All Saints’ Cathedral, Nairobi

NEWS & VIEWS

July, 2016

The All Saints’ Cathedral Trinity Centre offers modern and well furnished meeting rooms, an auditorium, a restaurant/cafeteria and serene grounds all within a pristine Christian environment.

We have meeting rooms that are ideal for fundraisers, training/seminars, individual graduation receptions, cocktails, dinners and parties. While the auditorium which has a sitting capacity of 1800 is ideal for international and local conferences, wedding services/receptions, concerts/plays, AGMs, graduation ceremonies and dinners. Additionally, the auditorium is fitted with translation booths and state of the art audio-visual equipment.

Contact us for more information/booking on 0728-217715 or Email: trinitycentre@allsaintsnairobi.org

In this issue:
- Reflections on Disability: Your Role
- Spiritual Disability
- Technocrat: Tech Addict
Cathedral Ministry Staff

**Provost**
The Very Rev. Canon Sammy Wainaina

**Evangelism & Outreach**
Rev. Peter Nzimbi

**Sacraments & Visitation**
Rev. Josphine Ngahu

**Education & Discipleship**
Rev. Francis Awando
Rev. Joseph Kamau

**Youth & Young Adults**
Rev. Alfred Apela

**Children & Baptism**
Rev. Lilian Karinga

**Finance & Administration**
Manager
Moses Waweru

**Director of Music**
Atigala Lu vai

**Children’s Coordinator**
Mercy Eunyalata

**Social Outreach Coordinator**
Louise Githire

**Teens’ Coordinator**
Grey Ngugi

**Youth Coordinator**
Esther Wagaturi

**Senior Verger**
Jandson Njoroge

**Provost Office Enquiries / Executive Assistant**
Mrs. Dorsila Kassums

Contents

1. Provost’s desk: Spiritual Disability
   By The Very Rev. Canon Sammy Wainaina


7. Reflections on Disability (part 2): Your Role
   By Dr. Julius Oladipo

   By Kuria Murimi (10 years)

10. Enthronement Service pictogram

14. In My Own Words
    By Sarah Theuri

17. ASC Sports Day
    By Francis N. Ndung’u

    By Ndiritu Mutugi

21. Joseph: From Slave to Great Leader
    By Canon Micah Amukobole

25. The Technocrat: Tech Addict Part I
    By Peter Kamau

28. Food Art – Chocolate Chip Cookies
    By Beth Ndung’u Ngugi

29. Reflections on GAFCON(part 2)
    By Dr. Peter Jensen
In the month of July we focused on disability where we took cognizance of those amongst us who have special needs. During the month we had the privileged to learn on various disabilities facing many in society including and not limited to Sickle-Cell anemia, Spina Bifida, Autism and Down syndrome. We also focused on the challenges such persons face and our role in including them in the normal day to day operations. The thrust of the Month was on the pointed focus on our Spiritual Disability.

Disability is described as the consequence of an impairment that may be physical, cognitive, intellectual, mental, sensory, developmental, or some combination of these that results in restrictions on an individual’s ability to participate in what is considered “normal” in their everyday life. A disability may be present from birth or occur during a person’s lifetime. Disability is viewed in varied ways by different groups.

Medically, disability is described as a problem of the person, directly caused by disease, trauma, or other health conditions which therefore require sustained medical care in the form of individual treatment by professionals, where management of the disability is aimed at a cure.

Socially, disability is viewed as being a socially created problem and a matter of the full integration of individuals into society. In this case, disability is not an attribute of an individual, but rather a complex collection of conditions created by the social environment. Hence, the management of the problem requires social action and collective responsibility of society at large to make the environmental modifications necessary for the full participation of people with disabilities in all areas of social life.

Persons living with disability often face stigma as people react to them with fear, pity, patronization, intrusive gazes, or disregard. These reactions often exclude persons with disabilities
from accessing social spaces along with the benefits and resources they provide.

In our own African context disabilities are associated with curses or demonic manifestation. This is due to lack of knowledge and balanced understanding of disability. Consequently, these persons end up being shunned by society thereby causing them to live in abject poverty and hopelessness.

Although, physical disability is recognizable, not all disability is visible. A man on a wheelchair or a blind man holding a cane is visible, but a man who is deaf and dumb in a quiet train, cannot be visible. More importantly, a man who is spiritually disabled is not quickly identifiable.

When the time came for God to appoint and anoint a new king after Saul, 1 Samuel 16:7 tells us that “But the LORD said to Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD sees not as man sees; for man looks on the outward appearance, but the LORD looks on the heart.”

God doesn’t focus on our outward appearance. It is what is on the inside that matters to Him. Scripture tells us that our beauty should not come from outward adornment, such as elaborate hairstyles and the wearing of gold jewelry or fine clothes which call attention to us. Rather, it should be that of our inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God’s sight. 1 Peter 3:3-4

So often we look at what we can see on the outside; beauty, talents, fame and position, but God sees straight to the heart; our motives, intent and character. Unfortunately we live in a superficial world where people do judge on appearance. We would love to say that this is something we do not do and that we look beyond what is on the outside, but virtually all of us are influenced at times by appearance. Even Samuel was swayed by physical appearance. When meeting Jesse’s first son, Eliab, he immediately assumes this must be God’s anointed one but God declined.

As we can see from God’s perspective, the outward appearance is not the best way to judge a person. There is an old saying “don’t judge a book by its cover.” Its meaning is simple, a person’s appearance, either their physical attributes or clothing, are no indication of their inner being. We need to be very careful because outward appearance can be very deceptive. There are people in this world that many consider beautiful on the outside but their inside does not match their temporary exterior beauty. “Charm is deceptive, and beauty is fleeting: but a woman (or man) who
fears the Lord is to be praised.” Proverbs 31:30

On the other hand, there are times when we do not give people a chance based on their physical disabilities, appearance or our first impression of them. We need to realize that first impressions rarely tell us much about a person despite what social scientists say about making a first impression in the first 10 seconds of meeting someone. We should give him or her time to reveal what is in their heart before making a decision.

Therefore, though one may be physically disabled in one way or another, what truly matters to God is the condition of one’s heart— to be spiritually rich and mature. A true child of God despite his appearance or ability ought to reflect joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control Galatians 5:22-23. This is truly a beautiful person in the eyes of God despite of their disabilities or inabilities.

The call to salvation is not for some but for all, God welcomes us all to enjoy richly without purchase His spiritual blessings. “Come, all you who are thirsty, come to the waters; and you who have no money, come, buy and eat! Come, buy wine and milk without money and without cost. Isaiah 55:1 All are welcome to the blessings of salvation for in Christ there is enough for all and enough for each one of us regardless of our physical dispositions. We all are partakers of God’s grace, mercy, love and Justice in equal measure. We must also challenge ourselves daily to be deliberate in allowing God to deal with our Spiritual Disability and more so where we have discriminated, shunned or alienated persons with special needs.
Traditionally, August is Mission Month with various activities geared towards outreach within and outside the Cathedral, below are the planned activities during the month of August.

**Tuesday Bible Expositions (Bible Study):** A four part exposition on the theme “Conversion that Transforms” Exposition topics: Saved by Grace (9th August); understanding Conversion (16th August); The Power of Conversion (23rd August) and The power of your Testimony (30th August).

