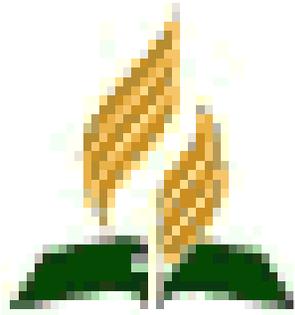


The Seventh Day Adventist Church Nairobi Central (SDAC-NC)



Strategic Plan 2014 – 2018

The Seventh Day Adventist Church - Nairobi Central (SDAC-NC)

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Abbreviations and Acronyms

- SDAC-NC** - Seventh Day Adventist Church - Nairobi Central
- CMC** - Church Management Committee
- AMO** - Adventist Men Organization
- M&E** - Monitoring and Evaluation
- MAPS** - Maxwell Preparatory School
- SDA** - Seventh – Day Adventist
- CBM** - Church Business Meeting
- ACCS** - Adventist Centre for Care and Support
- NGO** - Non-Governmental Organization
- CFC** - Church Finance Committee
- ICT** - Information and Communication Technology
- OVI** - Objectively Verifiable Indicators
- MOV** - Means of Verification

ACKNOWLEDGMENT

On behalf of the members of the Seventh Day Adventist Church – Nairobi Central (SDAC-NC), I would like to convey my sincere appreciation to the following for their invaluable contributions towards making this strategic plan a success: the associate pastors - Pastor William Willys Ochieng and Pastor Yobes Nyagaka; the Head Elder, Eld. Pius Mutay, the Elders Council, all the Heads of various Departments, the Church Board, and the entire church membership.

I would also like to thank the Strategic Planning Team which was led by Eld. Joseph Kwaka and other team members: Sister Millicent Onyonyi – a Deaconess, and Eld. Charles O. Bosire. Their commitment and determination to ensure the development of this Strategic Plan for the church is highly appreciated.

Finally, I would like to thank all those who contributed in one way or the other to this noble task of developing the Strategic Plan for SDA Church - Nairobi Central for which it is not possible to be individually acknowledged.

May our Almighty God and Saviour Jesus Christ bless you all abundantly!

Pastor Alex Ambuchi,
Senior Pastor
SDA Church - Nairobi Central

1. INTRODUCTION AND METHODOLOGY

1.1. Introduction

Strategic plans have become imperative planning tools for all organizations in all sectors. Commercial and industrial companies use the plans to enable them to, among other purposes, strategically position themselves for competition in their sectors and market, prepare and adjust to changes in the operating environment, identify challenges and opportunities and set goals and targets. On the other hand, non-profit organizations tend to use strategic plans to define the areas of focus with regard to thematic or development programme areas and sometimes also use them as shopping baskets with the donors and partners. Strategic plans are also used by the institutions of learning to define and describe their choices of requisites, methods and techniques in pursuit of academic excellence.

Indeed, all organizations and institutions the world over have embraced strategic planning and production of strategic plans. The importance of a strategic plan - a tool for defining the focus of operation, setting goals and laying the road map towards the desired results - cannot be overemphasized.

The Seventh-Day Adventist Church - Nairobi Central (SDAC-NC) has produced and adopted this Strategic Plan to guide on the path towards defined goals, good institutional governance, satisfactory service to the congregation, and pursuit of other overarching objectives. The document seeks to, among others, provide the history of the SDAC-NC and its relationship with the Seventh-Day Adventist Church as a Christian denomination, state the world church's vision and mission to which the SDAC-NC subscribes, describe the strength and weaknesses that should be taken into consideration, state where it is in terms of the areas of focus, where it wants to be, and the path to the set objectives and targets.

1.2. Methodology

This strategic plan has been formulated using a simple technique of SOP, which is an acronym for: Status, Objective and Plan. By status, we are asking ourselves the simple question of "where are we currently?" This is about the current state of the organization or its situation. Objectives: where do we want to be (the desired status and situation); and, the Plan: how do we get there (including the strategic resources needed).

The plan has been produced with the participation of the pastorate, the leadership and the general congregation of the SDAC-NC. The process of producing the plan has been steered by a team led by Mr. Joseph Kwaka, an elder in the church, who helped to manage the process and the production of the document as a consultant. Other team members were: Mrs. Millicent Onyonyi, a deaconess, and Mr. Orina Bosire, an elder.

At the beginning of the exercise, a church business meeting was held at which the intention for the undertaking was announced and the details of the work-plan explained. Suggestions and write-ups were solicited from all departments, including the Elders' Council, the Deaconry, the Personal Ministry Council, the Children's Ministry Department, Adventist Men Organization, among others.

To further gather views and certain vital information, a survey was conducted among the members of the congregation whose findings partly informed the strategic plan. One strategic planning workshop was held at which the key departments and the general membership of the congregation were represented.

Around the end of 2013, the Strategic Planning team leader found an opportunity to interview one of the most outstanding former pastors of the Nairobi Central Church, Pastor Ezra Mpyisi. He was the substantive first African Pastor to serve at the Church (after several missionary pastors from USA) and therefore had institutional memory on important facts and figures. Pastor Mpyisi was able to affirm the records as contained in the document while adding more information to enrich the section on the history of the Church.

Towards the end of the exercise, a draft strategic plan was compiled and distributed to key departments for their final feedback and input before a validation forum was held.

