. You hear me men, you might be good in education, and you might be good in church issues. You might also be good in the way you walk and within your heart nothing defeats, because Christ is there. He was crucified on a tree. They might be saying release for us Barabas but Jesus of Nazareth Crucify him. The teacher was crucified because of what has troubled you. The teacher was put on a cross because of what you can't conquer. Men if you can hear me. We are hearing in the house of worship and the Bible is being used. We walk with the Bible, and it is said that Jesus is there. Walk with him. We have Jesus in the morning that will bring something good. We have Jesus who will bring salvation. The teacher came.

Naaman had feared and from verse four it says, I have not seen any one who can go back. The one who is defeated is called Lucifer. He was an angel who was very strong and we won't fight with him. The teacher is the one who accepted and if you open your hearts the teacher will come in. If you open today the evil spirits will leave you. If you open today the evil spirits of prostitution will leave you, spirits of poverty will leave you and today there will be peace. The blood of Jesus is alive today the blood of Jesus will remove you from the enemy.

A time of prayer and ministry.

Pastor

He has done for us a great miracle just as we have already heard from his Word. And we have prayed and God has blessed us according to our needs.

Through the word that we have heard, I would like you to be at peace.

Knowing that throughout as you pray and as you believe, God has made them to pass.

I don't have so much to add but I will just give something small. Before I go very far, I want us to work for our God. There are those people whom God has removed death from and who maybe the devil had planned to kill. But God has added them some years. Then he is spoiling the devil's programme, there are those who are getting blessed whose ways may have been blocked by evil spirits. But God has opened. There are those who were sick but today God has saved them and for us we don't have anything we can pay God. Even if we say that we give God our wealth, all that we have will not be enough to give God thanks. But God wants us to give him thanks with the little that we have. Not that we have given him so that he becomes God but he is God even if we don't give him. Except only that we want him to bless us. Therefore here where we are, we have the giving of tithes and we have giving based on someone's heart. First if you want to give to the Lord you have to give yourself first. Because salvation is giving because if God had not given his only begotten son we wouldn't have salvation however he wasn't selfish with his only son and that's why we got salvation through his son Jesus Christ, we can't get saved if we have not given ourselves to salvation because God speaks in certain writing in the scriptures that you place yourselves in his hands. Therefore if we want to give God our wealth, we must first give our lives because when you are giving to God and you haven't offered yourself to God. You might feel like you are losing out because if you give and tomorrow you go hungry you will start crying saying if you had not given you could not have slept hungry. Because I had enough to eat till today but I gave it to God so I have slept hungry. Sentiments like this God does not want. When we have decided to give to God we must remember his word that says that he who gives with/like the size of a spoon. This small table spoon, the returns come back in the size of a big spoon (shovel)

So if you give 100Kshs God will give back to you 1000Kshs. He can't leave you to go through troubles and suffering. We must therefore have a giving heart so that we get God's blessings. We are therefore now going to give. I request you Brother David to help us with envelopes. Please help me also with that bench you are seated on. So that we can give to God tithes. There is a time I said that tithes act as a security to your lives. God can't let enemies attack you if you give your tithes. He won't permit you to get sick, go to hospital and incur expenses if you give in your tithes. *Praise God*. Because it is giving you now don't want to say amen. *Praise God [Amen]*

You know that area I am teaching on is very difficult. Because God's servants who teach on tithes in most cases are not good friends of the people, sometimes you will say that I want to snatch your wealth. There is none of your wealth that I want to snatch because even if you don't give I will eat in my house. But I am telling you what is written in the Bible so that you get blessed. That one who will try God the way it is written in the book of Malachi. That you try God and see if he won't bless you with wealth. That your barns will be full until you won't find a place to put others. Therefore I am not speaking on my own words, I son of Ogowe. But I am talking on what is written in the scriptures. Who wants envelope for his/tithes? You might want to give today but God has not blessed you today and you have faith that next Sunday you will get money. You can get envelope, put in money and come with it next Sunday. It is not that if you take envelope you must give in today but you can take envelope and bring it in next Sunday. Therefore that one who expects that he might bring in next Sunday will give time so that we work for our God. Those who will be left behind and feel like giving will just give. I am asking one of our sisters or brothers to give thanks to God. I always see one thing happening that as we give to God we are always seated, we shouldn't do this. It is good at any time when we are giving to God that all of us should stand. And we lift up God's name with joy. Therefore I will give this opportunity we rise up as we give and praise God

----- Prayers-----

We shall sit down and we will start with our sisters

The congregation stands as they sing and give.

*Heri wamtumaini Bwana, blessed are those that believe the Lord
Wamtumaini Bwana x 3 for they shall receive his blessings
Watapata baraka.*

After the song the congregation sits down and the pastor starts giving the announcements... Another man moves forward and gives the announcements in Luo without translation. After a while they start translating: This is the amount of the weekly contribution. We have those that have paid and those that have not, so I'm going to read the names of those that have paid and not paid. [He reads the names.] He, who has anything to say, let him say it. God bless you. Visitors are welcomed to introduce themselves. A young man comes out. The pastor gives another announcement. The congregation stands for prayers to end the service. The service ends.

Document 40

Venue: We Care Christian Ministry (A classroom in Mugumo School)

Date: 22 05 2005

Source: Video taping

Original languages: Kiswahili and Luo

The service opens with prayers, and then the Pastor takes over.

I am counting on you as many people because the Bible says where two or three are gathered, while calling the name of Jehovah, he will there be. Praise God! That's why I am opening your minds this morning, because nowadays as we praise and worship God, people's hearts pull from home which they left there, glory be to Jesus! I was telling you that we have come before God who is greater than all and when God is being praised I was saying that you praise God like you are aware of the one you stand before. Praise God! Amen! Praise Jesus! [Amen]

I don't know what is happening to women. It will prevent you from listening to God. Now even if Lucy Kibaki came in, stand strong before God because our God will work in short while. Praise Jesus! [Amen]. The Bible says that where two or three people are gathered while calling on God's name, there God is with them. Praise Jehovah! That's why I am saying, you should pull your heart and say, I want to praise the Lord just the way Paul and Silas praised him when they were two people. Glory to Jesus! [Amen] That takes me to a lady who witnessed something last night, the night that led to this morning, saying that if she is before the Lord, she won't be destabilized like other people. Glory be back to Jesus, Hosanna! [Amen]

We will praise our God because there is strength in praising, there is strength in praising, there is victory in praising, and when God is being praised the whole world is shaken! Glory be back to Jesus! [Amen] I won't be shaken this morning but we will work for God this morning with those who have opened up their minds, and those who have already left their houses saying "today let me go and talk with my God who has taken care of me the whole week."

This will require those women who have accepted, this will require those women who have been released, who will say that Lord, 'When you open the morning, I will come and work for you with what you have given me.' Praise Jesus! Amen!

God's Word stays be grace in us. There is no one who knows it better than the other. The Bible says that he gives grace to everyone depending on their strength. If you can't praise him, work for him. If all can't work, use your money and assets. Praise God! Amen!

We have so many things we can worship God with. That's why a smart woman on a morning like this, should say "I will come to the Lord with what I had prepared. The Bible says that it is better you go into the house of God to teach. Glory be back to God.

Hosanna! [Amen]. Learning has no end. Soldiers of Christ, I remember when I was in class one and when I went back home. I could boast to those who had not gone to school. I thought I had read too much but, only to discover that there is class two, class eight, form four, high school and even the university level. So God's Word is adding knowledge on a daily basis, day and night, today you will hear what you hadn't heard since you started coming to this church. Glory to Hosanna! [Amen]

God has prepared a word which you neither had nor heard before. There is a word that God has put in place to work. It will be brought with a lot of strength and if your mind is in God and in this meeting, you will come out with something good. In such small meetings is where God does great miracles. Praise Jesus! [Amen]

God is not interested in many people. God is not interested in your assets but your heart which you have made well so that you hear what he has for you today. We therefore want to work for our God, without looking at challenges from one side to the other. We shall work for our God with great freedom, in front of this meeting this morning. If it is to praise God, praise him until you get a break through. Glory be back to Jesus! [Amen] You know there are women, who used to dance in public places. They could dance to welcome the district officer when he came. They could dance the Otenga (luo traditional dance) style, and their in-laws knew what they could do when visitors came. Woman when you were born again, when you stopped working for the world, when you stopped dancing for the world, nowadays praise the Lord! [Amen] Don't you know that there are some women who the Lord removed from some bad places? You should fear the Lord. The Lord took me to the highest peak of the ladder, so I should go to higher levels than where I am. Jehovah be lifted high!

We will work for the Lord this morning. Woman of God, please take some time and come before Jehovah so that you can work for him in this morning. Many women have nice things in their houses. Some have televisions, which they could watch. Why then did you leave them to come here? Praise Jesus! [Amen] The devil doesn't care about the television in your house, neither does he care about the floor carpet in your house, the devil is not bothered about the tea (concentrated with milk) that you took this morning. Praise Jesus! Amen! I want us to praise the Lord because I have limited time in this meeting. We shall praise God. Please listen to me, when God is being praised release your hands.. Release yourself and praise God as though you will not praise him tomorrow. That's why I will call on some women to release them. I was also released by the Lord.

Song

The Lord Jesus is the doctor x2
The Lord Jesus is able x2
He was pierced with the arrow x2
He said it was finished x2

We have already praised God.

Wave to Jehovah this way (demonstrating)

Jehovah can visit people even in a field. Our God visits in the morning. He will visit a man or a woman who has prepared his heart so that he/she can be visited. Glory be to Jesus! [Amen]. Today in the morning, when God's word will be taught, please open up your ears, your thoughts, open up your house and release yourself, and say "What is so difficult? Is it saying carry your bed and walk or saying that your sins have left you?" Because Christ will forgive some people their sins today, and some people will go home feeling relieved of heavy loads better than when they came. Praise Jesus! [Amen]

Because they know the person they had come to, they came as beggars pleading for things, and they met Peter and John and they said "Silver and Gold we do not have but we have someone whom we shall give to you" There is someone we shall give to you in the morning. We shall also take him and go with him. Praise Jehovah! [Amen] I don't know if there is a woman whose heart is hurting, I don't know if there is a man whose mind is troubled with something, who sees as if the devil has stolen some of his/her belongings. He/she says that the devil likes tormenting him/her. The devil works twenty four hours. Praise God! [Amen]

The time when you think that you are good, the devil has studied you and put a foothold. That's why I will give an opportunity this morning for a woman who believes she has been delivered by his blood and she says "Teacher, I want to give my testimony", saying "When the teacher found me, I was a troubled women, I was walking aimlessly from one area to the other. There was no where I could put my head except for the Lord who came and picked me up from the midst of my sisters. At the time I was still a young girl who was late and I could not worship him well. However when I met with Jesus, he transformed me. Nowadays I am called the daughter of a certain home (husband home). Praise Jesus! [Amen]"

He is called the son of Judah. Any woman who met with him got transformation. Any woman who has met with Jesus won't sit down when people are being asked to give their testimonies because Jehovah has done it for them. I don't know if here there is a woman for whom the Lord has done great things, someone who the Lord has done a wonderful thing. He/she says that if it were not for the Lord, this thing would have already killed me. But the Lord rescued me. He/she is the one we want to give an opportunity. That person who is saluting, when he released him/her, when he snatched the keys from the devil, When you died you made me to be set free. Praise Jesus! Amen! I don't know if there is anybody with a testimony, who would say "king I have stood so that I may give you thanks."

Two women give testimonies: *(low volume and interference from the neighbouring church made this indecipherable)*

Pastor

Let me talk about something small now, something as small as faith, I want to talk to us now about faith. The Bible says that faith is having a belief in something that has not

happened and you say that that thing is there and it will occur. You have belief in something that you have not seen. It is only in faith that Jehovah gives whatever we desire. In faith is where a woman who had problems and wanted something, Jehovah pulls it towards her direction. Praise God! [Amen] I had said before that, Jehovah God works day and night just like the devil also works. Our God doesn't sleep. Now, that person who visits God day and night is the one who Jehovah also visits, I said that person who has faith, daughter of Ugenya, if they have faith, the Lord does to them big and great things, the Lord does to them every now and then. There is no time such a person will see a shortage in their lives. Praise God! Amen!

Because the king says that "if you have faith in me, ask all that you require and you will receive" Praise Jesus! [Amen]

In that case it doesn't matter what the devil will decide because if it is Jehovah God who stands in battle, our women won't have to worry about the schemes of the devil. You need to prepare your heart. You don't sleep the way the daughter of Ugenya (one of the ladies who gave a testimony) was saying. She said that she tried God but failed; it seems you also put God into trials. Praise God! [Amen]

The Lord God says, however, that "try me to see if I will not bless you. I will open the windows of heaven." I tend to think that if the Lord opens doors instead, some women will go to live in Runda Estate. He says that he will only open windows because if he opens doors we won't have a place to store the wealth. Try me and see, I heal and remove disease from you. There is no one who won't get healed. Jehovah has stood to protect his wealth and assets. Praise Jesus! [Amen]

Now the woman who has faith and says I want that, removes the demon from within and the devil runs making a noise as it moves off and leaves for its home I am then left free to serve my God. Why did the gospel come? The gospel came and it proved the devil as a liar. The gospel came and gave back to you what the devil had destroyed. The gospel came so that what the devil stole from you, Christ gave back to you. Praise Jesus! [Amen] You know there are some women whom the gospel found as if they are already late, judgment had also already been made. Some women the gospel found them when they can't get food for themselves. Some men, when the gospel had found them they already couldn't get respect from their wives. The man became a useless person and any time their wives could leave them. Praise Jesus! [Amen] This gospel doesn't leave anywhere bare. The Bible says that God's word doesn't come from above and just to go back void. Praise Jesus! [Amen]

Prepare your ear so that the Lord can touch you this morning. There is Owino son of Abongo who will now come to teach on a certain word. However there is someone else who will come after him, he will come with fire. He will come like John said "There is one coming behind with fire." Any woman who sits under this fire, it will burn all things. Praise Jesus! Amen! That fire will burn everything that is within you. Be it diseases that are within you, that fire will burn it. Be it trouble, the fire will burn it. Be it problems, the fire will burn it. There is the owner of this fire. Praise Jesus! [Amen] There is the

owner of that fire. Our God will therefore transform some people here today with his fire power. This is if you have faith. Praise Jesus! Amen!

You will see Jehovah help those women who open their hearts this morning, saying that the Lord must remove the things within me that have held me captive. We will praise God. Glory be back to Jesus! [Amen] You know you will leave him (God) here and he will go away. There are times when you will just leave the hand of God and when you reach your house the devil is with you. Now forget about everyone who is here. Both people who are in and absent and focus your heart on our God. Just look at God in the smallest opportunity that you have. May the Lord bless his Word

Change of Speaker:

Because of singing in the other Church the speaker can't be heard for the first few minutes

..... That thing continues to disturb the lady till today though she was born that way. Those people who gave birth to the lady are the only ones who know that they gave birth to their daughter in her present state. That thing is still with her up to today. It is something that you have lived with from the time you were young to this present time that you are an adult. Your parents don't have the power to remove from you what is disturbing you. Praise Jesus! [Amen] I want to talk about something which someone is born with. It is something that disturbs, someone even when they are in their own houses, and it is something that can't leave them and it brings them shame. Praise Jesus! [Amen]

There is something one is born with even if he/she is a married person in her/his own house. Praise Jesus! [Amen] Even if it's a woman who was born with a certain disease, that thing can't leave her though she is now a married person. Even her parents can ask themselves that "Atieno or Anyango who is now married, that thing which used to disturb her, has it departed from her?" Therefore it is something that her parents might not have the power to remove. A man also can be that way. Though married and with children, there is something which still disturbs him and hasn't let go yet. His parents have no control of that thing. It continues to haunt him and neither his parents nor he can stop it. Praise Jesus! Amen! That is where I want to speak from.

Somebody read from John 9: 1-12, then he jumps to 25, 26. Praise Jesus! Amen!

The Bible tells us that one day Christ was walking with his disciples, he saw a man who was blind. His disciples asked him "This man, who is blind, is he blind because of the sins of his parents or otherwise?" And he said this man wasn't born blind because of the sins of his parents or himself but so that the name of the Lord could be glorified and his power to be made manifest. Praise Jesus! [Amen]

There is something which someone can be born with, and there is something which somebody can continue to walk with and live with. However his parents could only look at him living in that condition, his parents or relatives couldn't do anything about his

situation but just to watch him grow that way. You know there is something that can happen to someone and the same thing continues to walk with that person, that thing always refuses to leave. Apart from God there is no one who can let something happen to anyone. Praise Jesus! [Amen]

Now God's Word is something that can wipe out shame from somebody's life. Even is situations where people had made decision and said that such a situation can't be made better Only God can change someone's life and change them to different individuals until it shocks the people who used to know such a person until they ask themselves if really that's the person they had known before. Praise Jesus! [Amen]

You know God can remove someone from one place where they were to a new place. Praise God! [Amen] Now there are some things which can take hold of a man or a woman and if they don't take a strong hold of God that thing can't be able to leave them. God can remove shame from them. God can therefore be able to remove things which attack men and women. You know that men and women have difficult troubles. These things are with us and even if a man eats well and dresses well, these things are still with him and he continues to walk with then and it brings shame. Praise Jesus! [Amen] Now there are things which can block the eyes of the man such that he can't see what is happening in his life. He can't be able to see what is happening because that thing has blocked his eyes. Praise Jesus! [Amen]

Scripture reading John 9: 24 -28

There were the Pharisees who continue to ask this man about what had happened and how could he be able to see again, that this thing that happened how can it come out of him and he has lived with it forever. You know there are things which bad people can put on you. And when God removes it, they start wondering about how and why God has removed that thing from you. It is something a group of people who don't wish you well, and had put it on you to destroy your life, wonder how has it been able to move out of you. Praise Jesus! [Amen] I was talking about something called blindness. Something that can block someone's eyes, even if he isn't doing well that thing has blocked his eyes making him think that he is doing well. Even if that thing is destroying him/her, they might think that they are doing well but in a real sense they aren't. That thing can even destroy their home but it blocks his/her eyes they can't be able to see. Apart from the presence of God that man who was blind couldn't be able to see. Even those who thought that he might never get well were surprised when he was healed. They were surprised by this person who opened his eyes. Praise Jesus! Amen!.

Now I won't say many things because even if I were to say many things sometimes there is nothing I will be able to help you with. I would rather say few things but you get hold of the few things. Praise Jesus! [Amen] It's only God who will bless you from that part of scriptures that I have read. There is a servant of God who will come with some word then we shall go into prayers

He sits down

A new Speaker comes forward

Praise Jesus! X2 [Amen]

Wave you hand in the air. I would like to praise the Lord for a fine morning like this. God has brought us so that he may be able to talk to us. Praise Jesus! [Amen] People's hearts are still far away, I don't know why.

Our brother the pastor has gone for baptism in Babadogo (*on the east side of Nairobi*). He has gone there for baptism. Our other brother has also gone for some work in the city centre. The rest I don't know about them. Though they aren't here, God is here with us. Please bring your minds back here even if there are things happening. Your heart should bypass them so that you get to see the Lord. Our God who brings out tough things which might have gotten stuck in someone's life, he is the one who has prepared us here. You know all that happens in you life, so that something which isn't good leaves you. It is your heart that has not made the decision.

First your heart believes and by that faith you get it there at the seat. Then you wake up from your seat believing that today I will meet with God, when you have such need, then you see God. Why am I speaking that way? I heard my friend Owino. God has said a word and its his, somebody might be here today and he/she has some weight that is pulling his life, and he has compared with the word that he had read from the book of John 9, that there is something that somebody was born with and that thing will grow up with him/her.

It has become some weight in his life, therefore when he is walking, that thing becomes like a heavy load that pulls back his life, and that thing has snatched away peace from his life. Do you know that? That is why God is God until the Savior had to come. I always say every day you righteous people. If God can't remove the loads we have, and then we don't have God. Why am I saying this way? Because in the days of the Bible, the children of Israel in the land Egypt, they had some loads which had pressed them down. The people of Egypt made them to be slaves and the rules of that land were also oppressing them. They were also hungry and they had no victory because they were walking as the disabled. Heavy works had weighed them down, then God was able to see them and God called Moses at the Mount Sinai and told Moses that I want to send you so that you go and release our people, because I have already seen their problems. Surely the children of Israel had some heavy burdens.

But Moses had some fear and he asked "God how can I go?" and God told him, "I am here and I will go with you." Therefore even as we are here this morning, the woman can see the weight that is at her house and a man can see some weight which is in his life. That is why people need to leave their things and turn to God. Even as I am talking that way, maybe you have already thought you have carefully thought of the weights that are in your life. That thing is it that snatches away peace from you? It can be that thing you were born with, it can be something that was passed down from your ancestors. Something that is descending from your lineage of the family may be it's something that

was with your great grand parents. Even these white people (Wazungu), they also have things that follow their backs from ancestral lineage.

Those things that arose from the ancestors if not for the salvation that comes from heaven that I will talk about here this morning. They also can't be able to finish well. Praise Jesus! [Amen] I ask not to let your heart be taken by what is happening out there right now in the world. That's why for me, I am always bypassed by many things that happen in the world today. God therefore told the children of Israel that they have come from Egypt and they are on their way to Canaan. He gave them a warning that I am taking you to the land of Canaan. Don't worship the God of the natives of Canaan, and don't even work for them, because if you worship their God I won't be with you. Therefore when the children of Israel reached there, some of them started worshiping other Gods. Then God left them. At that time they started witnessing some weight. Some people started having stomach aches and diseases started becoming many there. Things became heavy for the children of Israel. Then God stood in the morning. And will you see why God will leave you? If you will start worshiping other gods and you operate in a way that God doesn't approve of and against God's Word.

God's servant said that "God lives in his Word." Therefore when somebody's heart does according to God's Word, he/she is doing the whole Word of God. Thus the Lord comes, my brothers and sisters; He came to remove the loads and burdens. Praise Jesus! [Amen] He came to remove the bondage so that those who are in slavery can be relieved. We have a Saviour loved ones. He is the one we preach until today. If a man or a woman believes in him, then there is a God we can call on. I always like to expose the Word. When the Word is exposed well, then someone's heart listens to the Word. When he/she is listening to the Word friends, the Word plucks him/her when he/she is seated.

He/she is on their way to meet the Saviour, when they kneel down here, he says save me and at that time when his heart meets with Jesus, and at the time that Jesus enters and he find that load, he carries it until that person falls down. He is different from the one that is brought to us today. Praise Jesus! [Amen]

Whereby somebody is just led like a cow and then he/she is now told please kneel down, then the person leads the person who is kneeling by telling him to say as he says "Jesus now write my name, I have come to you today." Praise Jesus! [Amen] "I have come, Jesus; write my name in the book of life." You see, you, you are following what the other person is saying. The Bible says that every one will say what is within themselves and not through any other person. That's a word that comes from you without being guided by the pastor. That word that convicted the devil, then the devil departs from you and the devil leaves. Praise Jesus! [Amen] So Jesus isn't the saviour if the devil won't leave someone. You know the devil is the one who gives someone heavy load, therefore Jesus is the saviour if the devil has left someone. How do you know the devil has left someone? As you kneel to worship God, you feel as though you are meeting with God in his throne; you pull down the presence of God, and if there was some trouble standing before you, you will feel as though the heaviness has left from

within you. That's why the Lord has erected a pillar saying that there is one man in the land of Canaan, that man was born that way with his blindness, blindness enslaved him.

The blind borrows from one person to the other. A blind person, even if he is given a bad thing, he can't recognize it. That is what his life entailed. But, when he met the Lord our Saviour, the Jews put down judgement when Jesus stretched his hands, he was surprised that blindness had disappeared. When he met Jesus, Jesus convicted his heart and the Jews asked him why he was born blind (*lady member of the congregation moves from her seat crying and kneel before the preacher.*) And he said that he was born that way so that the strength of Jehovah can be made manifest. Jesus knelt down and took mud which he applied in his eyes. *The whole church is wailing as people go on their knees for prayers (the sermon can no longer be heard)*

*The speaker and the translator lay hands on members of the congregation.
Exorcism also takes place*

Preaching continues Praise Jesus! [Amen]

If there is anyone today who wants prayers, we will pray with them today. If the devil takes peace and joy away from you come forth and we pray.
[Two ladies move to the front to be prayed for, more organized form of prayers by the whole church takes a centre stage. The preacher sits down as the translator takes over.]

Praise God! [Amen]

I give thanks to our God who is a winner in the morning. I was saying something small; God's Word stays together with his strength. If Jehovah isn't working then I don't see the reason why we worship God.

Glory be back to God. (*From the congregation [Amen]*)

When you open your heart and mind so that you meet with Jehovah he won't leave you. It doesn't matter to what level the devil attacks you. If a girl changes her mind so as to meet God she will meet him. Remember that many people have met him. May God bless this fellowship. Glory be back to Jesus. (*From the congregation: [Amen]*)

Wave to Jesus in this way [demonstrating] I was telling you that those who open their minds, God will meet them. That's why I want to get into giving. Our God is a God of truth. There is no one who will test him and he fails. Praise God (*from the congregation: Amen.*)

I told you sometimes back about what God did to me. I tell you every now and then what God does to my life on a daily basis. What prevents God from doing things in people's lives is because they don't have faith in him. If a small girl is asking the Dad for some money, she knows that the Dad must have some money in his pockets. And when she is not given, she starts crying. If we can be that way with God, Jehovah God can do great things in our lives. Therefore open your hearts, open your hearts so that you can have faith in God. Be a person who loves working for God. Praise God. (*From the congregation [Amen]*)

Because where can you find God who can work for people and people don't work for him? When you are working for God, you tell him, "Thank you Jehovah, I don't have what I can give you but release me." Praise Jehovah (*from the congregation* [Amen])
"There is nothing I can give you, however I bring something for appreciation."

Get ready with what you want to give to Jehovah. We shall start with tithes, then offerings. Let people give as they sing. God is happy with those who give. If you give to the Lord with an open heart you are showing appreciation for his lordship in your lives. We shall now pray for those who have not given, for all the needs they have. For those of you who have brought tithe here, if you have any needs from God he will continue to meet them. Therefore take heart. The Bible says that what one has given will open the door for him / her. You who never gave stand up - we pray for you.

*After the giving the congregation stands for the prayers then the announcements proceed.
The service ends*

Document 41

Venue: Praise Miracle Liberation Ministry

Date: 05 06 2005

Source: Video recording

Original languages: English and Kiswahili

There is a banner at the front of the church which includes the following:

‘Praise Miracle Liberation Ministry
Luke 16:17’

The service starts with singing:

Damu ya Yesu ya dhamana x 2	The blood of Jesus is so precious
Damu ya Yesu yaokoa	The blood of Jesus saves
Damu ya Yesu yasemeha	The blood of Jesus forgives
Damu ya Yesu yakomboa	The blood of Jesus rescues
Damu ya Yesu ya dhamana x 2	The blood of Jesus is so precious
Damu ya Yesu yakomboa	The blood of Jesus rescues
Alituoah uhai wake ili kunikomboa	The gave his life for me to be saved
Damu ya Yesu ya dhamana x 2	The blood of Jesus is so precious
Damu ya Yesu yakomboa	The blood of Jesus saves
Ninainua mikono yangu x 2	I lift up my hands
Damu ya Yesu ya dhamana x 2	The blood of Jesus saves
Damu ya Yesu yakomboa	The blood of Jesus saves

As the congregation proceeds with the above song, the tune changes as some of the members start praying. Another song is heard:

Baba wa mbinguni	Heavenly father
Hakuna kama wewe	There’s no other like you
Ee Baba wa mbinguni	Oh! Heavenly father
Hakuna kama wewe x 2	There’s no other like you
Ee Baba watujali	Oh Father you do care about us
Hakuna kama wewe	There’s no other like you.
Baba wa mbinguni	Heavenly father
Hakuna kama wewe x 2.	There’s no other like you.

People are repenting, clapping their hands, and praying in different languages, some are moving around, while others are singing:

After this session of singing, and worshipping, the pastor takes over and prays:

*Baba katika jina la Yesu, nasema wewe ni mfalme, na hakuna mungu kama wewe.
Hakuna mungu kama wewe, jina lako litukuzwe, na jina lako liinuliwe. Yesu tunaalika
nguvu zako na uwepo katikati yetu. Baba mungu nashukuru kwa sababu ya wakati*

uliotoa, ambapo mfalme umetupatia wakati njema. Nasema ni asante kwa sababu ya fadhili zako. Asante kwa sababu tunaheshimu asubuhi ya leo. Pokea sifa na utukufu wewe Bwana kwa ajili ya wale walio njiani, Bwana, uwarahisishe katika safari yao. Nakuja kinyume ya Shetani, atakayekuja katika uwepo wetu, ashindwe asubuhi ya leo. Shetani hauna mamlaka, utoke katika kanisa la Bwana, utoke asubuhi ya leo. Ni katika jina la Yesu, ninaomba. [Amen]

[Translation: Father in the name Jesus, I say you are the Lord, there is no God like you. There is no God like you, praise be to your name, and your name be lifted up. Jesus we welcome your power in our midst. Thank you God for the time you have given us, which Lord you have given us a good time. I say thank you for your support. Thank you Lord for we respect you this morning. Receive praise and glory Father, for those that are on their way. I come against Satan, who may come into our midst, may he be defeated this morning. Satan you have no power, get out of the church of the Lord, get out this morning. In the name of Jesus I pray.]

The congregation starts clapping their hands as they return to their seats. Another pastor takes over after the last prayer:

Tunapoenda kwanza mafunzo yetu ya leo. Nataka kusema Mungu wetu yuko pamoja na sisi asubuhi ya leo, Bwana Yesu asifiwe! [Amen] Uisangalie habari ya stima. [There had been a power blackout.] Unajua mtu anapoangalia chombo, kinachokata kufanya kazi, anaanza kufadhaika moyoni. Sio wakati wa kufadhaika, ni kuangalia katika mioyo yetu. Bwana Yesu asifiwe, Bwana Yesu asifiwe sana. [Amen] Ni wakati wa kuangalia vile Bwana anavyotenda katika maombi. Bwana asifiwe! Bwana asifiwe sana. So asubuhi nina furaha kubwa kwa ibaada ya leo. Bwana asifiwe, bwana asifiwe sana! Nataka niseme ya kwamba umekuwa wakati mzuri sana ambapo tumeingia katika wiki hii. Nimekuwa nikifunga juu ya neon la mungu. Neno la mungu linafaa nani? Neno la mungu ni nini, Bwana yesu asifiwe. Heri ya kwamba mimi na wewe tuweze kumtambua bwana.

As we starts our service today, I want to say that our God is with as this morning. Praise the Lord. [amen]. Don't worry about the power failure, you know when a person looks at the instrument then his heart starts to be worried. It's not the time to worried, its time to looking on our hearts. Praise the Lord, praise the Lord. It's time to look on how the Lord is working in prayers. Praise the Lord. I want to say that it has been a good time which we've come into this week. I have been fasting over the Word of God. Who does the Word of God fit? What is the name of God? Praise the Lord. It's better for me and you to start to recognize God.

[The translator starts; English only is recorded from now on.]

The congregation stands and starts praying and praising, in which they are led by the preacher and his translator. After that they clap their hands, greeting one another. The preacher goes to the day's sermon:

We're going directly to our teaching. You may get seated. This morning we're going to receive from the Word of God. What is the Word of God? What is the Word of God? We're going to read from the book of Luke 8:9. There's something we're going to look at in the Bible this morning. (*The preacher reads the above verse from the Bible.*) I was teaching directly about the seed. Many teachers of the word are teaching people that the seed is all about planting money. A seed is not about money, the seed is the Word of God. This is the Word we're going to learn, because the church is very confused. The church doesn't understand what the seed is. Jesus was teaching about this parable and He said that knowledge about the kingdom of heaven is all about planting the right seed. Nowadays the church is very confused. Many people are outside the Word of God. They are seeking for miracles and wonders. I want to tell you something about the miracles. Miracles are found in the people that know the Word of God. Many people are running here and there, leaving the Word of God, saying that if they plant money, they will reap money. I want to bring to the people the Word of God, because the seed is the Word of God. If the seed is planted inside you, you will get everything you want. The church nowadays is not ready to receive the Word of God, they are ready to chase the miracles instead of planting the Word of God inside them. I know the Word of God can be created where there is no way. Halleluia! [Amen]

That's why Jesus said, there are four people that he gave as examples. One person, and the Bible tells us, the sower went and he planted – sowed the seed. Halleluia! The sower went to the garden and threw the seed, and the problem was, let's see in verse eleven. We're going to see where this seed is, and what is the right soil. I want to read this. The meaning of the seed is the Word of God. The wrong path is where the bird came and took off the seed. Jesus said when the sower went to plant the seed, the seeds that are along the road are the ones that were taken by the bird. These are the seeds that when the devil comes, he takes them away. Where is the seed in your life? Is the seed receiving the right place in your heart, because many people are totally confused with the things of the world? They're chasing for the miracles of the world. When the Word of God is not in you, then you cannot receive the miracles. Some people just receive the Word but with time Satan cometh and take off this seed [*not clear*] I want to come to that point more clearly. First of all, where is the seed? Have you planted the seed in you and it grows nicely? Or, you're the soil that's alongside the road, because many don't receive the Word of God. They are here to idle, just warming the seats. It's because they don't have the Word of God in them.

Are you the right soil, or the wrong soil? Is the Word of God getting a place inside your heart? Or you're coming in the church to warm the benches, to be seen? We need the Word of God inside our hearts, because in this parable Jesus said that when the sower went to sow the seed, others fell at the bad place, others at the wrong place, others in the thorns. Are you among those that fell in the thorns, or those that fell alongside the road, or on the fertile soil which is ready to grow? Many people come to the church without their Bibles. Even without a paper and a pen. When the preacher is preaching, instead of putting down the notes, they are just watching while not understanding the Word of God.

I was meditating about the Word of God, because the Word of God can change you, it can bring miracles in your life. When there is no Word of God in you there will be no miracle. I was amazed with the people running for the miracles. If I plant a seed in myself I know God's place is then in me. I want to tell you there's a day you need to plant a seed in your life. If you plant money and you're a sinner, then there's nothing you're doing, there's nothing you'll get, because God has nothing to do with the sinners. He doesn't deal with the sinners. That is why we do plant and don't receive anything. The Word of God is not inside our hearts. I want you to receive something here, which soil are you? Are you the soil that is ready to receive the Word of God? Or, are you the soil that receives the Word of Lord while you're so squeezed? Hallelujah! (*Amen.*) You must be ready to receive the Word of God. Because the Word of God is going to change you, the Word is going to make you grow.

I want to tell you something. It doesn't matter how much you pray, the much you receive the Word of God is the much that matters. You know that you can pray, to pray without the Word of God, is a miss. In the book of Isaiah 53, when you are sick you can apply the word and get healed because the Word of God is in you. But many people are very confused; they are running for to receive miracles. If you receive the Word of God in abundance then you are going to know who you are in abundance.

I was reading in the book of Deuteronomy. The Bible says that the Word is near you... hallelujah! (*Amen*) I want to give you something about the Word of God. You'll get what you want. How many are there? Deuteronomy. The Bible says the Word is so near, that Word is not very far. When trouble comes, when sickness comes, just apply the Word of God. And the Bible says the Word is in your mouth and you should obey it. If the preacher is preaching and you cannot receive it then you're cursed.

Many people are just church goers and when the trouble comes, instead of running for the Word of God they're running here and there. Speak to the Word of God and the help you want will come. So when you receive the Word of God then miracles will come.

Let's go back to the chapter 11 of that book we're reading from (Deuteronomy). *The preacher then reads from the Bible ...halleluiah!* Let's see what the Word says: 'the Word is not so far, it's near you; it's in your mouth', not far from Nairobi, not far in London. Just fear it and receive it. It's the matter of obeying it. If you want to prosper you must then have the Word of God. It must be inside the heart. That's why I said when you are sick, just apply the word and you'll get healed.

There's something I want to read from the Bible: Proverbs 13:13. If you've found it you can read it. Hallelujah. (*A lady from behind stands and starts reading the scriptures, after she has read the verse, the pastor then repeats it*)... all that despise the Word of the God, they'll be destroyed. The church is perishing not because of the Lord, it's because they've despised the Word of God. If you want the house of good health then you must fear the Word and obey it. You know today the church; people are being destroyed because they believe in some doctrines somewhere else. They're leaving the Word of God, running, running here and there for their own things. The Bible says the Word of God is a strong

tower, those who have the Word of God, I want to tell you, those who have the Word are very strong. When the sickness comes, when the problem comes, they are very strong, they don't fear, if you want to teach them you have go with the Bible.

For I want to tell the church, that if you want riches, then before you get it you must have received the Word of God. It can bring changes in your life; it can bring changes to your husband. I have seen many things happening in the families, if a sister wants to change the family, wants to change the husband, then she goes to the witchcraft for a small *kabigii* for the husband to love her. Instead of going to the Word of God and telling Him that I give you my husband and I pray Father, take my husband, instead of running to the witchcraft. Run to the Word of God.

The Bible tells me in the book of the Matthew 19... if you know the Word of God there's no time for the devil to come. You can claim your wife according to the word.
Halleluiah!

After the preaching the pastor then asks the congregation to stand and they start praying in different languages/in tongues. Each person is heard praying for his/her needs. The pastor is heard encouraging the congregation to pray.

Tell God, speak to God; *he starts singing:*

Unanijua vyema Bwana You know me well Lord
unanijua vyema Bwana, You know me well Lord
Niko mbele zako I'm before you.

The praying proceeds, after the song, the pastor is heard encouraging the congregation to speak to their God:

In the Word of God don't joke, you cannot prosper without the Word of God.

This song then follows after the praying.

Shuka baba Come down father
Shuka baba Come down father
Tunasema unatosha We say that you're enough
Shuka baba. Come down father

After the song, the congregation proceeds with the prayers after which the pastor winds up with the prayers:

Father in the name of Jesus, I want to give you glory. Release your miracle here, Father, open our hearts, father. In the name of Jesus, have a place in our minds. Thank you Jesus, I worship you Jesus because you are wonderful, you are mighty Lord. I bless you Lord . I cast out devils that may arise in the hearts of your people, I command them to leave now! I pray Lord, you may anoint this people, thank you Lord, thank you , redeemer, you are

the wonderful one. In the name of Jesus I pray and do believe. Amen. *The congregation starts clapping as they take back their seats.*

Bwana asifiwe, najua ya kwamba tumepokea ujumbe. Vile vile tunaeleza kulitimiza neno katika mioyo yetu. Bwana asifiwe sana. Katika asubuhi ya leo tumepokea neno ambalo litatujenga katika mioyo yetu. Bwana asifiwe sana. Basi tukae katika neno, na tutii Bwana. Basi, tukaribishe kundi la praise and worship kwa kuenda kumsifu Bwana.

[Translation: Praise the Lord, I know that we have received the message, also we are encouraged to obey it in our hearts. Praise God! This morning we have received the Word that is going to build us up in our hearts. Praise the Lord! So let's live in the Word and obey the Lord. So let's welcome the team of praise and worship.]

[The lady takes over.] Tunaenda kumsifu Bwana kwa kuwa ni mwaminifu katika siku ya leo. We're going to praise God because he's faithful to us this day. She leads the singing by clapping.

Anaweza Bwana x 2 He's able Lord
Bwana wa mabwana. God of gods

After that, a young man called Ochieng' is then welcomed by the clapping of hands. He is the one to take us to the second session of the preaching. He preaches in English, which is translated into Swahili.

Last week we learned about giving, but this week we are going to another level. There is something you need to do about your life. Halleluia! Let's go together and read these things. One of it is information. There are different things in your life. One of the things is information. What is information? Information is a kind of word or words we learn from God, so our information is the Bible. If you read the Bible, you'll know what the Bible forbids and what it wants you to do. It tells you what kind of life you have to live. It also tells you the kind of salvation to lead. I believe in life, you know more than your years, then when you get saved, you can read the Bible and understand it.

The second thing is being a dominator. You have to be a dominator. You are to be a winner, in other words. We are going to read in the book of Luke 9:1-2. 'Jesus called the twelve disciples together and gave them power and authority to drive out all demons and to cure diseases. Then he sent them out to preach the Kingdom of God and to heal the sick.' And we are going to talk more about the dominator. That is what we call the dominator, because God called his disciples and gave them power to send out evils. In other words, Jesus uplifts in the word dominator. A Christian must be a dominator. Many of us must know the word dominator, for Jesus gave us the power to heal and drive out demons. So Jesus said 'Go and dominate'. Amen.

Number three is to associate, in other words, is being together, living together like Elijah and Elisha. They associated together. They were very close. That's why we say sharing the Word together. This is a thing the Christian must do, sharing the word together,

because, when you read the Bible, you will know the kind of life you are living. The Bible will inform you what kind of a person you are. Other times we are going to be dominators. The Bible is going to tell you this. The way you are reading the Word of God, the more you are going to dominate, the more you are going to receive your power, Alleluia! So the word associate, it's how we say walking and being together, so I'm going to tell you what kind of a person you are going to associate with, so when you are going to associate with a person of God, then the way a Servant of God receives is the same way you are going to receive, like Elisha. He received what Elijah had. It is called association.

So you must receive by associating with the servant of God. Praise the Lord! Amen!. We are going to read from the Bible in the book of 1 Timothy, 2:3. He's going to rebuke and reveal. [*He reads from the Bible.*] The Word of God is ready to rebuke you. It's ready to rebuke you. It's ready to put you to the high standard. That's the Word of God we are reading this morning. If you go astray, the Bible will tell you the right direction. When you sin, the Bible will tell you that you have sinned, so you are to get the information from the Word of God. Hallelujah!

So many of us come in the church, as the pastor has said, we are coming to warm the benches. When the pastor is teaching we're joking, doing our own things. We then leave the church just empty-minded. When we are here, we come to be taught, because we get to be trained in the Word of God. That's information. So when we read the Word of God continually, the Word of God will be imparted in our lives, and we'll know what God wants inside us. If we act accordingly, then I believe we are going to see the Lord inside our lives. When we read the Word of God we should do what the Word tells us to do. Hallelujah! Every time you are going to be a dominator. Because many of us, we have been given the power to get our victory, but because of our ignorance, we don't get what God wants us to get. We have authority, we can do everything we want to do. Because when a soldier goes to war, he's very equipped. When he's walking, he says he has power. On his right hand, he is full of armories. He is walking proudly because he is equipped.

You as a Christian, you must be equipped as the Bible tells us. We are to be ready for good work. I know many people, we are just equipped for the bad ways. When we see where people are quarrelling, we run there, and then say, who started it? We are just pushing up the war. Hallelujah! The Bible says, that is being wrongly equipped in our lives. A dominator must be well equipped for good work. Halleluia! Amen!

Many people are failing in life because they are equipped for the wrong job. Hallelujah!. A human must bring development, but instead we bring our downfall. We are just saying how well we are equipped, but when we meet bad incidents, we avoid it. We can't stand like this in power and authority. A person who is so great can do what he likes in his life, like the President has the authority. When he comes here, and says all of Kibera to be put down, then it will be down. So a person who is great has power and authority, he can do anything. So as the children of God, God has given us authority and power to dominate.

But why we don't reach God is because we don't use what he gave us. The Bible is the Word of God. If we use the Word of God, the way he wants us, then we will win.

Another thing we want to say is association. That's the thing we never want to do in our life. And to associate with the man of God like Paul, when he was in Corinth and in Rome, he could remember his brothers. He would say I remember all the people of Corinth and Rome. He preached to people to be like his brothers in Corinth, because he knew they were closely with him. So to associate is to be very close to a servant of God, even you will get the secret of God, like Joshua and Moses. These people were very close.

We see many beggars in the street. We just pass them. We say, we don't care. So that's the secret God wants us to do. Praise the Lord! Somebody gets his salary, budgets for everything, but he forgets about the servant of God. Amen! God gave us power so when we receive our wages, that's the time when we are so happy in our lives. We should remember the servant of God because when he receives from you, that's a blessing from the Lord. There's a blessing in your life. The reason why you are so poor, is because we get our wages, we just enjoy ourselves, even sometimes you are budgeting, you see the budget is not enough. You divide your money in portions and when there are things you have not done.... [*Not clear*]. When you give to the Lord, you are going to get the wisdom on how to spend your money. In the Book of Proverbs 12:12 [*he reads the scriptures.*] 'All that wicked people want is to find evil things to do, but the righteous stand firm.' So we have to be righteous before the Lord. Paul said, Be blameless in every act you do. So being blamed, makes us not to be righteous before the Lord. So the servant of God must walk according to the ways of God. So if we want to be righteous, these three things must be followed. You have your Bible, and you must read it constantly. The Bible tells us, do not steal, but we steal. So when we receive the Word of God, we are going to be winners. Why are we defeated? We are defeated by war. And Jesus says, I have given you the power, power to remove demons. If you read in the book of Matthew 18:18, 'And so I tell all of you what you prohibit on earth, will be prohibited in heaven. And what you permit on earth, will be permitted in heaven.' So why are we so worried in our lives? Even you regret why you got saved, and it's the time you reached the Lord. So let us stand. [*The congregation stands.*]

So when you associate with God, you will see the vision of God.

So I'm winding up my message. I know there is a parcel we gave last Sunday, and we said we are going to stand with the servant of the Lord. We are going to tell the Lord to give us wisdom. [*Then he asks the worship team to lead in singing.*]

<i>Alijua vyema Bwana x 2</i>	The Lord knows well
<i>Tuko mbele zako</i>	That we're before him
<i>Unanijua vyema Bwana x 2</i>	You know me well Lord
<i>Tuko mbele zako.</i>	That we're before you
<i>Unajua maisha yetu</i>	You know our lives
<i>Unajua njia zetu</i>	You know our ways

Alijua vyema Bwana x 2
Tuko mbele zako.

The Lord knows well
That we're before him

Pastor Ochieng': If the Lord has spoken to you to give, give. [The preacher then prays for the offering:]

Dear heavenly father, in the name of Jesus Christ, I give you praise. Lord, it's another day that Lord you have given unto us. We are going to give you praise and our offerings, Lord. I pray, Lord, may you accept our prayers. Can you have our offerings, dear Lord. I pray for the blessings upon your children, dear Lord. Lord they are planting in your ministry, O Lord. I pray God, remember their lives, their families. Can you bless your children, dear Lord, I say, God. Lift them, God. I pray for good jobs, I pray for financial breakthrough. I pray that you are going to accept our prayers, our offerings, in the name of Jesus Christ. Thank you Lord. We are going to rebuke the Devil in the name of Jesus Christ. Thank you, Almighty. In Jesus' name, we pray. Amen. Someone say Amen! *A song is sung as the congregation makes their offerings.*

Tawala maisha yetu, Bwana
Tawala, tawala x 2

Rule my life oh Lord
Rule, rule

Tawala tunakuomba, Bwana,
Tawala, tawala x 2
Tawala ewe Bwana.

Rule we pray you, Lord
Rule, rule
Rule oh Lord

As they offer, a young man gives the announcements for the following week.

Katikati ya wiki unakaribishwa hapa kwa maombi, na utabarikiwa sana. Ijumaa ni wakati wa wamama kukutana kwa maombi. Ni nani katikati yetu anaona ya kwamba anakaribisha ushirika katika nyumba yake katika siku ya jumaa?

[Translation: In the mid-week, you are welcome for prayers, and you will be blessed. Friday is the time for mothers to meet in prayer. Who among us is willing to welcome the fellowship in her house on Friday?]

The service ends.

Document 42

Venue: Restoration of the World Gospel Church (A classroom in Mugumo School)

Date: 08 05 2005

Source: Video Recording

Original languages: Kiswahili and English

The service starts with singing. Most of the congregation are the ladies sitting on the benches.

<i>Heri waliompokea bwana Yesu Wanauzima x2</i>	Blessed are those who've received the Lord They've eternal life.
<i>Heri heri heri waowanauzima</i>	Blessed, blessed are those with eternal life
<i>Heri waliompokea bwana Yesu Wanauzima x2</i>	Blessed are those who've received the Lord They've eternal life

<i>Ametenda maajabu Na siwezi kueleza x2</i>	He has done wonders That I can't tell x2
<i>Ametenda maajabu</i>	He has done wonders
<i>Amenipa ushindi na siwezi kueleza Na siwezi kueleza x2</i>	He's given me victory and I can't tell And I can't tell x2

<i>Ndiye bwana, ndiye bwana</i>	He's the Lord, he's the Lord
<i>Ndiye bwana mwokozi</i>	He's the Saviour
<i>Wastahili, wastahili mwokozi x 2</i>	You're worthy, you're worthy, Saviour x2
<i>Anaweza, anaweza mwokozi x 2</i>	He's able, he's able, the Saviour

After the song, the congregation turns to prayer and repenting. After a short while they come back to worship in song:

<i>Tawala bwana</i>	Rule Lord
<i>Tawala maisha yangu</i>	Rule my life
<i>Ewe bwana x 2</i>	You Lord x2
<i>Tawala masiha yangu bwana</i>	Rule my life Lord
<i>Ewe bwana tawala</i>	You Lord rule
<i>Ewe bwana x 2</i>	You Lord x2

<i>Tawala mienendo yangu bwana</i>	Rule my ways Lord
<i>Tawala baba tawala x 2</i>	Rule father, rule x2

They then return to prayer and repentance in different languages/tongues. Others are heard singing a praise song:

<i>Pale Kalvari yote yamekisha x 2</i>	Everything was finished at Calvary
<i>Pale Kalvari yote yamekwisha</i>	Everything was finished at Calvary
<i>Pale Kalvari ushindi tumepata</i>	At Calvary we got the victory

Pale Kalvari wamama wameokoka At Calvary mothers are saved
Pale Kalvari ushindi tumepata x 2 At Calvary we got the victory

Ingia ingia x 2 Get in, get in x2
Uwe mmoja wa kondoo Be one of the sheep
Ingia ingia x 2 Get in, get in x2
Uwe mmoja wa kondoo Be one of the sheep

After that session, two young men take over. One is speaking in English; the other is translating into Swahili.

We want to praise our Lord Jesus Christ. If there is any person who has a testimony, he or she is welcomed, and as he or she comes, let someone give us a song. *A lady then leads in singing.*

Yesu ndiye njia, njia yangu x 2 Jesus is the way, my way x2
Yesu ndiye uzima wangu Jesus is my life
Ukweli, Yesu ndiye njia truly Jesus is my way
Njia, njia yangu x 2 way, my way x2

Ukweli Yesu ndiye ngao, ngao truly Jesus is my shield
Yesu ngao, ngao yangu Jesus my shield, my shield
Ukweli tutasifu Yehovah wa milele truly we'll praise Yehova of eternal
Yesu Yehovah wa milele x 2 Jesus Jehovah of eternal x2

Ukweli tutakula na Yesu x 3 truly we'll feast with Jesus x3

Ee sisi majeshi we're solders
Sisi majeshi, ee sisi majeshi x 2 we're solders
Ee sisi majeshi we're solders
Sisi balozi, we're ambassadors
Sisi balozi, balozi x 2 we're ambassadors x2
Ee mungu yu mwema oh ! Lord you're good
Sisi balozi x 2 we're ambassadors x2
Yesu komanda Jesus's commander
Ee mungu yu mwema, Yesu komanda x 2 eh God you're good
Yesu daktari ee x 2 Jesus's the doctor
Ee mungu yu mwema Yesu dakatari x 2 eh God you're good, Jesus the doctor

After the song, the pastor invites testimony and a young lady comes forward.

I come from Siaya and I'm saved. God has done a lot to me because I won't have been here now. So God saved me and removed me from the bondage of the tribe. Now he has given me victory. Today I thank God for all of you. God has blessed me and my house. I couldn't even take my children to school, but with God's blessing I've taken them to school. He has blessed me with a business of mandazi. He has also given me water that I

can sell. All this is from God. So I lift him. Someone will say this mama is being proud, but no! It's what God has done for me. For I used to pray, I had no hope, but what God has done for me, I thank him. Praise the Lord! [Amen!]

The lady sits down. The congregation turns to singing:

We are thanking a mighty God x 2.
We are serving a living God x 2
Halleluia, Jesus Christ!

The pastor then takes over for the preaching.

Praise the Lord! I know..... [Unclear] and God has a reason for us today. So, God has a purpose for us today. Let's be silent and the Holy Spirit of God will guide us. I thank the Lord today. Today there is a servant of God and he's going to give us the Word of God. For the last two Sundays, God has been giving us visitors, he has blessed us with a visitor today to come and teach us. Praise the Lord! [Amen] I want to read from the Book of Mark 10:27. 'Jesus looked straight at them and answered "This is impossible for human beings, but not for God; everything is possible for God."

Bless God! Give everything to God. I want everybody to talk to Jesus, for he will bless you, and open you. Tell Jesus to open your heart in order to receive his Word. Because many people put much attention to the devil and cannot understand what the Holy Spirit is speaking to his or her heart. And the Bible says, because Jesus looked unto them, the disciples, and he told them, with God it is possible. He told them, with human flesh, with human education, it's impossible, but with God it's possible.

We find that you are a person who knows God, and you say that you are saved, but there is something not good in you. So today the Bible says, with God everything is possible, praise the Lord! The Bible says, Jesus received them and knows everything that was with them. So, he came to challenge them. With human strength, with your will, with your education, it's impossible. You can try with your will, with your education, even if it's sickness and everything that happens to you, all is going to be possible but all is impossible. But Jesus told them with God it is possible, it is possible. I believe today the Word of God is going to deliver us to the possibility. Even if you don't have the Holy Spirit, you see it is impossible, but today in Jesus' mighty name he is going to send us power. That's why Jesus said, with man it is impossible, but with God everything is possible. So believe, so everything will be possible. That is what the Lord has said.

For the Bible says, whatever has been written, will never go without happening.

After that session, the congregation start singing:

Ewe Bwana, umetamalaki oh father you've ruled us
Hakuna kama wewe x 2 The is no other like you

The preacher of the day is welcomed, a young man dressed in a tie and a suit.

Praise the Lord! [Amen] As what the servant of God has said, I come from those sides of Siaya. I came on Friday. I am working with the Lord in Siaya, where I am pastoring the people of God. Today I believe you are going to be blessed from the Word of God. I am grateful for the madam who was just giving a testimony today. For our God is a God who is alive. He can do everything for us. And the Bible says, Everybody who knows the Son of the Lord, has a testimony of the Lord. Praise the Lord! Even you, God will do a lot of things for you. As we go ahead, let's turn to our Bibles in the book of Mark 10:27. From a human being, it's impossible. But with God, everything is possible. When children look unto their parents, others depend on worldly things, but in the end they fail.

I will try to tell you who you are, God will not forsake you. If you pray to God, whatever you want, God will do it for you. I have a son and I always tell him, 'Put your faith in the Lord. He'll fight for you.' Hallelujah!

Fix your eyes on God, fix your eyes on God because many people don't know the Lord. Whatever the problem, praise the Lord, he'll do it for you. Hallelujah. Let's examine ourselves, let's examine ourselves and see if you are adult - You always say that what I pray God cannot do it for me. Let me tell you, my brother, nothing is impossible with God. Let me tell you, you can have something that will keep you from the Lord. You steal, that is the life of the world, not God's. You'll die without being saved. You may have been saved, and seen miracles of God but something can keep you from the Lord. Many people are in the Church of God and are not saved and you know why. The Bible says when a person is saved he's worthy before the eyes of the Lord. Praise the Lord. Hallelujah!

If you don't have God in your life, you have to go back in your life and maybe there's something not good in your life, and God's saying he's the Lord. You can't make it without Him. You can't compare Him with others. You have to decide – if it's God's let it be God's and when it's God let Him be God. You have to accept the Lord in your life.

I have no worry because God is doing his work. I'm not the one to save, it's God who saves in any situation. We've seen the dead rose. I who am speaking to you - last year my wife died but with the will of God, I've seen a lot. I knew there is the will of God. He can save a person. I had the power of the Lord. Where I was I felt very hot, and it was then when I saw her rising. Praise the Lord! (*Congregation claps*). And that is the will of God. Even if you are sick, even if you are not saved, and you are here, now desire this for yourself. The Lord who touched my wife, we are with him here. Hallelujah..... Where they sin, God cannot go. Let's clap for the Lord.

Let's turn to the Bible, to the Prophet Zechariah 3:1. *He reads*. 'In another vision, the Lord showed me the High Priest Joshua, standing before the angels of the Lord. And there, beside Joshua, stood Satan, ready to bring the accusation against him,' (*the reading continues*)... Today we wait to see what is in the Bible. The Bible tells us that Zechariah was shown Joshua standing in between two people. One was standing on his

left hand and another on his right hand. The Bible says that the one on his left hand was a demon and the one who was on the right hand was an angel of God. And after that he saw Joshua had dirty clothes. Then he also saw the angel of Satan [malaika ya shetani] and the angel of God. He heard God rebuking Satan. He was then taken and clothed with clean clothes. What does this imply? When Satan was with Joshua, maybe there's something he was searching for from Joshua and the Bible says, when the devil was rebuked, and Joshua was clothed with smart clothes....[unclear]

This morning I want to teach about clothing because what we saw was that Satan was on the left hand of Joshua, and when Satan was rebuked, and the clothes were removed, he was clothed with clean clothes. It means when he had dirty clothes Satan was near to him. Praise the Lord! Because Satan goes where there are his people. There are some things Satan wants from this person. So when you decide to be a person of God, then be a person of God. Don't be pulled by worldly things because we stay with many people, we work with them, they are our neighbors, others gave birth to us. I who am speaking to you right now, my father is not saved. I always pray for him even today when I was sleeping I saw God has saved him. Even he has been taken to be baptized. I don't like to be saved while my father is not saved. I like everybody to be saved.

