



A Wholesome Ministry

For

A Wholesome Nation



DECADE STRATEGY

2018 - 2027

A Wholesome Ministry

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ABBREVIATIONS

AACC	All Africa Conference of Churches
ACK	Anglican Church of Kenya
ADS	Anglican Development Services
CAPA	Council of Anglican Provinces of Africa
CCK	Church Commissioners for Kenya
COMESA	Common Market for Eastern and Southern Africa
EACC	Ethics and Anti-Corruption Commission
ICT	Information and Communication Technology
IEBC	Independent Electoral and Boundaries Commission
IGAD	Inter-Governmental Authority on Development
KAMA	Kenya Anglican Men's Association
KAYO	Kenya Anglican Youth Organisation
MU	Mother's Union
NCCK	National Council of Churches of Kenya
UNDP	United Nations Development Program
UNO	United Nations Organisation

FORWARD

The Anglican Church of Kenya (ACK) began in 1844 when Dr. Ludwig Krapf and his wife arrived in Mombasa, on behalf of the Church Mission Society (CMS). In 1846 Johann Rebmann joined them. Together they established a station at Rabai, near Mombasa. From this humble beginning, by January 2017 the ACK had 38 dioceses, 243 archdeaconries and approximately 5.86 million members, concentrated in some urban and rural areas across Kenya.

The mission strategy of the Church was to construct a school, a health unit and a garden at every mission station. Some of them had carpentry workshops. The schools focused on literacy, numeracy and vocational skills. The health units attended to hygiene and medical issues. The humble gardens provided food for the mission station, and were a facility to teach the basics of farming and improved nutrition.

This missionary approach to ministry followed the model that our Lord and Saviour Jesus Christ had used. He taught, healed the sick and fed hungry multitudes. Christ Jesus also openly and candidly confronted authorities on issues of social justice. He was concerned about welfare of the whole person in the context of the whole society.

This holistic approach to ministry has over the years provided a strong foundation for the Anglican Church of Kenya. This approach is deeply rooted in Scripture. “The thief comes to steal, kill and destroy, but I came that they might have life in abundance. John 10:10. Service Departments and learning institutions have been established at provincial, diocesan and parish levels. Although government and other secular agencies are increasingly providing social services, it is essential for the Anglican Church of Kenya to continue its exemplary holistic ministry in obedience to the Great Commission – to make disciples for Christ; to proclaim Christ; to teach; to heal and stand up for the less fortunate.

We have decided, as the Anglican Church of Kenya (ACK), to trace our roots; strengthen our steps; and formulate strategies over the whole Decade 2018-2027 for a Wholesome Ministry within Kenya and beyond with the following strategic emphasis and focus:

- I) Evangelism and Christian Formation: Integrating Faith with Practice in daily life. –This is to be realised through the boards of Mission and Education and Training.
- II) Community and Individual Empowerment: Facilitating individuals and communities to sustainably meet their needs. This is to be implemented through the ADS and diocesan development offices.
- III) Advocacy and Prophetic Ministry: Justice – social, economic, political, administrative, environmental; protection of vulnerable groups to be implemented through ADS.

- IV) **Institutional Sustainability:** This will include an on-going review of the ACK structure and governance for relevance; Review of decision-making processes; Intentional institutionalization of succession management process; Creative mobilization of Human Capital and Knowledge management to be undertaken by Church Commissioners of Kenya.
- V) **Financial Sustainability:** cultivating a culture of financial stewardship throughout the Province. This is to be done with the support of a strong constitutional framework that ensures that all dioceses and Provincial Institutions table their audited accounts on time. Creative use will be made of the professional services of the Church Commissioners for Kenya in guiding on appropriate investment opportunities.

The following pillars will guide the strategy:

- a. Wholesome Governance
- b. Wholesome Institutional Sustainability
- c. Wholesome Evangelism and Formation (mission)
- d. Wholesome Education
- e. Wholesome Living
- f. Wholesome Health
- g. Wholesome Family
- h. Wholesome Media
- i. Wholesome Ecology
- j. Wholesome Beauty

I therefore invite each one of us to join hands in playing our role, contributing our talents and offering ourselves to become God's agents in service of society as a whole. Through your service, may God alone be glorified in the Church and in this nation.

God bless you, God Bless his Church and God Bless Kenya

The Most Rev. Dr. Jackson Nasoore Ole Sapit

ARCHBISHOP OF KENYA, BISHOP OF ALL SAINTS' CATHEDRAL CHURCH & BISHOP IN ORDINARY OF THE KENYA DEFENCE FORCES

ACKNOWLEDGMENT

We are pleased with the work and commitment of the Provincial staff that spearheaded the formulation of this strategy paper to guide the work of the church in the next 10 years. Specifically we want to thank All the ACK Bishops, the Heads of department and institutions led by the Provincial Secretary Rev. Canon Rosemary Mbogo for spear heading formulation of this strategy. We thank the decade theme committee members Bwibo Adieri, the Director of ADS, Wilberforce Wangalwa, Education and Training Director and Rev. John Mark Oduor, Mission Director who took the responsibility of coordinating the process of formulating this Strategy.

We are also grateful to the two lead consultants, Prof. Jesse Mugambi and Caroline Maneno, who gave invaluable insights to enrich the process. Finally, I wish to thank Rev. Canon. Francis Omondi, Lay. Canon Norman Kiambi and Prof. William Otiende Ogara for their valuable input. We thank the communication intern, Dixon Andiwa and Willis Okumu, for editing the document and lay out.

