



Presbyterian Church of East Africa

HEALTH WEEK PROGRAMME

Theme : Break the Barrier: Restore the Bond (Luke 15:31-32)

6th October to 12th October





“

‘My son,’ the father said, ‘you are always with me, and everything I have is yours. But we had to celebrate and be glad, because this brother of yours was dead and is alive again: he was lost and is found.’

LUKE 15:31-32

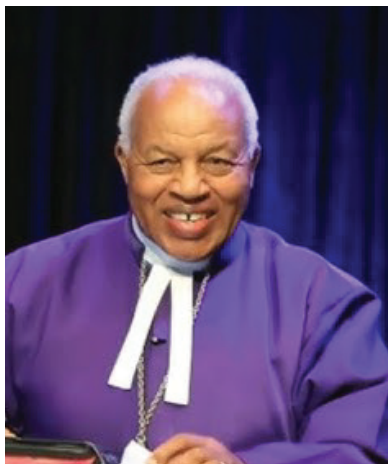
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MESSAGE FROM THE CHAIRMAN



The Very
Rev. Dr. Jesse M. Kamau,
CHAIRMAN - HEALTH BOARD

SCRIPTURE READING

1st reading: Genesis 4:1-10
2nd readings: Luke 15:11-32

The story of prodigal son the brother is full of important lessons for us today:

- God's mission is to all people. Even to those who may seem unlikely, unworthy and undeserving.
- The conduct of the elder son should awaken us to the dangers of pride, hypocrisy, bitterness and self-righteousness.
- We must always be faithful, obedient and committed to God's calling.

THEME: Break the barrier: restore the bond (Luke 15:31-32)

"But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found." (Luke 15:32)

Luke 15: 11- 32 is a parable of the prodigal son. The prodigal son came home a dejected person; But with a hope of being welcomed by his entire family. Upon arrival, he was graciously welcomed by his father and was restored back to his family.

However, his elder brother did not receive him. Instead, he was angry at him and was not ready to forgive him. He did not even care that his younger brother was alive and safe. He was unmoved by his father's love. He also struggled to understand how the family resources could spent on a notorious wasteful man.

The Bible encourages us to be our 'brother's keeper' (Genesis 4:9). It teaches us to be a ray of hope even in instances where greed, selfishness and individualism has dominated interpersonal relationships in our contemporary society.

The bible also tells us to reach out with love and forgiveness to the needy and troubled within our society. God's loving heart cares for all persons; even those who are rejected, stigmatized and ostracized. His saving grace is to all humankind; including those enslaved by alcohol, drugs and other addictions.

God has called us to a life of joyful service. Its worth noting that the elder brother was morally upright but unhappy and frustrated. Despite being a son and the rightful heir, he behaved like a slave in his father's household. As believers in Christ, we must evaluate our life and mission in the light of the living word of God. We must candidly ask ourselves the following:

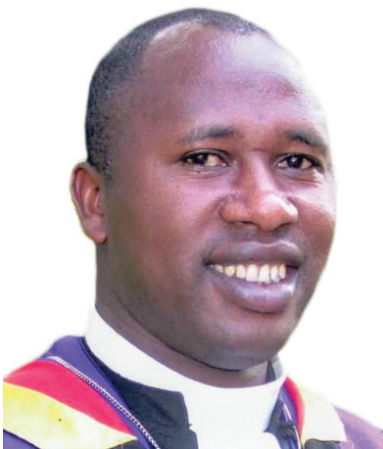
- Am I appropriating God's love and joy everyday?
- Is my service to God and humanity motivated by duty and fear? or is it propelled by a heart full of joy and genuine love for God?
- Am i ready to receive and assist all persons in need of God's love, forgiveness and acceptance?
- Do I get bothered when God graciously manifest His love to others?
- Am i consumed by pride, resentment and bitterness against those who have wronged me?
- Am I willing to participate in God's gracious acts of redemption to those lost in alcoholism?
- Do I harbour wrong intentions? Have I unfairly judged any of my brother or sister?
- What barriers do I need to overcome now so as to reach out to a neighbour who is an alcoholic?

