ANGLICAN CHURCH OF KENYA
DIOCESE OF NAIROBI

ACK ST. ANDREWS ZIMMERMAN CHURCH
STRATEGIC PLAN (2016-2020)

Motto: “We have found the Messiah” - John 1:41
This five year Strategic Plan (2016-2020) marks a new beginning for the ACK St. Andrews Zimmerman Church. The Strategic Plan is formulated through a careful analysis of the Church’s operating environment, a very participatory and consultative process that involved discussions with a wide spectrum of the church membership and management organs including the Vicar, PCC, Church groups and members of the congregation. The Strategic Plan prioritizes development programmes and activities for the next five years (2016-2020). In so doing, the Strategic Plan sets out the actions and strategic changes required for the Church to remain relevant to the 21st Century Society it serves. Being the first Strategic Plan, a significant part of the content is about the Church’s historical perspective and operations. The Strategic Plan reflects the Church understanding of the society and environment in which we learn, worship, and work; and the roles, responsibilities, needs, and expectations of her stakeholders as part of the ACK St. Andrews Zimmerman community, the Diocese and the Anglican community in general.

The achievement of the desired objectives in this Strategic Plan is dependent on great corporate focus from the church leadership and the entire church fraternity. Key areas of focus include good corporate governance, sound financial management and the engagement of competent human resource for the various church functions and activities. In addition, use of efficient and effective information management systems and adherence to value addition in Christ-centered ministry programmes will help the Church to attain sustainable growth and holistic development.

The Strategic Plan provides the roadmap into the future. It articulates the vision, mission, Core Values and priority pillars of the church for the five years of its implementation (2016-2020). It also provides objectives in form of sub-pillars to the activity level to be implemented over the plan period.

The effective implementation of the Strategic Plan calls for commitment and change of the mindset in the management of church activities while remaining faithful to the ideals of the entire Anglican Church of Kenya as contained in the church Constitution. It is expected that the commitment and energy exhibited by stakeholders in its preparation will be sustained and enhanced in carrying out the tasks spelt out in this Strategic Plan to ensure its successful implementation and effectiveness in its application. It is also our commitment as a church that we shall engage in continuous resource mobilization strategies and application in all areas of focus of this Strategic Plan including capacity building of the church as the “body of Christ” and as was envisaged when it was first established. In so doing, monitoring as well as evaluation of the plan implementation will form a key responsibility of the church.

We thank our Almighty God, who has brought us this far as a family of Christ. We are where we are today because of His mercies and favors that “endures forever”.

Ven. Canon John M. Githinji
Vicar General
The ACK St. Andrews Zimmerman Church
ACKNOWLEDGEMENTS

This Strategic Plan is the result of the dedication, goodwill and a shared vision of not only the ACK St. Andrews Zimmerman fraternity but also a number of individuals and institutions who worked tirelessly for its timely preparation and eventual launch. It is therefore the embodiment of ambitions and a sense of purpose enshrined in the hopes, vision and determination of these people and institutions through the Grace of God that has brought us this far. The ACK St. Andrews Zimmerman remains forever thankful for their inputs.

On behalf of the Strategic Planning Committee, we wish to acknowledge and recognize the inspiring leadership of the Vicar General, Ven. Canon John Maina for his guidance and management of the entire Strategic Plan preparation process. Our appreciation also goes to the members of the Parish Council Committee (PCC). They participated fully, giving immense input throughout the entire plan preparation process. Their availability ensured that the process was fast tracked.

We are indebted to the Strategic Planning Committee (SPC) and its Secretariat. The team expedited the Strategic Plan preparation process, ensured the required documents were availed, and gave prompt feedback at every stage.

We cannot forget the valuable input from the Leaders and Members of the various Church Groups and individual members of the congregation who took time to fill and return questionnaires, participate in interviews and Focus Group Discussions and other stakeholders within and outside the Zimmerman Community who have contributed to the success of the strategic planning Process. We remain thankful for your commitment, humility and the spirit of cooperation.

We also recognize and appreciate the participatory nature of responses to the questionnaires. It is indeed a great honor to work with a supportive congregation ready to give back to the church. This is a sign of respect to church management and commitment to the Vision and Mission of the church. It is indeed a sustainable indicator for support of church activities

We thank God, our creator, who is supreme in excellence and perfect in all His ways. It is God who inspired the work of His servants in the ACK St. Andrews Zimmerman to come up with this first Strategic Plan.

Lay Canon Norman G. Kiambi
Chairman
Strategic Plan Committee
ACK St. Andrews Zimmerman
EXECUTIVE SUMMARY

The ACK St. Andrews Zimmerman Church is located in Zimmerman, off Thika Road Mall (TRM) in Kasarani. It is about two (2) Kilometers from the Thika Super Highway. The Parish is under Nairobi Diocese with the Leadership of Bishop Rt. Rev. Joel Waweru. The Parish is the Headquarter of Zimmerman Archdeaconry which has five other parishes namely St. Clements–Githurai; St. Simon- Kiamumbi; St. Elizabeth-Kahawa West and St. Mathews-Membley Church all under the leadership of Vicar General, Canon John Maina Githinji.

The church is proud of its achievements since it was formed. It also acknowledges the challenges it is currently facing that include the high demands and expectations of a relatively youthful and growing congregation. The emergence of other churches and faiths within the neighborhood also poses new challenges. It is also evident as in any other Kenyan society that drugs and substance abuse, HIV/Aids also pose new threats as the social well being and the health of church members cannot be ignored. It is with this recognition that the church through the PCC (Annex 3) appointed a Strategic Plan Committee (Annex 4) to oversee the preparation of its first Strategic Plan that will help focus the church to its core mandate for the period 2016-2020.

This Strategic Plan recognizes the overall running theme of the Anglican Church of Kenya, Nairobi Diocese “Renewal for Transformation” and the vision “An empowered church transforming humanity”. A Strengths, Weaknesses, Opportunities and Threats (SWOT) Analysis under the church leadership identified six pillars that the Church will pursue during the plan period. A motto, vision, mission, clarion call, and core values were also identified. Since it is the first Strategic Plan for the Church, it is relatively detailed, giving a historical perspective and elaborating on operational issues.

The Church vision is “To be a united vibrant family church that transforms lives”. It is expected that this Vision will guide the church for the next five years as it strives to achieve the mission “To empower society through the gospel of Christ and transforming lives in a dynamic world”. The Vision and Mission will be driven by the Motto: “We have found the Messiah” derived from John 1: 41. As a church, five core values will form the church’s guiding principles during the five years of this Strategic Plan. These values are Love, Integrity, Worship, Team work and Excellence. It is expected that the adherence to these core values by all church members led by the clergy and adherence to the mission will greatly focus the church in achieving her objectives.

In line with the SWOT analysis and to address the challenges while at the same time taking advantage of its strengths and opportunities, the church identified the Spiritual; Social; Economic and Education; Governance, Infrastructure and Capacity Building as key Pillars that will help build and strengthen the church. Corresponding to the six pillars are Strategic Objectives in form of sub-pillars. For efficiency and effectiveness, this Strategic Plan proposes that each pillar is managed by its own management committee charged with the responsibility of planning and coordinating its activities. The Pillars Implementation Committees will work under the guidance of and will report to the Parish Church Council (PCC).

In terms of the layout, Chapter one offers an introduction with a background of the strategic plan. Chapter two provides the Vision, Mission and core values of the church while Chapter three deals with the Governance and church ministry structures of the church. Chapter four is on the situation analysis and chapter five on the Strategic Framework. Chapter six is on the Strategic Plan Implementation, Monitoring Evaluation and Reporting. Chapter seven is on the financing of the Strategic Plan (2016-2020).
ABBREVIATIONS

ACK    Anglican Church of Kenya
CDF    Constituency Development Fund
ICT    Information and Communication Technology
KAMA   Kenya Anglican Men's association
KAYO   Kenya Anglican Youth Organization
M.U    Mothers Union
NGO    Non-Governmental Organization
PCC    Parish Church Council
PESTEL Political Economic Social Technological Ecological and Legal
SWOT   Strengths Weaknesses Opportunities and Threats
SP     Strategic Plan
StAY Alive St Andrew's Youth
SPSS   Statistical Package for the Social Sciences
KATAA  Keep Away Threatening Abuse and Addiction
TEE    Theological Education by Extension
GDP    Gross Domestic Product
SPIC   Strategic Plan Implementation Committee
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CHAPTER ONE: INTRODUCTION

1.1 Church History

The St. Andrews Zimmerman Church is an Anglican Church. The Parish is under Nairobi Diocese that is headed by the Bishop Rt. Rev. Joel Waweru. The Parish is the Headquarter of Zimmerman Archdeaconry which has five daughter Churches namely ACK St. Clement church, Githurai, St. Simon Kiamumbi, St. Josephs of Arimathea and St. Gertrude’s clay city under the leadership of the Vicar General, Canon John Maina Githinji.

The church was established in January 1982 on a very humble beginning in Zimmerman in a Mabati structure, with Kikuyu language used in the first service on 1st January 1982, with 30 members and an offertory of KSh. 98.60. In the month of April 1982, Kiswahili and English Services and Sunday school were introduced and later in August 1982, a first confirmation was graced by his Grace the Archbishop Manasses Kuria who also blessed the Mothers Union Banner in the same year.

In the year 1983, there was an admission of Lay Readers and Mothers’ Union and Commissioning of Girls Brigade Captain, followed by the church’s first blessing of Marriages in November 1984. Later in 1985 November there was the 1st commissioning of Girls and Boys Brigade by Archbishop Manasses Kuria. Laying of the Church Foundation stone by the late Archbishop Manasses Kuria was done in 1986. In May 1987, there was the last service by Rev. Simon Maina who was replaced by Rev. Nathan Ngotho as the new Vicar of the Parish. In December 1989 the first daughter Church St. Clement Githurai was established.

In January 1990, Rev. Francis Mwangi replaced Rev. Nathan Ngotho as the new Vicar of the Parish while in September 1993 there was Dedication of the acquired Church plots at St. Simon Kiamumbi, St. Josephs of Arimathea and St. Gertrude’s clay city. In September 1994, St. Gertrude’s Clay City was born as a daughter Church while St. Josephs of Arimathea was born as the second daughter church in September 1999.

Between 2002 to 2005, a number of activities took place, including, replacement of concrete altar floor with Ceramic tiles and altar rails, Construction of the multipurpose hall, Men’s fund raising for the hall project, Completion and equipping of modern Church Kitchen by Mothers Union, Beginning of Teens Service, Completion and equipping of Vicar’s Office and boardroom on 1st floor, Psychological and Biblical Counseling class begun, Face-lifting of Church equipments including Church building, Church compound and Consecration preparations. The St. Andrews Church has not only grown physically but it has experienced tremendous growth in other areas thus from a small congregation of only 30 members, the Church has now over 2000 members.

