

ANGLICAN CHURCH OF KENYA



NDYM ENROLMENT TRAINING AND COMMISSIONING MANUAL

NDYM VISION

A growing caring Anglican church boldly proclaiming Christ.

NDYM MISSION

To equip God's people to transform the society with the gospel.

NDYM MOTTO

1 Timothy 4:12



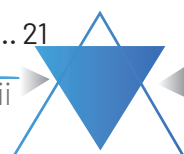
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KNOW YOUR CHURCH

HISTORY

The Anglican Church of Kenya is part of the Worldwide Anglican Communion, which has 38 Provinces making the Anglican Communion. The history of the Anglican Church goes back to sometime about 596 when Pope Gregory the Great sent St. Augustine and 40 monks to evangelize England. St. Augustine arrived in England in 597 and established the Cathedral at Canterbury and a monastery St. Augustine's Abbey. The cathedral at Canterbury became the Centre of the Church in England even though the seat of the government was in London following the unification of several kingdoms and ultimately the last four kingdoms that made the United Kingdom - Scotland, Wales, Ireland, and England. The church grew across England.

The reformation started in 1500s and swept the whole of Europe. In 1517 Martin Luther posted the 95 theses questioning several issues as practiced by the church and insisted that salvation is by Grace through faith and it is faith that counts not the good deeds based on Rom 5:1, and Rom 1:17 "the righteous shall live by faith". Luther like all the reformers like John Calvin, Zwingli emphasized among other fundamental doctrines these three:

- The supremacy of the Bible as the revealed word of God and containing all that is necessary for salvation.
- We are saved by the grace of God alone and not by works.
- The priesthood of all believers.

The British change instead of reform This reformation swept through Europe affecting styles of worship, theological doctrines and administrative systems of running the church, but in Britain there was no change in fact King Henry VIII was a staunch catholic. And as a reward for writing the book "Assertion of the seven sacraments" in 1521 against Luther he was given the title "The defender of the faith" by Pope Paul, he supported the Roman Catholic church and therefore those who were for the reform were arrested and killed even though he himself had been excommunicated.

Unfortunately, King Henry VIII had a problem. He wanted a male heir to his throne but his wife Queen Catherine of Aragon wasn't giving him any so he decided to divorce her but the Pope refused to give consent to the divorce. He got angry that he took the issue to the parliament and it was agreed in parliament that the Church in England should divorce itself from the Roman Catholic Church and pay homage to the King and not to the Pope. This Act of Parliament was passed in 1534. King Henry VIII was declared "Supreme head of the Church of England" He remained a catholic all his life. The reformation picked up after his son Edward VI (1547-1553) took over asking. But he died within a short time



and his half-sister Mary took over as queen. When Mary I (1553–58) took over, she tried very hard to stop the reformation and, in the process, killed many including Bishops and an Archbishop. But the movement picked up even more because of preachers like Archbishop of Canterbury Thomas Cranmer supported by scholars like Nicholas Ridley and preachers like Hugh Latimer, all these became martyrs under Mary's half Sister Elizabeth I (1558–1603) who took the reign and restored reformation and re-established the things Archbishop Cranmer had set in place like the Book of Common Prayers 1542, revised 1552 and later finished in 1662. Queen Elizabeth I changed the monarch's title to "Supreme governor of the Church of England. She also restored the "39 Articles of Religion" and retained the Episcopal Church system and all liturgy unlike the reformers in Germany (Lutherans) and Switzerland (Calvinists-Presbyterians).

Queen Elizabeth allowed for the creation of two systems of the Church what we call High Church (Anglo-Catholics) and the Low Church (Evangelicals). The Anglican Church now under the British monarch followed the British rule wherever they went. In Kenya it was brought by the Church Missionary Society (CMS) which is a low Church. Unlike the group that went to Tanzania and West Africa, Southern African which was UMCA which is high church.

ANGLICAN CHURCH OF KENYA

The history of the Anglican church of Kenya dates back to 1844 when the first missionary from the Church Missionary (CMS), Dr. Johann Ludwing Krapf arrived in Mombasa. He was joined two years later by Rev. Johann Rebman. The two CMS intended to link a CMS station that was established at Rabai in the coastal region at the same time. The missionaries had to study and learn African languages in order to communicate and spread Christianity. This resulted to Krapf's translation of the book of Genesis chapter 1–3 in Kiswahili in 1847.

In the same year, Krapf visited Ukambani in an evangelistic exploration while Rebman visited Taita. In 1848, Krapf translated St. Luke's gospel into Nyika (Rabai) and in 1850, St. Mark's gospel into Kamba (some local languages). Three years later, Mringi a dying cripple became the first Anglican convert to be baptized. Later a colony was set up by CMS at free town for freed slaves. This became the venue for the baptism of the first Giriama converts. The Diocese of Eastern Equatorial Africa was formed in 1884 and it included Uganda, Kenya and Tanganyika with James Hannington as the first Bishop. One year after, ex-slaves Ishmael Semler and William Jones became the first Africans to be ordained to the Anglican Ministry. In October the same year, Bishop Hannington was brutally murdered on his way to Uganda.

Divinity training for evangelists started in 1889 at CMS, Freetown. Nine years later, the Diocese of Mombasa was formed comprising the vast Kenya's geographical coverage and Northern Tanganyika. The first CMS missionary A.W McGregor arrived in Kabete in 1900 (currently Central Kenya) and three years later, the first Kikuyu scriptures were published. The Swahili New Testament was completed in Mombasa in 1909 while the first Anglican baptisms in Western Kenya were conducted in Maseno and Kima a year later. In 1900, the Luo community of western Kenya first received the scriptures in "Dholuo", their own language. The entire Swahili Bible was finally completed in Mombasa in 1914 as the mass movement into the churches in Nyanza and Central Kenya began in 1916.

In 1921 St. John's Church Nairobi located at Jackson Road (currently Parliament grounds) moved to Pumwani. In replacement of St John's Church, the High land Cathedral was started and St. Stephen Church Jogoo Road. The Language Translation Centre moved to Peel Gardens which has developed into AC K Language and Orientation School & ACK Nairobi Guest House. The famous Alliance High School, which is one of the country's leading schools, was inaugurated in 1926 at Kikuyu by the Alliance of protestant missions, with only 26 students. That same year the New Testament, was completed in Kikuyu and Luo.