**Thursday Zabibu Young Adults Fellowship:** where young adults meet to worship, fellowship, pray, encourage and spur each other towards Godliness and Holy living. The discussion topic will be “Conversion that Transforms”  
**Dates:** 4th, 11th and 25th August

**Zabibu Coffee House:** The agenda of the coffee house is to bring the Young Adults to understand and exploit their faith and how this faith can transform their contexts as they gear to bear fruit that lasts. **Date:** 18th August 2016

**Homeless Feeding Program:** an initiative of Cafe’ 61 (youth ushers ministry) and in partnership with the Cathedral Evangelistic Team seeks to reach and feed 200 street children and families on **Friday 5th and 12th August 2016.** The feeding will be done at ASC Uhuru Park Gate.

**Young Professionals Forum:** brings together young people pursuing different professions for a time of impartation, mentoring and moulding from Christian professionals who have made it and are making it in different fields. **Date:** Saturday 6th August 2016

**Teens’ Week:** brings together Teenagers in Nairobi for a time of celebration, learning and impartation as we seek to bring out the Authentic Christian Teen. From 16th -20th August 2016 plan to attend and/or send your teenagers to this life transforming week.

**Hospital Visitation:** The Cathedral Evangelistic Team in conjunction with the KNH chaplaincy department will visit Kenyatta National Hospital to pray and encourage patients admitted/hospitalized at the hospital. This will take place on **Thursday and Friday 18th & 19th August 2016.** Donations and participation are open to all.
**Vocational Bible School (VBS):** a place where children (3yrs -12yrs) will be taught on the most important relationship on Earth which is with Jesus Christ. There will be lots of learning, lots of fun, making new friends, face painting, bouncing castles and much, much more! **Dates: 15th – 19th August 2016**

**Vocational Bible School (VBS) Outreach - Tujisaidie Primary School, Kayole:** as a Children’s Outreach endeavour, Cathedral Children will facilitate a VBS for children at our Urban Development Program (UDP) school in Kayole. This is a great ministry opportunity where children can learn practically to reach to the less fortunate in society. **Dates: 22nd -26th August 2016**

**Kayole Medical Camp:** We will be offering free medical clinic to Kayole residents in partnership with Cathedral Medical Fraternity and Holy Trinity, Kayole on **Saturday 20th August from 9am-4pm.**

**Night Evangelism:** The Cathedral Evangelistic Team embarks on a person to person evangelism among the people active in our city during the night. We target to reach night guards, taxi drivers, homeless and street kids and extend the love of Christ to such. This takes place on the **night of Friday 26th August from 10pm.**

**Sifa Night:** an all night of worship as we celebrate the Lord for his wonderful grace and mercy. Hosted by the Trinity Voices at the Trinity Auditorium, Sifa Night brings in people from all ages and different backgrounds to worship the King of Kings and Lord of Lords. **Date: Friday 26th August 2016**

**Divine Conference 2016:** This is an annual gathering of All Saints Cathedral Diocese believers and people from around the Cathedral Diocese for a time of worship, great impartation and ministry. The focus is **Revival.** This year’s theme is ‘**Occupy Until I Come**’: We come to seek the Lord in this 3 day conference and ask him to **Revive; Restore; Refresh** us for His glory.

**Weekly Prayer & Healing service** – this service is held every **Wednesday from 5.30pm to 7pm.** All Christians are welcome to attend as we seek God’s face corporately.

**MOM Annual Marriage Conference 2016** - this year’s conference will be held from 20th to 23rd October 2016 at **PridelInn Paradise Beach Resort, Shanzu, Mombasa.** The conference cost is Kshs. 33,000/= per couple exclusive of transport. Payments for the conference may be sent via MPESA **Paybill No. 303036, Account: MOM Conference 2016.** Online registration is now open, please visit the website for registration details.
SUBMISSION OF ARTICLES – Deadline for submission of articles for August is Wednesday 10th August 2016. August is mission month with focus topic “Conversion that transforms”. Please submit clear photographs with an article of 600 words or less to hmumina@allsaintsnairobi.org OR info@allsaintsnairobi.org If material is not original, please quote the source. Priority is given to reports of church events. Editors reserve the right to edit or withhold submitted items. Opinions expressed in News & Views are not necessarily those of the Editors or the Cathedral.

Obituaries:
Mr. Erastus Muiruri Kabugua (1940-2016) – Mr. Kabugua passed away on 13th July 2016 at the age of 76. He was a devout Christian, Layreader and an active member of the Cathedral. He was founder member of the Senior Citizens ministry and its chair until recently when he fell ill. He was also a founder member of the Kenya Anglican Men’s Association (KAMA) at the Cathedral. Mr. Kabugua was also involved in the development and spiritual activities of churches at home in Murang’a i.e. ACK St. Thomas Ngambu, ACK St. Peter Githunguri and ACK Emmanuel Church Ngaa-ini. His memorial service was held on Thursday 21st July 2016 and burial at his Murang’a home on Friday 22nd July 2016. We wish to extend our heartfelt condolences to Mrs. Winifred Kabugua and all the family.
She had immense confidence in the God of Israel. “Let Mzee just try it and it will all be over”; she kept pestering Mama until her entreat was heeded. And we all know the results on General Naaman. A slave girl with a caring heart! Just reflect on that. The possibilities in your own spheres of influence are unimaginable! Yes, my condition may be stressful and I myself may be grossly needy, but so was that slave girl. God expects each of us to live making a difference in other people’s lives.

Most of the cases of disability in our community are invisible, behind the doors. And each of us is in a unique position such that we are the one able to see what other people may not see or able to say what other people may not say, singularly placed to influence a situation for the better. For example, aunties hear and know many things of which mums are unaware. Office secretaries, office drivers know quite a lot about the sore points of most superiors. Many ‘ordinary people’ can ‘make or break’. Each of us is a person of influence.

Caring is demanding. It entails giving of yourself. Each of us is meant to receive and to give. And it is more blessed to give than to receive. Caring is the noblest form of outward giving.

The first scope is in ‘presence ministry’—being with them. It has varying extents and different depths. Everyone has the capacity for a brief visit to a needy person. And the Bible mentions care visits as being on the marking scheme for entering heaven (Matthew 25:40-46). But why isn’t there much of care visiting? Procrastination — delaying till it doesn’t get done. The common excuse of “God Himself understands that I am busy”. “How can I go empty handed? I have no worthwhile material gift to take along, therefore I won’t visit”. But even your simple brief presence is quite valuable. God emphasizes that our excuses won’t hold. Resolve and plan to have one care visit per month.

Another vital component of presence ministry is the **listening service**. What do priests, doctors, and hairdressers have in common? Listening Role! God, bless...
them all. We unburden the anguish in our heart to them. Although, many a man prefers attempting to drain his own down with wine. Many people around you have aching, hurting hearts looking for whom to unburden to. If only you could make your ears available! Start at home in listening service to your close ones, then to other relatives and onwards to other people.