To conclude the process, a draft document was present to the Church Board, which approved it for presentation to the church membership at a business meeting for the launch.

This Strategic Plan was finally launched on February 1, 2014, within the Church in the presence of Church members and invited guests.

2. HISTORY AND BACKGROUND

The history of the Seventh-Day Adventist Church - Nairobi Central (SDAC-NC), formerly known as Maxwell, is linked to Maxwell Preparatory School. It is the school that was first established in the compound where the Church is located today. The teachers, parents, pastors and pupils then decided to worship within the campus school. The initial congregation therefore comprised the school fraternity, some missionaries and a few elite African Adventist families in Nairobi.

The school was initiated around 1944 by a Missionary, Pastor Maxwell, who was residing at Karura – the first SDA Station in/around Nairobi. He set up the preparatory school for the children of the missionaries, who were working for the Adventist Church in various parts of East Africa. It was first named Nairobi European School but the name was later changed to Maxwell Preparatory School (MAPS), a whites-only institution.

The Church that was later built in the school compound around 1948 was similarly named Maxwell SDA Church and would be known by that name for many decades. The name was changed to SDA Church - Nairobi Central in mid 1970s, by which time, the local congregation had grown and become predominantly African.

No records are available but some individuals who worshipped in the Church in the 1970s told the Strategic Planning team that the original congregation would number less than 100 people, with most of them being pupils and Staff of the school. Most African converts would be found in the then existing pioneer (“African”) Adventist church in Nairobi, the Shauri Moyo SDA Church. At the beginning of 2014, the membership of the Church was over 6500, while the congregation at an ordinary Sabbath service would have about 3500 worshippers.

All early pastors played the triple role of a pastor, house master and teacher at the Maxwell Preparatory School. These included Pr. George S. Glass (from South Africa), Pr. Wesley Florie, Pr. Robert J. Wheeland, Pr. Philip Giddings, Pr. Artkins, and Pr. Reuben Theuri. These pastors' work was focused more on ministering to and nurturing church members rather than evangelizing. The Church also served missionaries and visitors in transit.

Pr. Giddings (an African-American) was the first Black pastor of the church. Pr. Theuri came to assist alongside Pastor Giddings but did not stay long. The first notable African pastor fully in charge of the Nairobi Central Church was Pastor Ezra Mpyisi (from Rwanda).

The following is the list of Pastors who have since served the Church: Pastor Ezra Mpyisi (1982-89); Pr. Paul Wahonya (1989 - 91) – who was assisted by Associate Pastor Peter King'oina. Pr. Peter Kingoina later got elevated and succeeded Pr. Wahonya. He was succeeded by Pr. Absalom Birai whose Associate was Pr. Mutua.

Pr. Birai's successor was Pr. John Macharia, whose Associates were Pr. Alfred Marundu and Pastor Timothy Guto. Pr. Francis Njau took over from Pr. Macharia. Pr Njau's Associate was Pr. Timothy Guto. Pr. Peter Ndeto took over from Pr. Njau and continued with Pr. Guto as Associate Pastor. They were later joined by Pr. Alex Ambuchi as Associate pastor. Pr. Ephraim Muraya took over after some years from Pastor Ndeto. He was assisted by Associate pastors

Jacob Akali and Ezra Okioma. Pastor Muraya served for about one year and was transferred while Pr. Akali was promoted to take over from him. Pr Akali was later transferred and in came Pr. Francis Wariba, who was assisted by Pr. Okioma and Pr. David Odhiambo as Associate pastors. Pr. Wariba was succeeded by Pr. Alex Ambuchi, whose Associate pastors at first were Pr. David Odhiambo and Pr. Robert Tigena. The Associate pastors were later transferred and their places taken by Pr. William Willys Ochieng and Pr. Yobes Nyagaka. The last three constituted the pastorate of the Nairobi Central Church at the time of the launch of this Strategic Plan.

As the congregation grew and the membership became bigger in the late 1970s, the Nairobi Central Church started organizing two services because the church auditorium could no longer accommodate the whole congregation. The first service would begin with a sermon at 8.00 am while the second service would start at 9.30 am. The ever increasing numbers in the congregation not only made it necessary to start another English church elsewhere in Nairobi, which produced one in the South C area, but also compelled the leadership of the Nairobi Central Church to think about putting up another church building.

The idea of constructing another church building crystalized in the early 1980s. In the deliberations on the matter, a few people in the leadership began to take a strong position that the church should be relocated elsewhere to give room for the school and the Union offices. The discussion soon became an item in the agenda of the Central Kenya Field and the East African Union. The matter was emotive as the Church was being shepherded by Pastor Mpyisi, who took a firm stand that the church should not be relocated and prayerfully managed to convince a clear majority in the leadership.

The initial funds drive for the current church building began in 1987. But even as the fundraising progressed, the matter about the location of the church would only be put to rest at a meeting in the late 1989. The congregation started worshipping in it about 10 years later on January 4, 1997. It was dedicated at a ceremony presided over by the President of the General Conference of the Seventh-Day Adventist Church, Pr. Jan Paulsen, on April 21, 2001.

