

A Kenyan Service of Holy Communion, 1989

Preface

The Church of the Province of Kenya (CPK) was founded on two books: the Bible and the Prayer Book. For many years we have had modern English translations of the Bible and in 1975 the CPK authorized a modern translation of the services of Holy Communion, Baptism, Morning and Evening Prayer.

Now, [since 1989] we have a new liturgy of Holy Communion. This is not a modern translation or even adaptation of the old, not an importation of liturgical revision from the West, but rather a new liturgy which has grown out of recent developments in African Christian theology and liturgical research. It is both thoroughly biblical and authentically African, both faithful to Anglican tradition and refreshingly creative.

The draft was prepared in 1987 and after two years of cathedral and college use, the Provincial Synod gave approval for its revision at a consultation of the Provincial Board of Theological Education in 1989, and publication.

These are the first fruits of liturgical renewal in the Church of the Province of Kenya and an exciting foretaste of the future new Prayer Book. As we use this service, and are fed by his holy Word and holy Sacrament, let us enjoy worshipping the God of our fathers, through Jesus Christ his Son in the power of the Holy Spirit.

The Rt. Rev. David Makuba Gitari (1937-2013)
Bishop of Mount Kenya East/Kirinyaga (1975-1996)
Archbishop of Kenya (1997-2002)

Chairman of the Liturgical Commission of the Anglican Church of Kenya, Advent 1989

The Preparation

At the entry of the ministers the people stand and a hymn is announced.

The minister reads a scripture sentence.

God rained down manna upon them to eat and gave them grain from heaven. (Psalm 78:24)

You shall have a song as in the night when a holy festival is kept; and gladness of heart, as when one sets out to the sound of the flute to go to the mountain of the Lord, to the Rock of Israel. (*Isaiah 30:29*)

Why do you spend your money for that which is not bread, and your labour for that which does not satisfy? Listen carefully to me, and eat what is good, and delight yourselves in rich food. (*Isaiah 55:2*)

Jesus said to them, 'I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty. (*John 6:35*)

Our paschal lamb, Christ, has been sacrificed. Therefore, let us celebrate the festival, not with the old yeast, the yeast of malice and evil, but with the unleavened bread of sincerity and truth. (*1 Corinthians 5:7-8*)

All ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. (*1 Corinthians 10:3-4*)

The Minister

In Kenya it is inappropriate to use the word 'President,' which is used in the English context to refer to the 'Celebrant' to refer to anyone other than the Head of State. Therefore this phrase was used, which in most of the rest of the text is shortened to 'Minister'.

Sentences

Some of these are common to other rites. The unusual ones here are Ps. 78:24, Is. 30:29, and Is. 55:2.

CHRISTMAS

She will bear a son, and you are to name him Jesus, for he will save his people from their sins. (*Matthew 1:21*)

EASTER

When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him. (*Luke 24:30-31*)

PENTECOST

For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit. (*1 Corinthians 12:13*)

The minister presiding welcomes the people with these or other appropriate words:

Celebrant The Lord be with you.

People **And also with you.**

Celebrant The earth is the Lord's and all that is in it:
People **Let the heavens rejoice and the earth be glad.**

Celebrant Our help is in the name of the Lord:
People **Who made heaven and earth.**

Celebrant I was glad when they said to me:
People **"Let us go to the house of the Lord."**

Celebrant Praise the Lord:
People **The name of the Lord be praised.**

The following acclamations should be added according to season.

CHRISTMAS

Celebrant The Prince of Peace is born:
People O come let us adore him!

EASTER
Celebrant Christ is risen:
People **He is risen indeed! Alleluia!**

PENTECOST
Celebrant Praise the Lord:
People **The name of the Lord be praised.**

People kneel. One of the following prayers for purity is said by all. Either

Almighty God, you bring to light things hidden in darkness, and know the shadows of our hearts; cleanse and renew us by your Spirit; that we may walk in the light and glorify your name, through Jesus Christ, the Light of the world. Amen.

or

Opening Responses

Are from Psalms 24:1, 124:8, 122:1, and 135:1.

New Collect for Purity

The theme of light stems from the Johannine literature in the New Testament and the East African Revival concept of 'walking in the light' with someone, which involves being honest with them even when it may hurt.

Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hidden: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name, through Christ our Lord. **Amen.**

The Commandments

The people remain kneeling. Then follows the reading of the Ten Commandments, or the New Testament interpretation of the Law, or the Summary of the Law.

Celebrant Hear the commandments of God and take them to heart.

Celebrant I am the Lord your God who brought you out of the house of bondage. You shall have no other gods but me.

People **Amen. Lord have mercy and give us grace to keep this law.**

Celebrant You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or on the earth beneath, or what is in the water under the earth; you shall not bow down to them or serve them.

People **Amen. Lord have mercy and give us grace to keep this law.**

Celebrant You shall not take the name of the Lord your God in vain for the Lord will not hold him guiltless who takes his name in vain.

People **Amen. Lord have mercy and give us grace to keep this law.**

Celebrant Remember the Sabbath day, to keep it holy. Six days you shall labour, and do all your work; but the seventh day is a Sabbath of the Lord your God; in it you shall not do any work, you, or your son, or your maidservant, or your cattle, or the sojourner who is within your gates; for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the Lord blessed the Sabbath day and hallowed it.