Next is **accompaniment service**. When tragedy strikes, the individual and the family get visits for 21 days, then they are on their own, except for one or two who stay on and remain close. The case of families living with chronic disability falls in this category. You are one of such rare persons that remain close, aren’t you? Be there with them. Presence – a ministry widely on high demand!

And be for them - **use your influence to advocate for them**. Obtain for them information vital for managing their condition. Link them with sources of resources. Use your position to **facilitate structural and policy changes** that will help improve their coping capacity. A Cathedral member on the board of a pharmaceutical company helped to influence the company to start offering sun lotion at concessional price to persons-with-albinism. A manager influenced his organization to employ a deaf. One teacher influenced his school to start identifying children with unnoticed autism and to make special provisions for them. A lady took sign language course just for social inclusion of her deaf aunt who was excluded from family meetings. One architect expressed his resolve to always consider provisions for meeting the needs of persons with physical access challenges.

In your small way, in the position God has placed you, speak for them; act on their behalf. Make even a small practical move that will touch the life of someone or some category of people in need. Won’t you be there with them? Won’t you be there for them?
By Kuria Murimi, 10 years

Last month we focused on the good Samaritan and I left you with a question. The answer to that question is – The good Samaritan. The meaning of the parable is simply; love others as you love yourself.

Today we will focus on the parable of the rich fool taken from Luke 12:13-21.

A man in the crowd said to Jesus, “Teacher tell my brother to divide with me the property our Father left us.” Jesus answered him, “My friend who gave me the right to judge or to divide the property between you two?” And he went on to say to them all, watch out and guard yourselves from every kind of greed; because a person’s true life is not made of all the things he owns no matter how rich he may be.

Then Jesus told them this parable:

“There was once a rich man who had land which bore good crops. He began to think to himself, ‘I haven’t anywhere to keep my crops. What can I do? This is what I will do, he told himself, I will tear down my barns and build bigger ones where I will store the crops. Then I will say to myself, lucky man! You have all the good things you need for many years. Take life easy, eat, drink and enjoy yourself! But God said to him, ‘you fool, this very night you will have to give up your life then who will get all these things you have kept for yourself?’

I will tell you the meaning next month but I leave you with a question, if you were the rich man, what would you do with your money?
THE ENTHRONEMENT SERVICE OF THE 6TH ARCHBISHOP OF THE ANGLICAN CHURCH OF KENYA

The Most Rev. Dr. Jackson Ole Sapit

3rd July 2016 at All Saints’ Cathedral Church, Nairobi

The Dean of the Province leads Bishops and other priests in committing the day to God

Archbishop Ole Sapit and immediate former Archbishop Wabukala

Mrs. Esther Sapit and Mama Rhoda Wabukala

The Dean of the Province, candidates for the Archbishop, Archbishop Ole Sapit and Archbishop Wabukala
I am Sarah Wanjiru Theuri, a lady born 42 years ago as the 6th child of Mr. Isaac Theuri Ngunjiri and Mrs. Elsie Wangeci Theuri. I was born prematurely, about 6 ½ months after my mother had to be rushed to theatre due to some complications in her pregnancy. Being a pre-mature baby, I had to be put in the incubator. It is believed that I had anoxia (not enough oxygen in the brain) thus causing disability. I also had jaundice as well as other infections. Indeed they called me a miracle baby because no one thought I could survive. The doctors’ intention was to save my mother’s life but God saved mine as well because He had a plan and purpose for my life as well as my future (Jeremiah 29:11).

I grew up very well after being discharged from hospital 2 months later and it was hard for people to realize my problem. Thanks to my mum who was a nurse, that she realized that even though I was big and bumpy, at 8 months I could not sit, hold my neck, stand upright like my five other siblings who were older than me. My parents sought early medical intervention immediately and that was when I was diagnosed to be having cerebral palsy.

Cerebral palsy is a condition that affects the brain part dealing with posture and mobility, balancing and coordination. I started physiotherapy and occupational therapy which I had to attend religiously weekly. I was on calipers on both legs in my early years but thanks be to God I am now able to walk without them. One thing that made me progress fast was that there was continuous therapy at home. It was the responsibility of all the family members to take good care of me and enable me move around the estate.

I was taken to school quite early in regular nursery and primary schools. I was in Ziwani Nursery School and later on Park Road Primary School, where the teachers and pupils were very supportive. I did not realize I was
different because I was given a chance to interact and mingle freely with other children. The only problem was that I was slower in performing activities thus taking more time in writing notes and completing assignments. The teachers also motivated me to answer questions despite having speech difficulties and this improved my self-esteem. I was able to do my KCPE exams and performed well enabling me to join a secondary school.

I went to Joytown secondary school for the physically handicapped and also struggled to keep up due to my speed but Gods grace enabled me manage. In this school I met other people with various disabilities and we encouraged each other that we have a common purpose in life in spite of our challenges. It is true even from the Bible God has a purpose for everyone like the way He used Moses to take the Israelites to the Promised Land despite his speech difficulty.

Unfortunately I could not proceed on with my education immediately after KCSE due to the perceived notion that persons with disabilities can only do simple and practical handicraft work. I therefore settled to knitting woolen garments in the house and selling them to relatives and friends. I later established SAWATH KNITTERS which I still work at on part-time basis during the weekends. Having been introduced to Christ at a very young age, I grew up in the Methodist Church in Kenya and became born again while still in primary school. I was very active in the Sunday School and youth activities. Since the church had seen me grow in Christ, they chose me to represent them in the Nairobi synod in the conexional disability programme. It was while heading this committee that I realized that my understanding about disability issues was very shallow prompting me to pursue studies on the same. It took me thirteen years to think of pursuing further studies apart from knitting and tailoring done earlier.

I did the computer packages and got a certificate from Multi-face Computer College whereby I got eight distinctions and one credit. This gave me the confidence that I could perform and achieve more in life if I decided to progress in professional education. In 2005-2006, I joined Kenya Institute of Special Education (KISE) for a Certificate in Special Needs in Education. During my attachment I was placed in a regular school in Kariokor Methodist Church Primary School where I taught for a whole term and passed. In 2006-2007 I went for a certificate in Guidance and Counseling in Special Needs and Disability in the same institute i.e. KISE. I did quite well and was among the best.
in my class in spite of being the only person with a disability in the class.

I worked as a volunteer in Kenya Institute of Special Education (KISE) for a period of six months January-June as a counselor in 2008. I was later on absorbed in the KISE Educational Assessment and Resource Centre (EARC) in November 2010 where I am to date. Currently I work as an Assessment Assistant and a special needs counselor where I encourage parents of children with special needs and disabilities. I also have the role of identifying different conditions of our clients and appropriately booking them for assessment.

In 2009 when still in the Disability Ministry within the Methodist Church, I was prompted to join the preaching Ministry within the church. I went through the Methodist Church in Kenya Lay Preachers’ Training which I passed well and was inducted in February 2014. I am now an accredited preacher in the Methodist Church in Kenya within Kariakor Circuit. I am a full member of Kariakor Methodist Church where I also serve in the Disability Ministry as the coordinator, motivational speaker and Junior Sunday school teacher.