God bless you

Rt. Rev. Joseph Wasonga

The Dean ACK and the Bishop of Maseno West Diocese.

PREAMBLE

With effect from 2018 the Anglican Church of Kenya will operate under the Decade Theme formulated to provide this Church with clear strategic direction in the period 2018-2027. The Strategy is aimed at:

- a) Strategically focusing the ACK;
- b) Providing a basis for mobilizing and allocating resources; and
- c) Setting criteria to evaluate the performance of ACK.

With the support of all the managerial staff and the Provincial Synod, the formulation, launch and implementation of this 2018-2027 Decade Strategy will enhance performance and impact of the ACK internally, locally, nationally, regionally, continentally and globally. The Strategy will provide the frame of reference for the stakeholders within and outside Kenya. The bishops, clergy and laity will derive their operational bearings from this Strategy. Likewise, in our interactions with those outside the ACK, this Strategy will provide the conceptual bearings for engagement with relevant stakeholders within the Church networks, for the long-term goals of:

- a) Transforming lives spiritually, economically, socially and politically that will lead to the positive transformation of society as a whole.
- b) Improving the quality of life among individuals and communities that will cumulatively contribute to the wellbeing of the Kenya nation as a whole.
- c) Facilitating dioceses to formulate and implement various components of this Decade Strategy that will contribute towards making the ACK a strong and vibrant agent of social transformation locally, nationally regionally, continentally and globally.

The operational foci will be:

- a) In the places of worship (sanctuaries);
- b) Among the congregants (fellowships) and
- c) Across the world (locally, nationally, regionally, continentally, ecumenically and globally).

1.0 MAIN THEME

The main Theme of this ACK Strategy 2018-2027 is: **WHOLESOME MINISTRY FOR A WHOLESOME NATION**

“Wholesome Ministry” emphasises the necessity for ACK to include all aspects of the service rendered to society as a whole, both within and outside church circles.

“Wholesome Nation” emphasises the necessity for ACK to actively participate, and contribute necessary expertise towards national cohesion, peace and reconciliation wherever and whenever the need arises. The five focal emphases for this strategy are:

- a) Evangelism and Christian Formation: Integrating Faith with Practice in daily life. - BOARDS OF MISSION & EDUCATION & TRAINING
- b) Empowerment: Facilitating individuals and communities to sustainably meet their needs. ADS/DIOCESAN DEVELOPMENT OFFICES
- c) Advocacy and Prophetic Ministry: Justice – social, economic, political, administrative, environmental; protection of vulnerable groups. (ADS)
- d) Institutional Sustainability: A review of the ACK Structure and governance; Decision-making processes; Succession management; Human Capital and Knowledge management. (Provincial Synod)
- e) Financial Sustainability: Financial Management; Investments. (CCK)

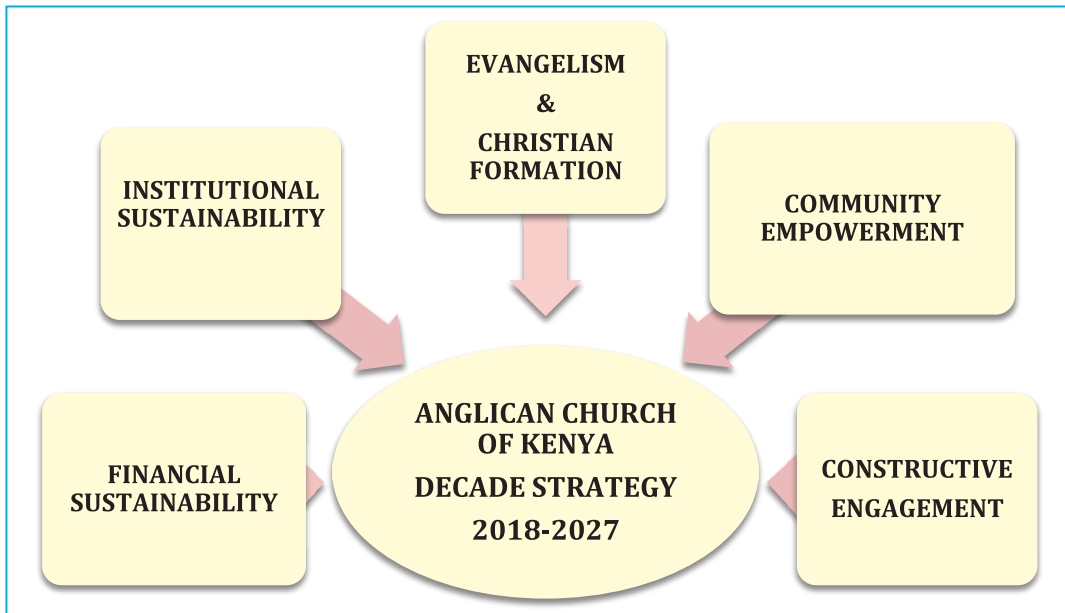


Figure 1: ACK Decade Strategy 2018-2027 Key focus areas

2.0 LIFE IN ABUNDANCE (JOHN 10:10)

This ACK Decade Strategy 2018-2027 is anchored on the Good News of Jesus for humankind: that we may have life in wholeness and abundance, in all spheres of our existence (John 10:10). Practically, the Decade Strategy will encourage communities both within and outside the Church to work towards a strong cultural identity, grounded in the Gospel of Jesus Christ, based on the following indicators of wholesome living:

- a) Wholesome evangelism and Christian formation (Mission)
- b) Wholesome living
- c) Wholesome health
- d) Wholesome ecology
- e) Wholesome education
- f) Wholesome media
- g) Wholesome institutional sustainability
- h) Wholesome governance

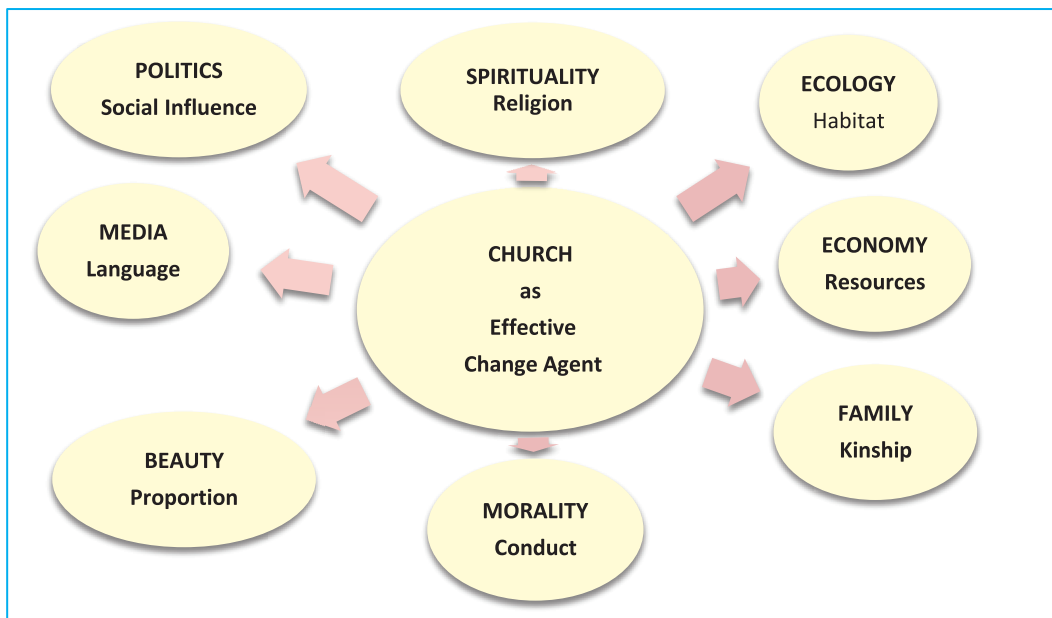


Figure 2: ACK Decade Strategy 2018-2027 Main Concerns

It is anticipated that this Strategy will result in:

- a) Improved quality of worship: Choral and instrumental Music; Theatrical performance; Acoustics and Broadcasting.
- b) Improved effectiveness and efficiency of the ACK as a social institution: Public relations; Diplomacy; Policy formulation; Representation.
- c) Increased numerical strength of the ACK: Increase the number and quality of congregations and parishes.
- d) Increased output and quality of publications from Anglican clergy and laity for various categories of readership.
- e) A more visible and viable media and publication policy and strategy.
- f) The development and implementation of a viable Higher Education strategy: Training of clergy and laity; training of chaplains for both public and private sectors; formulation and implementation a viable skills development policy.

The implementation of this Strategy will be coordinated centrally, but implemented with the participation of the Dioceses on the basis of common but differentiated responsibilities and respective capabilities. The Diagram in Figure 3 below illustrates the experience and expertise ACK needs for facilitation of wholesome Ministry during the Decade Strategy 2018-2027 and beyond.

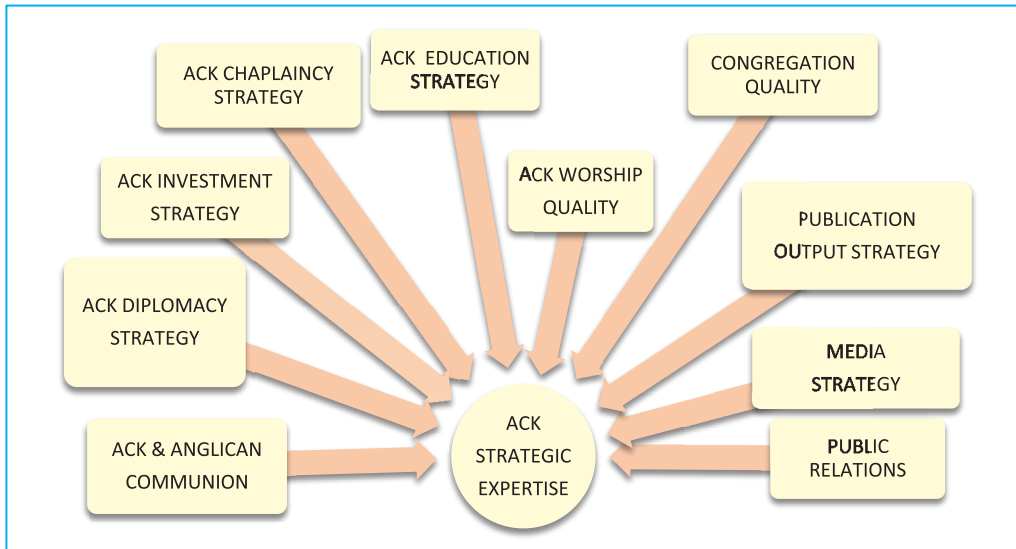


Figure 3: ACK Decade Strategy 2018-2027 Anticipated Outputs

Successful accomplishment of this Strategy will require the participation of all of us, each in our respective roles and with our respective abilities and capacities.