People **Amen. Lord have mercy and give us grace to keep this law.**

Celebrant Honour your father and your mother that your days may be long in the land which the Lord your God gives you.

People **Amen. Lord have mercy and give us grace to keep this law.**

Celebrant You shall not kill.

People **Amen. Lord have mercy and give us grace to keep this law.**

Celebrant You shall not commit adultery.

People **Amen. Lord have mercy and give us grace to keep this law.**

Celebrant You shall not steal.

People **Amen. Lord have mercy and give us grace to keep this law.**

Celebrant You shall not bear false witness against your neighbour.

People **Amen. Lord have mercy and give us grace to keep this law.**

Celebrant You shall not covet your neighbour's house; you shall not covet your neighbour's wife, or his manservant, or his maidservant, or his ox, or his ass, or anything that is your neighbour's.

People **Amen. Lord have mercy and write these laws in our hearts, we pray.**

or

New Testament Interpretation of the Law

Interpretation of the Law This section may be shared by two leaders: one to read the Old Testament version and the other, the New Testament rendering of the law.

This quotes from 1 Timothy 5:8 concerning honouring parents and from Ephesians 4:28 concerning stealing.

Celebrant Our Lord Jesus Christ said, if you love me, keep my commandments; blessed are those who hear the word of God and keep it. Hear therefore, what God has commanded his people:

Celebrant I am the Lord your God: you shall have no other gods but me. You shall love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength.

People **Amen. Lord have mercy and give us grace to keep this law.**

Celebrant You shall not make for yourself any idol. God is spirit and those who worship him must worship him in spirit and in truth.

People **Amen. Lord have mercy and give us grace to keep this law.**

Celebrant You shall not dishonour the name of the Lord your God. You shall worship him with awe and reverence.

People **Amen. Lord have mercy and give us grace to keep this law.**

Celebrant Remember the Lord's day and keep it holy. Christ is risen from the dead: set your minds on things that are above, not on things that are on the earth.

People **Amen. Lord have mercy and give us grace to keep this law.**

Celebrant Honour your father and your mother. If anyone does not provide for his relatives, and especially for his own family, he has disowned the faith and is worse than an unbeliever.

People **Amen. Lord have mercy and give us grace to keep this law.**

Celebrant You shall not commit murder. Everyone who is angry with his brother shall be liable to judgement.

People **Amen. Lord have mercy and give us grace to keep this law.**

Celebrant You shall not commit adultery. Anyone who looks at another lustfully has already committed adultery with her in his heart.

People **Amen. Lord have mercy and give us grace to keep this law.**

Celebrant You shall not steal. Let the thief labour, doing honest work with his hands, so that he may be able to give to those in need.

People **Amen. Lord have mercy and give us grace to keep this law.**

Celebrant You shall not bear false witness. Let everyone speak the truth.
People **Amen. Lord have mercy and give us grace to keep this law.**

Celebrant You shall not covet anything which belongs to your neighbour. It is more blessed to give than to receive. Love your neighbour as yourself, for love is the fulfilling of the law.

People **Amen. Lord have mercy and write these laws in our hearts, we pray.**

or

The Summary of the Law

Celebrant Our Lord Jesus Christ said: The first and great commandment is this: “Hear, O Israel, the Lord our God is the only Lord. You shall love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength.” The second is this: ‘Love your neighbour as yourself.’ There is no other commandment greater than these.

People **Amen. Lord have mercy and write these laws in our hearts, we pray.**

The Gloria and ‘Kyrie Eleison’ (Lord Have Mercy)

Either version of the Gloria may be sung or said:

Celebrant We stand to glorify the Lord.

The first version of the Gloria may be accompanied by regular clapping

Celebrant Glory to the Father.

People **Glory to the Son.**

Celebrant Glory to the Spirit.

People **Forever Three in One.**

Celebrant Be glorified at home.

People **Be glorified in church.**

Celebrant Be glorified in Kenya.

People **Be glorified in Africa.**

Celebrant Be glorified on earth.

People **Be glorified in heaven.**

Celebrant Glory to the Father.

People **Glory to the Son.**

Celebrant Glory to the Spirit.

People **Forever Three in One.**

Celebrant Alleluia.

People **Amen.**

or

Gloria

It starts at home and ends in heaven. The regular three-beat clap, suggested in the rubric, is often used in political and fundraising events to praise local politicians: here is it redirected towards the Holy Trinity. The clap is on the syllables *Glo... to... Fath... and glor... fed... home...* etc. It also works well without the regular clapping. It was originally written for the consecration of Embu cathedral (in the diocese of Mount Kenya East) and in that service these were the first words David Gitari pronounced immediately after he entered his new cathedral.

Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

During Lent the petitions 'Lord have Mercy' are recommended instead of the Gloria. At other seasons, the Gloria is used.

Celebrant Lord have mercy.
People **Lord have mercy.**

Celebrant Christ have mercy.
People **Christ have mercy.**

Celebrant Lord have mercy.
People **Lord have mercy.**

The people remain standing. The Collect of the Day is introduced with these or other appropriate words:

Celebrant As we stand, let us pray the prayer appointed for today.

The Ministry of the Word

The people sit. Not more than three passages from Scripture are read, the last of which is always the Gospel.