The Bible says fire was made for Satan, and those who belong to him. So we can rebuke Satan. We have the power to do that. Let us not be deceived by the body, because we'll go and leave the body. Let's live according to the covenant of the Lord. For you who are here, a devil can talk to you, and ask you why do sinners have big cars? Just know, Satan will put you down one time to be like Joshua. I can see someone cannot even give birth, but believe in God, and all is possible. The Bible tells us Sarah was old and was given a child. The Bible says all that is not possible with man, is possible with God.

There is somebody, maybe sick, he has been to hospital. He has been treated, that's good. When the doctor has said 'it is not possible', but before God, everything is possible. When we turn to the presence of the Lord, let me tell you young man. What is impossible to man, all is possible with God. Many have jobs, wealth, I who am speaking, when I was saved, my father was a soldier, my father was just a drunkard. He couldn't take me to school. My mother took me to school. He couldn't even build a house of any kind. Even for me, I married without having a house. Then I turned to God, and I said, 'Let us examine ourselves, because someone can even come and take our wives.' I then said, 'I want to try this God.' I turned to him, I prayed. And in fact he answered my prayers. Because you belong to God, and pray to him, he'll bless you. Return to the Lord.

When you are here, and you cannot even know what is a problem with yourself, but I tell you, there is the Father, the Lord of Lords. Come out of Satan, the Satan of devils. In my village many people are educated, but some don't have jobs. When the night comes, they turn their homesteads to houses of Europeans. They start throwing words at one another in English. They have taken their education only to serve Satan. Oh, my brother, please examine yourself. Where are you going? You are just looking at the women.

My sister, if you are not saved, and you're not married, don't despair, because God has prepared something for you. Just look at him. Everywhere you walk, he'll do good things for you. There are many people that he has done things for. If you believe, he will do a lot for you. Jesus went to see Lazarus. He was dead, completely dead, but Jesus raised him up. Wherever Jesus went, the place was full of people. All of them were thirsty for the Word of God. Halleluiah!

The Bible says, 'Be like Joshua'. Let the angel of God stand on your right hand. I walk like Joshua. If you're a person of 50 / 50, then you're very confused. There is the Lord. If you look to him, if it's a child, if it's a job, you'll get it. Joshua was 50 / 50 [at first?]. Let me tell you, the Lord Jesus will rebuke the devil. *[The congregation claps. They stand and start praying and repenting.]* You have to cry to the Lord, and tell him, 'Lord, I have come to you.' The Lord wants those who have advanced in prayer. Don't look back, don't look at those sinners. We want to go to the Lord. I want you to cry to the Lord your God. *As the praying and repenting continue, people start coming in front and they kneel down. The preacher is moving around the church casting out demons and praying for people. After that, he goes to those kneeling down and prays for them. Then the pastor takes over the service from the preacher.*

I'd like to thank God for what he is doing today in this church. For what you have prayed, God has heard your cry. For God has visited us. We have finished that session.

A lady takes over.

It's time for welcoming visitors who have visited us today. Before that, there are some announcements. *A young man reads the announcements.*

The Executive Committee meeting is going to take place in Nakuru on 14 August 2006. For the visitors, you have been given a budget of two bags of rice, ... [not clear] sugar, 20kg of cooking fat, and KSh 7,500/-. Apart from that, every Thursday we come here for prayers. On Fridays we meet here for keshu. We need to pray over that. How many people were here for the last keshu? The congregation starts singing;

<i>Heri wamtumaini Bwana x 2</i>	blessed are those that believe in the Lord x2
<i>Watapata baraka.</i>	They'll get blessings
<i>Kanisa limtumaini Bwana</i>	the church that depends on the Lord
<i>Limtumaini Bwana</i>	that depends on the Lord
<i>Litapata baraka.</i>	They'll get the blessings
<i>Heri wamtumaini Bwana x 2</i>	blessed are those that believe in the Lord
<i>Watapata baraka.</i>	They'll get the blessings

The service ends after the song.

Document 43

Venue: Shammah Gospel Church

Date: 15 05 2005

Source: Video recording

Interviewee: Pastor Benjamin Hawi Chira at Shammah Gospel Church.

C. Smith: Pastor, thank you for allowing me to interview you. Could you just tell me, you had your service this morning; what did you do this morning? Tell me about it.

Pst. Chira: In the service?

C. Smith: Yes.

Pst. Chira: Yeah. The service was so good and we saw the power of love ministering to us. And the message was how we can receive God's blessings and hearken to the voice of the Lord. Actually I got saved at at, and by not hearkening to his voice we shall receive curses, we shall not be blessed, neither we shall receive curses. So, all in all, I saw God in many situations and we were very blessed and prayed for the people, and the members were all blessed.

C. Smith: Could you talk to me, just through the service. How did you begin? How did the service start?

Pst. Chira: The service for today?

C. Smith: Yes.

Pst. Chira: For today, we came in and then we started by prayers. There's a time for each and every person to watch himself before the Lord.

C. Smith: Was everyone praying together?

Pst. Chira: Yeah, people were praying together.

C. Smith: Right

Pst. Chira: Then we repent, and after repentance we start teachings.

C. Smith: Do you have some singing or worship, or ?

Pst. Chira: Yes, of course. We have a praise and worship team.

C. Smith: So does it start with praise and worship, or start with prayer? How do you start?

Pst. Chira: We started with the praise and worship, and sing songs about the power of Jesus and so on.

C. Smith: Then you have prayers.

Pst. Chira: Then we have prayers.

C. Smith: What did you do after the prayers?

Pst. Chira: The prayers. We prayed for the unity of the church, and then we prayed also for the Lord to touch us and give us the capability of giving.

C. Smith: O.K, and what happened after that?

Pst. Chira: After that we prayed set prayer of to usher in the coming activities within the service.

C. Smith: Alright. Then what happened?

Pst. Chira: After that, then we entered to the teachings. After of which, we were taught how the Spirit of God wants us to live the holy life, to do away with the flesh things, and to follow the Spirit of God. So, after the teachings, we enter, come back again for the praise and worship.

C. Smith: OK, and then what happened after that?

Pst. Chira: After praise and worship it's time for testimony.

C. Smith: Right. Do you always have a testimony?

Pst. Chira: Pardon?

C. Smith: Do you always have a testimony?

Pst. Chira: Yeah, yeah, yeah., always, a must in our services.

C. Smith: And what do people give their testimony about?

Pst. Chira: Yeah. People have been giving a testimony of healing and being blessed by God in their businesses and the job opportunities, and how they have been growing in maturity in the services that we have been having.

C. Smith: Ok, and after the testimony what happens next?

Pst. Chira: After the testimony we go one by one to the announcements.

C. Smith: Yes. And then after the announcements?

Pst. Chira: After the announcements we have giving.

C. Smith: The offering. Yes.

Pst. Chira: Yes. And then after the offering go to hear the Word of God.

C. Smith: And with the offering, what is the offering used for?

Pst. Chira: By the way, the offerings are not that much good.

C. Smith: I know

Pst. Chira: As per the way we are working here, it depends on what someone has got. But sometimes the offering is less than one hundred shillings.

C. Smith: What do you do with that?

Pst. Chira: With that we've been paying rent and we wait until they've come and until the amount we're given to the landlord. So we're going to ...

C. Smith: OK. So that goes to the rent. And then you had the Word of God. So who, do you have a reading? Does someone do a Bible reading or?

Pst. Chira: Bible reading. We have been alternating readers – sometimes I can read, the minister can read, or the word from one of our members.

C. Smith: Ok. And then, after the Bible reading you had the sermon.

Pst. Chira: Yes.

C. Smith: So who was the preacher?

Pst. Chira: I'm the preacher at first, then I welcome the man of God to ...

C. Smith: So you gave a short sermon did you?

Pst. Chira: Yeah, then I went back ..

C. Smith: So what was the Bible passage for your sermon?

Pst. Chira: My sermon, it was concerning the way Daniel was dipped into the mouths of lions. I preached shortly saying that God shall break all kinds of lions that surround our lives. Then I gave them an example. Lions stand for a certain something that can affect our lives. That the enemy can attack our lives and also destroy our lives. So such kind of things like sickness, like problems, like internal affairs that can affect us and material, like spiritual can attack our lives like lions.

C. Smith: Thank you. That's great. Our brother here was the preacher this morning. So what was your text, what were you preaching on this morning?

Pst. Chira: I was preaching how God can bless us if we can get his promise, how he promises us to be done if we get his blessings. So, if we hear what he wants to be done he's going to bless us. If we can not hear what he told us, he's going to curse us.

C. Smith: Ok. So, blessings and curses.

Pst. Chira: Yes, it was in the book of Deuteronomy chapter 28.

C. Smith: So that was your passage, Deuteronomy 28?

Pst. Chira: Yes.

C. Smith: Ok. Do you often teach about blessings and curses? Is that a common theme?

Pst. Chira: Yes, yes, yes. Of course, because we should tell them the truth that is based in the Word of God. Because somebody should receive God's blessings. God himself wants to bless by, that is in the book of Malachi.

C. Smith: I saw that after the preaching people came forward for prayer. Do you always do that?

Pst. Chira: Yes. We have been calling altar calls prayers.

C. Smith: Ok.

Pst. Chira: When someone has a need, a big need, for us to minister to him as men of God and also for us to help him to pray, counselling ..

C. Smith: I saw you laying hands on people. What were you praying for?

Pst. Chira: Pardon?

C. Smith: What were you praying for?

Pst. Chira: When I was laying hands on them, I was praying for someone who was sick, and the other one was in need of a job opportunity.

C. Smith: Did they say that to you, or did you just know that? How did you know?

Pst. Chira: Yes. They told me. And one of them also like the child I was praying for was sick and the mother of the child had to tell me. Then I prayed for her.

C. Smith: And pastor you were also praying for people. What were you praying for?

Preacher Yes., if someone was sick he told me he wanted to be healed by God. I laid hands on him and her so that I prayed that the body do some miracle through your healing.

C. Smith: Ok. So that you were doing with the people you prayed for . Every week people come forward for prayer. What generally do people want prayer for?

Pst. Chira: Generally we find that most of them they have material problems and apart from material problems because you find that when somebody has material problems, physical problems, they can not that much have spiritual breakthrough. So we do pray that God to finish and to intervene our material needs so that he can see God's intervention, even can maturing spiritually he can make it. That's part of the major problem we've been facing.

C. Smith: Do you find that there are people with demons who need demons casting out? Does that become part of your ministry, or?

Pst. Chira: Yes, of course! Last Sunday we had a very powerful deliverance service here. Which demons were cast – we have seen people delivered. Mostly as you are praying for people they give back through testimony. They testify what God has done to them, like the service today. In the course of the week we may visit them and they will come and give out testimony in the coming service.

C. Smith: Ok. So people get prayed for one week and then when come back the following week they say what God has done in their lives.

Pst. Chira: Yes, yes, yes. That is how we are giving them a lot of chance to participate in testimonies in the church.

C. Smith: Right. Ok. Good. Was there a church here before in this building? Did another church meet here?

Pst. Chira: No, this building there was no church, but it was a bar, an alcoholic place. We talked with the landlord, but it was hard for him to give us this place, but through God's hand God just gave us this.

C. Smith: Can you tell us how you came to be a pastor?

Pst. Chira: Yes. How I came to be a pastor. It was in the year 1996, when I saw the vision how God called me. In that call, I did not know how to make it. Now from there, in the year 1996, I just saw some manifestation of the Holy Spirit and I felt in my heart quickened by the power of God to go and minister to people. Before I became a pastor. I was an evangelist. Of which, I preached those years, 1996 – 2000. Before 2000 came, many men of God had to come to me, but I was waiting to hear from the Lord. Then God himself showed me a certain vision of which one day I become a pastor. Just me myself. Then it was proved through my bishop and after that ordainment ..

C. Smith: This was bishop of Chrisco?

Pst. Chira: Yes, Chrisco bishop. Then after the prayer, I was sent to represent a certain church, of which the church I started, like the way I started this one, there back at Siaya district. So there I stayed until 2002. Of which from there I kept the office of the pastor up until this moment.

C. Smith: Right

End

Document 44

Venue: Teko Injili Church

Date: 12 06 2005

Source: Video recording

Original languages: Luo/Kiswahili

This is one part of a service at a Roho Church. I was not able to stay for the whole service. The major part of what follows are the notices. Their significance lies in the communality that is expressed by the church particularly in the stress on ensuring that members will all be buried at home i.e. not in Nairobi. The emphasis on collecting money is mainly for the merry go rounds (informal systems of collecting and redistributing money by turn) and for burials. I did not experience notices of this length or nature in any of the Pentecostal churches.

Praise and worship team start the service by leading the congregation in praise and worship songs. Then the first speaker takes over.

I know there are people who saw him (Colin) come in the past weeks. He also came in last week and found you had locked the door and he just went back but he is here today.

How many people are happy? I know that even if it rains in small quantities, the seventh day of the month has already gone past, but we are now left with one thing namely sukuma wiki¹ but that can prevent you from going in to the house of the Lord and because you don't know if you leave here you will even get your sukuma wiki. However because of your faith you will even get sukuma wiki. *Halleluyah*
Amen

I will now go into announcements and again at that time when the teacher will come with announcements listen carefully. So that you can listen to what he will say and you try to accomplish what you will be told.

I am telling you that we have a book and therefore we should stop the jokes that we have always had. Emily Akinyi Obonyo the Lord has blessed her with a child but this child died a week ago. You being people of God know how we handle issues of death amongst us.

We also give 150Kshs from each household, remember that it is neither 50 KShs nor 100Kshs but 150Kshs from each household because as we worship we must also use some money. Just like discharging a child from the mortuary and the payment for those who will carry the body to the Langata cemetery. And if there is no money sometimes God's word can be taken for granted. If you want Gods' blessings there is something you

¹ Sukuma wiki literally means push the week. It is green vegetable, kale, which is cheap and a staple diet, particularly at times when nothing else is affordable

give to worship God and there is something you also exchange with God. In essence the things like funerals, and any other occasions.

That's how God blesses people in his work. But I am really disappointed with this church. If there is any giving required in the church and there is any one person who doesn't want, they hide so that they don't give. You have been shown by my brother that black book and in that black book is where you will be faced with problems.

Pastorate is the pastors' office. This is a place where people store their money so that if anything happens to you they will take charge of your issues as a member of this pastorate. If anything (money) is required then you will be told so that you give within the pastorate, and if you don't give that money to the pastorate, listen to me well. The rule of our church says that if a person dies in Kibera then the pastorate had already set an amount that every household should give. Kibera people give their own, Athi River also give theirs. They are then put together and taken to Luo land. This is because we can't take you to Langata cemetery because you are an adult.

God is a good God because he has given us the ability to write those who give. From this we can see those who are befelled by problems but their commitment wasn't good. And if you had only given the registration money you are cheating yourself because it isn't enough.

Change of the speaker and the translator

Now the giving for this Sunday will go to our brother John Otieno Ondawa and that occasion will take place at Kianda 42. We don't fellowship with the man but with the wife. His wife is known as Grace. I think all of us know her and we therefore have the occasion of dedicating their child. When we have such occasion women give 30Kshs and men give 50Kshs

The pastorate met and decided that each church shall be giving 200Kshs and the church in Kibera has not given money into this pastorate. It therefore means that if the teacher never collected that money then he has to give it from his pockets. Chairman I beseech you to give me some more time because from this point I want to talk harshly. If you elected me as your teacher would you please hear what I want to tell you today, it doesn't matter who you are but I want to tell you one thing.

There should be no tea prepared in all the meetings of the merry go round. Based on my attendance of several meetings of merry go round I the teacher and not the committee has decided to cancel all tea issues in meetings. That's why people fear volunteering to host merry go rounds. This is because there are fears that the food reserves will be depleted. I therefore beseech that even if you have to be a senior church leader, let's forget the tea issue. The reason is if we take tea in one person's house and miss it in the next person's house then we start talking about the way in so and so a house we went and we were not served tea. But I would ask is it tea that took you there? You will be tempted to say that you only went clapped, danced and left without taking tea. I have stopped the issue of taking tea from houses. *Halleluja*

And if you never elected me then you are free to prepare tea in your meetings. If I come to any house and find tea is being prepared I will force you to take it with your neighbours. Let us now move to the next step. We are so many people here but we don't know each others residence. You find that those who have to go for the merry go round get lost because he doesn't know each others houses, simply because of tea. (Pointing at a person at the congregation) My dear, do people know your house where you stay?

The lady – there are those who know and those who don't speaker – personally your residence.

(The teacher continues) And it's only that merry go round that will help us in knowing each others residence and I am the teacher. Therefore only merry go round will help us know each other. We have abolished all issues of tea. *(Change of speakers)*

How many people know that we have a funeral? *(Hands rose)* You all know that if we have a funeral at Teko Injili we don't stay with a dead child for more than one week. We will therefore burry him/her on Monday or Tuesday, everybody has carried their money. How many people have already given money for the funeral, raise your hands.

If you have not, the teacher will visit you

Even if you have to borrow please go and borrow because we don't want to joke with funeral issues. If you don't give, then if your time comes, we will not also give.

Stop talking *(congregation)* and we are also communicating to you. This is because we can't use 100/= for burial.

(Another leader stands up to speak) Please let me say one thing that teacher never made it clearly. And as I speak I want to see all of you hurriedly bring your funeral money to the front I want all of us to be obedient Let the teacher not come to your place to collect money because of a funeral

Please try and see that your money reaches us in good time. The pastorate met and they decided that the pastorate must know the name of each child. The reason is that we can't be in the pastorate without knowing the name of any child under us. It can't be a pastorate if the name of any man or woman isn't known. That why we decided at the pastorate that. Registration *(membership)* of each child is 10/= .Please try therefore and register your child with us. The pastorate has already given out a strict rule which if you don't adhere to might throw you off balance. Therefore have a child let the name of your child be in the pastorate. On the tenth of next month we want that name and the registration money. An adult is 20/= for registration of membership in the pastorate, therefore if you fellowship or worship here please forward your name so that it is known in the pastorate. This will help if anything/something happens. *(Reading of names)*

(Another speaker comes in)

All of us will leave there and will head to Kianda. In Kianda we are going to sing four songs to show the neighbours that this lady has a church and a fellowship, and then we pray in the same place and we are through with the meeting. On Wednesday when we go to burry, I beseech you in God's mercy, let all Christians wear there uniforms

I always see a certain denomination in my rural area (*home*) known as a pastorate have a rule that everyone must wear a black skirt on funerals. That happens, but ours here at Teko Injili, we say and it just goes unnoticed. We almost got ashamed, our church being the 'eldest' and the churches at 'Gachie' which is smaller. Their women were neater than the women from this church, even those pink dresses that you refused to wear saying they aren't good for you. I am therefore talking and saying that this church of ours has three respects

-There is the respect of the teacher

-That of the chairman

I therefore beseech you that we had started well in that funeral arrangement. The day that child died our brothers went there and also all the sisters I heard went there, then the devil started working with us here in the middle and we want to defeat him, we want to leave here slowly and we shall go and praise God with only four songs then we leave that house, those are the four things I have. There is no money we are going to give today; we are just going to work for God.

I stopped there

(Another speaker) I know you can't see our church elder in front here and some of you might think he has travelled (gone on safari), no the elder is sick and even if you see him you will get shocked. I want us therefore to believe that God is able. I therefore ask those who are at the back and due to time and we have things to do in God's mercy we shall leave this place and we go to our elder's residence and with one song we pray for him. We then leave and to Kianda, at Kianda we shall sing four songs non-stop.

After the announcements the preacher takes over the service for the preaching.

You know God does well and in the day today I know there is something in this house. As we have just sang in the English song which I don't understand well that "there is something today in the house of the Lord".

Will you want to take something that is in this house today? Will you want to change something that is in this house? Please bring all your problems and leave it here and take something new home because the song tells us that there is something inside this house. Is there something disturbing you lady/woman? Is there anything disturbing you my brother? I am telling you that there is something today in the house of the Lord. I know some of you are only thinking that it's only the *mzungu*² who is here except only that there is our God who can do all things here today. Together with Jesus who can say father forgive him he is a sinner. He is here because there is something today which the song talked about. I know we are learning from our hearts. Sometimes he asks from my house what do I take. Maybe I took tea which lacked sugar. But today in this sanctuary, there is something I can come out with to help me buy sugar

There is something I can come out with and say King do something in my house. And you what do you want the Lord to give you from this house today, my sister my brother try and think deeply. I know God's Word is alive it brings life and blessings, that is why something can be done to you and then you miss out on blessings.

The sin that you have involved yourself can make you miss out on the blessings.

² Reference to me

Israelites had some small sin such that even if Moses struggled with them from one side to the other. Due to his anger he couldn't get to the Promised Land. He was just told "look that's where you need to go to". My brother my sister; something even just abusing a child would hinder you from seeing eternity today. Even pushing somebody by the roadside would hinder you to see God. What sin do you need to be cleansed so that you come out with something good today?

Ezekiel 39, the Bible says the blessings with which the Israelites will be blessed I am taking on the blessings of the Israelites. You and I are the Israelites who have come to this house today. We have come to this house so that we get blessings. Walking naked has already made us tired. Anger has made us tired; begging has also made us tired. The only person who can give me something is only the king. He is the only one who can bless us, being abused has made us tired, back stabbing has also made us tired. Such that if you come into this fellowship people point at you that thing has made me tired my sister. We only need to go the King (going back to the Bible)

The Bible says (Ezekiel 39) Reader "I will make known my greatness and after I have judged all people and they will know how I judge well" Preacher – Hallelujah, its our king who is talking to us. He will judge people. My sister or my brother what do we want to be judged on? What have you done for you to be judged on this today?

What things are disturbing you in your life? what judgement do you see in your life?

Our Jehovah King is saying that he is going to judge nations today based on sin that everyone has committed and those who can have a change of heart can go to the Lord. Because he is the only one who can bless you my brother and my sister. He is the only one who can mend your name that has been tarnished by the neighbours. The writing (*beckoning the person to read the scriptures*)

Reader: It says "from there, the Israelites will know that am the Lord who is their God. And other nations will know that Israel was taken to captivity because of their sins when they left me."

How do you want to know God? The Kingdom of God how do you want to know it?

Has he given you some punishment which you have seen in your house or otherwise?

Or sometimes have you gone through the night without food (*slept hungry*) sometime your husband has slapped your cheek, sometimes you have been having a disagreement with your wife. The greatest thing is that you have been punished enough. But today get to know that the almighty God is there, all the sins you have committed you can cry to God so that you can help you this very day.

I don't have so much my kinsmen because I know that it's only our God who can bless the children of Israel when they are wrong.

It's only God who can do good things to those who have pain in their hearts.

I was just the person who was opening the way

In God's mercies just the way I had asked you earlier ,I give an opportunity up here (facing the leaders behind him) they know that they will do so that we can get an opportunity to listen to a translation or sermon in English³

I beseech my sister that you can't understand it well, just try.

Song

End

³ The expectation was that I would then preach in the service

Document: 45

Venue: Jesus Gospel Centre

Date: 15 06 2005

Source: Video recording

Original languages. Kiswahili and English

<i>Nitamuimbia bwana</i>	I'll sing to the Lord
<i>kwa kuwa yeye ameniona x 2</i>	because he's lifted me up
<i>nitamurukia bwana</i>	I'll jump to the Lord
<i>kwa kuwa yeye ameniona x 2</i>	because he's lifted me up x2
<i>ameniona x 2</i>	

<i>kama unapenda yesu sema amen</i>	if you love Jesus say amen
<i>sema hallelulah</i>	say hallelujah
<i>hallelulah x 2</i>	hallelujah

The congregation sings while dancing, jumping and clapping. The young man is drumming as the congregation dances and moves around the church. Everybody appears every happy and enthusiastic. After the singing, the congregation then starts praying and some repenting. Some of them are moving around the church while praying. Then the lady leads in singing:

<i>Bwana bwana usinipite</i>	Lord, Lord don't forget me
<i>Unapodhuru wengine</i>	when you attend others.
<i>Usinipite x 2</i>	don't forget me x2

Then the person leading the session winds up by praying. He prays in Swahili;

Baba tunaenda katika mafunzo ya neno yako, sababu neno lako lina uzima, neno lako ni uhai, neno lako limeimarika hapo duniani hata mbinguni. Baba neno lako linaposisika; ni maombi yangu kila sikio lipate kufunguka, kila mama alipo hapa, kila baba, na hata mtoto kutana naye mfalme. Na ni katika jina la Yesu naomba, Amen. Trans. Lord we're going to your teachings, because your name has life, your name has been lifted from here on earth to heaven. Father its my prayer that as your name goes by each and every ear to be fully open. Every mother, every father and even a child Lord meet them. Amen

I'll take this opportunity to welcome the preacher who's going to bless us with word this morning. The congregation claps as the preacher steps forward. He takes over the session; he starts preaching in English while the other person translates it to Swahili

I want everybody to lift his/her Bible. The pastor lifts his Bible. This is your weapon, how can you go to the war without your weapon? Lift your Bible and say this after me. This is my Bible, I love my Bible, the Bible will help me to know the way, the Bible will show me the way, because it is there that is the truth, in this Bible, God help me. Amen (The congregation repeats after him.)

My beloved children of God as I stand before you this morning God is good. God has given me a good day so that I may service (sic) with you for what he has put in me. There are many people (*As the pastor continuous, drumming is heard from a Roho church passing by*) today who are on the hospital beds, there are many people today who have much money, but they don't go to church. Why do these things happen? It's because they don't know God. But today, maybe you have nothing to eat but God has given you favor to come inside his house, to come and worship him. Today God has given me news: when I was praying this morning God showed me a big gathering and he asked me; 'Peter do you see these people, what they are doing?' I replied, 'I can see them moving', and then God opened to me something: many people are walking but they don't know where they are walking to. So my message today, I want to talk about walking with God. They are many differences between walking with God and just walking. So it's you to differentiate. Are you walking with God? When I was in America I saw people walking, when I was in Tanzania I saw people walking. And the question is, are these people walking with God? I want to give you an example. If you stop one of this people and ask him 'where are you going?' he will tell you that he is just walking. And if you ask him the second question, 'where are you heading to?' he will tell you, 'I m walking' (*He pauses*) People are walking. People are walking. Even the devil is walking, do you know why he is walking, he is walking here at Kibera? The devil is moving here and there. Do you know why he is moving? He wants to get somebody, to kill and destroy.

Let's go to our Bibles, I have a message to you, my news comes from the book of Genesis 5:21 Can somebody read in Swahili? Do you have your Bibles? Can somebody stand up and read (*A lady stands and starts reading in Swahili.*) 'When Enoch was 65, he had a son, Methuselah...'

God bless you my sister. Maybe you have a Kikamba⁴ Bible, maybe you have a Kikisii Bible, and the message is all the same. Today we are going to talk about Enoch. Enoch was a man of God. Enoch walked with God. Walking with God, we must pay the price, walking with God is not about joking. You can walk with God and he gives a secret. The secret we are going to talk about today. Many die when they are 23 years. That is not the will of God. The will of God is to walk with him; to walk with him, to walk with him. God will give you favour. He will multiple your years, when you walk with God, you may look poor, but you may live 100 years, and somebody who is not walking with God may live 40 years, then that is his end.

So what we are lacking is the spiritual material which will enable us to walk with God, to sustain us, so that we can pray. Say when you are tireless praying, you are insuring you prayers in the bank, and there is a problem. God will remember you in the prayers you have kept in that bank. That prayer will rescue you. That is walking with God. Many servants of God when they walk with God and the problem comes, when they say 'God remember me' and God goes to their account for the prayers they have kept there. (*Preacher asks for a new translator and a man comes forward from the congregation.*)

⁴ The pastor is a Kamaba

I say there are many people walking here in Nairobi. There are many banks here in Nairobi, but you can't go in a bank and apply for money. You must have an account there and because many people are in a hurry in the withdrawing and depositing into their accounts where they have invested. One time I went to see a friend of mine who works at the bank. When I got in, I wasn't comfortable; when I sat down, I wasn't comfortable, when I was given a cup of tea, I wasn't comfortable. I tried to read a newspaper; I wasn't comfortable, because I had not invested in that bank. If you are in the place you cannot understand anything then the devil surrounds you with fear. What I'm teaching this morning is that you must walk with God. When you walk with God, he will pay you that bonus.

If I want to bless somebody, you know, I wanted to bless somebody with a keyboard, but I had only one keyboard. So a man of God came to my house, he was praying for God to bless him with a keyboard. He said 'God bless me with a keyboard and if you do I will make many people to know you.' Then I said to myself, I have a keyboard in my house and I have to give it to the servant of God. But the devils came in, saying no. I started repenting over that. Then when I decided to, there was no inverter, I said how can I give the keyboard without the inverter? I went down on my knees next to my bed and started praying, I prayed over that issue. Just after the prayer, I saw the inverter near my bed. I thanked God and took the keyboard and blessed it with a man of God. Praise the Lord. A week later somebody came at my house here at Kibera and told me pastor, 'I want you to go with me and preach the gospel at Embakasi.'

While preaching there I did not mention about the keyboard. After the service someone came to me and said 'Pastor I have a keyboard in my house that I was given by my daughter who is at Canada and I think I should bless you, praise the Lord! Amen (*The congregation claps afterwards.*) It doesn't matter how much you are saved, to walk with God, my brother it doesn't matter how many degrees you have, you have to walk with God. My mama, it doesn't matter how poor you are, it doesn't matter how many problems you have. For God can bless you where you are, he can make you king of kings. People will wonder, for we used to see that mama, she used to have nothing, but now she is working at the Office of the President. God is not the son of man.

To walk with God, number one you must create time In Swahili of Tanzania 'kuwa na muda na mungu' that is in Tanzania you must create time. You must agree with me that you must create time. It doesn't mean fasting; it's creating time with God. Let me give two examples. Abraham created time with God. He was always with God. Another example is Moses, when he was leading the Israelites always he was praying. There is a time he used to take his time and go up the mountain and pray, and talk with God. When you are walking with God, he will answer your prayers.

Point number two. It doesn't matter what people are saying about you. When I got saved in 1976 in the month of June, 8th my wife was an SDA, and I was senior in Catholic, so I used to set some time with God. My wife was not saved, there was war in my house, because I could not tell her anything about salvation but I didn't want to lose my wife. So

I used to go to the church and talk to God, I told him, 'God save my wife', I used to pray. Later my wife was saved, praise the Lord, amen. (*The congregation claps*)

Point no. three. The reason you must walk with God, you must be very careful to hear his voice. The devil may speak and God speaks. I said, I wanted to bless somebody with keyboard and the devil said no. Imagine I was confused because the devil was there. He said 'don't give the keyboard'. When walking with God you must be very careful.

Point no. four, you must have a note book. When I'm alone most of the time you will find a lot of papers in my pocket. Because in my office when I'm alone I have talk to God, what he tells me I have to write down. To walk with God you must be very careful. To walk with God, it doesn't matter the tribe you come from. I remember a friend of mine who used to be a pastor in Migori. He used to go on outings. He went somewhere and saw some people doing something, he then came to me later and told me, 'Bishop Nyakundi, the reason why we are failing in our church to get something...so we must rebuke the devil while facing this side of the church and start to lift our legs this way while rebuking the devil.' (*He demonstrates*). We did that for a whole week and there was not a change. He went to another crusade and came, he told me, 'We need to have a uniform and the devil will fear us when all us are in white dresses.'⁵ But no change

So to walk with God it doesn't matter whether you know English or not, or what your tribe is. To know how to walk with God, you will go to his kingdom. It doesn't matter whether you are learned or not but I know if I ask anything God will give it to you. It doesn't matter what. Don't depend on a human being. God wants you. It can make a change unto your life.

If your friends know you are a smoker, and then you get saved, you have to tell them that I was lost but now God has saved me because they will always try to test your salvation. I remember my friend who used to stay at Thika, a pastor. Whenever I pray, I pray for him. I invited him to preach at Keroka. When we were praying after our Morning Glory, then the pastor told me, 'Pastor Nyakundi, let's go around and pray for the town of Keroka.' We were not in suits, but in jackets just like you. *The pastor points to a person sitting next to him.* As we reached a certain place the pastor told me, 'Stop, stop.' He asked me, 'What can you see near that vehicle, there. That man is a church elder in my church and he is smoking. Pastor, are you getting my message? What is he doing? He is smoking. Let's go slowly and see what will happen.' We started praying and looking at that man. We moved next to him but he was still smoking. In his left hand, a packet of Embassy and a match box and in his right hand, a cigarette. He couldn't see the pastor. I then asked him, 'How good is your cigarette?' And he asked me, 'Do you smoke?' I said 'No'. That's the time he saw the pastor. He started panicking. But the devil told him, 'You have to put the cigarette in your pocket.' He had jeans. I then asked him, 'Do you know this man called Jesus?' He was still shaking, and the cigarette had started burning the jeans. Be honest, be honest. You may cheat God, but one day it will be open. I stand as a witness. When you decide to be saved, walk with God. So when you decide to be saved, just walk with God. So it doesn't matter, just walk with God.

⁵ Here he is referring to Roho churches

One day Pastor Milio came into my house and he told me, 'Pastor, be blessed with this 100/- fare to town.' But the Word of God came into my mind and I said, 'Pastor, I have this 100/-.' *He demonstrates by removing a note.* So, I said, 'Why get another 100/- from you when I already have.' The pastor was stranded. To walk with God, don't cheat him, it will cost you. We have learned about Enoch. He walked with God. He was blessed. He lived many years. To walk with God is a blessing. Let me maintain this small body of mine. I am 45. I don't need to have a big stomach. You'll see me the way I am. It is because of one secret – to walk with God.

Stand up, I want to pray with you. How many want to walk with God? It doesn't matter; just lift up your hand. What I hate is lifting your hand like this (*the pastor lifts his hand halfway*). I want you to lift it like this. You lift it upright. (*The congregation does after him*). For those who lift it halfway, it means you want your spiritual needs met half per cent. If you lift it upright then you will gain it 100%. I want to pray with you.

Father in the name of Jesus, I say thank you. I know it's difficult to walk with you. My father who is in Heaven, you see these hands; they want to walk with you. Send your power, Father. Father, give them strength to walk with you. Father looks at that mama, look at that brother, and look at that child. They are all ready to uplift and thank you father. We give you honour and praise. In Jesus' name, I pray. Someone say, amen. Clap for Jesus.

Another man comes forward to lead the congregation in singing, as each of them starts praying.

<i>Anaweza, anaweza Bwana</i>	he's able, he's able Lord
<i>Anaweza Bwana x 2</i>	he's able father x2
<i>Ni asante, ni asante Bwana x 2</i>	thank you Lord, thank you Lord x2
<i>Ni asante, ni asante Bwana.</i>	Thank you Lord, thank you Lord.

After the prayers, they are led back to singing and dancing.

<i>Tunakuabudu Bwana, Bwana wa Mabwana</i>	we're worship you Lord, Lord of Lords
<i>Tunakuimbia Bwana, x 2</i>	we're worshiping you Lord x2

<i>Shangwe Halleluiah x 2</i>	praise hallelujah x2
<i>Shangwe Halleluiah</i>	praise hallelujah x2

Then the prayers are led by another pastor in Swahili. The translation follows:

Father we are praying for your peace in this place. Father blesses us and gives us your wisdom. In Jesus' name, I pray. Amen. Let's sit down.

This pastor now takes his turn at preaching. (In Swahili, translated)

When God saw Noah and told him, the end of man has come. It doesn't matter if you are rich, it doesn't matter if (Unclear) These people didn't want to hear the Word of God. These people didn't want to see the love of God. God created them with his own hands. Say Amen! There is nothing else that God created like a human being. Say Amen! When God saw everything, it pleased him. He saw animals. He saw everything, and said, 'Who is going to rule over this?' He said, 'I am going to create a man like myself.' You, when you walk, try to see how your life is. You must.... (Not clear) because you are the image of God. Because you are not the image of an animal, you are not the image of anything else, but you are the likeness of God. Praise the Lord! If Jesus were to come down this hour and say, 'My son, come! My daughter, come!' how would you feel? *The congregation say Raha kubwa. [Great Joy]* So God told Noah, 'Every man is like me and you but see their ways.' They did not please God. God wanted many people to walk in his ways, but they didn't. But Noah walked in his ways. Other people did not walk as he wanted. After God saw the ways of Noah, he said, 'Halleluiah!' It pleased him. So God told Noah to build an ark. But other people said, when the rains will come, they will go to higher places. Others said they'll swim. And others said, I will just climb on a tree and stay there for 40 days. They thought they were as wise as God. The wisdom of God is much greater than that of man. Others thought, I'll just close my door when it rains, and I won't be rained on, and I'll stay with my salvation. And what will you eat? God commanded his servant – you see when God commands you my friend, there's no day you will change, there's no day you will change! Praise the Lord! Many people have not been able to build an ark. They think God will bring an ark. God will not bring an ark, my friend. But the ark has come just next to us.

I believe that a person can receive Jesus Christ for the second time. Praise the Lord, Amen! How many don't understand in Swahili? Or should I talk in English? My brother - he points to the congregation. I believe you'll understand us and God will bless you. Halleluiah! Praise the Lord! If you love me, lift up your hand. My teaching is not far from what Bishop has given us this morning. How many believe a person can be saved for a second time? The congregation lifts up their hands. When you are passing by, and you see me in a bar, and you start saying like that Mzee in Keroka, smoking, what will you tell me? And many times you see me preaching. I pretend I am a preacher. But one day I am taking a drink. Will you preach to me to get saved for the second time, or what will you tell me? *From the congregation, uokoke! Get saved!*

Praise the Lord! This time God has given to me to speak to you. I was telling the Bishop this morning that there are some things that God talked to me this morning. Before I preached, God preached to me last night. *The congregation says, Amen!* And I am telling you this. Before I finish this message, there is something new going to happen this morning, Halleluiah! [Amen!] Somebody will say you are wasting my time, but when you are walking with God, you are not wasting your time my brother. Why should you walk with God? It's very difficult to walk with God. To walk with God, you'll wonder, 'Why should I walk through this problem?'

So let's go ahead. First of all, I am called Samuel Jamwaka. I am of the tribe of God. I married and I have four children, [Amen!] In the book of Genesis Chapter 6, there, I am

just close to what the Bishop has said, Halleluiah! [Amen] Chapter 6 v.13-14. If you're there, say Amen. [Amen!] The Bible says [he reads in the Swahili Bible] 'God looked at the world and saw that it was evil, for the people were all living evil lives. God said to Noah, I have decided to put an end to the whole human race. I will destroy them completely because the world is full of violent deeds.' Praise the Lord! Then God talked to a person called Noah. He told Noah, the end of man has come. The time we are talking, at the end of a person's life, he was good, and now he's dead, despite his riches – even if he was a millionaire, billionaire – when his life has come to an end, then it has come to an end. God looked at Noah and said, 'Noah is my person. He has suffered due to my word.' So he told Noah, 'I think you have to make an ark.' Say ark [safina]. [*Ark! Is repeated after him unwillingly*] If it's hunger, we'll pray it to end. Say, Ark! If you love Jesus, give him a mighty clap.

Then he said, whoever accepts, whoever believes, that Jesus is the Lord, then that person is building an ark and walking with Jesus. Halleluiah! 'You know you have an ark.' Then he told him, 'You have an ark. You, build an ark.' Do you know tarmac, lami? People shout out, tarmac! When you go to town, cars are moving on tarmac. Many times you hear our politicians are saying our roads are not good. What they want is for them to be tarmacked so that they may be smooth. Praise the Lord! When they come and find the roads to be smooth, you see them coming with Prados⁶, they start moving with Mercedes Benz, but when you tell them let's go and walk to Kibera, he will tell you, 'I'm sorry my friend, we have tarmac in Kibera.'

When God talked to Noah, many people were joking, but a time came when it didn't matter, whether an animal, anything, everything was destroyed. My brother, everything that was alive was destroyed. Love God. The Bible says that God talked to Noah. He told him to build rooms. They lived with his family inside. Any person who depends on God is building an ark. When he builds an ark, then the flood won't drown him. Let me tell you, you can live thinking that the flood hasn't appeared yet, but the floods are here! Praise God! [Praise God!] The flood is there.

When you see a person saying, 'blessing, blessing' [not clear]. I had one sister last Saturday, and she told me [not clear], and I took her to my friends who are saved. She told them, 'You, you are saved. You are saved. Continue staying with God.' Praise the Lord! When the flood comes, people of Kibera, I want to say, that when the flood comes, many will say, 'The flood, the flood has come' Sickness has come and is sweeping away people like rain. Many think that they will use a condom, and they won't die, but still the flood will carry you! You think you won't die? When the flood comes, it doesn't matter whether it's a child or an adult. Eeeeh! It will finish you! Malaria, typhoid, we can call all of it 'the flood'. Many think that they will be bewitched and that they will die. Why? Fear, when you don't walk with God. When Noah discovered the love of God, he started walking according to his way. And his family was saved. Say Amen! Clap for Jesus! If you are here, you see your salvation as something small, and you start joking, but you don't see something great in that salvation. God will change you and you will walk with him. The Bible tells me that when you live in me and I stay in you, everything you want

⁶ Four wheel drive vehicle

you will get. When you live in Jesus, everything you want, he will do it. When sickness comes, everybody will say, take him to church because they know that is where peace is. Praise God! Let me tell you, when I was at my house, a child was brought, dying. It was kicking, the mother and the father were crying, not knowing what to do. 'Pray for us, pray for us.' But one thing, they were not saved, so I had to pray for them to get saved first. Your salvation is of great importance.

Let's look in the book of Hebrews, ch.11:7. The Bible says, 'It was faith that made Noah hear God's warning about things in the future that he could not see. He obeyed God and built a boat in which he and his family were saved. As a result the world was condemned, and Noah received from God the righteousness that comes by faith.' Things that need not to be there are there. People lived for 400 years not expecting for such rain. People lived without knowing that something will happen. Like now when God says that he's going to flash the whole of Kibera to die, I'll see many running, saying pastor today, eh! Pray for me. It's because they have heard. Praise God. Who can like God [*from the congregation says*] 'nobody'

When people saw that the rain had started on the first day, they thought this is normal but the Bible says on the second day the level of water was here [*he demonstrates*] after several days the level was here. On the fifth day everything was all covered. Nothing was seen.

God kept an agreement with Noah. That what happened can still happen. When you think that the floods will come you are cheated, the flood is there. People are dying, Aids, people are running mad. On the years of 70s nobody talked of AIDS. Nowadays it's a national song. I tell you brother, it will sweep you and we'll keep you in the coffin. When AIDS comes in then, different diseases will sweep you. Don't ask yourself many questions Oh what can I do? No! When you are saved, you seal your ark. Put a boundary on your salvation when other says... you say praise Lord. Let them say, I m going forward. Should I say? [*Congregation says*] 'Say'. Praise God, you know salvation is not a joke. Today I m saved and tomorrow I m ... [not clear] salvation is to stand firm [Amen].

You know why people will never measure your salvation? A person gets pastor Milio and starts to abuse him, 'oh you are stupid' and the pastor attacks him back, why have you called me stupid. Now the pastor changes, he has put the salvation aside. War starts there. So is this putting a limit to your salvation? [No] And you mama, when a person hits your child, you start, 'Oh, did you help me to give birth to these children? I'll beat you. You'll see.' Is there are a limit to your salvation? Sometimes a neighbor comes and asks if you can give her some flour to make porridge for her child, but you say, 'Honestly, I don't have anything, even my husband didn't even leave ten shillings to buy flour.' But you have two bags of flour. Are you really saved? On Sunday when you come to church you are the first one to sing aloud '*shangwe halleluiah, shangwe halleluiah*' [*the pastor sings while dancing*] but yesterday you denied your neighbour food.

You must take care of your salvation, because the Bible says we are the image of God and when we walk we should walk like him. Do you know where the word Christian came from? It's because these people walked like Jesus Christ. That's why people say, these people are Christians. For example when a person walks and sees you, they say, 'This person is pastor Milio's.' [Amen.] Even others will ask, 'How many wives does the pastor have?' No, but because you come here, you are pastor Milio's person. Let's live like those people in Christ. But before that, let's stop sin.

Sin is sin. Pick pocketing is theft. Even we are thieves. Do you know how? When we say we want give to the Lord, you say you don't have, and there is a lot at home. The Bible says that those in Christ are like those built on Mt Zion because they are happy and dancing. One day I had gone to see the pastor at Isebania. When I was there pastor Ayub went to visit someone at Dar-es-Salaam. So some people brought two children from Tanzania, they were being strangled by devils. In that house I had two people, they were all saved. When these children were brought, these two said, 'Pastor! It's you who able to handle this.' I then started praying. I said, 'Father, I rebuke the devil in Jesus' name.' Now this one was saying this, while the other one was saying, 'I can see something'. When these kids had calmed down, two ladies came in. They said, 'Pastor come and pray for us in order to take the sister's body to the mortuary.' I said, 'No, that's a different case altogether'. But they pleaded with me, then we went. When we got there! Oooh [*the pastor pauses*]. They had left their food [ugali] – everything was confused because of the sister's death.

When we arrived, with two sisters that I had, they started saying, 'Pastor, now take over.' One of them was standing with one leg in the house, and the other outside. When they thought I was going to pray for the body to be taken to the mortuary, I didn't have that intention. When I got into the house, I found myself holding that [dead] sister and singing, *Mungu yu mwema* x 2. The sister woke up and when she was awake, I touched her chest, and said, 'Father, I want you to do a miracle.' I continued to pray and I was looking to Jesus. After a short moment, I found myself lifting up this sister. I don't know what was happening, but she was already standing, and she started, 'Woh, woh, woh! This person is killing me!' I said, 'Give this sister a cup of porridge.' She drank it and was OK. Praise the Lord! Halleluiah! Praise the Lord [Amen! *The congregation claps.*]

Nothing can defeat Jesus. When you see everything is impossible, come to Jesus. He is able. Praise God! [Amen] Halleluiah! If floods come now how many will go to heaven? If God says, 'This is the end', he says.... [Unclear] So have you built your faith? You mama, how many times have you quarreled with your neighbour? How many times have you told your neighbour, 'God loves you'? Even when they abuse you, you tell them, 'God loves you, God loves you'? How many times have you seen Jesus on the cross, crying. 'Eloi, eloi, lema sabachthani? God, this is the end.' How many times have you gone to witchdoctors, looking for medicine to protect yourself? But still you are holding on to God. How many are saved? We must live by actions not by miracles. Say amen! When you hear a servant of God from America has come, a powerful man, a powerful word, how many times has you asked that person to come here and he says, 'What will I do in that mud of Kibera?'

Let me tell you, in 1997 I was in a committee of a senior man of God called Deya. I was an usher, a security man, so that you couldn't get close to Deya. So one morning I had a dream. God told me, 'If Deya is not going to change his ways, he is not going to preach in Kenya again'. I went and told the committee that was there at that moment. But they told me, 'That is your own thinking, that's your affair!' And I tell you, there's no year that Deya has preached in Kenya. Now he's selling children from Kenya for miracle babies. Because when God says he's going to do something, many think it's a joke. When God talks to you, you think it's a joke. When God talks to you in any manner, don't fear. Write it down somewhere and go and proclaim it. If Deya is just like a normal man, then why don't you believe and be healed? Because many said 'If Deya touches me like this [*he demonstrates laying hand on a shoulder*] I will be healed.' When a person is sick, he says, 'I'll go to Neno Evangelists and I'll feel well.' Know your miracle is here, your miracle is here in Kibera.'

When Jesus will come, my brother, the Bible says, 'Every eye will see him.' If you are in America, if you are here in Kenya, everywhere, you will see him. The Bible says Jesus will never step here on earth, he'll be up [in the sky] calling his people. Where will you be? Many don't have brakes; to spoil the Word of God is what they like doing. They don't have brakes on their mouths. When Jesus will come, where will you be? Change now. Change now.

There is a person here; she [he?] has been trying to get a child. It doesn't matter, if I come close to you, just believe. Change your ways. Believe and you will get children. There is a person here who has a problem with his legs, even before we pray, he'll be already healed. There is a person here, maybe you have tried but not succeeded, I want to pray with you my beloved. Who has been sacked recently? Come forward. [*A young man walks forward.*] Brother, why were you sacked? 'When I got my second house [wife], I was sacked.' [*He takes the microphone.*] 'I'm called Henry ... [unclear]. I'm a Kisii, living here in Kibera. I came to Nairobi in 1997. I started living with my uncle. I stayed with my uncle. He told me to find a house of my own, but I had no job. I went back home. I returned to Nairobi and I then got a job with a security company. I got a wife from Nairobi, but we couldn't agree. We then separated. At that time, I was not saved. I changed to a big security company. I then prayed. 'Father, give me a good wife that I can live with according to your ways.' I then got another wife. I prayed, and God blessed us with a child. Praise the Lord! [Amen] After that I was sacked, so I had to learn this work of building. That is the work that I am doing now. Praise the Lord!

The Pastor takes the microphone and starts praying for this man.

Father, I pray for this brother. You see how he has suffered. From now on he's going to get a good job. Amen! Praise the Lord!

You sister, he *points to a sister at the back of the church*, come forward. Sometimes when you are settled, you feel very frustrated. When you plan, your plans get disorientated. Is that true? [unclear] I want to pray with you. In the name of Jesus, I destroy the shields [defences] of the devil. When this sister makes plans, they are spoilt. And today,

it's your miracle that she is going to meet good things. In the name of Jesus Christ, I pray and believe, Amen. Halleluiah!

To the congregation Lift up your hands and say this prayer after me. Father, from today, Father, from today, I accept to do your work. God, help me. God, help me.

In that situation if you are not saved, or if you are saved, I want to pray with you. God, in Jesus' name, I pray for the sake of this man, I pray for the sake of these hands, Father meet them, bless them, and rule their lives, in the name of Jesus Christ Amen.

Another man takes over from the pastor. Look at your neighbour. Today God has seen your cry and he's going to bless you. Get blessed now. *The music starts playing.* I want to pray for the offerings. Sister, take that bucket.

Father when we are going to give, Father, bless us. Bless the hand that gives. Thank you Father. I come against Satan who will take that which is yours, in the name of Jesus I pray. Amen.

As they are giving, the children come forward, dancing to a song. After that, they are given some presents. Next, a young man comes forward with a testimony, followed by several men. The testimonies were not clear.

The service ends.

Document 46

Date: 22 05 2005

Venue: We Care Christian Ministry (classroom in Mugumo School)

Source: Video recording

Interviewee: Assistant Pastor Vitalis of We Care Christian Ministry

C. Smith: Please remind me your name.

Pst. Pst. Vitalis: My name is Pst. Vitalis Ouma and I am the assistant Pastor

C. Smith: The pastor is doing baptism in Baba Dogo?

Pst. Vitalis: Yes

C. Smith: Is he the pastor of this church only or there are others?

Pst. Vitalis: He is the pastor of this church and others country wide namely Oyugis, Siaya and others.

C. Smith: He is the a kind of overseer?

Pst. Vitalis: Yes

C. Smith: How many churches are there in Nairobi?

Pst. Vitalis: Three churches: Kayole, Kibera and Babadogo.

C. Smith: Are they all in mabati?

Pst. Vitalis: What do you mean by Mabati? Like this? Yah this one is rent. So most of our churches are rented and we haven't built any yet.

C. Smith: How long has the church been going?

Pst. Vitalis: Six years

C. Smith: Have you been meeting in this building for six years?

Pst. Vitalis: No we started by meeting down there at Mashimoni in a school for 4 years. We have only been meeting here for two years.

C. Smith: Have you been in this ministry for six years?

Pst. Vitalis: Yes I have been here for five and a half years.

C. Smith: How did you come into this ministry?

Pst. Vitalis: I was born again when in school and I started at Deliverance Church⁷ in Nakuru. When I came to Nairobi to look for employment, I met Pastor Peter who introduced me to this ministry.

C. Smith: Why did you leave Deliverance?

⁷ A fairly large well established Pentecostal denomination in Kenya and Uganda

Pst. Vitalis: I didn't leave Deliverance but I came to Nairobi to look for employment and I stayed in Kibera. Here there was no presence of Deliverance Church and therefore I opted to fellowship in this church.

C. Smith: Was there anything unique about today's service?

Pst. Vitalis: Well nothing was different but we are always experience more things, we always see the manifestation of the Holy Spirit, healing, delivering and doing all sorts of things to those who are oppressed by the devil.

C. Smith: What was happening to the lady who was on the floor?

Pst. Vitalis: Yes, the lady was possessed by ancestral spirits. So we were driving them away and speaking to them as to why they captured that lady, what brought them. Because Jesus said he was giving us power over everything. So the anointing in us allows us to drive out demons in people possessed.

C. Smith: How did you know that she was demon possessed?

Vitalis: Well what we do. In the Bible Jesus says we lay hands on them because of the anointing that is in us. When we lay hands on them demons shake and once they start shaking we know that they are possessed. So we take charge from there and call upon fire from the Holy Spirit to consume them

C. Smith: The person who was on the floor, is she a regular member of your church?

Pst. Vitalis: Yes she is and as you know life is a long journey and I know you might ask if she is a member why is she possessed? You know the devil looks for small things so as to capture people. In Kibera there are so many problems and so many quarrels and so you can find a person who is good today and is a mess tomorrow so that the devil finds a way to move in.

So every now and then we counsel them to find out their situation

C. Smith: Have you cast out a demon out of that person before?

Vitalis: Yes we had cast out that demon before.

C. Smith: The same one?

Pst. Vitalis: Yes the same one. The other time they were two and today its only one that came. So when one comes he invites another. So it is fortunate that we found this one before the other one came.

C. Smith: Would you cast out demons every week, month or how often would that happen?

Pst. Vitalis: When the congregation is big. Depending on the soul and the spirit and the way people moved in the course of the week. When we have preachers on the floor and as the Word of the Lord moves around the Word judges somebody's heart. Whoever feels he/she is oppressed will open their hearts and the Holy Spirit will definitely find out what is in somebody. So it isn't a must that every week we must expel the devil. But once in a while when they are there the Holy Spirit will always find them.

C. Smith: When people came forward for the prayer for the Sadaka, what were they coming forward for?

Pst. Vitalis: They had some envelopes that contained tithes offerings and the like. You see God loves a cheerful giver, so we also preach giving to God.

We also preach giving because giving opens the window for blessings first of all they were giving in the *Sadaka* as commanded in Malachi 3: 6 that we have to give in envelopes because the Bible says that what the right hand gives the left hand should not see. So we conceal them in envelopes.

C. Smith: So what do you pray for when people come forward?

Pst. Vitalis : So we pray for them because once you bring the tithe you have something in mind that you want God to do for you. You can't just bring an offering to God for nothing. The promise of God is that when you bring in offering I will bless you, I will cast out demons and sickness will go. So that's why we pray as intermediate between God and them, so that God can give them what they sow.

C. Smith: I noticed that a number of people came up and spoke in Luo and nobody translated. Is that always the way?

Pst. Vitalis: As I said earlier a few of our brothers are not in today so one of our translators was not in today so one person could not translate the whole programme today so we were just avoiding that part today to give him strength for the preacher who was coming afterwards

C. Smith: So normally you translate everything?

Pst. Vitalis: Yes, normally we translate everything but because we had that problem today we couldn't translate everything. Well those who came to the front were giving testimonies of what God had done to them.

C. Smith: What sort of things were they talking about?

Pst. Vitalis: Some were saying after they gave their tithes to God, they were telling us how God had blessed them in their businesses. They have seen increase, supernatural blessings and some had been healed.

C. Smith: Apart from the preacher everybody else gave a testimony?

Pst. Vitalis: Not everybody, but only those who have experienced something new

C. Smith: Among those who came to the front and spoke there were ladies who came.

Pst. Vitalis: There were two ladies who came to give a testimony and the brother who came to teach before the preacher. He was teaching and counselling souls and he wasn't giving a testimony.

C. Smith: So do you always have the teacher before the preacher?

Pst. Vitalis: The teacher comes before the preacher and that's how we always do it. Because the teacher counsels the heart so that when the preacher comes in there is somebody already knows where he is. So the preacher comes with the Word of God to offer deliverance to those who are ready to be delivered.

C. Smith: How do you know what you are going to preach on and does the preacher know what he is going to preach on?

Pst. Vitalis: No, that's an inspiration of the Holy Spirit. You just come like in the Pentecostal churches where the Holy Spirit is the guide. So whenever you go to the front you have nothing pre planned. So whatever the teacher had spoken about initially, you pick it from there. This will depend with how the Holy Spirit is inspiring you.

C. Smith: This morning were you teaching?

Pst. Vitalis: No, I was not teaching and neither was I preaching, I was mastering (heading) the whole ceremony. The one who was preaching was my brother who was in a white shirt.

C. Smith: I see he is here

Pst. Vitalis: I was translating for him.

C. Smith: So let me just ask the preacher (*change of Pst. Pst. Vitalis*) When did you know what you were going to preach about?

Preacher: when the teacher came and he relayed a message, I picked my message from there.

C. Smith: When did you know that you would be the preacher?

Preacher: As the master of ceremony has already said, as he alerted the teacher he also told me that I was going to be the preacher.

C. Smith: (turning to Pst. Vitalis) So you alerted the preacher and the teacher during the services?

Pst. Vitalis: Yes

C. Smith: Is that normally how it works?

Pst. Vitalis: Yes that's how it works because you see whoever is mastering the ceremony that is the guide of the whole ceremony. So the Holy Spirit guides me as to who should be preaching and we normally have more than 5 preachers in our church. Therefore we just don't have one preacher and one teacher in our church but they are several. However whoever is leading the ceremony the Holy Spirit will guide because we know each other. So I always know by the inspiration of the Holy Spirit who is going to do what today.

C. Smith: And who normally does the role of the MC?

Pst. Vitalis: We don't normally have a specific person but it is always the pastor the assistant pastor or anybody who believes the Holy Spirit had spoken to him. We normally rely upon the Holy Spirit on everything that we do.