In the following year, northern Tanganyika was removed from the Diocese of Mombasa, which then covered Kenya only. In 1930, the CMS divinity school was transferred from Freetown to Limuru; the current St. Paul's United Theological University. In replacement of St. John's Church, the Highland Cathedral was started and St. Stephen Church Jogoo Road. A year later, Bible churchmen's Missionary Society began working among the west Suk (Pokot) and the Borana (Marsabit) communities. The first scriptures in Borana and Pokot were completed in the year 1934 and 1936 respectively.

The first visit from the Ruanda Revival team took place in 1937 and meetings were held in Nairobi, Weithaga and Kabete among other places. Thereafter, in 1938 Kenya African Keswick convention was held at Kikuyu, with the Ruanda Revival team as the speakers. In 1943 the Kenya Missionary Council was voted to become the Christian Council of Kenya (CCK). The Kahuhia convention which was to be the first African- organized East Africa revival convention was held in 1947. This movement later spread across Central Africa.

The Union Swahili Bible was completed and published in 1952. In the same year, All Saint's Cathedral in Nairobi was completed and consecrated. The following year, Church House, also in Nairobi was opened while the Luo Bible was published. In 1954, Anglicans, Presbyterians and Methodists jointly established St. Paul's United Theological College in Limuru, (currently United Theological University). The first African Bishops of the Anglican Church in Kenya, Festo Olang' and Obadiah Kariuki were consecrated by the Archbishop of Canterbury in Uganda the following year.

In 1956, Church Army an Evangelistic and social welfare arm of the Anglican Church worldwide began their work in Kenya. The first mothers' union members were admitted at Kabete church although the mothers' union organization was founded in 1876 by the English woman Mary Sumner. The union was then started in Kenya in 1918 by European ladies. For the purpose of handling finance and property of the Anglican Church, Church Trust was formed in 1957, which is today the Church Commissioners for Kenya (CCK). Also formed in the same year was Christian churches' educational association (CCEA).

The first Christian Industrial Training Center (CITC) vocational training center for development of skills for school graduates was began at Pumwani, Nairobi in 1959. In the following year, the Anglican province of East Africa, comprising of Kenya and Tanganyika was formed with L. J. Beecher as the first archbishop. In the same year, the United Parish of Lavington was created.

In 1961 marked the creation of Dioceses of Fort Hall, Maseno and Nakuru which were separated from the large Diocese of Mombasa. 1962 the formation of Diocesan Missionary Association took place in the Dioceses of Fort Hall and Nakuru. In 1964, the Diocese of Nairobi was separated from the Diocese of Mombasa. The Kikuyu Bible was published in a single volume two years later, 1966.

The first African Archbishop of the church The Most Rev. Festo Olang' was elected in 1970. The following year, the Anglican consultative council representing world Anglicanism, held its inaugural meeting in Limuru. Creation of Dioceses of Maseno North and South took place the same year.

In 1974 Imani house, the then headquarters of the Anglican church of Kenya and the Diocese of Nairobi was opened. Today, the headquarters of the church is at the ACK Gardenhouse second floor. In the following year, the conference of Anglican archbishops (Worldwide) was held at Trinity College, prior to the World council of churches 5th assembly in Nairobi. Two years later, partners in mission the Anglican Church held consultations in Nairobi. In 1975 creation of the Dioceses of Mt. Kenya East and South from the Diocese of Mt. Kenya took place.

The martyrdom of the archbishop of Uganda, Rwanda, Burundi and Boga-Zaire, the most Rev. Janan Luwum occurred in 1977. In the same year, the church of the province of Kenya (CPK) took the lead in soliciting for international aid for refugees. The conference of the archbishops of Anglican provinces in Africa was held in Nairobi. The conference of Anglican province in Africa (CAPA) was inaugurated in July



the same year. The most Rev. Dr. Manasses Kuria was elected the second Archbishop of the church, to succeed the most Rev. Festo Olang' in 1980. A year later, the 2nd partners in mission consultation of the CPK was held in Mombasa while the 3rd was held in Kabare in 1988.

In 1994 the church of the province of Kenya CPK celebrated the 150th Anniversary since the arrival of Dr. Johann Ludwig, who was the first CMS missionary in Mombasa. The Archbishop of Canterbury the most Rev. George Carey joined them in the celebrations.

In 1996, the most Rev. Dr. Manasses Kuria retired. In 1998 The Most Rev. Dr. David Gitari was elected the third Archbishop to take his place. 1998, marked a significant year when the name of the church was changed from the Church of the Province of Kenya to the Anglican Church of Kenya (ACK).

In the year 2003, the Most Rev. Benjamin Nzimbi was elected as fourth Archbishop replacing the Most Rev. Dr. Gitari. In 2009, Archbishop Dr. Eliud Wabukala was elected to succeed Archbishop Emeritus Benjamin Nzimbi. Archbishop Wabukala retired in 2016 and was succeeded by the Most Rev. Dr. Jackson Ole Sapit who was enthroned on the 3rd of July 2016.

SPECIAL FEATURES OF THE ANGLICAN CHURCH

- 1.
1. **Episcopal:** believes in the holy orders of Bishop, Priest and deacon.
2. **The Bible:** is supreme and authoritative word of God.
3. **Apostolic:** Believes in the tradition passed down from the Apostles, Apostolic fathers, Church fathers, etc.

Are united by the doctrine spelt out in The Book of Common Prayers (1662 and all others endorsed by Provincial Synods).

Acknowledges the leadership and fellowship with the Archbishop of Canterbury. Is divided into Provinces, dioceses, parishes and local congregations.

- i) Each province is autonomous but in fellowship with other Provinces and is not limited to national boundaries.
- ii) Each Diocese is autonomous under a Diocesan Bishop but in fellowship with other Dioceses within the Province.
- iii) Each parish is semi-autonomous but under Diocesan bishop.
- iv) Congregations may vary from parish to parish but under a vicar.

TITLES AND OFFICERS

The Anglican Church has several titles for its officers namely:

Bishops

- His Grace /the Most Reverend /The Archbishop.
- The Right Reverend /Lord bishop. There are five types of Bishops:
- Archbishop/Primate.
-

There are five types of Bishops:

- Diocesan Bishop: Head of a Diocese
- Assistant Bishop: Is appointed to assist the Diocesan Bishop
- Suffragan Bishop: Is appointed and given a territory within a Diocese by a diocesan bishop.
- Co-adjutor Bishop: Is elected to take over when the Diocesan Bishop retires but works with the Diocesan Bishop.