We must overcome all barriers so as to become the person whom God wants to use in His redemption plan. But thanks be to God, Jesus Christ has triumphed over sin and death; thus removing all barriers that previously enslaved us.

Jesus Christ is merciful, forgiving and caring. Likewise, may we extend God's mercy, love and forgiveness to those who have repented without taking into account their past wrongdoings.

May God richly bless us as we lovingly break every barrier and restore brotherly fellowship (Luke 15:31-32)

MESSAGE FROM THE HEALTH BOARD SECRETARY



Rev. John Mbae,

Health Board Secretary/ Deputy
Secretary General - PCEA

SCRIPTURE READING

1st reading: Genesis 4:1-10

2nd readings: Luke 15:11-32

Alcoholism in Our Society

Alcoholism is not a distant problem; it affects our brothers and sisters, parents, spouses, and children. These are not strangers but beloved members of our Christian family. Sometimes, like Cain, we ask in frustration or indifference, “Am I my brother’s keeper?” Or like the elder brother, we feel anger or resentment towards those who have fallen and struggle to forgive or support them.

A CALL TO BE OUR BROTHER’S KEEPER: “Am I my brother’s keeper?”

In the story of Cain and Abel, Cain asked, “Am I my brother’s keeper?” (Genesis 4:9). His response was one of denial and avoidance—a refusal to take responsibility for his brother’s well-being. Likewise, in the parable of the Prodigal Son, the elder brother struggled with resentment and judgment instead of embracing restoration and grace (Luke 15:25–32). Today, as Christians, we face a similar test: How do we respond to those among us struggling with alcoholism?

CAIN: THE SPIRIT OF INDIFFERENCE (GENESIS 4:9)

God asked Cain, “Where is your brother Abel?” Cain responded: “I do not know. Am I my brother’s keeper?” (Gen. 4:9) This was not just a lie—it was a denial of responsibility. In Cain’s heart, his brother’s life was no longer his concern. And today, how many Christians respond the same way to those struggling with alcohol?

“It’s their fault.”

“They know the risks.”

“Why should I be involved?”

“Am I my brother’s keeper?”

This is Cain’s spirit—a heart hardened by blame, distance, and indifference. But the gospel of Christ teaches the opposite. Yes, you are your brother’s keeper. We are called to bear one another’s burdens (Gal. 6:2), not ignore them.

THE ELDER BROTHER: THE SPIRIT OF JUDGMENT (LUKE 15:28–30)

In the parable of the Prodigal Son, the elder brother refused to celebrate his sibling’s return. He resented the grace the father extended and said, “This son of yours has wasted your property... and now you throw him a party?” His words reveal a dangerous posture: moral pride and hidden resentment. Today, many Christians adopt the same tone toward those trying to recover from alcoholism:

- “You made your bed; now lie in it.”
- “Why should you get help when others have struggled silently?”
- “You’ve embarrassed us—now you want a welcome?”

This is the heart of the elder brother—self-righteous, bitter, unable to rejoice in redemption.

- It grows in love and action. Offer support, walk alongside them, speak truth in love, and pray fervently.
 - It requires courage. Sometimes it means stepping into difficult conversations and situations.
 - It means risking rejection or discomfort because love compels us.
- Christians Should Support Alcoholics Anonymous.

Christians are called to care for the hurting—and that includes those struggling with alcoholism. Supporting or hosting Alcoholics Anonymous (AA) is one way the church can live out Christ’s mission of healing and restoration.

- Addiction is real in our churches and communities.
- Alcoholics Anonymous (AA) helps people heal through accountability, spiritual growth, and community—values that align with Christian teaching.
- The church should be a place of grace, not judgment.

By supporting Alcoholics Anonymous (AA), Christians proclaim: “Yes, I am my brother’s keeper.”

Wishing you a blessed and fruitful Health Board mission week.

*Rev. John Mbae
DSG/Sec Health Board Services*

A THEOLOGICAL INSIGHT THROUGH SCRIPTURE AND LIFE

“Am I My Brother’s Keeper?”