Some of the church members whose initiative and effort led to the construction of the present-day bigger sanctuary include, Eld. Mutuku Mutinga, the late Eld. George Okeyo (who was the first chairman of the building committee), Eld. Joseph Mbinda, Eld. John Ombengi, Sis. Jerusha Muga, Eld. Joash Aluoch, Eld. John Atinga, Eld. James Nyambane, Eld. Dan Oriko, the late Eng. Musa Adongo, Eld. Meshack Odira, Sis. Elizabeth Okwoyo, Sis. Elen Alusa, Sis. Priscillah Bosire, Sis. Margaret Ayiamba, to name, but a few.

Some of the milestones in the growth of the SDAC-NC are: starting of the Nairobi South Church in the late 1980s; facilitating a crusade by Elder (Pastor) Rock, from the General Conference, through which the New Life Church was started as the third English Church in the city in 1987; starting of the Parklands SDA Church through a crusade (early 1990s); establishing of branch Sabbath Schools Network; starting of Nairobi West Slums Church through a crusade; starting of Kathiani SDA Church through a crusade; and establishment of the Adventist Centre for Care and Support (ACCS) - an NGO with its offices within the compound and providing relief and development services to the needy.

At time of launching this Strategic Plan, the Nairobi Central Church, through its Adventist Men Organization, led by Senior Pastor, Pr. Alex Ambuchi, had established a church in Bondo after a two-week evangelistic effort in September 2013. In addition, through AMO, the Church has established a strong congregation in Kamiti Maximum and Kamiti Medium prisons in Nairobi.

The Nairobi Central church conducts Sabbath School services in several (secondary) schools in Nairobi and its environs. The following is the list: Kenya High School, Limuru Girls School, Pangani Girls High School, Lukenya Girls School, St. Georges Girls High School, Nairobi School, Hospital Hill High School, Moi Nairobi Girls High School, Lenana School, Dagoreti High School, Ngara Girls High School, Sunshine Secondary School, St. Hannah's Schools, Kawangware Children's Garden, Limuru International School, and Nembu Girls Secondary School.

According to a survey conducted by the Strategic Planning team, the Nairobi Central Church, which in the structure of the denominational organization also constitutes a District, still sets the pace and remains the lead church in terms of institutional organization, management of the church service and its attendant programmes and activities such as the holy communion, baptism and others according to the standards prescribed in the Church Manual. It remains the single biggest Adventist congregation under one roof in East and Central Africa. Survey results indicate that it would be the church of choice for those on transit through Nairobi and also the church whose efficiency and adeptness, would depict the typical standardized Adventist church service for a guest worshiper.

And yet despite the remarkable growth and successes, the church has not been without some challenges. The political challenge of forging national integration and cohesion among the ethnic groups in Kenya has sometimes undermined the effort to unite the SDAC-NC congregation. Some members have at times appeared to identify first with their respective ethnic communities rather than surrender to the communion of the spiritual community. It is a matter which has elicited efforts in inspiration talks, sermons and payers over the years. Another challenge has been the wrong perception from outside the membership (and even from some members) that it is a church for the elite - the middle and upper class in the social-economic strata of the Kenyan society. The Church continues to acknowledge diversity and endeavours to make its fellowship inclusive and receptive.

Like most congregations, the growth and sustainable service to its members is attributed to the strength of its womenfolk. The women who have acted as the pillars of the church over the years include: Sis. Rachel Omwega – Pioneer Deaconess; Sis. Margaret Ayiemba – nurturing in the Lower Division for many years; Sis. Jerusha Muga – evangelist, leader and an elder at one time; Sis. Elizabeth Okwoyo – long-serving Church Clerk/Deaconess; Sis. Aseanath Ongeri; Sis. Millicent Onyonyi; Sis Lucy Nguma – Sis. Ellen Alusa (once an elder) and others.

The SDAC-NC has been the springboard of Adventism in East Africa, the SDA diaspora. Its products are involved in different aspects of Adventist ministry in various parts of the world. It is noteworthy that churches in the United States and other countries, which former Nairobi Central Church members either played a significant role in starting or they are providing leadership in, continue to tremendously contribute to the ministry.

3. VISION, MISSION AND VALUES

3.1. Harmony with the General Conference

The SDAC-NC vision and mission are the same as and in conformity with those of the Seventh-Day Adventist Church General Conference, the East and Central African Division and the East African Union. They are however adapted in certain sections of the document only for proper contextualization. Similarly, the operating principles and activities have been adopted and adapted from the Union's.

3.2. Vision

In harmony with the great prophecies of the Scriptures, we see as the climax of God's plan the restoration of all His creations to full harmony with His perfect will and righteousness.

3.3. Mission

The mission of the SDAC-NC is to proclaim to our congregation and others the everlasting gospel of God's love in the context of the three angles' messages of Revelation 14:6-12, and as revealed in the life, death, resurrection, and high priestly ministry of Jesus Christ, leading them to accept Jesus as personal Saviour and Lord and to unite with His remnant church; and to nurture believers as disciples in preparation for His soon return.