C. Smith: But who decides who is going to be the MC?

Pst. Vitalis: Nobody

C. Smith: What about if you are feeling being led by the Holy Spirit to be the MC and the senior pastor is also feeling the same. What happens?

Pst. Vitalis: You see when you have that feeling that the Holy Spirit is leading you in the church, when you came this morning we were seated praising the lord when people were seated. That's the time you should stand up and go to the front and start doing one of the things before anybody else stands up to go to the front and if I was feeling that I was the one, the Bible says that when it is yes then it is yes. So I just pray for him if he shoots before me.

C. Smith: So the pastor doesn't choose who is going to teach or preach?

Pst. Vitalis: He can decide but it isn't a priority

C. Smith: So when the pastor is here, is he nearly the MC?

Pst. Vitalis: Not necessarily, there are times I normally assist. The pastor also likes lying low and relaxing and praying for the congregation.

C. Smith: And does he always preach or leaves it to other people?

Pst. Vitalis: The gift that the pastor has is teaching and counselling but when it comes to preaching I am the one who normally does it. At one time or the other our brother here also preaches with us. So we do rotate based on the inspiration.

C. Smith: And is your church very similar to, lets say, the church next door?

Pst. Vitalis: Yah, it is similar in some ways though principles and doctrines differ from church to church.

C. Smith: So how you are different from the church next door?

Pst. Vitalis: I don't think we are very different from them because sometimes in the evening we even meet with them in evening fellowships. You find the Holy Spirit moving in the same way it moves inside here. So we don't find any much difference.

C. Smith: What kind of activities do you have in the church?

Pst. Vitalis: In our church here today we don't have activities though we are planning some, you like orphans and widows. We are planning to have a major harambee⁸ sometimes in June.

C. Smith: What do you do at the moment?

Pst. Vitalis: You mean me?

C. Smith: No, the church

Pst. Vitalis: Now as you had seen people are giving tithes and offerings. When we find something from the envelopes we give them something small but that's not enough and so we are organising a harambee.

C. Smith: Do you have a prayer group, a fellowship or a kesha?

⁸ Fund raising

Pst. Vitalis: Yes we have a group of intercessors, counselling group then we have a ladies Corp who do door to door working with those who are not saved. Once they capture them we go to preach to them and they later join the church. So we have an intercessory group that meets every Friday and they pray for the church. Like yesterday evening they prayed for the church so that when we meet today we can see the manifestation and power of the Holy Spirit. So our strength lies in prayer, we have a prayer group that meets every Friday and a fellowship like today in the evening. We are going to fellowship with other churches.

C. Smith: Which churches are those?

Pst. Vitalis: they are Miracle Victory and Faith of Apostles.

C. Smith: are they in Gatwiwkira?

Pst. Vitalis: Yes they are in Gatwikira and we are going to meet near your ACK in Gatwikera, some are still in the estates. It's going to be a big crusade.

C. Smith: Going back to casting out of demons. How often is it that you cast out a demon in man?

Pst. Vitalis: It depends. In men, a man once saved has a lot of respect and most men don't involve themselves in little things (We aren't saying that men don't have demons but normally the problems that women experience that bring back demons in them are rare in men.

C. Smith: What are those problems?

Pst. Vitalis: Women stay with the kids most of the time, they grumble with other women in the estates. You know talking here and there and talking about things that don't conform to the Word of God.

But once a man is saved they will always stand strong, but before a man is saved definitely there is a demon in them

C. Smith: So any man who is saved there is a demon in them.

Pst. Vitalis: Any man who is not saved because for one we would say the whole world is in a mess and that's why Jesus came so that if you and I believe then we are delivered. Delivered from what? From the yolk of the enemy, when I was not saved I used to say, I don't drink, I don't smoke, I don't do a lot of things and why should I be saved? But I found somewhere in the Bible that says our ancestors did very many funny things and we are being punished for their sin. That puts you in a situation that you must be saved and salvation means being delivered from the yolk of the enemy.

C. Smith: I here you say that once a man is a Christian, there is usually no demon in them. But do you cast out demons from men and how often?

Pst. Vitalis: Yes we do but you see like today we had three men and one was a preacher, a teacher and an assistant pastor. These are people, you know, I take as pastors of the flock and they pray today because they know whatever service God has put them in. So definitely the Holy Spirit will be in them. Therefore I can say that in the three we had today we have experienced no activity. But when all men are here we do cast out demons

from them because most of them go to work and they interact with other people and so they are just like other women.

C. Smith: And in this church could a woman be a preacher or a teacher?

Pst. Vitalis: It is not a rule and neither do we say that we don't allow that. What a woman wants to do like the Luo culturally. If a woman wants to do something then let her go and ask the man secretly in the house. So if a woman is feeling that the Holy Spirit is talking to her to be a pastor we don't deny that but in many churches the women do other things other than preaching. Because there are so many things I can do which otherwise the women will be demoralised.

End.

Document 47

Venue: Restoration of the World Gospel Church (classroom in Mugumo School)

Date: 08 05 2005

Source: Video recording

Interviewee: Pst. Juma Nicholas Juma

C. Smith: Can I ask you about the service this morning? Was it typical of Sundays, or was it different to the usual Sundays?

Pst. Juma: To me, it was different from other Sundays.

C. Smith: Right, how was it different?

Pst. Juma: It was different because we [Not clear]

C. Smith: How often do you have a service like this?

Pst. Juma: The service like this one..., [not clear] it has been that way. There are days when it is more powerful than today.

C. Smith: You had a visitor today. How often will you have a visitor preaching?

Pst. Juma: Like for the last three Sundays, we have been having visitors preaching.

C. Smith: And has each Sunday been like this, like it was today?

Pst. Juma: Each Sunday has been like this, but today it has been much different.

C. Smith: How is it different?

Pst. Juma: The power of God, that was mighty.

C. Smith: How would you know the power of God was present today?

Pst. Juma: It's when I feel the power moving in me, and it's released to the people, and comes back to me. So I feel how it moves.

C. Smith: And how....today was more than usual. If I come another Sunday, will the service be like this or much different?

Pst. Juma: OK. You know, God is the one who speaks. Sometimes he sends power; sometimes he comes and teaches his people. So if you come another Sunday, it might be different from this.

C. Smith: People gave testimonies. Do you have that every Sunday?

Pst. Juma: That we do every Sunday.

C. Smith: People came forward for prayers and you were exorcising, casting out demons. You do that every Sunday?

Pst. Juma: That we do every Sunday. If people want prayers, they come forward to be prayed for.

C. Smith: So always people come forward for prayers, every Sunday? OK, so this Sunday was a normal Sunday, but was it more powerful?

Pst. Juma: Yes, it was like a normal Sunday, but more powerful.

C. Smith: What made it more powerful?

Pst. Juma: It is because many people were dedicated to prayers this week.

C. Smith: So people that came forward for prayers have been coming for prayers. So what did they want prayer for?

Pst. Juma: Some of them were already saved, but had no Holy Spirit, so they came to seek the Holy Spirit. They want power into them. They had different needs.

C. Smith: Do you cast out demons from every person each Sunday?

Pst. Juma: When there are people, we normally cast, and when there are no people, we don't.

C. Smith: When there are people. What do you mean?

Pst. Juma: When people come, someone may just come for prayers. So when he comes for prayers, we just pray for him.

C. Smith: So will there be members of your church who come for prayers with you?

Pst. Juma: Some are members of the church....[not clear]

C. Smith: So like the lady... there were two people who you were casting out demons from today, were they members of your church?

Pst. Juma: We have been with them.

C. Smith: For how long?

Pst. Juma: From January.

C. Smith: Have you cast out the demons from them before, or was this the first time?

Pst. Juma: ... [Not clear]

C. Smith: If a person is a member of your church for three years, and then he comes for demons to be cast out, is that what happens?

Pst. Juma: No. Somebody who is saved can come and be prayed for. For those who are possessed by demons, they will help us to know. So a person may come and want power. If a person comes, he comes for a specific demand and we pray for it. If there is a demon inside her, then we cast it out.

C. Smith: So, sometimes people come forward for repentance.

Pst. Juma: Yah. Somebody just decides to come forward and repent.

C. Smith: Do they say what they repent of?

Pst. Juma: They just speak to the Lord. We allow them to say, 'I repent of my sins'. That's upon them.

C. Smith: Sometimes there is repentance?

Pst. Juma: Yah.

C. Smith: Who recognizes there is a demon?

Pst. Juma: Recognition comes when there is the power of God moving. When the power is moving, you just see the reaction. It's like a fire. Since we are the servants of the Lord, we recognize that and start rebuking it out.

C. Smith: Even if a person is born again, he can still have the demons?

Pst. Juma: Not very true, but sometimes he may have.

C. Smith: Sometimes he might have because... If you are casting out demons every week, do you that every week?

Pst. Juma: It depends on how the attendance is.

C. Smith: The people that are here, how many would be regular members of the church?

Pst. Juma: Most of them are regular members.

C. Smith: Most of them?

Pst. Juma: Almost all of them.

C. Smith: How many families are here? Because I noticed a lot of young people, there were a lot of young girls, particularly. Are they coming with their mothers or are they coming on their own?

Pst. Juma: Most of them are with their mothers. Only two or four are not with their mothers. They are staying with their relatives, but their relatives are not saved, so they decide to come.

C. Smith: How many of your family members were here?

Pst. Juma: Only my family. I had my wife, a brother to my wife and also my daughter.

C. Smith: The person who is here, who was doing the translation, are you related or...?

Pst. Juma: We are not related, we are doing the work of God.

C. Smith: OK, Thank you. I think for now, that's what I wanted to ask you. I noticed there was a visiting preacher this morning. How often would you have a preacher visiting?

Pst. Juma: We can't finish a month without having a visitor.

C. Smith: And do these visitors come from Nairobi or somewhere else?

Pst. Juma: Some of them come from home, rural areas, like some come from Nakuru and sometimes we have visitors from within.

C. Smith: And when you say home, do most of them have the same home? Or they come from Siaya?

Pst. Juma: Most people come from Siaya but not all of us here.

C. Smith: Most of the visitors come from Siaya?

Pst. Juma: Not all visitors. One comes from Siaya, others from South Nyanza, some from Nakuru, and some from within.

C. Smith: I also heard you mentioned about the crusade in Nakuru. You mentioned Pastor Juma David. Who is he?

Pst. Juma: This is a senior Pastor Juma.

C. Smith: Where does he worship?

Pst. Juma: He worships here.

C. Smith: So Nakuru is where he stays?

Pst. Juma: Nakuru is where he stays, and also there is our HQ of this ministry.

C. Smith: He has organized the crusade?

Pst. Juma: Yes, together with the committee which he is working with.

C. Smith: Where are the visitors coming from?

Pst. Juma: Australia.

C. Smith: How are they connected with your church?

Pst. Juma: They knew us. When one of us was walking along the streets, he met one of them, and introduced him to our ministry, so they have decided to visit us.

Interview ends in order to speak to the preacher.

Document 48

Venue: Restoration of the World Gospel Church. (Classroom: Mugumo School)

Date: 08 05 2005

Source: Video recording

Interviewee: Pastor Gerald Pst. Odhiambo

Pastor Odhiambo is the visiting preacher from within the same denomination but ministering in a rural area of Western Kenya

C. Smith: You were the preacher this morning?

Pst. Odhiambo: Yah

C. Smith: Will you tell me your name?

Pst. Odhiambo: My name?

C. Smith: Yes

Pst. Odhiambo: My name is Gerald Pst. Odhiambo.

C. Smith: And you are from the same ministry?

Pst. Odhiambo: The church?

C. Smith: That's right. What's the name of your church?

Pst. Odhiambo: The name of my church is Restoration of Gospel Outreach ministry.

C. Smith: You are based where in Siaya?

Pst. Odhiambo: I am in Ruranga.

C. Smith: Is that your home place?

Pst. Odhiambo: Yah

C. Smith: Is that where your home is?

Pst. Odhiambo: Yah

C. Smith: How long have you been a pastor?

Pst. Odhiambo: 7 years

C. Smith: 7 years? How often do you preach in this church?

Pst. Odhiambo: It depends on how the Spirit of God talks to us.

C. Smith: How many times have you been to this church this year?

Pst. Odhiambo: In Nairobi?

C. Smith: Yah.

Pst. Odhiambo: Three times.

C. Smith: How many times have you preached in this church?

Pst. Odhiambo: Now this is the second time.

C. Smith: Have you been a pastor in the Restoration Ministry?

Pst. Odhiambo: Yes.

C. Smith: Is yours a village church or a town church?

Pst. Odhiambo: It's a village church.

C. Smith: So you normally preach there in the village? You preach in Luo or in Swahili?

Pst. Odhiambo: Luo mostly.

C. Smith: Is this church different from your church in Siaya in any way?

Pst. Odhiambo: It's different because this in Swahili, but that one, the preaching is in Luo.

C. Smith: OK, the things you have preached, would they be different from what you preach in your church?

Pst. Odhiambo: Just the same. The difference is just the language.

C. Smith: And the message will be the same?

Pst. Odhiambo: Yah

C. Smith: You have been in the ministry seven years, and Pastor David is the one that started the ministry. Did he start the ministry in your village?

Pst. Odhiambo: We started... [Not clear]

C. Smith: There was Pastor David who started in Nakuru?

Pst. Odhiambo: Yah

C. Smith: Where the three of you in the same church?

Pst. Odhiambo: Yah

C. Smith: What was the name of that church?

Pst. Odhiambo: It was Power of the Holy Trinity.

C. Smith: It was three of you in that church. Pastor David, Gerald and yourself. So he started in Nairobi, Pastor David in Nakuru, and you in Siaya? And you are living in Siaya, he was living in Nairobi, and he was in Nakuru?

Pst. Odhiambo: Yah... [Not clear]

C. Smith: And are you employed?

Pst. Odhiambo: No. I'm just a farmer.

C. Smith: Thank you.

End

Document 49

Venue: Praise Miracle Liberation Ministry

Date: 05 06 2005

Source: Video recording

Interviewee: Pastor Joseph Okring

C. Smith: Thank you for the service, Pst. Okring. I would like to ask you, was this a typical service, is it normally like this?

Pst. Okring: OK our service normally starts at about 8.30. We have Morning Glory, our midweek service from Tuesday to Thursday.

C. Smith: What I was noticing, what I was wondering, was what you did this morning in this service was different, or is it normal like other services?

Pst. Okring: It's just like other services.

C. Smith: I was noticing in some churches I have been there are testimonies. We didn't have testimonies this morning. Is that something you do or don't do?

Pst. Okring: OK we do by giving the people to testify. The coordinator asks if there is any person to give the testimony, but we have never had a visitor today.

C. Smith: Is it visitors only that give testimonies?

Pst. Okring: Not only visitors, but also the members.

C. Smith: How often do you have testimonies in your service? In a month?

Pst. Okring: We usually have testimonies every Sunday.

C. Smith: So there weren't any this week.

Pst. Okring: Yeah

C. Smith: I also noticed in some churches I was in, after the preaching, people come and they are prayed for. So you don't do that?

Pst. Okring: We do believe that the Word of God is the one that heals people. It doesn't mind that if I cannot lift my hand upon people that I know, God heals them.

C. Smith: So you don't bring them forward?

Pst. Okring: We do, but today because we saw that the Word of God was so powerful, I had just to pray for them.

C. Smith: OK. So when does that praying happen in the service?

Pst. Okring: OK, after the service.

C. Smith: Today, when was God doing that work of healing?

Pst. Okring: What I believe in a service like this one, when the Spirit of God is down, is already taking control of healing the people.

C. Smith: Was that happening during the preaching or during the praying or singing, or all the way through?

Pst. Okring: According to our vision in Praise Miracle Liberation Ministry, we believe that God can heal people during the time of prayer, praising, or even in preaching.

C. Smith: Do you normally have people come in front and have hands laid on them or do you just assume God works throughout the service?

Pst. Okring: We lay hands on people just once a month

C. Smith: So you have a miracle service?

Pst. Okring: Yeah

C. Smith: Is it on the Sunday or mid-week?

Pst. Okring: Normally on Sundays.

C. Smith: Which Sunday of the month?

Pst. Okring: Just any?

C. Smith: In some churches there was casting out of demons, but again I did not see that this morning. Is that something you do or you don't?

Pst. Okring: We believe in casting out demons and also we do.

C. Smith: Again, how often do you do that?

Pst. Okring: When somebody is sick, we ask, and when he or she comes forward, we cast out demons.

C. Smith: Will you do that in the service or after the service?

Pst. Okring: After service. After service we call out for the sick people to come.

C. Smith: How often does that happen?

Pst. Okring: At the time of the service.

C. Smith: There's a kind of healing, casting out of demons, and so on, you tend to do once in a month?

Pst. Okring: Normally at the midweek service, we teach people one subject, and three times a week, the third time we pray for the people.

C. Smith: Does that happen in this building?

Pst. Okring: Yes.

C. Smith: I noticed from your theme, you are the Praise Miracle Liberation Ministry. What does liberation mean to you?

Pst. Okring: OK, one day when I was praying, and I asked God, Is there a ministry that I have to enter in? God said no. He gave me the ministry of Praise, Miracle, and Liberation. Praise means God can work and heal his people, miracle is normally there when we are praying. Liberation means people must be delivered.

C. Smith: Delivered from?

Pst. Okring: Delivered from sickness, every kind of bondage.

C. Smith: And your vision of Luke 16: 17? What is it all about?

Pst. Okring: Luke 16:17 is a vision that God has given unto us.

C. Smith: The vision has been given to you.

Pst. Okring: Yeah, myself.

C. Smith: And what is that vision?

Pst. Okring: The vision is that the Word must be preached.

C. Smith: Is that what Luke 16:17 says?

Pst. Okring: I can just read it. [*He takes out his Bible and starts reading it.*] 'But it is easier for heaven and earth to disappear than for the smallest detail of the law to be done away with.' The Bible says the Word of God will remain and will stand strong.

C. Smith: Thank you. At the time of the service, was this the usual number of people you usually have?

Pst. Okring: OK, today people have been coming not the way they have been coming, because of coldness.

C. Smith: OK, thank you.

End

Document 50

Venue: Centre for Urban Mission, Gatwikera.

Date: 24 05 2005

Source: Audio recording

Interviewee: Pastor Nicholas Juma

C. Smith: Please pastor let me get your name again?

Pastor Juma: Pastor Nicolas Juma

C. Smith: From which church?

Pst. Juma: From restoration of the whole of the gospel ministry

C. Smith: Could you tell me how did you become a pastor, your calling?

Pst. Juma: It was gift I had many years of ago after I got saved and whenever we were with other servants of the Lord, they could tell me that one time I will be a pastor. So it happened one time when the pastor we had, had to go to another place so the people with whom we were with chose me to be a pastor following the gift of the Holy Spirit that I had.

C. Smith: Which church was that in?

Pst. Juma: This was the power of the Holy Trinity Church.

C. Smith: So there is something you felt in yourself and other people in the church said to you?

Pst. Juma: With me there was nothing that I was feeling, but when they told me that I need to be the pastor, first I didn't accept because I saw myself to be young but of course I had to realise that it was God's call and accepted the challenge to be a pastor.

C. Smith: Was that upcountry or in Nairobi?

Pst. Juma: Yes in Nairobi, at Kibera

C. Smith: How long ago?

Pst. Juma: About four years ago.

C. Smith: How old were you then?

Pst. Juma: I was thirty years old by then.

C. Smith: Have you had any kind of ordination as a pastor?

Pst. Juma: No

C. Smith: The people who chose you as a pastor were in that church but you are not in that now. Why is that?

Pst. Juma: No, the first church they only told me I could be a pastor from the gifts that they saw in me, so when we formed another church that is the ministry where we are now that is where they chose me to be a pastor.

C. Smith: Can I get this one right, your pastor left the church and there was no pastor in that church?

Pst. Juma: Yes he went to the other church where we were before and still was our pastor, but in another church so we had to form a ministry.

C. Smith: You are in the church with this pastor, so did he leave the church or you left to form another ministry?

Pst. Juma: Yes he sent us away and we decided to form the ministry that we are in

C. Smith: Why did he send you away?

Pst. Juma: It was because of the vision that we had, and when we tried to tell him of the vision he could not agree, because he thought we wanted to disintegrate the church where he is.

C. Smith: So you are in this church?

Pst. Juma: So now we are in the Restoration but then we were in the Power of the Holy Trinity church.

C. Smith: So you were in the Power of the Holy Trinity Church and then a few of you felt that God gave you a vision?

Pst. Juma: Yes.

C. Smith: What was the vision about?

Pst. Juma: How we can preach world wide the gospel, but where we were we were only restricted to a certain place. It was like there were some rules and regulations that we wereto follow which could not have influenced people to come and join us.

C. Smith: What kind of rules?

Pst. Juma: Like having a headscarf for ladies, so according to us we were seeing that in order to help people, and to influence people to come its better one to be free only to be forbidden to do sin but there are certain things that one has to be allowed to do, so long as he/she can not fall into sin.

C. Smith: So when that happened did the pastor ask you to leave?

Pst. Juma: Yes

C. Smith: With his blessings or he said you must leave the church?

Pst. Juma: Well, it was not with his blessings because he saw us as his enemies.

C. Smith: How many of you left that church?

Pst. Juma: In the church we were about thirty five so three quarters left.

C. Smith: What happened to that church now?

Pst. Juma: Now it stopped existing.

C. Smith: So three quarters left and you became the pastor?

Pst. Juma: Yes.

C. Smith: They choose you as the pastor?

Pst. Juma: Yes.

C. Smith: Have you had any training about being a pastor?

Pst. Juma: I have never had any training

C. Smith: How did you start a new church after suddenly being pushed out of the other church?

Pst. Juma: What we did was that since most of the people we left with were devoted to prayers and fasting, the first thing we did before we started the church we went into prayers and fasting and from there we got an answer that we need now to form a ministry of which the intention of forming a ministry was to fulfil the vision that we had of reaching the unreached. So from that we decided first to hold a crusade and the first crusade was held in Nakuru. So when we went and held that crusade that is where all the selections were made, that is where they chose me to be a pastor and also some pastors were chosen to pastor other churches.

C. Smith: If you are in Kibera why did you do a crusade in Nakuru?

Pst. Juma: We did in Nakuru because we also had our senior pastor

C. Smith: Who became a senior pastor?

Pst. Juma: It was by then that he was chosen to be a senior pastor but before he was chosen we used to like him because he was so much in prayer and he used to help us a lot.

C. Smith: So broke away or you were pushed away from a certain church.

Pst. Juma: We were pushed away

C. Smith: When did you make a contact with the pastor from Nakuru?

Pst. Juma: Immediately we were pushed away, we called him to come here in Nairobi and by then we just had a small meeting just like a fellowship and when we held that fellowship, we worshipped and took everything as the will of God. There after that is when we organised how we can help see it so that is when we organised to hold a crusade in Nakuru

C. Smith: So that was his crusade?

Pst. Juma: No it was just from the people who were pushed away.

C. Smith: All the people from Nairobi went for the crusade in Nakuru?

Pst. Juma: Yes.

C. Smith: Why did you go to Nakuru, why didn't you do a crusade in Kibera, if all your members are in Kibera?

Pst. Juma: What made us go to Nakuru is because if we could have done it here, and the pastor we used to have was somehow unhappy with us, we never wanted to show him anything like we didn't want him or anything like that.....

C. Smith: So what was the purpose of the crusade, because you were not to do your ministry in Nakuru, why were you having it there?

Pst. Juma: The reason of having that crusade was also to look into the leaders who could then be formed to be leaders.

C. Smith: So you were looking for a leader in Nakuru who could be like the overall leader?

Pst. Juma: Yes.

C. Smith: Did he invite you to go Nakuru or did you decide to go?

Pst. Juma: Because he lives in Nakuru so when we invited him in the fellowship that we had, here then having spoken to him he said we could have a crusade in Nakuru.

C. Smith: So you asked him if you could have a crusade in Nakuru.

Pst. Juma: Yes

C. Smith: What was the purpose for you trying to do that?

Pst. Juma: We didn't want to show our senior pastor that it is as if we despise him so we wanted to be escape just to hide so that we could not show him anything wrong or enmity we have towards him, so we went and held the crusade at Nakuru. We came back as a strong team and we had just to continue.

C. Smith: So the idea of having the crusade away was to building yourself together as a team?

Pst. Juma: Yes

C. Smith:And getting some leadership from outside?

Pst. Juma: Yes

C. Smith: Why did you think you need leadership and not just do it on our own?

Pst. Juma: You know in each and every team that is to be formed there must be a leader and this leader according to the Bible is somebody who needs to lead a church. There are gifts that he need to have, so when we went there we had to choose these leaders because as per way we were to renew the man of God so thought it wise to go to Nakuru, and also we had some other members regions of Kenya so when we met there, we had to choose him as our leader.

C. Smith: So you chose him, then he becomes the senior pastor, and

Pst. Juma: Yes And he provides the cover for our church.

C. Smith: Was that part of your agenda as well to get a cover for your new ministry?

Pst. Juma: Yes

C. Smith: Were your family involved in the founding of your church?

Pst. Juma: Yes

C. Smith: Who was involved?

Pst. Juma: My wife because she is the one I was so near to.

C. Smith: What about your uncles, cousins, parents.....?

Pst. Juma: It's because my uncles are in different denominations and we are not very close because they live too far.

C. Smith: So they were not involved?

Pst. Juma: Yes they were not because they didn't know anything that was going on

C. Smith: How do you practise accountability to your senior pastor, Pastor David Isn't? How is that accountability in authority, how do you experience that in relation to Pastor David? What does that relationship involve?

Pst. Juma: The relation is of running the ministry and also since he is our spiritual leader. So, whenever we have some few problems or something that we need to consult him or anything that we need to do in the church, we always call him and he comes here, so we can discuss on how the church can grow. If there is growth we discuss what steps are we to take and if there is no growth then we see what to do.

C. Smith: So he is like an adviser?

Pst. Juma: Yes

C. Smith: Do have to send some tithe to that church or something like that?

Pst. Juma: For the tithe we just keep in our church so when he comes we show him.

C. Smith: Do you send money to him in Nakuru?

Pst. Juma: Yes sometimes we send but quite often he usually comes and we give it to him.

C. Smith: What do you give to him? Is that tithe or offering or what do you give to him?

Pst. Juma: It just the tithe

C. Smith: Could change the person, if you found a good spiritual person in Nairobi?

Pst. Juma: It's not easy unless there is something that would make us do it.

C. Smith: But could he stop you from doing it?

Pst. Juma: No it is not easy for him too.

C. Smith: Could he also decide that he doesn't want you to be under him any more?

Pst. Juma: It s very difficult for him to decide there is a committee of the ministry so whenever something arises then the committee has to be called and discuss if it is right to replace somebody or.. so its not easy for him to decide.

C. Smith: Who is in the committee?

Pst. Juma: There are two senior pastors, the secretary, treasurer, and their assistants.

C. Smith: And that the whole cover of organisation?

Pst. Juma: Yes

C. Smith: Who appointed those people?

Pst. Juma: They were appointed by the member's who are in the ministry

C. Smith: Did they vote for them or Pastor David chose them?

Pst. Juma: First these people were chosen from the church and from the church were also committees so having had the church committees. So when we were in Nakuru, from the church committees and their pastors had to sit down all of them from all church and that is when we came to choose the executive committee.

C. Smith: The secretary and treasurers are they pastors or lay people?

Pst. Juma: Yes they are pastors

C. Smith: How were they chosen? Did Pastor David appoint them or there were ballots, how did it happen?

Pst. Juma: They were just chosen by people

C. Smith: Who proposed them?

Pst. Juma: Church members

C. Smith: So this was a meeting of people from different churches

Pst. Juma: Yes

C. Smith: Who owns your church in Kibera?

Pst. Juma: I can't say its owned by somebody but what I can say it's the church of Christ and so everyone who is there is the owner of the church so long as he/she is saved and filled with the Holy Spirit then the church is his, because the church is Gods so I cant say anyone owns it.

C. Smith: The founding vision for that church came from you.....

Pst. Juma: Pastor David, St. Anne's and Joseph

C. Smith: So the vision of this church you are in now, because you had a vision and left your other church, so this church now is that within your vision?

Pst. Juma: Yes this church is within our vision

C. Smith: Who is our or we there? Are all the people who left the other church are they still with you?

Pst. Juma: Well about four of them left but all the others are still with us

C. Smith: Have any other become pastors?

Pst. Juma: No.

C. Smith: You said that we had a vision and it didn't fit with the other pastor so we left or you were pushed out, so that vision was your vision?

Pst. Juma: Amongst the four people three of them are still here in Kibera so we are three who had the same vision plus the pastor David there in Nakuru

C. Smith: So you shared the vision with Pastor David?

Pst. Juma: Yes.

C. Smith: What if somebody in the congregation would have a different vision, somebody in the congregation?

Pst. Juma: Right now because I see most of them I see they have accepted the vision when we told them that

C. Smith: God gave us this vision. Do you have anything that the Lord would have spoken to you?

Pst. Juma: And most of them say that what you are telling is what we are also seeing to be the right thing.

C. Smith: Do you ask the congregation to see what is their vision now? How do you do that?

Pst. Juma: There is no one who has come up with a new vision, suppose one comes up with one, then we can see what we can do about it.

C. Smith: What do you think the question would be?

Pst. Juma: For now I can't say because he might cope up with a vision like saying he would like to put a long robe, so it's something that will take us a long time

C. Smith: What if he says that I think this is what the church should be doing what would you say about it? Is it the pastor's role to give the vision to the church or is it the church's role to discover the vision together?

Pst. Juma: You know when ever a vision comes to the church like in the churches that are led by the Holy Spirit, what we need to do is to understand and go for prayers to seek from the Lord if it's his will that we need to do it, then we do not need to oppose it.

C. Smith: So when somebody comes with a vision you seek the will of God together?

Pst. Juma: Yes.

C. Smith: What do you see as the main role of a pastor?

Pst. Juma: You know a pastor is a shepherd. He looks as after the flock the Lord is bringing into the church and also he has to teach them how they should be for them to be righteous before the Lord and to know who God is, and how they can dedicate themselves to the Lord so that if he or she has something that he wants know and doesn't understand then he can come to the pastor. And through the Holy Spirit and the gift of the

Holy Spirit that the pastor has especially as a shepherd he will have to help the church member or somebody who has devoted himself to know the Lord.

C. Smith: So you are saying the role of the pastor is to help individual members of the church?

Pst. Juma: Yes and also he need to help others who have not received the Lord to help them come to the Lord.

C. Smith: What do you think is particularly needed of a pastor in Gatwikera?

Pst. Juma: A pastor who is somebody who is devoted, can understand people's problems, because in Gatwikera there are so many problems like you see there are so many people who are involved in immoral spirits, some people are so much affected like you see the case of drunkenness and prostitution is affecting many people in Gatwikera. So you see there needs a pastor who is devoted and knows his work how he can convince people to come to the Lord. Somebody who is devoted to even visit them in their houses despite where they are. Somebody who can go there and speak to them about the Lord, because they need to be delivered.

C. Smith: Who should decide who to become a pastor?

Pst. Juma: It not always easy for someone to decide to become a pastor. But also you can know from the burden one has because when one is saved and filled with the Holy Spirit. There are gifts of the Holy Spirit, so when you have the gift of being a pastor you will just feel the burden inside you. Of which when you see people come to the Lord there is a burden, you will find that the Sprit is leading you to pray for many people to come and when they come you have a burden to help them so much to be devoted to the Lord, and also you have the burden of visiting the houses of those who have already accepted the Lord. And you will have people sharing the problems he/she is facing and as you go to the Lord through the Holy Spirit. God can help you to help them and by that you can know that you are a pastor even if you are not chosen but through the gift you can be a pastor.

C. Smith: How do you think your ministry is going to develop in the future?

Pst. Juma: As for the vision God showed us when we were four and I see myself to have that burden so much because the vision that I had for the ministry that I am in. In my intention or what I would like the ministry to be in the future is to expand more not only in Kenya but I want to touch other countries far, like the western countries, because you know with salvation we need to teach people to come to Jesus so, I would like to go wide.

C. Smith: Do you see yourself having a ministry in Kibera or do you see yourself moving outside Kibera?

Pst. Juma: To me the station where I am so confined is at Kibera at the moment because I need even in my prayers, I need if its Gods will then Kibera has to be touched because the way people live in problems. And if you try telling them that Jesus can make a difference, they don't believe it because of the doctrine that they have been taught in their respective doctrine i.e. why I have a burden that Kibera has to be delivered and then I can move to other places

C. Smith: What's the important message do you think your church need to tell the people of Gatwikira?

Pst. Juma: The message is total dedication to Jesus Christ and that truly God sent Jesus Christ into the world to save them from doing sin and come to the Lord. And also the purpose of God's creation is man to do God's will and not their own will. Since God's purpose was to serve him to do his will and then he will bless you and make you happy

C. Smith: What do you mean to serve God and to do his will?

Pst. Juma: To serve him is when one is totally dedicated to the Lord

C. Smith: What is totally dedicated?

Pst. Juma: This is total commitment, to give his life to accept that Jesus is the truly saviour God sent us to save us and to fill us with his Holy Spirit, and the Holy Spirit help us to do the will of God and not our will.

C. Smith: What is the will of God for people to do here in Gatwikera?

Pst. Juma: The will of God is not to sin, something not good before the eyes of God, to stop doing immoral things

C. Smith: So that is the main message of turning away doing from immoral things?

Pst. Juma: Turning away from doing sins and them accepting Jesus as their saviour.

C. Smith: In terms of teaching and preaching how does that happen in your church? How do you decide who is going to preach and to teach and the subject?

Pst. Juma: On the subject we do not decide this is the topic to be taught. So like we have people in our church who are filled with the Holy Spirit and are given different gifts as I had mentioned earlier. So you find that a pastor can have a gift of teaching, evangelist or a prophet so you find that there are people who have the gift of teaching the church. Like in our church we have days of prayer and fasting, supplication so you find that somebody can be talked to by God and the person goes to the pastor or when we come to church he says that today I have a message from the Lord that I need to teach the church, then he is given a chance. Also God can bring some visitors (like when you came you found that we had a visitor), and when a visitor comes we will give him a chance because the Bible says we need to welcome the visitors with the message and we will accept the message.

C. Smith: Otherwise how do you know like for instance who will teach or preach next Sunday? Do you have a teaching part or preaching part?

Pst. Juma: No, we just have testimony, teaching then preaching or sometimes it can be teaching then testimony then preaching

C. Smith: Do you always have teaching?

Pst. Juma: Yes.

C. Smith: You always have somebody doing the teaching and preaching?

Pst. Juma: When we enter the church first there is praise and worship, then teaching for about 45minutes -1hr then we have testimony then preaching. This preaching also depends on the new converts who have come.

C. Smith: When I came for the service you didn't have teaching part?

Pst. Juma: Yes we didn't have it on that day

C. Smith: You spoke for a short while, was that teaching or preaching?

Pst. Juma: That was just making people to be attentive of what was going to take place.

C. Smith: Would always do that?

Pst. Juma: Yes, whenever there is only preaching we do the introduction making people to be attentive then the preacher would come.

C. Smith: Otherwise on a Sunday when there is going to be a teaching do you know beforehand or you know that morning who is going to be teaching?

Pst. Juma: Always when we don't have a visitor the thing that we do is that we need to have a teacher then we come to testimony. So for a teacher we have brothers and sister who have that gift of teaching so we can ask one of them on Sunday. Especially on Friday when we have prayer and fasting, who has a message that would like to be placed before the people of God, then one of them would volunteer

C. Smith: And for the preaching is the same?

Pst. Juma: Yes.

C. Smith: Do you ever decide during the service who is going to be the preacher or the teacher?

Pst. Juma: Just on the day that we are praying and fasting.

C. Smith: On a Sunday morning would you also decide?

Pst. Juma: Yes.

C. Smith: During the service?

Pst. Juma: No before the service begins.

C. Smith: How often would you decide on a Sunday morning?

Pst. Juma: Not so often because we meet during prayer and fasting, so what makes us decide that way is when we are expecting a visitor to come and suddenly he doesn't come.

C. Smith: And in determining what to preach on, that is when the Holy Spirit speak to you?

Pst. Juma: Yes

C. Smith: How does your church help people to know and understand scriptures in their lives?

Pst. Juma: In that part we have never done it so well, what we do, we just tell people they need to read their Bibles and when we come to prayer and fasting there is just a simple Bible study that we do.

C. Smith: When you say a Bible study, how do you do that?

Pst. Juma: We only open a scripture, then we read it and try to ask people how they understand it, and we go through it so in that we are not so good in it.

C. Smith: You just ask people how they understand it?

Pst. Juma: Yes, by doing that because they are people who are filled by the Holy Spirit and he will help them to elaborate it so each he/she will give us how he/she understands it.

C. Smith: What if they understand it very differently what do you do?

Pst. Juma: Yes they understand very differently but since it is the Holy Spirit helping them we have to know which is right.

C. Smith: Suppose many could be right? Could you say one is right?

Pst. Juma: No we don't do that because people's understanding are not the same.

C. Smith: What do you think prevents people from growing in the knowledge of the Bible?

Pst. Juma: Because many people do not have Bibles and many people do not know how to read they only pick it on Sunday and go to the church.

C. Smith: So you think many people don't read their Bibles?

Pst. Juma: Yes.

C. Smith: Is it because they don't know how to read or why?

Pst. Juma: It's difficult to understand because you can't understand why he/she doesn't read the Bible

C. Smith: What are the influence that shape your message? Are there resources that help you to prepare your message?

Pst. Juma: What I know is because most of us including myself like praying so much and when I pray I ask the Lord to help me through the Holy Spirit to know the message which I am going to deliver and also God to anoint me in the Spirit because when I stand before the people it is not me who is doing it but God is using me as a vessel. So whatever is coming from me is the Holy Spirit guiding me so that would make that message to help people and if I have not prayed and am not anointed then these people will just be there. You will see them sleeping and doing anything so what helps me or shapes me is the Holy Spirit

C. Smith: Do you read books or listen to preachers over the radio or television?

Pst. Juma: I like to listen to preachers on the radio and also I like reading books from different preachers like T L Osborn, Benny Hinn his book like Anointing, C. Smith Winglesworth. When I read them I get a lot of knowledge.

C. Smith: These are the influences on you?

Pst. Juma: Yes.

C. Smith: Are there other Kenyans who influence your ministry?

Pst. Juma: In Kenya, there is a man though he is not a Kenyan he is a Ugandan. I sometimes go to his lunch hour meetings. I see how he preaches and since he likes inviting many people to preach and when I listen to them I really get influence me because I see the vision that they have is like mine.

C. Smith: Do you like to preach like them?

Pst. Juma: Yes I would like to be more than them if God wishes.

C. Smith: What's to be more than them means?

Pst. Juma: I need God to anoint me more than them i.e. to give me more anointing.

C. Smith: What are the signs of a preacher being anointed and how do you know a preacher is anointed?

Pst. Juma: To know that you are anointed is when you go before the Lord then you'll find there's a burden he puts in you.

C. Smith: What I mean is how do you know that a preacher is anointed?

Pst. Juma: You will see the ministry going from him with a message that is touching and many people are reacting, they are receiving it well.

C. Smith: How are they reacting?

Pst. Juma: You will see some people shouting amen, Halleluiah and amen means yeas and halleluiah means I see. So when they are shouting. God is helping them and when one is not anointed you will see he is preaching but people are just sleeping and other's touching their nails or each person is busy doing their own things, but when there's anointing even the spirits they don't have homes in that particular place.

C. Smith: Which spirits?

Pst. Juma: You know there are spirits that are against God's power and come to confuse the people of God. So when one is anointed God will have to forbid them because of the anointing, since an anointed person speaks to God before about those spirits making people know and understand that he or she is going to preach so you will see everybody in that house is active.

C. Smith: What is the name of that pastor from Uganda?

Pst. Juma: He is called Pastor Martin Sunna.

C. Smith: He is the pastor you admire?

Pst. Juma: Yes and Benny Hinn also.

C. Smith: And again because of the response people have towards them preaching?

Pst. Juma: Yes.

C. Smith: What is the main job of a pastor, to the preacher?

Pst. Juma: As per the gift of the Holy Spirit a pastor is somebody given that gift and has a big burden so God can give him a fit of evangelism i.e. a preacher and a teacher because he need to teach and to evangelise so he can be responsible for these and also he can be a prophet, like we see like Peter, when Ananias and Saphira, when they did something that was sinful before the Lord, Peter refused to take their gift because through the gift of prophesy he knew they have not given the right amount.

C. Smith: What do you think influences and shapes the people in Gatwikera, what do you think influences or shapes people in this community?

Pst. Juma: I can't know, because here in Gatwikera people come from different places, unless you go to somebody in particular then you can't know

C. Smith: In a general way what do you think influences people?

Pst. Juma: It difficult to know but I can say from the abnormal things people do here in Gatwikera which are not normal for a human being to do.

C. Smith: What do you mean by abnormal?

Pst. Juma: Like you will find a woman leaves a husband, not a divorce but to come and live in Kibera as an adulterer and a man leaves the wife and children to engage in drinking carelessly which is abnormal, so with this you can't know what is influencing them. But to me I can say that it's the spirits that are affecting normal human beings because a person who has not accepted Jesus as a saviour and not known him those spirits can affect him.

C. Smith: Are the spirits more active in Kibera than other places?

Pst. Juma: I can't say that, but if you look into other cities you will see spirits are more active in force and I can say it's a combined force of spirits because they are meeting many people there so there can be spirits in Kibera. Like for Luo people, so they want to affect many people from the tribe where they come from. Like for Luo they like witchcraft, some people like killing each other so when these spirits meet in the air they make their force to be strong.

C. Smith: How does the church engage with influencing the people like what's the role of the church?

Pst. Juma: To pray so that God can forbid the spirits from affecting people, when one accepts to come to Christ, God helps him

C. Smith: Why do people come to your church in Gatwikera?

Pst. Juma: First in our church we practise love and the Bible says love covers everything. So when we show love and he come to our church we teach them love so that he can show love, and when he accepts Jesus as his saviour Jesus will have to help him because our main purpose is to show people the right way they need to go. So when we

come and tell you that you need to totally dedicate your life to Jesus, then Jesus will be the ruler and he will send his Holy Spirit and he will dominate your house and you and your family will live in a good way. This is why we are trying to do and we move to other people who are affected, sick and whenever they accept we enter into their house then we preach and pray for them and the Lord will help him.

C. Smith: When you say you practise love, how do you practise love?

Pst. Juma: Love comes from the Holy Spirit since when one is filled with the Holy Spirit he won't have any enmity with anybody and you can go to people with happiness. You ask him or her the problems he is facing, speak to him and if you might be having something like ten or twenty shillings it doesn't matter how much you have and maybe you will see the children s/he is having never ate anything. If you give them you can start speaking the Word of God and his love for him and from there he will see that we are telling them is true.

C. Smith: How many members would you gain or lose in a year?

Pst. Juma: In one year, ever since we started the ministry in 2001, it is only four members we have lost

C. Smith: You have lost only four?

Juma: Yes.

C. Smith: And gained?

Pst. Juma: The much we have gained I can't say but we have gained many people.

C. Smith: When you lost four people where did they go?

Pst. Juma: The four whom we lost they went to other churches.

C. Smith: Do you know what causes people to move to other churches?

Pst. Juma: What makes people to go to other churches is that there are some people whose work is just to go to other churches and also other people whom you try to tell them the truth you find that they don't want because they are convicted in some way. So there are different reasons that make people to move to other churches.

C. Smith: How many in your congregation belong to other churches? How many came to your church from other churches?

Pst. Juma: Most of them are new converts except the ones we moved with from the other church.

C. Smith: How many of you moved across from the other church?

Pst. Juma: We were about twenty.

C. Smith: You are telling me they didn't belong to any church?

Pst. Juma: I can say they belong to other churches because like now if I meet a drunkard here in Kibera, he must belong to another church. When I speak to him I will speak about knowing Jesus Christ, and I won't bother knowing from which church he came from.

C. Smith: Do you have any idea of the other churches people came from?

Pst. Juma: I have never taken time to ask them

C. Smith: How do you deal with things like marriage and burials? Have you ever done any wedding?

Pst. Juma: Ever since we started we have not done any.

C. Smith: How many people in your church are not married?

Pst. Juma: Right now I have four ladies who are not yet been married they are still young.

C. Smith: Those that are already married how are they married? Traditionally married or

Pst. Juma: Most of them are traditionally married.

C. Smith: So no church weddings

Pst. Juma: Yes.... sorry there is only one who had a wedding and that was when we were in the other church.

C. Smith: So no one in this church, does it include you too?

Pst. Juma: Yes.

C. Smith: What about burial? Have you had anybody die in your congregation?

Pst. Juma: No. For years I have never had any burial.

C. Smith: If they did what would happen?

Pst. Juma: We will know what to do and by that I don't say there is no death.

C. Smith: Do you think they might belong to another church back at home?

Pst. Juma: Even if it happens and one belong to another church at home then we will know what to do.

C. Smith: How do you become a member of your church?

Pst. Juma: To become a member one should dedicate his life to Jesus Christ and one is filled with the Holy Spirit and then you become a member.

C. Smith: Do you have people who come for a few weeks and then they go away?

Pst. Juma: There is no restriction for them.

C. Smith: Do you have many people like that?

Pst. Juma: Yes, we used to have a few but now most of them are stable.

C. Smith: When your members go upcountry where do they worship?

Pst. Juma: Some go to our branches at home but if there are no branches like me we just go to one of the Pentecostal churches.

C. Smith: Where were you brought up? What faith are your parents?

Pst. Juma: My parents are saved.

C. Smith: What church do they go?

Pst. Juma: First I was brought up in a Catholic Church. Then my parents got saved. We moved to a church called Power of Jesus around the World.

C. Smith: So that is their church?

Pst. Juma: Yes and its built just next to our home.

C. Smith: How many members of your congregation don't have home apart from Kibera?

Pst. Juma: Right now what I know most of the people we have is only building houses that have not built in the rural areas but they are people with their home there.

C. Smith: And they will return?

Pst. Juma: Have been there and come back.

C. Smith: And the young people?

Pst. Juma: They also go back.

C. Smith: For ever?

Pst. Juma: Yes they go and come back, only if their parents come back and other times they go to visit their grandmothers and fathers and are given financial support and then come back.

C. Smith: Do you think people see home is in Nairobi or upcountry?

Pst. Juma: No this is just a place where they came to seek employment temporary not their home.

C. Smith: This is also for you?

Pst. Juma: Yes.

C. Smith: How many landlords do you have in your congregation?

Pst. Juma: There is no landlord.

C. Smith: How many members in you congregation are in full time employment i.e. salaried employment?

Pst. Juma: There are four.

C. Smith: Casuals?

Pst. Juma: There are six casuals and two permanent and others are just in business.

C. Smith: Jua kali... in Kibera?

Pst. Juma: There is a man in Gikomba who sells leather jacket and some ladies who make dresses in town, others, majority sells mandazi and this small business.

C. Smith: What do you think your people desire as they live in this community or church?

Pst. Juma: Most people I can say, we especially in the church, many people long God to lift them so as to support the gospel.

C. Smith: What do you mean by being lifted up?

Pst. Juma: They want to be blessed in a way.

C. Smith: Can you say what you mean by blessed and lifted up?

Pst. Juma: Financial case there is a very big financial problem in the church and this makes preaching very difficult sometimes, because if we need to go somewhere far, like I was telling you, that being someone you have gone to visit he has nothing and you need to assist to come to the Lord. If you tell somebody God is able, he has given help, you need to show someone can if you have some thing and you give and also help someone to come up you can do something for him.

C. Smith: What do you think the community desire? Is it the same thing as the desire of your church?

Pst. Juma: I think so because I can give an example. There is a time we had a micro finance organisation. It just began here in Kibera and most people went there to see how they can be assisted financially to be able to put up very small business. From there I came to learn that many people are trying and in need, it's only that there are no resources to help them come up.

C. Smith: So how does the church respond to this?

Pst. Juma: At the moment the church their response is just to seek for a way they can get funds to help their members

C. Smith: So seeking funds. How else in your worship or services?

Pst. Juma: Also in our services or like when we come for prayers we are asking God to provide us that we can have our need supplied for and also the other people we help

C. Smith: What makes good ministry in Gatwikera? Can you give me the good example? A good effective church in Gatwikera doing good ministry?

Pst. Juma: I don't see the good ministry in Kibera. I only see churches. The only thing that I see is more common here in Kibera is just like one church does not see the other church doing good, so you just find people telling people to go to their churches.

C. Smith: What do you think makes a good ministry? What does it look like?

Pst. Juma: For me can make a ministry to be good is a church full of love and ready to support people. First and major thing, is to come from them problems like sin then if you find someone to has a problem like widows and orphans, and are many like that here in Kibera, then God can make people truthful and help those people i.e. orphans and

widows. Now especially me, I have three orphans whom I am taking care of, so you know when I do that even recently I tried to look for things to help the people who are near and knows us just moving asking other pastors if they can help me find this and that. I found those things and help other people like that then I get influence and if you tell them that me am just doing this things temporary, and I will go my way, so you need to seek the Lord who can also help you. So for a good ministry it is to be a church which is teaching the right way to be righteous before the Lord, and so with the church is ready to do one or two things to influence people to win them for Jesus Christ.

C. Smith: What do you think people look for in a church. Why do they come?

Pst. Juma: You know, people's intentions are very different, because there are people who have gone undergone so many oppression or difficulties. So they come to the church for help, and also others come to church just because they know if they belong to a certain church and suppose something happens then they can get help, so there are different needs.

C. Smith: Who's involved in the ministry in your church?

Pst. Juma: Like in our church we have the church committee so when we have some ministry they come together.

C. Smith: But you have got preaching teaching... who is doing these things?

Pst. Juma: These things as I was telling you it depends on the gift of the Holy Spirit. If one is a teacher and on a certain Sunday he sees he has something then he will be the minister on that Sunday.

C. Smith: Who decides that a person is a teacher?

Pst. Juma: With that we sit down with the committee when we go to the church even if they don't sit down, they say so and so has said that he has a message so they sit down and let him do it.

C. Smith: How does prayer ministry happen in your church?

Pst. Juma: It happens with each and everybody in the church and we normally come for supplication on Thursday then fasting on Friday, and its for everybody there. The pastor and church committee on Saturday, is a very special day for them to go and can speak to the Lord and see how the church is growing and see what part are we to play when people are coming and they are not being touched, they are not being filled with the Holy Spirit, they are not getting saved. So why is this? So they sit down and seek the Lord about it then can pray on that day or can set another day to pray.

C. Smith: Does that include casting of demons as well?

Pst. Juma: Yes.

C. Smith: Is that a small part or a big part, or what do you do?

Pst. Juma: When we go for pray for somebody's life or when we are in prayers and we are people filled with the Holy Sprit, obviously the Holy Spirit will have to reveal to us about that man's life because there are certain things which are so much hidden of which

even himself can't know. Sometimes there are things like curses, you find someone had a curse from home and the Bible tells us these curses follow from generation to generation so he might be a grown up but he doesn't realise what is going on. So when we are in prayers the Holy Spirit might reveal to us that this man is undergoing a problem of curse, so we bind them and break their powers and when this man comes to the church another time you will find him changed.

C. Smith: What does your church/ministry exist for?

Pst. Juma: I say it belong to Jesus Christ.

C. Smith: But in terms of the ministry that it does who is it to? Is it your members or...who is it to?

Pst. Juma: What I can say it belong to every body is not ourselves.

C. Smith: How does your church relate to churches upcountry?

Pst. Juma: We have very few churches upcountry but we are doing something.

C. Smith: Has your church planted any church upcountry?

Pst. Juma: Yes we have many churches upcountry.

C. Smith: Has your particular church here in Kibera, has it planted?

Pst. Juma: Yes it has planted three churches.

C. Smith: So who do those churches come under?

Pst. Juma: There are pastors who are put there to pastor those churches.

C. Smith: Who put the pastors there?

Pst. Juma: When we went there and find people and there are some churches already been planted we ask the somebody who was there we asked him to pastor them for the time being.

C. Smith: Was he already a pastor?

Pst. Juma: Yes, but for another church. So he had to pastor that church for about one year to see how the other are then...

C. Smith: The pastor was a pastor of another church, did he leave that church?

Pst. Juma: No he didn't leave he was just pastoring two churches so that these people could mature and also to know who has a gift of being a pastor in that church.

C. Smith: You started planting two churches?

Pst. Juma: No three new churches.

C. Smith: Where did the pastor come from?

Pst. Juma: The pastor was just from a next village it was about 5km from that place.

C. Smith: Was he already a pastor?

Pst. Juma: Yes.

C. Smith: But not part of your ministry?

Pst. Juma: He was part of the ministry.

C. Smith: Who supervises the churches?

Pst. Juma: The senior pastor David.

C. Smith: You don't supervise?

Pst. Juma: For me it's very difficult because I am employed and getting time to go up to those churches is not easy.

C. Smith: If you were a full time pastor would you then supervise these churches?

Pst. Juma: That is what I want most.

C. Smith: What do you think is the largest group churches in Kibera? There are Roho churches, churches like Catholic, Anglican, PCEA, Pentecostal. Which do you think are the biggest group of churches?

Pst. Juma: I think Catholic are the biggest and then Roho are many because there are many because of small small groups.

C. Smith: The Pentecostal are also in small small groups?

Pst. Juma: Even though the Pentecostal are small there are not as many as Rohos and the Catholics.

C. Smith: What do you think are the strengths of your church?

Pst. Juma: Prayer.

C. Smith: What is its weakness?

Pst. Juma: In Bible reading i.e. studying the Bible, people are very poor in that.

C. Smith: What do you think is a good opportunity for your church for growth? How is your church able to do more?

Pst. Juma: Is because first most people are working. Like the pastor is somebody who should steer the church when he is moving and preaching, and because he is employed and the other committee members who are supposed to help him most of them are also employed, you will find that somebody has come from a very far area and the Lord has truly helped him. So to follow up is very difficult. So follow-up is very poor and that makes it not to grow so much.

C. Smith: What is the biggest threat to your church, what can make it stop?

Pst. Juma: Opposition from other churches and criticism.

C. Smith: Criticism from the other churches?

Pst. Juma: Yes, there are a lot of them but through prayers because our members are devoted, God has been making us go ahead.

C. Smith: What kind of criticisms do you face?

Pst. Juma: Like what most people do say is when they see God's power is moving you will see people shouting and demons are shouting leaving people then they say these are just devil worshippers. So you hear them say those things they can say these people are not saved because what they know is that when one is saved they have to have a head scarf and the women are not supposed to plait their hair and there so many things that they see people are doing. So they think salvation is just for the outside. So when you accept a lady even if she has put a long trouser they say these people are not saved, they say these are churches where people are invited to be helped and to be given money.

C. Smith: Is that a problem of being in the city?

Pst. Juma: In the city you don't find pastors facing such problems.

C. Smith: You don't find Kibera in the city?

Pst. Juma: Even though it is in the city, but you know where it is does show like it is in the city is just like another village or another home within the city.

C. Smith: Is like a village within the city?

Pst. Juma: Yes.

C. Smith: How do you discern God leading in your church? How do you know where God is leading?

Pst. Juma: That one we can know by seeing there is the presence of God amidst us as we see new converts coming in.

C. Smith: How do you know what you should be doing, how do you discern and discover where God is leading you?

Pst. Juma: That one I told you, that in our church we like praying and also listening to the Holy Spirit, so the Holy Spirit will reveal to us because in a church there are different people with different gifts of the Holy Spirit, so if we are moving backwards, ahead or at a stand still so its in prayers....

C. Smith: So it is prayer with the whole church?

Pst. Juma: Yes.

C. Smith: Most it's for leaders?

Pst. Juma: More so it's with the leaders.

C. Smith: And how do you respond to what you discern?

Pst. Juma: When we know it's a good answer we have heard from the Lord then we will have to praise him, worship and also try to involve the church also in much more

C. Smith: What have you discerned or what is God revealing to you about your ministry?

Pst. Juma: Like now God's intention for our church is to bring more people to accept Jesus and also to uplift the church.

C. Smith: What do you mean by uplift the church?

Pst. Juma: To uplift the church is to improve the income of the members to help people or lead the way God wants them to.

C. Smith: What are you doing about that?

Pst. Juma: To tell people to continue getting deep into prayers.

C. Smith: How are decision made in your church?

Pst. Juma: Like when we want to do something the church committee sits down. I as the pastor I will be with them...

C. Smith: You chair the committee?

Pst. Juma: I chair the committee, but I will not be the final decision maker. I hear from all us. We speak and the decision will be made by the majority rule.

C. Smith: How do people come into leadership to the committee?

Pst. Juma: For one to be into the committee there's what is written in the Bible that qualify you to be a leader. So we have to read, then we qualify one to be in the committee.

C. Smith: Who decides one should be in the committee?

Pst. Juma: The church members who are there.

C. Smith: Are they involved? Do you have an election every year to choose the committee or how do you do it?

Pst. Juma: No we don't do it every year. Once one is choose unless he or she has gone somewhere or he has gone home and we don't expect him/her to be back, then we will put somebody in his/her place.

C. Smith: How will you choose?

Pst. Juma: It is through the gift of the Holy Spirit and also as the Bible says somebody who is....

C. Smith: Do you choose them or somebody else chooses?

Pst. Juma: He is chosen by the people who are there.

C. Smith: What if they choose somebody you don't want?

Pst. Juma: Well I won't say, so I don't want him because he is qualified.

C. Smith: No, you could have people who are difficult?

Pst. Juma: No, you know since we are in the church and we believe the person whom the Lord has chosen he has the gift, and also if we look at the qualification written in the Bible he has those qualification, of which even if he has not met a 100% qualification for that he has met like 80%, then he will be qualified.