The Provincial Secretary

This is the Administrator of the Province.

The Provincial Dean:

This usually the Most Senior Bishop in terms of consecration but has administrative role in the absence of the Archbishop.

The Vicar General:

This is the Administrative Assistant to the Bishop and runs the Diocese in the absence of the Bishop.

The Archdeacon

Referred to as the Venerable. In charge of an Archdeaconry.

Rural Dean or Area dean:

No special title and is in charge of a Deanery. These are several Parishes under one spiritual leadership.

The Dean/ Provost:

Referred to as the Very Reverend. This priest is in charge of the Cathedral.

The Chancellor:

This is the legal adviser and there are usually two types :

- The Provincial chancellor
- The Diocesan chancellor

The Canons:

They are also called the gatekeepers. There are three types of canons in the Anglican Church namely:

- Residentiary: Based in the Cathedral
- Diocesan: they may be in other parishes within the diocese.
- Honorary: These people who have played a crucial role in the body of Christ and are worthy of honour. They may be lay or clergy.

Rector/Vicar:

These are the Priest in-charge of a Parish. The difference is that the rector is employed by the local Church but appointed and confirmed by the Bishop.

The Curates:

Coming from the term curers of souls are the assistants to the vicars in the Parish. They are either priests or deacons.

Deacons:

These are clergy made by the Bishop and are assistant to vicars or priest but are in waiting or probation or sometimes permanent assistants.

There are two types of deacons:

- The probationary deacon
- Perpetual deacon

Lay readers:

This is a ministry for the licensed and commissioned lay people with permission to read lessons, lead services, and preach, but mainly to assist the Priest to administer sacraments.

Evangelist and Catechists:

These are licensed to teach, preach and do work of leading people to Christ and preparing them for baptism and confirmation.



ANGLICAN CHURCH OF KENYA

Vision

A growing and caring Anglican Church boldly proclaiming Christ.

- **Caring Church** – a Church that focuses on spiritual, physical, mental, social and economic issues of the members as it develops and disciples people. A caring church is also welcoming and is one in which the members are one and feel at home. In a caring church people are cared for without discrimination.
- **Growing Church** – Increases in the number of members, and its members experience spiritual growth as well as growth in fellowship and depth of relationships, growth in their ability to minister to one another and to those in need and even growth in other spheres of life such as their material well-being.
 - Develops in terms of numbers and spiritual growth, economic and social needs.
 - Bold proclamation- based on true knowledge of the gospel, it's done with confidence and good research.

Mission

To equip God's people to reach out and transform society with the gospel of Christ.

- Society can be loosely defined as a group of people living together and sharing a common culture.
- Equipping the members involves nurturing of their gifts and through training and discipleship.
- To transform society means to change people's world view, that is their values, attitudes, thought patterns and priorities.

Goal

Communities of faith living fulfilled lives.



STRUCTURE OF THE CHURCH

The Anglican Church is said to be episcopally led and synodically governed. That means that it is led by Bishops but it's governed by Synods or special Committees of elected officials. The committee have elected members and they make decisions for the Church so that the power to make decisions is in the hands of members. This is seen even in electing leaders and even Bishops. The Anglican Church is synodically governed and Episcopally led. That means it is governed by boards and committees and led by Bishops. Then there is the Provincial Synod which is divided into three Houses. Then there is the:

Provincial Synod

The synod is the governing council of the church as a body. The provincial synod consists of three houses, namely:

- House of Bishops
- House of Clergy
- House of Laity

Provincial Standing Committee of Synod

This is a sub-committee appointed by the Provincial Synod to attend to urgent matters arising, which do not necessarily require the attention of the Provincial Synod.

The boards of mission, finance, education/training and sciences channel matters through this sub-committee for deliberation before receiving the final mandate from the Provincial Synod. It consists of three members in a diocese.

The Standing Committee of Synod has representatives from the Synod.

THE SACRAMENTS OF FAITH

The sacrament of faith in the Anglican church includes:

- Baptism
- Holy communion.
-
-

THE STATEMENTS OF FAITH

The Anglican Church's Statement of faith is found in the three creeds that are found in the prayer book. The three creeds in the Anglican church are.

- Apostle creed
- Nicene creed
- Athanasian creed

INSTRUMENTS OF UNITY IN THE ANGLICAN COMMUNION

The Anglican Church accepts the four as instruments that unite the Church globally. These officers, meetings or organs are only to help with moral or theological consultation, share in mission and evangelism or help deal with issues if called upon to sort out leadership problem and mediate but not to impose.



These are:

- **The Archbishop of Canterbury.** He is the spiritual head of the Anglican Church worldwide. He is also the Primate of the Church of England.
- **The Lambeth Conference (LC).** It is a one in ten years meeting for all the Anglican Bishops worldwide. This is chaired by the Archbishop of Canterbury.
- **The Anglican Consultative Council (ACC).** It is mainly a gathering of theologians and Church leaders which deals with theological issues.
- **The Primates' Meeting.** Is a regular forum for all Anglican Primates chaired by the Archbishop of Canterbury.

MINISTRY AT THE PARISH LEVEL

At the parish level we have the Vicar who is the pastor, minister, shepherd and custodian of all in the Parish. He is also the accounting officer of the parish who also is personal representative of the Bishop. The parish could either be one congregation or several congregations. The parish must have a Parochial Church Council (PCC) comprising of elected members of the Church who should be twelve (12) in number. Then the vicar is allowed to co-opt two more members and the PCC is also allowed to Co-opt two more into the committee. The church at annual general meeting when they elect the council members will also elect a secretary, treasurer, a people's warden then the vicar will appoint a Vicar's Warden.

PCC has the following committees.