The Old Testament

Reader The Old Testament reading is taken from ... chapter ... beginning to read at verse

After the reading.

Reader This is the word of the Lord.
People **Alleluia, Praise be to God.**

Silence may be kept. The Choir may sing.

The Epistle

Reader The Epistle reading is taken from ... chapter ... beginning to read at verse ...

After the reading.

Reader This is the word of the Lord.
People **Alleluia, Praise be to God.**

Silence may be kept. Hymn.

The Gospel

All stand for the reading, which is introduced with these or other appropriate words:

Celebrant We stand to hear the good news of our salvation, as it is written in the Gospel according to Saint ... chapter ... beginning to read at verse

After the reading.

Celebrant This is the Gospel of Christ.
People Alleluia, Praise be to Christ our Saviour.

Silence may be kept. Hymn

The Sermon

The Nicene Creed is introduced with the words

Celebrant We stand together with Christians throughout the centuries, and throughout the world today, to affirm our faith in the words of the Nicene Creed.

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one 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 from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death 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 he is worshiped 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.

Intercessions

Prayerful songs may be sang between intercessions. People may be encouraged to join in open prayer. The leading of the intercessions may be shared among the people.

Celebrant Let us pray.

People sit or kneel to pray either

A Litany

Leader May the bishops and leaders of our churches have wisdom and speak with one voice.

People Amen. Lord have mercy.

Leader May the leaders of our country rule with righteousness.

People Amen. Lord have mercy.

Leader May justice be our shield and defender.

People Amen. Lord have mercy.

Leader May the country have peace and the people be blessed.

People Amen. Lord have mercy.

Litany

This is based on an ancient Kikuyu litany and at certain points it has been Christianized and adapted.

Jomo Kenyatta, the first President of Kenya, recorded the original in his book *Facing Mount Kenya*, which runs:

Say ye, the elders may have wisdom and speak with one voice.

Praise ye Ngai. Peace be with us.

Say ye, that the country may have tranquillity and the people may continue to increase.

Praise ye Ngai. Peace be with us.

Say ye, that the people and the flocks and the herds prosper and be free from illness.

Praise ye Ngai. Peace be with us.

Say ye, the fields bear much fruit and the land may continue to be fertile.

Praise ye Ngai. Peace be with us.

In this rite, the line 'May justice be our shield and defender' is part of the Kenyan national anthem;

<p>the prayer that the 'people may continue to increase' was changed to 'and the people be blessed' since Kenya had one of the highest population explosions in the world; 'fish' have been added to 'flocks and herds' for they are very important at the coast and in western Kenya and aspects of the lives of various ethnic groups needed to be included; the petition 'may we and our enemies turn toward peace' was added because Jesus' radical call to love our enemies is counter-cultural to all cultures in the world, including the various cultures in Kenya; the petition about 'the lonely the bereaved and the suffering' etc was added at Gitari's request; the final petition reflects the naturally winding paths in the Kenyan countryside.</p>	<p><i>Leader</i></p>	<p>May the flocks and the herds prosper and the fish abound in our lakes. Amen. Lord have mercy.</p>
	<p><i>People</i></p>	<p>May the fields be fertile and the harvest plentiful. Amen. Lord have mercy.</p>
	<p><i>Leader</i></p>	<p>May we and our enemies turn towards peace. Amen. Lord have mercy.</p>
	<p><i>People</i></p>	<p>May the love of the Father touch the lonely, the bereaved, and the suffering. Amen. Lord have mercy.</p>
	<p><i>Leader</i></p>	<p>May the path of the world be swept of all dangers. Alleluia. The Lord of Mercy is with us.</p>
	<p><i>People</i></p>	<p>Alleluia. The Lord of Mercy is with us.</p>
	<p><i>or these</i></p>	<p>Alleluia. The Lord of Mercy is with us.</p>
	<p><i>Prayers of Intercession</i></p>	<p>Alleluia. The Lord of Mercy is with us.</p>
	<p><i>Leader</i></p>	<p>Let us pray for the Church.</p>
	<p><i>People</i></p>	<p>Almighty God, our heavenly Father, bless and guide all our bishops, pastors, other church workers and all your faithful people. Grant wisdom to our archbishop... , and to our bishop... , that under them we may be led in the unity of your Holy Spirit. May all who confess your holy name continue to witness by serving their neighbours, loving their enemies and working together for the extension of your kingdom in and beyond our land. Graciously hear our prayer:</p>
<p><i>Leader</i></p>	<p>We beseech you O Lord.</p>	
<p><i>People</i></p>	<p>Let us pray for our nation.</p>	
<p><i>Leader</i></p>	<p>Merciful Father, protect and guide our President... and all who are in authority under him, that we may be governed in the way of peace, love and unity. May our leaders exercise your authority without fear or favour, so that justice may roll down like waters and righteousness like an ever-flowing stream. Graciously hear our prayer:</p>	
<p><i>People</i></p>	<p>We beseech you O Lord.</p>	
<p><i>Leader</i></p>	<p>Let us pray for the needs of the world.</p>	
<p><i>People</i></p>	<p>Loving Father, your Son grew in wisdom and stature, in favour with God and man: as he brought your good news to the poor, we now bring to you those who are suffering from hunger, poverty and sickness, and who are under oppression and exploitation. Your kingdom come, your will be done in transforming their lives and in inspiring us to share your gospel, so that friends and strangers may be saved. Graciously hear our prayer:</p>	
<p><i>Leader</i></p>	<p>We beseech you O Lord.</p>	
<p><i>People</i></p>	<p>Let us thank God for the lives of those who have departed in Christ.</p>	

Gracious Father, we heartily thank you for our faithful ancestors and all who have passed through death to the new life of joy in our heavenly home. We pray that, surrounded by so great a cloud of witnesses, we may walk in their footsteps and be fully united with them in your everlasting kingdom. Grant the prayers of your family, Father:

People

Through Jesus Christ our Mediator.