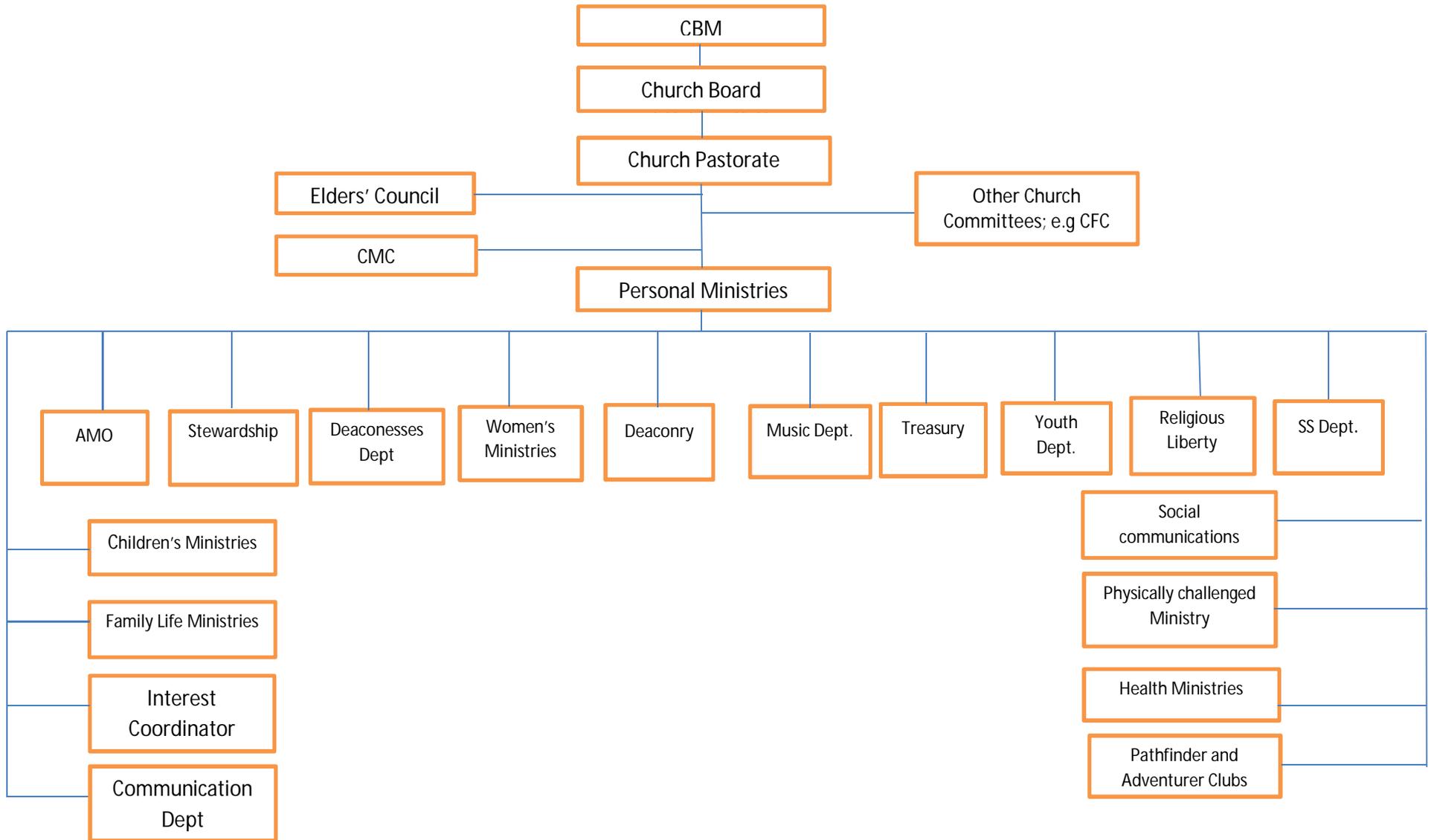
Adapted and simplified from above, our Mission in short is to: *Lead people into accepting Jesus Christ as their personal savior and nurture them in preparation for His soon return.*

3.4. Values and Principles

- i. Reaffirmation of the 28 fundamental beliefs of the Seventh-Day Adventist Church.
- ii. Integrity and accountability are expected of leaders, workers and members in our relationship with God, his Church and the general society.
- iii. Cultures of the church members enrich the Church, yet all cultural practices must be subject to scriptural principles as taught by the Seventh-Day Adventist Church.
- iv. Financial, human and physical resources are gifts which must be responsibly managed.
- v. The congregation is essentially the Church and therefore should be the focal point of the Church's mission.
- vi. The health and growth of the Church is very much related to the integrity and spirituality of its leadership.
- vii. The returning of tithes, offerings and other acts of stewardship by the faithful is one of God's ordained methods of supporting the ministry of the Church and is one of the key indicators of growth in spirituality.
- viii. Christian values and the SDA mission shall guide our decision making at all times.
- ix. Service to humanity and participation in soul winning activities among the members.

4. LEADERSHIP AND OPERATING STRUCTURE

ORGANIZATIONAL STRUCTURE



The operating structure has the church board, which is chaired by the Senior Pastor, at the apex. The structure above however indicates that in the management of the church business, the Church membership, at a Church Business Meeting, is supreme.

The pastorate consists of the Senior Pastor who is supported by two Associate Pastors. The Pastorate, assisted by the Elders' Council and all the departments, will ensure the implementation of this Strategic Plan.

The actual implementation lies with the pastorate, Elders council, departments and all the SDAC-NC members. The policy decisions made by the church board are presented to the Church Business Meeting for deliberation and adoption.

Strategies for Resource Mobilization

SDAC-NC will put in place strategies to mobilize resources aimed at meeting the likely resource gaps. Apart from funding from Church members contributions which are the main sources of revenue, other sources of revenue that have been identified include:

Writing and submitting to identified donors project proposals for funding: to the high levels of the church hierarchy, Constituency Development Fund (CDF), Nairobi County Government; Non-Governmental Organizations (NGOs); and International donor agencies.