3.0 THE CONTEXT OF THE ACK 2018-2027 DECADE STRATEGY

The Context within which ACK operates has changed dramatically since Kenya became a sovereign nation in 1963. The most significant political change over the last few years has been the promulgation of the Kenya Constitution 2010. Among the key aspects in this Constitution are devolution; equitable distribution of resources; and improvement of services in the Counties. Implementation of these aspects will require:

- a) The decentralisation of decision-making on resource allocation;
- b) The utilisation of experience and expertise to the lowest level of governance and transparent use and accountability of resources.

To further understand the structures of governance in the Republic of Kenya since 2010, the next section delves into Kenyan Constitution and the opportunities it presents for the leadership and faithful of the Anglican Church of Kenya in its Decade Theme 2018-2027.

3.1 The Kenya Constitution

The Kenya Constitution 2010 envisages a strong unified Nation with efficient and effective structures at the county and sub-county levels. The constitution provided for, among others, enhanced checks and balances within the government, an enhanced role of parliament and citizens, an independent judiciary, and a progressive Bill of Rights. Notably, the constitution provided for a major devolution – not only of resources and functions, but also a whole new layer of county government”¹

Today, effective devolution requires re-configuration of the power balance between the national, county and local levels. This move is a great challenge in the short term, but will in the long term facilitate optimal participation of citizens and equitable distribution of resources in accordance with the formulae established in law. Short-term wins have been realised as evidenced by recent surveys undertaken on the ground. The ACK, with effective presence and positive image in all parts of Kenya, has a strategic role of facilitating national cohesion and liaison across the Dioceses and counties. In the context of partisan politics, the ACK can promote statesmanship through mediation and wise counsel.

The devolution policy presupposes responsible decision-making on resource allocation and utilization at the local level. The implementation of Devolution has begun with varying degrees of success in the

counties. While for many Kenyans devolution has been the hope for economic and social development of local communities, there is a sense of despair and alarm, sparked by cases of misuse and abuse of resources at the county level. To the Kenyan voter, the following aspects of governance are particularly worrying;

First, the fact that multi-party politics has tended towards ethnic rather than ideological interests, with the risk of dividing rather than uniting the electorate. Political parties seem to be short-lived, many of them dissolving after one General Election. Party mergers have tended to dissolve after each election, making them accessories for electoral campaigns rather than ideological platforms for national political discourses. Party coalitions have tended to be based on ethnic alliances rather than on ideological interests. National politics continues to take ethnic inclinations with key political parties divided along ethnic lines while coalitions continue to emerge and collapse. In addition, preparations for 2017 elections risk polarising the electorate with attendant potential for politically motivated violence.

Secondly, corruption has been rife in the last 5 years and most cases have not been logically concluded to bring to book the perpetrators of this vice. In addition, the loss of trust by Kenyans in EACC and IEBC has created a temporary vacuum in the making of key decisions needed to propel the country forward. The ACK has a window for engaging and actively participating in transforming politics and legal systems in the country to espouse Christian values that will impact society positively.

Going forward, ACK, with its active and effective presence in all parts of Kenya, has the unique possibility to facilitate mediation and cohesion nationally, with involvement of expertise both within and outside its membership. This facilitation is already evident and appreciated, nationally, regionally and globally. This Strategy will enhance this facilitative role of the ACK.

3.2 Socio – Economic Factors

To comprehend the transformative role that the Anglican Church of Kenya seeks to oversee through its ACK Decade Theme 2018-2027, it is prudent that key socio-economic indicators of Kenya are analysed;

3.2.1 The Economy of Kenya

The recent release by the Minister in charge of Devolution and Planning of the 2017 Economic Survey for the Country revealed that, the Kenyan economy grew by 5.8% per cent in 2016 compared to a revised growth of 5.7 per cent in 2015. Our economy remained resilient in the face of one of the worst droughts

witnessed in the last quarter of 2016. This growth was largely driven by on-going public infrastructure development, e.g. roads construction and increased total installed electricity capacity enabling the Government to connect an unprecedented number of customers which rose by 38.2 per cent under the Rural Electrification Programme. Tourism which had a remarkable improvement as it benefitted from improved security with the number of international visitor arrival expanding by 13.5 per cent in 2016 to 1.34 million also contributed to this growth. A persisting challenge is that this growth is yet to translate into food on the table for majority Kenyans.

3.2.2 Population Dynamics

Kenya has a very young population resulting from rapid population growth. The ACK, in addition to meeting the spiritual needs of communities, has an obligation and opportunity to advocate for policies that will contribute to the transformation of the national economy, youth empowerment, food and security. Some of the socio-economic challenges include high dependency ratio, that is the number of dependent people (not of working age or unemployed) and the financial/ expenditure pressure they exert on working/employed members of their families thus leading to high consumption of disposable incomes among many households in Kenya. While free primary and secondary education gives more students opportunity to access education, there is need for funds to support those who qualify to join university. Under-employment of youth has exacerbated crime rates and drug abuse. Although there is a significant Christian population in Kenya, there is a deficiency in positive impact of Christian values within society. High impact of social media has led to an erosion of authentic African culture. Religious plurality is increasing, resulting from immigration and education. Increasing reservations of Christian faithful to debate and discuss the gospel of Christ is becoming more significant. Fragile ecosystems, Overdue land reforms, widening gaps between rich and poor, Water scarcity becoming more acute expanding slums; increasing number of street-orphans; increasing number of HIV and AIDS orphans; over-dependence on subsistence-agriculture and unpredictable climatic conditions resulting to prolonged droughts and flooding during the rainy seasons.