Prayers of Penitence

People remain kneeling.

Celebrant

Hear the words of challenge and comfort our Savior Christ says to all who follow him.

If any want to become my followers, let them deny themselves and take up their cross daily and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will save it. (*Luke 9:23-24*)

Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. (*Matthew 11:28*)

So, all of you who repent of your sins, who love your neighbors, and intend to live a new life following the way of Jesus, come with faith and take this holy sacrament to strengthen you.

People

Let us reverently confess our sins to Almighty God.

Almighty God, creator of all, you marvelously made us in your image; but we have corrupted ourselves and damaged your likeness by rejecting your love and hurting our neighbors. We have done wrong and neglected to do right. We are sincerely sorry and heartily repent of our sins. Cleanse us and forgive us by the sacrifice of your Son; remake us and lead us by your Spirit, the Comforter. We ask this through Jesus Christ our Lord. Amen.

Celebrant

Almighty God, whose steadfast love is as great as the heavens are high above the earth, remove your sins from you, as far as the east is from the west, strengthen your life in his kingdom and keep you upright to the last day; through Jesus Christ, our merciful high priest. Amen.

People

Thank you, Father, for forgiveness. We come to your table as your children, not presuming but assured, not trusting ourselves but your Word; we hunger and thirst for righteousness, and ask for our hearts to be satisfied with the body and blood of your Son, Jesus Christ the righteous. Amen.

The Ministry of the Sacrament

Sharing of Peace

The people stand.

Prayers of Intercession

The fourfold shape follows the Alternative Service Book but the prayers are all new. (see p. 16 for more)

Introduction to Confession

Jesus' challenging warning about the cost of discipleship (Luke 9.23-24) has been added to the BCP (and ASB) 'comfortable word' (Matthew 11.28). This contributes a balance of 'challenge and comfort' and avoids any implications of 'cheap grace.' (see p. 16 for more)

Celebrant The peace of the Lord be always with you.
People **And also with you.**

Celebrant Let us offer one another a sign of peace.

People greet each other with a handshake or other appropriate gestures. The Holy Table is prepared for communion. A hymn is sang, during which the offering is collected. Presiding minister and his assistants may wash hands. If there is no offertory the minister moves directly to the Prayer of Thanksgiving. When there is offertory, the minister and people may respond in the following or other appropriate manner:

Celebrant All things come from you O Lord.
People **And of your own have we given you.**

Prayer of Thanksgiving

The people remain standing.

Celebrant We remain standing for thanksgiving and remembrance.

People Is the Father with us?
He is.

Celebrant Is Christ among us?
People **He is.**

Celebrant Is the Spirit here?
People **He is.**

Celebrant This is our God.
People **Father, Son, and the Holy Spirit.**

Celebrant We are his people.
People **We are redeemed.**

Celebrant Lift up your hearts.
People **We lift them to the Lord.**

Celebrant Let us give thanks to the Lord our God.
People **It is right to give him thanks and praise.**

Celebrant It is right and our delight to give you thanks and praise, great Father, living God, supreme over the world, Creator, Provider, Savior and Giver. From a wandering nomad you created your family; for a burdened people you raised up a leader; for a confused nation you chose a king; for a rebellious crowd you sent your prophets. In these last days you have sent us your Son, your perfect image, bringing your kingdom, revealing your will, dying, rising, reigning, and remaking your people for yourself. Through him you have poured out your Holy Spirit, filling us with light and life.

Special thanksgivings shall be said at this point when appropriate (see pages 15-16).

Celebrant Therefore with angels, archangels, faithful ancestors, and all in heaven, we proclaim your great and glorious name, forever praising you and saying:

People Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.

The Celebrant performs the traditional actions of taking the bread and the cup.

Celebrant Almighty God, owner of all things, We thank you for giving up your only Son to die on the cross for us who owe you everything. Pour your refreshing Spirit on us as we remember him in the way he commanded, through these gifts of your creation. On the same night that he was betrayed he took bread and gave you thanks; he broke it and gave it to his disciples saying, "Take, eat; this is my body which is given for you. Do this in remembrance of me."

People **Amen. His body was broken for us.**

Celebrant In the same way, after supper he took the cup and gave thanks; he gave it to them, saying, "Drink this, all of you; this is my blood of the new covenant which is shed for you and for many for the forgiveness of sins. Do this as often as you drink it, in remembrance of me."

People **Christ has died.
Christ is risen.
Christ will come again.**

Celebrant We are brothers and sisters through his blood.