C. Smith: How do you get people out of the position? Do you have a secretary, treasurer?

Pst. Juma: Yes.

C. Smith: Who's the treasurer?

Pst. Juma: In our church we have Joseph Ndege.

C. Smith: How did he become the treasurer?

Pst. Juma: He was chosen by the church members.

C. Smith: And what if you want him to stop him from being a treasurer?

Pst. Juma: You know like now I can't say.

C. Smith: Can you say to him you are not treasurer?

Pst. Juma: If we want to stop him or he's to terminate being a treasurer or may be he decides to stop...

C. Smith: What if he decided to stay on? And you don't want him to stay on?

Pst. Juma: With that we can say, suppose he has done something wrong then we will tell him 'brother we chose you to be the church treasurer but what you are doing now is not being good before our lord Jesus so if we are to help you we need to help and by helping you stop being the treasurer' then...

C. Smith: Who decides that?

Pst. Juma: This will be decided by the committee.

C. Smith: What are the main causes, of disputes in you church?

Pst. Juma: The dispute that we had we had some young ladies whom we knew they were saved, but there were secret things they were doing, so this things were revealed before they could do them. When we realised that we had to call them into the committee, first I called them when we were trying to look into these things and found that they were true and they had denied. Then we had to call them into the committee and then they accepted we had to forgive them, nothing we could do.

C. Smith: What were they doing?

Pst. Juma: They wanted to get into bad relationships.

C. Smith: So they came before the committee and then they were forgiven are they still in the church?

Pst. Juma: Right now one of them is still in the church.

C. Smith: How are finances managed in your church?

Pst. Juma: You know the income is very low.

C. Smith: What's the income?

Pst. Juma: What people are offering to the Lord it is very low.

C. Smith: What is your monthly income in the church?

Pst. Juma: Four thousand and five hundred tithe and offering five hundred

C. Smith: So in a month it's five thousand total?

Pst. Juma: For the tithe the way we do it, is not for the church, this is for the senior pastor.

C. Smith: So that whole four thousand five hundred goes to pastor David ?

Pst. Juma: And the Church is left with five hundred...

C. Smith: What is your rent?

Pst. Juma: Our rent is five hundred.

C. Smith: So there is nothing left for the church?

Pst. Juma: Yes.

C. Smith: So all the tithe goes to pastor David?

Pst. Juma: So you know what we have been trying to find out is about how we can use this tithe because it's the amount that is normally coming more, and with the offering is very little. Sometimes we use the tithe to pay the house rent when we find out at the month end we only have five hundred left and we also invite visitors to come we need to entertain them and to do something's so..

C. Smith: How often does Pastor David come to your church?

Pst. Juma: He can come two or three times in a month.

C. Smith: On a Sunday?

Pst. Juma: Sometimes not even on a Sunday.

C. Smith: When money comes in other ways will Pastor David allow you to use it in other ways like to buy something else like instruments?

Pst. Juma: He will not allow us to use.

C. Smith: What will happen if you say no?

Pst. Juma: You know when we sat down in the committee we agreed that it is supposed to help in evangelisms because we have some full-time evangelists. We had to open an account to help or regulate to see how other full time evangelists can get this pay. So later on it so happened that each and every senior pastor like in Nairobi and Nakuru, it called the Eastern region. So pastor David is the senior pastor of the region. So they came into an agreement that every pastor leading a region will be taking the tithe for that region so that is how all this tithe has been going to him.

C. Smith: So the tithe from Nairobi and Nakuru?

Pst. Juma: Yes.

C. Smith: What is the relationship between the churches in your denomination? Do you meet with them? Do you have fellowship with them?

Pst. Juma: We don't meet with them at all.

C. Smith: What authority has Pastor David in your church?

Pst. Juma: He is the senior pastor, so he is like the overseer, the over all pastor.

C. Smith: Could he say, "Pastor Nicolas I am removing you from this church and putting in a new pastor"?

Pst. Juma: He cannot.

C. Smith: What authority does he have?

Pst. Juma: He is just the senior pastor. So when he comes or there is something that we need to do, we have to talk with him in. Then we talk with him, consult him then he advises us so he is like an adviser but he has no authority to say this thing has to be like this.

C. Smith: Has there been a split in your congregation that led to a start of another church?

Pst. Juma: No.

C. Smith: What do you understand by the term mission?

Pst. Juma: I don't understand it well.

C. Smith: When we say the gospel brings transformation what does that mean to you?

Pst. Juma: Gospel brings change in life.

C. Smith: What kind of change would you expect?

Pst. Juma: Getting out of sin and coming to righteousness.

C. Smith: Is that all it means to you?

Pst. Juma: Also transforming life from sins into Christ and also to believe that he is increasingly making all the needs that were impossible, God makes them possible.

C. Smith: So it could mean that an individual gets wealthy or whatever?

Pst. Juma: He could get wealthy or she could just stay there in the middle.

C. Smith: What difference does your church make in people's lives in Gatwikera

Pst. Juma: To lead people to Christ to get saved.

C. Smith: What's the role of your church to the wider community, to the rest of Kibera, to people who are not members of your church?

Pst. Juma: At the moment there is no big role we are playing to the community, but what we aiming at is to make all people come to Jesus and dedicate their lives.

C. Smith: What are the biggest challenge facing people in Gatwikera, not just in your church but in Gatwikera?

Pst. Juma: The biggest challenge that I think is most people in Kibera are not easy to speak to about the Word of God and to accept. You will find that if you speak to somebody he will bring in what he or she knows as per the church he is going, so you will find many people just know of their churches and don't know about Jesus Christ.

C. Smith: What do you think is the greatest challenges that faces people in their daily lives in Kibera?

Pst. Juma: The big problem is unemployment and good income.

C. Smith: What is the cause of these problems?

Pst. Juma: This is lack of industrialisation. There is no good place where people can go and also there is congestion and competition in business. You find that even if you open a business it cannot grow because many people are in that business so its very difficult like in *jua kali*, in masonry you find there are so many masons.

C. Smith: Which churches in the community do think are making a difference in Gatwikera/Kibera, that are making a difference in the lives of people?

Pst. Juma: I can speak of Catholics because they are taking people for training and then can help the orphans, take them for training and also assist them to get somewhere to open up a place in the areas where one is trained for e.g. welding, masonry

C. Smith: You have planted a church elsewhere, how did you decide where to plant the church?

Pst. Juma: We had our church members who comes from that areas he wanted us to take the gospel to. This place, we also accepted to help him to support him so we went to his place and then a church was planted there.

C. Smith: And this is planted under Pastor David?

Pst. Juma: Yes.

C. Smith: How is your church involved in demolition and upgrading in Kibera? How is your church involved?

Pst. Juma: Our church has not yet been involved because we don't understand and we don't know the truth about it.

C. Smith: What do you think should be the role of the church in politics?

Pst. Juma: If the church is involved in politics is to help them make known how they can help the common man and that is advising. And if the church is involved in politics where you find the church going as far as abusing somebody like the government then you know that is not the role of the church. The role of the church is to help the government run smoothly and to know how the government why its there that is to help people.

C. Smith: What about if the government doesn't want to help the people?

Pst. Juma: If the government doesn't what to help the people then what the church can do is to pray, and if there is somebody from the government who can come near the church then the church can speak to him and if he has the power or authority to talk to the government then this is fine.

C. Smith: Have you had any training for the ministry?

Pst. Juma: No.

C. Smith: Do you think training is necessary?

Pst. Juma: I think training is necessary.

C. Smith: What kind of training do you think is needed in Gatwikerera for pastors including yourself?

Pst. Juma: The type of training is how we can get people to know Christ. For a pastor to know the burden he has, if he is to pastor in Kibera, he has to know his role is a role of people in Kibera. Also to learn to know how people are in Kibera, especially that many people in Kibera, are so critical about the Bible so the pastor must be so much literate about the Bible.

C. Smith: How would you want to see with training made available?

Pst. Juma: If the pastors who have that burden and accept to do that are put in a certain place or a place that has been found and are trained and can also give their opinions.

C. Smith: Do you any seminar or some training course?

Pst. Juma: There is some seminar we had gone.

C. Smith: For example?

Pst. Juma: One at the Light of the Word ministry at Waithaka. In that seminar there were some Americans who visited that place so they were teaching on pastorship and leadership. So from then because I am working I have not been able to attend even though am so much in need.

C. Smith: Where in ministry do you feel competent?

Pst. Juma: When I minister and speaking to people.

C. Smith: What do you mean by that?

Pst. Juma: When I am preaching the gospel to the people that they should turn away from sins and come to Christ.

C. Smith: When are you worried you are not competent?

Pst. Juma: In the entire ministry. Teaching the church about knowing Christ and when one has known Christ to teach also to go ahead in having accepted Jesus that one am very competent. What I only find difficult is that many people are not easy to hear and to understand.

C. Smith: What training is available at the moment for pastors here in Kibera?

Pst. Juma: I don't know any

C. Smith: Finally you have four churches meeting at the Mugumo School, what relationship do you have with the other churches?

Pst. Juma: There is no relationship except that all of us are preaching salvation that one has to turn away from sin and get saved and to be filled with the Holy Spirit.

C. Smith: Does it make sense to have four churches? Why don't you mix and form one church?

Pst. Juma: The reason is what I was telling you, that there is criticism so you tell one that we need to be one and run as one people in Christ, but they will not accept because the way you want people to accept Christ is different from their way despite the fact that we are saying that Jesus Christ is our Lord and our saviour, but there is criticism.

C. Smith: Is there any difference between your church and say We Care Ministry, Grace and Truth ministry?

Pst. Juma: Me, I say there are differences.

C. Smith: What is the difference?

Pst. Juma: You know in our church we welcome everybody, but if you go to We Care they have someone who puts a trouser and has weaved her hair so nicely and has put on lipstick, and maybe she is not saved, and she gets in there. They will start criticising the lady and all the preaching will be just direct at the lady so you will find that that is the big difference.

End

Document 51

Venue: Centre for Urban Mission Gatwikera

Date: 07 06 2005

Source: Audio recording

Interviewee: Pastor Milo Masumba of Jesus Gospel Centre

C. Smith: Pastor could you give me your name and the name of your church?

Pst. Milo: My name is pastor Milo Maingi Masumba, my church is Jesus Gospel Centre here in Gatwikera opposite Jehovah Witness.

C. Smith: Could you tell me how you became a pastor or your sense of calling?

Pst. Milo: I got saved in 1988 and served under a pastor from 1988-1994. By 1994, June is when the Lord gave me a vision about a mango tree. He showed me about a mango tree and this is what the ministry I got from the Lord that I may go and bear fruits. And by that vision there are some word that the Lord made that you are like that tree. You have seen but one thing that tree is that it don't not eat the mangoes it is only farmer who eat the mango and from that time the Lord gave me this name 'Jesus Gospel' and that was blurred but it was not complete so I was about that.

C. Smith: You mean he gave you Jesus gospel?

Pst. Milo: Yes he gave me that word and when it was not written anything and that was from that time I was in the Silanga Kibera, so I moved from there. The Lord gave me direction I came to Kisumu Ndogo⁹ close to the river.

C. Smith: You moved to here or just the church?

Pst. Milo: My home was in Line Saba¹⁰ so I came to these areas.

C. Smith: What was Silanga, your home or church?

Pst. Milo: No my home, my home that was also under that church in Line Saba.

C. Smith: What church was that?

Pst. Milo: Missions Outreach Church. But the Lord gave me the vision and showed that to my senior pastor, by then I was not a pastor, I was entitled as an international evangelist. I was planting churches all over in the district. So I shared my vision with the senior pastor and he said that I think that is not God, I think you are under some stress. I said no I heard clearly from God so the pastor said I don't feel to release you so I said I will stay for about one month so that you may check your records to see whether I have anything for the ministry before I leave because I feel I must go because the Lord has shown me the direction and what to do. So that is when I moved here in Gatwikera area in 1994 June. So I began the church.

C. Smith: When you began who was in the church?

⁹ Another village in Kibera

¹⁰ Another village in Kibera

Pst. Milo: There was nobody because even my wife was not around. She was up country so I just came alone.

C. Smith: Who were your members, the first congregation, because you could not preach to yourself alone?

Pst. Milo: What I did, I called some brethren and I formed something like a committee to share my vision with them.

C. Smith: Were they from the church you were in?

Pst. Milo: No from a different church but friends, I called them and shared the vision the Lord has given me and what I had planned to do and in that group about three brothers joined me and said they will be for me. So the first service we came three people and I was the fourth one.

C. Smith: Were they related to you?

Pst. Milo: Only one was my cousin the other two were just friends.

C. Smith: Were they from your own village?

Pst. Milo: No we just met here in Nairobi. So they came, we prayed in the service and in the afternoon we held an open air meeting. We had to go around preaching from Monday, we were preaching every evening. The following Sunday, is only that I didn't carry the report since I wrote the report when we were preaching, we were directing people to where we were and all that and next Sunday people came. As we continued since we stayed there from 1994 up to 1998, I think. And we became a big members we could not be contained in that house so we had to look for another house. We left some few brethren to continue with that service and we moved now to Gatwikera where we began the church as another branch. I went there as a pastor now and I did that. I had to call to call my friends they came they laid hands on me to be a pastor

C. Smith: So that was ordination?

Pst. Milo: Yes.

C. Smith: So who laid hands on you?

Pst. Milo: That was Bishop Mwoka.

C. Smith: He is a local bishop in Kibera?

Pst. Milo: No he was in Kayole

C. Smith: Which church?

Pst. Milo: New Life Ministry Church

C. Smith: So he came with pastors from other churches and laid hands on you?

Pst. Milo: Yes.

C. Smith: Why did you begin a church in Kibera?

Pst. Milo: The reason why in Kibera is because in Kibera I have stayed for a long time. Since I came to Kibera in 1983, I was not born again I was not a Christian neither a

Muslim because since I was born I had not attended a church even a Sunday school, only in 1988 is when I gave my life to Christ

C. Smith: That was which church?

Pst. Milo: It was a crusade at Uhuru park, that was the first time when Rev. Bonke came to Kenya. So it was my first time to hear the gospel and he was preaching about full believing and fully unbelieving. He described the life of an unbeliever, as I listened that was the life I was living. Although that was the life I was living it was not comfortable for me so I began to explore the life in Christ that life not believing and I found that was the kind of life I was looking for.

C. Smith: That was your conversion, which church did you join?

Pst. Milo: The Door Christian Fellowship.

C. Smith: And after the Door you joined?

Pst. Milo: Mission Outreach Church. The reason I started the church in Kibera because it was in Kibera where I was much familiar about, is a place where I knew the type of life people were living and by then I was a drunkard so I had a burden to go back to them and tell them about Christ.

C. Smith: Are you full time as a pastor? Do you work as well as a pastor?

Pst. Milo: I support myself with my work

C. Smith: Which work do you do?

Pst. Milo: I do business.

C. Smith: You started the church in Kisumu Ndogo and then you moved across to Gatwikera. What happened to the church in Kisumu Ndogo?

Pst. Milo: The place became very small; the number of people increased and the room could not hold us.

C. Smith: Did that place stop being a church?

Pst. Milo: No.

C. Smith: It is still a church?

Pst. Milo: Yes it is still a church.

C. Smith: What is the name of that church?

Pst. Milo: It is called Jesus Gospel Church, but for now those whom I had left there have changed the name. I don't know which name they have given to the church.

C. Smith: Is it anything to do with you now?

Pst. Milo: No.

C. Smith: Was it something to do with you when you left it?

Pst. Milo: When I left it, just not long time, about two months ago, is when I heard somebody calling himself a bishop had come there. I don't know how he shared with the members there and the pastors. I don't know how he convinced them and they turned to change from Jesus Gospel Centre and began another thing.

C. Smith: Before was that pastor appointed by you?

Pst. Milo: Yes.

C. Smith: And he was under you?

Pst. Milo: Yes, so I have not called them to tell me what is happening because according to me what I am more after is to see the people are worshipping God because if I go now and we start wrangles maybe we might loose some people and other people will not see a good picture when they see a pastor and another pastor fighting because of the congregation. So I just gave them time because all the benches like the pulpit, that is all the furniture they are from the church I begun because I didn't carry anything.

C. Smith: Who owns them?

Pst. Milo: Still me

C. Smith: You are the owner?

Pst. Milo: Yes although the one who is using them is not using them in the name of our church but I just said I just give them time.

C. Smith: Is that church still owned by you?

Pst. Milo: No, by now I don't own it but I own the furniture.

C. Smith: So who owns?

Pst. Milo: Another pastor, I don't know his name I have never met him I was just told about him.

C. Smith: That was two months ago?

Pst. Milo: Before that it was me who owned the church and I had appointed another pastor.

C. Smith: What happened to the pastor?

Pst. Milo: He was changed by that bishop.

C. Smith: And they came under another ministry?

Pst. Milo: Yes.

C. Smith: Who are you accountable to?

Pst. Milo: I have a spiritual father although the ministry I am in is registered by FEM but I have a spiritual father.

.C. Smith: Who owns the building you are in?

Pst. Milo: It is owned by the church.

C. Smith: Who owns the church?

Pst. Milo: I am the one who owns the church; I am the one in charge of that, maybe the building, the congregation.

C. Smith: Whose property is the building, pews, and the church?

Pst. Milo: It is for the congregation although I am their leader.

C. Smith: Could the congregation decide to get another leader?

Pst. Milo: According to the law they cannot because the law that as we registered we are covered by the law that this name (ie the named church) has a chairman, leader and that name is in the registration office.

C. Smith: And that name is you?

Pst..Milo: Yes. There is no other who can say they take it and even everything what we buy we buy in the name of the church.

C. Smith: But the church belongs to you?

Pst. Milo: Yes.

C. Smith: You are accountable and you have a spiritual father you are accountable to, how does that one work?

Pst. Milo: Is like I have leadership in the church that is the elders and deacons but sometimes...

C. Smith: You appoint them?

Pst. Milo: Yes, but sometimes I have my personal need like pastoral things as I have a spiritual father whom I call to give me and also to speak to my life. Like when I feel I am low I book an appointment with him.

C. Smith: And is he a bishop?

Pst. Milo: Yes, a bishop from Kayole, So we fellowship and I tell him what I am going through.

C. Smith: What was the founding vision of the church, is there anything distinct about the vision of starting a church?

Pst. Milo: The vision was to preach the gospel to the needy and also after preaching to them to teach them.

C. Smith: And how is that vision shared, did the vision come from you the pastor or the congregation?

Pst. Milo: I have shared my vision to my congregation and I have been reminding and repeating to them.

C. Smith: What do you think is the main role of a pastor?

Pst. Milo: According to me is to mentor the people, train them about Christ and also make people to know the gifts they have or the ministry the Lord has put in them and also make people to have confident in God.

C. Smith: What do you think is particularly needed for a pastor in Gatwikera?

Pst. Milo: Well first of all the pastor should be called by God. Although people appoint pastors but I think the most is to be called by God because to be a pastor in Gatwikera is a sacrifice because the people you are ministering to in Gatwikera are poor they don't have money. So if you think you will be pastor and benefit from people definitely after some few days you will close down and go for another business. I think the main reason is to be called by God, because when God calls you he puts a desire in you so you feel to do it even when you don't.

C. Smith: But who should decide for you to become a pastor?

Pst. Milo: Like me, I have a co-pastor that is assisting me so I am the one who made a decision and he was following what I was telling him what to do. I am the one who decided him to be a co-pastor and I begun to be some ideas why I decided for him to be a pastor.

C. Smith: Who do you think should decide who becomes a pastor?

Pst. Milo: Like me nobody made a decision from me I decided for myself after having a vision I begun to feel a force that was pushing me.

C. Smith: What is the central message that your church is giving to people in Gatwikera?

Pst. Milo: Centre message of the vision we have written it as in Romans 1:16 that the gospel is the power of God unto salvation and it's only through the gospel the people of Gatwikera can change to be a different people.

C. Smith: Through hearing the gospel?

Pst. Milo: Yes.

C. Smith: How is preaching and teaching practised in your church, how do you decide the passage or subject to be preached in the church?

Pst. Milo: As we the Pentecostals, sometimes we preach just sometimes by how we see the people and mostly we preach on encouragement trying to uplift the people because what is really in Gatwikera is not people who are not living but surviving. Whereby you find people they don't have a program of their lives but they are tossed here and there because of the kind of life, mostly because of the poverty because most people here are below the poverty line.

C. Smith: So your message is on encouragement, so when do you decide what you are going to preach? Is it on Sunday morning?

Pst. Milo: No you see I have some one to teach the Bible study and sometimes I preach the main service or I don't preach the main service someone else preaches in the main service, maybe a visiting pastor or one of my elders preach, but I decide to give them the room to preach.

C. Smith: Do you decide on the day?

Pst. Milo: That day I sit with them and give them what to preach.

C. Smith: Is that while the service is continuing or?

Pst. Milo: No, on a Sunday if I feel like I have preached several or I have finished a series and I want to prepare for another series, maybe then I appoint somebody and after the service and tell him to prepare on the coming Sunday you will preach.

C. Smith: So do you decide on the Sunday before, who is to preach?

Pst. Milo: Yes.

C. Smith: How often do you have visiting preachers?

Pst. Milo: Not often, every month but like last month and this month I have two Sundays with visiting pastors.

C. Smith: Do visitors come from up country or come from Nairobi?

Pst. Milo: They come from Nairobi.

C. Smith: How does the church help people to know and understand the scriptures in their lives?

Pst. Milo: That one I can't tell.

C. Smith: What do you think prevents people from growing in the knowledge and understanding of the Bible?

Pst. Milo: It is that people are like unsettled and also people are disturbed in their minds because of the family and the need. Because many people in our place here in Gatwikera they are really not sure of what to eat every day, so you find they are always every disturbed in their mind thinking about family affairs more than reading the Bible.

C. Smith: What influences or shapes your message? Are there preachers, books, the radio that influences what you teach?

Pst. Milo: What influences me, I have read other preachers messages, sometimes I watch family TV the TBN I see pastors preaching and also I attend conferences and seminars whereby I get some challenges that makes me to now begun to prepare more better on the messages.

C. Smith: What do you think really is the biggest influence book or person?

Pst. Milo: There is a book I read about a power in prayer although I cannot remember the author exactly who wrote the book, but it was written by a Mzungu and also added some materials from here in Kenya, but that book though small challenged me.

C. Smith: What do you think influences people's lives in Gatwikera, what do you think shapes people's lives?

Pst. Milo: Just the way they see themselves because most of the people here come from upcountry to this place and majority of these people living here they have come from upcountry, they often come when they are non believers. Others come when they are believers when they come here their lives follows the people they have come to stay with.

C. Smith: What are the influences of the people they come to live with? Do you think rural life is different from life here in Kibera, what is making it different?

Pst. Milo: Like now in Gatwikera there are a lot of drunkards and this kind of life and also many different types of tribes. We have all types of tribes and when people come from upcountry and those people who stay here they stay according to their tribes and do things according to their tribes. But I have seen now as we came in Gatwikera there were more clubs than shops but when we moved to Gatwikera we have seen a number of pubs decreasing because there was a time I did my own research and went around and recorded the number of clubs and their names and now I have seen many of them have closed, because where we opened our first church in Gatwikera was a club.

C. Smith: So you see some hope but also how the culture of people in Gatwikera affects their lives and you see the influences of the clubs or bars?

Pst. Milo: Yes.

C. Smith: What is your church doing about that?

Pst. Milo: My church is not doing anything about it because we also need skills or training how to go about it because culture is somehow a barrier.

C. Smith: Barrier to?

Pst. Milo: For the gospel.

C. Smith: Which culture?

Pst. Milo: The tribal line.

C. Smith: Is the culture from upcountry or Kibera?

Pst. Milo: I am talking about tribal as you see every tribe has its own culture.

C. Smith: But in Gatwikera do these cultures begin to mix or are still separate?

Pst. Milo: They are still separate because culture never mix.

C. Smith: There are a lot of churches in Gatwikera, sixty two, why do people come to your church?

Pst. Milo: Well, you said how many churches?

C. Smith: Sixty two

Pst. Milo: You are right but I think they are more than that.

C. Smith: Why do they come to your church?

Pst. Milo: My members like in the church I am pastoring. It is now growing very fast because of one thing. I preach the Word of God and in a that other tribe can suit because most of my preaching I don't condemn, judge people but show the people the way.

C. Smith: That is preaching?

Pst. Milo: Yes.

C. Smith: How many members would you gain or lose in a year, do you have new members?

Pst. Milo: Well that is something I have never recorded but I loose many.

C. Smith: You lose many?

Pst. Milo: Yes, some I lose because of many things like something back there was clashes here so I lost a lot of members because of that clash.

C. Smith: People moved out of Kibera?

Pst. Milo: Yes.

C. Smith: Do you have people moving from another church to come to your church, people who come from another church?

Pst. Milo: Yes but not here in Gatwikera.

C. Smith: Do you ever know where they come from?

Pst. Milo: Yes some sometime migrate from another area of Kibera like Silanga, Line Saba and they find a house place because it is only in Gatwikera where the rate of rent is low.

C. Smith: How many of your congregation previously belonged to another church?

Pst. Milo: Now I have about...

C. Smith: Half or three quarter?

Pst. Milo: About three quarter.

C. Smith: What prompted them to change?

Pst. Milo: I don't know.

C. Smith: Do you know which churches they come from?

Pst. Milo: Some come from AIC, others from the other Pentecostal churches.

C. Smith: How do you deal with marriage and burial in your church, do you have marriages in your church?

Pst. Milo: Yes and also burials.

C. Smith: Do you do burial up country?

Pst. Milo: Yes and some Langata cemetery.

C. Smith: Where do you do most?

Pst. Milo: Most in Langata.

C. Smith: How is that. because most people choose to be buried back at home?

Pst. Milo: Because of expenses in fact for one to be buried there, but the determining factor is finances.

C. Smith: If they are to be buried at home do you conduct the burial?

Pst. Milo: Of course those who are in a position to raise the money to go home because when somebody dies is the family members and the church contribute the money.

C. Smith: But many of your members are buried here?

Pst. Milo: Yes.

C. Smith: How many of your members are living together and they are not married in church?

Pst. Milo: Well maybe I have no information about that. Maybe they are living when I don't know.

C. Smith: Do many of them do weddings?

Pst. Milo: Yes because the couples I have in the church now they are the ones whom I have done weddings in the church.

C. Smith: How do you become a member of your church?

Pst. Milo: Only when you believe in Christ.

C. Smith: That is membership?

Pst. Milo: Yes we don't charge fee.

C. Smith: Where do people worship when they go back home?

Pst. Milo: Well the experience I have is that when they go home they go back to their home churches.

C. Smith: Which could be their home churches?

Pst. Milo: The same churches which are here, most of the churches in Nairobi have other branches in the upcountry, some of them you find they go to Redeemed Gospel Church, ACK.

C. Smith: How many members of your congregation have no home apart from Nairobi home?

Pst. Milo: About three or two families I know.

C. Smith: They have no nyumbani home?

Pst. Milo: Their nyumbani is here.

C. Smith: How many landlords do you have in your congregation?

Pst. Milo: None.

C. Smith: How many members of your congregation are full time in employment?

Pst. Milo: About very few of them.

C. Smith: What could be the majority be?

Pst. Milo: Majority are job seekers, others are students and others are in business.

C. Smith: Jua kali?

Pst. Milo: Yes.

C. Smith: What do you think members of your congregation long for or desire for as they live here in Kibera?

Pst. Milo: Well people are seeking to have happy families, happy marriages and have children whereby they can satisfy their families.

C. Smith: Do you think they want to stay in Kibera or move to another part of the city or go home?

Pst. Milo: They are not ready to move from Kibera neither to go home but they want to make their stay here in Kibera.

C. Smith: They want Kibera to become nyumbani?

Pst. Milo: Yes.

C. Smith: That is what you think?

Pst. Milo: Yes.

C. Smith: How do you respond to those desires in the Church?

Pst. Milo: In fact we are remembering about the issue and we began to pray about it for a long time. It is only recently that the government came in to talk about upgrading whereby our response we want to make Kibera like other towns.

C. Smith: Where is home for the members of your congregation?

Pst. Milo: Upcountry.

C. Smith: What does it mean to do good ministry in Gatwikera?

Pst. Milo: Is a ministry that is reaching the people both spiritual and physical whereby orphans are concerned and widows are concerned is the kind of a ministry that I would say this is good.

C. Smith: What must a church do to be effective in the community?

Pst. Milo: Looking both sides of a person the spirit and physical.

C. Smith: What do you think people look for in a church?

Pst. Milo: Come looking for a refuge.

C. Smith: Refuge from what?

Pst. Milo: From the tormenting world you see outside the church there is no peace and the life there is very tiresome, so the church is the refuge.

C. Smith: What challenge have you had as a pastor?

Pst. Milo: People outside the church they are in a torment and it is me they are looking for to rescue them.

C. Smith: Who is involved in the ministry in your church?

Pst. Milo: We are many involved in the ministry and we have a board and I think the board is one that makes decision.

C. Smith: But do you have children, youth ministry...?

Pst. Milo: I have children and youth ministry but youth ministry is not very strong. I have those dealing with children. They are the Sunday school teachers and those dealing with the youth are the youth themselves, although I have somebody who is their overseer.

C. Smith: How is prayer ministry conducted, do you have time for prayers in the service or outside the service?

Pst. Milo: We have overnight prayers meeting on Wednesday, prayer meeting every morning. Every Sunday we have a session of prayer about two hours

C. Smith: After the service or before the service?

Pst. Milo: Before the service.

C. Smith: And you pray for people in the service?

Pst. Milo: Yes.

C. Smith: What do you call that time or what word would you use in Swahili?

Pst. Milo: It is a kind of invitation that is part of the message, for example if you are talking about repentance and after the sermon you makes that invitation that is altar call, and say you feel you have something to repent then you come forward. Then you lead the prayer of repentance and pray.

C. Smith: Do you also chase demons or about healing?

Pst. Milo: Yes, kind of that and sometimes we talk about the infilling of the Holy Spirit, and then you tell people or talk about healing. You make an invitation of healing maybe if you are sick and want healing.

C. Smith: What kind of time would you call this if you have a sermon?

Pst. Milo: After the sermon.

C. Smith: What do you call it? Is it ministry or?

Pst. Milo: It is a ministry

C. Smith: What word would you use in Swahili?

Pst. Milo: Huduma.

C. Smith: Do you practise Baptism and Holy Communion? How often do you have Holy Communion?

Pst. Milo: Every month end.

C. Smith: And baptism?

Pst. Milo: After we get the new convert.

C. Smith: Who is your church ministry to, who does your church minister to?

Pst. Milo: To those who are believers and...

C. Smith: What do you do?

Pst. Milo: By reaching them, teaching those who are in church and preaching the good news to those who are outside the church.

C. Smith: How does your church relate to churches upcountry, do you have connections to churches upcountry?

Pst. Milo: We have churches which we have begun like the branches in up country.

C. Smith: So you plant churches upcountry?

Pst. Milo: Yes.

C. Smith: How many branches do you have upcountry?

Pst. Milo: Five of them, that is Eastern Province five, Rift Valley one and Central Province one.

C. Smith: How do you choose where to plant?

Pst. Milo: Depending with the pastor we train.

C. Smith: Do they go to nyumbani?

Pst. Milo: Yes some go to nyumbani.

C. Smith: How is that relationship managed?

Pst. Milo: We have every month they report to me. They tell me what the progress they are doing and where they are not doing well and also they report. They do that once a month.

C. Smith: You have done some on that training?

Pst. Milo: Yes.

C. Smith: Will you plant more churches upcountry?

Pst. Milo: Yes only that there some few things which are limiting. And what limiting me is, even when you train somebody you send him to run the church there is this issue of maybe it is contributed by economy which has gone down and they need to be supported for them to live there, so I am being limited the funds and I am praying God

C. Smith: What do you think is the largest group in Kibera?

Pst. Milo: There are senior churches which begun. Their people are here and they have connection with some white people.

C. Smith: Why do you think they are the biggest churches?

Pst. Milo: Because they are available. The ones which you can identify with because the other churches, their order is internal, those churches connected with the whites grow because of the situation here.

C. Smith: What do you think is the strength of your church?

Pst. Milo: People are devoted and they don't see it as my church they see it as their church.

C. Smith: What is the weakness of your church?

Pst. Milo: My people are not permanently employed, they are in financially stable.

C. Smith: What threats does your church have in future?

Pst. Milo: I don't see a threat.

C. Smith: What about opportunities for your church to grow?

Pst. Milo: In God's time I believe the church is going to have those, that is since we have now started laying down some projects e.g. micro finance.

C. Smith: Where do you discern God leading your church?

Pst. Milo: God is leading us to a higher dimension.

C. Smith: What does that mean?

Pst. Milo: God is lifting us day after day, and we are seeing the progress on what we are doing because the members are increasing and it is of the church also receiving information from the neighbours that we are doing well.

C. Smith: How do you respond to what God is leading you?

Pst. Milo: Well, like now I have developed a system to respond to God's speaking and I have began an intercessory team which is praying around the clock.

C. Smith: Does that mean you hear God speaking by prayers?

Pst. Milo: Yes.

C. Smith: Then when you discover where God is leading you how do you respond, do you tell the congregation we believe this is where we feel God is leading us?

Pst. Milo: That is how we begun now laying down those plans of those small projects.

C. Smith: How are decisions made in your church?

Pst. Milo: The decisions is made by the board.

C. Smith: How do people come in the leadership in your church?

Pst. Milo: By the Bible qualification, someone must be born again, know the vision of the church.

C. Smith: Who appoints them?

Pst. Milo: I appoint them.

C. Smith: How do people get removed from leadership?

Pst. Milo: Well according to our constitution...

C. Smith: Do you have a constitution?

Pst. Milo: Yes the constitution of registration. According to our constitution we saying the office bearers should be there for five years but we don't do that. If somebody is removed when he has not done what God leads or when somebody go contrary to the Word of God, we stop them from leadership.

C. Smith: How many members on the board?

Pst. Milo: We have around ten people.

C. Smith: Any of the members of your family?

Pst. Milo: No.

C. Smith: What's the main cause of dispute in your church and how do you resolve them?

Pst. Milo: Disputes are all there.

C. Smith: What causes them?

Pst. Milo: Sometimes leadership, someone want to lead and he has not been given that chance. Another one wants to be a senior pastor. When people want to know after raising some money where do that money go or when we want to start a project and collect some money people want to be given a breakdown and if not dispute arises.

C. Smith: How do you solve the dispute?

Pst. Milo: To give them what they are asking for. If fund raise we give them all the breakdown how we used the money.

C. Smith: How are finances managed in your church?

Pst. Milo: We have a treasurer who records the money in the record books which is in the church and takes the money to the bank.

C. Smith: The church has an account?

Pst. Milo: Yes.

C. Smith: Who appoints the treasurer?

Pst. Milo: Sometimes from the board.

C. Smith: And you are a member?

Pst. Milo: Yes then I confirm.

C. Smith: Has there been a split in your congregation?

Pst. Milo: Yes about 1989 and 1999 although it was not really a split. I have never experience only in 1988 when some of my board members moved from the church.

C. Smith: Did they start a new church?

Pst. Milo: Yes.

C. Smith: What do you understand by the word mission?

Pst. Milo: Taking the gospel, preaching.

C. Smith: When we say gospel brings transformation what does it mean to you?

Pst. Milo: It is true it transforms people.

C. Smith: How?

Pst. Milo: It changes people's lives and turn to God and they start doing things in a way to please God.

C. Smith: That is individual lives are changed?

Pst. Milo: Yes.

C. Smith: What does your church do to make a difference to people's lives in Kibera?

Pst. Milo: By doing some invitation of people invite them to church. Also our church members change people lives by their style of living.

C. Smith: What changes?

Pst. Milo: When their neighbours to the members of our church when they see they have peace in their mind, life.

C. Smith: It's all leading a better life?

Pst. Milo: Yes.

C. Smith: What relationship does your church have to those who are not members?

Pst. Milo: We have no boundaries with the church in fact our doors are open for other church members.

C. Smith: What is the greatest challenge here in Gatwikera?

Pst. Milo: I can't tell.

C. Smith: What problem affects people in Gatwikera?

Pst. Milo: About poverty.

C. Smith: What is the root cause?

Pst. Milo: Sometimes I do blame the government because it don't empower its members.

C. Smith: What is your church doing in relation to the poverty facing people?

Pst. Milo: We are sharing up but we are not in a position.

C. Smith: Which churches in the community do you think are making the biggest difference or impact?

Pst. Milo: The whole of Kibera or part?

C. Smith: The whole?

Pst. Milo: Catholic, if catholic was a church...

C. Smith: If it was a church?

Pst. Milo: Yes, because I remember hearing a father saying we are Catholics we are not Christians..

C. Smith: And you think this is the church that is making impact?

Pst. Milo: Yes.

C. Smith: Why?

Pst. Milo: Because they have a training programmes whereby they train the standard eight and form four dropouts on these skills of *jua kali* like masonry, carpentry and also they have medical facilities.

C. Smith: These are practical things?

Pst. Milo: Yes practical needs in the community.

C. Smith: How do you manage finances of every month?

Pst. Milo: Every end of the year we have something like a retreat for all leaders.

C. Smith: How did your church get involved in the demolition and upgrading of Kibera?

Pst. Milo: No, because the first phase started in Soweto we have not yet had it here.

C. Smith: What do you think is the role of the church in the local and national politics?

Pst. Milo: The church is to pray and also giving advice to those who are in politics because those who are in politics are brothers of our family so the church is doing something in praying and advising.

C. Smith: What is your experience in training?

Pst. Milo: I have trained a lot; I have trained on church planting, mission.

C. Smith: Where did you have the training?

Pst. Milo: Here in Nairobi in..

C. Smith: Where at?

Pst. Milo: Good Shepherd along Ngong road where I trained on church planting, on mission I trained on Ngong road EAPTC also trained on film evangelism that is in the city of Nairobi.

C. Smith: That is through seminar training?

Pst. Milo: Yes.

C. Smith: Do you think training is necessary?

Pst. Milo: Very necessary.

C. Smith: What kind of training do you think is needed in Gatwikera for pastors, including yourself?

Pst. Milo: The training that we need here is mostly on community. If we can have training that is touching the community that is about the community how to reach the community how to improve the community.

C. Smith: How would you want the training made available weekdays, weekends, evening, day time?

Pst. Milo: In the day time from the morning.

C. Smith: Day time morning time?

Pst. Milo: Yes.

C. Smith: You think people will be available?

Pst. Milo: of the pastors are not working.

C. Smith: Where in your ministry do you feel competent, where do you feel good?

Pst. Milo: I am good in outreach.

C. Smith: Where do you feel not so good?

Pst. Milo: To the side of prophetic ministry.

C. Smith: What do you mean to prophetic ministry?

Pst. Milo: The role or a prophet is to give directions like thus says the Lord kind of thing.

C. Smith: What training is mostly available to pastors in Kibera, Gatwikera?

Pst. Milo: Only Tafakari which is doing some training

C. Smith: What are the strengths and weakness of the training?

Pst. Milo: The strengths they are training people in skills of HIV/AIDS but the weakness is that after training they don't empower anybody.

C. Smith: Nothing follows after?

Pst. Milo: Yes, after people get the knowledge they don't empower anything. *End*

Document 52

Venue: Centre for Urban Mission Gatwikera

Date: 07 06 2005

Source: Audio recording

Interviewee: Pastor Joseph Okiring of Praise Miracle Liberation Ministry

C. Smith: Please give me your name and the name of your church?

Pst. Joseph: My name is pastor Joseph Okiring, my ministry is Praise Miracle Liberation Ministry at Gatwikera

C. Smith: Could you tell me how did you become a pastor and could you tell me more about your calling?

Pst. Joseph: Before I became a pastor I was an assistant pastor at the Church on the Rock, and when I heard the voice from God speaking to me to come out of that church and to begin a ministry. And while I was meditating upon the voice again the second day, I heard another voice speaking to me. And I went back to my pastor that there is a voice I have heard from God that he wants to send me into a ministry and it was not too easy for me to come out of the ministry. And I spent my time with the pastor and because I wanted him to realise me in the spirit because I didn't want to go somehow like a servant without that spirit of understanding. And it came a time when God gave me a favour before my pastor, after realising the voice of God, and I came out of that church and I started a ministry at Gatwikera slums where we are right now. I started the ministry with my wife and my three kids and up to now I have seen the hand of the Lord because I obeyed the call of God.

C. Smith: Who was in your congregation at the start?

Pst. Joseph: I was alone with my wife.

C. Smith: Just you, your wife and...?

Pst. Joseph: And my three children.

C. Smith: In this building you are in now?

Pst. Joseph: Yes.

C. Smith: And you began preaching to them?

Pst. Joseph: I began preaching to them very powerful and teaching them, singing and people were amazed to see what kind of a man is this one, others were saying that I was a mad person but I was just focussing on the call.

C. Smith: And more people began to come in?

Pst. Joseph: After some weeks, two weeks I received three people, I started by giving thanks to God.

C. Smith: Did they come from other churches to come to your church?

Pst. Joseph: I remember there is one man that came in, while he had no work, that is job. He had two wives with six children and this was so difficult for me like a pastor because I was praying to God to bring people to support the vision, and when the man came it was so difficult for me I must feed him, pay his house rent, pay the church, pay my house, pay my school fees and also for my niece.

C. Smith: That time, were you full time minister?

Pst. Joseph: I was not full time I was working.

C. Smith: Were you ordained at one point?

Pst. Joseph: I have never been ordained as a pastor.

C. Smith: How many members of your congregation came from your family apart from your wife and your children? Was there any other member of your family in the congregation?

Pst. Joseph: Already right now I have my elder brother has received salvation after seeing what God is doing in my life.

C. Smith: Is he a member of your congregation?

Pst. Joseph: Right now he is a member of the congregation.

C. Smith: At the beginning were there any other members apart of your congregation?

Pst. Joseph: No.

C. Smith: Is your wife included in the ministry of the Church?

Pst. Joseph: My wife is so much committed in the ministry.

C. Smith: What does she do?

Pst. Joseph: Because my wife is not a learned person she doesn't know how to read and also she is just there praying for me and God has given her knowledge to share with women.

C. Smith: Why did you begin a church in Gatwikera, why did you choose here?

Pst. Joseph: I went before the Lord and asked God where do you want to me to go and start the ministry? While I was just walking I found a drunkard man who spoke to me, 'pastor where have you been there is a small room here I know that God has called you enter and start the ministry', it was amazing.

C. Smith: And how did you start it, you began by preaching to your wife and children and then three people came in, how did you start?

Pst. Joseph: After that I started every evening with my wife entering door-to-door preaching to the people.

C. Smith: Who are you accountable to as a pastor, like a bishop...?

Pst. Joseph: Nobody.

C. Smith: Who owns the church?

Pst. Joseph: I am the founder of the ministry.

C. Smith: So the rent, the pews and they all yours?

Pst. Joseph: Yes.

C. Smith: What was the founding vision of the church?

Pst. Joseph: The vision God has given me according to the church is to reach many people.

C. Smith: And is that vision for you or for your church?

Pst. Joseph: For me.

C. Smith: How is that shared with the church?

Pst. Joseph: We have some meeting, teaching at the mid week on Tuesday and Thursday, just sit and we share with the people about the vision God has given to me.

C. Smith: Can other people have a vision and you share with them?

Pst. Joseph: Already I have seen people coming up with vision and also helping me to witness to others and to bring sinner to come to Christ and acknowledge Jesus.

C. Smith: What do you think is the main role of a pastor here in Kibera?

Pst. Joseph: My major role is to see Kibera rooted in the knowledge of the gospel and also physical.

C. Smith: And how does that come about?

Pst. Joseph: It has been difficult for the ministry to start at Kibera because actually according to the environment of Kibera it has become so difficult for the gospel to be preached. Sometimes people are a multitude and because of problem you will see people reducing the ministry because others are struggling to get their earning and I have seen it is very much difficult at Kibera.

C. Smith: What is needed to be a pastor in Gatwikera?

Pst. Joseph: The first thing I have seen in Kibera is a pastor who is needed is a pastor who knows the call of God and because if you have been called by God you will understand your call clearly and heard the voice clearly without a problem.

C. Smith: Who should decide to become a pastor?

Pst. Joseph: It's not somebody to decide unless God has called you.

C. Smith: Who should recognise that?

Pst. Joseph: With my thinking capacity, if you understand your call nicely and heard the voice of God and also to understand where God has called you, I know that the gospel must be preached in and out of season.

C. Smith: What do you think is the most important message your church has to say to the people of Gatwikera?

Pst. Joseph: There are some difficulties in Kibera because many people are running here and there because of getting this gospel of miracles, but for me I have decided to teach

people to know Christ because if people are taught to know God he will be sustained in the Word of God.

C. Smith: How is teaching and preaching practised in your church?

Pst. Joseph: Normally what I have done in the ministry. First of all I spend my time with my elders to impact the word in them and also I have seen that God is doing something in them and they are now practising the word to preach for the people and congregation.

C. Smith: How do you decide on Sunday who is going to teach and preach?

Pst. Joseph: Many a times I do give them a chance because I have a leadership teaching on a Monday and sharing with them and teaching them. I call and I decide on a Sunday to give one of them to teach and another one to preach while I'm just there sitting.

C. Smith: What is the difference between teaching and preaching?

Pst. Joseph: Teaching needs a lot of time and also needs a person who has under gone the Bible and also to be taught about God.

C. Smith: How does your church help people to know, understand and apply the teaching of the Bible in their lives?

Pst. Joseph: I have seen it difficult even from me because even me I am looking how I can apply the Word of God in me first for this people to become people of the Word. That is why I want this course first.

C. Smith: That is your problem at the moment

Pst. Joseph: Yes.

C. Smith: What do you think prevents people from gaining knowledge and understanding of the Bible?

Pst. Joseph: The problem we are having in the church is lack of education.

C. Smith: Do you mean lack of education in school or lack of education in the church about the Bible?

Pst. Joseph: Lack of education in school.

C. Smith: What shapes your message that is the influence of your message, people books radio or TV?

Pst. Joseph: Only by the Word of God.

C. Smith: No books, radio or messages from people.

Pst. Joseph: No.

C. Smith: What influences people's lives here in Gatwikera?

Pst. Joseph: Mostly I have seen in this surrounding many people are addicted in drunkenness and also...

C. Smith: You think that is the biggest influence for men and even women?

Pst. Joseph: Both.

C. Smith: How does your church respond to this?

Pst. Joseph: That is why we are now training people to have evangelising door to door to see these people change.

C. Smith: Why are there many churches in Gatwikera around sixty-two or sixty-three, why do people come to your church?

Pst. Joseph: Already in my church we are about sixty to seventy members not because of someone else. Because while I pray for somebody, maybe has no job or is sick and I remember I have prayed for HIV people getting healed because while this man or lady goes out and testifies that I was HIV positive, then many people come in to understand which man that prayed for this man to be healed is. I can say it is through the miracles God is doing in this ministry.

C. Smith: That is why people come to your church?

Pst. Joseph: Yes.

C. Smith: How many members would you lose or gain in a year?

Pst. Joseph: Since I began the ministry until now it's about four years. I have never experienced difficulties of members going out and coming but I have seen six people coming out of the ministry because people come into the ministry with lots of needs because you want to be helped with finances and you don't get.

C. Smith: So they come to the church and if they don't get helped they move out?

Pst. Joseph: Yes.

C. Smith: Is there a lot of movement within Kibera and do you think that is the reason?

Pst. Joseph: Yes.

C. Smith: How many members of your congregation previously belonged to another church?

Pst. Joseph: What I have seen in my church in every Sunday we are receiving new members, not those whom I am preaching to them for the first time, but those members who are joining from these other churches.

C. Smith: So people are coming to you from another church?

Pst. Joseph: Yes.

C. Smith: What churches are they coming from?

Pst. Joseph: You know in Kibera we have a lot of churches but I can't tell which churches they come from.

C. Smith: Do you have any idea or thought where they are coming from?

Pst. Joseph: No.

C. Smith: Do you have marriages and burial in your church?

Pst. Joseph: Since we started the ministry I have never had any wedding.

C. Smith: Are many people in your congregation married or not?

Pst. Joseph: In my congregation many people are married.

C. Smith: Do you have young people in your congregation?

Pst. Joseph: Yes I have.

C. Smith: Could you have some who are staying together and are not married?

Pst. Joseph: Since the beginning the young people who there are still praying to God for their partners.

C. Smith: Have they married?

Pst. Joseph: No.

C. Smith: So do you have people in your congregation who are living together and they are not married?

Pst. Joseph: Yes I have.

C. Smith: You haven't done any wedding?

Pst. Joseph: Yes I have never done.

C. Smith: Have people died in your congregation?

Pst. Joseph: I remember last year there's a month a man having AIDS, and a neighbour came to me and said that he is sick. And I went there shared with him and his wife, and while shared with this people since I witnessed to them first to receive Jesus since I didnt have any help for them since God has a answer. I saw God healing them most since I began the ministry. I have never buried anybody

C. Smith: Would you bury them?

Pst. Joseph: Yes.

C. Smith: Would they be buried here or at home?

Pst. Joseph: According to the decision of the members of the family.

C. Smith: How do you become a member of your church?

Pst. Joseph: There is some months that we have been giving to people. If somebody came today I call the new believers, I sit with them and after sitting with them I acknowledge him, I share with him to know if he has become a member of the ministry and we weigh them by the attendance. If his attendance is good we admit them to the ministry after six months.

C. Smith: Where do your members worship when they go to the rural home?

Pst. Joseph: Normally when somebody wants to go home I have a letter I will write to take to the nearby church at home.

C. Smith: Which nearby church? Where do your members go to church when they go home?

Pst. Joseph: House of prayer.

C. Smith: Do they go to many different churches?

Pst. Joseph: According to my congregation because I have Luo, Luhyia.

C. Smith: Where do the Luo go to church?

Pst. Joseph: I don't know because I know them when they are here.

C. Smith: You don't know them when they go home

Pst. Joseph: Yes.

C. Smith: So that could go to any church like ACK or somewhere else?

Pst. Joseph: Yes.

C. Smith: But you don't know about that?

Pst. Joseph: Yes.

C. Smith: How many of your church members have no other home apart from Kibera?

Pst. Joseph: I have like my assistant pastor is not living in Kibera.

C. Smith: How many have no other home apart from Kibera?

Pst. Joseph: We have many people here for whom Kibera is their home.

C. Smith: They don't have rural home?

Pst. Joseph: I have never done a research.

C. Smith: How many landlords have you got in your congregation?

Pst. Joseph: We don't have any.

C. Smith: How many members in your congregation are in full time employment?

Pst. Joseph: All are employed.

C. Smith: How many are in permanent?

Pst. Joseph: Six to seven and others are jua kali, normally jua kali because many are women.

C. Smith: What do you think people in this community desire? Do you think they desire going back home, moving to another part of the city, living right here? What do you think they want?

Pst. Joseph: The desire of people in Kibera is to have changed their places but because of the problem of economy.

C. Smith: Change to what?

Pst. Joseph: Change to go somewhere of the city.

C. Smith: Where abouts?

Pst. Joseph: There are some difficulty we got is from the economy.

C. Smith: Do you think their desire is to be part of the city or go upcountry?

Pst. Joseph: Many of them desire to be citizen of this city.

C. Smith: But there are not able to?

Pst. Joseph: Yes.

C. Smith: How does the church respond to this?

Pst. Joseph: These are the difficulties that we face as pastors in Kibera because it comes to a point whereby there is no answer for that.

C. Smith: Where is home for members of your congregation?

Pst. Joseph: We come from different places.

C. Smith: Would any one say Kibera is home?

Pst. Joseph: Yes there are people coming from Bungoma, Malaba.

C. Smith: Would anyone say Kibera is home?

Pst. Joseph: I have never met one.

C. Smith: What makes good ministry in Kibera?

Pst. Joseph: A ministry can be good in Kibera if one people will be well trained to understand the Word of God and the Word of God to be imparted to people on them. Kibera would be a good place and people will be good.

C. Smith: That is where people are imparted with the Word of God?

Pst. Joseph: Yes.

C. Smith: What does the church need to do to be effective?

Pst. Joseph: By training to teaching them the Word of God.

C. Smith: What do you think people look for in a church here in Kibera?

Pst. Joseph: For a good church that is running and running far in advance. A church which they can see a Mzungu that can get help from.

C. Smith: But there are no churches with Wazungu in Kibera. I think the church I go to is one of the only ones. What do you think people look for in a church?

Pst. Joseph: To be helped first of all.

C. Smith: What challenges do leaders get in the ministry? People are always looking for help. Does that apply to you?

Pst. Joseph: You know these people come to the ministry you see somebody come to the ministry and have nothing to eat but want to see the pastor.

C. Smith: Who is involved in the ministry in your church, who does ministry in your church?

Pst. Joseph: Me.

C. Smith: Do you have other people doing ministry in your church?

Pst. Joseph: I have my assistant pastor and I have the teacher of the Word.

C. Smith: Do you have a youth minister?

Pst. Joseph: We have different kind of ministry in my church, we have worship team, we have women team, and also we are looking how to organise men team.

C. Smith: What about prayer ministry, praying for people?

Pst. Joseph: We normally pray for people after the service.

C. Smith: After the service or after the preaching?

Pst. Joseph: After preaching.

C. Smith: Does your church have baptism, Holy Communion?

Pst. Joseph: We do.

C. Smith: How do you do it?

Pst. Joseph: We baptise new believers and Holy Communion we do once a month.

C. Smith: How do you do it?

Pst. Joseph: I teach people how to go and understand what is Holy Communion, for three Sundays and the fourth Sunday is when I will give them Holy Communion because I have prepared their hearts to understand it's not an ordinary.

C. Smith: When you say you do that for three weeks, do you do that every month?

Pst. Joseph: I do a three weeks teaching how to receive from the table of the Lord and the fourth Sunday is when I give to them.

C. Smith: After how long do they have Holy Communion?

Pst. Joseph: Once a month.

C. Smith: Does that means every month you teach them about the Holy Communion?

Pst. Joseph: Yes.

C. Smith: But I was there yesterday but you did not teach?

Pst. Joseph: Because on the mid week service we were teaching people, the time of the Holy Communion I must teach that subject, not my pastor or someone else.

C. Smith: And you teach that every month?

Pst. Joseph: Yes.

C. Smith: What do you use for Holy Communion?

Pst. Joseph: We use Ribena and normal bread.

C. Smith: And for cups?

Pst. Joseph: We use that glass.

C. Smith: The small glass?

Pst. Joseph: No the big one, where we share.

C. Smith: Who is the ministry for, who does your church minister to?

Pst. Joseph: To the congregation.

C. Smith: What does it mean to minister to the congregation to people who are your members or...?

Pst. Joseph: let me come back again to that issue of Holy Communion because there is something I want you to get clearly when I teach that is people about the Holy Communion I read 1Cor there is a place where Paul speaks about how to go before the Lord because many people come to the Holy Communion while someone is not fully prepared.

C. Smith: So you teach them about that

Pst. Joseph: Yes.

C. Smith: What ministry do you do? There is teaching, and what other kind of ministry do you do?

Pst. Joseph: Also teachings and preaching.

C. Smith: How does your church relate to churches upcountry?

Pst. Joseph: We have a very big relationship because I do go there and once after three months. I do go to upcountry to have all joined together, churches to teach them.

C. Smith: What is the largest group of churches in Kibera?

Pst. Joseph: I have come to find out that the largest group in Kibera are Divine, Legio Maria, and Catholic.

C. Smith: Why do you think they are the big churches?

Pst. Joseph: Because they are normally not preaching about Christ and also they allow people to do anything they want to do even to drink or anything they want.

C. Smith: What are the strengths to your church?

Pst. Joseph: Teaching the Word of God.

C. Smith: What are the weaknesses?

Pst. Joseph: Witnessing to the new believers because these people need to be taught first that is why I said we need to be taught.

C. Smith: What are the opportunities for your church?

Pst. Joseph: Already we have started a project like nursery and we have seen God doing well and also bringing families to come to the church.

C. Smith: What are the threats of your church to the ministry, anything that will prevent your church from progress?

Pst. Joseph: The people that we have are not very educated.

C. Smith: Where do you sense God is leading the church?

Pst. Joseph: To good level.

C. Smith: Where, what direction?

Pst. Joseph: Mostly God is leading us to the direction of church growth in a mighty way in Nairobi and having Kenya as whole.

C. Smith: How are you responding to that?

Pst. Joseph: My response according to my call is to see God doing things in our nation to change the nation.

C. Smith: What is your church doing?

Pst. Joseph: It's my prayer for people to unite together.

C. Smith: How are decision made in your church, who makes the decision?

Pst. Joseph: We have elders, leaders in the church. The elder come together and decide.

C. Smith: How do people become elders?

Pst. Joseph: First of all I told you that somebody must be committed as a member, there is a duration of six months and to become an elder somebody who is filled with the Spirit, knowledge and also somebody with understanding of the Word.

C. Smith: Who decides who becomes?

Pst. Joseph: I am the one.

C. Smith: What about removing one from the elders who decides?

Pst. Joseph: The board/elders must sit down and see if this man is not working according to the Word of God.

C. Smith: Would you remove him?

Pst. Joseph: They bring that problem to me because I have given them authority if is there any problem because there is a chairman of these elders.

C. Smith: Are you the chairman?

Pst. Joseph: No a different person.

C. Smith: What if the chairman/ elders want to differ from the pastor?

Pst. Joseph: The chairman before any meeting he comes to me and tells me he is the one to chair the meeting and I sit with him to know the kind of the meeting he wants to chair before giving him an okay.

C. Smith: Do you appoint the chairman?

Pst. Joseph: Yes.

