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Advent

A Cathedral Advent story
Herald of His Coming
Christmas is about Jesus Christ
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PROVOST’S DESK

Taking stock of 2016

By The Very Rev. Canon Sammy Wainaina

Introduction
The year 2016 is coming to an end and it’s time to take stock. The theme of the year 2016 has been ‘bearing fruit that last’ (John 15:16). This has been our propelling ministry focus in the pulpit and the general operation of the Cathedral. What are the key thematic highlights this year?

A call to fruitful life
The Bible refers to literal fruit—such as olives, grapes and figs—many times. More frequently the biblical Hebrew and Greek words translated “fruit” have a symbolic sense. All crops are considered “fruit of the earth.” Children are called the “fruit of the womb.”

The Bible at times likens people to fruit trees or grapevines and portrays God as the owner of the orchards and vineyards. The Master knows our character by our spiritual fruits, just as “a tree is known [identified] by its fruit”—either good or bad (Matthew 12:33).

God’s number one concern is on the quality (good) of the fruit — “the fruit of righteousness” (James 3:18). In fact, Jesus warned, “Every tree that does not bear good fruit is cut down and is thrown into the fire” to be destroyed (Matthew 7:19). We must aim high to reach the highest goals. To produce the best fruit requires work, time, patience and perseverance (James 5:7-11).

“We are to be fruitful
Closely following God’s desire for good fruit is His desire for us to produce a lot of it—to be highly productive. Jesus said, “This is to my Father’s glory,

In ancient and modern times, people have used “fruit” to mean results, products, outcomes, accomplishments and achievements. An employee must be productive to be worthy of his wage. He must work hard, work fast and work smart to get jobs done and done right. In Scripture, “fruit” has similar meanings.
that you **bear much fruit**, showing yourselves to be my disciples” (John 15:8, New International Version). Notice, bearing abundant fruit glorifies God and identifies Christ’s disciples!

Later, Jesus states the purpose of our calling: “You did not choose me, but I chose you and appointed you to **go and bear fruit**—fruit that will last” (John 15:16, NIV). Hence we must be oriented toward eternal goals and work with all our hearts to bring them to fruition!

The parable in Luke 13:6-9 emphasizes on the theme of fruitfulness. The keeper of the vineyard asked for another year, during which time he would fertilize the soil to encourage growth. This illustrates God’s patience with us—how He is “not willing that any should perish but that all should come to repentance” (2 Peter 3:9). A fruitless fruit tree, however, will eventually be “cut down.” **Professing without producing is no good.**

**We are to grow**

The similar parables in Matthew 25:14-30 and Luke 19:11-27 illustrate God’s emphasis on spiritual growth and accomplishment. In each story, two servants obediently invested the master’s money to earn a profit for him. But the third servant merely hid the money for safekeeping. Fear of failure was his excuse for not even trying.

The parable shows that we must obey God with faith and courage even when it may be humanly frightening. The fearful servant is called “unprofitable”, “wicked and lazy” (Matthew 25:30; Matthew 25:26). Each profitable **(fruitful)** servant is commended and welcomed. (Matthew 25:21: Matthew 25:23). May this be what we hear when Christ returns to reward His servants!

**We can’t bear fruit without God**

During His life on earth, Jesus Christ said of His miraculous acts, “The Son can do nothing of Himself” (John 5:19). He explained, “The Father who dwells in Me does the works” (John 14:10). Neither can we. Acting on our own, produce spiritual fruit! It requires a miracle of God through Christ. Let’s carefully read and ponder what Jesus explained to His disciples the evening before His arrest. (John 15:1-2, Hebrews 12:5-11). Rely on God and great things will happen! (John 15:4-5, 6-7). Abiding in Christ includes **learning and applying God’s Word.** And a major key to bearing fruit is **praying for help!**

Abiding in Christ also includes abiding in His Church, “the body of Christ,” as numerous scriptures show (1 Corinthians 12:12-14; 1 Corinthians 12:27; Ephesians 1:21-22; Ephesians 4:12).

**The essential role of God’s Spirit**

Jesus said we can bear fruit only if He “abides” in us (John 15:4-5). How is this possible? It is through the gift of God’s Holy Spirit dwelling in us.
How do we receive this gift? Peter said, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit” (Acts 2:38).

God’s Spirit does many things. It imparts spiritual understanding (1 Corinthians 2:10-14). It imparts a willingness to obey—to be like Christ who said, “Nevertheless, not My will, but Yours, be done” (Luke 22:42). It imparts an ability to obey and love far above human ability. It is the Spirit “of power and of love and of a sound mind” (2 Timothy 1:7).