To-date, the Sunday school has grown to over 600 children making it necessary to separate classes to cater for the different age groups. The Teens group is the team that strives to reach adolescents at their level. The Youth, also known as STAYalive fellowship has continued to grow numerically and spiritually and is a very effective group in our Church worship.

The Mothers Union (MU) is the backbone of the Church. It has members enrolled as full members and others as associates. Since its formation, the Mothers Union has continued to grow with new members being commissioned every year.

The Kenya Anglican Men Association (KAMA) is an Anglican association of men. As in the case of the Mothers Union it has both enrolled and associate
members. KAMA has continued to work with the rest of the congregation for the success of the Church. It gives men the opportunity to play a leadership and mentorship role.

The vibrant Church choir has continued to grow from strength to strength. The Choir serves in both English and Kiswahili services.

The Church has a Primary School. The St. Andrews Zimmerman Pre & Primary School has grown over time and has registered children up to class six as at December 2015. Currently it has registered about 395 students. The school is managed by an Education Board of the PCC.

The Church runs a computer college that boasts of having the state of the art systems and equipment. The college offers a range of diverse and competitive courses that prepare students for success in the modern world.

1.2 Church Membership

In a survey carried out by the church in 2015, the church population was estimated at over two thousand congregants. The analysis was based on 1095 respondents. From the survey, it is estimated that 40.5% (810) of this membership are male while 59.5% (1190) were female. The survey also indicated that about 5.5% of the congregation was less than 20 years of age, while 65.1% were aged between 20 to 35 years, 20.8% were aged between 36 to 50 years and 8.0% were more than 50 years old respectively. From the results therefore we can conclude that the A.C.K St. Andrews Zimmerman Church is mainly constituted of a youthful population which constitutes a total of about 773(70.6%) youths followed by middle aged members (36-50 years) who constitute of 316 of the total population, which is 28.8% (see Figure 1).

![Figure 1: Church Population by Age](Source: ACK St. Andrews Zimmerman SP data analysis report 2015)
In terms of education levels and based on the survey, 94 respondents held primary school certificates while 318 had secondary school certificates. Similarly 134 respondents held post-secondary school certificates and 218 of the population held Bachelor’s degrees. Those who held masters’ degrees were 61 and 2 PhDs were reported (See Figure 2).

From the survey results, the Church’s population demonstrates a wide range of occupations ranging from analysts to accountants, administration officers, Artists, auditors, cooks, business men and women, entrepreneurs, bankers, cashiers, professors and lecturers, economists, government officials, diplomat, ICT experts, IT experts, health workers and other professions. This therefore demonstrates the diversity of human resource available for service of the church.
1.3 Church Services and activities

1.3.1 Services
The current order of services at A.C.K St. Andrews Zimmerman Church is as follows:

<table>
<thead>
<tr>
<th>SERVICE</th>
<th>TIME</th>
</tr>
</thead>
<tbody>
<tr>
<td>Holy Communion Express Service</td>
<td>6:30am – 7:30am</td>
</tr>
<tr>
<td>Youth service</td>
<td>7.00am – 9:30 am</td>
</tr>
<tr>
<td>1st English service (Early morning)</td>
<td>8:00am – 9:30 am</td>
</tr>
<tr>
<td>2nd English Service</td>
<td>9:30am – 11:30 am</td>
</tr>
<tr>
<td>Teens Service</td>
<td>9:30 am – 11:30 am</td>
</tr>
<tr>
<td>South Sudanese Service</td>
<td>12:30pm – 2:30pm</td>
</tr>
<tr>
<td>Evensong Kiswahili Service</td>
<td>05:00 pm – 7:00 pm</td>
</tr>
<tr>
<td>Mid-Week Service</td>
<td>Every Wednesday 6:30pm – 8:00 pm</td>
</tr>
<tr>
<td>Sunday school Services</td>
<td>8:00am-9:30am and 9:30am-11:30am</td>
</tr>
</tbody>
</table>

It is important to note that Sunday school classes run parallel to the two English services. Secondly, though Kiswahili service is not within the order of service so far, it is the intention of the Church to restart the service within this Strategic Plan period. It is proposed that it will run under the title Evensong Kiswahili Service and to run from 05:00 pm to 7:00 pm.

1.3.2 Sudanese Service - A.C.K St. Andrews Zimmerman Church
The Church opens its doors every Sunday afternoon to a purely Southern Sudanese Anglican service under a Sudanese Pastor. It runs from 12.30pm to 2.30pm. The service commands a wide following of the Sudanese population within the neighborhood and within Nairobi County. This service is unique (at least in Nairobi). Although it has not been considered as part of the main services at St. Andrews Church, it is appreciated as a unique model of the “church of Christ without borders” in transforming lives.

1.3.3 Other Church Activities
Over and above the above mentioned services, the church provides the following events and facilities:

a) Cultural Sunday;
b) Monday Bible study;
c) Counseling services;
d) A Church SACCO;
e) Computer college;
f) Bookshop;
g) St. Andrews Zimmerman School (including Baby class); and
h) Aerobics class.

1.4 Rationale for the Strategic Plan (2016-2020)
The preparation of this Strategic Plan was a culmination of a lengthy consultative process by the ACK St. Andrews Church. It started with a comprehensive data collection process, recording, analysis and information from Focused Group Discussions by the church groups. A careful analysis of the Church’s operating environment and extensive discussions between the Vicar, PCC, congregation and other stakeholders was undertaken. These processes aimed at formulating strategic changes required for the Church to remain relevant in delivering services to its membership and beyond. The Strategic Plan
thus takes into consideration the understanding of the congregation and the society including the environment in which the congregation learns, worships and works. The needs and expectations of the church stakeholders and their roles and responsibilities as part of the wider Zimmerman community are also discussed.

1.4.1 Overall objective
The overall objective of the church in preparing this Strategic Plan was to develop a tool that enables the ACK St. Andrews’ Zimmerman to work towards a focused vision and mission as the family of Christ in Zimmerman and in the Parish as well as the Diocese.

1.4.2 Methodology of the Strategic Plan
The preparation of the Strategic Plan greatly relied on inputs from the church membership. Direct observation of church facilities and activities was made and Focused Group Discussions were conducted with members of various church groups. A questionnaire was also developed and administered by the church in order to collect primary data from the congregation and selected strategic formal groups. The data was used to assess and describe the nature, extent and causes of internal and external risks and opportunities faced by the church, determining key stakeholders including formal and informal groups within the church and getting proposed solutions for the challenges and threats identified.

A Statistical analysis software (SPSS Statistics 2.0) was then used in the analytical process. The SPSS (Statistical Package for the Social Sciences) is a comprehensive and flexible statistical analysis and data management programme.

An intensive literature review of all materials regarding the church was also conducted. This provided valuable insights into the Church and also provided a basis from which the future of the church could be charted. The process of the preparation of the SP was participatory and involved the church at all stages. The information gathered from both the primary data collected and the secondary data informed the preparation of the Strategic Plan.
CHAPTER 2: VISION, MISSION AND CORE VALUES

Through both a participatory and consultative process, the church developed the following principle to guide the Strategic Plan preparation and implementation.

2.1 Anglican Vision
A mature caring Anglican Church boldly proclaiming Christ

2.2 The St. Andrew’s Vision Statement
A united vibrant family church that transforms lives

2.3 The St. Andrew’s Mission Statement
To empower society through the gospel of Christ and transforming lives in a dynamic world

2.4 The St. Andrew’s Motto
Motto: “We have found the Messiah” - John 1: 41

2.5 The St. Andrew’s Core values
We value:
   a. Love
   b. Integrity
   c. Worship
   d. Teamwork
   e. Excellence
The Anglican Church through its Constitution provides a detailed management structure of the church that eases its administration across all its member churches. It is from this structure that the Diocesan Constitution is based and thus the Parish has adopted the same institutional structure with a clear flow of administrative authority. The structure is characterized by hierarchy of authority, division of labor, span of control for management, and decentralization. The Diocesan Constitution provides guidelines on the leadership required at every level in the implementation and management of the business of the church. The church thus, has a well-planned structure derived from the A.C.K and the Diocesan Constitutions where the Archbishop is the head of the Anglican Church and the Bishop is the head of the church at the Diocesan level.

The St. Andrews Zimmerman is an Anglican Church Parish under Nairobi Diocese headed by Bishop Rt. Rev. Joel Waweru. The Parish is the Headquarter of Zimmerman Archdeaconry which has five other Churches namely (ACK St. Clement church, Githurai, St. Simon Kiamumbi, St. Josephs of Arimathea and St. Gertrude’s clay city) under the leadership of the Vicar General, Canon John Maina Githinji. All the four churches were started by the pioneer church, St. Andrews Zimmerman.

3.1 Parish Church Council (PCC)

The PCC provides the overall management of church programs and church affairs ranging from spiritual to administrative duties including the management of all church assets. Committees are formed to meet specific scope of planning, organizing and implementing specific church programmes identified by the PCC. All the Committees and departments work under the guidance of the PCC. The PCC helps in expeditious execution of tasks through sharing of responsibilities among the various committees and church groups. The two main committees of the PCC are the Finance and General Purpose Committee and the Development Committee.

3.1.1 Finance & General Purposes (F&GP) Committee

This committee is in charge of managing finances, general management and administration of the church activities. It facilitates the development and administration of the Church budget, financial recording and reporting, disbursement, investment planning, resource mobilization and auditing of records. Some Duties of the F&GP Committee include:

a. Receipt and disbursements of funds,
b. Financial recording and reporting of member giving,
c. Plan and direct all campaigns for funds,
d. Recruit and schedule offertory counters,
e. Provide quarterly financial statements and reviews,
f. Oversee the work of the Church accountant to ensure efficient and accurate book keeping,
g. Plan for suitable investment of surplus funds; and
h. Approve requests and present to the PCC expenditures of funds that are over and above Church budgets for approval.

3.1.2 Procurement Committee

Procurement of goods and services is managed by the Procurement Committee. This committee plays a critical role in ensuring that procurement of supplies, equipment, services etc. is done as efficiently and economically as possible, and that regulations are adhered to. Any staff member making purchases for the St. Andrews must ensure that such transactions conform to essentials of right purchasing which are: right quality; right quantity; right time; right supplier and right price. Declaration of interests by individual members (if any) within the procurement process must be declared.
The Roles of the procurement committee include and are not limited to:

a. Evaluation of proposed procurement action to ensure the avoidance of purchasing unnecessary or duplicate items.
b. Invitations to tender and other solicitations for goods and services based upon a clear and accurate description of the technical requirements for the material, product or service to be procured.
c. Determining the procuring instruments to be used in any contract giving.
d. Ensuring that Contracts are made only with responsible contractors who possess the potential ability to perform successfully under the terms of the contract.
e. Price or cost analysis

It is therefore important that within this planning period, procurement policies will be formulated, prepared and adopted for implementation.