Generating Income from the following:

- Bore- hole: Selling water from the borehole
- Rental Charges: For use of church facilities
- Treasury bills: Buying treasury bills and bonds
- Donations: From individuals or organizations
- Income from the Guest House

Savings from wastage:

- **Improved efficiency:** To reduce wastages caused by inefficiencies
- **Stringent financial discipline** in the Church can also result in some savings.

5. SITUATION ANALYSIS

5.1. Strength

- i. Human Resource - SDAC-NC leads among all Adventist churches in Kenya or, perhaps, East Africa, in terms of availability within the congregation of a wide range of professionals and general abundance of human resource from whom the church can draw expertise and volunteers.
- ii. Financial Resource Endowment – The existing big assembly of the middle and upper class individuals gives SDAC-NC a comparative advantage in raising funds for pursuing all the objectives of soul winning, self-support and leadership than any other church congregation in Kenya and East Africa.
- iii. Organisation and proactivity - The existing church management organs and structure provide for effective implementation of this strategic plan. Some of the organs are already proactive and strong in the quest for soul winning and self-support, the foremost in Soul winning are: Personal Ministry, Adventist Men (AMO), Women Ministry and Adventist Youth, while self-support is already being worked on by the Investment Committee and Finance Committee.
- iv. Facilities - The church has a good level of physical facilities/infrastructure to be used in pursuit of the objective on self-support.
- v. Networking Capacity - SDAC-NC has a very high networking capacity through the members of its congregation, who are some of the most highly placed professionals and leaders in political, economic and social activities. The church can forge good networking through some of the congregation members for the realization of the objectives of this strategic plan.
- vi. Volunteerism: The existence of the spirit of volunteering among the members of the congregation gives the SDAC-NC a supportive environment for the implementation of the strategic plan, especially the envisaged voluntary missionary work for soul winning.
- vii. Size of Congregation: The large size of the congregation provides the SDAC-NC with a sizable community for resource mobilization and targeting.
- viii. Centrality in location: Good proximity to the city centre and centrality in location are advantages in the logistics during the implementation of this strategic plan.
- ix. Diversity : The congregations diversity, with children, youth, middle age & elderly, is a good platform for reaching out to all age groups.
- x. Popularity of Adventist Singing: The existence of several choir groups in the congregation and the popularity of Adventist singing is a strength that should be utilized in evangelism campaigns for soul winning.
- xi. Outreach program: SDA Church – Nairobi Central has a strong outreach programme.

5.2 Weaknesses

- i. Size and many activities - The big size of the congregation, the many Sabbath schools supported by the SDAC-NC and many activities undertaken may undermine its attempt to be focused on the implementation of key activities geared towards achieving the objectives of this Strategic Plan.

- ii. Bureaucratic Risk – Whereas the existing management structure of the SDAC-NC provides for a wide participation and sharing of responsibilities, its many committees and departments seeking participation in decision making, may cause bureaucratic gridlock and undermine efficiency and prompt action in implementation.
- iii. Limited Pastoral care: The large size of the congregation (over 3,000) might present a situation whereby the demand for pastoral services may not be met.
- iv. Reliance on Volunteers: There are certain actions in the course of the implementation of this Plan that may suffer if the church relies, as it currently mostly does, on volunteers.
- v. High Demand for donation: Constant appeal (financial) giving from the pulpit may scare new members.

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- x. High Demand for donation: Constant appeal (financial) giving from the pulpit may scare new members.
- xi. Poor time management: There is need for effective time management in all church activities and programmes.
- xii. Low spirit of giving: The spirit of giving for the local church budget is very low.

5.3 Opportunities

- i. *The use of Media, Radio and TV program to evangelize.*
- ii. The existing volunteering spirit among the members of the congregation can be enhanced and utilized for the pursuit of the objective on soul winning, leadership and self-support.
- iii. The existence of a large segment of the middle and upper class in the congregation provides an opportunity for mobilization of resources for implementation of this Strategic Plan.
- iv. There is a large catchment area for evangelism as a result of the church's location.
- v. The existence of several regions and ethnic communities in Kenya where the word of God has not reached is a great opportunity in soul winning effort.
- vi. The modern and ever improving information and communication technology (ICT) provides for innovative approaches in evangelizing for soul winning.
- vii. The evangelization materials are available.

- viii. There is an opportunity to establish more Sabbath schools.
- ix. The funding of evangelization can be enhanced through taking up investment opportunities

5.4 Threats

- The regulation of the SDAC-NC plans and activities by the high echelons of the denominational administration may be a challenge to the smooth implementation of this Plan.
- A calendar of events from the upper leadership in the hierarchy of the World (SDA) Church may override the schedule of events in the implementation of the Strategic plan to the detriment of pursuit of the objectives.
- Political tension and economic strains in the country may negatively affect the Plan.
- The increasing levels of poverty in the country provides a challenge to soul winning activities as it makes the prospective evangelism target groups' expectations on the missions extend to include fulfillment of welfare basic needs.
- The heightened negative ethnicity creates a situation whereby prospective target audience may be prejudiced against missionaries from certain ethnic communities.
- The prevailing culture of wealth accumulation for its sake among Kenyans may affect the able members of the congregation to the extent that it erodes the spirit of donation for pursuit of the objectives herein.