- Finance and General-Purpose Committee (F & GP Committee.)
- Worship Committee
- Development Committee
- Mission and Evangelism Committee
- Property and Investment Committee

But every Church may choose as their need will arise to set up and appoint more Committees to ensure that their ministries are carried out. There are certain departments that are crucial in the Anglican Church in terms of ministries. All the congregations are reached out based on their special needs. These departments are:

- The Mother' Union to cater for the women.
- The Kenya Anglican Men Association (KAMA) to cater for men
- Sunday school the Boys and Girls Brigade to meet the children's needs.
- The Kenya Anglican Youth Organization to reach out to the youth





Assignment 1

1. Define the church.
2. What makes our church Pentecostal?
3. What are the sacraments and why do we celebrate them?
4. Name some of the office bearers in the Anglican church?
5. What is the work of the Bishop?
6. Name the different titles?

Assignment 2

1. When did the Anglican church start?
2. What is a synod?
3. Who is a Canon?
4. Who is a provost?
5. What is the meaning of the Anglican communion?
6. Who is the head of the Anglican communion?

Assignment 3

1. What is KAYO?
2. What is NDYM?
3. What is the vision of NDYM?
4. Who is a vice chair and the role at the diocese level?
5. What is a lectionary?

Assignment 4

1. What is a creed?
2. How many creeds does the Anglican church have?
3. Who is an Anglican?
4. What is the book of common prayer?
5. What is a province?



ANGLICAN LITURGY

All churches where contemporary or traditional have a normal pattern of doing the service. This structural form of facilitating worship is known as the liturgy.

This pattern is deeply rooted in scripture and theologically sound and there is a meaning behind everything done during the liturgy.

THE FIRST MOVEMENT – THE WORD OF GOD

WELCOME AND SILENT PRAYER

The Pastor directs the attention of congregants to the primary purpose of gathering. The act is an invitation to focus our hearts on worship.

PROCESSION AND PRAISE HYMNS

Music expresses the depth of our faith and hearts in ways that words cannot do.

Throughout the service we lift our voices to God and to one another as we praise and offer ourselves to God.

Occasionally individuals lift their hands as an expression of worship. As worship continues the ministers proceed into the sanctuary – a practice that has been ongoing since the beginning of the church.

The procession is led by the cross symbolizing we are under the cross following Christ into the presence of God.

ACCLAMATION AND COLLECT FOR PURITY

The priest exalts the name of Jesus, we continue with a collect (a prayer) for purity in order to highlight the core element of true worship; our need for cleansing and the role of the Holy Spirit to guide us into communion in worship.

COLLECT OF THE DAY

The collect of the day “collects” our hearts and guides our minds towards a basic theme that will shape each week’s particular worship service and coincides with the weekly scripture reading and sermon.

SCRIPTURE READING

The scriptures read are specifically chosen for the day following a lectionary. The scripture readings include,

- Old testament reading
- Psalm
- New testament reading

- Gospelreading

The gospel reading is read while people are standing, this unique posture represents both Christ's coming "among us" to reveal God as well as the reality that Christ is present in our midst even as we worship.

We did not go to him, but He came to us, therefore, the gospel reading does the same.

SERMON

The sermon follows the reading, and it is the climax of the first movement of the service.

It is an essential part of the proclamation of the gospel that begun in the readings. We trust that the Holy Spirit fills the word of God as it is preached, convicting the hearers, and drawing them to respond through prayer, confession and repentance and receiving the gift of God.

In other words, the remaining part of the service is response to the word of God that has been preached.

CONFESSION OF SIN

After praying for the hopes and concerns of the world, we confess and repent of our sins before we approach the Lord's table. We appeal to a merciful God and to the crucifixion of Christ we are free to confess openly and honestly knowing that forgiveness is always available.

We are encouraged to kneel if able, kneeling is a posture of humility before God.

ABSOLUTION OF SINS

The priests' words declaring God's forgiveness serves as a channel for the spirit's grace cleansing power. Forgiveness from God then becomes the basis for the peace we receive from Him and that we share with others.

SHARING OF THE PEACE

After the absolution, we seek to follow Jesus' command to forgive as we have been forgiven. The ancient tradition of passing the peace of Christ to one another demonstrates our intention to live in peace with God.

It is not simply a time of greetings but a moment to intentionally bless as we have been blessed.

OFFERING

We first present ourselves to God in worship then our gifts to him. During this time if it's a Holy communion service the bread and wine is celebrated demonstrating that Christ gave up himself to us as a gift.

DOXOLOGY

We present our offerings to God in humility and with songs of praise, knowing that they are simply meager responses of the multitude of gifts we have been given by him.

PRAYER OF CONSECRATION

During Holy communion we ask for the Holy Spirit to bless and sanctify (set us apart). The elements of bread and wine, so that in them we might receive the body and blood of Christ and this prayer asks him to be faithful to his promises.

CLOSING PRAYER

We close our time of thanksgiving with a prayer that reminds us the very life of Jesus Christ given to us by the Holy Spirit. The prayer incorporates us into the mission of God as we commit to serve Him. As the service draws to a close, we ask That God now sends us in His strength and power to love and serve the world around us.

BLESSINGS AND RECESSION

During the final hymn the ministers process out of the sanctuary led by the cross symbolizing Christ goes before us as we are sent out into the world.

The Pastor will often make a declaration of God's blessings to the people. The ancient and biblical tradition is often accompanied by marking ourselves with the sign of the cross signifying the work that God has done in our hearts, as well as his providence daily.

Others will simply hold their hands open in a posture of faith willing to humbly receive God's blessings.

Assignments;

1. What is alelectionary?
2. What is theEurachrist?
3. Define the termliturgy?
4. Define the termprocession?
5. define the termrecession?
6. What do you understand by the termobservation?
7. What is the book of commonprayer?



KNOW YOUR FAITH

THE BAPTISM VOWS

Baptism is one of the two sacraments that Anglican Church celebrates. A sacrament is an outward sign of inward grace. It is physical activity that represents inward transformation. Baptism is meant for one who is being welcomed into the church, who has confessed his/her sin, has believed that Jesus is Lord, has accepted Christ as Lord and has been received in the Church. It is the first step into being welcomed into the church. The Anglican Church baptizes children on the promise of their parents and God Parents that they will be brought up as Christians, be taught the Christian faith by the parents, brought to worship every Sunday, and finally when they are of age and can speak for themselves that faith will be confirmed and be commissioned by a Bishop. But there are promises made by the candidate or on their behalf namely:

They promise to:

- Confess the faith of Christ crucified: to keep the faith alive.
- Fight against sin
- Fight against Satan
- Fight against the world
- Fight against flesh: meaning that they fight against the human selfish desires and desires of the flesh.