3.1.3 Development Committee

The Development Committee is a Committee of the PCC. The Committee plans and manages the implementation of major physical projects for the A.C.K St. Andrews Zimmerman. The roles and responsibilities of the Committee include:

a. To develop and maintain policies and procedures for other than normal use of Church real properties;
b. Procure goods and services, Contract and management;
c. To plan the physical infrastructure development of the Church compound and possible external Church properties;
d. To prepare Bills of Quantities for any upcoming projects;
e. To undertake supervisory role in project execution by external contractors;
f. To make regular assessment of Church real properties including mobile plants;
g. To be responsible for repairs, improvements, and construction as directed by the Church;
h. To initiate timely valuations of Church real properties and maintain register;
i. To submit an annual budget and administer it according to Church spending procedures; and
j. To ensure necessary NEMA and Municipal Council By-Laws and adhered to by the Church.

3.2 Group Based Ministries

All church groups are led by the Vicar of the Parish. All church operations are structured into committees and departments which work closely with each other in an effort to ensure smooth running of all church activities and events. It is with this common understanding that all groups operate in recognition that God is the subject and object of Christian worship. Some of the group based ministries include:

a. Men’s Ministry (KAMA)
b. Women’s Ministry (MU)
c. Young Adults Ministry
d. Youth Ministry - Teens
e. Children’s Ministry - Sunday school
f. Music Ministry-The Choir
g. Praise & Worship Team

3.2.1 KAMA Ministry

As in all other Anglican churches, the church has an umbrella body for men’s ministry known as the Kenya Anglican Men’s Association (KAMA). The Association was formed to champion men in exploring their deeper relationships with God and their families. KAMA is headed by a chairman who is also a member of the PCC. He is elected at the Annual General Meeting of the Association.

The KAMA Goals:

1. To promote God’s Kingdom and to set forth his Glory;
2. To help its members to grow in spirit, mind and body, and be natured in faith for every good work;
3. To encourage members to play an active role in the mission of church;
4. To promote Christian principles in national, civic and community life;
5. To encourage members to undertake acts of Christian service for the distressed, disadvantaged and the disabled;
6. To encourage members to use the gifts God has given them as good stewards of God's varied grace;
7. To encourage members to use their resources in supporting the work of the church at all levels;
8. To encourage Anglican Lay Men and women to play positive roles as Christians in Political, social and economic life of the nation;
9. To honor the institution of Marriage as ordained by God and to promote Christian family values; and
10. To promote Christian fellowship, love and unity in the church and society, and promote spiritual enthusiasm among members.

**KAMA objectives:**

The KAMA objectives are:
n. To evangelize to Fathers;
b. To recruit fathers as members of KAMA;
c. To support financially the work of the Church;
d. To organize Rite of Passage at the end of the year;
e. To promote Christian fellowship, love and unity;
f. To undertake acts of Christian service to the less fortunate in society; and
g. To encourage members to use their resources in supporting the work of the church at all levels.
From the Survey carried out by the Church in 2015, it is estimated that 6.8% of the church members are familiar with KAMA objectives while a larger number remain unfamiliar (See Figure 4).

From the survey, it was evident that there was a very low interest by members (24%) to join KAMA. From the study respondents it is estimated that about 6.7% respondents were willing to join KAMA but had not yet solemnized their weddings while a further 4.2% stated that they were unaware of the membership requirements. This is highly encouraging and indicative of the need to share more information on KAMA and its objectives in order to attract more members. It is also a pointer to the need to lay particular attention to young couples and newly married families on parenting and to embrace the ideals of the church including responsibilities as fathers and mothers.
KAMA Weaknesses
The main KAMA weaknesses include:

a. There is no aggressive recruitment of new members;
b. There is no follow up on new members;
c. Weak Men’s fellowship; and
d. Inadequate men participation in evangelism.

Strengths
The strengths of KAMA are:

a. The church has a large number of men members/congregation working together for a common purpose;
b. Men’s choir advocates to all men to take up their role in the church; and
c. Easy Access to the clergy

Opportunities
The opportunities of KAMA are:

a. Many men church elders who can be mentors to the young people;
b. Men willing to participate in church activities; and
c. Men with different skills and professionalism.

3.3.2 Mothers Union (MU) Ministry
The Mother’s Union is an umbrella women’s body in the Anglican Church. Membership is open to all mothers who have been baptized and declared their support for the aims and objectives of the ministry. The aim of MU is to strengthen and preserve marriage and family through Christianity. Its objectives are to:
a. Uphold Christ’s teaching on the nature of marriage and promote its wider understanding.
b. Encourage mothers to bring up their children in the faith and life of the church.
c. Maintain a worldwide fellowship of Christians united in prayer, worship and services.
d. Promote conditions in society favorable to stable family life and the protection of children; and
e. Help families in times of adversity.

MU Strengths
The strengths of MU are:

a. Many women programs are already in place; and
b. Very many committed women members;

MU Opportunities
The opportunities open to MU are:

a. Unique ability to bring people together;
b. Availability of women professionals; and
c. Acquired women church assets.

MU Weaknesses
The main weaknesses of MU are:

a. Low attendance in meetings and activities;
b. Inadequate follow up on group projects;
c. Weak communication and feedback mechanism within the group;
d. Weak recruitment strategies; and
e. Lack of scheduled training in leadership skills and competencies.

3.3.3 Youth Ministry
This Youth Ministry takes part and facilitates a number of crucial activities within and outside the church. The group is involved in various activities such as Keshas, various business activities, conducting visits to the less fortunate, leading other services praise and worship and hiking where each activity provides the opportunity to witness for Christ to other people. Their programme StAYAlive also drives a campaign against Drugs and Substance abuse named KATAA (Keeping Away Threatening Abuse and Addiction).

Despite its uniqueness, it is estimated that about 50% of the youth do not understand the StAYAlive aims and objectives (see Figure 5). The large number of individuals either unaware or unsatisfied with the accomplishment of StAYAlive goals and objectives is a weakness of the Ministry that needs redress.

Strengths
The strengths include:

a. Strong Interactional fellowship among the youth;
b. Youth pastor and alumni’s interactions;
c. Youth with diverse skills in church; and

Weaknesses
The weaknesses of the Youth Group include:

a. Limited involvement in church roles;
b. Lack of scheduled training in leadership skills and competencies;
c. Low clergy attention due to service generality;
d. Poaching of members through mentorship by other faiths;
e. Talents not being embraced in church;
f. Lack of adequate spiritual guidance by the clergy;
g. Weak communication channels with other organs of the church; and
h. Inadequate resources for youth projects.

Threats
The threats to the Youth Group include:

a. Low level understanding of Anglicanism;
b. Weak coordination of youth leadership and timing of activities;
c. Youth service is detached from the main service; and
d. Low appreciation and engagement of role of leading the services.

Opportunities
The main opportunities to the youth include:

a. Mentorship Forums are available;
b. Spiritual backup from the Church to enable integration of the main Church services and the Youth service; and
c. Career growth amongst the youth.
3.3.4 Music Ministry

The choir leads the congregation in Christian worship. The St. Andrews Zimmerman choir is well facilitated in terms of musical instruments. The instruments, however, require upgrade on regular basis.

The church recognizes that children can be nurtured into very strong choirs for the church. This approach could help build a vibrant choir and serve also as part of succession planning. In the same token, it will help build linkages with the emerging youth groups in the church. The church aims to start a School of Music to boost this Ministry and also as a way of harnessing this tremendous potential among the youth members.

![Figure 5: General Understanding of the Stayalive Ministry](image-url)

Stay Alive
Objectives, Achievements & Extent

- 0 - 25%
- 26 - 50%
- 51 - 75%
- 76 - 100%
Weaknesses
The weaknesses of the choir include:

a. Inappropriate timing of choir practice;
b. Generational gap and weak transition planning; and
c. Inappropriate perceptions by the congregation.
d. In general, the church plans to invest in the music ministry through quality personnel (including choir trainers, praise and worship leaders, instrumentalists and sound technicians), who are well motivated through competitive remuneration and constant training. Support to singing groups through sponsorship will be an added advantage.

3.3.5 Children Ministry
The Children’s Ministry deals with children between 1-18 years old. The Ministry thus includes high school students. It is an important Ministry as it molds the children to be future leaders and members of the Anglican Church. The Children Ministry is important in that it is normally within this age that children are baptized and confirmed after taking a six months rigorous training under the confirmation classes. The Ministry thus requires strengthened support including during Sunday school teaching to ensure quality in terms of knowledge and discipline imparted on the children at this critical age. Towards strengthening this Ministry, the church will among other things seek targeted support from the Diocesan personnel.
CHAPTER 4: SITUATION ANALYSIS

4.1 External Environment

The Church operates within an internal and external environment. The external environment includes the economic context, socio-cultural environment, physical environment, religious context, infrastructure and technological contexts.

4.2 Internal Environment

The Church’s internal environment calls for analysis of the various strengths, weaknesses, opportunities and threats affecting it through a SWOT analysis. This analysis enables the church to understand and realize its strategic position and select specific strategic paths towards the Vision, Mission and the identified strategic goals and objectives in the planning period.

4.2.1 Political Environment

It is a fact that the church operates within a political environment and therefore though external, the political environment impacts on the church. Kenya has since 2002 witnessed significant political changes and developments. Similarly, the violence that followed the General Elections held in December 2007 brought with it a number of challenges that impacted on virtually all institutions in the country. While the formation of the Grand Coalition Government was an important step in addressing the immediate crisis, it also brought to the fore the need to fast track reforms across the entire social fabric.

The promulgation of the new constitution in August 2010, a major milestone in the country’s reform process, ushered in a new constitutional dispensation that Kenyans have yearned and instigated for over two decades. It marked a long period of transition to a constitutional dispensation that places sovereignty of the country in the hands of the people instead of the political elite. The new constitutional dispensation, however, created very high expectations among the populace. The church in general should thus retain its credibility and avoid mistrust in emerging changes and strive to ensure and adopt new strategies deliberately crafted to meet the expectations of a new Kenya in terms of security, anti-corruption, employment, and positive ethnicity among others. Christians should be made to understand their participatory role in fulfilling the spirit of the promulgated constitution.