I have been engaging myself with other disability ministries in churches with the aim of sensitizing the Body of Christ to be inclusive and accommodating to persons’ with disabilities thus obeying the Great Commission that Jesus Christ commanded us to do in Matthew 28: 20, “Go ye to ALL the World and make Disciples”. I believe that Persons with Disabilities are included in “ALL” I have preached and given motivational talks in different churches and forums including Anglican Churches such as All Saints’ Cathedral and St. Elizabeth; Presbyterian Churches; the Nairobi Baptist Church; Methodist Churches within Nairobi the Synod and Christ is the Answer Ministry Churches (CITAM), amongst others. I am currently a member of the Challengers Ministry of CITAM Valley Road where we meet once a month just to encourage each other and also reach out and sensitize others about disability issues in the community.

Indeed God has taken me this far as I can now through his grace support myself like any other person in the society. I now live on my own and do most things independently. In John 9 God created us to glorify him, I would like to encourage others to do the same and have faith in God that all will be well. Don’t let any challenge deter you from serving the Lord.

GOD BLESS YOU!
The All Saints’ Cathedral School Sports day took place on Friday 8th July 2016.

Our pupils were excited with the participation of their parents who proved their sportsmanship. The Houses competing were Mt. Longonot, Mt. Kilimanjaro and Mt. Elgon. Most of the athletes joined the popular events like 100M, 4x400M relays, 200 M race and so on. They all got good results. Some of them got medals and other awards. Mt. Longonot house were the overall winners of the day.

The last event was the Football teams' that attracted the FKF President; Mr. Nick Mwendwa. He posed with our own players for the best game shown in the field.

All the participants including the parents enjoyed themselves and had an unforgettable Sports Day.

The All Saints’ Cathedral School fraternity takes this opportunity to thank all the stakeholders for their immense support. May the Lord bless you and lift you high.

Captions
a. All Saints’ Cathedral School’s Administration presenting an award to our sports’ day guest of honour; the FKF President Nick Mwendwa.
b. The FKF President Nick Mwendwa advising the soccer team.
c. The FKF President Nick Mwendwa awarding the winning house.
On Saturday 9th July, 2016 the All Saints Chess successfully competed in the Nairobi Gymkhana Millionaire Chess Open Championship. This tournament brought together the very best Chess players in Nairobi County and surrounding counties with about 8 schools participating.

The All Saints’ Cathedral School Chess team was represented by 17 players and 6 beginners whose performance was excellent. The team was able to amass 45 points.

Individual Trophy winners were:
1. Gayle Owade - Std 3
2. Diana Cherotich - Std 4
3. Nikihita Muringe - Std 6
5. Timothy Kinoti - Std 7
It was that time of the year again when new members are admitted. The group was as dynamic as it was diverse. They were of various age groups. Some had been attending the Cathedral for a long time, others for a relatively short time. They were united by the fact that they were the newest crop of would be members. The journey began with a series of classes that emphasized on the dynamics of the Cathedral, as well as the Anglican Communion. For those with an Anglican background, it was a chance to polish on the faith that they had always professed. For the uninitiated, the lessons abounded.

The lessons ranged from the history of the Cathedral, origin of the Anglican church, the sacraments that are administered, inter alia, as imparted by Rev. Josephine Ngahu, Rev. Peter Nzimbi, Rev. Joseph Kamau and Jandson Njoroge. The benefits of membership could not be gainsaid.

The lessons were to be followed by a daylong retreat. On the material day, the inductees braved the morning chill to arrive early, as had been indicated. They would get a first taste of service as they prepared the service sheets for the ensuing Sunday. Eventually the journey began and in an hour’s time, the ambience and serenity of St. Julian’s retreat centre welcomed them. This was the penultimate stage of their induction.

The session was conducted by the Rev. Ngahu, the minister in charge of Pastoral Care and Sacraments, and began with the reading of the scripture from John 15. The members were encouraged to uphold the virtue of (agape) love as well as to always strive to bear good fruit, vital lessons drawn from the chapter. It was a cause that they committed to pursue.

Besides a recap of lessons learnt earlier, there were key highlights. She gave an
analogy of sports, whereby, besides spectators playing their all too important role, never get to partake of the benefits that accrue to players. She thus encouraged the new members to get off their comfort zones on the sidelines, and join the field of play. This they would achieve by joining and being actively involved in the various ministries.

She then led the new members in making seven commitments that they would undertake in their new found discipleship namely to worship, to mature, to serve, to give, to seek unity, to pray (more) and to sacrifice. These they solemnly swore to uphold forthwith.

The afternoon session, moderated by Grey Gachanja the Teens Coordinator was more relaxed. The activities, though thoroughly enjoyable, took some time to unravel and mainly emphasized on the virtues of patience and teamwork. The lessons learnt were priceless.

Before departure, members were encouraged to join the various cell groups, with the cell group leaders present taking an early opportunity to have a tete-a-tete with the new members. Finally, it was time to depart after a day well spent. The members had renewed vigour and zeal to be more committed in their service at the Cathedral.

The culmination of all this was on the 17th of July 2016 when the new members were officially received to the Cathedral by the Provost, The Very Rev. Sammy Wainaina during the 9.30am service, where we vowed to live by the teachings we had learnt as well as the commitments we had made.
JOSEPH
From Slave to Great Leader

By Canon Rev. Micah Amukobole, Author of Character-Centred Leadership

“You intended to harm me, but God intended it for good.” Genesis 50:20

Joseph, from seventeen year novice developed to become the leader of great authority in Egypt at the age of thirty managing great harvest to save a nation from starvation during a seven year famine.

The story of Joseph illustrates the protective and elevating power of God with lessons of growth for emerging leaders. We learn family values, unwavering faith, self-control, decision making and faithfulness in all situations of life, and calmness until God calls him home when the mission is complete.

We also observe a set of beliefs, attitudes, and skills that transform persons from professional followers into high-impact leaders.

“We know that suffering produces perseverance; perseverance, character; and character, hope.” Romans 5:3-4

Joseph born to Jacob and Rachel in old age thus the special favours that generated resentment from his brothers. The ‘coat of many colours’ though an expression of love from the father generated envy into adversity from his brothers.
If the dreams he shared with his family came true, he was projected to become a young man of great success. These dreams came to pass.

The brothers overtaken by hatred took advantage of being far away from home to implement the plan of getting rid of him. Death was the intention, the cistern in which he was thrown was his salvation, and eventually Joseph was sold to Midianite slave traders. By divine providence Joseph ends up serving as a slave in Pharaoh’s palace in Egypt.

“The Lord was with Joseph, and he became a successful man, and he was in the house of his Egyptian master. His master saw that the Lord was with him and that the Lord caused all that he did to succeed in his hands.”

Genesis 39:2-3 ESV

The intrigues of admiration on one hand as a trusted servant earn him more responsibilities but the ‘well-built and handsome’ attracts unwelcome admiration. Joseph’s stand not to compromise his integrity lands him in prison on false accusation.

His nobility of character and purity of heart found favour with the prison warden to give him leadership responsibilities as he gained favour with the other prisoners.

It is not surprising that the gift of interpreting dreams reveals the mystery of ‘the lean, ugly cows eating up the seven fat cows’ to Pharaoh, land him in the position of second in command in the nation of Egypt.