6. THE STRATEGIC AREAS & THEIR INTERCONNECTEDNESS

This strategic plan outlines *Soul Winning* as one of the five areas of strategic focus (alongside *Spirituality, Leadership, Self-Support and Unity*). However, Soul Winning is not only the most important strategy but also the ultimate result linked to the Mission of the Church. It is therefore important to note that other strategic areas of focus are essential strategies in the pursuit of Soul Winning. Without increased soul winning, there is likely to be low increase in the membership of the congregation, which means low contribution to the SDA Church mission in the Union.

It is important to take note of what might undermine our quest for Soul Winning. The following could be some of the factors undermining this central part of our mission: other pastoral demands deny our pastors time for this activity; efforts on soul winning are mostly by the pastorate while the input of other leaders and members of the congregation is minimal; other than crusades, there seems to be no other major innovative soul winning strategies that respond to the needs and conditions of the contemporary society and make use of modern technology.

This Strategic Plan is meant to re-emphasize and direct our effort in Soul Winning. Past experience shows that it is possible to organize volunteers from among the church members and launch them on local missions that endeavor to bring more people into the Church. It is also possible to adopt new innovative methods, including the use of communication technology, that respond to the contemporary societal conditions. This strategic plan is written with a conviction that it is possible to increase the rate at which new members are joining the church by at least 10 per cent within two years after starting the implementation.

To achieve the above target in soul winning, it will be critical to build the capacity of the members, especially selected volunteers, through training, equipping, financing and motivating. But requisite to all these is the Spirituality. Working towards improving our spirituality uplifts many members towards the need to participate in soul winning, and those who discover that they may not have the talent for practical participation would feel convicted to donate their financial gifts. It therefore matters that as a Church we must, above all else, work on our spiritual growth first.

Soul Winning may not be challenging if we are united as a Church, and, if we are led by men and women who project Christ at work places, in their neighborhoods, and within their social networks. And yet we cannot be seen to emulate Christ if we do not have the Holy Spirit. We therefore cannot provide good leadership, nor achieve unity in the church, nor get together to achieve self-reliance and then mount successful efforts at soul winning unless we seek spiritual revival.

7. STRATEGIC OBJECTIVES

Strategic Objective 1: Soul Winning

Current Status	Target	Challenges	Plans
<p>1. Other aspects of pastoral work seem to take most of the time of the SDAC-NC pastors to the extent that very little time is left for soul winning.</p> <p>2. Efforts on soul winning are mostly by the pastorate while the input of other leaders and members of the congregation is minimal.</p> <p>3. Other than crusades, there seems to be no other major innovative soul winning strategies that respond to the needs and conditions of the contemporary society and make use of the modern technology.</p> <p>The implications - Low increase in the membership of the SDAC-NC which means low contribution to the SDA Church mission in the Union.</p>	<p>Prioritize soul winning in the pastoral work and employ a talented pastor or a number of them with special assignment on this activity.</p> <p>Organize voluntary teams from among the church members and launch them on soul winning missions.</p> <p>Devise new innovative methods (including use of communication technology) that respond to the contemporary societal conditions.</p> <p>Increase the rate at which new members are joining the church annually by at least 20 per cent in this strategic plan period.</p> <p>Plant at least 10 new churches by the end of Year 5 of the plan.</p>	<p>1. Low capacity (in skills) among members due to lack of training and low spiritual inspiration.</p> <p>2. Pastors inundated with pastoral services to an overwhelming size of congregation and membership.</p> <p>3. Lack of resources to aid those who are ready to volunteer.</p>	<p>1. Train and equip self-motivated volunteers on appropriate soul winning methods and devise ways of spiritual growth.</p> <p>2. Raise resources from among members who are willing to contribute to soul winning through material contributions, and use the funds to send teams on missions and also to employ extra pastors directly.</p> <p>3. Mainstream soul winning into other regular activities of all departments</p> <p>4. Devise innovative ways</p> <p>5. Use Zones as outreach</p>

Strategic Objective 2: Spirituality

Current Status	Target	Challenges	Plans
<p>1. Low spirituality in leadership and membership.</p> <p>Implications: Low personal devotion, lack of unity, poor leadership, low self-support, low witnessing, increased dropouts and apostasy.</p> <ul style="list-style-type: none"> ▪ Leads to spiritually impoverished leaders and members, no attraction of new members, low involvement in soul winning, low giving, compromised beliefs. 	<p>High spirituality in the church leadership and church membership.</p>	<p>1. Lack of spiritual nurturing</p> <p>2. Lack of consistent Bible study and personal devotion.</p>	<ol style="list-style-type: none"> 1. Conduct intensive post baptismal training classes for at least one year. 2. Source, and avail audio/visual, print and internet materials on spiritual. 3. Conduct regular training and equipping of those who conduct nurturing programmes. 4. Improve small group ministries in local churches for fellowship. 5. Increase social activities that have spirituality: seminars, recreation, retreats, and social days; encourage member participation. 6. Strengthen member visitation programs. 7. Strengthen member counseling programs. 8. Enhance personal and family daily devotions. 9. Identify topical areas for bible study on Sabbath afternoons.