4.2.2 Economic Context

According to Kenya’s development blueprint Vision 2030, the country is expected to have transformed into a newly industrialized middle-income country providing a high quality of life to all its citizens by the year 2030. This is premised on three pillars, economic, social and political. The economic pillar aims to improve the prosperity of all Kenyans through an economic development programme, covering all the regions of Kenya, and targeted to achieve an average Gross Domestic Product (GDP) growth rate of 10% per annum by 2012. The Kenya government’s strategy to modernize the agriculture sector, strengthen medium and small scale enterprises and focus on investment in Information and Communications Technology and business services were outlined as major drivers of the economy towards the growth target. This national economic growth is now projected to average 6.5% per annum up to year 2030.
The major challenges to the sustained economic growth of the Kenyan economy continue to be poor infrastructure, terrorism threats and related insecurities, high levels of crime, high rate of unemployment, poverty, unsustainable external & internal debt, and instability of the local currency in relation to major world currencies. The threats from terrorism and increasing challenges of drugs and substances abuse are major issues of concern that must be addressed by all including the church. These have become realities of life and the church must factor these considerations as it plans its development agenda and in consideration that some church members may need not only spiritual support but also social and economic support in times of stress.

4.2.3 Socio-Cultural Environment
The Kenyan socio-cultural landscape comprises diversity in various forms as evidenced by the fact that the country has fifty two (52) tribes with differences in social and cultural backgrounds. Although distinctions between many of them are blurred now each of them has left a significant impact on the Kenyan culture. Alongside this are the dimensions of gender, special interest groups and physically challenged. About 60 % of the Kenyan population is made up of people below the age of 35, which makes Kenya a very youthful nation. In addition, about 50% of the population are women. The Kenyan unemployment rate is estimated at about 40% where about 64% of the unemployed are youth.

An emerging phenomenon is that most people do not relocate to the rural homes immediately after retirement as was the practice in the past. The Nairobi city population under normal circumstances is expected to continue to grow due to this change from early 1990’s. The increased population is in turn expected to exert more pressure on the city infrastructure. This trend may impact the church attendance because of the patterns which is determined by the networking and interpersonal relationships. Further, the emergence of professionals who travel frequently both locally and internationally is also challenging some of the traditional practices such as attending church services on Sundays and pastoral care during the week.

As the Kenyan economy continues to grow, the family order is increasingly affected in a number of ways, including change in lifestyles, social and economic pressures. There are rising cases of separation and divorce, delayed marriages, and single parents and these emerging phenomena do not discriminate and therefore Christians are equally affected. As younger families opt for fewer children, the next few years may witness a shift in Kenya’s demography where the youth will make up close to 70% of the population by the year 2020. This trend may call for special and focused church ministry interventions.

Though Western cultural values are becoming more ingrained, it is estimated that as traditional values disintegrate, the entertainment industry in Kenya has been very robust and with it has emerged the culture of celebrities which has a lot of influence on the youth. Such robust youth will require an orientation into the church in ways which will appeal to their culture and immediate environment. The use of instruments in music and optimal use of the audio visual must have a special appeal and flavor. This may imply deliberate support of the youth into Gospel music.

The emphasis on university education has diminished the place of middle level colleges and increased the number of people pursuing degree courses. This trend has resulted in a large student population in the city, a large number of graduates who cannot be absorbed in the labor market, and created a new family lifestyle. Similarly, the developing constituencies of older people who stay longer in the city on the other hand provide the church with a pool of skilled resources that can be harnessed as a “gem” for ministry.

In line with all the above observations, it is expected that the church will remain sensitive to ethnic and cultural diversity in all its programmes and activities. It will also take the high levels of youth un-employment into consideration. Gender concerns should not be ignored and the church should use tribal diversity as strength.
4.2.4 Technological Context
Since 2002, the country has experienced rapid technological changes and information technology is now widely in use, both in urban and rural areas. The liberalized airwaves and internet connectivity has provided the Kenyan population with wider space for access to information. The onset of the mobile phones has also opened up many parts of the country to telecommunications. It is estimated that there are close to 25 million mobile phone subscribers and over 10 million internet users in the country. There is increased use of social networks such as Facebook, Twitter, and LinkedIn, both by the youth, professionals and business community.

The infrastructure and technological developments opens up numerous opportunities for the church to extend its ministry both locally and to people in the diaspora. The church thus has opportunities to enhance its Information, communication and Technological prowess for more efficient and effective ministry especially to reach out to the younger generation.

4.2.5 Environmental Context
Kenya faces a number of environmental challenges and issues. These include water pollution from urban and industrial waste particularly in the major urban areas, solid waste management and disposal particularly in the urban areas among many other environmental concerns. The problem has been exacerbated by poverty, which leads to over-use and destruction of natural resources where short-term development goals are pursued at the expense of long-term environmental sustainability.

Water pollution from urban and industrial wastes poses another environmental problem. In addition to pollutants from industry, it is estimated that the Kenyan urban areas produce about 1.1 million tons of solid waste annually. Proper disposal and recycling systems are either absent or inadequate in most urban areas. The church has various properties in terms of land within its wider catchment. It is therefore prudent that the church engages in some environmental awareness activities like tree planting and participating in environmental days. Similarly, the church must remain vigorous in sustaining environmental awareness of its neighborhood as part of its appreciation of the neighbors.

4.2.6 Legal and Regulatory Context
These relate to the impact of existing laws, proposed changes to laws, or the introduction or removal of laws particularly the Constitution of Kenya 2010, regarding religious contexts in Kenya. It is important that the church remains live to the new changes in legislation as a law abiding institution.
Table 2: Summary of the SWOT Analysis for the ACK ST. Andrews Zimmerman Church

<table>
<thead>
<tr>
<th>STRENGTHS</th>
<th>WEAKNESSES</th>
</tr>
</thead>
<tbody>
<tr>
<td>• The congregation has a strong sense of belonging to the Church</td>
<td>• Limited pastoral visits</td>
</tr>
<tr>
<td>• The church has a large congregation which works together for a common</td>
<td>• Poor recruitment strategies of new members</td>
</tr>
<tr>
<td>purpose.</td>
<td>• Insufficient follow up on new members</td>
</tr>
<tr>
<td>• The multi-purpose hall and new complex building provides more space for</td>
<td>• Inadequate harmonization during services in terms of choir and preaching</td>
</tr>
<tr>
<td>church activities</td>
<td>themes</td>
</tr>
<tr>
<td>• The church has a youthful congregation</td>
<td>• Unclear guidelines for soliciting funds (resource mobilization)</td>
</tr>
<tr>
<td>• Enhanced security systems</td>
<td>• Lack of facilities for children with special needs</td>
</tr>
<tr>
<td>• The Church has a strong music ministry</td>
<td>• Weak coordination of recruitment and scheduling of ushers on duty</td>
</tr>
<tr>
<td>• The church leadership embraces open door policy</td>
<td>• Inadequate programs for the youth on drugs and substance abuse and life</td>
</tr>
<tr>
<td>• The church has Active groups membership</td>
<td>skills</td>
</tr>
<tr>
<td>• Multiple Sunday services serving the needs of members</td>
<td>• Lack of involvement of youth and children in missions and evangelism</td>
</tr>
<tr>
<td>• Existing school with approved curriculum, Trained Teachers and able and</td>
<td>• Inadequate sustainable income generation activities</td>
</tr>
<tr>
<td>dedicated leadership</td>
<td>• Insufficient Youth empowerment and mentorship</td>
</tr>
<tr>
<td>• Members of the Church have interests and talents relevant to respective</td>
<td>• Time management issues</td>
</tr>
<tr>
<td>church ministries</td>
<td>• No sign board for the school and the church</td>
</tr>
<tr>
<td>• The church has embraced technology to better serve its congregants</td>
<td>• Communication challenges</td>
</tr>
<tr>
<td>• Members contribute actively in financial matters</td>
<td>• Lack of a health facility to serve the community</td>
</tr>
<tr>
<td></td>
<td>• Insufficient audio visual equipment especially at the tent.</td>
</tr>
<tr>
<td></td>
<td>• Lack of transport, e.g., church/school bus/mission van</td>
</tr>
<tr>
<td></td>
<td>• Lack of playground for the school children</td>
</tr>
<tr>
<td></td>
<td>• Church website underdeveloped and underutilized</td>
</tr>
<tr>
<td></td>
<td>• Financial strain from rapid expansion</td>
</tr>
</tbody>
</table>
### OPPORTUNITIES

- Availability of rooms for expansion
- Opportunities to conduct funds drives
- Established Sacco that grows relationships among the congregants and improves their financial welfare
- The growing population within Zimmermann
- Church elders and professionals can serve as mentors to young congregants (career mentorship, new families)
- E-letters and print magazines are available for mentorship and information sharing
- Existence of digital modes of payment such as electronic cards and M-Pesa for tithing and offering
- Social media can be a platform for communications from the church
- Partnership opportunities with other churches and institutions
- Fiber optic cable around the Church provides an opportunity for the Church to reach out
- Availability of halls for rental
- Possibility of acquiring plots around the church for future acquisition and growth
- The church is populated by resourceful members who are professionals and in various forms of income-generating activities
- A receptive congregation that embraces Church activities
- The rapid growth of the School
- A growing Sudanese service

### THREATS

- Upper primary has very few children
- High poverty levels within the neighborhood that could lead to insecurity
- Competition for members from other faiths within the neighborhood
- Insufficient parking space
- Compliance with stringent regulations from govt. authority
- Lack of transparency in procurement of church services
- Perceived mismanagement and misappropriation of funds
- Drugs and substance abuse
- Growing levels of unemployment among youth
- Insufficient publicity of the college
- Weak training curriculum offered by the college
- Strained family relationships among church members
- Low levels of solemnizing marriages
4.3 Stakeholder Analysis

The stakeholders of the church and their expectations may be summarized as in Table 3.