The power to bear fruit
With the Holy Spirit, one becomes spiritually alive, beginning a new life! God’s Spirit is like the life-giving sap that flows up the trunk of a tree to all its branches so they can yield fruit!

Notice God’s beautiful portrayal of His people as flourishing fruit trees: “Blessed is the man who trusts in the Lord, and whose hope is the Lord. For he shall be like a tree planted by the waters, which spreads out its roots by the river, and will not fear when heat comes; but its leaf will be green, and will not be anxious in the year of drought, nor will cease from yielding fruit” (Jeremiah 17:7-8; compare Psalms 1:3).

The apostle Paul said in Galatians 5, “Walk in the Spirit. . . If we live in the Spirit, let us also walk in the Spirit” (Galatians 5:16; Galatians 5:25). God’s Spirit enables us to act according to God’s principles—to live a godly life!

Without God’s Spirit, we are merely mortal flesh, and the fruits of raw human nature are called the “works of the flesh” in Galatians 5:19-21. After listing these sinful “works,” Paul warns that “those who practice such things will not inherit the kingdom of God” (Galatians 5:21).

With the help of God’s Spirit, however, we produce something far different: “But the fruit of the Spirit is love, joy, peace, longsuffering [or patience], kindness, goodness, faithfulness, gentleness, self-control” (Galatians 5:22-23). That is truly good fruit! God wants us to bear much of this fruit!

Spirit-led people have these wonderful virtues of godly character as the result of God’s Spirit acting from within. The credit for this fruit belongs to God and Jesus Christ who supply that Spirit.

And God will let us bear this fruit only when we are trying to give of ourselves to others. This fruit is manifested in relationships. God’s Spirit is like a river (John 7:38). It will flow into us only when it is also flowing out to others.

Conclusion
The call to be fruitful does not stop with the ending of the year. This is a Christian call, a Christian lifestyle! We now look forward to next year being our centenary year as we celebrate the past and seize the future. Merry Christmas and a happy new year.
Upcoming Services:
**New Year’s Day (Holy Eucharist in all services)** – Sunday 1st January 2017 (normal Sunday services)

**Epiphany Service** – Friday 6th January 2016 at 6pm in the Main Sanctuary

**Youth Camp 2016 dubbed “camp survivour”** will be held from 29/12/2016 to 2/01/2017 at Naro MOru River Lodge. Camp fee is Kshs. 15,000/-. Registration is ongoing at the Youth Camp desk every Sunday.

**End of Year Kesha** will be held on Saturday 31st December 2016 in the Main Sanctuary from midnight. You are all welcome!

**ADILI Mentorship Program** is recruiting mentors for the 2017 class. We are calling on born again mature ladies who will mentor young women aged between 24 and 34 years to sign up. Training will be held on 7th January 2017. Kindly register at the Information Tent on Sundays.

**Sunday School** will remain closed until 8th January 2017. Parents are free to come with their children to the regular adult services.

**Submission of Articles:** The theme to kick off this Centenary year is “Celebrating God’s Faithfulness”. Deadline for submission of articles for January is Thursday 12th January 2017. 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.
What if Christ returns in 2017? “Ooh! Christ coming back? I pray it’s not yet. Our wedding is next year December!” That is someone’s response, and it is quite typical. Why is reference to end times viewed as a joy-killer? Is it the effect of Doomsday prophesies? Indeed, “He will come to judge the living and the dead.” But we know that, for us, His return will usher us into “life everlasting”.

The Advent Season in the Church Calendar looks both backwards and forward. Reflecting on the First Coming of Christ we marvel gratefully on the mystery and graces of Incarnation. And being reminded of His Second Coming, we thrill at the thought of the Rapture and our entry into glory. The Advent songs convey both: “Hail, the Incarnate Deity! … Jesus, our Emmanuel!” “Lo, He comes with clouds descending …”

It is getting increasingly evident that Christ’s return is imminent. How prepared are we for Him? The trends in the global arena bear strong message. The events listed in Matthew 24 are becoming more frequent and widespread nowadays. The societal transformations predicted in 1949 in George Orwell’s book, “1984” were quite unbelievable at the time, but most of them occurred, but are now obsolete! The contemporary equivalent is “Technological Singularity”, the trend towards emergence of powerful superintelligence, a phenomenon that supposedly would signal the end of the human era, and which some predict would occur sometime within 2040-2045. However, as to the time of Christ’s arrival, God the Father has kept that to Himself. What is required of us is simply to be ready.