People **We have died together,
we will rise together,
we will live together.**

Celebrant Therefore, heavenly Father, hear us as we celebrate this covenant with joy, and await the coming of our brother, Jesus Christ. He died in our place, making a full atonement for the sins of the whole world, the perfect sacrifice, once and for all. You accepted his offering by raising him from death, and granting him great honor at your right hand on high.

People **Amen. Jesus is Lord.**

Celebrant This is the feast of victory.

People **The lamb who was slain has begun his reign. Alleluia.**

The Communion

The people kneel.

Celebrant As our Saviour taught us, we are bold to pray:

People **Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.**

Celebrant We break this bread to share in the body of Christ.

People **Though we are many, we are one body, for we all share one bread.**

Celebrant The cup of blessing which we bless,
People **is a sharing in the blood of Christ.**

Celebrant Draw near with faith and receive,
People **Christ is the host and we are his guests.**

Celebrant Christ is alive for ever.
People **We are because he is.**

The Celebrant and his assistants receive the bread and wine. The congregation is led by the choir in a musical recitation of the Agnus Dei.

Choir Lamb of God, you take away the sin of the world
People **Have mercy on us.**

Choir Lamb of God, you take away the sin of the world
People **Have mercy on us.**

Choir Lamb of God, you take away the sin of the world
People **Give us your peace.**

The Celebrant then holds the bread, and one of his assistants holds the wine and they declare to the people:

Celebrant The body of our Lord Jesus Christ which was broken for you, keep your body and soul in eternal life. Take and eat this, in remembrance that Christ died for you, and feed on him in your hearts, by faith, with thanksgiving.

Assistant The blood of our Lord Jesus Christ, which was shed for you, keep your body and soul in eternal life. Drink this, in remembrance that Christ's blood was shed for you and be thankful.

As the bread and wine are distributed, the minister or his assistant may say to each communicant:

Celebrant The body of Christ keep you in eternal life.

Assistant The blood of Christ keep you in eternal life.

Each time, the communicant replies, Amen, and then receives.

If the bread and the wine are used up they are replaced by more from the Holy Table without any additional prayers. Reconsecration is necessary only if the bread and wine on the Holy Table run out.

During Communion prayerful songs may be sang.

After Communion

The congregation may observe a brief moment of silence. The People stand. One of the following prayers is said.

Almighty God, eternal Father, we have sat at your feet, learnt from your word, and eaten from your table. We give you thanks and praise for accepting us into your family. Send us out with your blessing, to live and to witness for you in the power of your Spirit, through Jesus Christ, the firstborn from the dead. Amen.

or

God Most High, we thank you for welcoming us, teaching us and feeding us. We deserve nothing from you but in your great mercy, you have given us everything in your Son Jesus Christ. We love you and give ourselves to you to be sent out for your work; Grant us your blessing, now and for ever. Amen.

or

O God of our ancestors, God of our people, before whose face the human generations pass away; we thank you that in you we are kept safe for ever, and that the broken fragments of our history are gathered up in the redeeming act of your dear Son, remembered in this holy sacrament of bread and wine. Help us to walk daily in the Communion of saints, declaring our faith in the forgiveness of sins and the resurrection of the body. Now send us out in the power of your Holy Spirit to live and work for your praise and glory. Amen.

The Blessing

One of the following two blessings may be used.

People accompany their first three responses with a sweep of the arm towards the cross behind the Holy Table, and their final response with a sweep towards heaven.

Celebrant All our problems,
People **We send to the cross of Christ.**

Celebrant All our difficulties,
People **We send to the cross of Christ.**

Celebrant All the devil's works,
People **We send to the cross of Christ.**

Celebrant All our hopes,
People **We set on the risen Christ.**

Celebrant Christ the Sun of Righteousness shine upon you and scatter the darkness from before your path: And the blessing of God Almighty, Father, Son and Holy Spirit, be among you, and remain with you, always.

or/and

Celebrant Let us pray.

People kneel or sit.

Celebrant The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; And the blessing of God Almighty, the Father, the Son and the Holy Spirit, be among you, and remain with you always. Amen.

The Dismissal

One of the following may be used.

Celebrant Go in peace to love and serve the Lord.
People **In the name of Christ. Amen.**

Celebrant Go out into the world, rejoicing in the power of the Spirit.
People **Thanks be to God.**

Celebrant Jesus said, "As the Father has sent me, even so I send you". Go forth in peace.
People **Thanks be to God.**

Recessional Hymn

Proper Prefaces

Advent

And now we give you thanks and praise because he came as man when the day of our deliverance had dawned, and will come again in power and triumph to judge the world and to consummate all things.

or

And now we give you thanks because you prepared the way of your Son by the preaching of your prophet John the Baptist, who proclaimed him as the Lamb of God who takes away the sin of the world.

Christmas

And now we give you thanks because you gave your only Son to be born at this time for us, who through the power of the Holy Spirit was made man, being born of the Virgin Mary: in him there was neither spot nor sin, and in him we are cleansed from all sin.

or

And now we give you thanks because in the Incarnation of the Eternal Word, a new light has dawned upon the world, and those who sat in darkness and under the shadow of death have seen the great light.

Easter Day

And now we praise you for the glorious resurrection of your Son, the lamb who was offered for us and has taken away the sin of the world: by his death he has destroyed death, and by his rising to new life he has restored to us eternal life.

or

And now we give you thanks because you raised him gloriously from the dead: through him you have given us the resurrection hope, for our life will be changed, not taken away; when our mortal flesh is laid aside, we will enter our everlasting dwelling place to live with him.

