

Renunciation Prayer for Winti

Lord God, Heavenly Judge, I enter into Your courtroom because I desire to be free from the powers associated Winti. I ask for all the books concerning me and my ancestors to be brought in and be opened. Thank You for the guidance of the Holy Spirit and the intercession of the Lord Jesus Christ.

On behalf of myself, my children and all my ancestors I confess the following:

I confess and renounce any involvement in Winti. I forgive my ancestors for the consequences their actions have brought about in my life. In Jesus Name, I declare, that I and my house will not be bound to the family tree of winti fears. I revoke and renounce all the works of winti. I break the chains of generational winti fears; I choose by my own will, to cast off all works of winti and occultism.

1. I confess, renounce and revoke the invocation of the following winti spirits:
(name the Winti spirits you or your ancestors have worshipped)

Winti supreme god: Anana – Keduaman – Keduampon (Swelie)			
Water spirits / Watra-wenu	Forest gods / Busi-wenu	Earth gods / Gron winti	Air gods / Tapu Kromanti
Watra Mama / Watra Tobosi / Mama Bosu	Busi Mama	Mama Aisa / Gronmama	Opete
	Tata Busi	Voodoo / Fudu / Negese	
Tata Bosu		Luwangu	Aladi / Aradi
Watra Ingi / Tone Piai Ingi	Bus Ingi / Busunkie Kwakwa (stone)	Dagwe / Papagado / Papasnekie	Djisri
Barinja	Apuku	Leba / Dede	Sofiabada / Afosoe
Sekula		Djebri / Adjaini / Tigri Djadjaa	Jaw
		Kromanti Obia / Adatu	Adumakuku
		Kantamasie / Akantaasie	

I revoke every vow I have made to these spirits and break every connection with them in Jesus' name.

2. I confess as sin the invocation of yorka (*spirits of deceased family members*). I break with every yorka family spirit and break every generational curse that rests on me and my family because of this in the name of Jesus.
3. I renounce and confess as sin all **rituals**, including ritual slaughter, which I and my ancestors have practiced. I revoke, renounce, break and annul:
 - Herbal baths; Kra-watra; swiet-watra; wiwiri-watra; winti-watra, Jorka-watra.
 - Sacrificial meals; Kra-tafra; Winti; Winti-njanjan; Kabra-tafra.
 - the rites of atonement at: disagreement within the family (bere), neglect of the Winti, failure to keep promises, violating a taboo (trefoe) (food et cetera), wrong way of life, and so on.
 - the atonement rituals that were supposedly “necessary” to propitiate supernatural powers and winti’s. Forgive me, Lord, for being present at a Winti pre or dance ritual.

I revoke, renounce, break and annul:

- all invocation rituals of the Kra, Winti and Jorka.

- all ritually manufactured amulets such as ogri-ai beads, bracelets, necklaces and brooches.
- all use of bluing ('blauwsel') as protection.
- all tapus.
- all uses of plants as protection.

I revoke, renounce, break and annul the following attributes of the alakondrewatra:

- Begibusi koruati-wiwiri;
- Bigifamirman koruatiwiwiri;
- Pjiejieerpow;
- Sangrafu;
- Anesi-wiwiri;
- Brokobaka;
- Mosonjo;
- Akantakama;
- Red and white gadodede-wiwiri.
- Redi and white switi sopi;
- Orgeade;
- Blakabiri (old brown)
- Drie wittibiri;
- Genever (gin);
- Dram;
- Pompea;
- Florida water;
- A piece of sugar cane or a little malassi.
- Wan koko pimba;
- (grated) nengrekondre
- adru;
- Fragrant oils / essences: commando, love, jasmine and
- Lucky oil or ordinary essences such as pear, pineapple and almond essences.
- Seven eyelets (zebi ai) Nengrekondre pepre;
- Seven eyelets (zebi ai) Temremankreti.

I revoke, renounce, break and annul

- everything that is necessary for the pai (payment).
- the teri (respecting) of the gron-ma.
- the ritual selling of my child(ren) as loweman. My children are given by you and not an escape (loweman). I revoke, renounce, break and annul the effect of this in their lives. I dismiss in Your name, Lord Jesus, the bai-mama and bai-papa. In your name I want to bless them. I have received the children from You and I want to dedicate them to You alone.