Already each of us is tagged by PIN numbers, and lately by biometric identification. All these allow the watchful eyes of the powers-that-be to know all about you, so they can lock you out or lock you in, if and whenever they want to. But if you are not on
mobile phone or laptop, you may not be reached. That is why placing a microchip under your skin becomes important, so that you are reachable and even visible wherever you are. Human-implantable microchips—radio frequency identification (RFID) devices—are already in the market. Much information on them is available on the internet, e.g. www.spychips.com. Besides genetically modified organisms (GMOs), we are now having cybernetic organisms (or cyborgs), humans with digital chips in them. Many Christian commentators note the similarity of these to the mark of the Beast described in Revelation 13:11-18. And there are also the diverse trials and outcomes of genetic engineering. Google’s Singularity University states, “Technological disruption is already affecting every part of our lives …, even what it means to be “human”.

“Increase of wickedness, the love of most will grow cold, but he who stands firm to the end will be saved” (Matthew 24:12-13). The unimaginable brutality of the Islamist terrorists, atrocious waterboarding officially approved by ‘Christian’ countries, persistent arrests and torture of political opponents by sit-tight Presidents, and widespread gender based violence—are all indicative of increase of wickedness. And of particular significance are the vast unreported cases of persecution of Christians in certain countries. Also to be noted is the choking effect of pervasive growing ungodliness in one’s context, the world trying to mold us into its own shape—life in ‘a crooked and depraved generation’ (Philippians 2:15). But the Lord is with us in it. “Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom” (Luke 12:32).

In II Timothy 4:8, Paul talks about ‘a crown of righteousness’ which the Lord will award to him on that day, and he added, “not only to me, but also to all who have longed for His appearing”. And John says, “Dear friends… we know that when He appears we shall be like Him, for we shall see Him as He is. Everyone who has this hope in Him purifies himself, just as He is pure” (I John 3:1-3). Paul echoes that in Romans 13:11, “And do this, understanding the present time. The hour has come for you to wake up from your slumber, because our salvation is nearer now than when we first believed”. Maranatha!
Last month we focused on the parable of the wedding banquet or wedding feast. The meaning of this parable is that the Son (Jesus Christ) is being celebrated but people (us/we) are invited. It may not necessarily be us, but there are some people who are invited to the wedding feast (Heaven) but ignore their invites and if you head on through the passage you’ll notice that Jesus said, “Many are invited but few are chosen”.

This month, we are not going to focus on the parables but we are going to focus on the birth of the one who taught these parables, our Saviour Christ Jesus whose birth we celebrate during this season of Christmas.

Jesus was born more than 2,000 years ago in the city of David in a town called Bethlehem. He came to bring us back to God so that you and I might have eternal life.

But imagine when He was born, there was no room for Him anywhere but in a manger in a castle with animals: cattle mooing, goats and sheep bleating. But do you know that I think, it was such a big surprise for the goats and cows that they might have kept quiet and watched in awe and wonder. This reminds me of the song, “no room for the baby at Bethlehem’s inn, only cattle shed, no home, on this earth for the dear son of God…”

He is seeking a place in your heart today, will you say to him “no room” or will you open your heart for him this Christmas?” Oh how I pray that you will let Him into your heart and let his presence dwell in you. Have a blessed Christmas and a very Happy New Year!”
The Christian season of Advent is the Period when we prepare to celebrate the birth of Jesus Christ and His coming in Glory. Much of the service is drawn from ancient sources. Some of the images have been used from the beginnings of Israel, through the Period of the New Testament and the early Church, through the middle ages to the present day.

Every age has found in them a new richness through which God’s continuous mercy, revealed most dramatically in the life, death and resurrection of Jesus, can be seen. I was privileged to attend the service this year, and was richly blessed. The choristers’ divine voices gathering and echoing in the walls of the imposing Cathedral architecture, in a manner not explainable by words, only the heart can understand such a language.

The candle light transformed the Cathedral interiors into a scene most spectacular; a hue of warm yellow light illuminated the empty spaces, giving the organ sound an authentic medieval feel, closing your eyes you could easily have been transported to the era of Mozart and Beethoven.

I managed to take a few photos capturing the moment as it was before and during the advent service. Caveat; this may not give you the entire experience, but well, it will give you the desire to attend the next Advent Service.
The Process involves “Sharpening” the base of the Candle to fit into the special wooden stand that is placed on the pews.

Everything had to be neat and tucked. The Cathedral staff handled that: From Left, Kevin Karanja; Sound Technician, Ben Muindi; Verger, and Jandson Njoroge the Senior Verger.

Keen on details as always, Susan Sawe Murithi (right) of the Covenant Choir had to ensure that the Service sheets were adequate. With her was George (centre) and Ojee.

Sam Otieno was at the top of his game, and was quite industrious.

The young ones were not left out as Emmanuel (Son to the senior verger) also played his part here.)
It was undeniable; the view from the West Door was magnificent, perfect files of candles arranged with detail over the Pews towards the Transept.

For me it was the view from the Altar table facing the West Door that stole my heart, the pews seemed to stretch into infinity!

“All the candles should be in a perfect alignment, I guess that is why both Patrick Anyanga and Peter Wanyama provide their “keen eyes”

The moment beckons. Just a few moments away the Choristers stood for the final shot. They did not disappoint; the colours, the smiles, the mood!
Towards the West Door the Cathedral’s Director of Music Mr. Atigala Luvai was busy issuing out final instructions and details to the torch bearers.

Inside hundreds of candles were lit, transforming the Cathedral into a beautiful medieval splendor; the gothic structure was warm and inviting.

Joe Davis (Organist) polished on music

Come, Thou Redeemer of the earth, was the first Hymn, as the procession moved to the transept crossing.

Merry Christmas and blessed New Year!
The parable of the prodigal son has three main characters: the younger son, his father, and the older brother (Luke 15:11-32). Often the focus is on the younger, who got his inheritance left home and returns home after carelessly squandering it, ready to be a servant. The father welcomes him home with joy with a great banquet as the older son refuses to be part of it. At this moment the older brother becomes the prodigal son.

He was seen as an obedient son, morally upright, the ‘ideal son,’ and loved of the father because of his service and contribution to the family.

It is only when the father is welcoming the wasteful younger son, that the ‘real’ character and resentment of the older brother is exposed. It is usually in a crisis that reveals the ‘real’ us.

“But he answered his father, ‘Look! All these years I’ve been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends. But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!’” Luke 15:29-30

The older son boycotted the celebration of the brother who deserved to be partying in a far off city. His loyalty and service was taken for granted.

The older son had always been a respectful and responsible young man who did not want to disappoint his father. Indeed he is a hard worker whose continuous faithful service was evident in the home. He was in the field diligently sowing seed for his father and working to harvest the grain as the younger was partying in a far off city. His loyalty and service was taken for granted.

By Rev. Canon Micah Amukobole
banished, driven from the home, while he the ‘good boy’ has never been recognised. Jealousy: why do it for him when it is me who deserves the celebration.

We see self-righteousness, revealing an attitude of moral superiority, a lack of mercy, and a joyless servitude. The elder brother in Jesus’ parable highlights characteristics that give definition to self-righteousness.

This unexpected reaction to the father raises soul searching questions of his attitude that demands our attention. We know we are not and we do not want to be like the younger son ‘lost’ to be found later, and not sure whether the older is the ‘ideal son’.

1. Do I see my sin for what it is?

When God speaks to the church in Laodicea in Revelation 3:14-22 he reveals to them a truth of what they were not aware of:

“So, because you are lukewarm-- neither hot nor cold-- I am about to spit you out of my mouth.” Revelation 3:16
We are partly good, partly bad, having something of profession, nothing of the life but very religious; contenting that ‘I am not like them pagans, superstitious, idolatrous persons’ but a Christian, yet neglecting the passion of the Christian life. Sad but living in a sensual satisfaction of our lusts. Do we ever see our true selves?

“We are all infected and impure with sin. When we put on our prized robes of righteousness, we find they are but filthy rags. Like autumn leaves we fade, wither, and fall. And our sins, like the wind, sweep us away.” Isaiah 64:6

This impurity of our motives taint all our prayers, sacrifices, offerings, and praises, thus God deeply detests and abhors them. It is no wonder that due to the lukewarm state, the Almighty God is not amused. Very often it is those of who see ourselves as respected in society as a Christian of long standing that take our righteousness for granted.

2. What are the manifestations and characteristics of self-righteousness?
“Not that we dare to classify or compare ourselves with some of those who are commending themselves. But when they measure themselves by one another and compare themselves with one another, they are without understanding.” 2 Cor 10:12

Our self-righteous attitude sets us as the standard of measure in our actions and even in matters of our spiritual life. We can see an indication of this in ourselves when we think others do not live up to “our” standards. Sometimes this manifests itself in correcting, judging and complaining about others, and about the church in general.