“Then Pharaoh took his signet ring from his finger and put it on Joseph’s finger. He dressed him in robes of fine linen and put a gold chain around his neck.”

Genesis 41:42

What a change from the prison to the chariot! When God’s word finally came true, the ordeal had not only refined his character but also inspired in him the conviction that God had sent him to Egypt for a purpose. For when he revealed himself to his brothers he comforted them saying, “it was not you who sent me here, but God.”

Genesis 45:8

As a slave at the palace on his way up, Joseph developed economic and political competence as his political skills were further polished as in charge of fellow prisoners.

The character of Joseph is a wealth of inexhaustible leadership gems: The value of self-control in the temptation of the youth; Patience and perseverance in the time of trouble; Honesty and strong work ethics; the fear of God and faithfulness to God.

Here are some leadership virtues esteemed in the life and ministry of Joseph:
• **Principled**- in character, integrity and honesty gave him victory in multiple trials.

• **Humble**- the power and prestige of his positions never changed him.

• **Disciplined**- Joseph’s long term perspective in jail for a crime he didn't commit.

• **Faithful** - remained faithful to God and never wavered from his commitment.

• **Grace** - he showed grace and mercy to his brothers who had sold him into slavery.

• **Competent** - excellence as a servant, dream interpreter, and Prime Minister.

• **Wise** - wise with seasoned perspective in decision after decision.

• **Strategic** - prepared for a famine, gathering up food during the seven years of “plenty” assets for the critical time of need.

“The son, preserve sound judgment … discernment … they will be life for you, an ornament to grace your neck.” Prov 3:21-22

The confidence and calmness of Joseph in all situations comes from the assurance in God who knew him and the God Joseph served:

a) **God knows who you are:** God knows who you are, what you are thinking and what your life is all about.

b) **God doesn’t need your help:** God does not need our help to fulfil His purpose in our life. He needs obedience.

c) **God has not forgotten you:** Joseph in the cistern and prison had assurance from God. You are in His arms.

d) **God has a plan for your life:** As God had a plan for Joseph, He has a plan for you. Be faithful to Him.

e) **God wants you to seek His face:** Joseph was allowed to go through one trial after another yet Joseph sought God.

“I cannot do it,” Joseph replied to Pharaoh, “but God will give Pharaoh the answer he desires.” Gen 41:16

f) **God wants you to be obedient to Him no matter the circumstances:** When he was tempted by Potiphar’s wife his refusal led him to prison, but deliverance came because of his obedience to God.

g) **God will bless you for your obedience:** As in Isaiah 3:10, Joseph was promoted to the number two position in the kingdom. He also lived to be an old man respected
and greatly honoured. God will bless you if you continue to be obedient to Him.

h) God will allow you to reap what you sow: As in Galatians, Joseph earned the respect and honour of his father, of Potiphar, of the prison guard, of Pharaoh and the entire world at the time. You reap what you sow.

“Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up.” Galatians 6:9

It is important to remember that we will reap what we sow.

In Contrast to African Leaders

The cancer destroying the progress of our beloved Africa, corruption, seems to be the inherent characteristic of the leaders. Associated with corruption come many other stumbling blocks that have crippled the progress of Africa.

“However, their love for power, authoritarian style of ruling, corruption, lack of transparency and accountability, and longevity of leaders makes them look like branches of the same tree.” “The West and China in Africa” by Alemayehu Mekonnen

The continent is extremely rich in natural resources, but it is known for poverty, disease, malnutrition, and starvation. It is taking too long for the leaders of Africa to make the dramatic turn around. A country like Kenya got independence at the same time like Singapore from the British, yet there is no comparison between Kenya and Singapore. What is the problem? The first Prime Minister of Singapore points to how they purposed to fight corruption from the day they took over the leadership, unlike Kenya more than fifty years the cancer persists.

Lee Kuan Yew recalls. “We made sure from the day we took office that every dollar in revenue would be properly accounted for and would reach the beneficiaries at the grassroots as one dollar, without being siphoned off along the way”. Challenging the Rulers: A Leadership Model for Good Governance, edited by Duncan Okoth-Okombo and others

African leaders and all of us must purpose to be selfless, declare brutal war against corruption and have long term visionary policies in emulating the ‘The Character of Joseph’ to turn around the development of Africa for the benefit of future generations.

“...an example to the believers in word, in conduct, in love, in spirit, in faith, in purity.” (1Timothy 4:12)

AMEN.
Technology has significantly changed our lives for the better, but in the same instant enslaved us. We indulge in the need to always have something electronic in our hands. Exodus 34:14 prohibits us against worshiping any other god, and unfortunately, technology has become an idol!

Types of Technology Addictions

Television Addiction - An average person spends about three hours a day watching TV, with addicts spending eight. Television is beneficial in so many ways, but spend too much time in front of one and you are bound to become addicted. This addiction causes:

i) Degraded critical analysis - People who watch a lot of TV have a very inaccurate and unrealistic view of reality. What happens on the screen is truth for them, even if it is simply from a script.

ii) Withdrawal Syndrome – Watching TV causes the body to release feel good chemicals called endorphins: natural sedative with similar properties as heroine. When a person is unable to view their favorite TV program, they display similar withdrawal symptoms to a drug addict.

iii) Reduction in the brain’s higher functions – Promotes activity in the lower brain regions, meaning you become less intelligent. Advertisers target a region of the brain called reptilian which is responsible for primitive and primal urges such as sex, feeding and power. These themes are used in advertising campaigns to make you think that your life is inadequate without a certain product.

iv) Short attention span – This is more pronounced in children. It is thought to be due to frequent scene changes
and many adverts in modern day TV. A child’s brain is not yet fully developed and is stunted even more by TV, causing them to have poor impulse control and very short concentration spans.

v) Programs mind – TV provides easy access to the subconscious and reduces the ability to analyze incoming information. The main concern is that you have no control of what is coming into your mind, leaving you vulnerable to the good and the bad.

vi) Procrastination - Usually television addiction is associated with delaying important tasks or wasting time that should be allocated to your work & family.

Smart Phone Addiction – It has been found that female college students spend an average of seven hours a day on their cellphones, surfing the internet and sending 100+ messages. That is why SMS & data bundles are selling more than voice calls in Kenya. Smartphone users can’t go more than 30 minutes without checking their phones. So what makes us so eager to play with our phones instead of engaging in real life? Experts say our brains get a hit of dopamine and serotonin – the chemicals linked to happiness – when our phones beep or ring. These are the same chemicals that give drug users their ‘high’!

What are the effects of smartphone addiction?

i) Health effects – Eye strain, pain and discomfort associated with viewing small digital screen for over two hours. Neck problems resulting from looking down at a cell phone for too long. Increased chances of illness due to germs, since we use our cellphones even in the toilets!

ii) Accidents - Many people believe that they can multitask and use their phones while driving, but this causes significant impairment and puts the driver and others on the road in danger. Research has revealed that texting and driving can be just as dangerous as drinking and driving. Many cross the roads while texting or calling oblivious of the incoming traffic!

iii) Sleep disturbances - Cell phone addiction has been linked to an increase in sleep disorders and fatigue in users. Using your cell phone before bed increases the likelihood of insomnia as
light emitted from the phone activates the brain.

iv) Nomophobia – Short for “No-Mobile-Phone Phobia”. As many state, “my life is in my phone, if I lose it am lost!”. More than 50% fear losing or being without their phones at any given time. Some of the symptoms of nomophobia include anxiety or negative physical symptoms if you have lost or cannot use your cell phone; obsessively checking to make sure you have your phone with you; and constantly worrying about losing it somewhere.

v) Depression, anxiety & withdrawal symptoms - People preferring virtual communication to face-to-face have strong withdrawal symptoms when they cannot have their phones and anxiously wait for a text-message or a call throughout, if they don’t, they become depressed.

vi) Aggressiveness - Getting addicted to a phone may cause several behavioral problems including aggression. The people that constantly use their phones are unable to look away from them. In some cases, they become angry when their phone is taken away from them. Case example; Teens.

In the coming issue we will tackle other forms of tech addictions, that we face every day and how to overcome them. Do you feel like you have a tech addiction? Tell the Lord, He is able to deliver you from them all. Is there anything too hard for Him? NO (Jeremiah 32:27).

________________________________________

Email: Peter.kamah@gmail.com
Twitter handle: @kamapev
This month I want us to indulge. We from time to time get sweet cravings and not even the sweetest fruits can satisfy it!! A sweet treat every now and again is always welcome to awaken our taste buds. Today I will take you through making cookies in a very simple and tested recipe that I have been using. Contrary to common believe that baking leaves a messy kitchen this sweet dessert actually utilizes your time and clean up! Perfect with tea, coffee or milk and perfect when hosting guests who insist on eating light! Kids will not spare these cookies as well!

Here is what you will need:
• 1 cup wheat flour
• 6 tablespoons butter/margarine
• ¼ cup sugar
• ¼ cup chocolate chips.
• 1 egg
• ¼ cup oats
• 1 teaspoon baking powder
• ½ cup sour cream/mala

Directions:
• Preheat oven at 180°C
• Cream sugar and butter/margarine together until well incorporated
• Add the egg and mix well to the sugar
• Add half the flour and combine well. Then add the rest of the flour then add baking powder
• Add sour cream and mix well
• Sprinkle three tablespoons of sugar and flour on the chocolate chips and the oats. This helps them be light and well suspended in the cookie batter during baking and the sugar makes them crunchy.
• Now fold in the oats and chocolate chips into the mixture till well incorporated.
• On a baking sheet, scoop with a tablespoon the cookie dough and leave at least a centimeter between the cookies because as they bake they will spread out.
• Put in oven and bake for 15 minutes or until the cookies spring back when you press lightly
• Remove gently from pan and let cool
• Enjoy your cookies!

Is there a food you would love to learn to prepare? Email me at eezyfixes@gmail.com
Reflections from the January 2016 GAFCON Primates Gathering

The General Secretary, Dr Peter Jensen, has written a series of reflections following the January 2016 Primates Gathering on the fundamentals underpinning the basis of our faith.

By Rt. Rev. Dr. Peter Jensen, General Secretary of GAFCON [Part II]

3: FELLOWSHIP

Fellowship, or Communion, is a very precious gift of the gospel. The Lord Jesus laid down his life for his Church, his Bride. Christians are united to Christ for their salvation. Inevitably, then, we are united with one another. We are all one in Christ Jesus.

I have been trying to think through the implications of the January meeting of Primates for the Anglican Communion and for GAFCON.

The Communiqué and the story of the meeting certainly put a lot of store on fellowship and unity. The Primates, we are assured, were unanimous in their desire to walk together, difficult though it is.

A love for Christian unity has to be right. Just think of how the Bible concludes, with the great gathering of God’s people singing his praises, exalting in his presence, all of them washed in the blood of the Lamb. We are reborn to be united. Unity is a gift which we are obliged to maintain.

The idea of fellowship is of sharing in something together – sharing in an experience, a language, in financial support, in the Holy Spirit. One of the great moments of fellowship is sharing in a meal together.

Separation

Think of this in reverse. When we are cut off from someone we love, it is very painful. The separation of death is terrible, of course, but it is agonising to be cut off because of a quarrel or some fault we have committed. This is true in ordinary human life – how much more so for the Christian family.

But sometimes separation is inevitable, even mandatory. Where an offence has been committed, where a position taken which misleads or even disgraces, to stay in fellowship is to endorse dangerous error. We are giving an assurance on behalf of the Lord himself that all is well and people can hold the error with safety. That is a big responsibility.

Now in the Anglican family there are many disagreements and different ways of doing things. Likewise, there is no part of the family free from sin and error. It is always possible to point
the finger at someone else and judge them. But sometimes a doctrinal issue arises of momentous importance, and action is called for. Sometimes we have to withdraw fellowship, not even eating together.

**What happened?**

Briefly, in 1998, by an overwhelming majority the Bishops meeting in the Lambeth Conference endorsed the Biblical and traditional view of marriage as between a man and a woman, and re-iterated that the practice of homosexuality is incompatible with Scripture, while calling for a pastoral approach to those who are same sex attracted. It also warned against the blessing of same-sex unions and the ordination of those who practise homosexuality.

*In 2003, in clear and conscious defiance of the majority will and of the teaching of Scripture, the Episcopal Church of the USA (TEC) consecrated as a bishop a man living in a homosexual relationship. Already elsewhere, notably in Canada, the blessing of same-sex unions was occurring.*

These were powerfully divisive acts. When we hear today that all the Anglican Communion wishes to walk in fellowship, it is worth remembering that there was a moment when that opportunity was scorned and the fellowship that then existed, squandered. Communion did not seem to matter at that point.

**Renewing fellowship**

Fellowship is renewed through forgiveness. But where matters of such principle, matters which are crucial for salvation are involved, reconciliation can only occur through repentance.

Since 2003, many of the churches in the Anglican Communion, as well as many from North America, have been calling on TEC and the Canadian Anglicans to turn back to the teaching of the Bible and submit to it once more. The separation need not be permanent – a way back into fellowship is open. Indeed this is a way back into spiritual renewal and revival.

Has the meeting in Canterbury endorsed and strengthened that summons to repentance?

**4: REPENTANCE**

As we think through the significance of the meeting of Primates in Canterbury, we come to the key subject of repentance.

*The issues before us have doctrinal and political aspects. But, finally, they are spiritual and that is why repentance matters.*

The original tragic division in the Anglican Communion was the responsibility of certain North American Anglicans. They have been invited back into communion with those who severed relationships. But this is not simply a matter of apology without
change. The need is repentance, with the hope of reconciliation and restoration.

**Gentle but firm**

In Canterbury, an overwhelming number of Primates agreed that the endorsement of same sex marriage by The Episcopal Church (TEC) should be challenged and the consequences for continued fellowship be set out. The Primates deliberately chose the greatest offence (redefining marriage), the greatest offenders (TEC) and the mildest rebuke (three years suspension from some activities).

The Primates were virtually united in this gentle approach – *gentle but firm*. The most outrageous offence against biblical truth was singled out, and a mild set of consequences outlined. It left The Episcopal Church with nowhere to hide. No one can say that this is vindictive or punitive. It is a symbolic, gentle invitation to return home.