Strategic Objective 3: Leadership

Current Status	Target	Challenges	Plans
<p>1. Lack of inspiring leadership</p> <p>2. Lack of effective and result-oriented leadership.</p> <p>3. Low use of management tools, low application of known best practices.</p>	<p>An inspiring leadership, high in spirituality, talented, a fit for the respective positions, has adequate knowledge and skills, guided by appropriate management tools and applying best practices.</p>	<p>1. Spiritual strength and talent not the main criteria of selection.</p> <p>2. Impact of “the world” on spiritual and moral standing in leadership.</p> <p>3. Lack of appropriate management tools.</p>	<p>1. Prioritize spirituality and spiritual growth as criteria for selection to key leadership positions and as growth area during service.</p> <p>2. Use meritocracy in selection.</p> <p>3. Use this Strategic Plans and other management tools.</p> <p>4. Design and implement a continuous leadership capacity building programme.</p>

Strategic Objective 4: Self-Support

Current Status	Target	Challenges	Plans
<p>1. SDAC-NC lacks financial capacity to plan and implement all necessary activities.</p> <p>2. SDAC-NC has a large membership, a big percentage of which is not self-supporting.</p> <p>Implications: The condition hampers efforts in soul winning, which is the main mission of the church.</p>	<p>1. SDAC-NC has the financial capacity to carry out increased activities in soul winning effort.</p> <p>2. Majority of SDAC-NC members are able to support themselves financially.</p>	<p>1. Many members are capable of giving more towards the local church budget but they do not.</p> <p>2. Lack of diversified sources of income for the church apart from offerings.</p> <p>3. Many members have low capacity for self-support activities and wealth creation.</p>	<p>1. Devise ways of inspiring and motivating members to increase their giving to the local church budget.</p> <p>2. Diversify sources of income for SDAC-NC, including investments.</p> <p>3. Design and implement a self-support and wealth creation ministry, including capacity building, for the congregation.</p>

Strategic Objective 5: Unity

Current Status	Target	Challenges	Plans
<p>1. A manifestation of low level of unity among leaders and church members.</p> <p>2. Inclination or affiliation to ethnic/clan seems to be stronger than Christian or Adventist bonding among leaders and members.</p> <p>3. There is lack of inclusivity, cultural sensitivity and tolerance.</p> <p>4. There are unchristian cultural beliefs and practices among members.</p> <p>Implications: A weak church that cannot inspire outsiders and new members, thereby performing poorly in soul winning.</p>	<p>1. A strong, united church whose leaders and members are bound by spirituality rather than tribe or clan.</p> <p>2. A leadership and church membership that is sensitive and tolerant to different social and cultural orientations.</p> <p>3. A congregation of Adventist Christians whose lives are ruled by spirituality rather than traditional and cultural beliefs and practices.</p>	<p>1. Negative ethnicity in the political arena influencing social relationships and dynamics in the church.</p> <p>2. Wide socio-economic inequality in the country is negatively impacting in the relationships among members.</p> <p>3. Low spirituality and perpetuated socialization in traditional beliefs among members.</p>	<p>1: Hold conferences and seminars to sensitize leaders and members on ethnicity, cultural sensitivity, tolerance and inclusivity in fellowship.</p> <p>2. Devote sermons to the above subjects, and on traditional beliefs and practices, their erosion on spirituality and soul winning efforts.</p> <p>3. Hold conferences and dedicate sermons to inspire leaders and members to guard against being influenced by the social, political and economic environments.</p>

8. IMPLEMENTATION PLAN

Soul Winning

Activity	Implementing Department	Objectively Verifiable Indicator (OVI)	Means of Verification (MOV)
1. Train volunteers.	Personal Ministries, assisted by all other departments.	At least 200 volunteers trained in personal spiritual growth and appropriate soul winning methods by year 3.	Training Reports
2. Conduct resource mobilization.	All departments, led by Personal Ministries and AMO.	At least Sh. 2 Million raised annually and at least Sh.6 Million by the fifth year for soul winning purposes.	Accounting or Fundraising Reports.
3. Send volunteers on missions.	Personal Ministries and AMO Church Board	At least 50 missions of at least 5 volunteers each sent to marginalized and underserved areas. At least one additional evangelism and outreach pastor identified and employed especially for soul winning, working with volunteer missions and on special programmes.	Volunteer missions reports. Church Board records.
3. Mainstream soul winning into other regular activities of all departments.	All departments, assisted by personal ministries	At least 70 percent of high potential departments each win an average of 20 souls per year or at least a total of 70 per department by year 5.	Departmental reports and consolidated soul winning reports on departments.

Spirituality

Activity	Implementing Department	Objectively Verifiable Indicator	Means of Verification
1. Conduct intensive post baptismal discipleship classes for at least one year.	Pastorate.	At least one session conducted every week for the newly-baptized group.	Personal ministries reports
2. Source, and avail audio/visual, print and internet materials on spirituality to missionaries.	Team of volunteers working with personal Ministry department.	Adequate reference/reading material available to volunteer missionaries and other church members.	Reference/reading materials.
3. Start/strengthen Bible study cells.	Personal Ministries, Elders Council, Deaconry and AMO.	Bible study cells regularly meet in various residential areas.	Reports from Personal Ministries and other departments involved.
4. Increase social activities that have spirituality sessions: seminars, recreational activities, retreats, and social days.	Each department, led by the pastorate.	Each department holds at least two social activities per year.	Report from all departments.
5. Strengthen member visitation programs	Pastorate, Elders Council & Deaconry.	At least 70 per cent of members benefit from at least one visitation per year.	Reports from the implementing departments.
6. Enhance personal and family devotions	All members inspired by the Pastorate and Personal Ministries.	At least 60 per cent of the membership holds daily family devotions.	Report from Personal Ministries.

Leadership

Activity	Implementing Department	Objectively Verifiable Indicator	Means of Verification
1. Plan and launch a leadership training programme for all church officers	Pastorate and the Elders Council	At least four activities implemented per year for spirituality revival for leaders	Reports from the Elders Council.
2. Develop/review operation guides, planning and reporting tools for each department.	Strategic plan implementation team	Operations guides, planning and reports tools developed/reviewed by the end of year one of this strategic plan.	Reports from Strategic Plan implementation team.
3. Conduct periodic spirituality revival seminars and other activities for church officers.	Pastorate, Elders Council	At least four revival activities (e.g. seminars or retreats) conducted every year.	Reports from the Elders Council.
4. Adopt spirituality as the main criterion for nomination of church officers.	Pastorate	All key positions filled on the basis of spirituality.	Church Board Records.

Self -Support

Activity	Implementing Department	Objectively Verifiable Indicator	Means of Verification
1. Devise ways of inspiring and motivating members to increase their giving to the local church budget.	Pastorate and Stewardship	A programme is in place to increase members' giving to the church budget by the end of year one of the strategic plan.	Report from the Stewardship Department.
2. Launch investment programmes to improve income for the SDACNC.	CMC and business investment committee	By year two of the strategic plan, an investment project is launched for the church whose return is at least Shs.2 million per year.	Report from CMC and investment committee.
3. Design and implement a self-support and wealth creation ministry, including capacity building, for the congregation	Self-support ministry of volunteers.	By the end of year one, a new ministry launched that helps members to improve their income levels so as to reduce to the minimum the number of members with no financial independence.	Report from the new ministry on self-support for church members

Unity

Activity	Implementing Department	Objectively Verifiable Indicator	Means of Verification
1: Hold conferences and seminars to sensitize leaders and members on ethnicity, cultural sensitivity, tolerance and inclusivity in fellowship and against being influenced by the social, political and economic environments.	Pastorate and the Elders Council.	At least one or more of these activities conducted at least twice every year.	Report from the Elders Council.
2. Devote sermons to address the above subjects, and on traditional beliefs and practices, their erosion on spirituality and soul winning efforts.	Pastorate	At least two Sabbaths in a year are devoted to sermons and social activities designed to promote Unity.	Reports and sermons.
3. Devise and conduct unity-building social activities.	Deaconry and AMO	Social activities designed to foster cohesion and unity implemented on at least two occasions every year.	Reports from Deaconry and AMO.

9. MONITORING AND EVALUATION

Monitoring and evaluation provide the back-up necessary to ensure that the Church objectives are achieved and gaps detected are addressed to ensure the plan stays on course. It will be necessary for SDAC-NC to form an M&E Team to carry out this responsibility in order to ensure the achievement of its objectives in a timely manner, hence implementing the plan. The M&E Team will monitor the execution of the activities, the financial utilization and the performance of each department to ensure that set targets and deadlines are being met. It will also receive Monitoring and Evaluation reports, provide feedback, co-ordinate and supervise implementation of M & E recommendations.

(i) Monitoring Performance

Monitoring is essential to ensure that SDAC-NC's stated objectives are being achieved and to determine whether implementation is on course or not; and to alert the SDAC-NC' management and the Church Board to challenges or potential challenges before the situation becomes critical; and taking corrective actions to ensure that performance conforms to the plan. Monitoring is a check on whether results produced by the implemented activity were those forecasted as outputs and whether they were achieved according to stated performances measurement including timelines. SDAC-NC will ensure routine data collection and analysis, supervision, quarterly reports for the purpose of corrective measures for successful implementation of this strategic plan.

Routine data collection and analysis involving measuring actual results against targets will be put in place. Each of the objectively verifiable indicators has been established and is shown in the implementation plan. These are the indicators against which actual performance will be measured. Data collection tools will be developed and used to collect the data from implementors (see table below). The data will be organized to generate reports that will be used for decision-making. In this regard, SDAC-NC will develop indicators against which actual performance should be measured.

SDAC-NC' departments will be required to submit monthly reports to the M&E team against which performance can be assessed.

Sample Monitoring Tool

Objective	Activities	Objectively Verifiable Indicators (OVI)	Timeframe	Status	Comments

(ii) Evaluating Performance

Evaluation provides the impact of the entire plan at the end of a financial year, mid-term and strategic plan maturation. SDAC-NC strategic plan will be evaluated during and after the strategic plan implementation to ensure that it is feasible and has been implemented to meet the intended objectives. The evaluation will be carried out to determine the changes that have occurred in soul winning, spirituality, leadership, self-support and unity. Evaluation confirms the impact of the SDAC-NC strategic plan in meeting the Mission. The tool for evaluation (see table below) will be used to collect data.

It is preferable for SDAC-NC to observe the following evaluation mechanisms:

- i. Half yearly departmental Work-plan implementation review and reporting
- ii. Annual SDAC-NC performance evaluation and reporting
- iii. Mid Term Impact assessment to inform subsequent plan review and revision
- iv. Final plan evaluation

Sample Evaluation Tool

Objective	Activity	Objectively Verifiable Indicator (OVI)	Status	Comments