Table 3: Stakeholder Analysis

<table>
<thead>
<tr>
<th>STAKEHOLDER</th>
<th>STAKEHOLDERS EXPECTATIONS</th>
<th>CHURCH EXPECTATIONS FROM STAKEHOLDERS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Congregation</td>
<td>• Quality in praise and worship and all other services</td>
<td>• Give their resources generously</td>
</tr>
<tr>
<td></td>
<td>• Pastoral care &amp; counseling</td>
<td>• Commitment to Christian values</td>
</tr>
<tr>
<td></td>
<td>• Accountability</td>
<td>• Effective participation in church programmes and activities</td>
</tr>
<tr>
<td>Community</td>
<td>• Financial and material support</td>
<td>• Attitude change and transformation</td>
</tr>
<tr>
<td></td>
<td>• Spiritual guidance and counseling</td>
<td>• Adhere to Church etiquette</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Support to church mission</td>
</tr>
<tr>
<td>Staff</td>
<td>• Conducive working environment</td>
<td>• Quality service</td>
</tr>
<tr>
<td></td>
<td>• Provision of working tools and equipment</td>
<td>• Sacrifice output and going the extra mile</td>
</tr>
<tr>
<td></td>
<td>• Commensurate pay as per Diocesan terms of service</td>
<td>• High level of integrity</td>
</tr>
<tr>
<td></td>
<td>• Attractive terms of service</td>
<td></td>
</tr>
<tr>
<td>Wider church</td>
<td>• Financial and material support</td>
<td>• Accountability</td>
</tr>
<tr>
<td></td>
<td>• Building of Partnerships</td>
<td>• Mutual respect and adherence to sound doctrine</td>
</tr>
<tr>
<td></td>
<td>• Role model</td>
<td>• Strong partnerships in joint programmes and activities</td>
</tr>
<tr>
<td>Customers</td>
<td>• Clean environment</td>
<td>• Good stewards of church properties</td>
</tr>
<tr>
<td></td>
<td>• Appropriate and adequate facilities</td>
<td>• Value for money</td>
</tr>
<tr>
<td></td>
<td>• Efficiency in providing Information and guidance</td>
<td>• Responsible conduct</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### STAKEHOLDER

<table>
<thead>
<tr>
<th>STAKEHOLDER</th>
<th>STAKEHOLDERS EXPECTATIONS</th>
<th>CHURCH EXPECTATIONS FROM STAKEHOLDERS</th>
</tr>
</thead>
</table>
| Service providers | • Prompt payment for their services  
• Honor and fulfillment of contracts | • Quality and efficient service delivery  
• Building strong Partnerships  
• Value for money |
| Government | • Legal compliance  
• Support on government development agenda | • Sensitivity to church needs  
• Security and freedom of worship  
• Efficient service delivery e.g. roads, water and sewerage disposal system |
| Development partners | • Transparency & accountability  
• Regular reports and feedback | • Financial and material support  
• Good ambassadors  
• Exchange visits  
• Opportunity to serve |
| Political and civic players | • Spiritual and moral guidance  
• Non-partisan position | • Respect for the church and its role within the community  
• Decorum and accountability |

#### 4.4 Challenges facing the Church

The main challenges currently facing the church include:

a. Inadequate leadership and coordination in most church groups;
b. Inadequate administrative systems and processes;
c. Inadequate administrative and management skills at nearly all levels;
d. Low engagement of youth;
e. Lack of organized and formal response to socio-economic needs of the congregation;
f. Weak strategies and coordination of stakeholders’ engagement in Church activities;
g. Lack of an effective communication mechanism/system/strategy;
h. Inadequate funding of church activities; and
i. Loss of members through natural attrition and relocation; and
j. Infrastructural development
To address the weaknesses and threats faced by the St. Andrews Church and acknowledging the church’s strengths and opportunities the church identified five pillars that address the challenges it faces and at the same time taking advantage of its strengths and opportunities. This Strategic Plan proposes that each pillar is managed by its own management committee charged with the responsibility of planning and coordinating its activities. The Pillars Implementation Committees will work under the guidance of and will report to PCC.

The five pillars are:

a. **Spiritual Pillar** - This pillar is concerned with the development of a vibrant, relevant and an all-inclusive pastoral, mission and evangelism program for spiritual wellbeing.

b. **Social Pillar** - This Pillar focuses on enhancing a vibrant social transformational ministry.

c. **Governance Pillar** - This Pillar focuses on strengthening governance structures within the church (relates to establishment of committees, development and approval of policies and procedures and staffing structure.

d. **Economic Pillar** - This Pillar encourages and initiates innovative economic activities for financial sustainability in the church and empowerment of the members. It also promotes infrastructural development initiatives in the church for quality service delivery while embracing and institutionalizing the use of technology in delivering services.

e. **Infrastructure Pillar** - This pillar captures on asset acquisition and information and communication technology.

f. **Capacity Building Pillar** - This Pillar aims at strengthening education and nurturing discipleship in various age categories and special focus groups to enable church members grow in maturity.

### 5.1 SPIRITUAL PILLAR

The Spiritual Pillar’s Strategic Objective is to develop a vibrant, relevant and an all-inclusive pastoral, mission and evangelism program for spiritual wellbeing. The pillar ministry will guide all activities relating to Praise and worship, Christian education and Discipleship and Evangelism and Outreach. The pillar aims at creating and nurturing a spiritual environment geared towards spiritual growth and maturity of the congregants. In the development of the church, the music and worship must be lively and vibrant so as to engage the congregation spiritually. These initiatives must be supported with sermons that focus on winning souls to Christ. The church prescribes to the fact that true worship is a heartfelt expression of love, adoration, admiration, fascination, wonder, and celebration. Below are some of the sub pillars that will guide activities in this pillar;

#### 5.1.1 Christian Education and Discipleship Sub-pillar

This Sub-pillar aims at strengthening Christian education and nurturing discipleship in various age categories to enable church members grow in maturity. This will be achieved by making use of programmes such as:

a. TEE;
b. BSF;
c. Youth Bible Study;
d. Mercy Ministry;
e. Mizizi;
f. New believers classes;
g. The Anglican Doctrine awareness; and
h. After wedding spiritual care.
5.1.2 Evangelism and Outreach Sub-pillar
This sub-pillar will mostly be concerned with those who are yet to know Christ as their personal savior both in church and the greater community. This sub-pillar will direct activities relating to mission and evangelism, counseling, pastoral visitation and pastoral care. The committee responsible for this will aim at reaching out to the wider Zimmermann community and beyond through outreach, service and social support. Through this pillar, the church will target developing a comprehensive pastoral care programme to cater for spiritual, physical and social needs of the congregants.

Activities in this sub pillar include:

a. Cell Groups;
b. Mission and evangelism;
c. DMA;
d. Visitations; and
e. Mothers union talent outreach

5.1.3 Praise and Worship sub pillar
Activities in this sub pillar include:

a. Provision of equipments;
b. Formalized capacity building; and
c. Appointment of a director of Music

5.1.4 Pastoral Duties Sub Pillar
Activities in this sub pillar include:

a. Delegation of responsibilities;
b. Pastoral visitation;
c. Linkage to cell groups; and
d. Programs for the pastoral team.

5.2 SOCIAL PILLAR

This pillar’s Strategic Objective is to create and enhance a vibrant social transformational ministry. As the social needs are numerous, the Committee in charge will have to develop very strategic approaches to meet these requirements at minimal cost. For maximum impact, the Committee will have to work closely with all the other committees of the PCC.

In the plan period, the following sub pillars will guide activities to take place:

5.2.1 Welfare Sub – Pillar
Activities under this sub-pillar will include the following:

a. Establish grants/ foundation;
b. Bursaries for the less fortunate;
c. Support youth projects e.g. Environmental cleaning;
d. Introduce a Zimmerman cleaning day; and
e. Enhancing the church welfare program.

5.2.2 SACCO Sub – Pillar
Activities under this sub-pillar will include the following:

a. Continuous Members Registration Drive; and
b. Enhance member education

5.2.3 Social Responsibility Sub – Pillar
Activities under this sub-pillar will include the following:

a. Enhancing linkages with the Local communities within the church catchment areas through, for example, tree planting and other projects;
b. Organized sports days e.g. Golf; and
c. Anti-drugs and substance abuse campaign (KATAA).

5.2.4 Health Sub – Pillar
Activities under this sub-pillar will include the following:

a. Enhance staff medical cover;
b. Health facility;
c. Community health camps; and
d. Health talks.
5.3 GOVERNANCE PILLAR

The constitution of the Anglican Church lays out an elaborate management structure of the church for ease of administration. The Diocesan Constitution borrows heavily from this structure and thus the Parish has adopted the same organizational structure with a clear chain of command. The organizational structure has certain characteristics including hierarchy of authority, division of labor, span of control for management, and decentralization similar to that of the Diocesan Constitution. The Diocesan Constitution provides guidelines on the leadership required at every level in the implementation and management of the business of the church.

The Parish vicar is in charge of all the church groups and ministries of the church. Although the church’s administrative hierarchy is clear and in some cases well elaborated, the clarity of roles and accountability for authority, responsibility, and delivery of results is not clearly documented and practiced. In the planning period, the church will consider developing clear records management, job design and mapping with clear structural reporting organograms. This will help in honoring commitment to appointed or commissioned assignments and meetings.

There is a great need to formalize the management and coordination of church assets particularly income generating items that are hired out. Lack of stringent systems exposes the church assets and funds to various risks. For this reason, the church will strategize its income generating policy and adopt a professional business management approach of hiring, leasing or renting church assets.

The committee in charge will target to promote strong partnership networks with relevant stakeholders locally, regionally and internationally towards ensuring that the church is able to advance and maintain its work and operations. In so doing, the committee will strengthen its collaboration with other like-minded churches to learn and share best practices. The chairman of the committee will report to the Vicar and shall be a member of the Finance and General Purposes Committee. Sub Pillar activities for the Governance pillar include:

5.3.1 Policy Sub Pillar
Activities under this sub-pillar will include the following:

a. Define and document policies;
b. Operationalizing the structures;
c. Improve Records management; and
d. Establish an information desk.

5.3.2 Planning Sub – Pillar
Activities under this sub-pillar will include the following:

a. Management of church assets;
b. Adopting a professional business management approach;
c. Establish procurement procedures;
d. Promote strong partnership networks;
e. Review of the church organizational structure;
f. Redefining the TORs for members of PCC and constituent committees; and
g. Church to build linkages with banks.

5.3.3 Church Administration Sub Pillar
Activities under this sub-pillar will include the following:

a. Define staff roles and responsibilities; and
b. Recruit and appoint a substantive administrator.

5.4 ECONOMIC PILLAR AND EDUCATION PILLAR

The pillar’s objective is to encourage and initiate innovative economic activities for financial sustainability in the church and empowerment of the members. This pillar will aim at among others developing a viable and sustainable resource base. In addition, the church through this pillar will aim at developing a viable and sustainable financial and human resource base by expanding and strengthening the resource capabilities through all church functions and programs.

The accounts department which plays greater role in ensuring that the economic pillar objectives are
attained has three professionals and this we consider a big plus. To effectively manage the school and the Business College, School Management Board of the PCC will be enabled by increasing the size of the committee inorder to deliver on their mandate.

5.4.1 The Business College Sub-Pillar
The Business school (computer training) and curriculum will be of major focus of the church. Its role in training youth for employment and to serve the church effectively, for example, in supporting the ICT system will be explored.

Some of the activities will include;

a. Define the management structure of the business school;
b. Provide computer related services;
c. Introduce a School of Music; and
d. Seek affiliation of the Business school directly to a tertiary institution e.g. Cranfield of UK and Trinity College of USA.

5.4.2 Youth Mentorship Sub-Pillar
Some of the activities will include;

a. Linkages to professional groups;
b. Operationalize Career guidance and development programs;
c. Relaunching the youth service; and
d. Strengthen the role of youth in the church and enhance succession planning.

5.4.3 Education Sub-Pillar
Under this sub-pillar, the school management will be strengthened by focusing mainly on the school operating environment, staff and pupils. The school standards and image will be enhanced to be a premier school within Nairobi County.