3. Does everyone have some problem with self-righteousness?
“Who is wise and understanding among you? Let him show it by his good life, by deeds done in the humility that comes from wisdom.” James 3:13

Self-righteousness is actually the ‘me in me’. Constantly using oneself as an example of how to do things right often reveals self-centredness, a root of self-righteousness. It is not easy to see the use of ‘I’, ‘me’ and ‘my’ in our conversations. See in Job 29:1-25 how Job uses the ‘I’ and ‘me’ so innocently without noticing. Surrounded with an air of ‘holiness’, so where is the genuine humility?

4. Does self-righteousness sometimes portray itself as righteousness?
“...having a form of godliness but denying its power. Have nothing to do with them.” 2 Timothy 3:5

Absalom, the son of King David, is quoted in 2 Samuel 15:4 saying, “If only I were appointed judge in the land! Then everyone who has a complaint or case could come to me and I would see that he gets justice.”

Absalom gives the appearance of virtue, but in truth, he has far less wisdom and understanding than his father David. This is but a campaign promise. It is observed in all campaigns political or otherwise. We are, as the Pharisees, infamous for deceiving the people into thinking our self-righteousness is righteousness. In Matthew 5:14, reminds us that “we are the light of the world. A city on a hill cannot be hidden”. The brightness of the light is beheld but does not shout to draw attention to itself. A light makes no noise unless something is wrong with it. True light simply brightens the environment where it exists.

5. How does self-righteousness compare with true righteousness?
Paul writes his testimony by saying to Philippians:

“What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ-- the righteousness that comes from God and is by faith.” Philippians 3:8-9

Because righteousness is God-centred, a righteous person will submit and conform to the demands and obligations of the will of God, and this produces a right relationship through transformation by the grace of God.

The self-righteousness was pouring out of the older brother when he scolded his father with an attitude that the celebration should have been for him, not for the disgraced brother (Luke 15:29-30).

No love. No compassion. No thanksgiving. Just anger and selfishness. Self-righteousness cannot exist without producing an attitude of moral superiority, a lack of mercy, and a joyless servitude. Let us go to the cross for repentance lest we be spewed out.

Amen.
Right form childhood, we are cultured to observe Christmas and the days around it as a period of celebration. For those born and brought up in the urban areas, December is usually a time to travel upcountry and join family in celebration. This has always been evident in the struggles that commuters go through as they seek to travel, with the fares hiked and public service inadequate to meet the huge number seeking to travel. The situation is usually experienced in January, albeit from the villages, as the struggle shifts to one of trying to get a means to travel back to the towns to resume work and schools for the children.

A sad but true reality is that in all this bustle, we often overlook the reason for Christmas and to a larger extent the meaning of Advent. Preparation for Christmas is an important theme for Advent, but there is more to it. Advent gives us a vision of our lives as Christians and shows us the possibilities of life. The vision of life that Advent gives us is about both the past and the future; it looks back to the first coming of Jesus Christ through His birth in Bethlehem, and it looks to the future when Christ will come again. In the interval between these two events we find meaning for our lives as Christians.

First we celebrate Christ-become-human. We view His life and experience, His presence as a human being in our

BEHOLD, HE COMES

By Cledwyn Mamai
history. Jesus came to show us what life can and should be. He gave us true and valid principles by which we can live true and valid lives. But Jesus knew that the human heart could not live in isolation. He formed the Church around the concept of a people held together by love. In that community we discover unlimited possibilities and meaning. Alone we can do nothing. Together we find real meaning.

When Christ left this earth, he did not abandon us. In John 14:1, Jesus comforted His disciples saying, “Do not let your hearts be troubled. You believe in God; believe also in me.” He knew what fears occupied their thoughts after He had told them that He would soon be going back to the Father. He assured them that He would send them a helper “And I will ask the Father, and he will give you another advocate to help you and be with you forever the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. I will not leave you as orphans; I will come to you.” (John 14:16-18). He continues to live in communion with us and keeps His vision of life before us. When Jesus comes again, His presence will no longer be hidden behind the signs and symbols of the liturgy or the words of the Scriptures. His presence among us will be revealed in all its fullness, a presence that will never end, a presence that will perfect and complete our community.

This assurance and hope presents to us the greater significance of Advent. This hope runs from Jesus earthly birth in a manger in Jerusalem to His second coming that was prophesied by John in Revelation 22:12, “Look, I am coming soon! My reward is with me, and I will give to each person according to what they have done”. The season of Advent brings us the magnificent vision of life and hope for the future given to us by Christ.