Assignment:

1. How do Christians confess their faith?
2. What hinders Christians from talking about their faith?
3. How can we encourage Christians to share their faith?
4. How do we fight
 - Sin
 - Devil
 - The world
 - The flesh desires.
5. What must we do to be strong in the battle?
6. What will you do from now on to be a strong baptized and confirmed Anglican Christian?



THE NICENE CREED PART 1: THE GOD WE LOVE AND SERVE

The Nicene creed with verses.

- **We believe in One God**, Deuteronomy 6: 4, Heb 11:6, 1 Corinthians 8:4- 6, Romans 3:29-31, Eph4:6.
- **The Father**, Matthew 6: 9 1 Cor.8:6
- **The Almighty**, Exodus 6: 3 Rev.1:8
- **Maker of heaven and earth**, Genesis 1: 1 Ex. 20:11[the first narrative: Gen 1,. And the second Gen.2.)
- **Of all that is, seen and unseen**. Jer. 32:17. Colossians 1:15-16,
- **We believe in one lord**, Acts 11: 17, Acts10:36
- **Jesus** Matt. 1:21 Christ, John4:25-26
- **The Only Son Of God**, Mathew 14: 33; 16: 16 John1:14
- **Eternally Begotten Of The Father**, John 1: 18; 3: 16. 1 John4:9
- **God From God, Light From Light**, Psalm27:1; John8:12; Matthew17:2,5 John 1:4 Cf 1 John 1:5-7, John12:35-37
- **True God From True God**, John 5:18f, John 17:1-5
- **Begotten, not made**, John 8:58, John 1:18
- **Of One being with the Father**. John 10:30 [see Athanasian Creed for Trinity and dual nature of Christ.]
- **Through Him all things were made**. Hebrews 1: 1-2 John1:3,
- **For us and for our salvation**, Mat 1:21, 1 Timothy 2:4-5.
- **He came down from heaven**: John 6: 33,35 John3:31,
- **By The Power Of The Holy Spirit** Luke1:35,
- **He Was Born Of The Virgin Mary**, Luke2:6f,
- **And became man**. John1:14,
- **For our sake he was crucified** Mark 15:25, 1 Corinthians 15:3
- **Under Pontius Pilate**; Matt 27:22-26, John 19:6
- **He suffered died and was buried**. Mark 8: 31 Matt 27:50-60, Luke 23: 53; 1 Corinthians 15: 4 [cf. Phil2:5-8.]
- **On the third day he rose again** Matt28:6, Luke24:1 According to the scriptures; 1 Cor15:4,
- **He ascended into heaven** Luke 24:51, Acts 1: 9,10
- **And is seated at the right hand of the father**. Mark 16:19; Acts 7:55
- **He will come again in glory** Matt 25:31 Matthew 24:27
- **To judge the living and the dead**, Acts 10: 42; 2 Tim4:1,
- **And his kingdom will have no end**. Luke 1:33, 2 Peter 1:11
- **We Believe In The Holy Spirit**, John 14:26, The Lord, Acts 5: 3-4, 2 Cor 3:17-18 and cf. Is. 6:8, Acts28:25
- **The Giver Of Life**, Genesis 1: 2, Rom 8:2. [2 cor3:6,
- **who proceeds from the Father** John 15:26,
- **And the son**. Rom8:9
- **With the Father and the Son He is worshipped and glorified**. Matthew 3: 16- 17 cf. Rev.4:8
- **He has spoken through the prophets**. 1 Samuel19:20; Ezekiel11:5, 132 Peter 1:21,33

When the Church grew from a small group of about 120 disciples on the day of Pentecost to 3120, and more joined in the next few years; many people started teaching different messages about Jesus, God, the Holy Spirit and the resurrection. Some taught what we call heresies.



Some taught that Jesus was not God, others taught that He was not born of a woman; still others taught that the Holy Trinity was not Three Equal persons. Some taught that resurrection had taken place and that Jesus was not coming back, while others taught that there is no resurrection from the dead. So the disciples taught about these key doctrines but many started teaching other things which were not biblical.

So the Church decided to write down what we believed and what should be taught. The first to be written is the Apostles Creed. By around 150 AD it was already in circulation. In 325 AD the whole Global Church met as first Council in the City of Nicaea in Turkey where they formulated the Creed called Nicene and was amended during 1st Council of Constantinople in 381 AD. That is the final edition which we have to date. The Creed is called the Symbol or Statement or profession of our faith. It summarizes what we believe.

SEVERAL LESSONS FROM THE NICENE CREED

- We believe in One God 1. He is almighty
- He is Creator of all things. Giver of life.
- He is Triune God i.e. three in One. – They are not three gods but One.
- Jesus is God; He is Lord, He is Almighty.
- They all share the same nature, same substance, same glory, same majesty, same power etc.
- The Holy Spirit is God, Lord and Almighty.
- We worship all three as One God.
- Jesus Christ was born of a woman, lived like humans, died like human but rose again like we shall if we believe in Him.
- All the three were there during creation, during baptism and are present through the salvation process.

Assignments

- What do we learn about God the Father from the Nicene Creed?
- What do we learn about Jesus divine nature?
- What do we learn about His human nature?
- What can we learn?
- discover about the Holy Spirit?
- How do the three operate during Salvation process?
- Can you explain any of the fundamental beliefs about Jesus Christ?
- Can you identify at least the more than 30 statements about Jesus Christ?
-

THE NICENE CREED PART 2: THE CHURCH OF JESUS CHRIST IS ALIVE

- **We believe in One** Matthew 16: 18, John 10:16 Holy 1 Peter 2: 5,9, Eph 5:26-27
- **Catholic** Rom 10:18
- **And apostolic church.** Acts 2: 42; Ephesians 2:19-22
- **We acknowledge one baptism** Eph. 4:5)
- **For the forgiveness of sins.** Acts 2:38
- **We look for the resurrection of the dead**, Rom 6:5, John 11: 24; 1 Corinthians 15: 12-49; Hebrews 6: 2; Revelation 20:5)
- **And the life of the world to come.** Mat. 25:34. Mark 10:29-30

The Nicene Creed brings out fundamental beliefs that the church has as shown below:



THE CHURCH:

The Creed defines the church and brings out the major characteristic of the Universal Church that Jesus founded. There are many definitions of the Church. Some think it is a building, a group of believers, a denomination, the body of believers all over the world etc. All these are correct but there is an ultimate definition that includes all the above mentioned, that is:

- 1) **One** – There is only one Church founded by Christ on the Scripture & 2 with the foundation of Apostles and prophets i.e., the Scripture and Christ is the Cornerstone.
- 2) **Holy** – It means to be set apart for God for a divine use. This was bought by Christ Separated from the world, destined to be Christ's bride and therefore His own.
- 3) **Catholic** – The word Catholic means, universal, global, all over the world. The Church is not restricted to a place, or a people or a building. Some worship under trees, others in large tents, others in large Cathedrals. Some do in private homes, or prison cells. They are in all parts of the Universal Church of Jesus Christ. No one other than Jesus Christ knows how many are in the Church. The Anglican Church is part of that one, holy Catholic Church.
- 4) **Apostolic** – Means that the Church is historical, it traces its origin back to the Apostles and teaches what the Apostles taught, what they received and passed down to us, and what we will pass on to the next generation. We cannot change, add on to it or remove something from it. Paul calls it the "Whole counsel or Oracle of 35 God". So no one can say he has started a Church. Jesus is the only one who did. The whole Church is His.

The Nicene Creed explains what the Church believes 1) we acknowledge One baptism, so we don't re-baptize if it has been done correctly that is; in the name of the Father, the Son and the Holy Spirit and is done with water. The amount doesn't matter. We can do emersion or sprinkling based on the context. We have three forms of baptisms under water baptism namely:

1. Infant
2. Adult
3. Emergency baptism for someone dying and needs to be baptized.



RESURRECTION OF THE DEAD.

We also believe in and look forward to resurrection of the dead. The Church believes we shall resurrect when the Lord returns. Thus, it is based on the promise made by Christ, taught by the Apostles and believed by the Church (1 Cor 13).

THE WORLD TO COME: LIFE WITH GOD FOREVER

Finally, the Creed talks about our belief in the life of the World to come. There is more to life than this current world. It will come to an end and we shall live beyond it. For believers, they shall spend it with God in His presence in Heaven. For non-believers there is hell a place of torment and eternal death. There is the hope for a faithful Church.

Assignment

1. What do you understand by the term Church?
2. How does one become Holy?
3. When do I know that I am a Christian?
4. How do you know when you become a Christian?
5. Are you sure you are a Christian?
6. Do you believe the creed as is shown in Nicene Creed?
7. What challenges do you have in the Nicene Creed?
8. Can you recite the Nicene Creed off heart?
9. Can you explain any one of the eight principle statements of our faith?

THE LORD'S PRAYER: God at the Centre of His Creation

The Lord's Prayer is also called the Disciples Prayer because it is them who asked Jesus to teach them how to pray. The prayer highlights several things about our faith and God.

As a prayer, it unites the whole Christian Community globally. Everywhere Christians are, they pray it.

It places God at the Centre of our lives and our faith "Our Father" and at the end, "Thine is the Kingdom". It reminds us of our dependency on God as both Creator, and Father. It also reminds us that He has a Kingdom which He would want us to share with Him. He is also our Provider, Protector, and our Deliverer. We need to critically analyze this prayer to identify the purpose and reason so that it is central to Christians and our faith.

Assignment

1. Why did Jesus teach the disciples the Lord's Prayer?
2. How is God our Father? (What makes Him a Father?)
3. What does it teach about God?
4. What are the requests/petitions/supplications in the prayer?
5. Which request has conditions attached to it?
6. What does it mean "lead us not into temptation"?
7. How does God deliver us from evil?
8. What things belong to God alone?
9. What have you personally learnt from the prayer?
10. Can you say the Lord's prayer off heart?

NDYM

INTRODUCTION

NDYM is an affiliate ministry of the Kenya Anglican Youth Organization, the youth department of the Anglican church of Kenya. As a ministry we pursue the same objectives and commit to the overall mission and vision of the youth ministry in the Anglican communion. Thus, NDYM exists to raise a Godly generation of young people who are proud of their spiritual identity and walk the talk as well as share their faith unashamedly (1 Tim 4:12). Nairobi diocese is a very cosmopolitan and culturally diverse setting, bringing together a mixed grill of Kenya's 47 counties, as well as the international population that inhabit the capital city. It is therefore our desire to be a catalyst in positive youth empowerment in all spheres: Spiritually, Socially, Economically and Emotionally.

VISION

A mature, caring Anglican youth boldly proclaiming Christ.

MISSION

To empower humanity for holistic service inspired by God's will.

NDYM MOTTO

1ST Timothy 4:12- Do not let anyone look down upon you because you are young, but set an example to the believers in speech, in life, in faith, in love and in purity.

CORE VALUES

- Righteousness
- Teamwork
- Integrity
- Sanctity of life
- Accountability
- Transparency
- Compassion
- Care
- Faith
- Passion
- Commitment