C. Smith: What are the main causes of disputes/divisions in your church?

Pst. Joseph: Actually two years ago I have been passing through difficulties because you find that somebody want to be a preacher and if you see the qualification of this man before giving him a place to lead he must be taught so it brings a lot of confusion and division in the church.

C. Smith: How did you resolve that?

Pst. Joseph: I call the person with the problem and I sit down with him we talked and without responding I take this to the elders we share with them if he is ready to repent...

C. Smith: For example of the main who wanted to be a preacher?

Pst. Joseph: That man I called him to my house I started by building this man with the Word of God to have the spirit of patience, understanding and wisdom. Because you know the problem with the church today you can be a prophet, a teacher somebody from nowhere wants to become a pastor, so to sort this problem I call this man we sit together. If you obey my teaching then he must wait for the timing of the Lord.

C. Smith: Did he stay or did he go?

Pst. Joseph: If he cannot wait for the opportunity of the Lord he has to go.

C. Smith: Did he go this man?

Pst. Joseph: He responded.

C. Smith: How are finances managed in your church?

Pst. Joseph: We have chairman, secretary and treasurer, every end-month they sit together to see the finances, after seeing the finances they pay the rent, electricity.

C. Smith: Do they have an account?

Pst. Joseph: Yes then the balance they take to the account because we normally take the money to the account at the month end according to the constitution.

C. Smith: Do you have any cover for your church?

Pst. Joseph: No.

C. Smith: Are you licensed?

Pst. Joseph: Yes.

C. Smith: How about the relationship between the church and other churches under your cover, do you receive their tithe?

Pst. Joseph: Yes because I have given my pastor an opportunity to receive the tithe from their congregation to help themselves and stand firm with the work of God.

C. Smith: Do they tithe from the tithe to you?

Pst. Joseph: Yes to our headquarters here.

C. Smith: Do you supervise, do you have meetings?

Pst. Joseph: Yes.

C. Smith: You visit them how often?

Pst. Joseph: After three months.

C. Smith: How often do they come to Nairobi?

Pst. Joseph: Since we started the ministry two years ago now is when we are organising how I can have a great seminar for all leaders once a year at the headquarters.

C. Smith: Have you had a split in your congregation since the church started?

Pst. Joseph: No.

C. Smith: What do you understand by the term mission?

Pst. Joseph: It is a difficult thing for me to explain about mission, to go and preach the gospel.

C. Smith: When you say gospel brings transformation what does that mean to you?

Pst. Joseph: Gospel brings transformation to people. The Word of God actually is the light if we go to the mission to preach the gospel I know transformation must be found.

C. Smith: So what do you mean by transformation?

Pst. Joseph: People to know themselves to know that they are sinners and to come to know Jesus Christ.

C. Smith: What difference does your church make to people's lives? How are people being changed by coming to your church?

Pst. Joseph: What I have seen here normally, we have done something which we commit ourselves to the ministry e.g. mid week services which has become so much important to people and every evening I must be found to do the ministry. I have helped many people in my ministry with a lot of problems, counselling them and also counselling their families not only families of members of my church i.e. congregation but the family of other churches. I have been helping them and bringing their problems to discussion. I pray for these problems, teaching people and this is the only way I have seen. I have won Kibera to come to proclaim that Christ is Lord.

C. Smith: So you have a role to play to those who are not members of your church?

Pst. Joseph: Yes.

C. Smith: What are the greatest challenge facing people in Gatwikera?

Pst. Joseph: One of the challenges is one when somebody is not so committed.

C. Smith: Not only in church generally the challenge facing the community?

Pst. Joseph: Economic, finances something like that.

C. Smith: What is your church doing about that?

Pst. Joseph: We have no help about that.

C. Smith: Do you think the church has a role and responsibility in the economic?

Pst. Joseph: No.

C. Smith: Which church is making a lot of impact in Kibera?

Pst. Joseph: I have done a survey and the church that is giving an impact is Catholic.

C. Smith: Why is that?

Pst. Joseph: Because these people are well supported that they have a lot of projects in their churches e.g. some courses to help their people to come out of their problems.

C. Smith: Do you think that is the role of the church?

Pst. Joseph: Yes.

C. Smith: You have planted churches elsewhere, how did you decide where to plant, what was your influence?

Pst. Joseph: For example last year, God spoke to me to plant a church in Malaba the border of Kenya and Uganda. I heard the voice speaking to me that I should plant a church at Malaba.

C. Smith: Do you have personal contact with them?

Pst. Joseph: Yes.

C. Smith: Where you plant a church is it where members go when they go upcountry?

Pst. Joseph: Yes.

C. Smith: Has your church been involved in the proposed demolition of Kibera?

Pst. Joseph: No

C. Smith: Do you think the church has a role to play in the local or national politics?

Pst. Joseph: No.

C. Smith: What is your experience in training in ministry?

Pst. Joseph: That is why I started by saying that we are not doing anything in the training of the ministry.

C. Smith: Do you think training is necessary?

Pst. Joseph: Yes.

C. Smith: What kind of training do you think is necessary for yourself and other pastors in Kibera?

Pst. Joseph: To help us first of all to understand the Word of God, secondly I myself am a tailor. God called me while I was a tailor and I pray to God to open ways for me to have a tailor school in my church and also many people with knowledge of carpentry, masonry. It is my prayers for God to open ways for me to have this training in our church.

C. Smith: You mean to be Bible training and practical training?

Pst. Joseph: Yes.

C. Smith: How would you like that made available, full time, week end, evening?

Pst. Joseph: May be week days.

C. Smith: Where do you feel every confident in your ministry, good at?

Pst. Joseph: By evangelism.

C. Smith: What is your weakness?

Pst. Joseph: About teaching I am not good in teaching.

C. Smith: What training is currently available for pastors in Kibera Gatwikera?

Pst. Joseph: Me I have see the weakness in people in Gatwikera not getting the Word of God easily.

C. Smith: Are you aware of any training in Gatwikera?

Pst. Joseph: No.

End

Document 53

Venue: Centre for Urban Mission, Gatwikera

Date: 07 06 2005

Source: Audio recording

Interviewee: Pastor Peter Nyong'o of We Care Christian Ministry

C. Smith: Give me your name and your church?

Pst. Nyong'o: I am Pastor Peter Nyong'o from We Care Church.

C. Smith: Could you tell me how you became a pastor?

Pst. Nyong'o: I became a pastor by call from God.

C. Smith: Can you just tell me about that?

Pst. Nyong'o: First the word came to an evangelist called Johnson Nyongo, he came to me and told me you know God has spoken to me about that. I am here to send you to go and serve. I refused because I wanted to hear from God personally so I took my time for six months to pray so as to receive from God not somebody, so after eight months God revealed that to me and I volunteered to go.

C. Smith: What did God reveal to you?

Pst. Nyong'o: First of all he told me I am here with you and because of anything I will assist you.

C. Smith: How was that?

Pst. Nyong'o: Through dreaming.

C. Smith: Were you a member of another church?

Pst. Nyong'o: Yes, Soul Winning Church.

C. Smith: When did you leave Soul Winning Church?

Pst. Nyong'o: I was a pastor for two years. Afterwards I registered a new church because there was a lot of struggles because of leadership and because God called me I don't want to struggle. I went and registered another church called We Care Christian Church.

C. Smith: So We Care Christian Church was started by you?

Pst. Nyong'o: Yes it was started by me and the other pastor.

C. Smith: When you moved out the other church and started this church did you take Christians with you from that church?

Pst. Nyong'o: No we were only that man and two brothers of mine.

C. Smith: When you say two brothers of yours do you mean your family members?

Pst. Nyong'o: Yes.

C. Smith: When you started the church there was yourself and two brothers and another person?

Pst. Nyong'o: Yes.

C. Smith: Just four of you?

Pst. Nyong'o: Yes.

C. Smith: How did you start?

Pst. Nyong'o: We started by renting a certain place at Makina and we made it to be the centre of the church.

C. Smith: How did you start?

Pst. Nyong'o: We just started by preaching to gospel of Jesus Christ.

C. Smith: What happened from there?

Pst. Nyong'o: We started going to door to door and through that preaching and God opened the way and followers to see.

C. Smith: In your ministry now who are you accountable to in your ministry?

Pst. Nyong'o: I am there as a pastor and it's me who is supposed to do some other spiritual issue.

C. Smith: So if you have spiritual difficulties whom do you go to, where do you go?

Pst. Nyong'o: I have two or three elders who are assisting me in everything I do, so when I want or spiritual needs to do anything I have to sit down with them to decide.

C. Smith: Do you have anybody who is like a bishop to you?

Pst. Nyong'o: No we don't have.

C. Smith: Were you ordained or have had any ordination?

Pst. Nyong'o: No.

C. Smith: Who owns the church?

Pst. Nyong'o: That brother whom we started with I made him the owner of the church while I am the pastor, who is like the chairman.

C. Smith: What does he own?

Pst. Nyong'o: He goes through the church and supervises.

C. Smith: Could somebody remove you as a pastor that is the congregation?

Pst. Nyong'o: No I haven't seen since we started.

C. Smith: Could they do that?

Pst. Nyong'o: No they can't.

C. Smith: What was the founding vision of the church?

Pst. Nyong'o: I wanted to pray first so that I could get a vision of the church so it took me to pray for three days. The first vision I had was to employ more churches. Then there is upcountry, that was the first vision. I had a second which after doing all that, I want to develop the other physical condition such like small projects and that hasn't come because the first vision is still in the processes.

C. Smith: The first vision to plant more churches?

Pst. Nyong'o: Yes.

C. Smith: Do you share the vision with the congregation or could the congregation come with the vision?

Pst. Nyong'o: After I have seen the vision I am supposed to sit with them and discuss about the vision and if this is right we can go with it or they can choose others.

C. Smith: Could somebody in the congregation also have a vision?

Pst. Nyong'o: Yes God can give them or speak or anybody can have a word of wisdom.

C. Smith: What do you think is your main role as a pastor?

Pst. Nyong'o: To preach the gospel.

C. Smith: What do you think is needed to be a pastor in Gatwekira?

Pst. Nyong'o: First of all you must volunteer for the Word of God, second you must be spiritual, and third mature and be ready for anything that come to the church.

C. Smith: Who should decide who becomes a pastor?

Pst. Nyong'o: Only God.

C. Smith: Who decides what God is saying?

Pst. Nyong'o: It can be revealed through prayer.

C. Smith: Then who decided for you. Is it an individual or other people who should identify calling?

Pst. Nyong'o: It could be tested through preaching. First of all I must see that God is following that word and then from there I can test that this is God who called you.

C. Smith: So if God is using you then you are sure it is God who called you?

Pst. Nyong'o: Yes.

C. Smith: What is the most important message that your church has to tell people in Gatwekira?

Pst. Nyong'o: Preaching to them so that they can come to believe about Jesus Christ.

C. Smith: How is preaching and teaching practised in your church?

Pst. Nyong'o: Through door to door fellowship and also on a Sunday or Saturday meeting you can call friends and those who have not believed to share the Word of God together from there we can have an appointment to go to where we are going to preach.

C. Smith: And in terms of Sunday morning preaching?

Pst. Nyong'o: We first come in, teach and then test those preaching the Word.

C. Smith: What is the difference between teaching and preaching?

Pst. Nyong'o: The teacher is to open the way for a preacher to come. That is when God wants a topic to be taught in the church. First of all it must be revealed through the Holy Spirit and for it to mature into peoples ears we have to put a teacher first so that he may reveal the spiritual life before the preacher.

C. Smith: How do you decide who is going to preach today?

Pst. Nyong'o: That comes to when the pastor, somebody like me. Before Sunday comes I must pray. I cannot just choose it by myself but I must seek the face of God so it's the work of the Holy Spirit who is going to chose for me.

C. Smith: And when you decide is it during the service or when, do you know?

Pst. Nyong'o: For me to choose if it is God who is telling me I cannot go and tell somebody during the service so I have to choose earlier so that I can also test Gods will.

C. Smith: Is it during the service you decide?

Pst. Nyong'o: Yes.

C. Smith: Was that the same in your previous church?

Pst. Nyong'o: Yes.

C. Smith: How does the church help people to know, understand and apply the scripture?

Pst. Nyong'o: Started first through the Saturday where we teach them, we have groups where we teach them how to grow in the Word of God. When they grow a bit there is a pattern we use to make sure they understand the Word of God. Say on the youth time we teach them how to get salvation and how to teach them how to hear about God himself.

C. Smith: How do you help people with the reading and understanding of the Bible?

Pst. Nyong'o: I am making sure so that they can learn the scriptures through youth service or new comers.

C. Smith: Do you think many people study the Bible in their own homes?

Pst. Nyong'o: No mostly they don't.

C. Smith: What do you thing prevent people from doing that?

Pst. Nyong'o: Lack of education, most people don't have time to read the Bible in their homes.

C. Smith: What influences your ministry or shapes your ministry, books, tapes, video, and radio?

Pst. Nyong'o: Through the Bible.

C. Smith: That is the only influence, TV. Radio preachers?

Pst. Nyong'o: No.

C. Smith: What do you think influences peoples live in Gatwekira?

Pst. Nyong'o: When I walk down in Kibera I find people staggering on the way some of them just drinking bang or alcohol.

C. Smith: Any other influence?

Pst. Nyong'o: Not mostly.

C. Smith: How does your church engage in those problems?

Pst. Nyong'o: We just preach to them.

C. Smith: Your church is one of four churches in that school and you are all Luo. How do people come to your church rather than in other church?

Pst. Nyong'o: Because of the evangelistic preaching.

C. Smith: You think that is the strength of your church, how many members would you loose or gain in a year?

Pst. Nyong'o: This happens during the holiday and when somebody is to go on leave. That is when we have to loose some people and when it comes to the days of January up to July we are just enough and we get people.

C. Smith: Do you have people who come and go?

Pst. Nyong'o: Yes.

C. Smith: You gain some people in the year?

Pst. Nyong'o: Yes.

C. Smith: What causes people to move from churches?

Pst. Nyong'o: Most of the people have different ideas of coming to the church; most of them come because of help from church or pastor and if he or she stay for six months or so and see that there is not help they will just go away.

C. Smith: Do you have people who come to you to get help and go to another church?

Pst. Nyong'o: Yes some go to another church.

C. Smith: How many members of your congregation belong to another church before coming to your church?

Pst. Nyong'o: We had about six that has come from different churches.

C. Smith: Do you know which churches they came from?

Pst. Nyong'o: One came from New Apostolic Church and three came from SDA.

C. Smith: Are you saying all the other people had not been going to any church?

Pst. Nyong'o: Yes we are just like the one I mentioned.

C. Smith: Do you do burials or marriages in your church?

Pst. Nyong'o: Yes we do.

C. Smith: Marriages?

Pst. Nyong'o: Through weddings, when one wants to marry and has enough money we can just put him through and if the church has some support we can also do that. So that we can go through a wedding.

C. Smith: Are you licensed to do that?

Pst. Nyong'o: After doing a wedding we must go for registering.

C. Smith: Like in the last two years how many weddings have you done?

Pst. Nyong'o: Like myself I buried my wife some two years back and I have come to marry another one woman.

C. Smith: Your wife died two years ago, sorry, and you married again?

Pst. Nyong'o: Yes.

C. Smith: Who conducted that wedding?

Pst. Nyong'o: Pastor David of Miracle and Victory church.

C. Smith: He is a friend of yours?

Pst. Nyong'o: Yes.

C. Smith: Have there been other marriages in your church?

Pst. Nyong'o: From that time we haven't.

C. Smith: Are there people in your church who are not married and live as a husband and wife?

Pst. Nyong'o: Yes we have three.

C. Smith: How do you become a member of the church?

Pst. Nyong'o: We don't make registration. If he has accepted Jesus Christ he just become a member.

C. Smith: Where do members worship when they go upcountry?

Pst. Nyong'o: Nearby churches.

C. Smith: Would some of them be ACK, Methodist?

Pst. Nyong'o: No we don't want to make any difference provided they go to good churches.

C. Smith: So you don't know where they go to?

Pst. Nyong'o: Yes

C. Smith: You just know they go but you don't know where?

Pst. Nyong'o: No like many we have they go to New Apostolic churches or like SDA and others.

C. Smith: Where do you go?

Pst. Nyong'o: I go to Truth of Jesus Church.

C. Smith: How many members of your church don't have a home, Kibera is their home?

Pst. Nyong'o: You know it's because many people don't what to go home and because of the difficulties they face in the city. It is life for them to go home really. We have about six of because of the job I can't term them as the city is their home but its because of difficulties.

C. Smith: They have no home up country?

Pst. Nyong'o: Yes, this is their home.

C. Smith: This is not home either?

Pst. Nyong'o: Yes.

C. Smith: How many landlords do you have in your congregation?

Pst. Nyong'o: None.

C. Smith: How many members have permanent employment?

Pst. Nyong'o: None, the most are jua kali.

C. Smith: What do your members desire as they live in this city?

Pst. Nyong'o: They desire to be preachers and teachers of the word.

C. Smith: Do you think they want something from the church? Do they want something out of the life in Kibera?

Pst. Nyong'o: That one I cannot tell.

C. Smith: Where is home for members of your congregation in rural or in the city?

Pst. Nyong'o: In rural.

C. Smith: What do you think it is in Gatwekira that makes a good ministry?

Pst. Nyong'o: Those churches that have instruments for preaching the gospel because many people desire where they can hear the gospel through big sounds.

C. Smith: So you think it is good instruments?

Pst. Nyong'o: Yes.

C. Smith: What is that do people look for in a church?

Pst. Nyong'o: They look for the development of the church and also progression of the discipleship. We have so many children who have no parents.

C. Smith: So you think many people choose a church so that they can get help from the church?

Pst. Nyong'o: Yes.

C. Smith: How do you deal with that?

Pst. Nyong'o: I must speak to them and change their mind to that of the Word of God.

C. Smith: Who is involved in the ministry?

Pst. Nyong'o: My assistant pastor and other evangelist.

C. Smith: Can women do ministry in the church?

Pst. Nyong'o: Possibly.

C. Smith: How is prayer ministry conducted. In the service I was at there were women who had demon cast out. Is that something you usually do in your church?

Pst. Nyong'o: When the demon is being moved we don't expect to do it. It happens.

C. Smith: How often?

Pst. Nyong'o: You can't tell it happens abruptly when the power of God falls so I can't say it happens normally.

C. Smith: Do you have baptism and Holy Communion?

Pst. Nyong'o: We do it but depends when we have new comers.

C. Smith: And if they have been in another church do you do it again?

Pst. Nyong'o: No.

C. Smith: How often do you have Holy Communion?

Pst. Nyong'o: Three times a year.

C. Smith: How do you do it?

Pst. Nyong'o: By preaching to them first.

C. Smith: With Holy Communion do you have bread and wine?

Pst. Nyong'o: We have during baptism.

C. Smith: So baptism and Holy Communion come together?

Pst. Nyong'o: Yes, after baptism we have Holy Communion.

C. Smith: Whom do you minister to in the church?

Pst. Nyong'o: Both in the church and outside.

C. Smith: How does your church relate to churches upcountry?

Pst. Nyong'o: We meet during when we have an outreach preaching such like conventions.

C. Smith: Do you have churches upcountry, how many?

Pst. Nyong'o: About four.

C. Smith: Where are they?

Pst. Nyong'o: One at Oyugis, Obala and two at Kisii.

C. Smith: What do you think is the biggest group of churches in Kibera?

Pst. Nyong'o: Catholic and SDA have more people.

C. Smith: Why do you think that is?

Pst. Nyong'o: I think because they get help from these churches.

C. Smith: What is the strength of your church, what makes your church to be a good church?

Pst. Nyong'o: Thorough leadership, door to door fellowship and also by preaching the Word of God.

C. Smith: What are the weaknesses?

Pst. Nyong'o: We lack books of teaching the youth, Bibles for church members because they don't have many.

C. Smith: What do you think you are not good at doing in the church?

Pst. Nyong'o: Those teachings.

C. Smith: What are the opportunities facing your church?

Pst. Nyong'o: I was planning to open churches in Kenya but first I start with my ministry leadership. You must do physical developments and we want to start a nursery school which we have not started because we need some money to open. Also we wanted a training college for furniture because we have many people who can do carpentry.

C. Smith: What are the threats to your church?

Pst. Nyong'o: Because of preaching. First because when somebody is ready to preach revival likes finances because many of them they claim they don't have. Secondly, is because of training most of our people are not trained because I don't have enough time to train them.

C. Smith: Where do you think God is leading your church?

Pst. Nyong'o: To spiritual way of preaching of the Word of God he is communicating to me and my other pastors through vision.

C. Smith: How are you responding to that?

Pst. Nyong'o: Just through evangelism.

C. Smith: How are decision made in you church?

Pst. Nyong'o: Through committees.

C. Smith: How does a person come to a position in your church?

Pst. Nyong'o: Through appointing depending on how long they have stayed in the church.

C. Smith: If somebody has not done a wedding?

Pst. Nyong'o: No we don't appoint them, because you may be tempted.

C. Smith: What about if somebody is single?

Pst. Nyong'o: Yes that one we can allow.

C. Smith: Are women in leadership?

Pst. Nyong'o: We have.

C. Smith: How many elders?

Pst. Nyong'o: Six and two of them are ladies.

C. Smith: What about when you want to remove one from leadership?

Pst. Nyong'o: Yes, collective mechanism.

C. Smith: Can the chairman ask you to leave?

Pst. Nyong'o: No.

C. Smith: Who appoints the chairman?

Pst. Nyong'o: Myself.

C. Smith: Has there been any dispute in your church?

Pst. Nyong'o: We don't have.

C. Smith: Do you have a cover for the church?

Pst. Nyong'o: No.

C. Smith: Do you have a licence?

Pst. Nyong'o: Yes.

C. Smith: Has anybody left your church to start another church?

Pst. Nyong'o: No.

C. Smith: What do you understand by mission?

Pst. Nyong'o: Mission is the place where people are read the Word of God.

C. Smith: Gospel brings transformation what does that mean to you?

Pst. Nyong'o: I don't understand.

C. Smith: Transformation means change, what difference does your church make in peoples lives?

Pst. Nyong'o: Through helping one in finances and through preaching the Word of God.

C. Smith: What do you think is the role of the church to those who are not members?

Pst. Nyong'o: We don't.

C. Smith: What are the biggest challenges facing people in Gatwekira?

Pst. Nyong'o: I haven't gone through this.

C. Smith: From your own experiences what are the challenges?

Pst. Nyong'o: The way they can stay.

C. Smith: What do you mean?

Pst. Nyong'o: I mean a place of stay that is houses because there is not enough work to pay rent that is the main problem.

C. Smith: So the biggest problem is finances?

Pst. Nyong'o: Yes.

C. Smith: What is your church doing?

Pst. Nyong'o: You know we cannot support everybody but if we have a member who has a problem we support him.

C. Smith: And you do that?

Pst. Nyong'o: Yes.

C. Smith: Which churches in the community do you think make a difference to the lives of people in Kibera?

Pst. Nyong'o: Catholic churches.

C. Smith: How?

Pst. Nyong'o: Because of help that they give..

C. Smith: Can you plant a church elsewhere up country?

Pst. Nyong'o: Yes, at Oyugis, Kobala and Kisii.

C. Smith: How do you choose those places?

Pst. Nyong'o: Because they are members of those church who have migrated to those areas so we want to plant churches there.

C. Smith: How do you get pastors for those churches?

Pst. Nyong'o: First of all when we open a church. We need to know somebody there and then we open a church. After a church has stayed for six months we go and seek the face of God to know who becomes the pastor.

C. Smith: One of the members of the congregation?

Pst. Nyong'o: Yes.

C. Smith: Who trains the pastor?

Pst. Nyong'o: Myself.

C. Smith: How do you do that?

Pst. Nyong'o: By going there and stay for more than one month.

C. Smith: When do you do that?

Pst. Nyong'o: During my leave.

C. Smith: Do you train them together?

Pst. Nyong'o: No one at a time. I meet them. When I want to go to a church that has opened some years ago, I take two years, and if the church is newly formed I am supposed to go there for at least one month.

C. Smith: Do these churches support the church here or do they send finance to Kibera?

Pst. Nyong'o: Since I opened those churches they are not doing so but they haven't started.

C. Smith: How do you manage to know that those things are going ok?

Pst. Nyong'o: The brother whom we opened the church with goes to assess.

C. Smith: What size of congregation do they have, is it bigger than Kibera?

Pst. Nyong'o: The one at Oyugis is bigger. It is like the one in Kibera.

C. Smith: Is Oyugis your home?

Pst. Nyong'o: No Kubala.

C. Smith: Do you usually go home?

Pst. Nyong'o: Yes.

C. Smith: Permanently?

Pst. Nyong'o: I just came back because of work.

C. Smith: How is your church being involved in the demolition and upgrading of Kibera?

Pst. Nyong'o: No way.

C. Smith: Do you think the church should be involved?

Pst. Nyong'o: No.

C. Smith: What are your experiences for training in the ministry?

Pst. Nyong'o: No training.

C. Smith: Do you think training is necessary?

Pst. Nyong'o: Yes.

C. Smith: What kind of training is needed in Gatwekira?

Pst. Nyong'o: Bible training is the best because through that people can know about the ministry.

C. Smith: How do you want to see that happen, during the day or evening?

Pst. Nyong'o: Evening hours.

C. Smith: What areas of ministry do you feel confident or strong?

Pst. Nyong'o: On the part of preaching the Word of God.

C. Smith: Where do you feel not good?

Pst. Nyong'o: On the side of secretarial part in the church administration and that is why I have appointed others to help, and physical.

C. Smith: What physical?

Pst. Nyong'o: Finances.

C. Smith: You don't deal with finances?

Pst. Nyong'o: Yes.

C. Smith: What training is available in Kibera? Are you aware of pastors training in Kibera?

Pst. Nyong'o: No, I have not heard of a place of training.

C. Smith: These four churches that meet in the school are they different or the same?

Pst. Nyong'o: About two are the same.

C. Smith: Which one?

Pst. Nyong'o: This one of ours and Christ Church.

C. Smith: In the conducting of the service how are you different to Restoration to the World?

Pst. Nyong'o: The other one we have don't pass through teaching and preaching, they only have one person to preach and that is not the way we conduct our service.

C. Smith: I have been there. They have teaching, testimony, preacher .

Pst. Nyong'o: They have! I don't know I only listen I have not gone there.

C. Smith: Do you meet with other pastors?

Pst. Nyong'o: I have only met with two pastors.

C. Smith: You are all Luo and Pentecostal, what makes you different from each other?

Pst. Nyong'o: We are not different in any way.

C. Smith: Why not worship in one place?

Pst. Nyong'o: Because we were from different places just like my church we went there two years back and these people have been there three years. But we found in things that

can make us come together and because of registration it cannot allow us to come together.

End

Document 54

Venue: Centre for Urban Mission, Gatwikera

Date: 15 06 2005

Source: Audio recording

Interviewee. Pastor Benjamin Hawi Chira of Shammah Gospel Church

Parts of this interview could not be transcribed because of extraneous noises in the background.

C. Smith: How did you become a Pastor?

Pst. Benjamin: Now it was in the year 1995 when God came and preached to me and I saw in a vision that there is a call from God and I saw myself pastoring a church and preaching to many people. Then after that it passed some two years.

C. Smith: The vision was a dream?

Pst. Benjamin: Then after that I did not care about it at all because I was in school and I did not know how it could come to pass. Then it took me 2 years. Then I jumped to Crisco church. Then after that, being that I was under discipleship training for six months, being trained as a worker. Then the Holy Spirit came and I was filled with the Holy Spirit. Then through that my pastor began to send me and give me some responsibility in the church. Then I was committed to that work. Then after that I realised that there are some spirits, some special gifting, such that after finishing the discipleship training, I was prayed for. Then God added to uplift me from there and I opened another church under Crisco.

C. Smith: Were you ordained under Crisco?

Pst. Benjamin: Yes. Then after that I came to Kibera. I came as a result of preaching in another church. Then through that revival I had to touch people. *[He was with Crisco up country and came on a crusade to Nairobi.]* In that Crusade God opened the door for me, such that when I was in the Crusade, people got saved, people got healed. And instantly there was a certain servant of God [pastor of a church involved in crusade but not Crisco] who took me and started something in his house and from there people are following. After putting me up in his house still people from that crusade are following me yet I did not have a church. Then God spoke to me to see if I can open a church, then from that angle.

[He contacted people who he had been involved in through the crusade and decided to open a church.]

C. Smith: Why not a Crisco church?

Pst. Benjamin: Now the church rules of Crisco, they are saying that for you to open a church, you must be under them, of which that one was not viable, but since I was a disciple under them and the call I was having it gave me

[He felt the calling was to start a church but not under Crisco. Started ministry in Gatwikera in 2004 but the call and burden came in 2003.] The place I found, I found it

through a certain sister who attended the crusade and the way she received the Word of God. She called me in the house for further prayers. After which she received her healing and she decided for me to be there to open a church, and to use her house. After we had started the fellowship, the fellowship grew.

C. Smith: Did it start as Sunday worship?

Pst. Benjamin: We started it as a Thursday fellowship and on Sundays I was invited to other churches to go and preach. Having realised that people were coming..

C. Smith: Who was coming?

. Benjamin: Yes of course where we were in that sister's place, there were neighbours who came together to hear the Word of God, and also through the crusades, there were people who wanted me to open a church for them so that they can come. After that, given that they had a lot of fellowship here, they looked for me so that they came where I am. Then after getting me, God was just bringing them one after another. I decided to turn it into a Sunday congregation after the confirmation. It was confirmed by the members among themselves for us to meet on Sunday.

C. Smith: It had only been a Thursday meetings, so where were the members coming from?

Pst. Benjamin: At that time they were at their churches - Catholic, Redeemed, and from churches involved in the crusade. Now I had to look for cover. For me to move to Sunday services, I needed to get cover. One of the members took me to a man of God in town and he gave me cover.

C. Smith: Is Shammah part of a wider church?

Pst. Benjamin: That is where the name came from. There are many Shammah churches in Nairobi.

C. Smith: Do you send a tithe to the pastor?

Pst. Benjamin: We were to send but since the church was too young and also the financial background was not that much good..... Also the servant of God told me just to go on.

C. Smith: Who are you accountable to?

Pst. Benjamin: No one they [cover HQ] leave us independent because I have shared with the man of God and he accommodates me and tells me I can continue with the vision that I have.

C. Smith: Who owns the Church?

Pst. Benjamin: I do.

C. Smith: What was the vision?

Pst. Benjamin: The vision was to reach out, and reaching out involves evangelism, of which the way the church was planted for evangelism. The outcome of that crusade had to manipulate the result Vision is evangelism.

C. Smith: How do you share the vision?

Pst. Benjamin: The vision that we have in the church, it is me who has the vision. I cannot tell them just to reach out but I can tell them. Departments they are the ones to carry out the vision (*unclear tape*)... Main role is to disciple to make them to come to Christ and to target the goals that are in the Bible. And to make the church transformed so that outsiders through that Through house fellowships they can call neighbours to hear the Word of God.

C. Smith: What is needed to be a pastor is it only the call of God? Who should decide who becomes a pastor?

Pst. Benjamin: It all depends on God. One thing I have realised in Gatwikera that when God is with you, people must know they will see the oracles of God. The test of the calling is that you see the manifestations of God to people, of which they will come in the ministry. The manifestations of God through people are to see desire for God. People and situations test your calling.

C. Smith: What is the most important message?

Pst. Benjamin: The message is the message of repentance for people to repent and to know God. Now through this, it opens the door for me to reach them. I am not holding any crusade at the moment. *[Long discussion on who preaches. He gives elders and leaders the chance to preach and usually tells them in advance.]*

C. Smith: How do you help people to apply word in their lives?

Pst. Benjamin: The pastor helps people to understand the Word of God through sharing. We can share the Word of God. On the other hand, we can call someone in to share. Mostly we do that in the month of December.

C. Smith: What prevents people from growing?

Pst. Benjamin: Poverty. This person will go to look for food rather than reading the Bible.

C. Smith: Will members read the Word at home?

Pst. Benjamin: Yes.

C. Smith: What influences your message?

Pst. Benjamin: Prayer. Go to morning glories in town near Ambassador Hotel. Books: Mervyn Goldman and Myles Monroe, Benny Hinn. I really admire his life the way God called him. The troubles he has passed through, I have passed through. Things that may have caused him to run away have really challenged me. He has been teaching me how I can have anointing in my life.

C. Smith: What is anointing?

Pst. Benjamin: It means the power of God.

C. Smith: What shapes people's lives here?

Pst. Benjamin: Money, jobs, and so forth. Everyone is busy looking for money and as a result it makes them not to be able to hear the Word of God.

C. Smith: Why do people come to your church?

Pst. Benjamin: It is God Himself, because where I am there are almost more than ten churches around me of which (tape unclear)...the way we conduct our service and Bible studies and calling outside preachers. I call in outside preachers twice in a month.

C. Smith: Are they from up country or Nairobi?

Pst. Benjamin: Both

C. Smith: Do up country pastors fit?

Pst. Benjamin: Yes they reach the standard because they have not only been preaching in the rural.

C. Smith: How many members are gained and lost in a year?

Pst. Benjamin: Don't know but those coming are greater than those going. Nearly half the members have come from other churches.

C. Smith: Which?

Pst. Benjamin: These members, about 4 -5 came from Bethsaida – they came with the assistant pastor and as a result of the crusade.

C. Smith: Why did they move?

Pst. Benjamin: They moved as a result of that pastor preaching at crusades that we were hosting together.

C. Smith: Do you do burials and do you bury here or home?

Pst. Benjamin: We bury at home. If the deceased is our member, then we are to cater for everything.

C. Smith: What if he is a member of another church back home?

Pst. Benjamin: He can go then we work together. We call the pastor who is in charge then we sit down and share the responsibility of the work.

C. Smith: Is there usually another church at home that is involved.

Pst. Benjamin: Yes of course.

C. Smith: How do you become a member of this church?

Pst. Benjamin: You must accept Jesus. You find that a person comes and he fellowships with us for one or two Sundays, but it is for minimum.

C. Smith: Is there any formal process about becoming a member?

Pst. Benjamin: No signing. What we have is a record of tithes so if this person is tithing to the church we have a record.

C. Smith: Where do they worship in the rural home?

Pst. Benjamin: They have different churches - Redeemed, ADC, PEFA and Crisco Church, Power of Jesus Around the World. Now it is for me to tell them to attend a church back at home that has a true doctrine.

C. Smith: Any mainline churches?

Pst. Benjamin: They are free to.

C. Smith: Are there any who have no home but Kibera?

Pst. Benjamin: You mean those who are staying here permanently? No.

C. Smith: Do you have any landlords in your congregation?

Pst. Benjamin: There isn't.

C. Smith: Are there any in the congregation in full time, permanent work?

Pst. Benjamin: There is no one in full time but all of them are part time, just jua kali and some of them don't have a job.

C. Smith: What do your members' desire as they live in this community?

Pst. Benjamin: Now their desire is to serve God and part of that they are willing also to prosper, because the living standard of Kibera is not that much high, so each and every time there are prayers so that I can pray for them so that they can get a job. God can open a door for them. God can bless them.

C. Smith: How do you respond to people's needs?

Pst. Benjamin: Me, I just respond through prayers, to pray for them and to encourage them.

C. Smith: Where is home, rural or urban?

Pst. Benjamin: About 50/50. Some of them are based in rural areas and some of them are urban, so you find at times they can come and ask me permission to not be there in the service so I give them permission and they go back up country.

C. Smith: What does it mean to do good ministry?

Pst. Benjamin: The ministry of Gatwikera depends on vision and money, because without money, it is so hard to reach the people of Gatwikera and without vision it is so hard because there is a vision you can put a project as an income generating money. A project that can really work is a women's project like tailoring, or other technical project. Now you find that all these things include money and vision and to encourage people so that they know that God can use them.

C. Smith: What do people look for in a church?

Pst. Benjamin: First they look for a church that can take care of them spiritually and materially and a church that can bear a burden, so that if they are passing through a hard

situation they see how the church can take responsibility. That is what they are looking for.

C. Smith: What challenges does that pose for you?

Pst. Benjamin: Like there was an instance where one of my members was sick and needing assistance and the time he was looking for assistance, I was not also ready. It was an improvident situation So I had to put it to the congregation that we postpone until we are ready to cater for the needs.

C. Smith: How much of the money given in the church is used for members?

Pst. Benjamin: Now it depends on the amount the members say they will give, but mostly the money that I have received is not that much that can meet the needs.

C. Smith: Who does ministry?

Pst. Benjamin: This one is an issue of a leader, mostly those who are worthy, and I do take it for those who are mature, who can understand the Word of God. There are people who take responsibilities of the vision. Ministry such as preaching, reaching those who have not yet come, follow up

C. Smith: Prayer ministry?

Pst. Benjamin: We have intercessory prayer of which we call people to the service. We sing praise and worship then we give out our prayer requests.

C. Smith: I observed people coming forward for prayer.

Pst. Benjamin: We bring people forward, and I can pray for them, but now the challenge is that they can pray for themselves, they join hands together .

C. Smith: Do you drive out demons?

Pst. Benjamin: Yes, deliverance is part of it because during prayer the power of God can come down and we can see the manifestation of demons.

C. Smith: What about Baptism and Holy Communion?

Pst. Benjamin: We first teach baptism. Somebody must know the meaning of baptism because if we don't teach baptisms they will just take it as something like that. Only adult baptism. We use a pool at Kenya Science.

C. Smith: And Communion?

Pst. Benjamin: Once a month for everyone in the church that day as long as you are saved.

C. Smith: Who does the church minister to?

Pst. Benjamin: The ministry is involved in both sides. In the church and outside, because we must have a way how we can reach the outsiders, the sinners, those who have not confessed the Lord Jesus Christ.

C. Smith: What is your relationship to churches up country? Do you have branches up-country?

Pst. Benjamin: Mostly they are in Central Province and in Nyanza and Western we have.

C. Smith: Do you relate to these churches?

Pst. Benjamin: Yes, if the bishop who is in charge can invite us.

C. Smith: Do they come and preach in your church?

Pst. Benjamin: Yes.

C. Smith: Do you go up country to preach?

Pst. Benjamin: Yes I go up country to preach, and people from up country come to preach here.

C. Smith: Which are the largest group of churches in Kibera?

Pst. Benjamin: Roho churches they are many. They have small churches but a lot of branches and when they come together they are many.

C. Smith: Why are they so popular?

Pst. Benjamin: They are popular because of the tribal background. Because one thing you will find in Kibera is tribalism.

C. Smith: What is the strength of your church?

Pst. Benjamin: Prayer and witnessing.

C. Smith: What are its weaknesses?

Pst. Benjamin: Problem of getting people to come for prayer because they are busy looking for work.

C. Smith: What are the opportunities facing your church?

Pst. Benjamin: Much intercession, and participating in witnessing?

C. Smith: What are the threats?

Pst. Benjamin: Financial, catering for rent and problems that may come.

C. Smith: How do you discern God's leading?

Pst. Benjamin: I myself before we take a step to go to another thing I must confirm it in prayers. Of which after getting the result it can go to the committee of the church. It cannot be passed unless I confirm it.

C. Smith: Can you give me an example?

Pst. Benjamin: There was a time we were called to bring some money during (*Tape unclear*)

C. Smith: How do you make decisions in the church?

Pst. Benjamin: If I have something that I want to do I include the board.

C. Smith: How do people come onto the board?

Pst. Benjamin: The way they are called. I get this board through the church members. I tell them to appoint people who are to assist me in this work so they are to choose who are willing and qualified. The people choose.

C. Smith: What happens if you don't agree with the choice?

Pst. Benjamin: I just stand up and tell them that they must give me someone else.

C. Smith: Then that person cannot stand?

Pst. Benjamin: Exactly.

C. Smith: Can you remove him?

Pst. Benjamin: Of course if it is matters that can (*unclear*)... meetings then I can act but before I can apply anything I must go back to the elders

C. Smith: Do you have disputes in the church and how are they resolved?

Pst. Benjamin: Yes. Sometimes we have brothers and sisters who have quarrels but I have been calling them and counselling them.

C. Smith: Any danger of a split?

Pst. Benjamin: No we have not yet reached to such a level. If it will happen I cannot wait for the board, I will take my responsibility as a worker as a pastor

C. Smith: How are finances managed in the church?

Managed by the treasury (*unclear seems they sit down and see what they want to do and how much money they have got.*

C. Smith: What is your relationship to the church that provides cover?

Pst. Benjamin: Relationship to main church i.e. covers is one of exchanging preachers but the intention when the church is stronger is to bring tithes to the cover church HQ.

C. Smith: Can the head of Shammah remove you?

Pst. Benjamin: I don't think so.

C. Smith: What do you understand by the term mission?

Pst. Benjamin: I think it is a missiology part of work. To be called and to go to certain foreign parts preaching.

C. Smith: When we say the gospel brings transformation what does that mean to you?

Pst. Benjamin: It means that this word has to change something. Through physical work and through God's intervention of which Gospel can change something through prosperity through internal affairs.

C. Smith: What difference does your church make to people's lives?

Pst. Benjamin: The difference my church makes to people's lives is that I have seen intervention through healing, through prayers that God has been answering. People are coming to testify that they have seen something happen. Even me I have just seen people coming and sticking to the church.

C. Smith: What is the role of your church towards non members?

Pst. Benjamin: It is to welcome them to know God. We don't want to show any person that we can only love our church members, we love also the outsiders.

C. Smith: How?

Pst. Benjamin: Through giving. A man came to the church the other day looking for food to take to a wife in hospital.

C. Smith: What is the biggest challenge facing people in Gatwikera?

Pst. Benjamin: The greatest challenge is God first, because when people know God they know how they can change their lives, how they can be transformed. Second thing is poverty. Poverty has exploded such that some people are living in sexual immorality and the outcome is this killer disease called HIV. Third is alcohol, people are drinking everything.

C. Smith: How are you responding, what is the cause?

Pst. Benjamin: Cause is lack of job and also some of them, they need to be taught because you also find someone is working but since he doesn't care much concerning God, he starts drinking alcohol and the result is... (*unclear tape*)

C. Smith: What is your church doing?

Pst. Benjamin: Mostly for us to reach these people the first the thing they are looking for is a church with money and we ourselves we don't have money, we only offer prayers and if there is participation like that one I have just told you, the little that we have we can give to them.

C. Smith: Which churches make a difference?

Pst. Benjamin: Catholic, Friends, PAG, Salvation Army

C. Smith: Have you planted any churches elsewhere from Shammah?

Pst. Benjamin: Plans? Not yet planned.

C. Smith: Can plant anywhere in say in Langata, or outside Nairobi?

Pst. Benjamin: I would plant in Rift Valley and Eldoret. Before God called me to Nairobi I was called to preach there. There was a man who was affected and God healed that man. Witch doctors demanded three good bulls to heal the man, which he did not have but after prayers he was healed. Now I preached the gospel to them and I have been really admiring to plant a church there.

C. Smith: Have you been involved in the proposed demolitions and upgrading in Kibera?

Pst. Benjamin: No not that much because the road that was going to pass did not affect us.

C. Smith: Does the church have a role in local politics?

Pst. Benjamin: I can't say that much because it depends.

C. Smith: Should the church get involved?

Pst. Benjamin: No the church should focus on the Word of God to transform people.

C. Smith: What is your experience of training?

Pst. Benjamin: Six month discipleship training with Crisco.

C. Smith: Is training necessary?

Pst. Benjamin: Yes of course.

C. Smith: What kind of training is needed for ministry in Kibera?

Pst. Benjamin: It is really needed for us to know how we can make disciples and to be equipped because the Bible says my people are perishing. because of a lack of knowledge.

C. Smith: How should that be made available?

Pst. Benjamin: Through Bible schools and Bible programmes.

C. Smith: Where do you feel confident?

Pst. Benjamin: Field work, missiology, evangelism. Outreach.

C. Smith: Where are you not so strong?

Pst. Benjamin: The area I am not good of is the area of discipleship, that I want to know more, because of how to raise a church to reach out to everyone.

C. Smith: Are you aware of training that is available in Kibera?

Pst. Benjamin: Apart from this no.

End

Document 55

Venue: Centre for Urban Mission, Gatwikera

Date: 15 06 2005

Source. Audio recording

Interviewee: Pastor Moses Bakari of the Pentecostal Prayer Centre

C. Smith: Please give me your name and your Church.

Pst. Bakari: Moses Bakari from Pentecostal Prayer Centre.

C. Smith: Are you a pastor or bishop of the church?

Pst. Bakari: I am the overseer of the church.

C. Smith: You have a local church here in Gatwikera, where is the main church?

Pst. Bakari: The main church is in Gatwikera and I have branches in Kibera and outside Kibera.

C. Smith: Could you tell me, how did you become a pastor?

Pst. Bakari: I had a model and I liked the duty which really encouraged me, as I saw other pastors doing this job and I was ever much interested and they taught me how to pray, how to read the Bible, how to do God's work and I started to do it. They appointed me to various departments especially in PAG for example. The pastor at that time gave me department of Sunday school. I did the work for almost three years. After that he gave me - after seeing that I was performing it better - he gave me a group leader from sometime and I joined various departments like choir, drama. So by doing so I started to pick up and I wanted to know how pastors forgo his duties. When I sat down with him he even advised me how to do it, so from there I started doing it.

C. Smith: This was the PAG and you are not with PAG now?

Pst. Bakari: I am not with PAG now but my parents are, and I was born in PAG.

C. Smith: But you started Pentecostal Prayer Centre, why should you do that rather than stay in PAG?

Pst. Bakari: When I was there I led in different areas but I got the vision and I was told to go out of PAG. I started a Bible fellowship.

C. Smith: Could you say how you got the vision?

Pst. Bakari It was a sound, when I was praying I heard a sound telling me to go and proclaim my word to my people, to go out, I am sending you. This vision came several times, almost thrice, and made me to really think. Since when I finished my secondary education I joined Kaimosi Science and Technology. I trained for accountancy and first time it came, I was in the third year, form three. I went to my pastor, he told me that if at all God wants you to serve, he will show you and when it came when I was completing my form four and also first year in college, and it forced me to think and change my career.

C. Smith: How did you begin the church? Who began with you in your congregation?

Pst. Bakari: It started by a Bible study.

C. Smith: With whom?

Pst. Bakari: Where I stay.

C. Smith: Your neighbours?

Pst. Bakari: Yes neighbours, and my family came later, but when I started with a neighbour, I shared the Word. Then I found another neighbour, then later they learnt, the people started to come and we started to pray for other things and God would work out.

C. Smith: Were you still going to PAG at that time?

Pst. Bakari: I wasn't.

C. Smith: So you started a church?

Pst. Bakari: Yes it became a church, and after three to four months the local people told me it was not good to have many people in your house, so I had to look for a church to rent. I went to the local authority and was allowed to rent a house for Ksh. 450/=,

C. Smith: When was that?

Pst. Bakari: In 1983.

C. Smith: That was in Kibera?

Pst. Bakari: Yes.

C. Smith: How many churches are in Kibera now?

Pst. Bakari: There are many.

C. Smith: Do you still have connection with PAG?

Pst. Bakari: No.

C. Smith: Who are you accountable to, do you have anybody above you?

Pst. Bakari: No.

C. Smith: Who owns the church?

Pst. Bakari: I am the one and Jesus Christ.

C. Smith: What is the vision of the church?

Pst. Bakari: To proclaim the gospel, to help the needy, and when I was proclaiming I even saw the need of somebody to take the Word of God, but there was many things, like to preach to somebody who is hungry. It is difficult. I have helped so many.

C. Smith: How many have you helped?

Pst. Bakari: I have not started but I will.

C. Smith: So the vision was to start preaching in the community? How do you share the vision to your congregation?

Pst. Bakari: I tell them and also they received the same message.

C. Smith: What do you think is the main role of a pastor?

Pst. Bakari: First he is like a teacher. He teaches about Jesus, the Word of God, how to read to like it the common vision to meet the standard of a person. „Second thing is how somebody can stand on his own financially, depend on God, but you can get somebody who is not financially stable and after preaching the Word of God you can tell him how to live.

C. Smith: Why did you leave PAG, did they give you blessings or send you with blessings?

Pst. Bakari: Well, when I was leaving, the pastor was an aged person but really encouraged me, he used to come to see me and encouraged to continue.

C. Smith: Did you ever think of becoming a PAG pastor?

Pst. Bakari: That was my mission, I was trained in the PAG and thought would be a PAG pastor but because of the Word that go to my people then I had to.

C. Smith: What do you think is needed to be a pastor especially in Gatwikera?

Pst. Bakari: First, have to be a good leader, ready for any challenge and you need to show what you are teaching in your life, in the teaching so as to overcome.

C. Smith: Who should decide who should be a pastor?

Pst. Bakari: Yourself, somebody cannot decide for you to be a pastor.

C. Smith: Should anybody test that against?

Pst. Bakari: Yes, you can be tested, that is when you are in the field.

C. Smith: So that is the test of a pastor?

Pst. Bakari: Yes, what kind of community are you trying to bring up, that they will see this is a man of God through your prayer. Is really God answering your prayer. You pray for a person. Is the person receiving what he was praying for? Especially in my church, I have tried to save a lot of drug dealers. They have received Christ, prostitutes, and even thugs, and this is the hand of God. It shows what kind of a person you are; you are a different person when somebody that reason that person will change.

C. Smith: The test of being a pastor is whether you are transforming?

Pst. Bakari: Yes.

C. Smith: What do you think is the most important message to people in Gatwikera?

Pst. Bakari: The problem here mostly is most of the people in Gatwikera they have divorced, most prostitutes are here, churches are here, but they are mixed up - for instance, somebody is lost not because of his attitude but because of the mix up.

C. Smith: That is the message?

Pst. Bakari: The message mostly...

C. Smith: What is the main message of your church?

Pst. Bakari: Mostly to change their attitude to come to Christ to be saved?

C. Smith: What do you mean to be saved?

Pst. Bakari: Living the right way God would like.

C. Smith: What kind of life?

Pst. Bakari: To please the Lord.

C. Smith: How is teaching and preaching conducted in your church? How do you decide who is to preach?

Pst. Bakari: Mostly I preach and my pastors teach. I also use my trainee, some youth who are interested in pastoring, I also give them a chance.

C. Smith: How do you decide who is going to preach on Sunday?

Pst. Bakari: I have a program. The first and the second Sunday I have another director who comes to speak. In the youth but the director and then after that have the youth leader .

C. Smith: How do you decide what is to be preached about or the passage?

Pst. Bakari: I prepare from the Bible.

C. Smith: How do you decide which passage?

Pst. Bakari: You know the message, mostly I start to pray so I will be giving the message, I will write the message, I will read four times to hear the voice of God on Saturday. Also I ask God for the message. On Sunday I preach and people can get blessed.

C. Smith: What do you do on Sunday morning?

Pst. Bakari: We normally begin by morning glory, from six to seven in the morning. We break, the main service starts at 9am up to 1pm. In the morning glory we have worship and pray.

C. Smith: Could you tell me the order of the main service?

Pst. Bakari: We start with prayers, we worship, read the Word of God.

C. Smith: Do you have a preacher and a teacher?

Pst. Bakari: We have a teacher in the main service, then announcements, and then the preacher comes. After that we have the Sunday school come to perform, and then we have contribution of the sadaka, and gifts for the ministry. After that we start to pray.

C. Smith: Tell me about praying.

Pst. Bakari: After we have preached, the preacher will lead people to pray and repent of their sins.

C. Smith: Is there always repentance after the preaching?

Pst. Bakari: Yes, the preacher tells people to repent kneeling. After that we have choir to sing, then another message, what God has spoken, we have community prayers.

C. Smith: Do you have any testimonies?

Pst. Bakari: Yes.

C. Smith: Is your service just like PAG services?

Pst. Bakari: More the same, but the PAG do don't have some sessions like repentance, i.e. one hour of repentance.

C. Smith: That is that one-hour of repentance, prayer and ... how did it come to be in your church?

Pst. Bakari: After the Spirit of God spoke it to me.

C. Smith: Do you know whether the African Divine Church have that?

Pst. Bakari: They don't have, most churches don't have.

C. Smith: How does your church know and understand the scriptures, how do you help people to know the scriptures?

Pst. Bakari: It is not all that hard to apply, because we teach and have Bible study.

C. Smith: Do you have Bible study in the course of the week?

Pst. Bakari: Yes. Wednesday from two to six o'clock in the evening.

C. Smith: What do you think influences you, especially in your ministry, or shapes your message?

Pst. Bakari: Mostly I have tapes, books.

C. Smith: What tapes?

Pst. Bakari: I buy.

C. Smith: Who is the speaker?

Pst. Bakari: International speakers.

C. Smith: Do you know the names of the preacher, is there any name you can give?

Pst. Bakari: I have several tapes, mostly for Graham, Morris Curello, Dr. Ground, Peter.

C. Smith: What do you think shapes people's lives in Kibera?

Pst. Bakari: Teaching of the pastor.

C. Smith: Not just church members but people living in Kibera?

Pst. Bakari: I can't tell.

C. Smith: How many do people come to your Church?

Pst. Bakari: One is because of the Bible teaching, two intercessory prayer.

C. Smith: How many members would you gain or lose in a year?

Pst. Bakari: None, because of the Bible teaching. The least who attend a Bible study is forty on Wednesday at two to six, forty or fifty or sixty.

C. Smith: At the church building by the railway?

Pst. Bakari: Yes.

C. Smith: How many members of the congregation previously belonged to another church, and moved to your church from another church?

Pst. Bakari: Three or four. Most of them were not going to any church; I have just drawn them from outside.

C. Smith: Which church?

Pst. Bakari: ADC, CPK, Church of God.

C. Smith: What prompts people to come, why do people change church in Gatwikera?

Pst. Bakari: I cannot tell.

C. Smith: How do you deal with burial or marriage?

Pst. Bakari: We do weddings.

C. Smith: This year how many?

Pst. Bakari: Seven this year.

C. Smith: Do you have members in your congregation who are living together and they are not married?

Pst. Bakari: Yes.

C. Smith: In your church is it okay?

Pst. Bakari: Yes.

C. Smith: How do people become members of your church?

Pst. Bakari: Mostly people when they come to hear the Word of God, they decide by themselves.

C. Smith: Where do they worship when they go home?

Pst. Bakari: I have some of my branches in rural areas and I encourage if they go home they go there.

C. Smith: What churches do they go to?

Pst. Bakari: I have friends' churches up country and I encourage them to go there.

C. Smith: Where do they go?

Pst. Bakari: The nearer churches, such as Pentecostal, provided there is worship.

C. Smith: Where do you go?

Pst. Bakari: I have a branch, I go to PAG because it's near.

C. Smith: Otherwise where would you go?

Pst. Bakari: I would go to PAG because it's the one near me.

C. Smith: How many members don't have home up country, their home is in Kibera?

Pst. Bakari: Nobody.

C. Smith: How many landlords do you have in your congregation?

Pst. Bakari: Many.

C. Smith: How many members of your congregation are permanently employed?

Pst. Bakari: I have some but I have not done a research but I have also jua kali.

C. Smith: Which is the biggest group?

Pst. Bakari: The jua kali.

C. Smith: What do you think members of this community desire, what do you think your members really desire in life?

Pst. Bakari: I can't tell.

C. Smith: Where is home for people in your congregation, is it here or up country?

Pst. Bakari: Most of them have their home in urban areas.

C. Smith: Do they think home is home here in Kibera or up country?

Pst. Bakari: Both.

C. Smith: What makes a good ministry in Gatwikera?

Pst. Bakari: Every preacher has a different planning of the ministry; mostly what I know is through the Bible teaching, crusades, choir, drama, and intercession.

C. Smith: What do you think people look for in a church?

Pst. Bakari: The way the message is being given out.

C. Smith: Who is involved in the ministry in your church?

Pst. Bakari: There is me, pastor Nicolas, teachers, youth.

C. Smith: What do they do?

Pst. Bakari: Teaching.

C. Smith: How is prayer ministry, do you have baptism, Holy Communion?

Pst. Bakari: Yes.

C. Smith: How often for baptism?

Pst. Bakari: Twice a year.

C. Smith: How do you do that?

Pst. Bakari: Mostly when I baptise, the second week when people come to join the church.

C. Smith: Who is ministry directed to, is it your members or to the community, mostly who do you do serve, people in your church or outside?

Pst. Bakari: Church members and outside.

C. Smith: How do you minister to those the outside?

Pst. Bakari: Mostly we do go to them and share the Word of God, preach, tell them the Word of God.

C. Smith: How do you see your church related to churches up country, how many branches do you have up country ?

Pst. Bakari: Five.

C. Smith: And how do you relate to them, do they bring tithe to Kibera or do you supervise them?

Pst. Bakari: Mostly I hold seminars and they come and I go.

C. Smith: What seminars?

Pst. Bakari: Seminars for the pastors, youth pastors, also member seminars.

C. Smith: Do preachers from up country come to preach in your church?

Pst. Bakari: They come.

C. Smith: How often?

Pst. Bakari: Mostly six times a year, after two months.

C. Smith: Do they come from up country or Nairobi?

Pst. Bakari: Both up country and urban, there is a rotation.

C. Smith: What do you think is the largest group of churches in Kibera?

Pst. Bakari: A lot of denominations.

C. Smith: Where is the strength?

Pst. Bakari: I have not done a research.

C. Smith: A guess?

Pst. Bakari: ADC is one of them, also Roho churches.

C. Smith: Why do you think they are the biggest group?

Pst. Bakari: According to how they preach the gospel, Catholic is also big.

C. Smith: Your church is a little bit of Roho church, like you have the robes, a traditional drum, why do you use that?

Pst. Bakari: It is cheap.

C. Smith: Why did you choose robes, PAG doesn't use robes, why do you use robes?

Pst. Bakari: I was directed by God.