Advent is also a time for us to become more involved, more caught up in the meaning and the possibilities of life as a Christian community. Thus we are preparing not only for Christmas but also for Christ’s Second Coming. This means that when he comes again, we will be awake and watchful. As He was about to be taken up to heaven, Jesus commanded His disciples to go and make disciples of all nations. This was not just to be done by preaching the good news, making disciples was also
to be done by living in such a way that anyone who looked at them could be enticed and seek to join in the faith. As a result of this call, the early believers were easily identified by the people with whom they related to hence the name “Christians” was given to them due to their Christ-like behavior.

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As we celebrate the birth of Jesus and also await His second coming, we need to remember that our calling as Christians goes beyond Advent but should be our everyday lifestyle just as it written in 1 Peter 2:12, “Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day He visits.” Indeed after being converted on his way to Damascus, the apostle Paul travelled vastly preaching the good news. In his missionary journeys, he took into his fold a young man called Timothy whom he mentored before finally commissioning him to also go out and preach. As he was about to be executed, Paul wrote to Timothy and reminded him of the reason of their ministry, “That is why I am suffering as I am. Yet this is no cause for shame, because I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him until that day.” 2 Timothy 1:12

Cledwyn Mamai
The Cathedral through its scholarship fund can be described as a realist. All Saints’ Cathedral is determined to fight on issues holding up the society from the roots upwards. All Saints’ Cathedral believes service to humanity is service to God and therefore it has always taken a different turn on helping the needy students in the society.

As we approach the end of the year, I am full of optimism when I look back and remember what the LORD has done through the Scholarship Fund to needy, talented children. By enabling myself and others access education has had a great effect not just on us the recipients of these scholarships but our families as well.

This year’s theme has been “Bearing fruit that lasts” and the Scholarship Fund has also mentored students encouraging them to foster integrity, hard work, prayer, accountability and excellence. They have also been fruitful as they have dispensed God’s mercy and grace to more needy students in promoting their education. They have also seen the need to intentionally and deliberately raise their self esteem. They have been doing this, keeping in mind that what they invest in hearts, minds and lives of these students’ impacts on the eventual outcome of these students in the society as a whole.

Much of education inequality is attributed to economic disparities. Throughout the world there have been continuous attempts to reform education at all levels but with different causes that are deeply rooted in history, society and culture this inequality has been difficult to eradicate. I salute the All Saints’ Cathedral for its ability to realize that education is vital.

“The optimist expects the wind to change, the pessimist complains about the wind, while the realist’s adjust the sail”.

BY BRIAN MURIGI

ASC Scholarship Fund - Testimonial -
to society’s movement forward: it promotes citizenship identity, equality of opportunity, social inclusion, social cohesion that leads to economic growth and employment. Unequal educational outcomes are attributed to several variables, including family background and mainly economic class-family background being the most influential factor in many students’ achievements.

I remember when the Cathedral’s Scholarship Fund came to my rescue. I spent sleepless nights thinking about how I could accomplish my high school education and that was back in Mang’u High School. Within my confusion and helplessness I thought about our church and wrote a letter to the Provost requesting whether the church could assist me in raising my fees. Fortunately, the committee agreed and picked me pledging to pay the fee balance. I worked extra hard for I knew the only way out of my situation was detaching myself from laziness. The All Saints’ Cathedral Family has always motivated me – encouraging me to work hard.

I am currently a medical student anticipating to be the best in my field: to save lives, treat people and even help the less fortunate in the society just like the All Saints’ Cathedral has always done for me.

I will not waste this GOD given chance and I thank each and every member of the Cathedral who has given me hope to many bright students in our country. Whenever I think of this, I see the greatness and the grace of GOD. I will forever be grateful. Thank you so much and happy Christmas!
Utawala cell group celebrated its first full year on 19th November 2016. Before breaking out on its own, the cell group was part of Baraka cell group which was the largest cell group. It included members of All Saints Cathedral stretching from Ruai to Cabanas in Embakasi. Because of challenges of distance, Utawala and Ruai members splintered off and formed their own group.