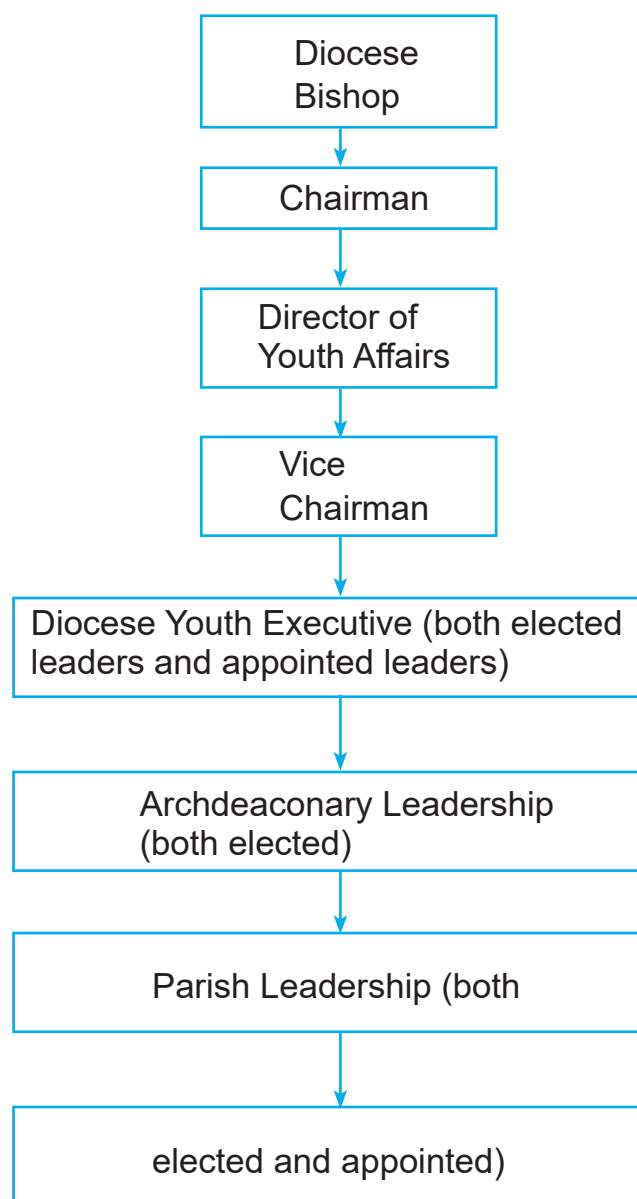


OVERVIEW IMPACT AREAS

NDYM focuses on the following areas:

- **DISCIPLESHP**- Youth learning who they are in Christ and daily live a Christ life.
- **MENTORSHIP**- Older people journeying with young people through life.
- **STEWARDSHIP**-Youth discovering their purpose and rightly handle resources.
- **LEADERSHIP**-Youth influencing and transforming their generation for God.
- **RELATIONSHIP**-Youth exhibiting a Christ like lifestyle in life relationships.

STRUCTURE OF LEADERSHIP



IDENTITY DISCOVERING YOUR TRUE IDENTITY AS A YOUTH

For you to take your place in the Anglican Church of Kenya, you must first know and understand your true identity. Secondly, you must purpose to be used by God.

REDISCOVERING YOUR VALUE AND WORTH AS A YOUTH

You were created in God's image hence you are special. We are fearfully and wonderfully made in the image of God. This requires that we think, act, and reason like God (Genesis 1:27). You are special and unique, and you have gifts and talents and a glorious future. (Jeremiah 29:11). So you must not destroy your destiny by making wrong choices concerning your body, your use of time and the use of your talents. You are created to be the best not a second-class human being. Lastly, if you need God's wisdom in order to make choices that enable you to rediscover your value and worth as a youth; the Bible assures us that if anyone is deficient in wisdom/knowledge or intellect let him/her ask for it from God who will give liberally (James 1:5). Also remember that the fear of the Lord is the beginning of wisdom.

YOU WERE CREATED IN GOD'S IMAGE

You should always remember that you are created in God's image hence you are special. This is evident in many ways:

- God has given you intellectual capacity, Daniel 12:4; 5:12; 1:4, Proverbs 24:4; 15:7; 14:6; 2:10; 1:4. What is more, your intellectual capacity can grow and be developed. Think of the story of the famous American surgeon Ben Carson.
- God has given you the capacity to distinguish between good and evil. Gen 3:22; James 1:5; Daniel 2:21 (discernment) Psalm 119:66; Proverbs 16:22; 1:5; Eccl 7:12
- God has given you the ability to choose. 1 Cor 10:13; 2 Cor 9:9; 7; 2 Peter 3:9; Gal 5:13; John 7:17; Joshua 24:15; Mark 8:34
- God has given you authority and a leadership position. This is what enables you to rule over creation and be productive and fruitful. See Genesis 1.

YOUR IDENTITY IS LOCATED IN JESUS CHRIST.

1. what others say
2. what others think of you
3. your past
4. your family background.
5. your achievements or failures
6. your body shape.

Every youth who wants to locate their purpose in life needs to understand this deep truth that Satan will never want you to know – cf. Peter in Matthew 16:17-19.

In John 1:12, God has given you the right to be God's children therefore you are not a slave (John 15:15).

LEADERSHIP

A LEADER

A leader is one who makes decisions, takes responsibility, and facilitates to ensure what needs to be done.

A leader is one who influences people to get the desired results. A leader is a visionary, a planner, an organizer, educator, innovator, and influencer.

ILLUSTRATIONS OF A LEADER (PROVERBS 16:1-23)

- A leader seeks God's creation.
- A leader is humble not arrogant.
- A leader is a peacemaker.
- A leader is fair and just.
- A leader is a good listener.
- A leader is sensitive and kind.
- A leader is slow to anger.

APPLICATIONS OF LEADERSHIP

There are many traits that make up a leader. The bible shares with us very many types of leaders, some great while others experienced challenges in their leadership, Others were creative while others followed their predecessors and left no impact.

We need to look at some of the leaders and find out what made them unique.

Questions

1. How would you describe these leaders?
 - David
 - Joseph
 - Joshua
 - Moses
 - Nehemiah
2. How can a young person become a visionary leader?
3. How do leaders motivate others to achieve objectives?
4. Who do you consider a role model and why?
5. Do parents mentor leaders? Explain your answer

ORDER OF K.A.Y.O ENROLMENT SERVICE

Opening Hymn: *(When we walk with the Lord)*

Bishop: The Lord be with you

All: And also with you

Bishop: We have come together here today to thank God for his faithfulness in our lives and also thank him for his gift to us of Young people who have chosen to love and serve Him and give themselves to be used by Him in His Church. These young people we shall not only enroll today but also commission to be active youth in the Church and as KAYO. Members. So Blessed are these Youth who live your house.

All: They will always be singing your Praise.

Bishop: Praise the Lord

All: The Name of the Lord be praised (The congregation to sit. The candidate to remain standing) (Presentation of the youth by the DYO and the Diocesan Youth Chairperson)

D.Y.O & C: Beloved Father in God we present to you these young people to be enrolled as new members of Kenya Anglican Youth Organization.

Bishop: Take heed that these young people you present to me for enrolment be young men and women of our faith and of good conduct and have been trained and equipped so that they may be able to show by examples that they are Disciples of Christ.

D.Y.O & C: We have trained them and believe that they have the qualities of a good soldier of Christ, and they are prepared to become members of the K.A.Y.O.

Bishop: Before I enroll them, I will need to hear whether they are well taught of the things that they are required to know. Let them tell us the K.A.Y.O. objectives.