The concentration of population in various parts of Kenya is directly related to the nation's ecology. The most densely populated areas are those with the highest annual rainfall, as indicated on the map below. The ACK 2018-2027 Decade Strategy will take this variable into consideration, collaborating with each Diocese as necessary.

Note: Figures 14, 15 and 16 in the appendices section on Kenya's ecology and population distribution provide insights for programming in the 2018-2027 ACK Decade Strategy.

3.2.3 Youth and Unemployment

In spite of the strides above, unemployment rate in Kenya increased to 40 per cent in 2011 from 12.70 per cent in 2006. The youth are the worst affected by unemployment. The cost of living continues also to rise.

In January 2013 the UNDP published a Discussion Paper titled *Kenya's Youth Employment Challenge*. It indicates that the rate of unemployment is highest in the most productive sector of the population, at the ages between 16 and 30 years. The ACK 2018-2027 Decade Strategy will focus on this challenge to the national economy, through initiatives at both national and local levels.

The Kenya National Bureau of Statistics (2016) provides figures showing that self-employment (informal sector) absorbs the highest percentage of Kenya's working population. The challenge arising from this situation is that informal employment is often unreliable and unpredictable, resulting in economic anxiety on the part of many Kenyans, both in rural and urban areas. The churches, with their closeness to their respective members, can facilitate initiatives towards productive and economically rewarding activities, through both teaching and illustrative programs.

3.3 Ecclesiastical Context

The Anglican Church of Kenya operates in the Kenyan religious landscape where there exist multiple religious identities and formations. The 2018-2027 ACK Decade theme embraces the Kenyan ecclesiastical context by looking at it impacts through the following key lenses;

3.3.1 Kenya's Religious Identities

Kenyan expressions of the Christian faith are rapidly changing, in both rural and urban areas, especially with regard to: demographic profile; use of Information and Communication Technology (ICT); quality of worship; management of resources and auxiliary services. In Kenya there is great diversity of religions, denominations and sects, owing to the freedom of religion and expression guaranteed in the Constitution. ACK will promote collaboration across religions, denominations and sects for the Common Good.

3.3.2 The Ecumenical Context

The ecumenical context of Kenya has transformed considerably, questions of relevance of the traditional ecumenical bodies are being raised as many Pentecostal and Evangelical churches have sprung up at national, regional and global arena. The mega-church phenomena is changing the ecumenical landscape

Nationally, the ACK is a founding member of the National Council of Churches of Kenya (NCCK); Continentally, ACK is a member of the Council of Anglican Provinces of Africa (CAPA). It also has some loose networks with the Association of Evangelicals in Africa (AEA). It is also a member of the All Africa Conference of Churches (AACC). Globally, ACK is a Province of the Anglican Communion and a member of the Anglican Consultative Council (ACC), one of the instruments of Anglican Unity. It is also a member of the World Council of Churches.

In these forums ACK has the opportunity to share with fellow members the experience and expertise from Kenya, while also learning from colleagues.

3.3.3 The Inter-faith Context

In Kenya since 2007 there has been a rise in terrorist attacks on Christians, claimed by Islamic groups. In addition secular media has had a strong influence over the populace with the spread of news and programmes that do not promote Christian values and morals. Aspects such as education, career development, friendships and travel matter most to people, with faith issues taking a back seat to life's accomplishments. As Kenya grows into a middle-income country, "prosperity gospel" is flourishing and brings hope to those seeking to climb out of poverty. The ACK has an important role in addressing new challenges brought about by modernization- through revitalization of Church programmes and the growth of the Church in quality and magnitude. ACK can improve its media output for wider impact.

3.4 Technological Factors

New technologies are influencing the world today in a very profound way. Smart phone technology and Internet access is an opportunity in communication and instruction. Fibre optic and wireless connectivity has increased access to information and exchange of ideas globally. While technological advancement has its positive aspects it also poses a challenge especially among the youth who are exposed to all kinds of information without adequate grounding in our national values. A significant growth is the ICT that grew by 9.7 per cent in 2016 compared to 7.4 per cent in 2015. 39.9 million Kenyans are now using mobile phone enabling easy access to digital services offered by the government. The Report notes that "owing to this connectivity, the value of money transacted through mobile services increased by 21.4 per cent, from 2.8 trillion in 2015 to 3.4 trillion in 2016 making Kenyan a leader in mobile money transaction in the world" ³

ACK has a role in harnessing opportunities offered by technology to facilitate Church growth and mission work while remaining relevant. ACK has the possibility of utilising technology for effective service delivery through virtual communication across dioceses as well as for the benefit of congregations and the society at large.

3.5 Linkages with Other International Bodies

Kenya is a member of the Commonwealth. Kenya is also a member of the East African Community; COMESA, IGAD, African Union and the UNO. Within this complex institutional framework ACK can contribute towards improvement of diplomatic relations and the delivery of services within the scope of its Mandate.