The cell group is made up of five families who come together every second Sunday evening for a monthly Bible study, led by the leader Engineer Weschere. It is in one of these meetings that the members mooted the idea of having a day out to pray and have fun to end the year in style. November 19th was picked and preparations for the celebration and worship commenced. Public Service Club in Upper Hill was the venue of choice. Members agreed on the amount to contribute and the activities for the day. Then came the 19th after a month-long anxious wait! A rainy day it was but it wasn’t enough
to dampen the spirits of the cell group members. Every family was at the venue by 11am enjoying the famed Kenya tea and coffee as we looked out for dry skies. By 1pm, everyone was savouring nyama choma and other delicacies on the menu. The children drifted off and were already enjoying a game of monopoly and other indoor games. Then soon enough, a shy sunshine appeared signalling the cue to go out to the football field.

Thanks to Rev. Josephine, the outdoor activities could not miss The Word. So after a praise and worship session filled with fun, the Reverend led the Bible study from the book of Revelation and the games followed after prayers. Great preparations had been made and props had been brought for creative games that sharpened our communication, leadership skills and encouraged cooperation. At the end of this, members went on to the track and what a fun it was to see children and parents racing one another, including Rev. Josephine’s family.

At the end of the day, after drinks and more kuku choma, Utawala cell group members went away having discovered the talents of each family: the athletic family, the resourceful family, the dancers and even the leaders. The members resolved to have a bigger year in 2017, with plans to engage more with our community in Utawala as the starting point. I have found a great family in my cell group neighbours and that is why I think Utawala is the best cell group!
Chicken is considered a festive dish in many households, in any gathering it is a meal that will not lack in the menu. With its delicious and distinctive taste it is important to have good chicken recipes at our fingertips to make sure this bird comes out at its best.

Sometimes during festive seasons, when we host there are so many dishes we need to assemble. Wouldn’t it be just great to have some recipes that do not involve too turning and tossing and still promises the best flavor?

Today I will share a chicken recipe that will awaken your taste buds and it is so easy to make you will actually doubt it works! Here is what you need;

**Ingredients**
1. One whole chicken unsliced
2. Whole onions
3. Garlic
4. Rosemary
5. 2 tablespoon of salt
6. 2 teaspoon of black pepper
7. 2 teaspoon mixed spice
8. 3 tablespoon good cooking oil

**Method**
1. Preheat your oven at 180° Celsius
2. Using paper towels or a kitchen cloth, wipe off excess water on the surface of your chicken.
3. In the hollow cavity of the chicken, add the onions, garlic and rosemary.
   –Simply peel the onions and cut them in four quarters. For the garlic you can wash it to remove surface dirt, cut it into two and put it in the chicken cavity. You do not have to peel the cloves one by one, the onions, garlic and rosemary flavor the chicken from the inside, and they can be removed during serving or used as garnish for the dish.

4. Bind the legs of chicken together, you can use floss or a string that you will cut off once the bird is baked.
   –This is done so that the chicken legs do not burn during baking, it helps the chicken to cook evenly.

5. Now using a kitchen brush or clean hands smear the cooking oil all over the top of the chicken and backside. Be generous with the oil as this will bring out the glossiness.

6. Sprinkle salt and mixed spice all over your chicken.

7. Bake the chicken for one and a half hours until crisp.
   -To taste if the chicken is well done you can cut the meat at the thigh joint and if the inner juices are clear (like water) it is well done, and if the juices are bloody leave it for a bit longer.

Tips
• Chicken is baked with chest side up when putting all the spices in the chicken, do it on the tray you will bake it on.
• It is best to use heavy material when baking an oven proof glass is best, usually a heavy cooking pot prevents bottom side from burning and you do not need to smear any oil on it.
• How easy is the recipe!

Have you tried it out? Let me know on easyfixes@gmail.com.
I wish you all a happy New Year filled with God’s grace!!
The Nativity as recounted in the Gospels, is truly epic. It unfolds numerous challenges that Joseph and Mary endured, to bring forth the Messiah.

You bet that 2,000 years ago life was harder, even for people who did not have a birth as troubled as Jesus’. I visualised and tried to recreate an illusionary view of what Christ’s birth would be like if it were to take place in the modern day world.

Mary the Simple Girl
Mary is in her mid 20’s and is well kept; minimal make-up, no tattoos or multiple body piercings save for her ear lobes where two tiny studs are latched, the nails neat with clear polish, her clothing modest, her feet adorned with boat shoes, her perfume fragrance is almost odourless. She has very few friends.

The Neighbourhood
She lives somewhere in Eastlands with her parents and many siblings, probably in a poorly constructed flat marked with an “X” awaiting demolition. Hers is a neighbourhood surrounded by chaos and wickedness; drug addicts, armed robbers, wine and spirit dens, in fact the sound of a gun-shot and a scream is quite regular and conventional. The roads are impassable, the plumbing is clogged, the sewerage system is non-existent and stinks to the high heavens.