The question Cain asks in Genesis 4:9—“Am I my brother’s keeper?”—echoes through the rest of Scripture, not only as a rhetorical dodge, but as a lens through which we examine our responsibility to others. This same theme of responsibility, care, and resentment plays out in Jesus’ parable of the Prodigal Son, particularly in the attitude of the elder brother.

In Luke 15, the older brother’s response to his sibling’s return reveals a heart similar to Cain’s—though not murderous, it is resentful, self-centered, and dismissive of the grace extended by the father. The older brother refuses to rejoice at his brother’s redemption, essentially implying, “Why should I care? He squandered everything—he’s not my responsibility.” His complaint—“Look! All these years I’ve been slaving for you...” displays a lack of compassion and relational responsibility, mirroring Cain’s moral disengagement.

Both Cain and the elder brother show a deep misunderstanding of grace and fellowship. They place self-righteousness and personal hurt above compassion and restoration. In doing so, they reflect the ongoing temptation within religious communities to judge rather than to restore, to distance rather than to draw near.

The Christian Today and the Call to Be Our Brother’s Keeper

When considering issues like alcoholism, the question “Am I my brother’s keeper?” becomes highly practical and pressing. In churches and Christian communities, people often struggle silently with addiction, including alcoholism. The temptation is to take the Cain or elder brother approach—to look away, to judge, or to assume it is “not our problem.”

However, the biblical narrative suggests the opposite. Christians are repeatedly called to bear one another’s burdens (Galatians 6:2), to restore gently those caught in sin, and to model the compassion of Christ, who said, “It is not the healthy who need a doctor, but the sick” (Luke 5:31). The New Testament vision of the church is one of interdependence, mutual care, and healing. Today, many Christians adopt the same tone toward those trying to recover from alcoholism:

- “You made your bed; now lie in it.”
- “Why should you get help when others have struggled silently?”
- “You’ve embarrassed us—now you want a welcome?”

This is the heart of the elder brother—self-righteous, bitter, unable to rejoice in redemption.

But the father (who represents God) says, “We had to celebrate and be glad. This brother of yours was dead and is alive again; he was lost and is found.” (Luke 15:32) Theologically, the contrast between Cain, the elder brother, and the compassionate father in Luke 15 reveals three essential truths:

1. We are our brother’s keeper. Whether in the family, the church, or society, the biblical witness is clear: we are morally and spiritually responsible for one another, especially the vulnerable.
2. Resentment blocks grace. Like Cain and the elder brother, when we allow jealousy or moral superiority to rule us, we cut ourselves off from the joy of restoration and the work of God’s grace.
3. Restoration is communal. The Prodigal Son doesn’t just return to the father, but to a family. If the community refuses to embrace him, then the cycle of grace is broken.

Today, this message speaks directly to how Christians respond to people struggling with addiction, such as alcoholism. Instead of judgment or avoidance, we are called to:

- Restore gently (Galatians 6:1–2)
- Bear each other's burdens
- Walk with grace and truth

We Are Our Brother's Keeper

We cannot turn away or judge in anger.

Cain's question was a refusal to care, and the elder brother's bitterness kept him from rejoicing in restoration. But as followers of Christ, we are called to welcome, not condemn. To love, not resent.

We are called to walk with them in love and truth.

The Prodigal Son's father did not reject his wayward child—he ran to him with open arms. Similarly, Christians are called to walk alongside those battling alcoholism, offering support, prayer, and hope.

We must recognize our role in healing.

Being our brother's keeper means seeing alcoholism not as a shameful secret but as a challenge that calls for community, grace, and practical help. It means creating spaces where healing can begin.