C. Smith: What do you think is the strength of your church?

Pst. Bakari: Reading the Word of God.

C. Smith: What is your weakness?

Pst. Bakari: Mostly young pastors with no training

C. Smith: What about your local church?

Pst. Bakari: Mostly finances.

C. Smith: The ministry?

Pst. Bakari: No.

C. Smith: What are the opportunities facing your church?

Pst. Bakari: The opportunity is good preaching.

C. Smith: What attracts to your church?

Pst. Bakari: All finances.

C. Smith: How do you discern God leading, how do you know where the Spirit is leading?

Pst. Bakari: When we pray, God gives direction and when you are directed, the Holy Spirit will manifest in you and through you and also others.

C. Smith: So you have to listen to the Spirit's leading?

Pst. Bakari: Yes.

C. Smith: How?

Pst. Bakari: Through the instructions of the Holy Spirit.

C. Smith: Can you give me an example of the Spirit's leading?

Pst. Bakari: I have a branch in Kangemi. I was instructed to go there and have an open crusade. When I did that God healed a cripple man who was a cripple for seven years and now he is okay and now is a pastor in the United States, and after that I started a church there.

C. Smith: How are decisions made?

Pst. Bakari: There is a committee.

C. Smith: How do people come into leadership?

Pst. Bakari: We have a committee to choose and also we do appoint our members.

C. Smith: How do people get removed from the committee when they are giving problems?

Pst. Bakari: The committee does that.

C. Smith: What happens?

Pst. Bakari: The committee sits down.

C. Smith: Do you appoint the committee?

Pst. Bakari: Through members' election.

C. Smith: Do you have elections each year?

Pst. Bakari: Every two years.

C. Smith: Are there any causes of disputes?

Pst. Bakari: Right now we don't.

C. Smith: How are finances managed in your church?

Pst. Bakari: The finances from the congregations, we have some accountants.

C. Smith: How do they become treasurer?

Pst. Bakari: Through choosing.

C. Smith: Who chooses them?

Pst. Bakari: The committee.

C. Smith: Has there been a split in your church to other churches?

Pst. Bakari: No.

C. Smith: What do you understand by the term mission?

Pst. Bakari: I can't explain.

C. Smith: The ministry brings transformation - what does that mean to you?

Pst. Bakari: That is the mission to take the gospel.

C. Smith: What difference does your church make in the community?

Pst. Bakari: I can't explain.

C. Smith: What is the greatest challenge in Gatwikera?

Pst. Bakari: Poverty.

C. Smith: What is the role of the church?

Pst. Bakari: If at all I will achieve my goals.

C. Smith: How does that happen, through projects...?

Pst. Bakari: Preaching the Word of God. When preaching the Word of God to a sinner, then you direct him to the right way. He will be a responsible person.

C. Smith: Which churches do you think are making a difference in the community?

Pst. Bakari: The churches that are making people change are ACK, Salvation Army, and Friends, and Church of God.

C. Smith: How are they making a difference?

Pst. Bakari: Through scholarship, colleges for training, they have a lot of assets to help the community.

C. Smith: You have three churches in Kibera and up country, how do you decide where to plant?

Pst. Bakari: I was directed by the Holy Spirit.

C. Smith: Are there places where members of the congregation come from?

Pst. Bakari: No.

C. Smith: And where are your churches up country?

Pst. Bakari: My church in Kisumu, my pastor went there and made a big crusade and then started a church. In Kapsabet my pastor went there and healed a woman who was sick and then started a church.

C. Smith: One is in the village.

Pst. Bakari: One is in Kakamega, and not in my village.

C. Smith: And you said when you go home which church do you go to?

Pst. Bakari: One in Kakamega.

C. Smith: How do you train the pastors?

Pst. Bakari: From the seminars that I hold.

C. Smith: Have you been involved in the demolition and proposed upgrading of Kibera?

Pst. Bakari: The government wants to build.

C. Smith: Are you involved in politics or discussions about it?

Pst. Bakari: Not at all.

C. Smith: Do you think the church should be involved in politics?

Pst. Bakari: No. It will affect the community but it is done by the government because they told us they have already had a survey.

C. Smith: What training have you had in pastoring?

Pst. Bakari: Church planting.

C. Smith: Where did you have that?

Pst. Bakari: In youth peace and foundation.

C. Smith: Do you think training is necessary?

Pst. Bakari: Very necessary.

C. Smith: What kind of training do you think is necessary in Kibera?

Pst. Bakari: Mostly church planting and ministry.

C. Smith: How would you like to see training done?

Pst. Bakari: Just coming to us, colleges coming to us, and also part time to be available.

C. Smith: Where in your ministry do you feel competent?

Pst. Bakari: Mostly in Kapsabet.

C. Smith: And in terms of ministry where do you feel very good in?

Pst. Bakari: Intercessory.

C. Smith: Where do you think you are not so strong?

Pst. Bakari: The most areas I don't see weakness.

C. Smith: Is there any area you want to improve?

Pst. Bakari: Management.

C. Smith: Are you aware of any training existing in Kibera?

Pst. Bakari: Mostly in this college but I have not seen.

C. Smith: Where do people go for training?

Pst. Bakari: In Westlands.

C. Smith: Why don't you go for further training?

Pst. Bakari: I wanted to make use of this training that I have had.

End

Document 56

Venue: Centre for Urban Mission, Gatwikera

Date: 21 06 2005

Source: Audio recording

Interviewee: Pastor David Owuor

C. Smith: What is your name and the name of your church?

Pst. Owuor: My name is Pastor David Owiti Owuor. I minister at Kenya Church of Christ preaching at Gatwekira, and so it is called Gatwekira Church of Christ.

C. Smith: Can you tell me how you became a pastor?

Pst. Owuor: It just recently I was ordained to be a pastor.

C. Smith: How recently?

Pst. Owuor: It took place when my brethren whom we had fellowshiping with just here in Gatwikira decided to ordain me. In fact at first we were doing inter fellowship within a certain ministry which is very powerful which are doing their ministry work. Their main objective is to preach the gospel all over the world. So they are an evangelist, so we were working together and after discerning the spirit and also by using the scripture there are some gifts of the Christ, so they saw the gift of Christ in me to being a pastor. So they decided to ordain me just recently,

C. Smith: Who ordained you?

Pst. Owuor: I was ordained by our brother Abutu. He is here together with us.

C. Smith: Is he the person who was preaching today?

Pst. Owuor: Yes.

C. Smith: At that time what church did you belong to?

Pst. Owuor: I was a member of Church of Christ.

C. Smith: And you were fellowshiping here in this building?

Pst. Owuor: Yes.

C. Smith: And a few months ago there was a rally or something like that?

Pst. Owuor: Yes. That is when that brother came.

C. Smith: And is that the time you were ordained?

Pst. Owuor: Yes.

C. Smith: Who was leading the church by that time?

Pst. Owuor: Well we had a group of church board which contains elders and deacons so we didn't have the pastor by that time I was ordained we didn't have a pastor

C. Smith: Has this church had a pastor before you?

Pst. Owuor: No we had a temporary but he decide to leave because he said that he is not qualified.

C. Smith: He stopped?

Pst. Owuor: Yes

C. Smith: How long have you been in the church of Christ?

Pst. Owuor: About ten years

C. Smith: Just as a member?

Pst. Owuor: Yes

C. Smith: Is there an evangelist working here in Kibera?

Pst. Owuor: Yes.

C. Smith: All the time in Kibera?

Pst. Owuor: Yes.

C. Smith: What training have you received?

Pst. Owuor: I have not received any training.

C. Smith: You did not found this church then you are not one of the founders of this church?

Pst. Owuor: I am one of the founders of this church

C. Smith: So there was a group of you that founded the church?

Pst. Owuor: Yes we were five.

C. Smith: How did you begin the church here?

Pst. Owuor: Well we so the potential of beginning the church here many people are willing to hear the word of God and since it's a commission we have been commissioned by Jesus Christ to preach all over the world so this the best place we found to start.

C. Smith: Can I just go back to your ordination, the pastor who came here who preached he is the one who ordained you?

Pst. Owuor: Yes.

C. Smith: With anybody else or on his own?

Pst. Owuor: They were six of them.

C. Smith: Is he the bishop in church or?

Pst. Owuor: No he is not, he is from another ministry and their ministry mainly there are preaching, they are evangelists, there are evangelism call over the world.

C. Smith: He doesn't belong to the Church of Christ?

Pst. Owuor: No.

C. Smith: Does Church of Christ ordain people?

Yes they do.

C. Smith: How did you get ordained by him and not the Church of Christ?

Pst. Owuor: According to their constitution it's that local church that ordain its pastor and its leaders so it was through agreement that we should have been laid hands upon.

C. Smith: Do you consult your church of Christ before you were ordained?

Pst. Owuor: Well according to the constitution of the Church of Christ there is no need to consult them because it's upon the local church to do its own work; there is that law of autonomy anything you want to do by you do at your own church.

C. Smith: So you choose who to ordain you?

Pst. Owuor: Yes.

C. Smith: Who are you accountable to or report to?

Pst. Owuor: There is nobody.

C. Smith: What is your relationship to Church of Christ?

Pst. Owuor: My relationship is only that we can fellowship together at the time we decide. There is a fellowship that the Church of Christ meets together once after three months so we just go to worship.

C. Smith: Do you pay them?

Pst. Owuor: No there is nothing.

C. Smith: Is there a bishop there who you are accountable to?

Pst. Owuor: There isn't.

C. Smith: Who was the founding bishop of this church?

Pst. Owuor: Well our vision is to make the church to be a bigger one.

C. Smith: So it's to grow a large...?

Pst. Owuor: Yes even to place a tent here.

C. Smith: Who owns the church?

Pst. Owuor: The church belongs to Jesus Christ, we don't have an owner.

C. Smith: Can the church decide to have somebody else as a pastor; can the Church of Christ say we don't want you as the pastor?

Pst. Owuor: Yes in case they decide they can choose another person because the church will remain to be for Jesus Christ.

C. Smith: So it the church, chooses its own pastor?

Pst. Owuor: Yes the congregation.

C. Smith: Could they choose somebody else apart from you?

Pst. Owuor: Yes.

C. Smith: Who do you pay rent of this building?

Pst. Owuor: There is the owner the landlord.

C. Smith: What do you see as the main role of a pastor?

Pst. Owuor: The main role of a pastor is to look after the flock which are the believers to take care of them spiritually.

C. Smith: What do you think it's needed to be a pastor in Gatwikira?

Pst. Owuor: We base our qualification in the bible in the book of 1 Timothy.

C. Smith: What kind of qualification or gift does a person need to be an effective pastor here?

Pst. Owuor: Well a social man able to teach, a man of one wife, who cares for his family so that, is among the qualification.

C. Smith: Who should decide who to become a pastor?

Pst. Owuor: It's upon the congregation to decide.

C. Smith: In this instance this congregation here decided that you should be a pastor?

Pst. Owuor: Yes.

C. Smith: How did they decide?

Pst. Owuor: Well by the time we had a temporary pastor after he had deserted us, they sat down by themselves through their elders and then they decide that we should have a minister because the church should not remain blank.

C. Smith: So they choose you?

Pst. Owuor: Yes.

C. Smith: Was there anybody else who could become the pastor apart from you? Or did they choose between two or three persons?

Pst. Owuor: They only chose me.

C. Smith: They did a vote on it or...?

Pst. Owuor: No they just decided to choose me.

C. Smith: How would you like to see your ministry in the future?

Pst. Owuor: Well I am planning to see the ministry growing to expanding, to grow to be a big one where by we can have even two or three services one for English and the other one for Kiswahili. And we would like to have a big tent here where by every evening we have a revival, every lunch hour we have a revival so that is my vision.

C. Smith: Would you vision to stay in Kibera or to go somewhere else?

Pst. Owuor: Willing so much to stay here in Kibera

C. Smith: Would you see yourselves to be in full time or staying just in part time?

Pst. Owuor: It is just by and through poverty that I am in part time but I would like to be in full time and that when I can accomplish my vision.

C. Smith: What is the most important message that your church has say to people of Gatwikira?

Pst. Owuor: The time has come that people should not sleep, it is time we have to look and fix our eyes on Jesus because it is only through Jesus that we can get our help right now as I am speaking, Gatwikira there is a big disaster here, the diseases that is AIDS and this thing has really killed many people and its only through Jesus that one can be saved because when one is saved he is given the Holy Spirit as a seal and this Holy Spirit will teach one how to live a holy live without involving in such things which can bring AIDS, so that is what I am willing to tell them that they should come to Jesus.

C. Smith: It's about coming to Jesus and living a holy life?

Pst. Owuor: Yes.

C. Smith: How is teaching and preaching practise in the church, how do you decide who is going to preach?

Pst. Owuor: I am responsible to make that arrangement and I normally make that on Friday because we used to meet here every evening just to pray and even to know the live of every one and even to strategise what to do in the whole week.

C. Smith: And is that when you decide who is going to preach?

Pst. Owuor: Yes when it comes on Friday we do so,

C. Smith: You always have a preacher and a teacher? Like today you had a teaching and a preacher?

Pst. Owuor: Well I was teaching, normally that my gift to teach because the only thing that can build the church is through teaching.

C. Smith: You always have a preacher and a teacher?

Pst. Owuor: No it is the work of the preacher to teacher,

C. Smith: So like today we had a teacher and a preacher. Is that unusual?

Pst. Owuor: Yes that is what we normally do.

C. Smith: If you had a teacher who preaches?

Pst. Owuor: One of us in the church or we can have a guest.

C. Smith: What is the difference between teaching and preaching?

Pst. Owuor: Is when someone is teaching. He is teaching different things, he is teaching the doctrine of the church and also he is teaching life application what people can do and the different is that is only delivering message from God which is only based on the bible.

C. Smith: How does your church help people to know and apply scriptures in their lives?

Pst. Owuor: Well we have discipleship class where we teach people how to do discipling.

C. Smith: How often do you do that?

Pst. Owuor: We do it once a week.

C. Smith: Does everybody come for that?

Pst. Owuor: Not everybody but the willing members.

C. Smith: Then you teach them how to read the bible?

Pst. Owuor: Yes we teach them how to read the bible and also to teach other people.

C. Smith: Do you use books or materials or...?

Pst. Owuor: We use books, pamphlets mostly bibles, but you see we don't have many books and pamphlets so we only use bibles.

C. Smith: What pamphlets do you use?

Pst. Owuor: Some small pamphlets which we borrow from our brethren.

C. Smith: What do you think prevent people from growing in the knowledge and understanding of the bible?

Pst. Owuor: The only obstacle which I can say is that people have just decided by themselves to omit good things, lack of knowledge lack of the teaching and that the big obstacle.

C. Smith: What are the influences that help shape your message? Or what book, people who influence in your message that you read or hear?

Pst. Owuor: I was blessed to a bible which is very good for teaching which is called the next anointed' its very expensive one so it is the one that help me.

C. Smith: Are there teachers and preachers who you really admire?

Pst. Owuor: Well teachers mostly.

C. Smith: Who?

Pst. Owuor: I have one at Embakasi who has helped me so much.

C. Smith: Are there any teaches in the radio or TV or are there any books like that?

Pst. Owuor: Yes I have one of the evangelists called, he was an evangelist some time back and is now old. He is called T S Osborn. He was an evangelist and he has written many books concerning evangelism.

C. Smith: Is your influence from people who are African or non-African?

Pst. Owuor: Most not Africans mostly white.

C. Smith: What do you think are the influences that shape people here in Gatwekira? Looking at the way people live are influence and shaped what do you think influences people lives here?

Pst. Owuor: Well what influence people here majorly most people living here in Gatwekira are politicians and normally politicians come here now and then so there are influenced in politicians and also drugs most people especially those living in the slum there are mostly influenced with drugs because it's a hide out of criminals so drug are being sold here many so there are influence in such things.

C. Smith: So that's the influence of many people?

Pst. Owuor: Yes.

C. Smith: Apart from politicians is there anything else?

Pst. Owuor: And alcohol.

C. Smith: How do you see people engage in those issues?

Pst. Owuor: Well we have been holding crusades here but since we know that the majority who are living here majority are Luo so sometimes we hold crusades by speaking that language we get preachers from that area, Luo areas so that they can speak in the language.

C. Smith: So you address issues by preaching Luo in the crusades?

Pst. Owuor: Yes.

C. Smith: How does sixty two churches in Gatwikira, how do people come to your church?

Pst. Owuor: It depends on how we strategise and our strategy is to teach people and we are social even to politicians I have talked about we normally talk to them and when we welcome them they see the style.

C. Smith: Style of what?

Pst. Owuor: Of teaching.

C. Smith: So the things that bring people hear is the teaching?

Pst. Owuor: Not only teaching we are social to them so we preach to them about the gospel and after hearing the gospel they come.

C. Smith: What does being social to them mean?

Pst. Owuor: We normally talk to them speaking to them openly we are friends.

C. Smith: How many people would you gain and loose in a year?

Pst. Owuor: Since the church is young we have gone only two years but what I can say the percentage of gaining is high than of losing.

C. Smith: But how many would you gain or lose in a year?

Pst. Owuor: Right now we are two years old and we have about seventy members and if I look at the record the total number had gone to a hundred so we gain more we lose little.

C. Smith: What causes people to change from church to church?

Pst. Owuor: The major one is the change of their working places, some may be even transferred somewhere also going back rural, urban rural migration make people to change churches.

C. Smith: How many of your congregation here previously belonged to another church?

Pst. Owuor: Most of them had been in different churches.

C. Smith: What churches did they belong to?

Pst. Owuor: Some from Pentecostal like full gospel churches of Kenya, even some from catholic.

C. Smith: They come for difference churches?

Pst. Owuor: Yes.

C. Smith: What make them change churches?

Pst. Owuor: According to me if you are teaching the doctrine of the bible as you have had our name is that we are Church of Christ so we have passed our principle in the principles of the bible.

C. Smith: How do you deal with matters of marriage and burial in this church?

Pst. Owuor: Marriage we have not done ay wedding but we have been dealing with them simply like her in our church, we have only had one marriage between the youth in our church we just took it normal and we prayed for them and they started their life. They are living well, we normally teach them and they are now continuing they are now a year old.

C. Smith: So you just pray for them here but you don't do legal marriage?

Pst. Owuor: We are looking forward to do so but we haven't.

C. Smith: How many of your members of would be legally married?

Pst. Owuor: We are hoping that many of them would be legally married.

C. Smith: How many of them are at the moment?

Pst. Owuor: We don't have.

C. Smith: Nobody who is legally married?

Pst. Owuor: No.

C. Smith: Most of your members are married?

Pst. Owuor: Yes most of us are married you know the problem with legalising marriage it is too expensive and you know the church is still very young and for us to go and get this documents is not all that easy. So its due to that we have not legalised marriages.

C. Smith: So you don't worry whether people in your church are not legally married if you want to be an elder that is not a problem?

Pst. Owuor: Not a problem there because most church in Kenya they are just like that.

C. Smith: How do you become a member of the church?

Pst. Owuor: Once one is taught the scripture, believe in the scripture and is baptised into many waters that is immersed he becomes a member of the church.

C. Smith: What happen you move into this church and you have already been immersed?

Pst. Owuor: Almost all of them, we only two whom we got last Sunday.

C. Smith: Have you baptised anybody?

Pst. Owuor: Yes I have.

C. Smith: But they were not baptised before?

Pst. Owuor: They were some who claimed to have been baptised but we found that it was just the type sprinkling on water so we don't believe in sprinkling.

C. Smith: So like if a catholic came they would be baptised?

Pst. Owuor: Yes.

C. Smith: Where do your members worship when they go upcountry?

Pst. Owuor: There are Church of Christ all over the country and we also advice them to join other spiritual churches where by those they believe in the baptism of the Holy Spirit and in many waters.

C. Smith: Do any of them belong to the mainline churches like Anglican?

Pst. Owuor: We do have those who belong to those churches.

C. Smith: So they go to their church at home?

Pst. Owuor: Yes where there are no Churches of Christ at home they just go to Anglican.

C. Smith: Or Methodist or PCEA?

Pst. Owuor: Yes we do call them spirit churches.

C. Smith: Do you have people belong to one denomination at home and in the city belong to another?

Pst. Owuor: Like one from Church of Christ at home and Church of Christ at Kibera?

C. Smith: No maybe church of Christ here at GatwIkira, but when they go back to Kisumu they belong to Anglican or PCEA?

Pst. Owuor: Yes they are many like that.

C. Smith: How many of your members have no other home only in Kibera?

Pst. Owuor: Almost all of them don't have any home.

C. Smith: They don't have a rural home?

Pst. Owuor: Let me say all of us we have a rural home where we go back home.

C. Smith: But you have a place to call home?

Pst. Owuor: Yes they are

C. Smith: A home?

Pst. Owuor: Yes.

C. Smith: All of your members?

Pst. Owuor: Yes.

C. Smith: Even the young people can you say they are here to be home or there be home?

Pst. Owuor: Well I have not come across any body who claim to have no home but what I know we all have homes even though we rent houses here we all have homes.

C. Smith: How many landlords are there in your congregation?

Pst. Owuor: There is none.

C. Smith: How many members in your congregation are in full time employment/permanent?

Pst. Owuor: Only one.

C. Smith: How many casuals?

Pst. Owuor: Most of them

C. Smith: Juakali?

Pst. Owuor: Almost 60% are juakali.

C. Smith: Those casual?

Pst. Owuor: Casual and the others they are permanent.

C. Smith: What do you think your members desire or long for when they live in this community what is their really desire?

Pst. Owuor: To hear the gospel, to be taught how their lives can be promoted can be uplifted.

C. Smith: What do you mean by promoted?

Pst. Owuor: How they can come out poverty.

C. Smith: How do you respond to that desire?

Pst. Owuor: Well we have been teaching people ho to come out of poverty.

C. Smith: How do they come out of poverty?

Pst. Owuor: By stating small business.

C. Smith: Do you teach people how to stat business?

Pst. Owuor: Yes I do.

C. Smith: How many people from your church have you taught how to start the business?

Pst. Owuor: Well we have taught many but I have seen about six of them that started their small business and they are doing well they can even tithe out of that .

C. Smith: They're members here in this congregation?

Pst. Owuor: Yes.

C. Smith: Do you run a small business?

Pst. Owuor: I don't, I am working in the juakali.

C. Smith: Juakali is a small business I thought?

Pst. Owuor: Well it's a contract somehow.

C. Smith: If I ask where is home would any of them say Kibera is home?

Pst. Owuor: No home is rural.

C. Smith: What does it mean to do ministry here in GatwIkira, what make a good ministry in Gatwikira?

Pst. Owuor: The best thing is that Gatwikira contains many people it is a suitable place to have a ministry because many people really thirsty for God.

C. Smith: What is ministry, what does it mean to have a ministry?

Pst. Owuor: The ministry is to preach the gospel.

C. Smith: What do you thing a church should do to be effective in this community?

Pst. Owuor: Well first and foremost the church must be responsible of teaching people; they must be also committed to do some hard works so that they can be a lesson to other people.

C. Smith: What do you mean by hard works?

Pst. Owuor: They should be working hard so that people can see what they at doing to learn from them.

C. Smith: Can you give me an effective church in this community if you are looking for a good church in this community, what would you point to say that is a good ministry?

Pst. Owuor: Right now we can count ourselves to be one because I don't see any because the reason is that even here we are the people who started to preach the gospel in

that open air even now when I am talking to you the field is blank, so we are planning to hold another crusade. We ave been gaining more people and also influencing more people.

C. Smith: What do people look for in a church if they are choosing sixty two churches what do people look for?

Pst. Owuor: One people look at the behaviour the way the church behaves you know many of the churches in the slum they have different behaviours so what they look first is, how does these church behaves do they really love people so that the main thing that they look at.

C. Smith: So you think that what attract people in your church electrical instrument or things like that keyboard, music?

Pst. Owuor: Well these things are very important to the people because in the modern life things people do really like them, so that also influence people you can see we have an amplifier, though we rent the keyboard but by having things alone we have influenced many people.

C. Smith: So you think people look for churches that set good example and lead God life?

Pst. Owuor: Yes.

C. Smith: Do people look for churches to solve their problems?

Pst. Owuor: They do look for churches with people who are dignified like me. Before I was saved I was a politician in this area, I was about to be a councillor so when I was saved by the time I hold a crusade here I gave my testimony and from there they started to look at me, to fix their eyes on me to see whether I have changed, and for sure they have seen and that is why they can even come to the church.

C. Smith: Who is involved in ministry in your church who is involved in your church?

Pst. Owuor: The pastor.

C. Smith: Who else?

Pst. Owuor: We have the elders also.

C. Smith: So pastors, elders, I saw music leader...?

Pst. Owuor: Yes we have praise and worship minister; we have youth minister and the church pastor.

C. Smith: How is prayer conducted in your church, I saw people come forward for prayers does that happen every Sunday?

Pst. Owuor: Well it depends because when the preacher preaches it depends with the style he uses may be he can make the alter call or can say just stand wherever you are we play wherever you stand, whatever.

C. Smith: But you always have an opportunity to play for people?

Pst. Owuor: We do.

C. Smith: Do you cast out demons in your services?

Pst. Owuor: We do.

C. Smith: Always, occasionally?

Pst. Owuor: Well it depends with the testimony when one testifies that he has been possessed by demons, we have to pray for him and even to cast out demons.

Pst. Owuor: Yes.

C. Smith: What happens if you think they have demons?

Pst. Owuor: Also since we have that discerning spirits as a pastor and if I discern that this person is having that problem we call him back and do counselling, pray for him and even cast out demons.

C. Smith: You do that in the service as well?

Pst. Owuor: Yes we do.

C. Smith: But you didn't do it today, I didn't see?

Pst. Owuor: Well we didn't because I was teaching something different.

C. Smith: Who does this ministry belong to?

Pst. Owuor: This ministry belongs to Jesus.

C. Smith: Who is it directed to?

You know the church to our congregation.

C. Smith: Do you have sacraments?

Pst. Owuor: Yes we do.

C. Smith: Holy Communion?

Pst. Owuor: Yes.

C. Smith: How often do you have Holy Communion?

Pst. Owuor: Once a month.

C. Smith: Does your church relate upcountry?

Pst. Owuor: There are many Churches of Christ all over the country, also there are places even here at Kibera we only have two Churches of Christ and we would like to plant more.

C. Smith: Do churches in Kibera plant some churches upcountry?

Pst. Owuor: No we haven't.

C. Smith: Which way does it happen; churches up country plant church in Nairobi or Nairobi churches plant church upcountry?

Pst. Owuor: Most people in Nairobi plant in upcountry.

C. Smith: Who do you think is the largest group in Kibera, what kind of church is the biggest?

Pst. Owuor: Catholic.

C. Smith: Why is that?

Pst. Owuor: Because it's a sort of inheritance since one is a member of Catholic upcountry and when he comes to Nairobi he just automatically join Catholic Church.

C. Smith: Why do you think people don't leave Catholic Church?

Pst. Owuor: With the Catholic mostly they offer some help, build schools, have help in giving some food and you know with food, people have to follow.

C. Smith: What are the strengths of your church?

Pst. Owuor: We believe in the gospel, the power of the Holy Ghost.

C. Smith: What are your weakness?

Pst. Owuor: It's only that we don't have structure.

C. Smith: What do you mean by structure?

Pst. Owuor: A place to... a permanent building that is always worries us because to get it is very expensive because of the people of the church are living under poverty line that is our worry and weakness.

C. Smith: What are the threats of your church to stop existing or continuing?

Pst. Owuor: At the moment the church itself cannot cease. But the problem we have at hand is that we are just along the railway line, its about three to four meters away from the rail and you know this land is possessed by railway, and at any time they can put all this building down. Second there are politicians who are gathering around here and whenever we use our instruments they don't like.

C. Smith: Where do you discern God is leading your church in the future as a church?

Pst. Owuor: Because we can see we normally play and therefore believe we can see the Lord penetrating to us.

C. Smith: What do you expect God to do, what do you think God is going to do with your church?

Pst. Owuor: We want to see God intervening in this obstacle so that we can provide a place to worship that is a building and at a better place a large place where by we can have a tent .

C. Smith: What do you do with the things you discern God leading you to do?

Pst. Owuor: Well we are trying our level best even to collect some funds, like some time back we didn't have these instruments and there are very costly so we have to collect some funds.

C. Smith: Let me ask you there is this problem you talked about poverty, alcohol, drugs would you see your church have been involved in that ministry?

Pst. Owuor: It is only poverty that affects the church, but such thing like alcohol does not, because we teach people about those things.

C. Smith: How are decision made in your church, if the church decided to do something who makes the decision?

Pst. Owuor: The decisions making organ of the church are the church board which contain pastors and elders.

C. Smith: Who are the elders?

Pst. Owuor: The elders there.

C. Smith: Who are they, how do you get the elders, do you appoint?

Pst. Owuor: Yes we appoint.

C. Smith: Who does the appointing?

Pst. Owuor: The church elects the elders.

C. Smith: Do you have elections every year?

Pst. Owuor: We have not done yet, the pioneers are the elders.

C. Smith: Who are the pioneers, are they the ones you started the church together?

Pst. Owuor: Yes.

C. Smith: So you are one of them?

Pst. Owuor: Yes.

C. Smith: Do you support the church together?

Pst. Owuor: Yes.

C. Smith: Or you are one of them? How many elders are you?

Pst. Owuor: Thirty two now.

C. Smith: How many elders?

Pst. Owuor: We have five.

C. Smith: Are all of them men?

Pst. Owuor: Yes they are all men.

C. Smith: Could you stop somebody from being an elder, could you tell them that God is telling him to stop?

Pst. Owuor: In case he has sinned, we can do what we call counselling and after counselling in case he continues we sit down as church board and then we decide.

C. Smith: How does your church remove somebody from leadership?

Pst. Owuor: It's upon the congregation to decide, because it's only that when someone does a sin.

C. Smith: You don't decide by having a committee in a meeting and approves?

Pst. Owuor: No such committee you know if they are involved the church can have so many chaos so it's the church board you can.....

C. Smith: Do you could have a secretary in the church?

Pst. Owuor: Yes we have a secretary but we not a chairman.

C. Smith: What are the main causes of disputes in your church?

Pst. Owuor: We have had no dispute since we are working together as brethren and we are open to each other.

C. Smith: What do you thing could be a cause?

Pst. Owuor: We majority mistrust only comes from finances and we have put finances in proper management so there nothing like chaos now.

C. Smith: How do you manage the finances?

Pst. Owuor: We have an administrator in the church who is managing all the finances.

C. Smith: And that is in you?

Pst. Owuor: Well in case there's something we have to sit down and discuss and pass so there is resolution from the board.

C. Smith: So the board handles the finances?

Pst. Owuor: Yes.

C. Smith: You get paid by the church?

Pst. Owuor: No.

C. Smith: Nothing at all?

Pst. Owuor: I do support back, I am not paid.

C. Smith: Do you get support from the church?

Pst. Owuor: I do support the church.

C. Smith: Where does the income of the church go then?

Pst. Owuor: We use it to pay the rent also we have needy people in the church because you know someone could have gone without food so we don't want members to go without food. If any body has a problem we help them also we use the in spreading the gospel.

C. Smith: Would you help people who are not members of your church?

Pst. Owuor: Yes we do, sometime back we got someone who was sick, he was not a member but he needed to be played to after praying for him, we offered some funds so that he could go to the hospital and also to have something to eat.

C. Smith: What is the relationship with other church is in your denomination, you just fellowship together?

Pst. Owuor: We only fellowship together.

C. Smith: Is there an overseer or any thing like that?

Pst. Owuor: No there is nothing like that.

C. Smith: Do you have cover from the Church of Christ?

Pst. Owuor: Yes.

C. Smith: But you don't pay anything for the cover?

Pst. Owuor: We don't.

C. Smith: Has there been a split any time in the congregation to start another church?

Pst. Owuor: Well we have praying for that after, expanding we shall have the mandate for some of us to plant another church.

C. Smith: But it will not be a division but a plant?

Pst. Owuor: Yes.

C. Smith: What do you understand by the word mission?

Pst. Owuor: Mission to me it is type of assignment the Lord has assigned us to do.

C. Smith: And what do you think the mission of the church is?

Pst. Owuor: Our mission is to draw people to Christ and even to teach them how their live can be changed.

C. Smith: What does it mean to you that gospel brings transformation?

Pst. Owuor: That one might when ones live is somewhere may be led by drugs, we can teach him to be transformed that is to lead another life that he has into been used to that is teach him to live another life.

C. Smith: So transformation is living a holy life?

Pst. Owuor: Yes.

C. Smith: What difference does your church make in peoples live in Gatwikira?

Pst. Owuor: We have managed to teach those who didn't have job to manage their small business also those who are drug addictive we have taught them to come out of such bad life.

C. Smith: Are there people in your congregation who were drug addicted?

Pst. Owuor: Yes two of them.

C. Smith: What do you think the role of your church is in relation to the wider community not only in your church fellowship but in relation to the Gatwikira community?

Pst. Owuor: To enlighten people on the modern technology and enlighten people so that they can know what is happening in the life of today, such as like to teach them about the information so that they can have information about the world today.

C. Smith: Is your church doing something about what to do?

Pst. Owuor: Yes we do.

C. Smith: What are you doing?

Pst. Owuor: We have been teaching people not to be involved in such thing that can bring disease.

C. Smith: How do you do it, teach here in the church, crusade?

Pst. Owuor: Through crusade.

C. Smith: What is the relation of the church to those who are not members?

Pst. Owuor: One to be friend to them so that when we teach them about Christ they can see Christ in us.

C. Smith: What is the greatest challenge facing the people in Gatwikira?

Pst. Owuor: The disease called HIV/AIDS is now a big epidemic which is affecting people because it is a slum where people are congested and you know where by people are congested, diseases is also penetrate easily that is a big challenge

C. Smith: What do you think is the real cause of the people problem?

Pst. Owuor: Well I think one of them is lack of full information.

C. Smith: What if you are looking at the problem people living in Gatwikira face, what is the main root cause?

Pst. Owuor: One is that lack of information and two the place is too congested.

C. Smith: And what is the root cause of that though

Pst. Owuor: Negligence. The Government have neglected these people.

C. Smith: So the root cause to the problem of people in Gatwikira is negligence from the Government?

Pst. Owuor: Yes.

C. Smith: What is the role of your church in relation to that?

Pst. Owuor: We have not done so much because the church is little but we are looking forward to teach people so that they can come out of such things.

C. Smith: Which church do you think is really making a difference in Kibera that is doing something?

Pst. Owuor: I can say that Anglican is one of them.

C. Smith: How?

Pst. Owuor: They have managed to put an institution or a college to enlighten ministers or preachers in the slum so they people can be taught and understand the situation where they are and so that they can come out of that situation.

C. Smith: Anybody else who is doing well?

Pst. Owuor: Well we have not noticed any other but that of Anglican.

C. Smith: And the Catholic?

Pst. Owuor: Not those.

C. Smith: Have you planted churches any where else?

Pst. Owuor: Not yet.

C. Smith: Where would you choose if you are going to plant?

Pst. Owuor: I would choose Kibera again, because it's large.

C. Smith: If you are to plant up country where would you plant?

Pst. Owuor: Though I have not decided, I would go to Massai land.

C. Smith: No members from there?

Pst. Owuor: Though no members from there, but I would like.

C. Smith: How is your church been involved about the issues of demolition of Kibera, has your church been involved?

Pst. Owuor: Well it has become a history because we have heard of demolition since 1990 up to now, so we just believe that it will happen but we see its something that is going to take long,

C. Smith: Have you been involved in that politics?

Pst. Owuor: No.

C. Smith: What do you think should be the role of the church in the national politics and local politics should the church be involved or not?

Pst. Owuor: Well even during the time of old kings in the bible there were minister, prophets of God who were put by God to advice kings, so we would only advice the government but not get involved in politics,

C. Smith: What experience have you had of training in ministry?

Pst. Owuor: Well I have not had any training,

C. Smith: Do you think training is necessary?

Pst. Owuor: Yes,

C. Smith: What kind of training do you think is needed by pastors in Gatwikira and yourself?

Pst. Owuor: Well leadership training because leading without training is difficult.

C. Smith: Anything else?

Pst. Owuor: Also training concerning HIV/AIDS since it's an epidemic and people need to be enlightened so more people should be trained to enlighten people.

C. Smith: How do you think would you like to see that training made available, how would you like to see that happen?

Pst. Owuor: As soon as possible and as near as possible.

C. Smith: That should be full time, part time, during the week or weekends?

Pst. Owuor: Since most pastors in Kibera they are just part time this kind of training should be given once a week and mostly on weekends.

C. Smith: What areas do you feel most confident in your ministry your strengths in that?

Pst. Owuor: I am confident in preaching the gospel and turning Kibera upside down.

C. Smith: All preaching the gospel?

Pst. Owuor: Yes.

C. Smith: Where do you not feel strong?

Pst. Owuor: Financially.

C. Smith: But in terms of ministry where don't you feel strong?

Pst. Owuor: In helping the needy because we are also just like those needy and we are also supposed to be helping the needy.

C. Smith: What training do you think is already available for pastors in Kibera?

Pst. Owuor: I know that one down there opposite Neema, that of Anglican I was talking about, that is the only one I know.

End

Document 57

Venue: Restoration of the World Gospel Church (Mugumo School)

Date: 6 11 2005

Source: Audio recording

Interviewees: members of the congregation of Restoration of World Gospel Church

The group consisted of 10 members of the church, both men and women. It was not possible to show which responses came from which group members. I have therefore simply identified my question and then responses are shown below it using bullet points. In some cases edited versions of the responses are shown simply because it would be too cumbersome to transcribe the whole version of conversions which took place in the group. Where I summarise the wording is in italic

The women were often not fluent in English. Some of my questions were asked in both Kiswahili and English and a person in the group translated to ensure I had correctly interpreted what was being said. This also results in some responses being in the third person.

C. Smith: When did you come to Kibera and why did you come?

No one in the group born in Kibera.

C. Smith: Why did you come?

- To get work in Nairobi 13 years ago. (*man*)
- I came to follow husband who came for work.
- Women came to follow husbands or came with their husband.
- One woman followed her husband five years after he moved to Kibera.
- Woman came with her uncle and another with her brother.
- A younger woman noted that a woman has to follow a male member of the family.

C. Smith: What do you like about this community?

- It is safe, it is cheap, the house rent is low, you can do business here.

C. Smith: Why here and not home?

- You can get work here.

C. Smith: Do all the ladies work here?

- *Three sell mandazi; one is a house help in Langata; one sells mandazi and fish; two women are tailors, one in town and one from Ngong. The two young women who are tailors work outside Kibera. One has moved out of Kibera to Ngong but continues to come to the church. One man is employed as a watchman and one man is a tailor in town.*

C. Smith: What do you most dislike about Kibera?

- Not clean,
- there is too much mud when it rains.
- Too many thieves in the community.
- There are not good behaviour people, drunkenness.
- Poor housing.
- Communication is not good.
- The houses are squeezed.

C. Smith: How many have a home outside Kibera?

- Everybody has a home outside Kibera.

C. Smith: How many own your own house in Kibera?

- Nobody.

C. Smith: If you could get a permanent place in Nairobi would this become home?

- Home is a must.

C. Smith: If you could build a permanent house would you build in Nairobi?

- The group divided - some would build back home, others would build in Nairobi.

C. Smith: Could Nairobi be home?

- Woman: home is rural. If I could get a place in Nairobi and build a permanent house I can easily stay here.
- Nairobi is just a meeting place, you get job, you get money, you take it back home. All agree

C. Smith: What is the most important issue in this community?

- It is just a place where you reside and for most of us the earnings are to pay the rent here.
- People can respond to the Word of God here. People can think of God much more than other people. Where people have a lot of wealth maybe they don't so much see the need for God. In Kibera people are so much seeking God because of their status here.

C. Smith: What are the issues facing the community?

- My coming to Kibera, I was staying outside Kibera but the church there was not. So when other church people from Kibera were coming to our church they stand up so strong. Where they can pray and contribute in the church they are ever powerful. So that made me to get out of the estate and come to the slum because I wanted to meet God.

C. Smith: So you think here is a place you can meet God more?

- According to me, I had many problems and I wanted God to intervene, so it made me to come to Kibera. Surely when I came with the brothers they were really dedicated themselves so much. It is still the same up to now.

C. Smith: Are there problems in this community that need to be addressed?

- Housing. You just live here because life has made you to live like that but they are not so sure. It is so squeezed and so small.
- Housing, roads, immorality, rape, child abuse and rape cases.
- Women and men fighting because of lack of money.
- Our education is too low. Most of them are not even educated

C. Smith: Who is them?

- the people of Kibera men and women. Most of the people are just labourers, you don't find experienced people just labourers.

C. Smith: What are the influences that shape people lives?

- Poverty, drunkenness and poverty.
- Many of us are not educated so it is because they are searching for ways to stay, so that is what makes them, because even young girls you will find them going to bars so that they will meet some men in order to get some money in order to earn their living.
- Most people are not permanently employed, so they are just casuals and the income is very low, so he is forced to stay in that standard because of the low income.

C. Smith: When you came to Kibera what did you hope for?

- It was a stepping stone, so that after some days I may find a better life.

C. Smith: A stepping stone to where?

- To a better estate.
- To get money and move to another place.
- *[Everybody hoped to move to another place.]*

C. Smith: What are you hoping for now?

- We are still hoping for the same
- I have moved already to Racecourse. *(young person)*
- I am still waiting. *(repeated reply)*

C. Smith: Are you waiting to move to another place outside Kibera or to move back home?

- Outside Kibera to another better place outside Kibera.

C. Smith: And then finally to move home or to stay?

- If I may get a home I can stay but going to visit people at home, and coming back to my home (*laugh*)....

C. Smith: So your hope would be to get a good house, a permanent house in Nairobi. And that is what you are all still hoping for.

- Yes.

C. Smith: But how many people from Kibera move out to a better home?

- You can't tell the number but most people when they get a better job, they move outside Kibera.

C. Smith: But some stay and stay?

- Some stay and they grow old and then they die and then they are carried to their home. That is not our hope.

C. Smith: How long have you been attending this church?

- 4 years, 5 years, 1 year and a half, 4 years, 5 years, 4 years, 5 years, 4 years, 5 years.

C. Smith: Are any of you related?

- There are three couples in the group.

C. Smith: Which church did you move from?

- Anglican, when I came from home I came here. I didn't go to any church.

C. Smith: Why?

- I just stayed inside the house.

C. Smith: Did you move here with your husband?

- Yes.

C. Smith: Did he stay in the house as well?

- No.

C. Smith: Was he Anglican?

- He was going to this church.

C. Smith: Did you want to go to an Anglican church?

- Yes.

C. Smith: Why did you not go?

- I looked for an Anglican church but I did not see one.

C. Smith: When you go home what church do you go to?

- This Church (*it has a rural branch*)

C. Smith: Another person?

- I was a Catholic.

C. Smith: When you moved to Kibera you were Catholic

- Yes.

C. Smith: Why did you move from Catholic to here?

- It was because of the problems I was undergoing.

C. Smith: What problems?

- I was sick.

C. Smith: So you came to this church from the Catholic Church?

- Yes.

(*She also goes to this church at home*)

Next person

- I was a Catholic. When I came to Nairobi I went to St Michael's, Langata.

C. Smith: Why did you transfer here?

- Because I had a sick child and this woman (*points to her*) preached to me and I got saved and the child got healed. And that is why I come here.

C. Smith: Where do you attend at home?

- I do not stay at home for a long time because there is not a branch of this church at home so I just stay at home until I come back.

Next:

- Catholic (*married to the pastor*)
- (*Translation*) When she got married to her husband she had problems until she had to divorce, which by the time she divorced she was pregnant. After that the husband was sick, so when the husband went to her and told her that she needed to be saved, she accepted to be saved, and by then the birth period had already passed. So after that they decided to stay in salvation and so they came to this church.

C. Smith: (*to the pastor*) Were you also a Catholic?

- Pastor: I used to be a Catholic but not a staunch Catholic, a part time Catholic. I came to this church because of the salvation we received and also because God removed the problems that we had.

C. Smith: How did you come to salvation?

- Trough the ministry of this church, just a member of this church preached the gospel to me and I accepted Jesus.

Next person:

- Anglican. (*Translation*)She was brought up in an Anglican church. She got married. After that she heard the gospel being preached and she accepted that she was a sinner. She got (*unclear*) and now she came to believe in Jesus.

-

C. Smith: Did she get saved through this church?

- Yes.

C. Smith: And your husband, did he come to this church?

- No.

C. Smith: Does he go to church?

- No.I was a Catholic then when I came here with my uncle, I heard of this church teaching about salvation and healing, then I accepted and Jesus healed me and saved me.

C. Smith: Did your uncle go to this church?

- No.

C. Smith: So how did you hear about this church?

- There was a fellowship in my neighbour's house and that is how I heard.
- I was also a Catholic. I came to Nairobi, I heard the Word of God being preached and I accepted Jesus and also that is when I transferred to this church. I got saved through the ministry of this church. [*Goes to a branch of this church at home.*]
- (*Next person. Translation*) He was a Catholic. He was very sick, he was told by a young man that if he got saved all his sicknesses would be healed. He accepted and got saved and Jesus healed him. (*put into first person*) And that is why I am in this church. [*He goes to same church at home.*]

New person (Dan)

- Me, I heard the gospel preached and before I was in some traditional church at home so when I was having sicknesses and diseases I was told that when you accept Jesus as your personal saviour you will get healed and saved, and surely I was so much oppressed and depressed, and when I accepted Jesus my heart was changed and I got salvation and the diseases went. So it is in this ministry that I heard the preaching of salvation and I accepted.

C. Smith: Where do you go to church when you go home?

- There are some Pentecostal churches at home I can attend. But we still don't have a branch there.
- Up country there are 24 branches of this church.

C. Smith: Do any of you come from the same village?

- NO

C. Smith: What do like most about this church? Why come here?

- (Translation)Because she loves God and she likes the Word and the way it is preached.
- I come to this church because they usually teach us how to fish, not how to eat.

C. Smith: What does that mean?

- They teach us how to seek God
- Because they teach us how you can get saved and be filled with the Holy Spirit.
- I like this Church because they preach salvation and the Holy Spirit. In other churches they just teach salvation only. Here they teach salvation, the Holy Spirit, and Healing.
- We come here because the members of this church are dedicated for seeking God and the love of seeking God is here amongst us.

C. Smith: Why to this church and not to one of the big churches outside Kibera?

- (*Man*)Because in other big churches, when I come here I myself, God help me and I also help others, because I teach them, I preach for them, but in those other big churches I can't get the chance to preach there.
- (*Woman*) I do come here because in big churches people don't care about the others, but here in this church there is love, even if someone has got a problem, you will see people taking care, but if you are in the big churches even a person like me, if I can join them, even if I have got a problem, they will just assume. Nobody will take care.
- (*Woman*) As we are in a small church, each and everybody, if you have got something bad or good, everybody will know because we are a small corporation.

C. Smith: There are four churches in the school - why come to this one?

- That is just denomination doctrines, so you can find some people are in the other churches according to their doctrines. You can find some are putting on their headscarves.

C. Smith: Do you know what the doctrines of the other churches are?

- (*man*)Their doctrine is that when one is saved, like with women, they would like her to wear a headscarf throughout.

- (Woman) I think the difference is that in this church we saved but the rules are not are all that strict compared to the others, like a lady cannot walk without a scarf .
- (Man) The women cannot make their hair styles nicely. They can't even put themselves looking good and if you do so, they say you are not saved.
- **Pastor:** Their doctrines are very different because if you go there, there is a way by which they want you to pray, like shouting, beating things, showing things with your thumbs to express yourself, and know that is the way of prayer. But with us we want to go as per the Bible doctrine. There we find them going with some doctrines that are just from their own culture, that is why it would not be easy for us to go together with them. So when they see us, they see us as though we are not saved. They don't accept other people to be getting saved. That is why the barrier is there.

C. Smith: What is the vision of this church?

- (Woman) Our vision is to reach the unreached.
- (Man) The vision is we want to have people being preached to and filled with the Holy Spirit so that they become mature members who can also help others.

C. Smith: What is the church here for - its purpose?

- (an) This is where we can afford to have a church for the time being, but if we can have money we can have it somewhere better, and maybe expanded and added system.

C. Smith: What is the purpose?

- (man) To make the congregation to be big and people to be reached by the Word of God.
- (Woman) Reaching the ones with sins. To preach for the unsaved to be saved.

C. Smith: What is the role of the pastor?

- (Man) To see that the church is running well – rent paid, people are attending church in a good number, and everybody who is having any problem, that problem is settled.
- (Woman) To pray for the members and to visit the members.
- Another woman agrees.

C. Smith: What makes a good pastor?

- (Woman) A pastor, it is his duty to love people, to know how to talk to people and to know how to approach people .Even if I have got a problem in my house, he will try and find out what has happened to me, why I am not attending church and whatever. And also praying for us.

- (Woman) Prayer.
- (Woman) A pastor who prays.
- (Woman) Somebody who is free with people.
- (man)A good pastor has one wife, his family has to abide with his rules. They have to be good children and also a good pastor should pray and make sure the church members are not having any problems, and when they are having problems, he visits them and counsels them and makes sure the church is running well.
- (Woman) One who has love.

C. Smith: How important is training?

- Very.

C. Smith: What kind of training - for what?

- Training how to approach people.
- Training how to take care of the church.
- Training how he can lead the church.
- How to teach people and help their hearts.
- To tend the flock.
- Train to pray.
- To see the church is running well financially and physically the church is well managed.
- To know how to tackle anyone in the church.

C. Smith: What is the role of church members?

- To love each other.
- Don't know.
- To be together and agree on how the church should grow.
- To help each other.
- To help the church members together with the pastor.
- To help others who are not yet saved get into the church.

C. Smith: How do you become a member?

- If there is anything needed you join hands.
- I always contribute.
- *There is no formal or signed membership*

C. Smith: How is the church fulfilling its calling – what is it doing?

- Finding ways of how they can reached the unsaved ones.
- The church, it has a call of reaching the unreached, so it is only lacking a few systems so that it can fulfil its vision.

C. Smith: How does this church help people apply scripture to life?

- We preach the word and then we explain better and then if he accepts to apply the word in his life then the word would help him.
- That is why we teach that a person must be saved and filled with the Holy Spirit. If you are filled with the Holy Spirit the Holy Spirit will always remind you of the scriptures you have been taught in the church.

C. Smith: What is the main message of the Church?

- Salvation, healing and being filled with the Holy Spirit.

C. Smith: Which are the strengths of this church?

- Prayer. Throughout the weeks we have prayers of all the members.
- Giving offerings.
- Fasting and prayers.

C. Smith: What are the weaknesses?

- Working for God. People do not dedicate themselves in working, giving offerings.
- Members, they sometimes, even in church they come few, they just start to relax.
- Lack of instruments for praising God.

C. Smith: How are decisions made in the church and who makes decisions?

- They are made by church members and the pastor.

C. Smith: Who makes the most important decisions?

- The elders and the pastor.

C. Smith: How do you become an elder?

- That question the pastor can answer.
- The pastor sees you are hard working and then he chooses you. The pastor and committee will sit down and agree who can be capable to be a pastor and who can be an elder. So they will sit down and agree and choose.

7 present are elders.

C. Smith: What is your relationship to the bigger church?

- *(Woman)* We are in one because even if there is any contribution we do share. We always go sometimes and share the Word together.
- We are together because the fellowship is one.
- We come together always.

C, Smith: What is your relationship to the one over all in charge?

- The relationship is that he is a man of prayer and we love that, so when he comes we see that there is lot of revival taking place.

C. Smith: Do you see him as your leader?

- *(Woman)* We see him as our spiritual father.

C. Smith: He was once here in Kibera, is that right?

- Yes.

C. Smith: Did you all come to faith through his ministry?

- YES.

C. Smith: What do you understand by the term mission?

- *(man)* The mission is to plant churches and in other areas also where they have never been reached by the Word of God.
- *(Woman)* Our mission is to preach so that we might change other people.

C. Smith: How do we want other people to change?

- To get saved

C. Smith: What do you understand by transformation?

- *(Woman)* I think it means to change because once you are saved even your behaviour may change. If you are stealing, doing whatever, as you keep on dwelling in the salvation, than you will just get some behaviours just disappearing. That is the first change, I think.
- Get saved so that one is transformed.
- Transformation is about old life to new life.

C. Smith: What difference is this church making?

- When we go to preach to others who are even in other churches, they get the Word of God powerfully, they get saved, they get filled with the Holy Spirit.
- You can see one is truly praying but he has continual sickness. You pray for him. Later he will come to the church.

C. Smith: What are the biggest problems in Kibera?

- Drunkenness.
- Taking drugs.
- Bad behaviour.
- Misbehaving.

C. Smith: What kind?

- Drunkenness, theft, fornication.

- Sickness, poverty.

C. Smith: What is the church doing?

- We preach to those who are drunk so that they can be saved and leave those things.
- We pray for them.

C. Smith: What are the root causes of these problems?

- *(Woman)* The root cause is poverty.
- *(Woman)* Poverty and less education.
- Lack of knowledge of the Word of God.
- The population is too high.

C. Smith: Demons – what is their relation to the problem?

- Yes, I think the devil is the root, because once you are misbehaving it means that you have got a certain devil in you, so it is the devil who causes.

C. Smith: Do you believe that if you are misbehaving you have a devil in you?

- YES
- When you are misbehaving you have a devil in you because the devil is the one who is doing bad things.

C. Smith: So what is the job of the church?

- To drive the devil out.

C. Smith: And is that what you do?

- YES (laughter)
- *(Man)* I can put it this way. If somebody does not know about the Word of God, he is attacked, so you find he wants to do good things but not those things he is doing. So you find himself resulting into drunkenness, fornication, so his spiritual life is not seeing, so he is in a mess of the devil. So when you explain for him, the spiritual life gets opened so that when he comes to Jesus he becomes changed. So when they come to church they find that we have already prayed to God. The demons will go away and they will be free.

C. Smith: Which church is making a difference in Kibera?

- Spiritually or....?
- Catholic are sponsoring. but spiritually, I think it is these churches with salvation.

C. Smith: Which churches are you thinking of when you talk about churches with salvation?

- Like ours Restoration whatever?
- Power of Jesus around the world. Pentecostal churches.

C. Smith: Pentecostal and Roho are they the same or different?

- With Roho they prophesy to you.

C. Smith: Would you go to a Roho church?

- Oh no I can't. They lie in prophesy. They use gonganisa (insight) because if I go to them then they will tell me that your neighbour is using what and whatever so afterwards you know I will not meet with the man, I will hate him and that is the hatred I have so their work I don't think is spiritual.

C. Smith: What is the difference between Roho and Pentecostal?

- The difference is the Roho, the way they worship is slightly different. They use these other drums

C. Smith: But Pentecostals use drums.

- But they do it in a funny way, they just jump in a funny way, their doctrines do not really reveal the truth.

C. Smith: These churches that are here in the school do you call them Roho or Pentecostal?

- Pentecostal.
- In Roho they always whip people, if you are sick they beat you. I think the difference is that being Pentecostal church if you are sick they will just pray for you so you may get well but in Roho churches they must focus things on you, that you have afterwards is when they will tell you that you will get well. But in Pentecostal you see if you have got a problem they will just pray for you but not possessing whatever.
- I think they are different because in these Pentecostal churches they preach salvation and they are filled with the Holy Ghost while in these Roho churches they just see the Word of God, that Holy Spirit they are not teaching.
- In Roho they don't preach salvation and because they don't preach salvation one can get involved into sin. They are able to fight and to drink beer, they are able to do anything.
- They can leave even the type of dress they are putting on, the robe, and put it apart because they believe that robe, and go and fight the other person so that is the difference.
- **Pastor:** To me the difference is about the robe, their doctrine is also it is as though they are a cult, they believe in cult. True Holy Spirit they are not filled

with, it is just like some spirit that they are inheriting and they believe in prophecy.

C. Smith: Has your church spoken out on demolitions?

- NO

C. Smith: Why is your church not involved?

- We are not involved because we are being led by the Holy Spirit. Because the church is not able to reach into such a thing.
- Housing demolition was due to politics and there is no way the church can get into politics.
- When we enter into such things it means we do not have love in us. So as a church we need not to make people suffer but just to pray for them and guide them in a proper way.

C. Smith: So should the church get involved in local politics?

- I don't think so but if necessary, but like this constitution we can get involved in.

C. Smith: Why constitution but not homes in Kibera?

- In the constitution we can get involved because we Christians, we are also Kenyans, and that constitution is going to help us also so we must involve in.

C. Smith: Should the church be involved in politics at all?

- No. *Most say no.*
- (*Man*) The church should be involved in a good way to know how to choose a good leader who can bring leadership which can change the nation so we should get involved.

C. Smith: But at demolitions Catholics got involved. Was that wrong?

- No, it was not bad because they helped.

C. Smith: But you said it was bad to involve the church in politics.

- There are some bad ways to be involved in politics and some good ways so if it is in the right way we can get involved.

C. Smith: Why didn't you get involved?

- Because we are not well equipped, but the Catholics, you see them, they are well equipped. So that is why we don't get involved.
- As Christians we cannot serve two Lords, getting involved in politics and also doing the work of God, so that is why it was difficult for us to get there.

End

Document 58

Venue: Gatwikera Church of Christ

Date: 20 11 2005

Source: Audio recording

Interviewee: Members of the congregation of Gatwikera Church of Christ.

Participants

Richard: assistant youth treasurer

Millicent (with baby): member

Mercy: member

Rose: member

Michael: member

Dan: youth leader

Alfred, Secretary of youth

Jacqueline, Treasurer

Eunice: youth member

It was not possible to show which responses came from which group members. I have therefore simply identified my question and then responses are shown below it using bullet points. In some cases edited versions of the responses are shown simply because it would be too cumbersome to transcribe the whole version of conversions which took place in the group. Where I summarise the wording is in italic.