4. I revoke, renounce, break and annul all funeral rituals, such as the giving of handkerchiefs and flowers in the coffin to the dead in memory and reassurance of the Jorka. Heavenly

Judge, forgive me that we sang Christian songs and psalms at the dede osos of my father/mother to supposedly invoke divine assistance for the visiting Jorkas.

5. I confess as sin any ritual in which harm or mutilation has been inflicted on others, in some cases even resulting in death, and ask You, Lord Jesus, to repair the damage and heal the mutilation whenever possible.
6. I renounce and break every ritual link with dresi men, bonu men, wisi men and bigi sumas (great women).
7. I also renounce and break every ungodly soul tie with people connected to Winti.
8. In the name of Jesus Christ of Nazareth, who came in the flesh, I revoke, renounce and break every covenant, including every blood covenant, that I have made during the winti rituals, and every oath of allegiance that I have sworn. I also break all effects of these covenants and oaths in Jesus' name.
9. I renounce all winti songs and war songs that I have sung, the music that I have made, all prayers to winti spirits, every expressive form and especially drums to evoke and serve winti spirits.

Heavenly Judge, for all these sins I ask for your forgiveness. Thank you that they are now removed from the books in heaven on the basis of the blood of Jesus. I ask you to dissolve every covenant with Winti spirits and with the spirit of death, to judge these spirits and to sever me from them. I also ask this for every demonic principality that has connected itself with me, my family and my native soil.

In the name of Jesus I command every spirit connected to Winti to leave my life now!

(Now specifically name every Winti spirit that was connected to your life and that of your ancestors)

I command.....to leave my life now in Jesus' name!

(pray under the guidance of the Holy Spirit until you experience relief)

I also command every power of death to leave me now in Jesus' name.

Heavenly Judge, I ask that angels be sent to remove every astral presence of any human spirit from me and my offspring.

In Jesus' name, I nullify and break every spell and curse that went into effect the moment I broke with Winti.

Lord Jesus, I humbly ask You to completely cleanse my mind, soul and body with Your blood from all sins I have confessed and renounced, and from every form of darkness associated with them. Also cleanse my conscious and subconscious mind, so that memories from the Winti time can no longer control and influence me.

Holy Spirit, I ask You to fill me again and help me to walk in freedom. Thank You, Lord, for who You are and for what You have done for me. I praise and glorify Your mighty Name! Amen.

*(If you or someone from your ancestry has entered into a **spiritual marriage** with an evil spirit, you can pray the "Renunciation & Deliverance Prayer for Spiritual Marriage")*

House cleansing:

It is important to cleanse your home of all occult and ritual books, jewelry (see also list on next page), music, DVDs, letters of intent, emails, and other sacred objects associated with winti. Remove these items from your home by throwing them away, burning them, or otherwise destroying them. Then cleanse your home in prayer.

Meaning of winti jewelry and their connection to the winti spirits

- The alla-kondre necklace with different colors: to honor the different demons
- A ring with a red stone: for the Ingi
- The taraté necklace with black beads: for the Aisa
- A ring with a white stone: for the Kromantie
- A carpet beater (mattenklopper) ring: for the Aisa or the Leba
- Boto necklace: for the Ingi
- A lontai necklace: for the Apuku
- A ring with a black stone: to propitiate the Apuku.
- A pendant in the shape of a pick: for the Apuku, the Djebrie and the Kromantie
- One dollar coin: for the Vodou or the Aisa
- A ring with 2 pigeons and a paddy grain in the middle: for the Kromantie
- A silver friendship ring: for the Ingi
- A ring with a green stone: for the Busi Ingi or the Kantamasie
- A smooth buoy with 2 pink buttons: for the Aisa
- An inflated buoy with a snake head: for the Vodou and/or the Aisa
- A padlock with a key: for the Kantamasie
- A pendant in the shape of an anchor: for the Watra Ingi
- The béré banti (a cummerbund or a belly chain) with a combination of or partial combination of a hack or a knife, an alla-kondre necklace with a hack pendant, also the draité necklace or a combination with another necklace, a gold ring with black stone, a silver ring with red stone, foot chain are all among the goedges (favorites) of the Apuku
- The famous friendship ring: is also a favorite of the Apuku