Activities under this sub-pillar will include the following:

a. Making the school a premier centre of learning;
b. Introduce a strengthened governance structure for the school; and
c. Clearly redefine instructional ways.

5.5 INFRASTRUCTURE PILLAR
This pillar focuses on infrastructural development of the church. The Church will continue to aim at investing wisely in infrastructure towards its desire for self-sustaining projects.

5.5.1 Information and Communication Sub-Pillar
Under this sub-pillar, the following will be undertaken:

a. Strengthening Information feedback mechanism;
b. Re-designing, updating and launching church website and social media;
c. Appoint and strengthen Youth as a media team;
d. Purchase new equipments and Terminating a fibre optic cable;
e. Establishing an Mpesa account for tithe collection; and
f. Improving communication channel and models.

5.5.2 Asset Acquisition
Activities will include the following:

a. Acquisition of a school bus for branding purposes;
b. Acquire extra plot at Kiu-Kenda and other prospective plots;
c. Optimal use of the buildings already acquired; and
d. Developing the current school building into a fully-fledged business centre.
5.6 CAPACITY BUILDING PILLAR

It is a fact that the church staff will play a vital role in the effective implementation of activities outlined in this plan and more so in the school and other business support units of the Church. As such skills development of all groups and Leadership training will be emphasized under this pillar.

The PCC will ensure that appropriate staffing and staffing levels are determined and maintained. This will include adequate numbers of church ministries and staff under the church payroll. The staff at all levels must be competitively procured and possess adequate skills, competencies, and experience to cope with the dynamic and ever changing environment in which the church operates including embracing of ICT. Staff remuneration while we endeavours to be competitive shall remain sustainable throughout this planning period. As part of the process, efficient office transport in addition to a multi-purpose bus mainly for the school and major church activities may be procured but operated in a business sense. This pillar will therefore aim at building and strengthening the capacity of all church groups towards the vision and mission.

5.6.1 Training of groups Sub-Pillar
Activities will include the following:

a. Periodic leadership trainings and workshop seminars;
b. Induction of all committee members in every group; and
c. Focus group need-based training.

5.6.2 Counseling Classes Sub-Pillar
Activities will include the following:

a. Youth-focused guidance and counseling;
b. Couples counseling ministry; and
c. Need-based counseling programs.
6.1 Introduction

The ACK St. Andrews Zimmerman Strategic Plan will be implemented over a five year period (2016-2020). Action plans will be developed within the framework of Specific, Measurable, Achievable, Realistic and Time Bound (SMART) objectives. Through effective implementation of the Strategic Plan, the church aims at improving efficiency, effectiveness and improved management acumen as well as embracing the use of technology. It is expected that the new strategies and approaches outlined in this Strategic Plan will help in getting the impact of the church to be felt among the entire family of the church, Zimmerman community, and beyond. The PCC will strengthen the Strategic Plan Monitoring Committee and the church administration’s Secretariat. It will also establish the various committees and strengthen Departments spearheading the various activities. For maximum efficiency and effectiveness, it is expected that leadership training and improved coordination will be a major undertaking by all groups throughout the plan period.

6.2 Key Success Factors

Success in the implementation of this plan depends on a number of factors. Among these are:

6.2.1 Ownership PCC and Congregation
This is a critical step for smooth implementation of this plan. The success of this Strategic Plan will depend on the degree of ownership and commitment to its implementation.

6.2.2 Formation of a Strategic Plan Implementation Committee
It is expected that over and above the Pillar Committees, the vicar and PCC will appoint a task force or Committee to oversee and drive the process of implementation of this Strategic Plan. The Committee membership will play an instrumental role in the implementation owing to the member’s principal understanding of the Strategic Plan. An effective coordination and monitoring mechanism, which is necessary, will be put in place where process owners are able to exchange ideas, compare challenges and strategize together. That may mean holding joint meetings to refresh or even re-adjust strategies to achieve targets and to build the requisite teams.

6.2.3 Plan Dissemination and Building of Strong Governance
To build consensus, it is important that this Strategic Plan is disseminated widely to the church membership. The church governance structures must also embrace it at all times. This approach will help the church to promote and develop its fundamental programs. It must be appreciated that all members are not expected to understand and appreciate it in equal measure, hence the need to educate the stakeholders and to monitor their feedback on the implementing of the Strategic Plan and on a continuous basis.

6.2.4 Clear Understanding of the Implementation Matrix
Sometimes those with the responsibility of implementing the plan do not understand the plan implementation/monitoring matrix. Any variance or inability to do what is planned must be explained as a performance issue. However, care must be taken to remember that the budget is indicative and hence the need to apply some degree of flexibility as may be necessary.
6.2.5 Development of Relevant Policies
Currently there are various perceived or real policy gaps within the management of church activities. An example is the clash in timing of choir training with Finance and General Purposes Committee. The weekly programmes should therefore be clearly defined i.e. meetings and mid week services. Policies must be developed and adhered to in order to guide implementation of this Plan. The focus should shift from functional orientation to project based structure where performance and generation of results will be preferred as opposed to departmental orientations which may be dangerous in creating independent segments that don’t enjoy any synergy benefits. There should be a policy to guide the physical developments from the spiritual level as opposed to functions which makes the church to spread its developments thinly in many projects and unfortunately failing to deliver overwhelming success in either. Other policies may include human resources management policies and procurement. The church will invest in capitalizing on the areas of competitive advantage particularly in perpetuating the theme of holistic growth as the body of Jesus Christ.

6.2.6 Development of Effective Information & Communication Systems
Information sharing is critical in the success of the Plan. The whole process of plan implementation will require collection of data, research, analysis, storage and dissemination of information to the congregation. Communication channels will be established and strengthened to enhance flow of information to all those who will be involved in every stage of implementation. In particular, the use of ICT will be enhanced and synchronized with the information bulletin that will be effectively edited to remain relevant. Considerations for a Mass Media Team mainly led by youth to manage the church instruments, will certainly help in many ways.

6.3 Monitoring, Evaluation and Reporting

6.3.1 Introduction
The objective of Monitoring, Evaluation and Reporting is to measure progress towards planned objectives and implementation of strategies and expected outputs within the Strategic Plan period. It is also acknowledged that effective implementation of Church Policies, Programs and Projects towards improved service delivery depends upon the clarity of measures and proper alignment of resources, designation of responsibilities and coordination hence the need for an effective and efficient Monitoring, Evaluation and Reporting system.

A Monitoring and Evaluation system will be established by ACK St. Andrews Zimmerman as a constituent part of the wider framework for planning and implementation of programmes. In particular the content of the M&E system will be based on the church’s Strategic Plan (SP). The M&E system will provide the opportunity to learn from experience, to adjust forward programmes in light of observed constraints and observed feasible implementation rate. The M&E function in the Church will be coordinated by the Strategic Plan Implementation Committee (SPIC). This committee will help to ensure coordination with other committees and other stakeholders. The process is participatory involving the congregation and even external evaluators.

Meetings will be held once every quarter where progress towards achievement of the various strategic objectives including evaluation of outputs of the various activities will be done.

It is important to ensure that everybody involved in the Plan implementation understands his/her part in the implementation process. This will involve establishing standard formats for data collection and reporting; developing clear instructions on documents to be prepared, periods to be covered, and details of information to be supplied and setting frequency/schedule for compiling and submitting data.
The developed M&E Framework will also aim at:

a. Establishment of clear reporting schedules;
b. Establishment of channels and feedback mechanisms on an on-going process requiring time and commitment of all; and
c. Establishing candid specifications of the roles of individuals submitting or receiving the documents.

6.3.2 Internal Evaluation
The following components will guide the monitoring and evaluation activities:

a. **Timeliness of activities**
The timing of the activities will be a key measure of the progress. All the activities in the implementation matrix and annual work plans will be reviewed against the time schedule. Any deviations from the times proposed should be properly explained and appropriate adjustments made to avoid spill-overs.

b. **Feedback**
Feedback will be given consistently and on timely basis. Communication will be enhanced so that the information system designed can gather all the feedback which will ensure that deviations are noted and addressed on a timely basis.

c. **Results**
The performance during the implementation period will be guided by the targets set in the implementation matrix as well as the annual work plans. A results-based approach will be emphasized where the reviews will be made on the basis of the achievements of expected results. In particular, the church will adopt the Rapid Results Initiative (RRI) of aiming to achieve targets and “Quick Wins” over every 100 days of implementation.

6.3.3 Monitoring and Evaluation System
There will be an internal Monitoring, Evaluation and Reporting Committee under the guidance of the Vicar. The committee will coordinate the internal evaluation activities. They may appoint an expert for this exercise. The responsible committee or appointed person will regularly consult with the various church groups, ministries, and different stakeholders for the purpose of getting/making progress reports.

a. **Monthly, Quarterly & Annual Progress Reports**
There will be periodical reports that will be coordinated from the Vicars office. The reports will be monthly, quarterly or annual.

b. **Monitoring & Evaluation Tool**
A Monitoring & Evaluation Template will be developed and used to facilitate the monitoring, evaluation, and reporting process. This tool will be useful since it will standardize the reporting as well as establish a common base from which the reviews will be done.

c. **External Mid-term & End-term Evaluation**
A mid-term evaluation will be conducted in the third year of implementation. An end-term evaluation will be conducted at the end of the plan period. These two reviews will be carried out by external consultant to avoid any bias in the case of internal self-evaluation.
6.3.4 Reporting

Regular reporting provides a mechanism for monitoring performance. Regular reports will be prepared and disseminated by the Plan Implementation and Monitoring Committee. Reports will describe actions taken by church groups, achievements made, and specific outcomes realized. There will be a mention of the strategies of the plan, costs, benefits, performance measures and progress made.
CHAPTER SEVEN: FINANCING OF THE STRATEGIC PLAN

7.1 Introduction

It is acknowledged that implementation of this Strategic Plan calls for increased resources allocations in terms of technical personnel and financial resources. It is therefore prudent to argue that resources requirements to support the church cannot be easily estimated. However, the requirements of the church to diligently implement the Strategic Plan can be a reasonable estimate based on the current staff posting and budget estimates from the past Annual Expenditure Framework.

7.2 Financial Trend

The financing of all the church activities has historically been based mainly on Church Service Ministry, Groups income and Development Funds. The Church Service Ministry includes offertory, Tithe and Thanksgiving While Group income is from Mothers Union, KAMA, Church Choirs, Youth, Sunday school, Mission and Evangelism (TEE).

From the Church’s’ audited reports (2011-2013), the total church income grew from about Kshs. 19,660,818 Million in 2011 to Kshs. 29,121,506 in 2012 to Kshs. 36,825,853 million in 2012 and 2013 respectively see Table 3. Offertory accounted for about 19.3% of the total income in 2013. It is acknowledged that about 47% of this contribution in 2013 was from Church Groups.

The offertory income by category in 2013 is depicted in Figure 6.

![Figure 6: Offertory Income contribution 2015](image-url)
Offertory Income contribution from groups in 2013 was as in Figure 7 below:

![Figure 7: Group Income Contribution 2013](image)

The above income contribution scenario depicts the importance of the church groups as a strong pillar of the church hence the need to focus on enhancing their effectiveness for support. Education; that includes the school and the college, contributed about 32% of the total church income in the same year while other sources including rents and donations (see Table 3) contributed about 0.7% of the total income in 2013. This phenomenon growth of income from Kshs19,660,818 in 2011 to Kshs 36,825,853 in 2013 depicts a growth rate of almost 30% per year.
### TABLE 3: ACTUAL AND PROJECTED INCOME - 2011-2020* (in Kenya Shillings)

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<td>20,892,223</td>
<td>25,279,593</td>
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<td>11,773,764</td>
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<td>14,246,256</td>
<td>14,246,256</td>
<td>17,237,969</td>
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<td>781,001</td>
<td>945,013</td>
<td>1,039,513</td>
<td>1,143,465</td>
<td>1,257,812</td>
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*Denotes projected figures
7.2 Financial Resource Requirements

The church’s ability to deliver the targets presented in this Strategic Plan is dependent on the availability of funds. As projected in Table 3, the total cost of financing the plan over the five years (2016-2020) will be Kshs.298 million. Therefore the Church will consider diverse sources of funding. In addition the church will endeavour to rationalise its budgetary preparation process to make it more participatory and channel resources to identified priorities and core-functions as reflected in the Strategic Plan in order to avoid wastage and mismanagement.

It is apparent that the church’s strategic direction is to serve not only the congregation but also the community e.g. on social matters, it will have to venture into external sources of funding where possible e.g. to address poverty issues, environmental issues. In addition, the church will address internal problems through the project teams inorder to enhance procurement, audit and disbursement processes.

Given the average growth rate of the church income of about 30% per annum between 2011-2013 and considering that the projected national economic growth of 6.5% per annum by 2030, it is moderate to assume a 10% income growth from 2013 to 2020. This assumption is also based on the fact that these are the most recent audited accounts available. Given this assumption, it is expected that the share contribution to the church’s income in 2015 will be as in figure 8.

![Fig. 8: Income distribution year 2015 (In Kshs. Million)](image)
Applying the same argument and assuming a ceteris peribus situation (all things equal), the income of the church will be expected to grow to Kshs. 71,763,136 with total offertory accounting for 13,914,450, Church Groups Kshs. 33,647,138, Education Kshs22,943,736 and others Kshs. 1,257,812 respectively by 2020. This contribution is reflected in Fig. 8.

![Projected Income growth trend (2015-2020)](image)

7.3 Towards sustainable Financing of the Strategic Plan

To accomplish the desired activities under each one of the pillars and as indicated in Strategic Plan Implementation Matrix (Annex 1), the church must adopt strategic measures for resources mobilization. These measures may include among others the following strategies:

a. Encouraging tithes and Offering through thematic sermons on the value of good stewardship;
b. Encourage church membership and Group based resource mobilization;
c. Encourage the culture of thanksgiving on a continuous basis for His enduring mercies;
d. Registering the Church for an Mpesa line and swiping cards;
e. Business approach to Hire of facilities such as tents, chairs, PA Systems;
f. Encourage donations from the greater community as well as the diaspora;
g. Enhance visibility of the school as part of socio-corporate responsibility as a business and rebranding;
h. Introduce competitive sports events;
i. Enhance Groups membership contribution;
j. Enhance hire of equipment e.g. Music system and school bus;
k. Strengthen the Business Centre as a training facility
l. Seek donations and other support eg. the Constituency Development Fund (CDF), Uwezo Fund, and Education Bursary Fund, Rotaries, donations and donor funds.
## STRATEGIC PLAN IMPLEMENTATION MATRIX (2016 - 2020)

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<td>1.2 Evangelism and Outreach sub pillar</td>
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<td>1.4 Pastoral duties sub pillar</td>
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<td>Programs for the cell groups</td>
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<td><strong>Sub-Total (Pastoral duties sub pillar)</strong></td>
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<td>2.1 Welfare Sub-Pillar</td>
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<td>3.0 Governance Pillar</td>
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<td>3.1 Policy Sub Pillar</td>
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<td>Define and document policies</td>
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<tr>
<td>Operationalizing the structures</td>
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<td>Improve records management</td>
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## Strategic Plan Implementation Matrix (2016 - 2020)

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<td>1.2 Evangelism and Outreach sub pillar</td>
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<td>Cell Groups</td>
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<td>Adopting a professional business management approach</td>
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<td>Establish procurement procedures</td>
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<td>Promote strong partnership networks</td>
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<td>Church to build linkages with banks</td>
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<td>3.3 Church administration sub pillar</td>
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<td>Define staff roles and responsibilities</td>
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<td>Recruit and appoint a substantive admin</td>
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<td><strong>4.0 Economic and Education Pillar</strong></td>
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<td>Re-launching the Youth Service</td>
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### STRATEGIC PLAN IMPLEMENTATION MATRIX (2016 -2020)

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<td>Introduce a governance structure for the school</td>
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<td>5.1 Information and communication sub pillar</td>
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<td>Strengthening Information feedback mechanism</td>
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## STRATEGIC PLAN IMPLEMENTATION MATRIX (2016 -2020)

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<td>Re-designing, updating and launching church website and social media</td>
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<td>Youth as a media team</td>
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<td>Purchase new equipments and Terminating a fibre optic cable</td>
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<td>Establishing an Mpesa account for tithe collection</td>
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<td>Improving communication channel and models</td>
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<td>5.2 Asset acquisition sub pillar</td>
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<td>Acquisition of school bus</td>
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<td><strong>Induction of all committee members in every group</strong></td>
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<td>59,308,410</td>
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<td>65,239,254</td>
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<tr>
<td>71,763,136</td>
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</tr>
</tbody>
</table>
ANNEX 2: GENERAL CONGREGATION QUESTIONNAIRE

ACK DIOCESE OF NAIROBI
ACK ST.ANDREWS ZIMMERMAN CHURCH

SECTION A - PERSONAL INFORMATION

Name (Optional) ________________________________

1. Kindly state your gender
   [ ] Male     [ ] Female

2. What is your age bracket?
   [ ] Less than 20 years  [ ] 20 years to 35 years
   [ ] 36 years to 50 years [ ] More than 50 years

3. Your marital status?
   [ ] Single     [ ] Married
   [ ] Widow      [ ] Widower

4. Kindly provide your highest level of education
   [ ] Primary School Certificate [ ] Secondary school Certificate
   [ ] Certificate                [ ] Diploma
   [ ] Bachelors Degree           [ ] Masters Degree
   [ ] PhD                      [ ] None of the above

5. Do you take Holy Communion?
   [ ] Yes     [ ] No

6. Your membership status?
   [ ] Registered   [ ] Non Registered

7. Occupation/Profession ............................................................

8. For how long have you been attending ACK St. Andrews Zimmerman Church?
   [ ] Less than 1 year  [ ] 1-5 years
   [ ] 6-10 years      [ ] 11-15 years
   [ ] more than 15 years

SECTION B (to be completed by ladies)

9. a) Are you a member of MU?
   [ ] Yes     [ ] No
i. If Yes, are you familiar with the aims and objectives of MU?
   [ ] Yes    [ ] No

ii. If Yes, to what extent do you think the aims and objectives are being achieved at St. Andrews?
   [ ] 0-25%    [ ] 26-50%
   [ ] 51-75%    [ ] 76-100%

iii. If not a member of MU, do you intend to join in the near future?
   [ ] Yes    [ ] No

iv. If Yes, how soon?
   [ ] 2016    [ ] 2017
   [ ] 2018    [ ] Other, state___________

v. If No, what would stop you from joining?
   [ ] Not yet solemnized marriage
   [ ] Not aware of the requirements
   [ ] Others..............................................

b) Kindly suggest how any of the following can be improved in MU?
   i. Upholding and promoting the teachings of Jesus Christ about the sanctity of marriage
   ii. Encouraging parents to bring up their children in the church of God
   iii. Fellowship of Christians worldwide in prayer, worship and service.
   iv. Strengthening family life and protecting children
   v. Helping those who have troubles in their family life.
   vi. Any other area of improvement not listed above

SECTION C (To be completed by Men)

10. a) Are you a member of KAMA?
    [ ] Yes    [ ] No

   i. If yes, are you familiar with the aims and objectives of KAMA?
      [ ] Yes    [ ] No

   ii. If yes, to what extent do you think the aims and objectives are being achieved at St. Andrews?
      [ ] 0-25%    [ ] 26-50%
      [ ] 51-75%    [ ] 76-100%
iii. If not a member of KAMA, do you intend to join in the near future?
[ ] Yes [ ] No

iv. If yes, how soon?
[ ] 2016 [ ] 2017
[ ] 2018 [ ] Other, state____________

v. If No, what would stop you from joining?
[ ] Not yet solemnized marriage
[ ] Not aware of the requirements
[ ] Others…………………………………………..

a) Kindly suggest how any of the following can be improved in KAMA?
   i. Helping members to grow in spirit, mind and body, and be natured in faith for every good work
   ii. Encouraging members to play an active role in the mission of the church
   iii. Encouraging members to undertake acts of Christian service for the distressed, disadvantaged and the disabled.
   iv. Encouraging members to use the gifts God has given them as good stewards of God's varied grace.
   v. Encouraging members to use their resources in supporting the work of the church at all levels.
   vi. Encouraging Anglican lay men and women to play positive roles as Christians in political, social and economic life of the nation.
   vii. Honouring the institution of marriage as ordained by God and to promote Christian family values.
   viii. Promoting Christian fellowship, love and unity in the Church and society, and to promote spiritual enthusiasm among members.

SECTION D (To be completed by Youth – 20 to 35 years)

11. a) Are you a member of St.Andrews Youth (referred to as StAYAlive)?
    [ ] Yes [ ] No

   i. If Yes, are you familiar with the aims and objectives of StAYAlive?
      [ ] Yes [ ] No
ii. If Yes, to what extent do you think the aims and objectives are being achieved at St. Andrews
   [ ] 0-25%               [ ] 26-50%
   [ ] 51-75%              [ ] 76-100%

iii. If not a member of StAYAlive, do you intend to join in the near future?
   [ ] Yes               [ ] No

iv. If Yes, how soon?
   [ ] 2016               [ ] 2017
   [ ] 2018               [ ] other state

v. If No, what would stop you from joining?
   [ ] Not within age bracket of 20-35
   [ ] Am already a member of another group
        KAMA
        MU
        Other groups
   [ ] Other reasons

b) Do you have suggestions on how the StAYAlive ministry can be improved?
   [ ] Yes               [ ] No

i. If yes, how?
   ……………………………………………………………………………

SECTION E (To be completed by Parents)

12. a) Do you have children?
   [ ] Yes               [ ] No

   i. If Yes, please indicate the age bracket and the number of children under each?

<table>
<thead>
<tr>
<th>Age</th>
<th>No of children</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-3</td>
<td></td>
</tr>
<tr>
<td>4-6</td>
<td></td>
</tr>
<tr>
<td>7-9</td>
<td></td>
</tr>
<tr>
<td>10-12</td>
<td></td>
</tr>
<tr>
<td>13-15</td>
<td></td>
</tr>
<tr>
<td>16-19</td>
<td></td>
</tr>
<tr>
<td>20-35</td>
<td></td>
</tr>
<tr>
<td>Over 35</td>
<td></td>
</tr>
</tbody>
</table>
b) Are all your children baptized?
   [ ] Yes [ ] No

   i. If no, why?
      [ ] Not yet dedicated in church
      [ ] Not a registered member of St. Andrews
      [ ] Have not been a registered member of St. Andrews for at least 6 months
      [ ] Have not enquired from the vicar’s office
      [ ] Others…………………………………………..

c) Are all your children above 12 years confirmed?
   [ ] Yes [ ] No

   i. If no, why?
      [ ] Not yet baptized
      [ ] Not a registered member of St. Andrews
      [ ] Have not been a registered member of St. Andrews for at least 6 months
      [ ] Have not enquired from the vicar’s office
      [ ] Others…………………………………………..

d) Do your children attend church at St. Andrews?
   [ ] Yes [ ] No

   i. If Yes, which service?

<table>
<thead>
<tr>
<th>Service</th>
<th>No of children</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday school</td>
<td></td>
</tr>
<tr>
<td>Teens service</td>
<td></td>
</tr>
<tr>
<td>Youth Service</td>
<td></td>
</tr>
<tr>
<td>Wednesday service</td>
<td></td>
</tr>
<tr>
<td>Early morning</td>
<td></td>
</tr>
<tr>
<td>Main service</td>
<td></td>
</tr>
</tbody>
</table>

   ii. If your child does not attend any of the services above, please indicate reasons

e) Does your child/children attend Sunday school service?
   [ ] Yes [ ] No
i. If yes, does any of your child/children participate in the following listed activities?
   [ ] Boys Brigade  [ ] Girls Brigade
   [ ] Vocational bible club  [ ] Music/drama festivals
   [ ] Others………………………………………

ii. If any of your child/children do/does not participate in any Sunday school activity, what would stop him/her/them from participating?
   [ ] Not within the age brackets of the groups’ activities
   [ ] Lack of awareness
   [ ] Availability
   [ ] Others………………………………..

f) Kindly suggest how any of the following can be improved in Sunday school?
i. Sunday school service

ii. Sunday school activities
   • Brigade
   • Vocational Bible club
   • Music/drama festivals

iii. Children’s safety and security

iv. Communication

v. Topic

g) What additional activities would like to see offered in the Sunday school service?
   ………………………………………………………………………………………..

SECTION F (To be completed by All)

13. To what extend do you feel we are making good use of audio visual and technology to improve worship services at St. Andrews?
   [ ] 0-25%  [ ] 26-50%
   [ ] 51-75%  [ ] 76-100%

14. Which areas do you think we need to improve to enhance worship service?

15. Which mode of communication do you feel is the best way to reach you?
   [ ] Word of Mouth
   [ ] SMS
   [ ] e-mail
   [ ] Social media e.g. WhatsApp, skype and tweeter
   [ ] Others……………………………………………...
16. What mode of payment for tithes, offerings, thanksgiving would you like introduced at St. Andrews apart from cash and cheque?
   [   ] Mobile money (MPESA, Airtel, Orange)
   [   ] Swiping of Credit/Debit cards
   [   ] Funds transfer
   [   ] Others…………………………………………..

17. Are you a member of any ministry or department at St. Andrews which contributes towards improving the social welfare of church members or surrounding community?
   [   ] Yes                     [   ] No

   i. If yes, which one…………………………………………………..

18. How can the church engage its members in contributing towards improvement of the social welfare of its members and the surrounding community?

19. Are you a member of any social networking sites?
   [   ] Yes                     [   ] No
   If yes, which ones?
   [   ] Facebook                 [   ] Twitter
   [   ] Whatsapp                 [   ] Bebo
   [   ] Instagram                [   ] Youtube
   [   ] Others ………………………

20. Which social networking sites would you prefer the church to use for communication?
    …………………………………………………

21. Are you involved in any economic activities at St. Andrews?
   [   ] Yes                     [   ] No

   i. If yes, which ones?
   [   ] Church Welfare          [   ] Sacco
   [   ] Others………………………………

22. Is there another way you feel the church can empower its members economically?
   [   ] Yes                     [   ] No

   i. If yes, which one?………………

23. How would you rate the choice of topics provided to members at St. Andrews?
   a) General Congregation
      [   ] 0-25%                    [   ] 26-50%
      [   ] 51-75%                  [   ] 76-100%
b) Youth
[ ] 0-25%  [ ] 26-50%
[ ] 51-75%  [ ] 76-100%

c) Teens
[ ] 0-25%  [ ] 26-50%
[ ] 51-75%  [ ] 76-100%

d) Children
[ ] 0-25%  [ ] 26-50%
[ ] 51-75%  [ ] 76-100%

24. What areas would you suggest church members be educated on?

[ ] General Congregation
Kindly state ............................................................... 

[ ] Youth
Kindly state .................................................................

[ ] Teens
Kindly state .................................................................

[ ] Children
Kindly state .................................................................

25. How would you rank comfort in our church during services

[ ] 0-25%  [ ] 26-50%
[ ] 51-75%  [ ] 76-100%

26. What improvements can you suggest about infrastructure at St.Andrews?

.................................................................

27. Kindly indicate any other area of improvement that you would like to see in the following areas in church?
[ ] Services

.................................................................

[ ] Safety & security

.................................................................

[ ] Weekday fellowships e.g. Mizizi, home fellowships

.................................................................
[ ] Members welfare e.g. bereavements, sickness, weddings

.................................................................

[ ] Church environment e.g. welcoming visitors, reception, directions, facilities

.................................................................

[ ] Mothers Union

[ ] KAMA

[ ] Youth

[ ] Financing of church projects

[ ] Others...........................................................

Thank You
## ANNEX 3: PARISH CHURCH COUNCIL MEMBERS (2015/2016)

<table>
<thead>
<tr>
<th>NAME</th>
<th>ROLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>VEN. CANON JOHN MAINA</td>
<td>VG/Chairman</td>
</tr>
<tr>
<td>REV. REDSON KOMU</td>
<td>Clergy</td>
</tr>
<tr>
<td>REV. GEORGE OCHIENG’</td>
<td>Clergy</td>
</tr>
<tr>
<td>REV. DOMINICK MSAFIRI</td>
<td>Clergy</td>
</tr>
<tr>
<td>REV. SAMUEL MUNYIRI</td>
<td>Clergy</td>
</tr>
<tr>
<td>SAMUEL MWANGI</td>
<td>Vicar’s Warden</td>
</tr>
<tr>
<td>PROF. ZIPPORAH NG’ANG’A</td>
<td>People’s Warden</td>
</tr>
<tr>
<td>CHARLES M. GICHIA</td>
<td>Treasurer</td>
</tr>
<tr>
<td>PETER NTHIGA</td>
<td>Secretary</td>
</tr>
<tr>
<td>LAY CANON NORMAN KIAMBI</td>
<td>Member/Synod Rep.</td>
</tr>
<tr>
<td>MOSES MUNYUI</td>
<td>Member</td>
</tr>
<tr>
<td>ELIZABETH KING’A</td>
<td>Member</td>
</tr>
<tr>
<td>PETER WAMAI</td>
<td>Member</td>
</tr>
<tr>
<td>ANTHONY KIBIGO</td>
<td>Member</td>
</tr>
<tr>
<td>CATHERINE OKUKU</td>
<td>Member</td>
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<tr>
<td>JAMLYC WATENGA</td>
<td>Member</td>
</tr>
<tr>
<td>JACOB MULANDA</td>
<td>Member</td>
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<tr>
<td>ANGELA MAJALE</td>
<td>Member</td>
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<tr>
<td>MARTHA MBAU</td>
<td>Member</td>
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<tr>
<td>MARGARET THIONG’O</td>
<td>Member</td>
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<tr>
<td>RENSON IRERI</td>
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<tr>
<td>DENNIS WABUKALA</td>
<td>Member</td>
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<tr>
<td>MARY KURIA</td>
<td>Member</td>
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<tr>
<td>JOSHUA MAINA</td>
<td>Member</td>
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<tr>
<td>JAMES MACHARIA</td>
<td>Member</td>
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<tr>
<td>ALEX MUNENE</td>
<td>Member</td>
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<tr>
<td>SAMUEL NYONGESA</td>
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<tr>
<td>DICKMOLINE NJUE</td>
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<tr>
<td>NEWTON MAINA</td>
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<tr>
<td>DICKSON NYAMBORI</td>
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</tr>
<tr>
<td>BOB OKIRI</td>
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</tr>
<tr>
<td>PURITY WAKUBWA</td>
<td>Member</td>
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### ANNEX 4: STRATEGIC PLANNING COMMITTEE

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Role</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ven. Canon John M. Githnji</td>
<td>Vicar General / Vicar</td>
</tr>
<tr>
<td>2</td>
<td>Lay Canon Norman G. Kiambi</td>
<td>Chairman</td>
</tr>
<tr>
<td>3</td>
<td>Bob Okiri</td>
<td>Vice Chairman</td>
</tr>
<tr>
<td>4</td>
<td>Dickmoline Njue</td>
<td>Member</td>
</tr>
<tr>
<td>5</td>
<td>Peter Wamae</td>
<td>Member</td>
</tr>
<tr>
<td>6</td>
<td>Samuel Mwangi</td>
<td>Member</td>
</tr>
<tr>
<td>7</td>
<td>Dickson Nyambori</td>
<td>Member</td>
</tr>
<tr>
<td>8</td>
<td>Charles M. Gichia</td>
<td>Member</td>
</tr>
<tr>
<td>9</td>
<td>Dennis Wabukala</td>
<td>Member</td>
</tr>
<tr>
<td>10</td>
<td>Jamlyc Watenga</td>
<td>Member</td>
</tr>
<tr>
<td>11</td>
<td>Prof. Zipporah Nganga</td>
<td>Member</td>
</tr>
</tbody>
</table>