C. Smith: Why did you come to Kibera

- (man) I came to Kibera in 2001 and the reason why I came here was because of lack of money. Because Kenya at this time is just about money, so this is the place that my income can make me stay in. I came from Siaya. I came to stay with someone for 10 days and then after getting a job I had to look for a house for rent.

C. Smith: Did you bring your family with you?

- At the moment I began to stay in Kibera I was just alone because I couldn't manage to raise my family with me, because it was the time when I am searching for job.

C. Smith: Have you brought your family with you now.

- Yes

C. Smith: How long did you stay without them?

- I stayed about three months.
- (man) I came to Kibera because my family members were living here. The father the mother all were living here. I came in 1998. At that time I come after the drop out because Satan reigns in my life so my study was not ok. Because Satan was reigning in my life I left out of school and then I came here and started to settle

with the family (From Siaya). *Father was a civil servant – transferred from Busia to Nairobi. They originally lived near Kariobangi before moving to Kibera in 1998.* But this time I stay on my own because I have a house rental. I have a Kibarua¹¹. My parents have died so I am now an orphan.

- I came to Nairobi in 2001 to train myself when I was assisted by a neighbour to come and teach me tailoring and I trained and tried to do the course. I move back home in 2002 and then I came back to Nairobi still to go on with training. In 2004 I got married and now I am having here my family.
- (*woman*) I came here last year from Bondo to visit my sister. I don't have job but I am still staying with my sister.

C. Smith: Why did you not go back to Bondo?

- Because of a job, I came to look for one (she is now also has a child).
- (*woman*) I came here in Nairobi in 2003. I stay with my sister.

C. Smith: Why did you stay?

- I came to look for work. At this time I have found work tailoring.

C. Smith: What is good about living in Kibera.

- (*man*) It is rather good because living in Kibera, life is cheaper. It is a place where we can afford our life. Also, we can afford to stay with our families. Like me I don't have a good job. My job is just to do sometimes for three month and then I can stay home for some times. So, if I can go into an expensive area, I could have some problems.
- (*woman*) Kibera is good because we have cheap rental houses, so that is why we are living in Kibera. I came in 2003 to visit my brother and by 2004 I got married and I have gone to a course of tailoring. [*husband is the youth pastor*]
- (*man*) I am staying in Kibera and Kibera life is good because of the security. There is no problem of security in Kibera. Life is cheap on the side of foods. And it is good also that we can afford renting houses.

C. Smith: What is not good?

- (*woman*) Kibera is not good. It has much mud - just that.
- (*woman*) Kibera is not good because so many people like drinking, they are drunkards on changaa¹².
- (*man*) Life in Kibera is bad because it is always muddy and the houses are shaggy and the people are used to be in the drinking of alcohol.
- (*man*) It is not a healthy place in fact. What we need in Kibera is the upgrading because the living standard is too poor.

C. C. Smith: What work do you do?

- Tailoring

¹¹ Temporary or casual job

¹² Illegal brew

- No job.
- House woman
- Tailoring woman
- Tailor
- Carpenter
- Panel beating and spray
- Tailoring
- Tailoring.

C. Smith: Where is home for you?

[All have a rural home.]

- But to get an income it forces me to come this side.
[Nobody owned their own structure in Kibera. All hoped for a permanent home up country.]
- *(man)* I would like to live permanently in *ushago*¹³.
[All indicated that they looked towards their homeland, ushago, as a permanent place to live.]
- *(man)* The homeland where my grandfathers were buried there. That is my place.

C. Smith: Can Nairobi ever be home?

- *(man)* According to me when I go back to the scriptures and see the time when the Israelites were in Egypt, the bones of Joseph were taken back to Israel. That is why I am seeing that to go and live there back home can be ok, permanent, but Nairobi no.
- *(man)* In Nairobi in most cases we have the corruptions, so these people they do threaten our lives as we Christians we are anti corruption peoples.
- Here in Nairobi, it is just searching to earn a living but it is just wilderness.

C. Smith: What does hope mean for you?

- *(man)* I hope for a better life. If I can manage to have money I can build my permanent home but in my life I don't have to stay in Nairobi for ever.
- *(man)* Yes, what I know when I come to Kibera I come for the searching, for there is no failure, there is no failure in life, so I come here so that one day I can possess wealth, to serve and to do the work of the Lord.
- *(woman)* I came hoping for a better life. I came hoping I could get a good job to earn some lot of money so as to help my mothers, my grandmothers at home.
- *(woman)* Hoping for a job.
- *(man)* I hoped to get a good job for me to me to help my widowed people and my families who are helpless at home.
- *(man)* I come here in Nairobi to get a good job so that I can be assisted in my life and even to go to church to do the work of the Lord

¹³ Sheng for a rural area used as an alternative to *nyumbani*.

C. Smith: What is your hope now?

- (man) If God can hear my prayer, and if I can be fulfilled in my life by money, if like now, for example, if I can get half a million, I can go home and build my permanent house and start a business.
- (man) I could search another place to live even I better go home to do businesses but it is not only the capital I don't obtain.

C. Smith: Would you like to move to a better part of Nairobi?

- (man) I would like to move nearer to my home place.
- (man) On my side, I propose that the way I got a job at Nairobi, here, I pray God to uplift me so that I can work hard here at Nairobi so that I can't stay for so long.

C. Smith: Do you want to stay in Kibera?

- (man) Because in Nairobi there is a lot of money.

C. Smith: But do you hope to stay here in Kibera or go elsewhere in Nairobi?

- Ok it is also possible to move to another place but I don't think I shall ever get a good job.
- (man) What I see in Kibera, cause me as a born again, I need to work as a missionary here in Kibera. So I don't need to move. What I pray to the Lord is to uplift me upon the entire flesh and make my soul be heard so that I can preserve what ever comes in front of me so that I can do the job of missionary in Kibera. My hope now is working for the Lord because when I came here, I did not receive the Lord as my personal saviour. At around the time that I stayed here, I received Jesus Christ as my personal saviour, so my plans changed and the big and the best plan, I am hoping to be an evangelist.
- (man) In the time I came, I came to Nairobi, I didn't know the Word of God and now I have changed and I love my life in the present because it was like I was lost.
- (man) The big challenge in Kibera, what we need now, we need the missionaries so that they can build schools and hospitals so that the low rate people, the poor people, those who are living below the dollar, may have access to education to educate their children and have health access.
- (man) I don't see any bad to say about it. [Kibera]
- (man) On my side I would like to say we need some missionaries to build some churches so that those that who have not got the Word of God can get it because I see some people have already lost it so much.

C. Smith: How long have you been attending this church?

- (man) Since March this year.
- (woman) Last year.
- (woman) Last year.
- (man) Last year.
- (man) It is three years now
- (man) It is one year now

- (woman) One year now
- (woman) Last year

C. Smith: Why do you come to this church?

- (man) In my life I came to this church because they help me in prayers and I succeeded in my life when I was getting lost. Also when coming to this church they were greatly welcoming me, because of the welcome, I got happy then. I used to go to the Apostolic Church. When I moved to Kibera, I came to this church.
- (man) It is the same church from where I was delivered at home. I was in the Church of Christ. When I moved to Nairobi then I found this one – Gatwikera Church of Christ. So it is the same church where I got delivered.
- (man) I was a Pentecostal of Africa the other side there, but because my brother was a leader there, an elder there he used to tell me to go there. But the time I got there one day I told him I am tired of going there because I need somewhere I can get spiritual changes and that time I tell him, let me go and look for another church, and he tell me, you be an ambassador – go and look for the church and that is why I came and resettled here. From that Pentecostal, I come to this Gatwikera Church of Christ.
- (woman) I come to this church because I have seen what God has done for other people, so I have decided to come to this church. I was in Full Gospel church back home. I moved to this church when I moved here. My husband was already attending here.
- (woman) I decided to be in this church because in this church is where I got saved.

C. Smith: Which church were you in before?

- Anglican.

C. Smith: Did you join an Anglican Church when you moved to Kibera?

- No I didn't go to any church and then got saved through this church.
- (woman) I came to this church because my sister is here.
- (man) We came to know of this church because of the outreach ministries from the crusades.
- (man) Through the voice of Christ. You can feel that you want to go to church. Also because it is near to the road so you know it from passing through.
- (man) I got to know this church when they had a crusade, and they helped me with prayers when my brother was arrested and he became freed at home. Then I got saved and I came to be together with them because they helped me much than human.

C. Smith: What was your original church at home?

- Anglican
- Anglican
- Catholic
- Full Gospel

- Church of Christ
- Church of Christ
- Roman Catholic
- SDA
- Catholic

C. Smith: Which church do you now attend back home?

- Apostolic Church
- Anglican
- Full Gospel
- Full Gospel
- Church of Christ
- Church of Christ
- Community Church
- Church of Christ
- Catholic

C. Smith: What do you like about this church?

- *(man)* The most I like about this church is the spiritual – the teaching. They have the knowledge, the wise from God.
- *(man)* Teachings.
- *(man)* I like this church because the servant of the God who teaches inside this church, his teaching is so good.
- *(woman)* Good teaching and good advices.
- *(man)* I love this church because our leaders sacrifice themselves to the flock and the preaching and the outreach ministry. They help those who flock with them they help in searching for jobs when they can get a place of work. They help in a time of scarcity of food, they help their flock when they have scarcity of food, they give.
- *(woman)* I love this church because they welcome visitors

C. Smith: How to become a member?

- *(man)* From hearing the word at crusades.
- *(man)* By accepting Jesus Christ

C. Smith: Anyone who has accepted Jesus Christ as Lord is a member?

- Yes. So the way I became a member it was the weekly routine that I persevere. I have opportunity to come here. They take me through baptism so that I become a member.

C. Smith: Is there anything that you have to do or sign to become a member?

- No

C. Smith: There are lots of big churches - why come to this one?

- *(man)* The reason why I decided to come here and dedicate myself was that in this smaller church the caring, the responsibility is so high. The outreach, you know each and every person in church. A big church has millions and thousands of people, not all of them are being known to the pastors. So the smaller churches, the advantage, you can know and you can have the counselling when the time you are in trouble. You can see the pastors and in a bigger church, you will not see the pastors and just some elders or leaders but not the pastor.
- *(man)* Just because of the power of God is what made me to flock into this small church.

C. Smith: How do you know the power of God is here?

- Through the Spirit. You know as Christians we don't just do things because of own minds. It is God who has made us to choose a better place.
- *(woman)* Whether the church is big or small the Word of God is one. Because I have seen what God has done for me so I decided to come here.

C. Smith: What is the vision of this church?

- *(woman)* To have a big church.
- *(man)* The vision of this church is that as we sit together to talk about the Word of God. If we want to have a big church, because this is too small, so we pray to God to give us a chance of building a big church.
- *(man)* To spread the Word of God.
- *(man)* First and foremost to enrich the people of Kibera because we need the ground so that we can lay the foundation of a big church where 1000 can flock in.
- *(man)* It is to change because in Kibera many have gone lost, many have gone astray and are not knowing the Word. We are trying to reach them with the Word to bring changes to them for Kibera to have changes.

C. Smith: What kind of changes?

- Spiritual changes.
- *(man)* Even the apostle Paul said that it is no need for him to go some place where someone has laid a foundation. So this is the best place the Holy Spirit has given us to build our church.
- *(man)* This is the best place where we can gather and we get spiritual words and we get counselling because the word tells us not to go to the scornful people and the places which are wrong. This is the place which we have dedicated in the word.

C. Smith: What is the role of the Pastor?

- *(woman)* His job is to visit sick people and to help needy children. Only that.
- *(woman)* To preach.
- *(woman)* To help members.
- *(man)* He is the shepherd of the church. He must see the flock, visit, maintain the church. The pastor has a very big and wider perspective.
- *(man)* It is to look after the sheepfold.

C. Smith: How does he do that role?

- A place is best when we have our elders to choose a pastor so that if anything goes wrong on the side of the sheepfold, the followers, we can take to him that matter.
- (*man*) A pastor is the advisor and counsellor to us and also he gives guide lines to what we are planning for the church.

C. Smith: What qualities do you look for in a pastor?

- (*man*) As a pastor we must look at his behaviours. He must behave well.
- (*man*) A man who preaches the true word from the Bible.
- (*man*) They (qualities) are short listed in the Bible.
- (*man*) He must be somebody loved by the flock. Somebody lovely, someone a true person who sees truth in his life.

C. Smith: Should a pastor be trained?

All agree pastors should be trained.

C. Smith: What type of training is needed?

- In and out of season Training in the languages in the word. Stronger words that make people change their lives.
- I think the way my brethren have said that way is correct.
- Training is important because no any man is 100%.

C. Smith: What is the role of the congregation?

- The role of the congregation they are the strength of the church They maintain the church financial and spiritually. They support that way.
- To join hands whenever the work of God is going somewhere.

C. Smith: What is the work of God?

- Mostly when people go outside on preachings.
- If we have crusades we must gather together so that we can even have to talk about the fuel so that we can move some money together.

C. Smith: Why is the church here?

- The church is in Kibera because people have changed wildly.
- When they can see the church and the brethren who have been saved are nearer to them to try to spread the Word for them to have change and they come to a place where counselling can be done and the church is a counselling place.
- Reviving the lost souls

C. Smith: What gets in the way of the work of ministry?

- According to our government there is nothing stopping the church. For the church to grow strongly I think the church must have finance so that she can revive the souls.

C. Smith: Does reviving souls cost money?

- Yes the crusade of Jesus was funded by Mary and Martha and Mary Magdalene.
- *(man)* In the life we are living it is a perverse life, so it makes us having a hard time going to search for meals instead of coming to go to preach the word.

C. Smith: How does the church help you apply the Bible to life?

- In our church the way to apply the Bible to life is that we have the Bible study in the church which is led by our pastor.
- Through teaching of Sundays

The members are asked where they come from. All are Luo other than one Meru married to a Luo and one Luyia.

C. Smith: What are the biggest challenges facing the community.

- *(woman)* Alcohol
- *(man)* People are getting lost in adultery and alcohol.
- *(woman)* The way people are drunkard.
- *(man)* People in Kibera are lost because they love more alcohol, bhang and cigarettes.
- They don't want the Word of God.

C. Smith: What are the strengths of the church?

- *(man)* It is how it makes outreach ministries and crusades.
- They also visit the unsaved and spread the Word to them in their homes.

C. Smith: What are the weaknesses?

- *(man)* Finance. To take the Word of God to Turkana you need to have finance.
- Those people are hungry and they don't have clothes.
- Finance *(repeated)*

C. Smith: How are decisions made in the church?

- *(man)* The decisions are made by the elders of the church. They sit together and dialogue. After that they move to youth ministry and ladies ministry, they negotiate and after that the ball is being thrown back to the elders and then they sit with the pastor and they have one decision.
- The church panel decides. The panel is youth ministry, ladies, and elders.

C. Smith: Does everybody vote?

- No they just go concerning a word of prayer, after that God can do his miracles. So at that time we are at a dialogue and we are reasoning together. We can select. I can propose somebody like my brother *(points)* and another fellow.

C. Smith: Who decides?

- The final decision is left to the elders but the decision is made through the whole church.

C. Smith: What about a pastor, who decides that?

- The whole church. The elders and church members choose.
- For a pastor to be chosen, a pastor is chosen for a mission from us.
-

C. Smith: Who chooses?

- It comes after the mission, after we have sat with the bishop and other pastors who have been there.
- Even the (Rais) President he wants to be chosen. You must pray to God first. So we must put one day we come here at a Kesha. We pray the whole night. After praying the whole night, the following day church members can propose or oppose one of them.

C. Smith: How do you deal with marriage – does the church marry people?

- Our Youth pastor had a wedding here. After having the wedding he got the anointing from the other pastors who come here and the other evangelists who come for the outreach and crusades.

C. Smith: Can you be an elder here and be married but not married in church?

- You cannot be. I am a single. When I reach the age of marriage I go to the elders and tell them. They turn back to the Lord and pray and they walk to another church. If there is not a sister there who is willing to marry, they walk to another church

C. Smith: So will the church find a wife for you?

- Yes the church finds, but it is upon your decision.

The pastor joins the discussion at this point.

C. Smith: Can you be a member of the church and be ‘we come we stay’?

- No, that I think is adultery.

C. Smith: What is the relationship of the church to the community?

- The relationship works like this. After three months we hold the rallies at a venue of Church of Christ, like in January we will be here in Nairobi Church of Christ and also our pastor is the assistant chairman of the Nairobi Fellowship Church of Christ.

C. Smith: How many Church of Christ churches are there in Nairobi?

- There are many

C. Smith: Is there an overseeing bishop?

- There is a bishop.

C. Smith: Does church send contribution?

- No we are independent.

C. Smith: How is ordination practiced?

- What is funny with the Church of Christ is that there is the law of autonomy so first it doesn't have a headquarters whereby as bishop he is asked to stay. So it is only the one who has decided to plant a church, he is the pastor of the church and in case he needs ordination he has to call pastor friends, even from different churches apart from Church of Christ.

C. Smith: How did it (the denomination) begin? With missionaries?

- It began with missionaries.

C. Smith: Are there two sorts Church of Christ and Church of Christ in E Africa?

- They are different. This is just called Church of Christ.

C. Smith: How are they different?

- Well Church of Christ in East Africa have got its bishop whilst Church of Christ does not have.

C. Smith: What do you understand by the term mission?

- Mission means having a message or a word.
- Going to spread to another place.
- You have to be fulfilled.
- It is an assignment.

C. Smith: What about Transformation?

- (*man*) The change that the gospel brings, it comes and enters into the man and into the bone marrow. You understand the situation, the good and the bad, and you decide which way you will live. You select not to be a thief now and to be somebody who fears God. You have changed your destiny, your plans have changed because you are walking towards eternal life under the repentance when you fall under the seal.
- They make a difference to the community by spreading them with the Word of God and helping in the places where there are needy in finance and helping with clothes where possible.

C. Smith: Does the church give things away?

They help people in need and help people outside the church.

C. Smith: What is the role of the church in community?

- (*man*) This church has been a blessing to the Gatwikera people, because in our midst there were some who were the drunkards, they got saved. You walk in the path of life. Your friend who is not a member of this church, he looks at you, he admires you, so this church has played a big role, has been a blessing to the people of Gatwikera.

C. Smith: What is the root of problems in the community

- (Woman) Lack of finance.
- (woman) It is the role of Satan
- (woman) Same (*agrees with the previous speaker.*)
- (man) The perverse life has people go into adultery and stealing. The perverse life comes from lack of education and job opportunities.
- (man) First of all when we go back to the scripture, I remember when Peter was walking, they meet a beggar and they say, we don't have money to give to you but we have the Word. I think the Word, if you have received the Word your life changes. We are playing a big role because they are under the Word, they provide first the Word, after the Word they come onto the counselling, they look for the opportunity. Last Sunday there was the opportunity for a job here. It was brought by our brothers the elders. They were looking for somebody, so after the Word God opens the opportunities.

C. Smith: Which church does something in this community?

- I can just count my real church as a blessing. Because I know we try to help.
- ACK with adult education and theological education.

The rest of the group mentioned their own church GCC.

After a prompt from the interviewer:

- The Catholic Church has trained and educated many people. They have a good programme. I have seen them paying school fees to some of the orphans, feeding even orphans. I have heard of them even taking care of those affected by HIV.

C. Smith: What has been your involvement with the demolitions in Kibera?

- Since we are situated right along the railway line, then if anything is going to take place, then we are going to be affected but we are trying our level best even to find a place.

C. Smith: But are you involved in the political process?

- No we don't.

C. Smith: Do you think the church should be involved?

- No it is not good but it is better we stand when we know the truth.
- No the church should not be involved in politics.
- The church should be the supreme body.
- I don't believe whether the scriptures allow us to do so.
- **Pastor:** We are the light of the world and for sure it is Biblical that in case there is anything mainly like politics in the country the church should stand up and not on middle ground, the church should have a stand.

A discussion follows about whether Kibera is village or city.

C. Smith: Where do you belong?

- Right now I belong to the city.

C. Smith: What does that mean?

- Most of my life I live in the city. You see if God gives me 70 years, 45 of them I will spend in the city.

C. Smith: Is this an urban church?

- Yes

C. Smith: A city church?

- Yes

C. Smith: Are the churches in the slums different to the churches in the main part of the city?

- There some differences because most churches in the slum, they normally use vernacular when they do their services.

C. Smith: But you don't.

- With us we don't we use English and Swahili
- Mostly we can say that (the churches in the slums) are village churches.

C. Smith: But you are an urban church?

- Yes.

C. Smith: Is Church of Christ in the village different to Church of Christ in City?

- Most of them will use the vernacular and mixing traditions with it. With Church of Christ it happens.

C. Smith: Is Church of Christ a Luo church?

- No it is world wide.

C. Smith: But this church is mainly Luo.

- This church is majority Luo because it was planted by Luos and the majority of the people staying in this area are Luos.

C. Smith: What is an urban church?

- One, if it is not a traditional church. If it is not a church of a community where by it can be mixed with sectarian then it becomes a city church – different communities.
- Also when it copes with a modern system of preaching the gospel. Since you know that the gospel does not change but style of presenting the gospel changes.

C. Smith: How?

- You know right now people normally use instruments but in traditional churches or in slum churches you will find that most people they only use fingers instead of other instruments.

C. Smith: You see yourself as a modern church?

- Of course.
- The other thing is you see in Kibera right now where we are talking we can be able to meet people from far away places such as America or Britain and the rest of the world. At home it is once in a while that they can see a muzungu or a muhindi preaching to them, and the other thing is that at home they are in rural areas. Mostly we find pastors that have not gone to theological schools, while in the city it is easy to reach these people but in the city theological schools are around, they are very many.
- I can say in Kibera there are many pastors who have been to theological school but there are many who have not and that makes a bit of a difference also.
- You know what the reason is, that they do the work of pastoring part time because they have to look for daily bread also, they are working.
- **Pastor:** I am part time, that also affects them so much.

End

Document 59

Venue: Praise Miracle Liberation Ministry

Date: 04 12 2005

Source: Audio recording

Interviewee: Members of Praise Miracle Liberation Church.

Participants:

Steven: Assist pastor

Paul: member

James: Chairman of the church

Fred: Assist leader of youth services

Mary: church teacher

Mary: member

Hudson: assistant evangelist

Martha: church secretary

Joyce: church chairlady

Carolyn: member

It was not possible to show which responses came from which group members. I have therefore simply identified my question and then responses are shown below it using bullet points. In some cases edited versions of the responses are shown simply because it would be too cumbersome to transcribe the whole version of conversions which took place in the group. Where I summarize, the wording is in italic.

The women were often not fluent in English. Some of my questions were asked in both Kiswahili and English and a person in the group translated to ensure I had correctly interpreted what was being said. This also results in some responses being in the third person.

C. C. Smith: Why did you come to Kibera? (The initial part of the recording failed so comments below recorded as a summary)

One woman came with her mother and children to look for work – she is the now church caretaker. She arrived 2003.

Joyce came with her children and husband in 1993.

One woman came in 2001 with husband and children.

Another woman came from Huruma

One man came from Baba Dogo in Nairobi but the rest arrived from rural areas.

Five are of the group were Luo, four came from Western Province, and one was Teso.

Like Kibera because it is cheap but don't like mud. The houses are cheap but poor quality and poor sanitation.

C. C. Smith: What work do you do?

- One lady sweeps in the church.
- Assistant pastor designs and makes clothes (as does the pastor).
- One person unemployed.
- Engineer in industrial area.
- Electrician working in Kibera, Jua Kali.
- Technician with a media company.
- Mother – not employed.
- Carpenter in industrial area.
- Teacher in church and sells fish.

C. C. Smith: Does anyone not have a home outside Kibera?

- *Everybody has a place to stay. There are people who have no place back home but not in this group.*
- *Nobody in the group is a structure owner – all tenants. No structure owners in the congregation.*

C. C. Smith: What are the biggest problems facing this community?

- Unemployment. People are mixed up because we are in town so there are some kind of habits people do get and the children and even the elders they get in some situation because of that togetherness.

C. Smith: Is togetherness a bad thing?

- It is not a bad thing but because everyone has a different way of life from where they are from. You find some kind of things that are happening in Kibera which are not good for human life.

C. Smith: Are you saying that you lose culture a bit in Kibera?

- Yes.
- The biggest fraction of the population of Kibera is the poor people and most of them lack formal education and that is one of the biggest problems we are facing.

C. Smith: Where is home? Kibera, Nairobi, up-country?

- My home is at home. Here is just a homestead where we can stay for a while.
- In up country there is home but I am here because at home there is no work.

C. Smith: Can here be home for anyone?

- *Nobody.*

C. Smith: Do you know anyone who feels at home in Nairobi? Will children have Kibera as home?

- My children will have Nyanza as home.
- My hope was to be a good Christian because I focussed on Jesus. Since I came to Kibera I found a good church and I have to live in that church and to be together.

C. Smith: What did you come for?

- I came looking for Jesus and also lack of job. I wanted to find a place where I can live with that kind of little money, so it was Kibera.

C. Smith: Were you hoping you would always be in Kibera?

- Yes.

C. Smith: You didn't hope to be elsewhere?

- Somehow [laugh]. I am in Kibera because of lack of job. But if I could have enough job for me I could stay outside Kibera in an estate.
- (*woman*) When I came in Kibera I hoped for prosperity and after prosperity I wished to move away from Kibera but I should be coming back to Kibera to administer in Kibera.
- My hope was to improve on social life with people since I knew that Kibera is highly populated but you know the problem was, I came to find that although it is very densely populated, people are here with different characters and very dangerous ones.
- (*woman*) I came to Kibera because of transforming people, coming to Jesus. After then she can find another place when God has blessed them she can live in other estates.
- We are looking for a change. When it comes we will all be changed.

C. Smith: If you could build a permanent house in Nairobi would it be your home?

- It cannot be my home because I know where I am coming from.
- I think we can just live in Nairobi because we are in Nairobi, but when time comes we can go back home because home is where our homestead is. So we can live here for a while.

C. Smith: Is Kibera village or city?

- (*woman*) It is just like living in the village because the way we are living here even a person from home cannot differentiate whether this is a place where one when he goes home he might tell them, I am living in town, because life even at home is more than this one we have in Kibera. So there is no any difference.
- (*woman*) Kibera is not living in the city, it is living in the outskirts of Nairobi. I am not in the city.
- (*woman*) Kibera is just a place where we are living but even our homes at home are more than Kibera.
- (*woman*) We are in the city but not in the city. Not as a person living in the city because the life here you cannot differentiate it from that one we left at home.

- (man) Kibera is in the city because we came to the city. Then the life we are living here it is more lower than if we live at home but we have to live here because we know what we came for. I am still living in hope.

C. Smith: Have you found what you came for?

- (man) I am on the way.
- (man) Kibera is in between the city and the village because what is in Kibera cannot be compared with what is in the city. Even the life in Kibera is low. It is a village within the city.

C. Smith: Is this church a village church or a city church?

- (man) This church is a city church because we have the branches which are outside the city.
- (man) I think it should be city because when we say we are in Nairobi, we don't say we are in the slum. We say we are in the city so this church is in the city, it is where we are based.
- (man) The church is in the slums so that is why you can say it is in the slum area. It is a rural church because the church is situated in a rural area because Kibera is like a rural area.
- (man) I think it is in a village church because it is in the village.

C. Smith: Do you want it to be a village or city church?

- (woman) We want it to be a city church. It is because most of us cannot afford to make it to be seen as a city church. Could it be that we could get ways to make it a city church.

C. Smith: What makes it a city church?

- (woman) If only we can have a good building to make it a good place. When one is from that side, he can be told go to such and such a church through the building. But this one cannot be seen because of where we are.
 - (Pastor): This church is in the village but our focus is to transform this church to become a good church and also to transform the people.

C. Smith: What is the difference between village and city?

- (man) This church is within in the city. That is why I say it belongs in the city.
- (woman) The difference between a city church and a village church is that the church of the village is only attended by people from the village, but a city church has people coming from estates or from the city centre to come to the church.

C. Smith: But do people from estates or city centre come to this church?

- (woman) Those come maybe as visitors but we don't have those who dwell in the church and they come from the city.
- **Pastor:** We are staying with a lifestyle that we cannot compare with the city style because we are trying not staying in a good place. We are trying just to see how we can come up and help these people. According to the life we are staying in these slums it is a difficult life. Even the way we are fellowshiping and

preaching here, we are just preaching because of faith and also of our focus to Christ Jesus because things are so much difficult in this village.

C. Smith: When you moved to Kibera did you come to be a city person, or a village person staying in the city?

- *(Man)* I think that I might be a city person but before I become a city person I have to be a village person first. I have to start from the ground.
- *(man)* When I came from home I knew I was heading for city but when I came here I found that it was a slum so I just get in the slum. But in my hope it will be better for me outside but not in Kibera.
- *(man)* My hope was to be a city dweller but due to that period of tarmacking¹⁴, looking for a job, you see I could not afford those big houses or whatever, so I had to land in Kibera.

C. Smith: Do you think you are a city person?

- No I am a village person. I have not yet moved to the city. I am still in the village.

[All felt they had not yet moved to the city.]

C. Smith: Which church do you belong to at home?

- I fellowship with SDA at home. When I moved to Nairobi I did not have a church. I was so new I was thinking to go to another church but I didn't find. But because Jesus is one, I found my pastor here who preached to me the gospel and told me that only Jesus is the way and that was when I can get saved. I can get everything Jesus promised. So I didn't ask many questions. I was so overjoyed with him so that is when I moved to here and when I moved to here that's when I found that Jesus is also here.
- *(woman)* At home I fellowship with Evangelical Assemblies of Christ but when I came in Nairobi I joined the same church, but after a while that church had to be broken, so I went to join Maimin at Yaya Centre. I stayed there for almost four months, but I had a vision according to this church, so I had to pray to God to still show me that vision. So after that I had a friend who connected us to the same person who we had the vision, who we had never seen before so connected to him. He came to our house and shared the Word of God and because the Holy Spirit connected us to him we joined this church in April 2001. When we came to this church we saw the mighty hand of God because God made on our side up to this time and that is why I am still fellowshiping in this church. And I have seen that God is taking me somewhere through his teaching and through his prayer.

C. Smith: Why did you stop going to Maimin?

- I stopped going to Maimin because that was the church of rich people. They were not considering the low man. That is why I had to leave that church, because the

¹⁴ Searching for work

low man was not being taken like somebody there. They were down looking upon the common man.

- *Translator:* He came to Kibera last year. He was fellowshiping with the House of Prayer and when he came here he found that church of Praise Miracle and he found the church was preaching the good news and they were preaching Jesus.

C. Smith: How did he find it?

- He was staying with pastor who is his brother.
- I came to this church from IFC, International Fellowship for Christ, which is also a Pentecostal church here in the village. My reason for coming here was that actually there was a time I met with the pastor, we shared a word with him. Usually he has some very powerful teachings that attracted me so much and then actually this church is very close to where I am staying. *[At home goes to Glory ministries.]*
- At home I go to New Apostolic Church. I came to Nairobi, I joined the church but I don't know what happened to our church because we started growing little and some people went away. We were to worship only 2 or three people, sometimes one, and then the pastor himself decided to go on to another area – this was in Laini Saba. So I was looking somewhere to continue for I knew very well Jesus Christ is saving people and we have something good in Christ. So when I came here I joined this church and I stayed for a while and studied what was being preached here, and I found there was something good in this church and I continue to come into this church. One day I decided to announce it very clearly that now I am a member of this church.
- *(woman)* Me at home I am in the ACK. When I came to Nairobi in Huruma, I was with the Redeemed Gospel Church so when I migrated to this place I could go in a month I could go twice, because of fare and then it reached a time when I could not go at all, because of getting a fare, so I decided just to sit down. So it was in October when I talked to this my sister and she informed me there is a church just round here and I can join them instead of just sitting down without going to church. So when I came here I was impressed because the God I was following in Redeemed Gospel Church in Huruma, I felt when He was only one God. So all along I decided to take action and be with them so by now I am a member in this church. Back home I go to ACK Anglican.

C. Smith: Why?

- Where we are it is the only church around in Siaya so going to another church it is a long way to go. So to me also going a far distance I cannot afford, so I had to go where is next to me and this one also is favouring me because it is next to my house.

C. Smith: What churches do you go to back home?

- AIC
- Alleluia Church

- SDA
- House of Prayer
- Praise Miracle
- New Apostolic
- Cross Shine
- Glory Ministries
- ACK
- PAG
- Evangelical Assemblies of Christ

C. Smith: How do you become a member of this church?

- I met with the pastor. He preached to me. By then I was not saved so when he preached to me I was so touched. That is how come I came here.
- (Pastor) In order to become a member of this church, first of all you must be saved. You must accept Jesus as your personal saviour. Second thing. You must be attending church every Sunday and all meetings that are in the mid week. You must come to church six months without being absent in order to consider that you are a member. The other thing you must be contributing all the contributions that are required to be contributed in the church. The last thing, you must be faithful and you must follow the word of Jesus Christ and walk or act according to the Word of God.

C. Smith: Do you need to have a church wedding in this church?

- No church wedding has been in the church.
- *Only one member of the group had had a church wedding; in the Catholic church.*
- I was not married in church because by the time we were married we were not saved and we were not going to church so we married traditionally.
- Even me also we were married traditionally.
- Same to me, I met all the traditional rights. *All were married traditionally.*

C. Smith: If you have just come together without marrying traditionally, can you be a member? *(The congregation did not know)*

- **Pastor:** We are planning to renew marriages because me myself I got married before I got saved so we are planning to renew marriages in this church.

C. Smith: Do you conduct funerals from here?

- *One woman said she would welcome home and Kibera Pastor at her funeral.*
- *(man)* Since at home there is a church I know they can arrange for a funeral but my church here they can also arrange for a funeral.

C. Smith: How does the church help you to live in Kibera?

- *(woman)* This church helps me to live in Nairobi because I find some other teachings which I get here can make me gain some strength and to walk with the faith that there is nothing that can happen to my life because of the word which I have heard.

- *(woman)* This church helps me to live in the city because the teachings are from the Bible that help me to stay with people who do not know God, how I can handle them, and make them my friends without involving in whatever they are doing. Second thing, it teaches us how we can use our hands in order to live in Kibera, that is, it teaches how we can get finance through the Word of God.
- I think it is the knowledge that we have to gain so in this church. We have teachers who can teach us how to build the knowledge that we have to make ourselves live, so that knowledge is what we are gaining from this church.

C. Smith: Why do you come here and not go to a big church outside?

- *(translation)* He himself, he came from a big church, but whatever he was gaining from there it was not enough for him so when he met pastor he heard the teachings and in those teachings he got some knowledge and encouragements so that is why he is rooted in this church because it is rooted in preaching and teaching.
- I came here because big churches, they have no love to the community. They only serve those people who have money, but if you don't have money they don't consider you or they don't acknowledge people from the slums. But here there is love. The Pastor has the time to acknowledge all the members of the church and he has the time to visit them door by door, but the big church, the bishop has no time to acknowledge the members of the church.
- When you go to the big churches, those people will not consider you. They will just consider those people who have big monies or big vehicles.

C. Smith: What do you mean by consider?

- You cannot be cared for if you have a need.
- I think in the big churches many people go there so as to hide their characters in the church. They don't mean real salvation. You see that is one thing I came to learn, because I was once in a big church, many people are there but what they do is not according to the real will of God. But now in this small church you see we closely know each other so we are growing. You see the church grows increasingly in some kind of influential so it is not all that easy for a person to come up with a queer character.
- There is no difference but this church is rooted to near where I live. The teaching in the big churches are the same as what they are teaching here so I am coming here because it is near.
- In big churches maybe their services are short like in 1 ½ hours you are out. Here we can come here at nine up to one. So that long time can give you allowance to know each other and to know where another lives and so it is advantage for me to know every one of us.
- City churches have like four services.

C. Smith: What is the purpose of the church?

- This vision is to reach all of the world so the vision is to go through all of the world. Preach the gospel and redeem souls.

- Teaching the community and some other people about the way that will make us to everlasting life.
- Bring all the community into Christ.
- The purpose of this church is to reach the world and to improve this community both spiritually and physically.
- One is to gather people together by teaching them the gospel to change from the kind of characters or the kind of lifestyle they are living to a Christian lifestyle. That could help them surely to show the way to inheriting the Kingdom of God, of heaven that is.

C. Smith: What is needed to be a pastor in this community?

- And as per the qualifications of a leader, he has to be the husband of one wife. Two, he has to be saved. Three, he has to be submissive and committed to the ministry.

C. Smith: Is training important?

- Yes training is very important because it helps him get broad.

C. Smith: Training in what?

- He must be someone having wisdom. He must be a loving father like this one of ours. When one of us is sick he has to attend to him where he is, say to him some prayers. When one is on safari, he has to know that one is away, we are praying for him in order to make him travel and come back safe, such things. He needs to be someone who is having good training. In this training he needs to be somebody who is learned who can make use of these languages we are using especially Kiswahili and English, especially this language of English without that he cannot communicate with some other people from other countries especially like yours.
- A pastor needs to know how to guide his people well and to tell the truth to the people. So that people can have change while they get some good news from the church.

C. Smith: What is the role of church members?

- To hear and to practice it and to tell other people of what I have heard in Christ.
- To use whatever we have learned from the church.
- Since God has sent us we just to come here to hear and to practice the Word. We go to tell, other people that Jesus needs you to be like this and this. We don't hear it and then sit down. We have to practice.

C. Smith: What do you think your church is being called to do and how are you doing it?

- The church is called to preach the gospel and we sometimes go outside for a teaching in the community to preach the gospel.
- The church is rooted because of Jesus Christ and what we are looking after is to preach to the community that we might share in one accord because here, outside here, people are really suffering because of lack of knowing Jesus. So we tell them Jesus is good and they had better feel good when they are here.

C. Smith: What are the threats facing your church?

- I think it is poverty because many of them are so idle and when they are idle they can get into company which can spoil them, so it is in that company that you can find your child is being spoiled.
- I think what is spoiling the young ones in Kibera is that most of the young ones, their parents are jobless or whatever they are earning for their daily bread is too little for the young ones to go to school. At the same time they cannot cater for their daily life. To add on that, most of them are orphans or their parents are not able to take them to school, so they roam about and if they can even get someone's clothes hanging, they will pick it and sell because they are idle, they are not going to school.

C. Smith: What is the strength of your church?

- The strength of the church is that it is a growing and increasing church, which means that it is becoming influential. It is not static. People are coming in and we thank God for that but you know now where the weakness lies is not particularly with the church, but on the side of the community. You see people are surely growing up in poverty and that has really changed their mentality. They have become careless, even taking care of their children. Most of them leave their children like that, they don't even want to know what they are doing during the day, and whether they are in at night or what, so I think that is the major problem the church is facing.
- I think this church can teach you how to gain in your life and it can also help you to maintain your life so when it comes to maintenance, you have to have resources so this resources is what is dropping us down. For the church will teach me how to get money or how to maintain my business, but when I don't have some capitals I will not be able to maintain it because of lack of capital.

C. Smith: How are decisions made in the church?

- The decisions in this church they are made by the church committee. They come together and they discuss whatever they want to discuss. After that they come to a conclusion and they pass that one to the act that has been passed within the church on the constitution.

C. Smith: Does the church have a written constitution?

- Yes.

C. Smith: How do people come into leadership?

- To be in the committee it depends on your spiritual life and your practices in the church as someone might be coming like now and then tomorrow he is not coming. So that person is not ready to serve God or to be in the power of the church, so when I add on top of it that to be a member of the committee it needs a lot of time, something which is Spiritual, because in this church we have some

spiritual people who have some talents, so these talents can be had in the committee.

C. Smith: Who chooses the committee?

- The one who chooses is the committee.

C. Smith: Who appoints the committee?

- At first when the pastor opened the church there was no committee, so the committee was chosen by the pastor. Now if we want to add another person to the committee, it is where he calls us and he tells us, he wants to add someone else to the committee. So that is where the committee that is existing appoints another committee member to add on the original committee.

C. Smith: Could the committee decide to appoint another pastor?

- No.

C. Smith: Who appoints the officers such as the treasurer and secretary?

- At first they were appointed by the pastor but if the committee recognises some weakness in the officers they call themselves together and they can either decide to dismantle or to change the officers according to the weaknesses that are found in the officers.

C. Smith: Who owns the church?

- The Pastor.

C. Smith: What does it mean for the gospel to bring transformation?

- I think as I understand transformation, it means changing somebody from sin to become a Christian and that one will not be the end, still you have to change this person from a low state to a higher state.
- I think transformation, it is moving from your original state to a higher state, so when you are staying in your original, when you come to another state, that is transformation. The church can also be transformed.

C. Smith: What does that mean?

- It means because here we still need to be transformed, we are still very young in spiritual. We are still very young to gain our daily activities, so when we are going to be transformed, we are going to gain knowledge on how to maintain our lives.
- I think here transformation means the church helps us get transformed, that is by actually spiritual nourishment through the Word of God, and also it is helping us move from one standard to another because we are not actually where we were.

C. Smith: What do you mean by standard?

- As we continue acquiring knowledge that is of the Word of God, we are continuing to advance through our normal kind of life because now we are coming up. It is also helping us advance naturally, that is materially. It helps us in

that when we were not in the church we were with some kind of habit but since we have joined together at the church we can get new habit, new lifestyle which we did not have at the time when we were not in Christ.

C. Smith: What is the role of the church to those outside?

- The church should be improving the community both spiritually and materially by introducing say a school in the church, or having a project, and that project will benefit those people who are coming from the community.

C. Smith: What is your church doing to make a difference to people's lives in the community?

- I think it is by opening the school. These children here they are not from the saved only, they are also from the not saved.

C. Smith: Which church is really making a difference in the community?

- Church of God in Laini Saba. It has a school inside. All along there are children who are orphans, the ones that are coming from poor families, they are being promoted materially and physically.
- It is a place which is highly populated and so many things happen in such places so they have decided to introduce such churches here in order to make to uplift the life of the people living there spiritually, and all along development like schools and children's homes.

C. Smith: Should the church get involved in politics?

- No (*general agreement*)
- Politics is not bad but what makes it to be bad is the action so the church can be part of it because these people they are working together and the politicians and the churches must be close together.
- I think so because we are looking forward to the church becoming the total governing church even the politics could be coming to it to seek wisdom.

C. Smith: What is the root cause of problems in Kibera?

- Poverty. [*All say poverty.*]

C. Smith: How is the church addressing that?

- What we are doing about poverty is just to teach people how to gain some knowledge, because many people are coming here jobless so when we stick together, we pray together. These people can go out, they can get job, they can start their own livings.
- The church is fighting about poverty in the slums in such a way that we do pray together, in hoping that God can open a way for the church. All along with that you can get with churches they normally seek those people who are blessed in order to bless the church. After blessing the church that church will also bless the community.

End

Document 60

Venue: Presbyterian Church of East Africa, Karanja Road, Kibera

Date: 08 12 2005

Source: Audio recording

Interviewee: Rev Samuel Kariuki, Pastor of Kibera PCEA Church.

The church has a large permanent building with significant grounds and a manse where the interview took place. The daughter church in Gatwikera has a small elderly congregation with just six members.

C. Smith: How did you become a pastor?

Rev. Kariuki: I got saved when I was 17 after being preached to by East African Revival movement. I accepted the Lord as my personal saviour and then later on I moved to Church Army at that age but I was doing some clerical course at that Centre. I wanted to be an accountant, but having been saved in the EA Revival movement the euphoria that was there and the environment that was exposed to me at that time. I am talking about the age of 18. With Church Army you have the Church Army training and I used to live there with the warden, who has now gone to heaven. That is how I got influenced later on even to seek admission as a Church Army officer. I went and that is the first time I started hearing the call that I may want to be a full time minister. But at that age I did not understand many things. That is how I got influenced by the Church Army officers because I used to go for open air meetings. But I could not join because I was Presbyterian, not Anglican so I stayed on and later on I forgot about the whole thing and went into employment and started working and got promoted from one grade to another and finally I became a director of a Community Centre at Eastleigh. But then as I was working, that is when the Lord spoke to me, and reminded me that he still needed me to go and preach

C. Smith: How did he speak to you?

Rev. Kariuki: Through the Word. There was a lot of challenge in the church needing people who could go and evangelise and preach the gospel and so I started to do some interviews immediately. I think I did it about 5 times and was not accepted and then on the sixth time I got through. We were taken for a crash programme. It took about one and a half years full time and then I was posted for ministry.

C. Smith: What is the vision of the church in Gatwikera?

Rev. Kariuki: I think at the moment it is not very clear, in the sense that people having left their place... and then my church as it is right now, being a Kikuyu church, I think there is a dilemma in that if you want to move on beyond there it may not actually come up. But the aim at the moment is to keep it more alive and probably to keep on praying, keep on reviewing. We have tried several evangelistic meetings, door to door evangelism, it hasn't picked up but let's see. We may want to revive it and maybe later on we can have some ideas of when we can also use the same building as a nursery school.

C. Smith: Who makes the plans?

Rev. Kariuki: Local church committee. We have an elder and two deacons. They come here for the local church committee and they bring that idea to the main Parish council where those ideas will be okay and then probably implemented.

C. Smith: Do people from that church sitting on the main parish council?

Rev. Kariuki: Yes, the elder and the two deacons.

C. Smith: How big is the congregation in Silanga?

Rev. Kariuki: 150 in Silanga. Here there are 400.

C. Smith: Do people who come here come out of Kibera?

Rev. Kariuki: No, they come from Ayani, Fort Jesus, and Olympic.¹⁵

C. Smith: You don't have any coming out of the slum?

Rev. Kariuki: No because we have Silanga which takes care of the slum area.

C. Smith: What do you understand your role to be?

Rev. Kariuki: My main role in this church here in Kibera is to try to create confidence in the people. I think that is the most critical area because here in Kibera we are PCEA Kibera parish. We are heavily surrounded by Muslims, the Nubians and so on, who have always looked at us suspiciously. So our ministry here is always threatened and by the time I came here my main mission was to give the people here confidence that God has sent them here with a purpose to evangelise and of course to outreach people who may have been Presbyterians elsewhere and have come to this area and have settled here and still need pastoral care and so on. The other thing is that we have the space and so the thing is to organise programmes that will cater for the community. Not necessarily for the Presbyterians but for the community you see around here. We have about 2 acres. The thing is we can make it more of a community centre where the people surrounding here, including the Nubians, would come here and get services, either children's services or other programmes. We have a nursery school here which is on going. We could also have a vocational training centre. Those are the ideas. They were at the very beginning. Of course they are no longer moving on.

C. Smith: What do you need to be a pastor in Gatwikera?

Rev. Kariuki: I think in Gatwikera we need someone who is more missionary minded. Someone who will go beyond the tribal, who would move on from the tribal kind, because it's more Kikuyu and if it has to succeed somehow it must be able to open up by accommodating even other communities into the church.

C. Smith: What is the most important message to people in Gatwikera?

Rev. Kariuki: For the moment I would say, for instance right now as we are speaking, I think there is a lot of animosity in that area. You have the Luos and the Kikuyus who own the plots – I understand they are not even paid their money and so on. My feeling is that

¹⁵ Permanent estates outside the informal area of Kibera

somehow I would appeal to them to trust and accept each other because they are all members of Kenyan society. At the moment they keep on intimidating and maybe even stressing each other. It doesn't work. You cannot live for years and years and you know with that kind of animosity. So I would appeal to them, but of course they have to be saved to help them to behave that way. They have to accept Christ who was able to unite all of us. It is not just enough for me to tell them to love one another. A lot of evangelism has to be done and a lot of teaching and I think that is where the pastors of this area will have to unite together. You know when the leaders get united and they are able to speak to the people, the animosity and hatred that will be there which was created during the clashes that were there, which is still having a lot of pain in people, that would have to go.

C. Smith: How is preaching and teaching practiced?

Rev. Kariuki: We have a rota which is normally prepared quarterly. For people to be able to qualify to be a preacher, for one thing you have to be saved. You will have to have accepted Jesus Christ as your personal saviour and maybe to have been practicing preaching and you have a personal good record and so on. These names are given to the committee. The local church committee approves the names because they know them and then those names are distributed in different days and Sundays.

C. Smith: How do you help people apply the scriptures in their lives?

Rev. Kariuki: At the moment what we do, we have a Bible study fellowship. We have one here and one in Silanga. It is only in Gatwikera that we don't have, they come here. We have our evangelist who is normally teaching. Now he has a crash programme teaching these people how to apply the scriptures into their lives. Daily devotional we encourage people to buy books like the Scripture Union books which are devotional so that on a daily basis they can read in a systematic manner.

C. Smith: What prevents people from growing?

Rev. Kariuki: Well what stops spiritual growth, I guess not only in Kibera but everywhere, people have not been more orientated into Bible study where they read the Word, meditate on it and apply it. It is one of the problems. We have had a long period when people were just expecting someone to come along and preach and then they go home. They don't read the Word and that is all. But now we are emphasising on where they live in the Word. They move it becomes a daily; it is not only a Sunday thing.

C. Smith: What influences shape your message?

Rev. Kariuki: Well first of all I have the Bible, devotional books and I am a member of the Scripture Union where you have daily readings. I have personally done it for the past 35 years on a daily basis. I have also been able to read books by writers who are very good in communicating the gospel. Miles Monroe, Tommy Tenie, who does books on worship. Also John Haggai, also devotional books.

C. Smith: What influences lives in Kibera?

Rev. Kariuki: I have not been able to find out because this place is a place where you have diversity of the people because here more of it is the way they are more commercial money making.

C. Smith: Why do people go to your church in Gatwikera?

Rev. Kariuki: It is because they own it themselves. It is their church and come what may they don't want to leave it. They are the ones. It is their Presbyterian church. It is denominational attachment. They like the system. They go because they are Presbyterian.

C. Smith: How many members do you gain and lose?

Rev. Kariuki: I have not lost, maybe 5% - not losing in terms of running away. Maybe they have transferred to other places. Gatwikera is static.

C. Smith: When you lost everybody why was that?

Rev. Kariuki: The clashes.

C. Smith: How many have joined from another church?

Rev. Kariuki: I don't know.

C. Smith: What about marriages and funerals in Gatwikera.

Rev. Kariuki: No, they are done here but not for Gatwikera. They are already married. If they were to marry they would come up here.

C. Smith: How do you become a member?

Rev. Kariuki: First one has to meet the local church committee which receives you and then later on you are introduced to the parish council which then accepts him or her officially. From there we are normally give an orientation period of about three months where we undergo classes to orient them with the Presbyterian lifestyle.

C. Smith: What are the criteria for admission?

Rev. Kariuki: The criterion is firstly to have the will to join the church. We also have levels of membership. First level you must be baptised, then confirmed. But then there reaches a certain level where if you have not legalised your marriage in church, normally men are left out. Women are accepted - until they do it. This is at the communion, the confirmation level.

C. Smith: If they are not married in church can they vote in church councils?

Rev. Kariuki: No they won't. Voting in church is only for full members.

C. Smith: What if they are traditionally married?

Rev. Kariuki: No, they must legalise it in church.

C. Smith: Must they tithe to become a member?

Rev. Kariuki: No, but they must tithe after becoming a member because normally it is one of the vows they will take. They wouldn't be tithing if they are not members. It is the other way round.

C. Smith: When people return to their rural homes where do they go?

Rev. Kariuki: Mostly Presbyterians have their rural homes, their rural churches where they come from. So nowadays like at Christmas we will have very few members because they will go to their churches at home.

C. Smith: Do you have members who have no other home but Kibera?

Rev. Kariuki: Probably only one old man.

C. Smith: How many members in Gatwikera are structure owners?

Rev. Kariuki: I don't know how many. Most of them are landlords, structure owners.

C. Smith: How many are full time employment?

Rev. Kariuki: 60% are in full time.

C. Smith: What about in Gatwikera?

Rev. Kariuki: Only one is employed there. They are too old. They are landlords there.

C. Smith: So why do they stay?

Rev. Kariuki: I think that is their home. For example some of them have lived there for over thirty or forty years. Now they have disconnected themselves mostly with whatever was happening at home in the rural areas.

C. Smith: There might be a place where they are buried?

Rev. Kariuki: Normally they have but like recently we had one who was just buried at the public cemetery.

C. Smith: So there are some who don't have a real sense of nyumbani?

Rev. Kariuki: They may have relatives but when you are away for thirty years and have settled here...

C. Smith: What do the members there long for?

Rev. Kariuki: First of all they would desire stability in the sense that they have been very unstable. In the recent up-grading programme they don't know whether they are going to be there or not.

C. Smith: What do you need to do good effective ministry in Kibera?

Rev. Kariuki: If you want to be effective in Kibera you have to have a holistic ministry, whereby you are not only preaching to them but taking care of their whole other personal needs for them to be able.... That is the only way you can look at it. Come with educational programmes that would uplift their living and have social structures that are facilitating for their growth. Otherwise if you just come with empty hands I want to

give an example, there is a Church of God somewhere around in the slum, it is now running a programme with Compassion International and I can tell you that members now are happy. The preaching is going but food is also ready for them. Poverty is the issue here.

C. Smith: So what do people look for in a church in Kibera?

Rev. Kariuki: I think they are looking for a preacher or missionary who will also help them in their poverty.

C. Smith: Is poverty eradication – a challenge to you?

Rev. Kariuki: That one is very difficult one because again you have to rely on the other people and other organisations like Compassion International, World Vision or Care. Naturally for a church to be able to meet those needs is a little bit difficult.

C. Smith: Who is involved in ministry there?

Rev. Kariuki: We have the evangelist and myself, but the evangelist is mainly on the ground.

C. Smith: Does he live in Kibera?

Rev. Kariuki: No, he comes daily from Waithaka.

C. Smith: Do you have a prayer ministry.

Rev. Kariuki: We have prayer groups where members meet on a weekly basis. We have a meeting here where members come on a Monday for prayers.

C. Smith: Do you do laying on of hands for healing?

Rev. Kariuki: Yes.

C. Smith: Do you do baptism and Holy Communion at Gatwikera?

Rev. Kariuki: We do Holy Communion once a month.

C. Smith: Who does the church minister to in Gatwikera?

Rev. Kariuki: It is only to its members.

C. Smith: What is the relationship to up country churches?

Rev. Kariuki: We are a bigger community so we are connected up and up they come to visit us and we visit them.

C. Smith: Which is the largest group of churches in the slum?

Rev. Kariuki: At the moment Pentecostals.

C. Smith: Why?

Rev. Kariuki: One is that again they are applying the holistic ministry and you asked me, do you lay hands on people. That is what people are looking for and we were a bit shy about doing that until a point came when the Lord spoke to some of us, then the Lord was able to use and is able to use us even today.

C. Smith: What are the strengths of your church in Gatwikera?

Rev. Kariuki: Not a lot.

C. Smith: Weaknesses?

Rev. Kariuki: You are really challenging. I wasn't here when it was getting to the point where it is right now but I also believe that the location where it is is not the proper one in that we would have to move it to a more accessible place. Right now you might not even know it is a church. You might think it is a house and so on. So let's see.

C. Smith: Other weaknesses?

Rev. Kariuki: The other weakness is leadership. Personally I have not been able to think more seriously about that place because I had some other challenges around here and in Silanga. But leadership is a real problem.

C. Smith: What opportunities?

Rev. Kariuki: I think there is an opportunity, even if not to cater for the grown ups, if we had a children's programme it would do very well in helping these kids because there are hundreds of them who are just stranded there.

C. Smith: What about threats to the ministry?

Rev. Kariuki: Kikuyuism is a big threat because we cannot expand there. In an urban situation like this one where you are more of just one tribe and you are not able to reach to other communities. That is the only challenge. And then the up-grading programme because you don't know whether you will still be there and what will happen tomorrow.

C. Smith: What about discernment, how do you discern God's leading

Rev. Kariuki: No, I have not been able to.

C. Smith: How are decisions made in the church?

Rev. Kariuki: As I have said earlier we have the local church committee which looks into the affairs of Gatwikera and again that is more to the parish council.

C. Smith: You only have six members in Gatwikera. Are they all members of the local church committee?

Rev. Kariuki: No. Only the elder and two deacons form the local church committee and so if they have some needs and making some adjustments like new proposals they will bring them here to the local committee.

C. Smith: So it sits here.

Rev. Kariuki: Yes. There used to be a local church committee down there but now it is too small to hold it.

C. Smith: So the decisions for that church are made at this church?

Rev. Kariuki: Yes.

C. Smith: How does someone come into a position of leadership?

Rev. Kariuki: First of all to come into a position of leadership in the Presbyterian Church in general you have to have been a communicant for the last three years.

C. Smith: Are they elected?

Rev. Kariuki: Not necessarily to an eldership but maybe to a deacon or a group leader. The members, the communicants, would sit and elect their deacons and also group leaders.

C. Smith: Can you remove someone from that position?

Rev. Kariuki: Yes we have a counselling session where if a local church has had a problem with someone. Maybe he is not upright and needs correction, so we refer him to the counselling sessions which then sits and counsels him and puts him right. And maybe penalises.

C. Smith: What about disputes?

Rev. Kariuki: No the Gatwikera church is too small

C. Smith: How are Finances managed in Gatwikera?

Rev. Kariuki: At the moment it is regarded as one district so whatever they collect is brought here and then brought back there for any development, any reorganisation, and so on.

C. Smith: Has there ever been a split?

Rev. Kariuki: Not here.

C. Smith: What do you understand by the term mission?

Rev. Kariuki: First of all mission begins with the great commission because our main call is to preach and evangelise to people and outreach the unreached. That is the mission as far as putting it straight.