3.6 Kenya's Ecology

The ecology of any country is a major factor in the formulation of economic policy. Only about ten per cent of Kenya's land is suitable for rain-fed agriculture. The rest is arid or semi-arid. More than ninety per cent of Kenya's population is concentrated in less than ten per cent of the land. In the long term, it will be prudent to plan for cost-effective rainwater harvesting techniques, in order to increase the acreage of arable land. Cost-effective production of basic foods will also enhance food security, and minimise the necessity for food imports.

The ACK, with its long experience in community mobilisation, can facilitate this process, in collaboration with experts in the relevant sciences and technologies – especially those attuned to the specific ecological zones of Kenya.

4.0 ACK HISTORICAL BACKGROUND AND LEADERSHIP

4.1 Leadership within ACK



Figure : Pastor Dr. Ludwig Krapf (L), 1810–1881. 19th century image, Bishop L. J Beecher (R): The 1st Bishop of Nairobi

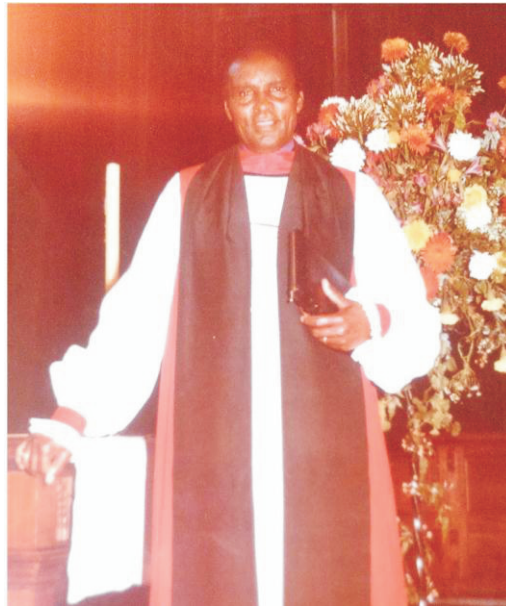


Figure 5: The Most Rev. Festo Olang' -1st African Archbishop of Kenya - 1970

In the past the ACK operated with five-year strategic plans. These plans have evolved over the years with certain constants and evolutions.

Since 1844, the ACK have had a great legacy of service and witness particularly in Kenya and Eastern Africa in general. To continue this witness and service in the long term, it is essential for us to formulate a Strategic Plan covering a longer period, especially because some of the ACK engagements require more than a few weeks, months or years to accomplish. Towards this end, this Strategy will cover the Decade 2018-2027, with provision for mid-term review and a concluding evaluation towards the end of the Decade.



Figure 6: The Most Rev. Manasses Kuria, Second Archbishop of Kenya (LATE)



Figure 7: The Most Rev. Dr. David Gitari, Third Archbishop of Kenya (LATE)



Figure 8: The Most Rev. Dr. Benjamin Nzimbi, Fourth Archbishop of Kenya

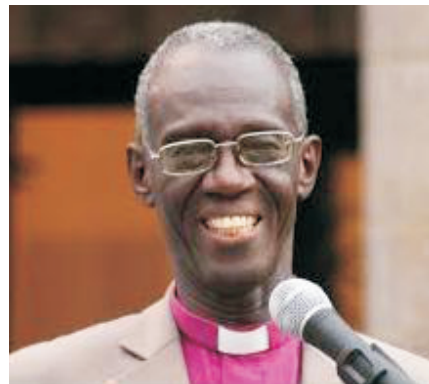


Figure 9: The Most Rev. Dr. Eliud Wabukala, Fifth Archbishop of Kenya

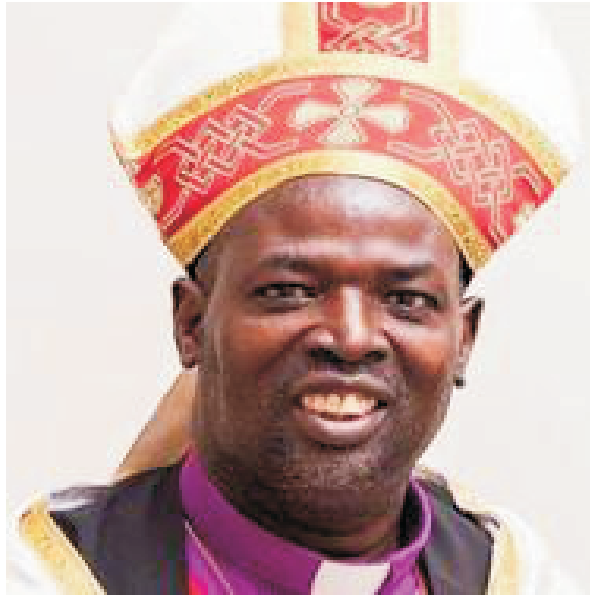


Figure 10: The Most Rev. Dr. Jackson Ole Sapit, Sixth and Current Archbishop of Kenya

4.2 Doctrinal Basis

Transformation of lives should flow from enriched worship. Our relationship with God should be seen to influence how we live and relate in the society as has been so well articulated in the three points. The ACK exists to offer God the worship. We are the church of God because we belong to Him and we exist because of Him and our task is to worship and relate with him, or more correctly respond to his outreach towards us”.

Doctrinally, the Church is not a welfare agency, although it is involved in the welfare of its people. It is not a self-preservation society, although it has buildings to preserve. It is not a club for people who cannot cope with life without a bit of religion, although we need to reach out to people on the edges of life.

5.0 CONCEPTUAL FRAMEWORK

Under the Theme *Wholesome Ministry for a Wholesome Nation*, there will be annual Sub-themes and Focal points for each year. This ACK Decade Strategy 2018-2027 takes into consideration the historical context and present realities in Kenya, East Africa, the African region and the world at large, with clear indications of how the church will help transform society in the likeness of the reign of God. The phrase “Wholesome Ministry” takes into consideration the sociological and practical factors, encompassing political, economic, and ecological relationships that are healthy and nourishing and positively transformative among all sectors of the population.

This section outlines the factors, both internal and external, which affect the strategic and operational planning and implementation of ACK activities. To succeed, the ACK 2018-2027 Decade Strategy must take these factors into consideration.

5.1 The Internal ecclesiastical Factors

Currently, ACK has an estimated lay membership of six million, having grown numerically from about 3.7 million in 2010 to an estimated 5.86 million in 2016. The Church is organized in thirty-seven dioceses. The challenge is for ACK as an institution to enhance its capacity for service to the various sectors of society locally, nationally, regionally, continentally and globally.

5.2 The ACK Hierarchy

Institutionally, the ACK has an elaborate hierarchical structure, led by the Archbishop and the Provincial Synod; the Bishops and their Diocesan synods; the clergy; Mothers Union; Kenya Anglican Men’s Association; Kenya Anglican Youth Organization; the Children’s Ministry; Church Army personnel (Evangelists), and the Lay Leaders.

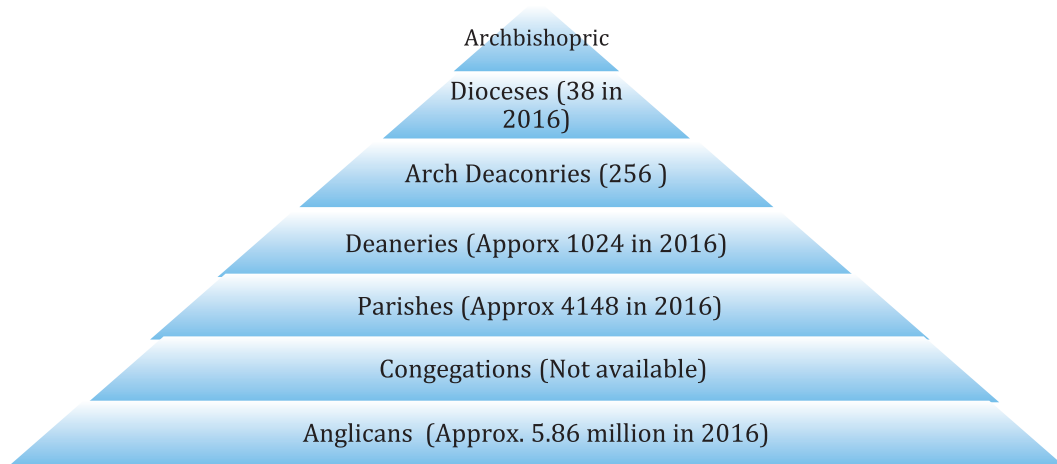


Figure 11: Organizational Structure of ACK. The information in this section appears in Appendices, lifted from *Church Diary and Lectionary 2017*.

5.3 The ACK Lay Organizations

The ACK has an elaborate network of lay organizations through which the various ministries are and functions are conducted. The Clergy have a specialized role of conducting the rituals that are central to Anglican identity – weekly worship; rituals pertaining to the rites of passage such as confirmation and commissioning catechism; rituals pertaining to celebrations that members consider important in their lives; rituals in the public domain where ACK presence is needed. Beyond these formal and informal roles of the clergy, the laity, through voluntary service, largely undertakes ACK ministry. In the Decade Strategy 2018-2027 the role of Laity will be enhanced, through formal and informal training. The information in this section appears as Appendix VII.

6.0 TAKING STOCK OF STRENGTHS, WEAKNESSES, OPPORTUNITIES AND THREATS

A SWOT ANALYSIS

STRENGTHS	WEAKNESSES
<ul style="list-style-type: none"> a) Presence of ACK widespread in all counties b) Presence of a clear constitutional framework for governance c) Long history-spanning over a period of 17 decades d) Assets-Physical human, economic and leadership good will e) Strong international links and effective presence within the East African region among the laity f) Strategic positioning of CMS in the life of the Church leading to a rich legacy of the strategic positioning of the ACK g) Experience and expertise in asset management e.g. CCK for asset accountability and utilization of human resources h) Rich national heritage spanning from the early beginnings of the church with the missionaries i) Professional leadership and governance structures that ensure smooth transition- National constitution that unifies all Dioceses j) Holistic Ministry -Education, health and social services k) Autonomy of the church at strategic level for local contexts and implementation of a set framework; unity at operational level l) The visibility and results of the years of investment by ACK. 	<ul style="list-style-type: none"> a) Relative autonomy of dioceses could be detrimental b) Inadequate policies for enforcement of standards for hiring staff c) Inadequate succession planning and general lack of involvement of youth in some parishes. d) Weak guidelines on ordination, education and training e) Dwindling numbers and poor statistical records f) Insufficient financial resources g) Perceived loss of the ACK traditional order and procedure-order of worship, signage (logo), dressing of clergy, songs h) Inadequate strategic acquisition of church land assets for future investments, preservation and maintenance of the same i) Unresolved court cases involving land ownership j) Perceived closeness with government authorities