Ascension Day

And now we give you thanks because you have highly exalted your Son, and have given him the name above every name, that at the name of Jesus every knee shall bow, and every tongue confess that Jesus Christ is Lord.

or

And now we give you thanks because, after his resurrection, your dearly beloved Son ascended into heaven, where he now prepares a place for us and will receive us in his eternal glory.

Pentecost

And now we give you thanks because the coming of the Holy Spirit upon the apostles inspired them to speak in tongues and gave them courage to preach the Gospel to all nations: by their preaching we have come to a true knowledge of you.

or

And now we give you thanks because your Holy Spirit inspired the scriptures and leads us into all truth: he gives us power to proclaim your gospel to all nations and to serve you as a royal priesthood.

Trinity Sunday

And now we give you thanks because you have revealed to us your glory as the glory of your Son and of the Holy Spirit: three Persons, equal in majesty, undivided in splendour, yet One Lord, One God, ever to be trusted and adored.

All Saints' Day

And now we give you thanks for the hope to which you call us in your Son, that following in faith of all your saints, we may run with perseverance the race that is set before us, looking to Jesus the Pioneer and Perfecter of our faith.

Dedication of a Church

And now we give you thanks for this house of prayer, dedicated to your glory, where your people, the true temple of the Holy Spirit, gather together in worship.

Ordination, Consecration, or Enthronement

And now we give you thanks because within the royal priesthood of your Church you ordain pastors and consecrate bishops, to tend and guide your flock, to proclaim the good news of salvation and to celebrate the sacraments of the new covenant.

Additional Commentary

Prayers of Intercession. The fourfold shape follows the ASB but the prayers are all new.

(a) **Prayer for the Church:** this includes again a petition about ‘loving our enemies’ as well as ‘neighbours’ (Luke 10:29-37) and echoes Kenyatta’s Kiswahili slogan of ‘Harambee’ (‘let us all pull together’) in the phrase ‘working together for the extension of your kingdom...’

(b) **Prayer for the Nation:** this echoes President Moi’s ‘Nyayo’ (‘footsteps’ philosophy). When he was asked what ‘Nyayo’ meant he expounded the slogan as standing for Peace, Love and Unity. In this prayer the petition for ‘justice’ is added to these three well-known words, using the phrase from Amos 5:24 ‘let justice roll down like waters...’. In 1981 Gitari edited a book expounding biblically the three words ‘peace, love and unity’ and added an extra chapter on the missing word ‘justice’.

(c) **Prayer for the Needs of the World:** this links the model of Jesus’ growth (Luke 2:52) with the needs of the world and reflects the Lord’s prayer (‘your kingdom come, you will be done...’) and an holistic theology of mission (‘in transforming their lives and in inspiring us to share your gospel’). Luke 2:52 was a key verse for Gitari’s theology of mission and development strategy. He believed that every child in the diocese should have the chance of developing as the child Jesus did in mind, body, spirit and society. Jesus grew in:

Wisdom	(mind)	which implies educational involvement
Stature	(body)	which implies community health work
Favour with God	(spirit)	which implies evangelism
Favour with people	(society)	which implies social justice

(d) **Thanks for those Departed in Christ:** this mentions ‘ancestors’ who are vitally important in African life. Not all ancestors are implied but those who were ‘faithful’ to the Supreme God, before the arrival of the gospel, as well as the early converts. There is also an echo of Hebrews 12:1 ‘surrounded by a cloud of witnesses...’ and the ‘Nyayo’ slogan: but here it involves following the ‘footsteps’ of the saints.

Confession. This combines the positive view of human beings created in the image of God (Genesis 1:27), with strong language of ‘corruption’, ‘damage’, ‘rejecting’ and ‘hurting’, which echoes Jesus’ summary of the law (love of God and of our neighbour). There is alliteration (three ‘m’s) in ‘marvellously made us in your image’ and assonance in the contrast of ‘image’ and ‘damage.’ The prayer has a trinitarian ending.

Absolution. This is based on Psalm 103:11-12: ‘For as the heavens are high above the earth, so great is his steadfast love toward those who fear him; as far as the east in from the west, so far does he remove our transgressions from us’. There is also prayer for present strengthening (the penitent is already in the kingdom of God) and ultimate keeping (when the kingdom fully comes on the last day). The phrase ‘keep you upright’ is a positive version of Jude 24 (‘keep you from falling’).

Thanksgiving for Forgiveness. This prayer is a transformation of Cranmer’s ‘Prayer of Humble Access’ and placed in a radical new setting. In the BCP it interrupted the eucharistic prayer; in the ASB it was appended to the intercessions and in Common Worship it is relegated to an appendix (and often omitted). The context here, in the Kenyan service, provides a liturgical response to absolution, which is often missing in other rites. It picks up Cranmer’s reference ‘gathering up the crumbs under your table’ to the gentile Syrophenician woman

(Mark 7:28) ‘even the dogs under the table eat the children’s crumbs,’ and makes it more positive. In Kenya, an implicit comparison of a human being with an animal is a profound insult: ‘dog collars’ are renamed ‘clerical collars’. So the implicit link with the ‘dogs under the table’ has been transformed into the radical gospel privilege of being the children of God eating at his table. ‘Not presuming’ (echoing Cranmer) is coupled with an evangelical doctrine of assurance, ‘but assured’. This crucial difference is elucidated by the contrasting foundations ‘not trusting ourselves, but your Word’.