C. Smith: How do you understand the gospel to bring transformation?

Rev. Kariuki: That is a word I like. The church - the gospel as you may put - it is supposed to change one's personality, way of thinking, lifestyle and so on. Otherwise if it doesn't do that and you live the way you used to live... You know the story of Paul who received the gospel and he was transformed and so his name had to be changed from Saul to Paul. Transformation to me is a change of life.

C. Smith: So it is an individual's change of life?

Rev. Kariuki: Maybe you were a drunkard and you had the all the kinds of problems out of that and Christ takes you and you take Christ in your heart so the gospel as you continue in it has to transform you so that you become a new person altogether.

C. Smith: What difference does your church make to the lives of people living in Kibera.

Rev. Kariuki: At the moment again with the kind of (*uclear*)... I think it is doing very little. All it is doing is maintaining whatever exists is not necessarily influencing anything else.

C. Smith: What is the role of the Church in Gatwikera?

Rev. Kariuki: I would say the role of the church in Gatwikera at the moment, whenever we meet we are praying for the area and the six members who are there, they are very outstanding members of the community in that area and so they, when they move out they are able to even stabilise some of the issues that are happening there, even indirectly. The fact that we have a church there, we will not say it is in vain we may be having very indirect repercussions there that are also helping.

C. Smith: What do you believe it is there for, even if not doing it?

Rev. Kariuki: The fact that that church is there, it is playing a bigger role in stabilising the area.

C. Smith: Do you mean a role of presence?

Rev. Kariuki: Yes.

C. Smith: What are the challenges facing people in Gatwikera?

Rev. Kariuki: Poverty and we have cases of HIVAIDS in that area and I think children there are suffering the whole thing.

C. Smith: What are the root causes of that?

Rev. Kariuki: Again I would I say leadership. Not necessarily church leadership. I think there is a problem with national leadership, the government, because I don't want to be political but some people might want that place to remain like it is, like we might want the Maasai to remain the way they are. For people to come and see them around and of course take advantage of their lack of education, and that is exactly what is happening in Kibera as a whole, because two years ago we knew up-grading but a lot of politicking is going on instead of people taking action. I can't move with my car from here to Silanga because there is no road. We cannot separate politics from whatever you are asking, they are all related.

C. Smith: So how is the church involved in that politics?

Rev. Kariuki: Except for voting that is all they have and of course the majority will take the day. Jn 3:18, 'people loved darkness more than light' so I think that place will stay the way it is for many years.

C. Smith: Which churches make a difference?

Rev. Kariuki: The Catholic Church - they are more social orientated than other churches.

C. Smith: Have you planted any churches?

Rev. Kariuki: No.

C. Smith: have you had any involvement in the demolitions or local political involvement?

Rev. Kariuki: They were not involved because they were victims. They were victims of demolitions but I don't think the church was involved at any level not just PCEA, I think it was very political again.

C. Smith: What is the role of church in politics?

Rev. Kariuki: Yes it has a role to play because it has to be open and say the truth.

C. Smith: Why not on demolitions?

Rev. Kariuki: I think it was. I think the leadership came here. The General Assembly moderator came here. People talked about it.

C. Smith: And the local church?

Rev. Kariuki: The presbytery was calling the main church to come and see what is happening.

C. Smith: So you were involved at a high level rather than grass roots.

Rev. Kariuki: Yes because the whole thing was being dealt with that at the high level. You remember Moi and all that and Odinga¹⁶.

C. Smith: Is training necessary for ministry in Kibera?

Rev. Kariuki: What kind?

C. Smith: For pastors.

Rev. Kariuki: First of all I would wish that a minister in Kibera also goes through some community development training besides doing some other theological courses, again that is the main thing. When you are here of course you do the preaching but that is all and then you are pushed by these other very personal ...so training in community development that would also include development projects and so on.

C. Smith: Where do you feel confident in ministry in Kibera?

Rev. Kariuki: I am only good at the ministry of the Word at the moment. Although I have some experience of working in the community centre and so on, in my previous employment but again in the kind of orientation having worked in the rural areas where such problems are not there you can kind of get detached. I used to work in Mathare Valley and I was so enthusiastic at making things work as a community director, but having stopped that and going into what you call the Holy Ministry that detached me again, and now after many years - after almost 13 years - you are put back to the same place for you to be able to revive that kind of spirit again, it becomes difficult.

C. Smith: So working in urban communities is challenging?

Rev. Kariuki: Yes because you are here but you also have to do other ministry, maybe that is why I need to come to your school!!

¹⁶ Raila Odinga is a senior opposition politician and the MP for the constituency which includes Kibera

C. Smith: Is a different model of ministry needed for urban rather than rural areas?

Rev. Kariuki: Yes I think you do. I think you have to have both so that if you are removed from one place to another, although it will take time to re-orientate yourself, maybe you have moved from rural it is a different thing altogether.

C. Smith: Does the Presbyterian model fit in Kibera?

Rev. Kariuki: It doesn't really fit as far as Gatwikera is concerned. It is more capitalist. We use the phrase *jitegemea* [Self reliance.] Where all work towards self reliance. You have no beggars here! If they are there you have to help them come out but that orientation is not good.

C. Smith: And you think that doesn't fit in Kibera?

Rev. Kariuki: It can fit here because people are well up. All they want you to do is give them Holy Communion, preach to them on Sunday. Even if they don't see you for the whole week they are happy. You aren't disturbing them, that kind of a thing. But you see if I were in the village (ie the informal area of Kibera) there they need more than that they also need me to go back to my pocket and give.

C. Smith: How well does PCEA relate to slum communities as a denomination?

Rev. Kariuki: Fairly well or poorly. In Kibera the level of operation is very poor. It is not like the Eastleigh community. They were able to establish themselves earlier on. We have a Community Centre which runs independently and gives the community services as much as it can. We have the same in Bahati with a satellite community centre with a director dealing separately, with a minister dealing with the spiritual matters.

C. Smith: Would the church being strong in the Kijiji¹⁷.

Rev. Kariuki: Yes and not just with Kikuyu. There they have overcome that by having a community centre. Somalis, all kinds of people come.

C. Smith: What is the attitude of your church to slums? Does it have priority?

Rev. Kariuki: It has no priority. I am telling you. I have been here for three years. It was only the other day I have gone to Compassion International for them to come to help us to give those services that are required.

C. Smith: Would PCEA contribute?

Rev. Kariuki: No they would not have the capacity to do that.

C. Smith: Is there anything about the nature of PCEA that strengthens and encourages ministry in slums?

Rev. Kariuki: Probably in terms of leadership in this way and then again indirectly because the kind of government is admirable. Like there is a lot of cohesiveness and few wrangles around because people have a say in their government.

C. Smith: Do they work in and for Kibera?

¹⁷ Reference to the urban villages, the informal settlements

Rev. Kariuki: Yes but for a specific community. You could enlarge that to work with the people round here. You work together to achieve certain goals you have.

C. Smith: Why has it worked in Bahati and not here?

Rev. Kariuki: Because there is a separation of activities. Because in those ministries right from the beginning they separated the holy ministry like the disciples did at the beginning, appointing deacons to deal with the poor, and the disciples were able to concentrate on the spiritual.

C. Smith: And that you think has been the strength of its work?

Rev. Kariuki: Yes. Here you are mixed up. You don't know it is only recently that we have started to look at ourselves and ask what our mission here is through the other minister who is doing a degree course at NIST¹⁸, so again he is assisting. We must have Vision, Mission and objectives.

C. Smith: Is there anything inherent about the Presbyterian Church that you think weakens or discourages ministry in the slums?

Rev. Kariuki: Yes probably the problem is bureaucracy. Where, before you get something done, whether the house is burning or not, you have to take it up to presbytery level and meetings are there to get it approved and that is a problem. And also there is the issue of *jitegemea* - the moment you set a place you let them go on and you are not even able to push them and see if they are performing or not.

C. Smith: So everyone must stand on their own feet?

Rev. Kariuki: So sometimes you are left when you are very young by the main church. For example we became a parish this year after 20 years, while St Jerome is a parish already with a pastor. For us here you have to go a long way before you get there.

C. Smith: Your structures are a strength but here they become a weakness?

Rev. Kariuki: Yes.

C. Smith: How well has your training equipped you for ministry in Gatwikera?

Rev. Kariuki: Not very much. I think I need more. If I knew about you before I came here, maybe the mistake I have done I would not have not done. You are challenging my ministry here. Am I really doing anything?

C. Smith: The structures are not helping?

Rev. Kariuki: We have elders who are there for life and even if they are not performing you can't do anything.

C. Smith: Is it easy for someone from Kibera to become an elder?

Rev. Kariuki: It is possible.

C. Smith: Easy? If I live in Ayani¹⁹...

¹⁸ Nairobi Intentional School of Theology

¹⁹ One of the permanent estates on the edge of Kibera.

Rev. Kariuki: Of course you are more likely. You are more exposed than you are at Gatwikera.

C. Smith: Here how many elders and deacons are there?

Rev. Kariuki: Fifteen elders each, with two deacons, so 45 and then group leaders. More than half come from the slums from Silanga and Gatwikera. But they only come for a committee meeting not leading. In the local church here we have 20 elders and deacons and 15 in Silanga and three from Gatwikera.

C. Smith: To fit in Kibera does the community or church subvert the rules in order to fit?

Rev. Kariuki: Yes sometimes you have to because again you have to adjust yourself. For example you would not find people who necessarily become elders and you have only a few people and the rules say to be an elder one has to be not older than 55. But the person who is there may be 56 but you see this is a desperate place. Sometimes you have to bring him into the leadership because they may say why not include this one? Sometimes you have to consider the place you are talking about. Even to breed a leader is very difficult so sometimes you have to do that.

C. Smith: What about marriage. Do you have potential leaders who have not had a church wedding?

Rev. Kariuki: Of course that is the main thing, but that one you cannot change. You have to stick to that, that one you cannot bend.

C. Smith: Do the people feel happy about that one?

Rev. Kariuki: Oh they will. Still again you are suppressing the whole church because these are very potential leaders but you cannot make them elders because of the rules that are there.

C. Smith: If you tried to relax on the rules?

Rev. Kariuki: The credibility of the church would go down.

C. Smith: In whose eyes?

Rev. Kariuki: In God's eyes and also the church because again the moment you start doing that you start breaking everything.

C. Smith: So if you relaxed that at Silanga would the local church in Silanga have a problem with that?

Rev. Kariuki: They would not even accept it. According to our moral standards if you have a man with two wives and you want to take him as an elder they will say no.

C. Smith: So what percentage will be married in church?

Rev. Kariuki: About 60%, more than half.

C. Smith: Do the others make a noise?

Rev. Kariuki: No, they have accepted that is the standard of the church.

C. Smith: Does your denomination have a strategy for slums?

Rev. Kariuki: Not at the moment. I don't know any. I don't know what the others have done.

C. Smith: Is the church strongest in estates or slums?

Rev. Kariuki: In the estates.

C. Smith: Why?

Rev. Kariuki: Our kind of government is more comfortable where there are no challenges, challenges like the ones we have here and I think that is why I am encouraging you. I want you to meet the other pastor, he is younger and he is doing his course at NIST, you would encourage him. We have said at the parish council that we want to look at ourselves once more in this situation. I think that will work. You are challenging me.

C. Smith: What could your denomination do?

Rev. Kariuki: More training of pastors in urban ministry and community development and again finally in how to handle slum life and so on. That training is very vital, something we really need to undertake for Masters. You know when you train, pastors would be able to re-organise.

C. Smith: St Jerome became a parish because people at St Jerome said we don't have a voice.

Rev. Kariuki: We have the same problem. We may have more people from the slums but they may not be more powerful in terms of money. You know you could be having many leaders but when it comes to heavily contributing to this parish it is done here by these people so they kind of maintain the whole parish so the others in slum area, they are not able to do that. So we have that kind of problem. We really try to balance even when they are sharing positions so they all feel part and parcel of this place.

C. Smith: Posts like chair, secretary, treasurer?

Rev. Kariuki: We spread them. We are very careful about that. You don't keep all the leaders up here. They could claim like St Jerome we need to be autonomous.

C. Smith: Thank you.

End

Document 61

Venue: The interviewers home

Date: 05 12 2005

Source: Audio recording

Interviewee: Rev Richard Mayabi, Vicar of St Jerome Anglican Church Gatwikera

C. Smith: How did you become a pastor?

Rev. Mayabi: I became a pastor by call. I was born in a pastor's house and I think that must have played a very big role in the influence of me becoming a pastor.

C. Smith: How did you know you were called?

Rev. Mayabi: I knew I was called immediately I got born again and how the Lord was using me in terms of ministries. He started sending me. I started getting a feeling that the Lord is calling me in Kitale in the early years of my salvation, while I was still in primary school.

C. Smith: Was there any testing?

Rev. Mayabi: I don't think so. What happened was that as soon as I finished my O level I was to go through the normal Anglican process of examining which never happened. I got forms to join YWAM²⁰ and after finishing their training school I got employed by YWAM. After working with YWAM in Nairobi I got introduced to the diocese of Machakos, again very naturally not wanting to work with the church but creating a lot of interest as a missionary reaching out to the Anglican churches in Machakos. One of the elders who got interested in my ministry shared with the bishop and that is how I got myself in the system. I can't say I sat in an examining chaplains meeting.

C. Smith: But your bishop had to discern that you were called. You couldn't decide for yourself?

Rev. Mayabi: Yes actually in the sense of ordination the bishop had to decide.

C. Smith: What training have you received?

Rev. Mayabi: Missionary training with YWAM 1994 end – early 1995, 1995 I was out with the church. In 1996 I came back to Church Army where I qualified with a higher diploma. From there I went back into the church and later on I joined NEGST²¹, where I have graduated with a PGD and I am now on the Masters programme.

C. Smith: Who are you accountable to in ministry?

Rev. Mayabi: At the parish level I am accountable to the elders through the PCC, who add a check and balance to my ministry.

C. Smith: How is it practiced?

Rev. Mayabi: It is practiced through various ways. One is through pastoral ministry. The elders have to make sure I am keep track of my pastoral visits and chairing of meetings

²⁰ Youth With A Mission

²¹ Nairobi Evangelical Graduate School of Theology

and doing general administration. The elders have a stake in that because if I end up not chairing meetings or not visiting or responding to the needs of the parish then they will raise questions. I think accountability is also checked in the area of finances. They have to make sure that I am not near money. I think that is one of the things I have enjoyed, the area of accountability.

C. Smith: Are you accountable to anyone else?

Rev. Mayabi: Yes at the higher level I am accountable to the bishop's office that makes sure that I deliver in terms of the entire Anglican ministry in All Saints Diocese. And also make sure that the parish is intact because basically the Anglican ministry is overseen by the bishop. So the bishop will want the clergy to give reports. Once in a while the archbishop calls clergy and each person has to give a report on how you are performing.

C. Smith: What is the vision of your church?

Rev. Mayabi: Right from last year when we began our parish, one of the greatest needs is to develop leaders. That forms largely part of our vision but practically our vision mainly is missions and evangelism, reaching out to the entire community of Kibera. We are seeking to see lots of church planting come up so that the Anglican ministry which can saturate the Kibera community.

C. Smith: Who decides on that vision?

Rev. Mayabi: The vision is basically the vicar's vision. The elders will wait to hear where the vicar is leading the church so I think at the PCC level the vicar stipulates the vision to the PCC, and they buy into it. Therefore when the vicar explains the vision to the PCC it ceases to be his vision and becomes the PCC's vision.

C. Smith: But if another vicar comes in could it be another vicar so another vision?

Rev. Mayabi: I think it could depend on how well the PCC will have grasped the vision of the former vicar. If they didn't grasp it then they might want to wait and see what the new vicar will say. If they have grasped it well they may want to reorient the incoming vicar to that vision.

C. Smith: What do you see as your main role as a pastor?

Rev. Mayabi: My main role as a pastor is to see new leaders come up. I think that is at my heart. I want to develop young leaders both in the area of creating interest in the area of ministry and administration in the parish. The other area of interest is visitation. I enjoy visiting people. I also enjoy preaching at Sunday service. I see that to be a very central role for me as a pastor. People want to hear my sermon and it is one of the things that I enjoy doing. I think those three dimensions for the main part of my role.

C. Smith: What do you think is needed to be an effective pastor in Gatwikera?

Rev. Mayabi: I think the effective pastor in Kibera will require largely training, training not only in theology. One of my main areas of limitation as a pastor since I went in Kibera is in the area of development. The only area the church becomes relevant and useful in Kibera to touch people's lives is when the church is able to initiate projects that the community will get identified with. I realise that that is the missing link for any pastor

in Kibera, not only me. So I think to be effective in Kibera - apart from the pastor largely requiring theological training to be able to cope with deep theological issues in the society - I would recommend the pastor needs a lot of public relations training, being a multicultural community. A pastor will require training on development, at least to acquire a basic knowledge on how to initiate small small projects; the community buying into it and see how the community will see the church as a productive institution rather than just siphoning, being on the receiving end. People in Kibera will want to see a church that is ploughing back into their lives. So for me as I say those are the major requirements of an effective pastor in Kibera.

C. Smith: As a person are there any personal requirements? Personality. Can anyone work there with the right training?

Rev. Mayabi: I don't think so. I don't so because, maybe speaking from an Anglican perspective, not many pastors have been happy to go to Kibera irrespective of their highly qualified training. I would recommend that an effective pastor in Kibera be someone who has a deep calling, who having identified the needs of Kibera, the social dynamics of Kibera, someone who has a deep calling, someone who has a deep sense of wanting to be there to see transformation, wanting to see change. Maybe the church needs to go through a process of identifying and allowing pastors to be exposed to Kibera and make a decision.

C. Smith: What is the most important thing that your church has to say in Gatwikera?

Rev. Mayabi: The most important and the most urgent message in Kibera is reconciliation and a message of inner healing because the society has a history of tribal conflicts and the society has a history of political tensions. And therefore although many tribes live in Kibera, one thing you will see coming up every time is tribal tensions. I think the clear message that the Kibera people need is reconciliation, inner healing, to deal with their past histories, to try to build in bridges that will enable them to start appreciating one another because that becomes, without inner healing and reconciliation that becomes a hindrance to any other ministry that you might want to launch or begin.

C. Smith: What is the practice as regards teaching and preaching.

Rev. Mayabi: Traditionally the Anglican Church has a calendar. But a pastor might want to choose to go by the calendar every Sunday but in Kibera sometimes personally I feel that sometimes the calendar is irrelevant because I am forced to go by context. To allow the scriptures to address some of the issues that I feel the scriptures need to be addressed in context. And therefore largely the pastor, I think there is some sense of freedom. We have not been so strict say like we are going to handle this topic throughout. Because of some various issues also, inconsistency of the pastor being present, we have a number of churches. So you find I am visiting this church this Sunday preaching this sermon, the next Sunday I am in another church.

C. Smith: So how do you decide who will preach

Rev. Mayabi: We have a programme which is put in place but apart from the programme internally people have their own way of managing it (laughter).

C. Smith: How does the church help people to know, understand and apply the scriptures in their lives?

Rev. Mayabi: It has been our weakness in Kibera per se it has been our weakness. So far we are trying to put in place programmes like Bible study and cell groups but apart from Sunday service people will engage with the scripture during the week in their small groups. Others have chosen to come to the church during the week for Bible study but those are new ministries we are trying to put in. So far we are still working on them structurally to see that they take root.

C. Smith: What do you think prevents people from growing in knowledge of the Bible?

Rev. Mayabi: A multiple of problems. The major one is economy, because people in Kibera they are in need of money – they go out to look for money. They leave very early in the morning at 5 am, they come back at 8 very tired. They want to take a bath, eat and sleep to catch up for the following day. So I think that becomes a major hindrance to spiritual growth or concentration on God's word. So generally it is poverty. Poverty is our big social dynamic that has made, it is not easy for a pastor to organise people as you want because when you want people to go in this direction you realise that there are other forces that are pulling them the other side.

C. Smith: What influences shape your message? What resources what influences you?

Rev. Mayabi: I want to say first that the Bible is the main source of my preaching but the social context influences my preaching a lot in terms of contextualisation. The social context influences me a lot. The political dynamics influences my preaching a lot because I feel like the members have to keep being brought back to the text and not be influenced by the political forces around them. That influences my preaching a lot.

C. Smith: What about authors, TV, radio?

Rev. Mayabi: I think I have not been influenced much by TV. I have been influenced much by theology. My inclination to urban theology through the Centre for Urban Mission has I think also opened my eyes in some areas and started raising some issues with myself as a pastor in the context. Raise issues with the people. I remember an experience recently. Two lay readers came in my house, Sylvia and Alex, and they were telling me that there is a church member who has been in the house for six weeks, very sick, he doesn't work. His wife is not working. So when they went to visit him the children were already suffering, and the bodies have swollen. And they were asking how can the church help such a kind of a person. And then I started raising issues in relation to our Sunday service preaching connecting with the context. The question I was asking is, are the sermons which we preach on Sunday relevant? That question came up through a lot of stories connected to that story. So I think I am influenced by urban theology.

C. Smith: What influences people's lives in Gatwikera?

Rev. Mayabi: Largely the Kibera people are influenced by politics. I think politics is the bedrock. The local politics are embedded into the national politics, that is my experience and again it's something that keeps unfolding every day. For me every new event that

takes place in Kibera keeps on confirming to me that politics play a very big role in how people respond to issues and life in Kibera.

C. Smith: Others?

Rev. Mayabi: Politics would be the main one. The other one is poverty. Because of too much poverty, people have developed mechanisms of survival which influences their world views, influences their responses to economical issues. Maybe the best example I can give you is when we are raising funds in church. The challenge that the pastor faces in Kibera is, do you understand the economical strength of those people when setting financial targets in terms of what each person can give? It is a big challenge. So if a pastor fails to understand the economical status of the Kibera people then the challenge is that people will continue to listen to you. Two things will happen, they will either give or refuse to give or otherwise largely you will lose quite a number of people, they will just stop coming to church. That also influences people, poverty, economy and politics influences people in Kibera. Spirituality is very *kidogo*²². Local Administration - the chief's office is a big influence in Kibera especially in terms of solving crises.

C. Smith: Why do people come to your church?

Rev. Mayabi: Largely people they chose to come to the Anglican Church because (1) They were born Anglicans. If they come to the city, they find themselves in Kibera, they want to know where is the Anglican Church so that is one of the major factors for church growth. Quite a small percentage of people, especially since last year, we have invested a lot in evangelism so new people who are joining our church they are now joining, because we have reached out to them in terms of evangelism and therefore they chose to come to our church.

C. Smith: So they might be Anglican originally?

Rev. Mayabi: No

C. Smith: How many members would you gain and lose in a year?

Rev. Mayabi: St Jerome ACK survives on two major challenges in terms of church attendance. (1), is the industries. Seasons come when people can only get jobs over the weekends and therefore for about three or four months the church attendance is likely to go down. So if you meet people and ask them why they are not coming to church they will tell you pastor, I am now working on Sundays. So that is a major factor that affects church attendance. (2) New people come, they introduce themselves to the church, they may even register themselves but because they do not want responsibility they will want to hide away in the village but when there is a problem they might want to say, Oh you see when I came here earlier.

C. Smith: Are they going to other churches?

Rev. Mayabi: Largely not they just chose to stay at home and do other things.

C. Smith: What about movements of people to other churches?

²² Kiswahili - small

Rev. Mayabi: For the last two years I have been at St Jerome I have not seen many people move from our church to other churches but I have experienced a small percentage of people move from other churches to join our church.

C. Smith: What caused that?

Rev. Mayabi: Largely evangelism but also the aspect of cell group is attracting many people who are not our members. They are choosing to be our members because they are influenced by the cell group in the village.

C. Smith: How do they become members?

Rev. Mayabi: The Anglican Church has maybe two criteria for becoming a member. If you are born an Anglican, you grew up in the Anglican Church and have been through the Anglican ritual, which is baptism, confirmation and then you qualify to be a member. If somebody comes from another church he is treated on merits. If he is a Catholic he will only be given a hand of fellowship because we share common rituals. So the Anglican Church might not want to carry him through the normal procedure of becoming a member. If someone has come that is from a different church that does not share common rituals with us then we will give that person some time to settle in the church and then when the bishop is coming around we advise the person to join catechism classes.

C. Smith: So anyone can be a member if baptised and confirmed?

Rev. Mayabi: I don't think so. The policy of the church is that for the sake of accountability we advise that the person registers. So we have a register of those who have chosen to be members of the church.

C. Smith: What if I am a polygamist? What other criteria determine membership?

Rev. Mayabi: Contexts will determine and I think that is the challenge we face.

C. Smith: Is that Anglican policy or Mayabi policy?

Rev. Mayabi: I think it is not Mayabi policy, it is ethical policy. It is a conclusion that is drawn ethically. I will think so. You will find in St Jerome that 30% of the church members are polygamous. The women who are married to polygamous men, they form the membership.

C. Smith: So does the church as an institution have anything to say about that?

Rev. Mayabi: The church constitution will not bar the way for a person to be a member if they are a polygamist. He will be restricted from taking part in some areas of ministry like Holy Communion. He will stop from partaking Holy Communion. He will not be elected to be a church leader.

C. Smith: So you can be a member but not allowed to receive communion?

Rev. Mayabi: Yes if you are a polygamist.

C. Smith: What does your church do in terms of marriage and burials?

Rev. Mayabi: Being an urban church we rarely deal with burial unless it is maybe an infant who died after birth of maybe a few months after birth and then we bury in the

cemetery. But for adults, all the church does is to conduct a funeral service and then if a member merits. The church might want to say. 'This member might be dead but we know him.' In terms of moral life he has lived he doesn't qualify to come in church for a funeral service so in principle we only conduct funeral services because in principle the Kibera people will want to be buried at home.

C. Smith: You conduct a funeral service if their moral life is considered upright?

Rev. Mayabi: Exactly.

C. Smith: What does upright mean?

Rev. Mayabi: It means that this person must be a registered member. Very committed in terms of Sunday attendance and also taking part in activities of the church, frequently contributing towards the budget of the church. Those are some of the things we consider. Most preferably this person must be legally married in church. That will be a very crucial point to consider if his funeral service has to be done in church.

C. Smith: What happens if he doesn't satisfy that?

Rev. Mayabi: If doesn't satisfy that the church will still take part in his funeral in terms of contributions, prayers in the home but the elders might want to say let not his body come to church.

C. Smith: Marriage?

Rev. Mayabi: One of the things we are enjoying in the parish is weddings. There is a wave I can say. There is an awakening of people desiring to be married both young and already married.

C. Smith: People living as married, common law married but not actually married in church?

Rev. Mayabi: Yes and that is the audience we are targeting now.

C. Smith: What percentage is that?

Rev. Mayabi: Let me say 90%.

C. Smith: Traditionally married or "we come we stay"?²³

Rev. Mayabi: Traditionally married, let me say, because they will say I have already visited the home of my wife, I have taken one or two cattle so you can say that traditionally this man is formally allowed to stay with his wife. So we will only want to encourage him to come in church and renew his marriage.

C. Smith: How many are living together but not traditionally married?

Rev. Mayabi: Yes, quite a number, 30% mainly the younger generation.

C. Smith: Where do they worship in rural home?

Rev. Mayabi: Largely the members who come to our churches they have connections to the Anglican churches back at home.

²³ Expression for co-habitation

C. Smith: Are there members with no other home but Kibera?

Rev. Mayabi: I can't say yes or no because you meet people who say they were born in Kibera but when they die, I have never seen anyone that was buried in Langata cemetery. Whether they are Kikuyu, Luo or Luyha at least they might want to claim that they were born in Kibera but they still have rural homes.

C. Smith: Does that mean they have a rural house to stay in?

Rev. Mayabi: I think rural home means a place of belonging. Actually the majority don't even have houses at home but they know that they belong there. Recently one of my lay readers who escorted a body back home, he came in my house and he was telling me one of the complaints back at home the people in the village were saying you people in Nairobi you don't build houses at home so when you die there and your bodies are carried back home we are ashamed because you come with visitors and we have nowhere to put them. So they are forced to hang in the cold. So you realise that even though people don't have houses at home but they have a strong attachments.

C. Smith: How many landlords in the congregation?

Rev. Mayabi: About 10% of my congregation and again it keeps on unfolding. You talk to someone then you hear him say I have some houses. The comments especially come out when someone is not paying rent. For those who receive rent they might not want to tell you that they have structures. So I think 10% of the congregation will be landlords.

C. Smith: How many are in full time employment?

Rev. Mayabi: Full time permanently employed 5%; casuals about 75 %; jua kali 15 – 20 %.

C. Smith: What do you think your members long for?

Rev. Mayabi: The expectation will vary according to age. The young people of Kibera see it as a transiting place. They will appreciate that they are in Kibera but they will hope to move out maybe as they climb the economical ladders. They chose to live maybe to live on the edge of Kibera because they have a strong attachment to Kibera and want to keep on relating to Kibera people. The old people seem to be settled. They have been in Kibera long enough and see it as the only place they want to stay until they go home.

C. Smith: Are they resigned – have they given up on the dream?

Rev. Mayabi: Yes

C. Smith: Where is home for members of your congregation?

Rev. Mayabi: No I don't think if affirmatively, people can say Kibera is home. The general notion of the city is that everybody is an immigrant, everybody belongs somewhere. So they will not call Kibera home. Kibera is not home, Kibera is a place to stay.

C. Smith: What must a church do to be an effective church in the community?

Rev. Mayabi: The church needs to be holistic in terms of effectiveness because like I said in the beginning people in Kibera struggle with poverty, struggle with basic needs. They struggle with making ends meet and I think the church can't ignore that. Any relevant, any effective church that will want to fit in Kibera and do ministry well cannot put a blind eye on the fact that they need to be agents of these sources.

C. Smith: What are people looking for?

Rev. Mayabi: Firstly people will want to look for a stable church; one they can rely on, a church that will recognise their needs, a church that will fill them spiritually. But the strongest desire of belonging to a church in Kibera is not just spiritual. People will be staying and waiting to hear. Is the leadership responding to our needs? And I think history has proved that people will want to belong to such a church in large numbers. I think Catholic is a role model. The Catholic Church in Kibera slum because they go along with development. It has the largest numbers. The smallest church at Lindi has a capacity of about 1200. And again largely people go there not because of spiritually, that is secondary. It is not like other parts of the city where people choose to go to a church because they have heard there is a good preacher there. In Kibera the preference would be have you heard that ACK is launching a project. Is there room in which we can be accommodated? Then spirituality becomes secondary to that.

C. Smith: Who does ministry in the church?.

Rev. Mayabi: Various people. The vicar is the chief; he is the centre of focus. But the vicar has other staff. The attached clergy, the lay readers and the elders, the ministry is shared.

C. Smith: How is prayer ministry practiced?

Rev. Mayabi: Prayer ministry is done mainly on Saturdays. We have prayer ministries where people go. We have divided our congregation into groups and mainly prayer ministry takes place on Saturdays where people meet to pray for one another and pray for the church.

C. Smith: How does the church relate to churches up country?

Rev. Mayabi: There is a strong link in terms of contributions. If a member of our church goes up country there is fund raising, he will want to bring a card so members of the church can contribute so in terms of one time support to different churches back at home we are connected.

C. Smith: What is the largest group of churches in Kibera and why?

Rev. Mayabi: AICs and Pentecostals because of history. The problem is historical. On the side of mainstream churches it is a problem because they have not been very active but I think in their own right as Pentecostals and AICs they have seized the opportunity. They were sensitive to the growth of Kibera slum so as the slum grew they seized opportunities and they wanted their churches to grow along with the slum which was not done appropriately by the mainstream churches.

C. Smith: What are the strengths of your church?

Rev. Mayabi: Then strength of our church is that it is a historical church, it has very firm foundations. The members who come there are not like new people, they already come with a sense of ownership. I am an Anglican so this is my church. I have walked in a church that belongs to me. I think that is strength. The other strength is that although we are in the slum we feel like we are not isolated. We belong to the wider Anglican community.

C. Smith: Weaknesses?

Rev. Mayabi: The weaknesses of St Jerome. One major weakness will be that we are not economically stable which hinders a lot of progress in terms of strategic future planning. We are weak in economy; we are weak in the area of Bible study. I think we haven't done much in the area of Bible study in groups.

C. Smith: Opportunities?

Rev. Mayabi: The first great opportunity is for evangelism. That is one of the areas I find is an open world for us. We live with the people of Kibera, so people are there with many needs so the church has an opportunity to evangelise directly. I think the church has the opportunity to initiate projects because as I have just said the church is not an independent church, it is a church with networks. I think we have an opportunity to initiate projects not only for the church members but I think for the entire community.

C. Smith: Threats?

Rev. Mayabi: The most potential threat is the upgrading. If the government decides to upgrade the Kibera slum then it will disorganise the church members. Some might chose to move to other parts of the city, others might chose to go home, a few might want to stay around but I think that transitional period will be a threat, a major threat.

C. Smith: How do you discern God's leading as a church?

Rev. Mayabi: The process of discerning God's leading of our church. One has been through situations on the ground. The reality on the ground helps us to raise questions and as we raise questions we feel like God is leading us in this direction.

C. Smith: Who discerns?

Rev. Mayabi: Mainly the pastor along with the PCC members. The PCC members will raise questions. What if we go this, what if our parish will be involved in this kind of ministry?

C. Smith: How are you responding to that discernment?

Rev. Mayabi: We have responded in a number (of ways), we have held several leadership seminars which have yielded into a lot of good responses.

C. Smith: Seminars form part of the discernment process?

Rev. Mayabi: Yes

C. Smith: What are you doing from that discernment process?

Rev. Mayabi: One of the areas we are now seriously involved in as a parish is the area of adult literacy. It is a major need. Another area is HIV. One of the areas which is a great need, which the Lord is leading us into, is responding to secondary and primary school evening tuition. It is a great ministry. One of ministries which we are greatly responding to be evangelism and missions, we feel strongly that the Lord is leading us in that direction.

C. Smith: How are decisions made.

Rev. Mayabi: The PCC is the organ that makes decisions.

C. Smith: Do they vote?

Rev. Mayabi: I think we make decisions by consensus. Rarely will we vote.

C. Smith: Is that typical of Anglican churches or specific to here?

Rev. Mayabi: It is specific to where I am I cannot say that is normally the criteria. The Anglican structure would vote on issues but we don't.

C. Smith: Is that a new way of working for you?

Rev. Mayabi: No, I have always worked that way.

C. Smith: How do people get into a position of leadership?

Rev. Mayabi: People get into positions of leadership by being elected by the entire congregation. On very few occasions will the pastor appoint and then in consultation with the local church council if a need arises.

C. Smith: How do you remove someone from a position?

Rev. Mayabi: The removal is through voting. The church has the power. So if the church voted you in and you prove not to be competent then the council might want to go through this with the church and then the council may explain this to the congregation and say do we want to do away with this particular person and vote in a different person.

C. Smith: Are there disputes and what are the main causes?

Rev. Mayabi: Yes there are disputes. You can't miss disputes in a church. Africans say if you put many axes in a basket and carry them on a shoulder they will make a noise. By the effect that you are alive in a church we expect disputes to be there and how we solve them we solve them through councils. If a dispute arises then we call a council and consult each other. We want to know the cause of the dispute.

C. Smith: What is the general cause?

Rev. Mayabi: The usual cause of a dispute, at least for St Jerome it is finances. Finances are a major source of dispute. If people happen not to understand how finances have been handled they will raise issues.

C. Smith: How are finances managed?

Rev. Mayabi: Through the elected committee with the treasurer and the signatories. Money is banked. We try to see that all money coming in is banked and then withdrawn as the need arises. We have several accounts, choir, main church, Sunday school.

C. Smith: Have there been any splits that resulted in the start of another congregation.?

Rev. Mayabi: Not so far.

C. Smith: What do you understand by the word mission?

Rev. Mayabi: The term mission means basically if I define it in the Kibera context - because you may define it in terms of what you want to do - it means reaching out to the needy, reaching out to the lost with a holistic approach. We might want to reach out to do mission with the HIV people, we might want to reach out and do mission with the lost sinners in terms of evangelising them.

C. Smith: When we say the gospel brings transformation what does that mean to you?

Rev. Mayabi: The gospel bringing transformation is a very dynamic thing. Transformation first comes through hearing. I think people hear the gospel; they make a decision to follow it and obey it to me which is a change. But the gospel brings more transformation when the people begin engaging with the gospel in a more comprehensive way. For example you see ok if in terms of salvation you see someone is now born again, that is not enough. The person might be born again but poor. For us in Kibera the gospel is about empowering that person further to begin a business. We don't give him money so far we give him ideas of how to begin a business. The love of the gospel can be reflected in other parts of daily living so to me that is transformation.

C. Smith: What difference is your church making to people's lives in Gatwikera?

Rev. Mayabi: So far not very much but I can say we have done a lot with the HIV. I think we are majorly taking part in that area and more so when the church is giving. The church has accepted to give voluntarily monthly. The church has opted to give money for a cup of tea and slowly plant into the soap project which HIV people are taking part in. I think the church is contributing for us that is part of the gospel.

C. Smith: What is the role of the church in the wider community?

Rev. Mayabi: First to establish relationship. We believe strongly that one of the mandates we have in Kibera as an Anglican church is to be a mediator in the midst of people. So if there is a crisis we might want to see ourselves as major voice in that. Doing a prophetic role in the community, we are there for that.

C. Smith: What are the challenges facing people in Kibera?

Rev. Mayabi: HIV is a major challenge and generally poverty.

C. Smith: What is the root cause?

Rev. Mayabi: The political system in Kenya has largely played a major role in not restructuring systems that will allow Kenyans to take part equally in nation building.

C. Smith: What is role of your church?

Rev. Mayabi: That is a big problem. One little church in Kibera will do little to counter the political forces working in Kibera. We on the grass roots are doing what we can, beginning adult literacy and beginning tuition for std. 8 and secondary schools but I think on a mega level the church is limited.

C. Smith: Which churches are really making the difference?

Rev. Mayabi: Catholic Church is the leading in making a big change in Kibera. The Methodist church is trying. The Anglican churches are following.

C. Smith: When planting new churches, how do you decide where to plant?

Rev. Mayabi: We made the decision first considering the geography of the slum, the intensity of the area where we planted the church. We also considered the spread of the churches around there. We realised that around that region there are not many churches. The survey one of the elders made found many people busy, many people don't go to church so there was strong feeling that we needed to plant a church there. The decision was taken at the PCC level and at the LCC level so many people took part in the decision of the planting of that church.

C. Smith: What has been the church involvement in upgrading and demolitions?

Rev. Mayabi: Yes we played a big role. We united with the Catholics, we voiced and we have made a contribution so far. People have not been evicted and we believe that is because we agitated.

C. Smith: What is the role of the church in local and national politics?

Rev. Mayabi: The church is a prophetic body in the sense of theology and therefore there is no point in its history where it can sit back and say we are not part of National politics. So the Anglican church in particular has been on the record of calling for change and we, deep in the slum, are part of that wider church and still consider ourselves a very important religious institution when it comes to national politics.

C. Smith: What training is most needed for ministry in the slum?

Rev. Mayabi: Pastors basically need training in theology. It is an issue because there are a lot of doctrinal issues which need to be dealt with first to make sure every local church is doctrinally sound. And I think pastors need to be trained in that line.

C. Smith: Thinking of Anglicans?

Rev. Mayabi: The Anglican pastors who want to move to Kibera, they need an inclination of urban orientation especially with a bias of slum ministries. They might want that because generally the traditional theology has not addressed that. The Anglican pastors who come to work in Kibera might take a consideration to get an orientation of what does it take to work in Kibera? How do you relate to the social dynamics in Kibera? How do you bring down your theology to fit the Kibera people?

C. Smith: Where do you feel most confident and least confident?

Rev. Mayabi: I feel most confident in preaching. It is an area that I am very confident in and in ministry I am very confident in the area of public relations. I think I found myself

easygoing with people, building relations very fast. The other area I feel confident is generally pastoral.

The area I don't feel very confident is the area of administration. I struggle a little bit. I feel I need to work more. Actually I am thinking if I get through the Masters programme I might want to take a special course in administration and management.

C. Smith: How well does your denomination relate to slum communities?

Rev. Mayabi: My denomination has not had very good relations with the slum communities.

C. Smith: What is attitude of denomination towards ministry in informal settlements?

Rev. Mayabi: Attitude has been that the informal settlements people are poor, they are marginalised and traditionally the Anglican Church has been the church of the elites and the middle class people. So generally I think that has been the notion and the trend and that has weakened the relationship of the Anglican Church and the slum people.

C. Smith: What aspects of your denomination strengthens and encourages ministry in slums?

Rev. Mayabi: I think the Anglican Church will respond to the slum ministry if one person will come up and say I have a special interest. The entire system will remain very speculative but if one person comes up and says I want to go there, then the church will create interest. So at a structural level you are strong. An individual can make a difference.

C. Smith: What aspects of denomination weaken or discourage ministry in slums?

Rev. Mayabi: The economy, the economical part of it. You see Anglican parishes pay individually. The parishes pay the clergy so naturally you prefer to be in parishes where you can be comfortably paid, not going in the slums where the person will feel lonely and struggling alone and nobody is recognising or appreciating what he is doing. So I think the economy in slums weakens the Anglican church. Everybody is interested to know how will I raise money, how will I keep my life going.

C. Smith: Can the slums afford an Anglican pastor?

Rev. Mayabi: Not really.

C. Smith: What are the strengths and weaknesses of the training you have received so far?

Rev. Mayabi: The training has equipped me a lot. It has kept me in terms of confidence. When I stand to speak I am confident about speaking something I can defend. I think training has done well in that area. I think training has helped me to synthesise information to know what relevant information at what time is. I think I never had that ability before I got into training. Training has also helped me to relate with people both the lower, middle and higher. Training has empowered me in that line and shaped my theology too.

C. Smith: How well do the structures of church support or impact on ministry in the slums?

Rev. Mayabi: If an individual says I want to go, the structures may put in systems to help the individual person and that is what is happening in my case. When the structures identified me and I was ready to go they have sustained me in terms of financial support moral support. The bishop has come to visit the parish two times which is not just encouraging to the parishioners but even me. I felt the bishop is identifying with the slum ministry which is a big boost.

C. Smith: Do you think the structures of the church think about and are sensitive to the needs of people in the slums?

Rev. Mayabi: As per now with my interaction ...

C. Smith: Take yourself out of the picture

Rev. Mayabi: No. I don't think so. Before I moved into Kibera I think the church structures did not have a real strategy per se.

C. Smith: So who did they work for?

Rev. Mayabi: The structures are designed for the affluent and the middle class. And that is where you will find that generally the Anglican pastors do well. They do well with the affluent and the middle class.

C. Smith: But they don't work for the slums?

Rev. Mayabi: No.

C. Smith: Does the congregation in any way subvert, challenge, or question the structures and procedures of the Anglican Church?

Rev. Mayabi: They do when it comes to budgets. The community in the slums raise questions, are these people sensitive to us? Do the structures up there, do they really understand our constraints at the grass roots?

C. Smith: So how do people at the grass roots see the structures?

Rev. Mayabi: I think they perceive structures traditionally. They accept because they are the structures that Anglicans have grown up with so it is something that is in them. It is only that when the structures work against their general life, they feel that the structures have not fully understood the dynamics of the slum.

C. Smith: Do they feel an intimate part of the structures of the diocese or on the edge of it? Do they feel at the heart or margins?

Rev. Mayabi: No, margins, margins, margins, because if you look at the leadership, votes, because the Anglican system is governed by votes then the question you want to raise is how many people from slums are members of those boards?

C. Smith: And what is the answer?

Rev. Mayabi: Nobody apart from the vicar who belongs to one or two boards otherwise any of the ordinary members from the slum. So you can see that in the area of decision making the slum people are not given a priority.

C. Smith: So the lay people in the slums don't have a voice within the structures of the church?

Rev. Mayabi: No they don't.

C. Smith: Do you find as a vicar, are you in any way compromised by the structures and procedures of the church? Do you ever have to act in a way that is not totally in keeping with the way things are done, with the constitution, in order to do ministry in Kibera?

Rev. Mayabi: Yes in some cases we have violated, not with bad intention but looking at the ground and how the social dynamics are at the grass roots, you realise that some of the traditional Anglican practices cannot work. So for a vicar to be effective you have to find a substitute for that so that again you don't marginalise everybody in church. The example is in the area of marriage, wedding. The Anglican Church requires that a leader to be elected must have wed. The experience I found on the ground were that most of the people who are being elected into leadership they had not wed. Now the majority have wed but by then they were not. And I think even now as we continue doing elections still many will be elected who have not wed. Now if I go rigidly, if I say as an Anglican vicar we have to go by the Anglican constitution I will lose people.

C. Smith: So is there a bit of a contradiction between the kind of informal structures of life in Kibera and the more bureaucratic structures.

Rev. Mayabi: Definitely.

C. Smith: How do you deal with that tension?

Rev. Mayabi: I deal with that tension pastorally, I think so. Because I judge each case on its merits. I judge each case as a pastor on the ground and I say ok this one he is to be treated as he has come. Like when I found that 75% of the leaders that I have have not wed what am I to do? The pastoral approach was, let me go along with them; develop them to a point where each person can decide to wed. And that has come to pass.

C. Smith: So is the strategy to make people conform to the Anglican structure or is the strategy to slightly subvert the Anglican structures in order to include people that don't fit.

Rev. Mayabi: I think it is the latter. You subvert so that you give room to those who don't conform to fit. I think so

C. Smith: So if you go in to make it exactly fit like an Anglican church fits somewhere else it won't work.

Rev. Mayabi: It won't work.

C. Smith: Does your denomination have any strategy for ministry in the slums and how might your denomination need to change to work more effectively there?

Rev. Mayabi: I think in terms of strategy it is all about parish business. Because the Anglican philosophy of ministry happens in the parish; the Bishop might not have so much authority to dictate but each vicar on the ground, together with the laity, defines the ministry, defines the needs. It is down to the parish and as far as St Jerome is concerned it is about the business of the parish to identify their own needs and then engage with the ministry. So structurally the structure might have very little. If the local church does not make efforts to do ministry and engage in realities at the grass roots the bishop or whoever will have very little to do

C. Smith: How then do you think the Anglican Church on the ground needs to do ministry in order to be a presence which really makes a difference in these communities?

Rev. Mayabi: The reality as per now leadership development because the people who want to do ministry have a sense of leadership, leadership that has been developed and nurtured towards a particular direction. Secondly, economically in building assistance. Maybe by projects to allow church members to buy into it, build their own economical basis because the life of the church runs around money and the life of Kibera church, the leadership, must think of how to empower the local members in a small way to be independent so that they can also be reciprocal. Thirdly, the other one is cell group ministry. I think cell group ministry seems to be the other most effective.

C. Smith: Why?

Rev. Mayabi: It is because of the population. People are close to each other. People are related. We have distant and close relationships because in Kibera people live in colonies. If I give an example of St Andrews²⁴, 25% of the congregation are relatives. You learn that during weddings or funerals. When one person dies you find this person is connected to a number of people in church and so it is easy in such a setting to develop cell groups. Cell groups work not just because they are Christians but because they find common unity of relationships. So I think it is strength. I was talking to member Mwangi and member Mwangi is related to Nancy and Nancy is related to Jane Kariuki and all these people belong to one cell group and they want to keep bringing their people who are related to them. So cell groups seem to be thriving along those lines which is very interesting but again it is a strength. It is strength in a manner that people identify with each other in terms of blood, in terms of spirituality, in terms of church needs.

C. Smith: And this has formed part of the structure of St Jerome church? It is not a specifically Anglican structure.

Rev. Mayabi: No.

C. Smith: But it works for St Jerome?

Rev. Mayabi: Yes for our church it is ok.

End

²⁴ Daughter church of St Jerome

Document 62

Venue: Ephatha of the Holy Trinity Church

Date: 10 12 2006

Source: Audio recording

Interviewee: Pastor William Okong'o, formerly of Grace and Truth of Jesus and now with Ephatha of the Holy Trinity Church

C. Smith: How did you become a pastor?

Pst. Okong'o: When I got saved then I prayed and I heard a call to be a pastor from God, so I started to preach the Word of God. I saw God saving his people and that way we started the church.

C. Smith: When?

Pst. Okong'o: It was in 1998. I was in the Anglican church but not going to church. I got saved when I was lost. That is when the preachers came. They preached to me the Word of God. I got saved, then I started to pray with them. They taught me. There was a pastor from Great Altar Call Fellowship in Kibera. They mentored me and it is from there that I became a pastor.

C. Smith: Why not in Great Alter Call Fellowship?

Pst. Okong'o: There were so many pastors and they advised me and then even me I said that I can just manage my own ministry. That is why I started this church.

C. Smith: Why not Anglican?

Pst. Okong'o: The way I was taught I decided that I can just go with these other churches.

C. Smith: How did you start?

Pst. Okong'o: There was a time I was praying and I saw God showing me a church. I was having my friend Stephen Odhiambo. We were with him. Then we just started with him preaching the Word of God and God can bring some people. We started just like that.

C. Smith: Where?

Pst. Okong'o: Mugumo School

C. Smith: Who were you with?

Pst. Okong'o: There was a Pastor called Peter Juma Odera. He is the one we started with under his ministry Grace and Truth of Jesus.

C. Smith: Where was it started?

Pst. Okong'o: It was started in the reserve, in Ugenya. In 2000 I was in that church until August last year.

C. Smith: Did you leave the church? What happened?

Pst. Okong'o: We were planning to register our own church so we did the registration and decided to use our own registration that is why we left that one. We are now in our own registration.

C. Smith: Was it a happy parting?

Pst. Okong'o: If you are in your own side you are free, you can be free for anything.

C. Smith: What has happened to Grace and Truth of Jesus in Mugumo School

Pst. Okong'o: Nothing. We are that church but we just came here and bought this church. The people who were there are here.

C. Smith: Has someone moved in where you were?

Pst. Okong'o: No.

C. Smith: What is the message of the church?

Pst. Okong'o: Salvation, we preach salvation and Holy Spirit and thanksgiving to God.

C. Smith: Who were the members that you started Grace and Truth with?

Pst. Okong'o: Stephen, Bernard, there were five of us just like that.

C. Smith: Were any of them relatives?

Pst. Okong'o: No.

C. Smith: How many did that grow to?

Pst. Okong'o: There are now over 70.

C. Smith: How do you see your ministry going?

Pst. Okong'o: Not bad.

C. Smith: What does your church do outside the Sunday ministry?

Pst. Okong'o: We have nothing.

C. Smith: What is role of the church in transformation?

Pst. Okong'o: I do not understand you very well. We just use the preaching then we can preach to somebody, teach him to be holy, to be saved and that is it because we don't have any support we can give because we don't have any finance.

C. Smith: What is the vision of the church?

Pst. Okong'o: To build a big church then we can have (*unclear*) My vision, I can say my vision only... I want to plant a big church here. We can put a school even if it is for sewing machines. That is our vision. We can teach because most people we have they are poor. I think you know, so we want to help so we are praying to God if he can provide us with some cash. We can put a school here, we can train some women and men who don't have jobs - they can have jobs.

C. Smith: Who is the owner of this church?

Pst. Okong'o: Now I can say it is me.

C. Smith: Do you have a committee?

Pst. Okong'o: 12 women and men. We just select somebody which is hard working, praying. We can choose him to be one of us.

C. Smith: Who chooses?

Pst. Okong'o: We can sit down. All of us which started this church we can choose a person. If he is hard working then we can join together with him.

C. Smith: What happened in Grace and Truth?

Pst. Okong'o: The owner was Peter Juma. He was like a bishop. He came one time, he prayed for us like anointing and then he left everything on us. We were the ones selecting people. Stephen is now in Dandora, he is pastoring a church there. It is just this church. It was started after we left Grace. I live here in Gatwikera. I am part time, I am working in a garage as a panel beater.

C. Smith: Why do people come to your church?

Pst. Okong'o: Because they can hear a testimony. Someone came, got healed when he was sick. Then another person can come if he has got the same problem.

C. Smith: How many landlords are there in the church?

Pst. Okong'o: Can't tell. Nobody owns structures. Most of us, we are Luos from different parts of Luoland.

C. Smith: When members go back, what churches do they go to?

Pst. Okong'o: They can go to any because we don't have those churches there. They can go to any because they have so many churches like ours. Mostly they like to go to Pentecostal churches.

C. Smith: You... what church do you go to when you go home?

Pst. Okong'o: There is Voice of Salvation in our area. I go there. Anglican is next to my home so sometimes if I have time I go there. We spread the Word of God. I was baptized there.

C. Smith: Which church would you normally go to?

Pst. Okong'o: I usually go to Voice of Salvation.

C. Smith: Who is involved in ministry in your church?

Pst. Okong'o: I was with Stephen, but now he has left for Dandora, I am on my own.

C. Smith: Do you use interpreters?

Pst. Okong'o: Yes. I have almost three of them.

C. Smith: What about other leaders?

Pst. Okong'o We have not chosen a youth leader.

C. Smith: Do you conduct marriages?

Pst. Okong'o: Yes some of our members are not married but not many, if someone got saved when he got married we just continue with him like that way. But if there is a young person who wants to marry we can arrange this with church leaders, then we pray for them. If he has a girl which he wants to marry then we can sit together and we pray for them.

C. Smith: Are they then legally married?

Pst. Okong'o: They must go back to their parents to pay what they can pay. We must get permission from their parents.

C. Smith: What if they are together but not married?

Pst. Okong'o: You can't interfere with that. We just counsel them how they can get married and just pray for them.

C. Smith: To be leader in church must you be married?

Pst. Okong'o: It is not a rule but it is better if you are married. Every person must marry so if you want to marry you go to the girl, you talk to her, you agree, you stay together. If you have some money, you can pay to parents. 'We come, we stay' cannot be leaders. If they were traditionally married, we counsel them and find that they were traditionally married we just let them to live. And they can be a leader no problem.

C. Smith: For how many is Kibera home?

Pst. Okong'o: They can't tell that because they have their own place at reserve. Here they just come to search for a job.

C. Smith: Have you had any training for ministry?

Pst. Okong'o: I don't have any training. I am now planning. If I can get time I can apply.

C. Smith: What training would you need?

Pst. Okong'o: Just Bible school, pastorship.

C. Smith: Where?

Pst. Okong'o: I don't know anywhere but by next year I will just search. If I have some cash I can apply.

C. Smith: Would you want full time training?

Pst. Okong'o: What kind is needed?

C. Smith: What are the main challenges facing people in Kibera.

Pst. Okong'o So many many problems, that is so many I can't tell it now.

C. Smith: What is the mission of your church?

Pst. Okong'o: It is just a vision of the ministry; you can plant as many churches as possible.

C. Smith: Are you planning to plant churches at home?

Pst. Okong'o: Yes even on December 27th we have a crusade at Nyakach. We are going to plant a church there. I have a friend of mine there. He wants to plant a church; he can become a pastor there.

C. Smith: How did you get the name?

Pst. Okong'o: Just got it from the Bible.

C. Smith: Do you meet together with other churches?

Pst. Okong'o: We come together with other pastors in Kibera. We come together and learn about the Bible and be given advice from the others.

C. Smith: Which churches are making a difference?

Pst. Okong'o: All of them. Pentecostal churches, I can see that they bring changes in Kibera.

C. Smith: How?

Pst. Okong'o: Because they preach salvation, then people get saved. We can bring so many people who are lost in Kibera. When they hear the Word of God they get saved, then he can become a person who can now manage everything. So me I can say Pentecostals churches, they bring very big changes in Kibera.

C. Smith: What if a person is jobless and gets saved?

Pst. Okong'o: God will provide you with a job. God is a provider.

C. Smith: What are the strengths of your church?

Pst. Okong'o: Prayer. If you pray, God will just do his work. Praying is the key of everything.

C. Smith: Do you practice exorcism?

Pst. Okong'o: Every Sunday. Even we have some ministry on Tuesday in the evening.

C. Smith: Do you deliver same people more than once?

Pst. Okong'o: Yes.

C. Smith: If you are saved can you have a demon?

Pst. Okong'o: Yes. A demon can just come back. If you are praying you can keep it away but if you are not praying it can come back.

C. Smith: Should the church getting involved in politics?

Pst. Okong'o: I don't think that is the business of the church. The business of the church is just to bring the people of God to know the Word of God. To teach them. We are

praying because we know here we are just passing, there is a place we are targeting to go. So here I can say with every people, but me I don't believe on that.

C. Smith: What influences your ministry?

Pst. Okong'o: Nowadays there is that pastor in Nakuru on KBC –

C. Smith: What is his name?

Pst. Okong'o: His name is Owuor.

C. Smith: And people from outside Kenya?

Pst. Okong'o: Bonke, I loved the preaching of Bonke.

C. Smith: Why do your members come to a church in Kibera, when they could go to a big church outside.

Pst. Okong'o: One problem, language matters a lot. There are so many people which are not learned, if they go there they miss. Sometimes they use English they don't understand what is going on. I think that is the effect. I hear Luo and Kiswahili. We sing in Kiswahili and Luo, sometimes in English but not very much.

C. Smith: Are you supported by the congregation?

Pst. Okong'o: Yes they can support me but like nowadays, we don't have enough cash in our church and you know the church has so many problems. You have so many people which don't have a job, so you have to help them with something small you get from the church. You have to give them to support them financially.

C. Smith: Do you receive a salary from the church?

Pst. Okong'o: No

C. Smith: What happens to the collection?

Pst. Okong'o: We take them to the account. If there is any problem we can use them to support any one of us which has a problem. Not rent. Church members contributed to buy the church.

C. Smith: Does income go to you as pastors?

Pst. Okong'o: I use as little as I can because even me I am working so the other can be spent on those who don't have a job. You know in Kibera how most people stay. Most people are poor. I know you know that. So you have to help them. As a man of God you have to help them.

C. Smith: Is that always true of a pastor?

Pst. Okong'o: That is me, not everybody.

End