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As a student in the Seminary, I have had chances of participating in pastoral activities during the holidays. I have attended various masses in the parishes where I visited and talked with many of Christians living there. What I noticed is that apart from the funeral masses there was a decline in the number of Christians attending. There was virtually no attendance at weekday masses. The priest in Matiri parish told me that even public prayers particularly devotional which used to draw quite an attention had declined. Interviewing the Christians on the situation a number were uncertain whether it was necessary for them to come to the church to pray. Many were indifferent about public worship and preferred sometimes to remain at home on Sundays. This is what attracted me to research on worship, not to give answers to current problems but to be aware of the underlying causes. Another phenomenon that drew my attention was the observation that people were comfortable with a kind of double life; being fully professed Christians yet easily lured to cultural practices incompatible with the Christian Faith. The parish priest of Pawaga Parish in Iringa, Tanzania, complained that the Gospel message was not readily accepted by the people once the traditional healing systems were condemned. With the Synod of Africa the theme of inculturation was featured significantly. It encouraged the incarnation of African values that are compatible with the Christian faith. This has in fact challenged theologians and students in theology to put research in this field as a priority. The Church to called to re-discover the peoples relationship with God as expressed in their worship and with the guidance of the Spirit has to venture into the field of peoples experiences. In my essay I am raising a general question: Does the Agikuyu way of worshipping the Creator have anything of value, confronted by the Christian approach to God? I will research on the Agikuyu origin (creation), their conception of God the Creator and how they arrived to it. Then I will look into some elements in Christian Worship. Finally there will be a discussion on some aspects of influence the two ways of worship have on a Kikuyu converted to Christianity. This will be looked at from the standpoint of improving his or her way of worship.
‘Worshiping’ God doesn’t mean bowing down on your knees in some ritualistic way humming like a monk. There’s heaps of ways to worship God in everyday life which God loves and you’ll love doing too! Ingredients. Bread. Give offerings or sacrifices. That is how to worship God, and the Christian sacrifice is by offering bread and wine. In Catholic, Orthodox, and Anglican Churches, the priest transubstantiates the Bread and Wine into the Literal Body and Blood of Our Lord Jesus Christ. 4. Offer incense to God. Worshipping God in spirit and in truth is a serious matter which must not be taken lightly. If we have any regard for our own souls, we will want to make sure we are worshipping God in spirit and in truth. Since God is the object of our worship, He and He alone has the right to determine how we are to worship Him. The Christian's worship is of the greatest importance. Worship is a time when we pay deep, sincere, awesome respect, love, and fear to the one who created us. Acts 17:24-25 says, “God who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands, as though He needed anything, since He gives life, breath, and all things.” God is the one who holds our eternal destiny in His hands.