The prayer continues with the link between ‘hunger’ and ‘righteousness’, quoting the Sermon on the Mount (Matthew 5:6) and 1 John 2:1 ‘Jesus Christ the Righteous’ (which Cranmer used as part of the ‘comfortable words’). The word ‘satisfied’ is regularly used in English in Kenya for the translation of the Kiswahili ‘Umeshiba?’ (‘have you have sufficient food?’). Here it is coupled with the word ‘hearts’ taken from Cranmer’s invitation to communion: ‘feed on him in your hearts, by faith with thanksgiving.’ This emphasizes that we feed on Christ not in our mouths (some object to the over-realistic language in modern versions for ‘the prayer of humble access’) but in our hearts.

The Prayer of Thanksgiving. It is unusual to begin a eucharistic prayer with a series of rhetorical questions. The English development ‘The Lord is here’ is transformed into trinitarian questions, which combine to form a sort of catechetical, credal and responsive introduction to the prayer. They are usually spoken with vigour and elicit loud declarations of faith in God being present. Having focused on God, the affirmations turn to the identity of the congregation and in the language of the covenant (‘we are his people’, ‘we are redeemed’). The traditional ‘sursum corda’ follows.

The phrase ‘right and our delight’ echoes, with assonance, concepts of ‘duty and joy’. The list of seven titles of God reflects African ways of praying, which often accumulate adjectives. It includes Jesus’ typical address to God (‘Father’), and the summary Old Testament title (‘Living God’). In the original draft the word ‘Provider’ was ‘Allocator’ which tried to translate the Kikuyu words for God ‘Ngai’ or ‘Mugai.’

The root of these words implies ‘divide’ i.e. Ngai judiciously divides out the heritage of the land, some to one ethnic group or clan and some to another. The word ‘Allocator’ sounded odd and did not convey this subtlety so it was changed to ‘Provider,’ which links well with ‘Creator’, but loses the hint of judging.

The next paragraph tightly packed and runs through biblical theology from Abraham to Pentecost. The first sentence focuses on the Old Testament (which is too often omitted at this point, but is particularly emphasized in African Christian theology). It has cumulative phrases beginning ‘From ... for ... for ... for’. The developing contrasts between family ... people ... nation ... crowd,’ have matching adjectives and verbs ‘created ... raised up ... chose ... sent...’. In this sentence Old Testament and contemporary Kenyan resonances are combined. ‘From a wandering nomad ...’ echoes the deuteronomic covenantal creed concerning Abraham (‘A wandering Aramean was my father...’ Deut. 26:5-10) and the present large numbers of nomads in northern Kenya; ‘For a burdened people you raised up a leader ...’ echoes Moses (Exodus 3) and also Jomo Kenyatta; ‘the king’ echoes David’s line (2 Samuel 7) and presidents of Kenya; ‘the rebellious crowd’ and ‘prophets’ refers to the condition of Israel before the exile (Isaiah and Jeremiah) and to Kenyan current political life (with the challenges of Gitari, Muge and others).

The move to the New Testament in the second sentence is eased with reference to Jesus' parable of the vineyard (Mark 12:1-11) where 'servants' are sent and then finally the 'son' and to Hebrews 1:1 ('... God spoke to our fathers by the prophets; but in these last days he has spoken to us by a Son...'). The description of Jesus as the 'perfect image' continues the Hebrews theme with Hebrew 1:3 ('He reflects the glory of God and bears the very stamp of his nature...') as well as linking with the confession ('marvellously made up in your Image'). 'Bringing your kingdom, revealing your will' echoes the Lord's prayer and leads into four cumulative participles which sum up Good Friday, Easter Day, Ascension and Pentecost: 'dying, rising, reigning, remaking your people for yourself...'

The introduction to the Sanctus again mentions faithful ancestors in heaven and the Sanctus itself does not continue into a Benedictus (for the presence of Christ has been emphasized in the opening questions). The breaking of the bread is either done during the narrative of institution (as in the BCP) or at paragraph 29 ('Christ is alive forever').

The next sentence has the sound 'o' repeated three times (in an echo of the Sanctus). 'Owner of all things, we thank you for giving up your *only* Son to die on the cross, for us who *owe* you everything.' The phrase 'giving up' is used deliberately (rather than a suggested amendment 'giving us') to resonate with Romans 8:32 'He did not spare his own Son, but gave him up for us all...' which itself is a direct contrast to the story of Abraham and Isaac in Genesis 22 where Isaac was, after all, spared. The epiclesis is a short prayer for the Holy Spirit to be poured on the people (not the elements), which uses the same word ('pour') as earlier used about Pentecost.

With the phrase 'We are brothers and sisters through his blood' we come to the hidden heart of the prayer. In many African ethnic groups there is a traditional concept of 'blood brotherhood', whereby friends bind themselves together, in a sort of covenant, through rubbing blood together from slight cuts in the arm. This concept here resonates with the new covenant through the blood of Christ and includes women. The phrase has a double meaning: through the blood of Christ, we are brothers and sisters with him and also with each other. This is underlined with the following responsive echoes of Romans 6.4-11: 'We have died together, we will rise together, we will live together'. The repeated word 'together' has a powerfully binding effect on the congregation.

The eucharistic prayer leads onwards to the climax with 'awaiting the coming of our Brother, Jesus Christ'. This Christological concept of Christ as our 'Elder Brother' has been much developed in African Christian theology. Hie elder brother, in an African family, is particularly someone to look up to and to follow. New Testament references to Jesus as our brother include Matthew 25:40 ('... to these the least of my brothers you do also to me'), John 20:17 ('... go to my brothers and say to them'), Romans 8:17 ('... fellow-heirs with Christ') and Hebrews 2:11 ('... he is not ashamed to call them brothers').

There are further echoes of Cranmer's words in 'He died in our place, making a full atonement for the sins of the whole world, the perfect sacrifice, once and for all.' Then the resurrection and ascension are related specifically to the Father's accepting of the offering of the Son. The climax comes with the congregational 'Amen', the ancient short creed of 1 Corinthians 12:3, 'Jesus is Lord', and the songs of Revelation (Rev 5:9-10, and 19:6-8), which also resonate with Jesus' parables of the messianic feast. Having begun with Abraham in Genesis the eucharistic prayer ends with the Lamb in Revelation.

Responses during the Fraction and Invitation. The original draft ran:

Celebrant I am because we are.
People We are because he is.

This reflected John Mbiti's distinction between western individualism and African corporate identity. Mbiti, a Kenyan Anglican, who at that time was working in Switzerland, is a father of African Christian theology. He contrasted Descartes' 'I think therefore I am' with the African concept of 'I am because we are, and since we are therefore I am.' The draft took this further and extended it to refer to our dependence on Christ's life: we exist because Christ is alive. In the revision process this was rightly considered too esoteric and it was changed to pick up the last phrase of the previous Lord's prayer '...now and for ever.'

The pun in 'Christ is the *host* and we are his guests' is deliberate and, according to ecclesiastical tradition, may be taken or left.

First Post-Communion Prayer. The image here is of children outside an elder's hut. This was more obvious in the original draft, which had 'Great Elder' instead of 'Eternal Father.' However, there was opposition to this name for God (which comes from the Meru ethnic group) since it was not found in the Bible. There are echoes of Acts 22.3 (Paul sat at the feet of the elder Gamaliel) and Col 1.18 ('first born from the dead').

Third Post-Communion Prayer. This was added at the revision stage and the original was written by John Nyesi, former Principal of St Paul's United Theological College, Limuru, and a Luo from Western Kenya. He was a brilliant theologian, very ill at the time, and he died in 1988. At the Provincial liturgical conference someone who did not know who wrote this prayer commented: 'this is a prayer of a dying man.' The address to God as 'God of our Ancestors' sets the tone for the whole prayer, it resonates with 'the God of Abraham, Isaac and Jacob'. We are transient here, but God is eternal and keeps us safe in his eternity. There are echoes of the feeding of the five thousand ('fragments being gathered') which itself is a foretaste of the last supper. There are also echoes of the Nicene Creed ('Communion of Saints, forgiveness of sins and resurrection of the body'). Kwame Bediako, a leading Ghanaian theologian, has quoted Nyesi's whole prayer, together with other references to ancestors in this service (intercession and Sanctus):

'Here, past and present meet, the ancestors are fully within the new community of faith, and the living and the "living dead" pray together, indicating what one possible response to the question of ancestors could well be in the meeting of the Christian religion and the African world.'

The Blessing. This is based on an ancient litany of the nomadic Turkana ethnic group, from the north of Kenya. Its foundation as a curse on their enemies has been transformed into a blessing. Traditionally the Turkana, with a dramatic sweep of their arms to the west, would send all their problems, difficulties and works of evil to the Karamajong, a nomadic ethnic group in what is now Uganda. When a group of Turkana, who had migrated southwards became Christians their Kenyan evangelist stressed Jesus' call to love our enemies and suggested that instead of sending those things to the Karamajong they should send them to the setting sun. They agreed. In the first draft, the blessing ran:

Celebrant All our problems,

People **We send to the setting sun.**

Celebrant All our difficulties,
People **We send to the setting sun.**

Celebrant All the devil's works,
People **We send to the setting sun.**

Celebrant All our hopes,
People **We set on the risen sun.**

Celebrant Christ the Sun of Righteousness shine upon you...

During the Provincial Liturgical Conference theologians from the dioceses in the west of Kenya complained 'Well, no wonder we are having problems: you are sending them all to us.' A revision was called for. Since it began as a curse, curses in the New Testament were considered. In Galatians 3:13 Paul writing about the cross, stated that 'Christ has redeemed us from the curse of the law, having become a curse for us...'. Therefore the revised blessing replaced the phrase 'to the setting sun' with 'to the cross of Christ' and the phrase 'on the risen sun' with 'on the risen Christ'. This has proved to be a very powerful end to the service as the people three times sweep their arms towards the cross, the only place in heaven and on earth which can cope with all our problems, difficulties and the devil's works. The physical sensation of movement, and the whole congregation joining in with it, are finally very moving.