The Strange Virgin
Mary is a modern day weird girl. A social misfit, she is a virgin who is engaged to a man, awaiting her wedding day by all means a hard feat in this modern age. Freshly out of university, which she graciously thanks the parish scholarship for. When in campus, she was the girl without a life. On weekends she saw her female friends whisked off in some “pimped rides” with loud music as she walked towards the library, then at night open the door at ungodly hours for her drunken room-mate returning from partying. She of course was feted a 1st class honours, partly because she read her books while everybody else partyed.
The guy without swag
Joseph also known as Jose is a weirdo of sorts, he is the uncool guy, whose “game iko chini”. He avoids partying and is outright “boring” his clothing is totally out of fashion to make it worse he sports a “kabambe” phone. He is from a humble background as his dad is a carpenter, a job he dreams of inheriting as it feeds the family and keeps the landlord happy.

The Engagement
Jose still remembers the line that won Mary’s heart; “you know what Mary, the Bible says he who finds a wife finds a good thing. Will you be my good thing?” Mary totally feel in love and was immediately engaged to Jose. With his meagre resources, he somehow made it through the dowry process. At the moment he is struggling to raise money for the wedding as friends have failed him, and the pre-wedding fundraiser was deserted. He still has a big deficit and may go to the attorney generals’ chamber though the family will hear none of that! A white wedding it must be!

The Spoiler
Some months before the wedding, Mary sends him an SMS, “Jose I am pregnant” he wonders if his kabambe has malfunctioned or someone from Kamiti prison is playing tricks on him, but after calling her with Okoa Jahazi, she confirms the tragedy, this totally crashes and breaks Jose, how is this even possible!? He has never even hugged her! The story about the Holy Spirit does not add up! He feels defrauded, crushed and devastated and He plans to call it quits!

The Conviction
He sleeps over the sad news with tears in his eyes. Then an Angel appears to him and tells him that it is a special child and even instructs him to name him Jesus. Since Jose is a godly dude he knows that this is surely from the Lord.

The Wedding
The mood at Jose and Mary’s wedding is full of tension, the women sneer as she slowly walks down the isle under the weight of the now visible baby bump, girls giggle, the men are withdrawn, the priest hurriedly reads the vows, the organist misses a note or two, the choir sings melancholily. Finally they are husband and wife. Obviously the crowd has passed judgement and found them guilty of fornication.

Matatu Ride
Joseph and Mary plan a trip to “shags” to go and seek grandparents blessings and register for a voters card as the elections are almost due. Many hours they are bundled in a low flying matatu, the driver is either unskilled, under
the influence of some narcotic or extremely careless due to his daredevil manoeuvres and antics which almost bring Mary into premature labour.

**Bodaboda Ride**
But the toughest of luck was probably using a bodaboda that would end up hurling and jolting in and out of potholes, to Mary’s great discomfort. After a lengthy and gruelling trip, they finally arrive at their destination with labour pains already activated, he would direct the same bodaboda to head towards the nearest district hospital only to find the door closed and medics waving placards demanding for a pay rise.

**The Birth**
Jose would opt for a traditional birth attendant who happens to be a pastoralist, there his wife would be attended, and the son Jesus would be laid on the feeding trough, as she recuperates. He would spend his last dime in the process and lack for a lodge to board, some passersby would pity the strangers and offer alms to them as they take selfies with the #BabyInTheManger.

**The Media & Politician**
The Media would flash the story as breaking news, the politician will be mad as the voters will view him as incompetent, he will try his level best to deport the couple out of his county. Social media will come up with compelling harsh tags, the story will spread like wild fire.

**Gifts**
Joseph’s kabambe will receive tons of SMS and Mpesa. And then it will run out of charge and die!
What's in a Name?

"She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins." Matthew 1:21 (NIV)

Based on Matthew 1:18-25

**ACROSS**
4. To be filled with fear
6. The earthly father of Jesus
7. The mother of Jesus
8. A name that means "God is with us"

**DOWN**
1. Images and emotions that occur while you are sleeping
2. To become husband and wife
3. A young unmarried woman
5. The Son of God

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<th>JESUS</th>
<th>MARRY</th>
<th>MARY</th>
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<tr>
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<td>JOSEPH</td>
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# ALL SAINTS CATHEDRAL CHURCH

## SUMMARY OF COLLECTIONS

### 2016 November

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<th>HARVEST KSHS</th>
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*Foreign Currency: $3,827.00 USD*
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