HEALTH WEEK PROGRAM

Health Week Program – 6th to 12th October 2025

DATE	DAY	ACTIVITY
5th	Sunday	Launch of Health Week in Kirk TV 8:00pm
6th	Monday	Exposition of the theme, prayers, and fasting for Health Week activities.
7th	Tuesday	Health committee meets at church to rehearse a drama, song, and skit for the Health Week climax based on the theme.
8th	Wednesday	Show love to alcoholics – identify affected families, share a special meal with them, or visit their homes.
9th	Thursday	Health members preach in all districts and train on topical sermon about Alcoholics Anonymous and considering our attitude towards Alcoholics.
10th	Friday	Health committee visits nearby institutions (e.g., PPI in schools, colleges and universities to give talks on prevention of alcoholism.
11th	Saturday	Hold seminar on the health and socioeconomic effects of alcoholism on society and how our support can alleviate the challenge. Polish Sunday worship service program and make final touches.
12th	Sunday	All health committee members arrive early. Conduct free medical check-up, health talk, and sermon on alcoholism and our attitude towards Alcoholics.

CALENDER OF ACTIVITIES

Medical checkup schedule

REGION	DATE	VENUE
PCEA Head Office	30th September, 2025	PCEA Head Office
Rift Valley	24th September, 2025	Nakuru West Church
Nairobi Region	26th September, 2025	Kikuyu Hospital
Eastern Region	1st October, 2025	Chogoria Hospital
Mt. Kenya Region	2nd October, 2025	Tumutumu Hospital
Central Region	3rd October, 2025	Kikuyu Hospital
Pwani Presbyteries	8th October, 2025	Millele – Mombasa
Uganda/Tanzania	Local Arrangement	Uganda/Tanzania

Alcoholics Anonymous (AA) – TOT Seminars Schedule

REGION	DATE	VENUE
Nairobi Region	16th September, 2025	Milele Nairobi
Eastern Region	17th September, 2025	PCEA Chogoria Church
Mt. Kenya Region	18th September, 2025	PCEA St. Cuthbert Church
Rift Valley Region	19th September, 2025	PCEA Dr. Arthur Church
Central Region	25th September, 2025	PCEA Ruiru Church

NOTE: Regions to organize hospitality, and Parishes to facilitate one or more Health Board Committee member per Parish/Out reach/Nendeni Area.

ORDER OF SUNDAY SERVICE

1. Opening Hymn : Ni Tabibu, The Great Physician
2 Call to worship – Luke 15:32 “But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.”
3. Praise in worship session
4. Intercessory Prayers
5. Presentations
6. Apostle’s creed and children moment
7. Youth moment
8. Intimation - A brief talk on Alcoholism and its Health Effects - Highlight of health board report
9. Scripture reading a. First reading: Genesis 4:3-10 b. Luke 15:25-32
10. Preparatory Hymn : Nitwae hivi nilivyo
11. Sermon – Theme: Break the barrier, restore the bond
12. Tithes and Offering
13. Closing Hymn : There is sunlight on the hilltop/ mwanga umo moyoni
14. Free medical check up - Conduct a free medical check up and serve a love-meal to alcoholics.

Congregations, parishes and Presbyteries are requested to have different programs on combating alcoholism periodically.

OPENING HYMN

NITABIBU WA KARIBU

Ni tabibu wa karibu Tabibu wa ajabu,
Na rehema za daima Ni dawa yake njema.
imbeni malaika sifa za Yesu Bwana
pweke limetukuka Jina lake Yesu

Hatufai kuwa hai wala atutumai
Ila yeye kweli ndiye Atupumzishae.

Dhambi pia na hatia, Ametuchukulia
Twenendeni kwa Amani, Hata kwake Mbinguni.

Huliona tamu jina La yesu kristo bwana,
yuna sifa mwenye kufa, Asishindwe na kufa.

Kila mume asimame Sifa zake zivume;
Wanawake na washike, Kusifu jina lake.

Na vijana vyote tena, Vimpendavyo sana;
Vije kwake viwe vyake, Kwa utumishi wake.

THE GREAT PHYSICIAN IS NEAR

1 The great Physician now is near,
the sympathizing Jesus;
He speaks the drooping heart to cheer,
oh! hear the voice of Jesus.

Refrain:
Sweetest note in seraph song,
sweetest name on mortal tongue;
sweetest carol ever sung,
Jesus, blessed Jesus.

2 Your many sins are all forgiven,
oh! hear the voice of Jesus;
go on your way in peace to heaven,
and wear a crown with Jesus. [Refrain]

3 All glory to the risen Lamb!
I now believe in Jesus;
I love the blessed Savior's name,
I love the name of Jesus. [Refrain]

4 His name dispels my guilt and fear,
no other name but Jesus;
oh! how my soul delights to hear
the charming name of Jesus. [Refrain]

PREPARATORY HYMN

NITWAE HIVI NILIVYO

Nitwae hivi nilivyo,
Umemwaga damu yako,
Nawe ulivyoniita,
Bwana Yesu, naja, naja.

Hivi nilivyo si langu,
Kujiosha roho yangu,
Nisamehe dhambi zangu,
Bwana Yesu, naja, naja.

Hivi nilivyo sioni,
Kamwe furaha moyoni,
Daima ni mashakani,
Bwana Yesu, naja, naja.

Hivi nilivyo kipofu,
maskini na mpungufu,
Wewe u mtimilifu,
Bwana Yesu, naja, naja.

Nawe hivi utanitwaa;
Nisithubutu kukawa,
Na wewe hutanikataa,
Bwana Yesu, naja, naja.

Hivi nilivyo mapenzi,
Yamenipa njia wazi,
Hali na mali sisazi,
Bwana Yesu, naja, naja.

JUST AS I AM, WITHOUT ONE PLEA

1 Just as I am, without one plea,
but that thy blood was shed for me,
and that thou bidd'st me come to thee,
O Lamb of God, I come, I come.

2 Just as I am, and waiting not
to rid my soul of one dark blot,
to thee, whose blood can cleanse each spot,
O Lamb of God, I come, I come.

3 Just as I am, though tossed about
with many a conflict, many a doubt,
fightings and fears within, without,
O Lamb of God, I come, I come.

4 Just as I am, thou wilt receive,
wilt welcome, pardon, cleanse, relieve;
because thy promise I believe,
O Lamb of God, I come, I come.

CLOSING HYMN

MWANGA UMO MOYONI

[1]

Mlimani pana mwanga, Mwanga wa jua zuri
Shambani na baharini Jua tukufu liko;
Mwanga uliyo mkubwa Umo moyoni mwangu,
Kwa kuwa Yesu alipo Hapa pana mwangaza.

Chorus

Mwangaza ulio mzuri. Mwanga umo moyoni;
Akiwapo Bwana Yesu Pana mwanga moyoni.

[2]

Kama mavazi kikuu, Ninavua huzuni:
Nguo nzuri za kuvaa, Umenipa za kuvaa.
Nakuandama rohoni Hatanyumba ya juu
Iliyopambwa vizuri Katika pendo lako.

[3]

Ulinikomboa Yesu; Maisha yangu, mali,
Vyote nivyako, Mwokozi Daima nikusifu.
Nakuandama rohoni Hatanyumba ya juu
Iliyopambwa vizuri Katika pendo lako.

THERE IS SUNLIGHT ON THE HILLTOP

1 There is sunlight on the hilltop,
There is sunlight on the sea,
And the golden beams are sleeping,
On the soft and verdant lea;
But a richer light is filling
All the chambers of my heart;
For thou dwellest there my Saviour,
And 'tis sunlight where thou art.

Refrain:

O the sunlight! beautiful sunlight!
O the sunlight in the heart!
Jesus' smile can banish sadness;
It is sunlight in the heart.

2 In the dust I leave my sadness,
As the garb of other days,
For thou robest me with gladness,
And thou fillest me with praise;
And to that bright home of glory
Which thy love hath won for me,
In my heart and mind ascending,
My glad spirit follows thee. [Refrain]

3 Loving Saviour, thou hast bought me,
And my life, my all, is thine;
Let the lamp thy love hath lighted
To thy praise and glory shine;
And to that bright home of glory
Which thy love hath won for me,
In my heart and mind ascending,
My glad spirit follows thee. [Refrain]



THEME

Break the Barrier; Restore the Bond
(Luke 15:31-32)