**What is repentance?**

Coming home is what repentance looks like. Repentance is at the heart of spiritual renewal. It is the Prodigal’s return. It is coming home. We have all strayed from God’s will expressed in his word; we hear the hammer blows of the Word of God; our conscience convicts us of our sin; we know that we have offended; we return to the One whom we have offended, giving up our sin, not pleading our supposed virtues, but seeking only his mercy and making no claims upon him; we speak only in the name of the Lord Jesus; we place ourselves once more under his authority; we hear his blessed word of forgiveness, peace and assurance. We all need to repent of much. It is a normal spiritual discipline of the Christian life. In this case it is a challenge to a whole Province to think again, to turn, to return, to come home.

**Reconciliation**

It is tragic that so many of their fellow Anglican Christians have declared themselves to be in broken communion with TEC. Desperately poor Anglicans have declined to receive money from TEC because of what they have done; thousands of North Americans have left TEC and the Canadian Church and formed the Anglican Church in North America (ACNA) at great personal cost, in order to stand for the truth of the word of God.

The GAFCON movement speaks in love to their friends and asks for repentance, not just for their teaching on same-sex marriage, but for their endorsement of sexual lifestyles which are condemned by the word of God. They stand with arms out seeking reconciliation through repentance.

**Risks**

There are risks in the gentle but firm course chosen by the Primates.
First, it may be that those in Canada and Scotland, not to mention England who agree with such things as the blessing of same sex unions may think that they have now escaped censure and are free to proceed. But Lambeth 1.10 still stands, as does the Jerusalem Statement and Declaration and of course the Holy Scriptures. Let not those who have breached the word in other ways now take comfort, as though they have been somehow endorsed. Rather let them, too, consider turning again to the Lord.

Second, the gentleness of the rebuke may suggest that no great matters are at stake and that the passage of time will allow people to become used to this new doctrine. But surely we should see this in the reverse way. If TEC fails to heed to so gentle a voice calling her home it indicates how far has she strayed.

We may well fear that, for some, the Canterbury meeting has been just another episode in the long history of acceptance. After all, TEC has been chastised before; those who would exercise discipline have exercised infinite patience; nothing has happened and matters have got worse. There is a moment when enough is enough. That is why it is essential to understand the story of which we are part. In God’s providence, GAFCON stands, guarding and proclaiming the gospel we love. For this reason, we continue to support ACNA while calling for a spiritual renewal through repentance for those whose actions have created the division.

Consequences
Repentance is a blessed discipline and we should be grateful to those who call us back to the standard of the word of God.

But – alas! It has been made immediately clear that there is no intention of repentance in TEC. Bishop after Bishop as well as other leaders repudiated the summons and even suggested that this was an institutional rather than a spiritual matter, saying that the Primates have no right to make these decisions – an observation which even if true, is still irrelevant.

It is too early yet to be absolutely sure, but the signs are not good. We must all constantly heed the summons to repentance, watching our own lives and teaching. But we cannot afford to allow our dear brothers and sisters embrace the deadly errors of the sexual revolution without the challenge to repentance and the pain of separation.

Not all agree. Some think that we should live with ‘good disagreement’. But that raises the issue of the nature of the Christian gospel itself.

5: THE POWER OF THE GOSPEL

Christ Jesus came into the world to save sinners. That is what the Bible tells us. We are commanded to enter the kingdom of God by entrusting ourselves to Christ as our Lord and Saviour. That is, we enter and continue through repentance and faith.
The Canterbury meeting of the Primates made space for the summons to repentance to be heard once more. Why is this so vital?

A lost world
The issues before us are matters of life and death, of heaven and hell, of judgement and forgiveness. God’s gospel is designed to be preached to all people. The love of God seeks the lost sheep at great cost.

When Jesus came and dwelt among us, full of grace and truth, his chief mission was to save. It is no accident that the cross is the central symbol of Christianity, since it is through his death that salvation comes into the world. Through his resurrection and ascension he now rules over all things. He is the God-man who is the head of our race and the Lord of the universe.

The power of the gospel
The gospel reconciles us to God and prepares us for the age to come. But the same Lord who is the Lord of that age is the Lord of this one too. As men and women are united to Christ by the Spirit of God, so they live for God in this world. Down through human history, the power of the gospel has been shown not only in the way it saves sinners but also for the way it transforms us and impacts the human societies in which we live. The social power of the gospel has been enormous.

The ‘death’ of God
From the 1960s onwards, a new philosophy has captured the culture, a secularist philosophy based on the idea that there is no God. In a godless world, the individual is god – and we make our own rules. In particular, the sexual revolution – abortion on demand, pornography, permissiveness, easy divorce, cohabitation instead of marriage and the rise of the homosexual life-style, have all flourished.

Alongside atheism has emerged a quest for spirituality. Individuals cultivate the spiritual self, trying to discover the meaning and purpose they lost when they abandoned the God of the Bible.

At the same time, the revolution in communications has created a single world, in which information and opinion and ideology flow easily from one place to another. The secularist gospel is now heard more easily than the Christian gospel.

Mission and culture
Christian evangelists and missionaries are always in the ‘translation’ business. This is part of the genius of Christianity. To preach the gospel we must explain it in ways that the hearer can understand. But the gospel must be true to the Bible. Otherwise, we concede too much to the surrounding culture and distort the truth. Western Christians are grappling with this issue as never before.
The result has been many changes. What we do in church has frequently altered dramatically. Some have experienced revival and fresh enthusiasm. Many are talking about planting new churches while acting with love in communities which are without God and without hope.

On the other hand, some teach that the Spirit of God is leading us to new truths which contradict the Bible. Some no longer talk about judgement and sin. Some see the chief message of the church to be social justice or inclusiveness.

**Spreading error**
The divisions in North America, which have impacted the rest of the Anglican world, arise from mission. That is, in attempting to communicate the Christian message, some have so compromised that they no longer call for repentance from what the Bible calls sin. This is an incomplete gospel, and one that has lost its saving power. That is why the Anglican crisis is so profound.

If we continue in fellowship, we endorse this flawed gospel. We endanger the rest of the churches as they see no discipline being exercised by the leadership. In the age of the internet, no church is safe from these errors.

**Just preach the gospel?**
Some would say that those who break fellowship because of the distorted gospel are the ones at fault. They would say that we have succeeded in making so much fuss that all we talk about is sex, rather than Jesus. Furthermore, society no longer has the faintest idea of what the Bible is saying on this subject and cannot be sympathetic to our views. Instead the world labels us bigots and homophobes and we do not get a hearing for Jesus.

They would say that it is better to agree to disagree about the subject, enter a ‘good disagreement’ with each other, maintain unity so that our quarrels do not become the story, and talk about Jesus. But there are four problems with this argument.

First, it narrows Jesus down so that we are in danger of not teaching the real Jesus who called for repentance from sin.

Second, it forbids us to analyze and expose human sin and idolatry at precisely one of its most obvious points.

Third, it forbids us to do good in our community by offering a far better vision of what it is to be human.

Fourth, it insists that those who refuse to compromise over these matters are the ones at fault and grants a mark of approval to those who distort the gospel. Fellowship in a false gospel, is not fellowship.
Jesus Heals Ten Lepers

One of them, when he saw he was healed, came back, praising God in a loud voice. Luke 17:15 (NIV)

This puzzle is based on Luke 17:11-19 (NIV)

ACROSS
1. A person ordained to perform religious duties in the church
6. A community smaller in than a city
7. To rid of impurities by or as if by washing
8. An infectious disease that damages a person’s nerves and skin

DOWN
2. To express gratitude to someone for something they have done
3. To honor, worship, and express admiration to God
4. To restore to health
5. The number equal to 7 + 3

THANK   TEN   CLEANSE   LEPROSY
PRIASE   HEAL   PRIEST   VILLAGE

Copyright © Sermons 4 Kids, Inc. • All rights reserved • www.sermons4kids.com
<table>
<thead>
<tr>
<th>WHEN I SAY, “I AM A CHRISTIAN”</th>
</tr>
</thead>
<tbody>
<tr>
<td>When I say, “I am a Christian” I’m not shouting, “I’ve been saved!” I’m whispering, “I get lost! That’s why I chose this way”</td>
</tr>
<tr>
<td>When I say, “I am a Christian” I don’t think I know it all I submit to my confusion Asking humbly to be taught</td>
</tr>
<tr>
<td>When I say, “I am a Christian” I don’t speak with human pride I’m confessing that I stumble- Needing God to be my guide</td>
</tr>
<tr>
<td>When I say, “I am a Christian” I’m not claiming to be perfect My flaws are all too visible But God believes I’m worth it</td>
</tr>
<tr>
<td>When I say, “I am a Christian” I’m not trying to be strong I’m professing that I’m weak And pray for strength to carry on</td>
</tr>
<tr>
<td>When I say, “I am a Christian” I still feel the sting of pain I have my share of heartache, Which is why I seek God’s name</td>
</tr>
<tr>
<td>When I say, “I am a Christian” I’m not bragging of success I’m admitting that I’ve failed And cannot ever pay the debt</td>
</tr>
<tr>
<td>When I say, “I am a Christian” I do not wish to judge I have no authority... I only know I’m loved</td>
</tr>
</tbody>
</table>
## ALL SAINTS CATHEDRAL CHURCH

### SUMMARY OF MONTHLY COLLECTIONS

30 June 2016

<table>
<thead>
<tr>
<th>SERVICES</th>
<th>TITHE KSHS</th>
<th>GENERAL KSHS</th>
<th>T/GIVING KSHS</th>
<th>NEHEMIAH PROJECT KSHS</th>
<th>CTC KSHS</th>
<th>TOTAL KSHS</th>
</tr>
</thead>
<tbody>
<tr>
<td>7.00 A.M ADULT</td>
<td>168,850.00</td>
<td>125,941.00</td>
<td>-</td>
<td>-</td>
<td>54,060.00</td>
<td>348,851.00</td>
</tr>
<tr>
<td>8.00 A.M ADULT</td>
<td>768,710.00</td>
<td>180,376.00</td>
<td>1,000.00</td>
<td>-</td>
<td>108,816.00</td>
<td>1,058,902.00</td>
</tr>
<tr>
<td>9.30 A.M ADULT</td>
<td>4,223,774.00</td>
<td>998,293.00</td>
<td>25,700.00</td>
<td>35,000.00</td>
<td>542,119.00</td>
<td>5,824,886.00</td>
</tr>
<tr>
<td>9.30 AM YOUTH</td>
<td>318,098.00</td>
<td>142,435.00</td>
<td>400.00</td>
<td>-</td>
<td>49,266.00</td>
<td>510,199.00</td>
</tr>
<tr>
<td>11.30 AM YOUTH</td>
<td>257,627.40</td>
<td>156,704.00</td>
<td>6,200.00</td>
<td>-</td>
<td>65,446.00</td>
<td>485,977.40</td>
</tr>
<tr>
<td>TEENS</td>
<td>4,870.00</td>
<td>59,346.00</td>
<td>-</td>
<td>-</td>
<td>18,087.00</td>
<td>82,303.00</td>
</tr>
<tr>
<td>SUNDAY SCHOOL</td>
<td>34,344.00</td>
<td>116,379.50</td>
<td>-</td>
<td>-</td>
<td>59,438.00</td>
<td>210,161.50</td>
</tr>
<tr>
<td>KISWAHILI</td>
<td>24,300.00</td>
<td>9,860.00</td>
<td>-</td>
<td>-</td>
<td>3,060.00</td>
<td>37,220.00</td>
</tr>
<tr>
<td>11.30 ADULT</td>
<td>1,819,843.00</td>
<td>724,209.00</td>
<td>20,350.00</td>
<td>-</td>
<td>454,748.00</td>
<td>3,019,150.00</td>
</tr>
<tr>
<td>DEAF SERVICE</td>
<td>-</td>
<td>7,377.00</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>7,377.00</td>
</tr>
<tr>
<td>HOSPITAL VISITATION</td>
<td>-</td>
<td>1,620.00</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1,620.00</td>
</tr>
<tr>
<td>MIDWEEK</td>
<td>-</td>
<td>22,695.00</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>22,695.00</td>
</tr>
<tr>
<td>OTHER SERVICES</td>
<td>-</td>
<td>248,097.00</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>248,097.00</td>
</tr>
<tr>
<td>WEEKLY OFFICE COLLECTIONS</td>
<td>2,118,563.35</td>
<td>227,037.00</td>
<td>5,000.00</td>
<td>177,000.00</td>
<td>52,000.00</td>
<td>2,579,600.35</td>
</tr>
<tr>
<td>6.00 PM</td>
<td>219,600.00</td>
<td>116,578.00</td>
<td>-</td>
<td>-</td>
<td>86,940.00</td>
<td>423,118.00</td>
</tr>
<tr>
<td><strong>TOTAL INCOME</strong></td>
<td><strong>9,958,579.75</strong></td>
<td><strong>3,136,947.50</strong></td>
<td><strong>58,650.00</strong></td>
<td><strong>212,000.00</strong></td>
<td><strong>1,493,980.00</strong></td>
<td><strong>14,860,157.25</strong></td>
</tr>
<tr>
<td>TRINITY COLLECTIONS</td>
<td>3,535,974.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOTAL CHURCH COLLECTION</td>
<td>13,154,177.25</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOTAL PROJECT COLLECTIONS</td>
<td>1,705,980.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL MONTHLY COLLECTIONS</strong></td>
<td><strong>18,396,131.25</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>FOREIGN CURRENCY</strong></td>
<td><strong>USD=1544</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The All Saints’ Cathedral Trinity Centre offers modern and well furnished meeting rooms, an auditorium, a restaurant/cafeteria and serene grounds all within a pristine Christian environment.

We have meeting rooms that are ideal for fundraisers, training/seminars, individual graduation receptions, cocktails, dinners and parties. While the auditorium which has a sitting capacity of 1800 is ideal for international and local conferences, wedding services/receptions, concerts/plays, AGMs, graduation ceremonies and dinners. Additionally, the auditorium is fitted with translation booths and state of the art audio-visual equipment.

Contact us for more information/booking on 0728-217715 or Email: trinitycentre@allsaintsnairobi.org