Candidates: The KAYO objectives are as follows:

- To bring up young people to know, to love and serve Jesus Christ as Savior and Lord
- To build up young people in the knowledge of the Christian faith, the bible being the foundation.

- To educate young people in good Christian character and to encourage them to be good leaders of our church and community.
- To help the church to understand its responsibility towards young people.
- To work in close partnership with other Anglican provinces, churches and organizations with sound Christian doctrine in Kenya and abroad.
- To empower young people to live responsible and meaningful lives spiritually, morally, socially, economically, and politically.
- To build consensus and cohesion among young people

Bishop: Will you accept and promise to follow these objectives?

All: Yes I will

Bishop: What is the K.A.Y.O. MOTTO?

All: Be strong in the Lord (Eph. 6:10)

Bishop: Let us hear whether you know the K.A.Y.O. promise.

All: I promise to serve Jesus Christ all the days of my life, to pray and read the Bible each day, to reach out for the other young people, caring for K.A.Y.O. members and to keep this promise.

Bishop: What is the K.A.Y.O. Pledge?

All: Teach me good Lord to serve you with all my strength, body, soul and mind. To love you and rejoice in you always. To offer my services without counting the cost. I pray that your Holy Spirit will give me courage, to fight against the wicked spiritual forces, by the help of your word. To labour in your vineyard, looking forward to eternal life. In the Name of the Father, the son and the Holy Spirit. Amen.

Bishop: Can you say the Nicene Creed which is the Statement of Our faith?

All: We believe in one God, the Father the Almighty, maker of heaven and earth, of all that is seen and unseen. We believe in the Lord, Jesus Christ, the only son of God, eternally begotten of the Father, God from God, light from light, true God from true God, begotten not made, of one being with the Father, through him all things were made, For us and for our salvation. He came down from heaven, by the power of the Holy Spirit, he became incarnate of the virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate, he suffered death, died and was buried. On the third day he rose again, in accordance with the scriptures. He ascended into heaven and is seated at the right hand of the Father, He will come again in glory to judge the living and the dead, and His kingdom will have no end. We believe in the Holy Spirit, the Lord the giver of life, who proceeds from the Father and

the son. With the Father and the son is worshipped and glorified, He has spoken through the prophets. We believe in one, holy catholic and apostolic church. We acknowledge one baptism for the forgiveness of sins, we look for the resurrection of the dead, and the life of the world to come. **Amen.**

Bishop: What three things do you learn from this creed?

All: I learn three things from The Nicene Creed

- I understand who our God is: Father Son and Holy Spirit
- I understand the four marks of a true church namely One, Holy, Catholic and apostolic Church.
- It reminds us of our hope and future in Christ Jesus which is life in Christ and the world to come.

Bishop: Are you willing and ready to be enrolled as K.A.Y.O. member?

All: Yes, I am ready

Bishop: When you were baptized you were marked with sign of the cross, to show that you will never be ashamed to speak openly of faith in Christ crucified, to fight bravely under his banner against sin, the world, and the devil and to continue being Christ's faithful soldier and servant to the end of your life. Are you going to promise that you will uphold the teaching of Jesus and live in him all the days of your life?

All: With the help of God I will

Bishop: You were confirmed and sent out as Commissioners for Christ to go and sow love, where there is hatred, sow pardon where there is injury, sow faith where there is doubt, sow hope where there is despair, sow light where there is darkness, sow joy where there is sadness. Are you still willing to go and do as you were commanded?

All: Yes, I am ready

Bishop: Do you promise to uphold this faith in Christ as taught by the Anglican Church of Kenya

All: Yes I will, God being my helper.

Readings:

- (Old Test.) Jer.1:4-10,
- Eccl.11:9-12,
- (Gospel) Jn.21:20-25,
- (Epistle) 1Tim4:12-16,



COMMISSIONING PRAYERS

Bishop: Let's pray Almighty God grant that these your Children may go and live by the vows Pledges, Promises and Declarations they have made this day through Jesus Christ who in His youth was obedient to you and grew in wisdom and stature and found favor with both God and people and may they be sensitive to the guiding of the Holy Spirit so that they may know when it was time to move to the next level of their calling and find their purpose in you Our Lord who lives and reigns with You and the Holy Spirit, One God now and forever More **Amen**

Bishop: (Bishop enrolls the youth in K.A.Y.O. as he holds their right hand) (NN) I receive you as a member of the Kenya Anglican Youth Organization in the Name of the Father, Son and the Holy Spirit.
Amen

Bishop: (Issue cards to the enrolled members and say) Receive this card as a confirmation of your membership and as a reminder of your promise to God and to His church. Be steadfast in your faith as a faithful soldier of Christ.

Bishop: (When he has receiving all of them then he prays this prayer) Let us pray Almighty God your dear son Jesus Christ lived a Holy life as a youth and he gave himself as a sacrifice for our sin. Bless these young people whom we have enrolled as K.A.Y.O. members that they may be able to give themselves to your service. Give them your Holy Spirit to help them stand firm against the wicked world. Help them to be prayerful and to read your Word and to worship you in Spirit and in truth as they preach your Good News, through Jesus Christ our Lord who Himself started preaching your Gospel at a tender age, in the power of the Holy Spirit who reigns with you one God now and Forever. **Amen.**

Bishop: (Ask all the new members to stand and face the congregation holding their certificates and he says) And Now I commission you as member of Kenya Anglican Youth Organization in the name of God the Father, The Son and the Holy Spirit

All: **AMEN.**

Bishop: May the Presence of the Lord go with you as you go into the world to love and serve the Lord

All: In The Name of Christ Amen Choruses Celebration and offertory DY0: (Notices and acknowledgements)



Bishop: Let us pray Heavenly Father we give you thanks for the lives of these young people who have promised to serve you faithfully all days of their lives. Help us to be good role models to them and support them in the challenges of this life. So that together with them we may all inherit the kingdom of God. In the Name of Christ our Lord. Amen.

Benediction

Bishop: May the Lord make His face to shine upon you, may He be gracious to you and give you peace. May the good Lord watch over you going out and your coming in. May The Lord go before you to guide and lead you, may He stand by your side to uphold and strengthen you and May he stand behind you to cover and protect you And the blessing of God Almighty be with you and remain with you always, AMEN

Recessional hymn:

