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 0728-271715 or Email: booking@allsaintsnairobi.org

IN THIS ISSUE:
Godly Vision | Dedication of the CTC | Knowing our Church | The Discipline of Vision
CATHEDRAL MINISTRY STAFF

**Provost/Vicar**
The Very Rev. Canon Sammy Wainaina
Mrs. Dorsila Kasums – *Executive Assistant*

**Leadership Department**
Rev. Evans Omollo – *Asst. Provost/HOD*

**Children / Teens and Worship Department**
Rev. Lillian Karinga – *HOD*
Rev. Leah Gatuma – *Children Minister*
Rev. Jandson Njoroge – *Senior Verger*
Antony Muriuki – *Music Director*
Moses Odumbe – *Asst. Director of Music*
Mercy Eunyalata – *Children’s Coordinator*
Caroline Kathombe – *Teens Coordinator*
Faith Malemba – *Administrative Assistant*

**Cathedral Administrator**
Mr. George Maina

**Finance Manager**
Mabel Bwibo

**Human Resource Manager**
Yvonne Abade

**Youth & Young Adults Department**
Rev. Alfred Apela – *HOD*
Rev. Ignatius Malimo – *Youth Minister*
Geoffrey Oduor – *Program Officer*
Moshe Namai – *Youth Coordinator*

**Family Department**
Rev. Josephine Ngahu – *HOD*
Rev. Joseph Kamau – *Sacrament Minister*
Rev. James Kimari – *Assistant Minister*
Rev. Philip Owuor – *Hospital Chaplain*
Rev. Alice Kariuki – *Women Minister*

**CTC**
Rev. Paul Machira – *Resource Mobilizer*
Fridah Too – *CTC Coordinator*

**CONTENTS**

01 **PROVOST’S DESK: GODLY VISION**
By The Very Rev. Canon Sammy Wainaina

04 **NEWS & NOTICES**

07 **DILIGENCE: A FOUNDATION OF VISION**
By Rev. Canon Micah Amukobole

10 **REIMAGINING ASC**
By Geoffrey Oduor

18 **DEDICATION AND OPENING OF THE CTC**
By Cledwyn Mamai

23 **KNOWING OUR CHURCH**
By Jeddy Murugi

26 **THE DISCIPLINE OF VISION**
By Jared Ogutu

30 **CELL GROUP 1 TESTIMONY**
By Moses Juma Namango

32 **MLOLongo Cell Group: Visit to Bondeni Children Rescue Centre**
By Frank Oduor

35 **CROCHETING, THERAPEUTIC & ADDICTIVE**
By Edith Kinuthia
Godly Vision

“Record the vision and inscribe it on tablets that the one who reads it may run.”
Habakkuk 2:2 NASB

By The Very Rev Canon Sammy Wainaina

After five months, Nehemiah’s vision was completely internalized. It began as a seed. It grew to a burden and then it became a passion. Nehemiah was completely infected with a vision to see the walls rebuilt and Jerusalem made secure.

For the last six months, the Cathedral leadership and staff have gone through the process of writing the strategic plan 2022-2026. Developing your vision and mission is a process best accomplished through prayer and reflection in the presence of God. Writing your vision and mission is essential to clarify God’s purposes and plans for your life. Based on George Barna, vision is “a clear mental image of a preferable future imparted by God to his chosen servants, based upon an accurate understanding of God, self and circumstances”.

Proverbs 29:18 “Where there is no vision, the people perish”

Where there is no vision the people will perish. People will feel hopeless. We have no control over our own lives.

Helen Keller was asked once “What would be worse than being born blind?” to which she replied “Having sight without a vision.” Vision is not the state of the EYES but of the Mind.

The word vision means – sight, dream, revelation or enlightenment.

- The power of anticipation,
- Expectation,
- Seeing the attainable, yet invisible.

Failures are only the by-product of a visionless person; they are overcome by belief in the Fact that through God all things are possible.

One’s destiny is determined, not by what he possesses, but rather by what possesses him.

The point is that the believer’s salvation is not just a wish or a mere possibility. It is an absolutely certain event if the believer will only remain in God’s plan. My vision needs to become His visions. I need to see things from God’s perspective rather than mine.
It is looking at life from His perspective. Rev. John Stott in his book “The Living Church” writes: “The Church lies at the very center of the eternal purpose of God. The Church is not an accident of history; on the contrary, the Church is God’s new community.”

In Jeremiah 23: 1-8, the writer uses the analogy of the sheep or shepherding to show the state of God’s people, His vision for their future and role of the shepherds in leading people of God to their destiny.

To say that things were pretty bleak would be an understatement. God had placed kings and priests over the people to care for them. The kings were responsible for the temporal affairs of the kingdom, of guiding the people of God according to His commands. The priests were to tend the spiritual care of the people, continue to point them to the promises of God, to remind them of all that God had done for them in the past, was continuing to do in the present, and what He would do in the future by sending the Messiah. But, that’s wasn’t happening.

The priests had become lax and immoral. In some cases, they were actually endorsing the worship of idols, a practice many of the kings had permitted and encouraged. Even the temple itself had become a place where worship of false gods was taking place. In doing so, these supposed shepherds, guardians of the flock of God had ignored the sheep. By this point, the city of Jerusalem had fallen. Many of the people had been killed. The temple was in ruins and the people were about to be led off into exile in a faraway land unsure of when, or if, they will ever be able to go home again. And there were those who wondered aloud “Does God still care about us? Will He still be faithful in fulfilling His promise of a Messiah for us? Is there any future and hope for us?”

It is in the midst of all of this, first we hear God through the prophet Jeremiah speak some very stern words to these so called shepherds, the religious leaders whom He had entrusted with the task of proclaiming His Word, of being willing to go out and making sure the sheep stayed fed, sheltered, and safe in the safety of the promises of God’s Word: “Woe to the shepherds who destroy and scatter the sheep of my pasture!” declares the LORD. Therefore thus says the LORD, the God of Israel, concerning the shepherds who care for my people: “You have scattered my flock and have driven them away, and you have not attended to them.

In the midst of this, what’s going to happen after the false shepherds are dealt with for their evil deeds? God casts His vision “Then I will gather the remnant of my flock out of all the countries where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. I will set shepherds over them who will care for them, and they shall fear no more, nor be dismayed, neither shall any be missing, declares the Lord.” (v.3-4)

But more importantly, even though it looks like they have no future, God has even better news:
“Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely and shall execute justice and righteousness in the land. In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: The LORD is our righteousness.” (v. 5-6) There is another King coming! A King from the line of David as I promised. Unlike Zedekiah and the other kings who came before, this King will have a reign that lasts forever.

Cathedral Vision
God looks for men and women, who are biblically committed to cast vision, set goals, mobilize the body of Christ, and overcome obstacles in order to reach the nations for Christ. Every Christian leader needs to clearly see and understand God’s vision for his or her life. Knowing God’s vision can then lead to a clear mission or purpose to follow. Vision is a clear mental picture of a preferable future that leads people to reach out to the future. Mission is the specific course of action that you will take to accomplish the vision.

Nothing is more powerful than when God’s people led by Spirit-filled leaders come together with passion that makes their visions and dreams become a miraculous reality. If ASC, Nairobi is to make an impact, we cannot be an average Church with average believers (John Mason “The enemy called average”). We must never allow believers to be comfortable in the pews; believers must live their faith, vision and the core values. **We must create a strong movement of the people and resources towards the vision.** The Cathedral will become influential when every member will see themselves as leaders in every field they operate in.

**Cathedral Vision: “A Christ-centred Cathedral, Impacting Generations”**

**Cathedral Mission Statement: “To transform people through the Word of God, equipping disciples for holistic ministry.”**

**Core Values**
- **Godliness:** Committed to authority of God’s word that is anchored in Prayer. (1 Timothy 6:11)
- **Evangelism & Discipleship:** We are committed to winning souls for Christ and making disciples. (Matthew 28:19)
- **Fellowship:** Committed to building a community of faith in Jesus Christ. (Acts 2:42)
- **Excellence:** We strive for high Standards in the Ministry and services. (Philippians 4:8)
- **Creativity & Innovation:** We stir up gifting and talents that improve Ministry holistically. (2 Timothy 1:6)
- **Servant-hood:** We lead by serving. (Mark 10:45)
- **Integrity:** Committed to personal and corporate honesty and transparency. (Proverbs 10:9)

**Process:** memorize, internalize, practice, and live them
NEWS & NOTICES

a) **SUNDAY SERVICES:**

**RESUMPTION OF SUNDAY SERVICES:** we have resumed services as they were pre-COVID. This means the services are as follows;

i. **7.00am Service:** Holy Communion Service in the Main Sanctuary

ii. **8.00am:** Adult English Service in the Main Sanctuary
   - Sunday School at the Kindergarten/CTC

iii. **9.30am:** Adult English Service in the Main Sanctuary
   - Ibaada ya Kiswahili St. Philip’s Chapel
   - Sunday School at the Kindergarten/CTC
   - Teens Service at the Trinity Centre
   - Youth Service (Live Stream Facebook, YouTube) at the Trinity Centre.
   - Creche for parents with children below 2 years at St. Matthew.

iv. **11.30am:** Adult English Service (Live Stream KBC, Facebook, YouTube) at the Main Sanctuary
   - Sunday School in the Kindergarten/CTC
   - Teens Service at the Trinity Centre
   - Young Adult Service at the Trinity Centre
   - Deaf Service in St. Philip’s Chapel
   - Creche for parents with children below 2 years at St. Matthew.

v. **6.00pm:** Evensong (YouTube, Facebook) in the Main Sanctuary

b) **CHILDREN AND TEENS WITH SPECIAL NEEDS:** Parents and guardians of children and teens with special needs are requested to register at the Information Tent or via the Cathedral website to assist the Cathedral determines the best way to minister to these children.

c) **TEENS CONFIRMATION REGISTRATION:** registration for the confirmation service to be held in December 2022 is on-going. Parents of teens are requested to register via the Cathedral website. The registration link is in the “Notices” tab.

d) **TEENS PARENTS’ REGISTRATION:** all parents of teenagers are requested to register their teens’ details via the Cathedral website. The registration link is in the “Notices” tab.

e) **IGCSE TEENS WEEK:** The Teens Ministry will hold a three-day Teens week for teenagers in the IGCSE school system from 20th to 22nd July. The sessions will be physical at the Cathedral from 8:30am to 12:30pm. Please contact the Teens Coordinator for details.
f) **ELECTION OBSERVERS:** ASC is recruiting election observers who will be deployed to observe elections in partnership with our partners. If you are a registered voter, you have previously been an observer or work in governance, peace building or security, kindly register at the information tent. Only first 50 persons to register will be considered due to limited spaces.

g) **VOLUNTEERS REGISTRATION:** If you are a volunteer in ANY ministry at the Cathedral, kindly fill in the form that in circulating in groups or visit the information tent to be guided, or to sign up manually.

h) **PATRIOTIC SUNDAY:** as we get ready for the 9th August 2022 General elections, Cathedral has set aside Sunday 3rd July as our Patriotic Sunday. We will share refreshments after the service and we will also be updated on our roles and expectations as we gear towards the General elections.

i) **CELL GROUP:** If you registered for cell group in the month of May, and you have not been contacted and also if you would like to join a Cell Group, please visit the information tent after the service. Cell Groups’ Ministry team will be there to attend to you.

j) **YOUTH ZOOM WEBINAR:** The Cathedral Youth Department invites you to a Zoom Webinar on the 30th of June 2022 from 10 am to 12 pm. The topic will be The Psychological effects of Sugar Dating, with basis on Ecclesiastes 2: 1-2. The speakers will be Dr Nancy Nyagah and Ernest Wamboye.

k) **THE MEMBERSHIP TRAINING CLASSES:** will be held on 2nd, 9th & 16th July, 2022 at 9:00-11:00am those interested in joining the Cathedral are requested to register at the information tent.

l) **ANNUAL MARRIAGE CONFERENCE 2022:** Couples are invited to the Annual Marriage Conference from 20th to 23rd October at PrideInn Flamingo Beach Resort and Spa, Mombasa. The cost is Kshs. 45,000 per couple excluding transport payable via Cathedral paybill 303036, account Momconf2022. Kindly register via Cathedral website.

m) **AEROBIC EXERCISES FOR SENIOR CITIZENS:** senior citizens have been invited to aerobic exercises at The Saints’ Health club on 29th June 2022. From 11am to 12 noon. Kindly register at information tent for planning purposes.

n) **HEALTH TALKS FOR SENIOR CITIZEN:** is scheduled to take place on 6th July 2022 from 11am to 12 noon. For planning, register at information tent.

o) **APPEAL FOR DONATION OF FOOD:** We appeal to Cathedral congregation for support towards the Cathedral Food bank. You can either donate dry foods or send a contribution through paybill 303036 Acct: Food bank.
p) **MAKING PAYMENTS AT THE CATHEDRAL:**

1. **ORGAN PROJECT:** Mpesa Paybill 303036 Account; **Organ Restoration**.
   Steps for making payments using 303035:
   - Go to Safaricom menu & select Mpesa
   - Select Lipa na Mpesa & Select Paybill
   - Enter Business Number 303036
   - Enter Account: Organ Restoration
   - Enter Amount, your Pin and send

2. **CTC Pledges use Paybill 303035:** Account – **CTC Pledge** and **Phone Number**.
   Steps for making payments using 303035:
   - Go to Safaricom menu & select Mpesa
   - Select Lipa na Mpesa & Select Paybill
   - **Enter Business Number 303035**
   - Enter Account: CTC Phone number, CTC T-Shirt, CTC Fundraiser
   - Enter Amount, your Pin and send

3. For All other payments including tithe, offering, baptism, wedding etc. **use paybill 303036:** Account – **Tithe, offering, baptism, wedding** etc.
   Steps for making payments using 303036:
   - Go to Safaricom menu & select Mpesa
   - Select Lipa na Mpesa & Select Paybill
   - **Enter Business Number 303036**
   - Enter Account: Wedding, Tithe, Baptism
   - Enter Amount, your Pin and send

---

**FOLLOW US ON**

You Tube/ Facebook/ Twitter:
All Saints’ Cathedral, Nairobi

**SUBMISSION OF ARTICLES:** Deadline for submission of articles for **July 2022, is 15th July 2022.** The main theme will be **THE ROLE OF CHRISTIANS IN POLITICS (Mathew 5:13): You are the salt of the earth.** Please submit clear photographs with an article of 600 words or less to fmalemba@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.
Diligence: A Foundation of Vision

By Rev Canon Micah Amukobole, Author of Living in the Fulness of Christ.

You cannot discuss the power of vision without considering the basic concept of diligence. Diligence is defined as “constant and earnest effort to accomplish what is undertaken; persistent exertion of body or mind” Diligence is the effort to achieve your dreams in life. An inner drive must generate the required energy to accomplish your vision. It has to do with values and approaches to boost your determination to achieve your purpose. It means the very inner intentions and tendencies that are the human forces that underlie the outer actions. King Solomon said.

“The plans of the diligent lead to profit as surely as haste leads to poverty.” Proverbs 21:5

Joseph Benson, in his commentary, notes that the Diligent “carefully and industriously prosecutes what he has wisely contrived and resolved; tend only to plenteousness”. In other words, a thoughtful and studious man wisely forms schemes in his mind and diligently pursues them. This inclination yields plenty to material comfort and wealth, basically to success. But of course, it takes careful planning to accomplish anything, but it takes a diligent mind to work through the formation of the plans with a determined purpose.

Ecclesiastes 9:10 says whatever you do, do it with all your might. Jeremiah 29:11 cautions that the Lord must be involved not only in the planning but throughout the process to satisfy the purpose of the Lord. When God’s purpose is our intention, success is achieved and prosperity in the long term - a hope for a better future. The benefits are not only immediate but for posterity. In other words, prosperity for posterity.

“Write the vision; make it plain upon tablets, so he may run who reads it.” Habakkuk 2:2

Vision is the power of seeing, discernment, something seen in the imagination, in a dream, or one’s thoughts. The term vision is commonly used to express the future aspirations of organisations. It is a statement of direction needed to motivate and guide the efforts of employees and other stakeholders in understanding the purpose of the organisation or a group with a desire to work together. The statement describes the long-term hopes and direction for the organisation and helps determine the character and behaviours necessary to achieve the mission. A Vision
statement allows the organisation to maintain focus.

Every organisation, be it religious, political, commercial or social, has a purpose for which they put together all the invested resources to bring prosperity and success. Therefore, there is no doubt that diligence is a critical foundation for developing and fuelling the organisation’s achievement.

Habakkuk was told to write the vision plainly so that those who read it could run with diligence towards implementing the vision. What is spoken is soon forgotten, but what is written is more lasting; write the concept to incorporate others in its execution.

“People without a vision or objective in life that they can diligently throw themselves into are inevitably unhappy. People with discipline have a goal, a vision of what is to be accomplished by their efforts. Keeping that vision in mind helps them stay focused and on task, even when the task at hand is laborious and tedious.” Larry Murray wrote on diligence in the Bible.

Your life as an example

“Don’t let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity. Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching. Do not neglect your gift, which was given you through prophecy when the body of elders laid their hands on you. Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress.”

1Timothy 4:12-15

The foundation of a vision is built on diligence when it is ingrained in our lives and when we commit to applying the principles so that we can all see the results. Light the lamp and put it on a stand so that others may see the light and that the light may brighten every corner where we are. Paul writes to Timothy so that no one despises him because he is young. Be an example, a role model for the believers in the ministry. Practice diligence in devotedness to studying the scriptures and how you preach and teach. Further, do not neglect your spiritual gift and be diligent in the walk of faith; it leads to spiritual growth in fulfilling God’s love and applying it to others.

How serious are we in what we do in our life and our obedience to the Lord? This determines how we live and serve ourselves and others as individuals and community.

This is a lesson for all who serve the Lord; it was not limited to the youth but all believers in speech, conduct, love, faith and purity. You are to be an example everywhere, at home, at church, in the business, workplace, and all the time. He adds that these should be done diligently.

Diligent in Speech: The manner of conversation, communication and how we express ourselves to be representative of the life in Christ. The usual thing we do every day as we relate to others. Avoid crude talking, lying,
and bragging but let your speech always be with grace, as though seasoned with salt, to know how you should respond to each person.

**Diligent in Conduct:** This relates to our behaviour; what people see of our manner or way of life should represent our new life in Christ. Christ taught that our light shines so that others see the good works and give glory to God in a manner worthy of the gospel of Christ. Apply Romans 12:10-12 to keep a deep, focused, passion-filled heart, serving God, joyful in hope, patient in affliction, and faithful in prayer.

**Diligent in Love:** Let your actions be with affection, goodwill, love, humility, godliness, and compassion representing your new life in Christ. Love as a character strength refers to how you approach your closest and warmest relationships as described in 1 Corinthians 13. It concludes that love is the greatest compared to faith, hope, and love.

**Diligent in Faith:** Faith is belief with strong conviction; firm belief in something for which there may be no tangible proof; complete trust, confidence, reliance, or devotion. Faith is the foundation of our Christian life. By confidence, belief and trust in the Son of God, looking to him for strength and trusting in his promises and grace. Romans 1:17; Galatians 2:20. The righteous live by faith, the substance and assurance of what we hope. As in Matthew 18:3, our faith is simple and child-like in accepting what Jesus Christ has done and that at all times and in all trials, show to believers by your example how they ought to maintain unshaken confidence in God.

**Diligent in Purity:** Live a life of moral cleanness representing your new life in Christ. Purity of body and mind; is a direction essential for a young minister. Do not go back to the old ways of reckless, wild excesses and corruption but live in the fullness of Christ. “Some of you were once like that. But you were cleansed; you were made holy; you were made right with God by calling on the name of the Lord Jesus Christ and by the Spirit of our God” (1 Corinthians 6:11).

**In conclusion**, therefore, brothers, be diligent in making your calling and election sure, for if you practice these qualities, you will never fall. In this way, there will be richly provided for you an entrance into the eternal kingdom of our Lord and Saviour Jesus Christ. (2 Peter 1:10-11). AMEN
1.0 Introduction

This paper aims to re-assert the significance of the church in entrenching social justice in Kenya, with a view to picking up best strategies. This will provide a framework within which UDP will fundraise, engage partners, implement and report on social transformation work.

1.1 History of Social Justice Work

Social Justice as a concept arose in the early 19th century during the Industrial Revolution and subsequent civil revolutions throughout Europe, which aimed to create more egalitarian societies and remedy capitalistic exploitation of human labor. Because of the stark stratifications between the wealthy and the poor during this time, early social justice advocates focused primarily on capital, property, and the distribution of wealth. By the mid-20th century, social justice had expanded from being primarily concerned with economics to include other spheres of social life such as the environment, race, gender, and other causes and manifestations of inequality. Concurrently, the measure of social justice expanded from being measured and enacted only by the nation-state (or government) to include a universal human dimension.

1.2 Definition

According to United Nations, social justice may be broadly understood as the fair and compassionate distribution of the fruits of economic growth. National Association of Social Workers, on the other hand, describes social justice as the view that everyone deserves equal economic, political and social rights and opportunities. Social workers thus, aim to open the doors of access and opportunity for everyone, particularly those in greatest need.

Centre for Economic and Social Justice has equally emphasized on the inclusion of economic justice, as a tenet of social justice encompasses. In her explanation, the Centre, states Social justice is the virtue which guides us in creating those organized human interactions we call institutions. In turn, social institutions,
1.3 Commonalities in definitions
While formal definitions for social justice vary in wording, there are commonalities among them; Equal rights, Equal opportunity and Equal treatment. With these core values in mind, we can define the phrase as such: **Social justice means equal rights and equitable opportunities for all.**

The four interrelated principles of social justice are; **equity, access, participation and rights**³

2.0 Theology of Social justice
In the book of Act 6, we read of the perceived injustice reigning in the early church, among the Christians who emphasized on their dividers, rather than connectors; **Hebrews** were those Jews more inclined to embrace Jewish culture and were mostly from Judea. The **Hellenists** were those Jews more inclined to embrace Greek culture and mostly were from the **Diaspora** (from all over the Roman Empire). **Hebrews** tended to regard **Hellenists** as unspiritual compromisers with Greek culture, and **Hellenists** regarded **Hebrews** as holier-than-thou traditionalists. There was already a natural suspicion between the two groups, and Satan tried to take advantage of that standing suspicion. When it came to the attention of the apostles that the Hellenists widows and orphans were served unjustly, they made a strategic step to mitigate the injustice. (*And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, which we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch).)

God is very clear on what he expects believers to act in the face of injustice in order to make the earth a better place to live in. Prophet Isaiah reminds us, “Learn to do good; seek justice, correct oppression; bring justice to the fatherless, and please the widow’s cause,” (Isaiah 1:17). Micah, a minor prophet equally reminds God’s people through these words, “He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?” (Micah 6:8).

Here are some of the Scriptures that are found in the Word, relevant to social injustice. All of them are from the English Standard Version (ESV) of the Bible. As you read these verses, study them to see why social injustice is a sin, according to the Word:
Proverbs 31: 8-9 — “Open your mouth for the mute, for the rights of all who are destitute. Open your mouth, judge righteously; defend the rights of the poor and needy.”

Zechariah 7:9-10 — “Thus says the Lord of hosts, ‘Render true judgments, show kindness and mercy to one another, do not oppress the widow, the fatherless, the sojourner or the poor, and let none of you devise evil against another in your heart.’”

Micah 6:8 — “He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?”

Romans 12:15-18 — “Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be wise in your own sight. Repay no one evil for evil, but give thought to do what is honorable in the sight of all. If possible, so far as it depends on you, live peaceably with all.”

Matthew 7:12 — “So whatever you wish that others would do to you, do also to them, for this is the law and the prophets.”

I John 3:17-18 — “But if anyone has the world’s goods and sees his brother in need, yet closes his heart against him, how does God’s love abide in him? Little children, let us not love in word or talk but indeed and in truth.”

Leviticus 19:15 — “You shall do no injustice in court. You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor.”

Amos 5:24 — “But let justice roll down like waters, and righteousness like an ever-flowing stream.” (This scripture was often quoted by Dr. Martin Luther King Jr. Further, it is inscribed on the Civil Rights Monument at the Southern Poverty Law Center in Montgomery, Ala., where it memorializes 40 individuals who made the ultimate sacrifice for the cause of civil rights, including Dr. King.)

Deuteronomy 16:20 — “Justice, and only justice, you shall follow, that you may live and inherit the land that the Lord your God is giving you.”

Proverbs 14:31 — “Whoever oppresses a poor man insults his maker, but he who is generous to the needy honors him.”

Proverbs 29:7 — “A righteous man knows the rights of the poor; a wicked man does not understand such knowledge.”

Mark 11:15-17 — “And they came to Jerusalem. And he entered the temple and began to drive out those who sold and those who bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. And he would not allow anyone to carry anything through the temple. And he was teaching them and saying to them, ‘Is it not written, my house shall be called a house of prayer for all the nations’? But you have made it a den of robbers.”
**Luke 12:48** — “But the one who did not know, and did what deserved a beating, will receive a light beating. Everyone to whom much was given of him much will be required, and from him to whom they entrusted much, they will demand the more.”

The list is quite long, but the bottom line is, God encourages us to challenge social injustice wherever and whenever it occurs.

However, we appreciate different school of thoughts promoted by, Calvin P. Van Reken, who distinguishes the church as either organism or institution. The church as an institution, according to him, is formal organization that sets out to accomplish a specific purpose. It is an agent. It can do things; it can say things; it has its own voice. As an institution, it has its own purposes and plans, its own structure and officers, and its own mission. It has its own proper sphere, and parallels other institutions, like governments or schools. Working for the church makes you a church worker, and the work you do is church work. He continues to elucidate that one can equally conceive of the church as an organism. This he distinguishes from the institutional church in that it refers to the church, not as a unified organization, but rather as an aggregate of individual believers. On the Christian’s involvements in society, Calvin confirms that each Christian should take his or her beliefs and values into the public arena and apply them to the important social issues of the day. This is a significant part of kingdom work.

Part of our responsibility as Christians is to exercise our compassion and love for others in tangible ways. Christians should feed the hungry, comfort the sorrowing, and visit the sick. As part of their kingdom service, Christian plumbers plumb since there will not be any leaks in the kingdom. In kingdom service, Christian teachers teach in the sure hope that while now we see darkly, one day we will see face to face, and in that day there won’t be any ignorance.

Individual Christians can singly, or through Christian organizations, address the government for solutions to problems that are within the government’s proper sphere. One of the simplest ways we carry out this responsibility is to vote for those persons whom we believe will address the problems of the day effectively.

Working through Christian organizations, such as Anglican Development Services (ADS), Kenyan Conference of Catholic Bishops (KCCB) or National Council of Churches of Kenya (NCCK) Christians attempt to influence government policies by aligning its programs to socio-economic blueprints such as Vision 2030 and the Sustainable Development Goals (SDGs).

Calvin indicates that the primary work of the institutional church is not to promote social justice; it is to warn people of divine justice. Its primary business is not to call society to be more righteous but to tell persons of the righteousness of God in Jesus Christ. This it does primarily through the pure preaching of the gospel, the pure administration of the sacraments, and the exercise of church discipline. He however
retreats to say that, “This is not to say that the institutional church should never promote social justice or speak out on behalf of the victims of injustice. There are times during which the institutional church must speak out about social injustices. The institutional church should articulate, in broad terms, the proper goals that social policy should promote. For example, the church should speak out and work for a society that protects all its citizens against acts of violence”.

His view is that the institutional church should speak out against preventable poverty but, in most cases, must not recommend exactly which social policies will best reduce poverty. For example, what kind of public assistance, if any, is best, or is private welfare the better option? This is a question that the institutional church as such is not in a privileged position to answer.

So, the institutional church may outline the broad goals or ends of social policy but normally should not endorse specific policy proposals. However, on some occasions, the church should speak out against a particular social policy. It should do so when the policy is clearly immoral. A policy can be immoral either because the goal of the policy is evil, as in the case of ethnic cleansing, or because the policy is itself immoral, although the goal is morally desirable.

In his arguments, Calvin warns of two possible dangers of the institution church involvement in social justice work; The first is that it will fail to address all the clearly immoral policies, and so will be silent when it should speak out. In South Africa, some churches failed to speak out against the clearly immoral policy of apartheid. Secondly, even worse danger, is that a church will speak out and defend the wrong side of the moral issue.

Calvin equally acknowledges that the church is in a privileged position with respect to knowing what is clearly morally permissible and what is morally impermissible, for it has God’s written Word. Thus, it should speak out on the clear moral injustices of the day.

From Calvin assertions, it is therefore imperative that the church, as institution or organism, robustly engages in social justice work. Calvin’s fears can well be addressed through; Division of work and responsibilities, as witnessed in Act 6: and this is where UDP sits in squarely. The church equally needs to outsource the professional services of competent fellows in the key fields within the social justice spectrum. The irony is that most these professionals exist within our congregations but offer these services outside, because we feel uncomfortable discussing these topics within the church precincts. The church may need to consider encouraging such discussions in the church.

We therefore come to a consensus that; when any group in society is oppressed or suffering and is constantly denied the privileges and rights of the institutions that the majority enjoys, it is social injustice. Therefore, it is unfair and will ultimately lead to contention, discord and uprisings, such as what we see during political and inter-ethnic violence. A lack of basic human
needs, systemic tribalism, police brutality, a broken criminal justice system, corruption, unequal access to healthcare are among the many social injustices that are in dire need of attention in order to ensure freedom, justice, and equality for all citizens in our country.

Sin is sin, no matter who commits it; therefore, social injustice is wrong and should not be tolerated because the Word says, “But glory, honour and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God.” (Romans 2:10-11 KJV).

Another major reason why that the church should seriously consider her involvement in the social justice work is that it has a huge bearing in the future of the church in three folds; The next generation will never find a church to worship in. The state, through its excesses will extend their boundaries into the houses of worship. The church is in the community, which bears the brunt of injustice, and as such, the church will continue to serve a more wounded organic church.

3.0 The ACK and Social Justice
Since independence the church has been at the forefront in championing for social justice and expansion of the civic and democratic space, improved service delivery and accountability in the governance processes in the country. Clerics such as Dr. Timothy Nyoya, a retired senior Presbyterian cleric, human rights defender and Executive Director of Men for the Equality of Men and Women (MEW). The late Archbishop David Gitari, just to mention, were very intentional, with a clear focus on the kind of the nation they wanted to see, and took that risky step. The late Bishop John Henry Okullu of the Anglican Church. The Late Bishop Alexander Muge, who was then leading Eldoret Anglican Diocese, paid the cost with his life. The current Anglican Church of Kenya (ACK) Archbishop Rev. Jackson Ole Sapit has reaffirmed the church’s commitment to advancing good governance, justice, peace, reconciliation and healing among Kenyans as the country gears up towards next year’s polls.

His Grace continues to appeal for transparency, accountability and inclusivity in the governance processes at both National and county levels, and calls on leaders to create a conducive environment for dialogue and promote politics of inclusivity, tolerance and peace to avert the perennial cycle of electoral violence. This he continues to do either through the pulpit and or other platforms.

4.0 How do we achieve social justice?
The church through the Word of God has a duty to speak to power of the day. This is achieved either through the pulpit, as well as through robust constructive engagements with the powers, without being contaminated. All Saints’ Cathedral due to history and proximity to the powers of the day must continue then to explore informed and updated strategies. This then needs to be harmonized with the Diocesan and Provincial strategies for effectiveness.

Apart from the Bible, national, continental and global instruments have provided very impressive frameworks to guide realization
of Social justice. What has continued to lack has been political good-will and proper priorities to achieve such. We promulgated our constitution in 2010, touted as among the best and progressive documents in our time. We have the Africa Agenda 2063, through seven aspirations. We have Kenya vision 2030 plan, through its four pillars. The UNGA came up with the SDGs in 2015, highlighting 17 goals that were adopted by the United Nations in 2015 as a universal call to action to end poverty, protect the planet, and ensure that by 2030 all people enjoy peace and prosperity.

4.1 ASC Strategic plan
As the ASC expands the UDP mandate, through the current strategic plan, which is a great milestone in addressing the drivers of social injustice in the community. The next steps will now require deliberate putting in place of infrastructure, which include; frameworks, adequate resourcing, Organization Capacity Assessments and strengthening to overcome fears highlighted by Calvin is his warning against the institutional church involvement in social justice.

The expansion of the UDP mandate is not an import of foreign initiatives to a centre that was initially known for humanitarian services, but a deliberate step to align the operations of the programmes to contribute towards the success of the broad ACK decade strategy, The ACK Decade Strategy 2018-2027 ‘A Wholesome Ministry For A Wholesome Nation’ highlights 10 pillars to guide ministry, ensure that there is social justice, reconciliation and improved relationship with the Creator. The UDP mandate to ensure the achievement of social justice by Kenyans therefore borrows heavily from the ACK Decade Strategy that seeks to entrench equality among citizens.

4.2 Past Anglican Church engagement- ASC-SOM/UDP

4.2.1 Outward giving
Cathedral as a giving-church has done pretty well through supporting evangelism and discipleship agenda through giving to church and para-church organizations.

4.2.2 Education scholarships
Many needy students, who would otherwise stay out of school, have been able to remain in school, through to completion, thus restoring hope among the needy families, and by extension building their resilience socially and economically. This therefore needs to be maintained.

4.2.3 Food and non-food donations
This is biblical and has come in handy, especially as the country and the world are still struggling to come out of the economic quagmire, occasioned by the impacts of Covid-19. Many families and households have been able to benefit and this initiative has proved effective in cushioning the needy against the pangs of hunger. However, there is need to expand it into a larger integrated economic empowerment, so that a larger portion of this goes to economic empowerment and livelihood support, for sustainability especially targeting the urban poor in Mathare, Kibera, Kayole, Huruma and other informal settlements.
4.2.4 Tumaini Community Resource Centre

The support that the Cathedral has offered to the resource centre is evident and Tumaini can now engage Cathedral as a partner, and not a donor. There is thus a need to upscale these initiatives to other informal settlements, within Nairobi, and where possible beyond. As things are, the major benefit that the church can offer the resource centre is to help it develop a strategic plan to guide its operation moving forward. The same should happen with the Tuji saidie School.

4.3 Additional Strategies

Owing to the raised platform of the institutional ACK church, and more so All Saints’ Cathedral, there is need to build and sustain partnership with both church and parachurch organizations for improved synergies and effective delivery of services. UDP must also identify local CBOs and organizations that it can partner with to better and effectively implement peace, security, climate change resilience, street families’ rehabilitation, advocacy programmes.

Community needs assessments, scenario-building sessions, building local community peace and advocacy structures, engagements with duty-bearers, capacity building, dialogues and conversations, contribution to policy and legal frameworks through well-research papers and policy briefs, are some of the tools that have worked elsewhere, and which can be adopted. To improve on the implementation and documentation, there is equally a pressing need to invest in communication equipment and volunteers, for this critical support.

5.0 Conclusion

There is thus a deliberate need to expand the UDP facility to address wider development challenges, which predisposes the community to social injustice that currently the country is grappling with, especially compounded by the effects of covid-19.

(Endnotes)
1 https://www.pachamama.org/social-justice/what-is-social-justice
3 https://www.google.com/
4 https://www.calvin.edu/library database/crcpi/fulltext/ctj/68491.pdf
iv. ACK 2018-2027 Decade Strategy

UDP is seeking for partnerships with like-minded institutions and organizations to help address social injustices in our land through the following thematic focus area:

1. Education
2. Food security and Economic Empowerment
3. Climate change resilience and adaptation
4. Peace and Good governance
5. Street families rehabilitation

Kindly reach us through: udp@allsaintsnairobi.org
On Sunday, June 5, 2022, a journey that began in 2015 hit an important milestone when the Children and Teens Centre (CTC) was officially opened and dedicated on a day that was quite activity-filled. This day coincided with Pentecost Sunday which in the Christian calendar, is the celebration of the person of the Holy Spirit coming upon the Apostles, Mary, and the first followers of Jesus, who were gathered together in the Upper Room. Pentecost is marked 50 days after the death and resurrection of Jesus, and ten days after his ascension into heaven.

In order to spread the activities involved in the opening of the CTC, the steering committee and the Provost opted to have the dedication and consecration of the centre during the 8:00 a.m. service and the official opening at 11:00 am. The official opening of the centre was to be done by the President, H.E. Uhuru Kenyatta while the dedication and consecration were to be done by the Archbishop, the Most Rev. Jackson ole Sapit who is also the bishop of the Diocese of All Saints Cathedral.

The day began early with the Archbishop planting a tree in front of the centre. He then inspected a guard of honor mounted by the Children’s Brigade at the amphitheater. He then unveiled a commemorative plaque at the atrium. The Archbishop then led a procession consisting of the clergy, lay readers, wardens, brigade and choir in blessing several rooms in the centre. The procession began at the very top by consecrating the deaf chapel christened St. Francis, after the patron saint of the deaf. The group then moved to dedicate the proposed offices that will also be located on the top floor of the complex. The procession then moved one floor down and blessed one of the proposed classrooms that will be used by the Sunday school.

The group then moved further down to the main chapel that would be hosting the day’s services. The Archbishop unveiled a plaque at the door of the chapel aptly named St. Nicholas Chapel after the patron saint of children. The Archbishop then symbolically rapped the door three times using his crozier with the congregants standing behind him. The door was opened by the Provost Warden and the People’s Warden. The Archbishop prayed at the door before leading the congregants into the chapel.
On Sunday, June 5, 2022, a journey that began in 2015 hit an important milestone when the Children and Teens Centre (CTC) was officially opened and dedicated on a day that was quite activity-filled. This day coincided with Pentecost Sunday which in the Christian calendar, is the celebration of the person of the Holy Spirit coming upon the Apostles, Mary, and the first followers of Jesus, who were gathered together in the Upper Room. Pentecost is marked 50 days after the death and resurrection of Jesus, and ten days after his ascension into heaven.

In order to spread the activities involved in the opening of the CTC, the steering committee and the Provost opted to have the dedication and consecration of the centre during the 8:00 am service and the official opening at 11:00 am. The official opening of the centre was to be done by the President, H.E. Uhuru Kenyatta while the dedication and consecration were to be done by the Archbishop, the Most Rev. Jackson ole Sapit who is also the bishop of the Diocese of All Saints Cathedral.

The day began early with the Archbishop planting a tree in front of the centre. He then inspected a guard of honor mounted by the Children’s Brigade at the amphitheater. He then unveiled a commemorative plaque at the atrium. The Archbishop then led a procession consisting of the clergy, lay readers, wardens, brigade and choir in blessing several rooms in the centre. The procession began at the very top by consecrating the deaf chapel christened St. Francis, after the patron saint of the deaf. The group then moved to dedicate the proposed offices that will also be located on the top floor of the complex. The procession then moved one floor down and blessed one of the proposed classrooms that will be used by the Sunday school.

The group then moved further down to the main chapel that would be hosting the day’s services. The Archbishop unveiled a plaque at the door of the chapel aptly named St. Nicholas Chapel after the patron saint of children. The Archbishop then symbolically rapped the door three times using his crozier with the congregants standing behind him. The door was opened by the Provost Warden and the People’s Warden. The Archbishop prayed at the door before leading the congregants into the chapel with the choir singing. The service proceeded as usual with special prayers for the centre. The service was also special in that the Archbishop prayed for all political aspirants including the former Prime Minister and current presidential aspirant, Hon. Raila Odinga who was in the congregation among other notable political leaders. The sermon in the service was preached by the Assistant Bishop, the Rt. Rev. Prof. Joseph Galgalo.

Before the 11:00 service began, the early congregants were entertained by the Kenya Police band that churned out melodious tunes of common hymns and contemporary Christian music. The congregation had a hint of disappointment as they had been expecting the President to come. However, he was unable to come and sent the Cabinet Secretary for Education, Prof. George Magoha to represent him as the Chief Guest. Prof. Magoha started by also planting a tree next to the one planted earlier by the Archbishop. He then unveiled a plaque to commemorate the official opening of the centre, before joining the rest of the congregation in the chapel. The CS was accompanied by the CS for Public Service, Youth and Gender, Prof. Margaret Kobia; the Head of Public Service, Joseph Kinyua; Attorney General, Paul Kihara and the Comptroller of State House, Kinuthia Mbugua.

While the service was led by the Archbishop and the Provost, the children and teens were given prominence by leading in the praise and worship session, readings and reciting the special prayers. The service also acted as a special thanksgiving Sunday towards the CTC and saw the congregation giving generously. On his part, the President offset his pledge by giving a personal donation and supplemented by the state officials present. In his remarks read by the Cabinet Secretary, the president lauded the cathedral for its emphasis on impacting the future generations by coming up with a centre specifically to be used for worship by the teens and the children. At the end of a very packed but successful day, the congregation was treated to a sumptuous parish lunch.

While the building has been officially opened for use, the journey continues as the rooms will need to be furnished with seats and other accessories and fittings to make the centre more usable. To contribute towards the CTC, kindly use the MPESA Paybill, Business number 303036.
Online meetings are here with us and are probably here to stay. We are used to work, business, schools and family meetings on zoom and google meet but nothing prepares you for the 5:00am Arise and Shine zoom prayer meeting led and attended by women and mothers of the All Saints Cathedral. That has been an amazing experience for the past few weeks finding over 70 attendees in the prayer sessions led by Rev. Alice Kariuki in partnership with great women leaders in our church. This amazing group meets every week with the majority of the attendees being members of the Mother’s Union.

Why did I start off with online meetings? If we all remember well, shortly after March 2020 when the first Covid 19 case was reported in Kenya, the government put in measures to curb the spread of the virus with one of the measures being closing doors of communal public places. Our church was affected as church doors closed and many worshippers turned to online church services. Living in a neighborhood surrounded by over 12 mainstream churches/worship centres within a 1km radius among them our very own All Saints Cathedral meant something was noticeably different every Sunday as vehicle and human traffic was no longer evident. Something was changing and changing fast. I noticed the emergence of many online churches and flipping channels on TV on Sundays or a simple search online on ‘live church services in Kenya’ gave one loads of churches and denominations to search from. I remember consistently watching the service of one local church on YouTube as I waited for the All Saints Cathedral service to be aired on TV. The church worshiped slightly differently, but the core message was the word of God. I found myself questioning why we all served the same God but called ourselves different names. As I

Knowing Our Church

By Jeddy Murugi
went further with my internal dialogues to understand the history of the other churches, I realized that many people follow the different churches blindly, either because it’s a family tradition to follow a certain denomination or religion, because the church or worship centre is closer to their home or office or because of the architectural design of the church building. For whatever reason you chose to be a member of All Saints Cathedral, I hope that you can take the time to join a class that teaches about Anglicanism. The Mothers union class of 2022 had that opportunity in the month of June.

Have you ever asked yourself this question, ‘Why am I an Anglican and not anything else?’.

The origin of Anglicanism is surrounded by mystery, poor knowledge and sometimes a lot of ignorance. I do not know the category you fall under, but thanks to the great leadership at the Mother’s union training, the MU class of 2022 got some great grounding around it thanks to Rev. Kamau who oozes wisdom and knowledge around the history of our religion and church.

To kick the session off, Rev. Kamau took the class through the beginnings of Anglicanism under its current structures from the year 1534 when King Henry VIII through an act of parliament declared that the church in England should separate itself from Rome and pay homage to the King and not to the Pope. When this act of parliament was declared, the king was termed as the Supreme head of the Church of England. The Anglican Church under the British monarch followed British rule wherever they went and in Kenya, it was brought by the Church Missionary Society (CMS). We have since gone through a transition from CMS in 1846 to the Church of the Province of Kenya (CPK) in 1970 to the current Anglican Church of Kenya (ACK) in 1998. There is a lot of history that includes the first missionary from CMS in 1844 Dr. Ludwig Krapf in Mombasa and Rev. Johann Rebmann who joined him two years later, to our own church’s 1st building location.
from the current parliament building to where it stands today along Kenyatta Avenue with a lot of history in between. To learn more about Anglicanism, there are opportunities in other ministries including the new membership class that’s hosted regularly by the church clergy.

As a member of our church, it is also worth noting that there is a structure around worship (liturgy) that the church follows, which starts with a call to worship and ends with the benediction. It was very interesting to learn this as part of the Anglicanism lesson. The lesson also included the reasons we have the Nicene Creed and the Apostles’ Creed and what each of them represents and when they are recited. The various seasons of the church calendar namely; Lent, Easter, Pentecost, Advent, Christmas and Epiphany determine the different colours of priestly attire worn during those seasons. There is also the threefold sources of authority in Anglicanism which are scripture, tradition and reason. I could fill out all the pages of this month’s News and Views sharing the rich history of our church so allow me to share just the brief to warm up our appetites.

According to the ACK website, the Anglican Church of Kenya has grown tremendously from a few members scattered around the coastal region to over 5 million across the country. Through the years, the church has established 39 Dioceses, several institutions and theological colleges. The Anglican Church is also a member of the 70 million strong Anglican Communion. We are currently under the leadership of the 6th Archbishop of the Province of Kenya, The Most Rev’d Dr. Jackson Ole Sapit who is also the Bishop of the All Saints Cathedral Diocese.

We miss out on so much by not plugging into the fellowship of women within our church. There is a wealth of knowledge in our speakers and we hope to see more participation in subsequent classes. For now, keep looking out for more stories around women of the bible, promoting the Christian family, family communication, fellowship and promoting favourable societal conditions just to mention a few.
This is a five-part series on the topic of Discipline. We will be looking at various aspects of discipline and draw from several scripture verses. In this first part we are looking at the Discipline of Vision.

**What is discipline?**

There are several definitions of the word discipline, which depend on the context in which it is being defined.

One definition is that - discipline as a set of expectations that are required by any governing entity including the self, groups, classes, fields, industries, or societies.

The Tyndale Bible Dictionary defines discipline as – Learning that moulds character and enforces correct behaviour.

It adds that – to discipline a person or a group means to put them in a state of good order so that they function in a way intended.

The Dictionary of Bible Themes defines discipline as - Loving and corrective training that leads to maturity and responsibility on the part of those who experience it.

All these three definitions imply directly that discipline has the following positive outcomes or results.
By Jared Ogutu

This is a five-part series on the topic of Discipline. We will be looking at various aspects of discipline and draw from several scripture verses. In this first part we are looking at the Discipline of Vision.

What is discipline?
There are several definitions of the word discipline, which depend on the context in which it is being defined.

One definition is that discipline as a set of expectations that are required by any governing entity including the self, groups, classes, industries, or societies.

The Tyndale Bible Dictionary defines discipline as learning that moulds character and enforces correct behaviour.

It adds that to discipline a person or a group means to put them in a state of good order so that they function in a way intended.

The Dictionary of Bible Themes defines discipline as loving and corrective training that leads to maturity and responsibility on the part of those who experience it.

All these three definitions imply directly that discipline has the following positive outcomes or results:

1. Discipline enables an individual, governing entities, organized groups, classes, industries, and societies to meet their objectives.
2. Discipline moulds character and enforces correct behaviour.
3. Discipline results in good order so that individual, governing entities, organized groups, classes, industries, and societies function in the way intended.
4. Discipline leads to maturity and responsibility on the part of those who experience it.

Looking at these benefits, discipline is good and needs to be embraced and practised.

What is Vision?

Vision has been defined as the ability to think about or plan the future with imagination or wisdom.

A vision statement describes an individual’s or group’s purpose, what the individual or group is striving for, and what it wants to achieve. A vision is a way of answering the “why” of life. It gives the reason for the individual’s or group’s actions, choices, hopes, and desires. By setting a vision, activities have meaning and purpose.

If we discipline ourselves to set our vision with wisdom, and work daily to achieve our vision, we will lead purposeful and productive lives.

Everyone and every organization or group needs to have a vision and a plan to achieve that vision, often summarized in the mission statement. The type of vision that one sets results in success or misery.

The King James Version of Proverbs 29:18 says “Where there is no vision, the people perish: but he that keepeth the law, happy is he.”

The NIV puts it this way - Where there is no revelation, people cast off restraint; but blessed is the one who heeds wisdom’s instruction.

Both the just king and the greedy king have a vision, but the results are totally different.

And Proverbs 29:2 says – “When the righteous thrive, the people rejoice; when the wicked rule, the people groan.”

The people groan because the vision of the wicked is skewed.

Proverbs 29:4 emphasizes this point further – By justice a king gives a country stability, but one who is greedy for bribes tears it down.

So, the type of vision and the author of the vision are important – they result in joy or sorrow.

With respect to the NIV version of Proverbs 29:18, casting off restraint means that people do things without set goals and targets, without the discipline of vision, and therefore their activities lack direction and focus. The result is a lot of activity but without any meaningful progress or development.
In the Bible, the word *vision* is more often used as an encounter with God where He imparts special revelation, often in dreams. In this context, *vision* refers to a divine communication from God. We see the word *vision* being used at the beginning of the prophetic books of Isaiah and Obadiah, and several of the visions of Daniel. Lack of vision, then, is a lack of God’s revelatory word. We see an example in 1 Samuel 3:1, when the Lord called Samuel in the context of the rarity of the word of the Lord and the infrequency of prophetic visions.

The Bible makes it clear that a vision is vital to carrying out God’s will for our lives. Without any revelation of God’s will, people, groups, society, and governments cannot create or cast God’s vision. Actively seeking God’s revelation of His purpose gives us His wisdom to set our vision.

God himself has a vision for each one of us, both individually and the groups we represent. Jeremiah 29:11 NIV says - “For I know the plans I have for you,” declares the LORD, “plans to prosper you and not to harm you, plans to give you hope and a future. This verse encourages us to seek and keep God’s vision for us at the forefront of our minds, especially when circumstances are leading us to believe otherwise. During such difficult seasons, it is important that we hold fast to the vision of God’s plans to encourage us along the way.

One man who experienced the truth of Jeremiah 29:11 was Joseph. God revealed His vision for Joseph in Genesis 37:5 – 11, when he dreamt of having authority over his family. Joseph’s family rebuked him when he told them about the dreams, God’s vision, but Joseph did not react, but contemplated the possibility quietly. Years later, after Joseph’s brothers had sold him to slavery in Egypt, and Joseph had risen from being a prisoner to Pharaoh’s second in command, the dreams became true. God’s vision for us, for our families, and the groups we represent cannot be thwarted by anyone.

But note the reaction of Joseph’s family when he
told them about his dream – they all rebuked him. This tells us that there will face resistance of some sort when we lay out our vision, what we can call the challenges of maintaining the discipline of vision. The resistance and doubt could come from within ourselves or from outside.

For individuals, the resistance could come from the forces working within us, maybe our inadequacies, our past experiences, our family backgrounds and situations, our levels of education or social status, our own inherent weaknesses. God’s word encourages us to trust in Him and like Joseph, contemplate the possibility of His vision and purpose quietly.

From outside, resistance could come from family when we lay out our vision, or even from members of the organizations we belong to or lead, sometimes very viciously and relentlessly. When Joseph revealed his dream to his family, they rebuked him, and the resistance from his brothers was so vicious that they contemplated killing him, even throwing him in a deep pit. He was even thrown in jail for trumped up charges. But Joseph contemplated the possibilities of his vision quietly, knowing that if it is God who has revealed the vision, it will be achieved.

In the Gospel of Luke 4:1 – 13, Jesus faced resistance from Satan after fasting in the wilderness and now ready to accomplish God’s vision for sinful man. The temptation focused on man’s vulnerability to material wealth, and after fasting for 40 days and nights, Jesus was hungry. Later in the last period of his mission, Jesus rebuked Satan when Peter tried to stop him from achieving his mission, and faced the cross alone, deserted by even his disciples. But see the weapon that Jesus used to remain focused on his mission to accomplish God’s vision – God’s Word and submission to God’s will.

How do we know God’s vision for us? We do so by practising Spiritual disciplines - Reading God’s word and meditating on it, prayer and fasting, and fellowship with God. And the Holy Spirit will reveal all things to us.

John 16:13 says - When he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.

This means when we position ourselves to hear God speaking to us through reading the Bible, prayer, and worship, He will give us wisdom about His vision for our future, and those of the groups we represent.

God has a vision for each one of us – we will be what He plans and guides us to achieve. Let us tap and draw from His wisdom, so that we know his perfect will for us, and that we may achieve our vision – the vision God has for us – and thus live productive lives to the glory of the Lord.

God bless you.
The Cathedral has small bible study groups called cell groups. These groups allow Cathedral members from a given region to connect, fellowship, pray and support each other. Ngong road cell group 1 is one out of the 40 cell groups in the Cathedral and has a membership of 20 members. The cell members meet every Saturday at 7am. The cell meetings are currently being held virtually and this has enabled cell members who had relocated out of Nairobi participate in the fellowships occasionally.

In addition to the spiritual nourishment and growth from the bible study sessions, as a cell group family we celebrate God’s love amongst the members which has fostered unity within the group and allowed members to be devoted to pray and fast together, and stand with each other during different seasons of life such as weddings, bereavements, family transitions, illness and birthdays among other events. The members have also been able to jointly support the Church projects and plug in to the church programmes.

Some of Ngong Road Cell One Group members during a cell group retreat at the Arboretum.
The Cell group has had testimonies of breakthroughs in members’ lives and God has continued to come through for us as a result of the earnest corporate prayers of the cell group members. From this, the members are encouraged to share with the Church at large and other cell groups the power of a praying Church as drawn from the book of Acts 12:1-17. Herod arrested some people who belonged to the Church intending to persecute them. He had James who was put to death with the sword. The execution of James pleased the Jews and Herod now went for the head of the church, Peter. He was the next one on line to be executed but as it is recorded in verse 5, the church earnestly prayed to God for him and therein laid the mystery that led to his release - a praying church.

Peter was the head of the church but he still got breakthrough due to the prayers of the church.

Let’s not allow the enemy to veil and make us think we can handle everything on our own thus we don’t need the church to pray and walk with us. Just like Peter (a man full of the Holy Spirit) was saved by a praying church, we all need people to pray with and for us. The larger Church through the clergy will do this but from interaction within our cell group, we have attested that at the cell group level, this gets more personal and deep.

May God help us embrace the discipline of fellowship with one another and nature the discipline of prayer at the individual level and the corporate level; starting with our cell groups which will translate to a praying Church that will manifest in breakthroughs in every area of our lives.

God Bless you.
The Cell group month of May has seen great effort by the All-Saints Cathedral Church in reaching a wide cache of its members to join a cell group nearest to them as a way of extending the Community of Christ. This has seen a considerable growth in the membership of various Cell groups among them, the Mlolongo/Sabaki Cell group (MSCG) which consists of 10 families and is currently headed by Mr James Muthee and deputised by Millicent Omego while the Reverend Kamau provides Pastoral guidance.

The exhortation for MSCG that was formed in the year 2017 was recently done by Ms. Viola Boit on behalf of its members on 15th May, 2022 during the 8.00 a.m. service, culminating in 2 new families joining the cell group to make it the current 10. Among the benefits of being a member of a cell group as enumerated during the exhortation, were close fellowship amongst members of All Saints Cathedral Church at the estate level, networking and participation in community and devolved church functions and other activities. MSCG has participated in various activities including social visits by its members, a weekend retreat at Lukenya Retreat Centre, purchase of church seats for a rural church of one member, CTC fund raisers and standing with its members during times of celebrations and bereavement. As part of its programmes the group also recently visited the Bondeni Children Rescue Centre & School in Athi-river which is a centre for the destitute, orphaned, or abandoned children of up to 17 years of age.
The visit to the children’s centre was an eye opening and soul wrenching experience for the members of the cell group. This was due to the poor state of the centre facilities and the obviously very needy condition of the children who never the less exuded joy and excitement at the presence of the visitors without a care of their prevailing situation. This could also be seen and felt in the enthusiasm with which they sang, clapped and danced during the fellowship and praise sessions. The group had purposed to hold one of its fellowship sessions at the children centre and have the children also participate.

The fellowship was based on the book of Ephesians 1.11 with the subject of Purpose being the topic of the day. Everyone was encouraged to have and to know their purpose in life. Prayers and blessings were offered by both groups. Members were touched by the plight of the children and vowed to revisit the centre again.

The Children’s excitement was further kindled by the numerous gifts of foodstuffs, clothes, books and other items donated by the two groups and it was refreshing to see the joy in the eyes of the children.

Indeed, the experience of visiting and fellowship with Bondeni Children Rescue Centre was worth every effort and it is in the same breath that we continue encouraging all church members to enrol and join a cell group in order to reap its full benefits as enumerated above.

All Glory, Praise and Honour to God Almighty.
Bondeni Children during the fellowship

Mlolongo/Sabaki Cell Group members with Bondeni Rescue Centre Director

BONDENI CHILDREN RESCUE CENTRE AND SCHOOL

ORPHANS, ABANDONED, LOST & FOUND, REJECTED, DEFILED, NEGLECTED ETC.

MOTTO: FLY HIGHER

CORE VALUES

Love, Faith, Integrity, Discipline & Hard work.
Crocheting, Therapeutic and Addictive

By Edith Kinuthia

The Cold Season is here!

This is the right season to acquire and adapt this addictive and therapeutic hobby. Crocheting, crocheting is a relaxing pastime both mentally and physically, it keeps your hands and body in good working order. The stitches come with repetitive movement, which improves mood, gives you a sense of calmness and your brain is active as you count the stitches. All this minimizes the effects of stress in our daily lives. A good pastime when watching TV and socializing.

In previous editions I introduced several patterns like Granny squares, Solomon stitch, tea coasters and others. This time I want us to make a very simple pattern called “Pop Bubble stitch”, the stitches are repetitive, a single crochet and triple crochet, it gives a beautiful and attractive finish. I usually use chunky yarn but one can choose to use the single yarn to give a lacy yet very warm item, all these depends on your choice of item, a throw or hat. Yarn and hooks are available at our local shops.

This pattern is quite suitable for men’s scarf, bunnies and throws.

What you need:

- Chunky yarn or single yarn, your preferred size
- Hook 6mm if using chunky or 4mm for the single yarn
- Now we start: You start by making a chain of about 14 stitches it works well with even numbers which will be your preferred width of your scarf, this time we shall make a scarf of 32 inches long
After your first chain turn round and skip the first chain, go to the second stitch to the end, chain one and turn back, you will always chaining one at the end of each row when turning back.

On your second row, make a single crochet on the first chain, on the next chain make a triple crochet, keep alternating the stitches up to the end of the row, you will finish each row with a single crochet, just like we did in the beginning.

Turn to your third round and repeat the sequence of single crochet and triple crochet, at the end of every row remember to chain one.

As you progress to the 3rd row you can see the beautiful bubbles.

You continue working until you reach your desired length you have no limitations, you can do as many rows depending on on how long you want your scarf.

Please log in to Pinterest.com or the Youtube for friendly tutorials and many more patterns, you can also learn the language of single crochets, triple crochets etc.

ENJOY
# ALL SAINTS CATHEDRAL CHURCH COLLECTION SUMMARY FOR MAY 2022

<table>
<thead>
<tr>
<th>SERVICES</th>
<th>TITHE KSHS</th>
<th>GENERAL KSHS</th>
<th>T/GIVING KSHS</th>
<th>CTC KSHS</th>
<th>ORGAN FUND KSHS</th>
<th>TOTAL KSHS</th>
</tr>
</thead>
<tbody>
<tr>
<td>YOUTH, TEENS &amp; CHILDREN</td>
<td></td>
<td>367,119.00</td>
<td></td>
<td></td>
<td></td>
<td>367,119.00</td>
</tr>
<tr>
<td>WEEKLY OFFICE COLLECTIONS</td>
<td>12,199,503.67</td>
<td>4,603,176.71</td>
<td>470,525.71</td>
<td>5,949,134.00</td>
<td>372,635.57</td>
<td>23,594,975.66</td>
</tr>
<tr>
<td>TOTAL INCOME</td>
<td>12,199,503.67</td>
<td>4,970,295.71</td>
<td>470,525.71</td>
<td>5,949,134.00</td>
<td>372,635.57</td>
<td>23,962,094.66</td>
</tr>
<tr>
<td>ORGAN FUND</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>372,635.57</td>
</tr>
<tr>
<td>TOTAL CHURCH COLLECTION</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>17,640,325.09</td>
</tr>
<tr>
<td>TOTAL CTC COLLECTION</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>5,949,134.00</td>
</tr>
<tr>
<td>TOTAL MONTH'S COLLECTIONS</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>23,962,094.66</td>
</tr>
</tbody>
</table>

*Note: The table above represents the financial collection summary for May 2022 at All Saints Cathedral Church. The figures include tithe, general offerings, tithing, and other funds, totaling the overall collection for the month.*
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 0728-271715 or Email: booking@allsaintsnairobi.org