OPPORTUNITIES	THREATS
<ul style="list-style-type: none"> a) ACK can nurture the younger generation for a responsible citizenry b) Youth are a great asset to society if nurtured but are a great challenge and liability if this is not done c) Social media provided it is guided and structured d) Partner with existing media houses for a slot for the ACK to air its programmes in all languages e) Role of the ACK in promoting national identity f) Wide responsibility nationally and within government circles. g) Can influence government policies h) Can position ACK members to be in leadership of church sponsored schools 	<ul style="list-style-type: none"> a) Sustained interest by current youth in the ACK b) Inadequate diversified financial resource mobilization c) Negative effect of social media and other mainstream media d) Negative ethnicity – Handling ethnic identity in relation to National identity e) Loss of youth to other churches

7.0 POSSIBLE APPROACHES TO SOCIAL CHALLENGES

There are at least two possible approaches that the ACK may take in response to the challenges outlined above. One approach is for ACK to allow the pressures from the world to weigh it down. The Second approach is for ACK to proactively become an agent of transformative change, taking an intentional lead in coping with the challenges as they come.

OPTION 1: THE CHURCH UNDER PRESSURE OF SOCIETY

Conformed to the norms of the Present Order

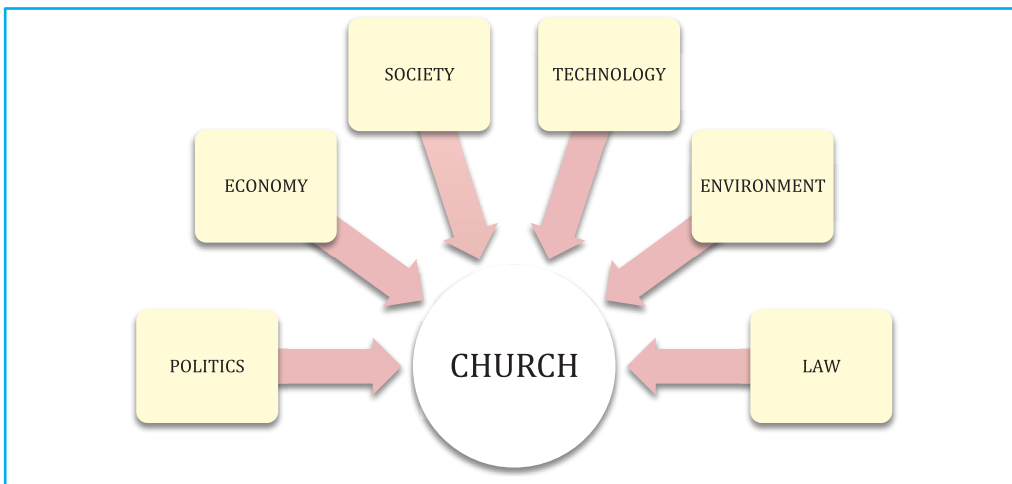


Figure 12: The Church under Pressure of Society

OPTION 2: THE CHURCH AS INFLUENCER OF SOCIETY

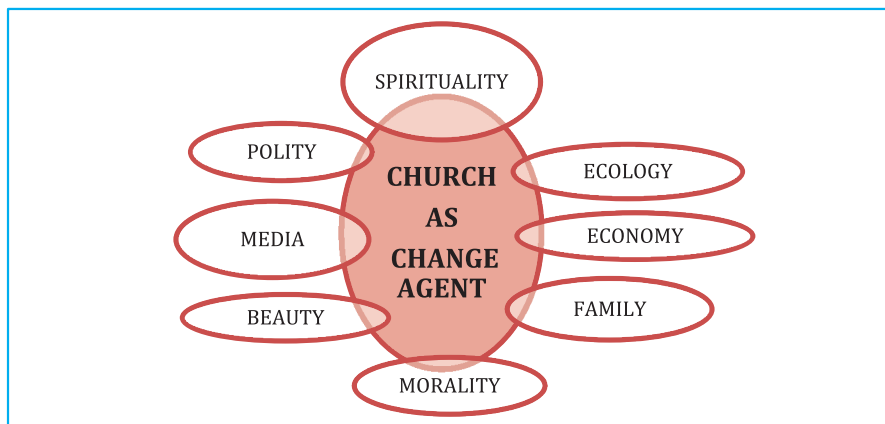


Figure 13: The Church as Influencer of Society

The ACK Decade Strategy 2018-2027 draws inspiration from the teaching of Jesus in Matt. 5: 13-16:

13 'You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled underfoot. 14 'You are the light of the world. A city built on a hill cannot be hidden. ¹⁵No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. ¹⁶In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven'.

8.0 GUIDING CORE VALUES

8.1 Norms

During the Decade 2018-2027 the Anglican Church of Kenya (ACK) will broaden its scope of reflection, involvement and influence, both within its membership and in society as a whole- at local, national, regional, continental and global levels. In all activities the ACK will ensure involvement of the whole spectrum of society- especially Children, Youth and Women. On the basis of this teaching, ACK 2018-2027 Decade Strategy will be guarded by:

- a) exemplary and innovative leadership formation within and outside the church
- b) continuous faith nurturing and deepening
- c) concerted consolidation of our Anglican Identity
- d) efficient and effective participation of ACK in governance, education, ecology and economy sectors at local, national, regional, continental and global levels.

8.2 Anglican Creedal Foundation

The Theological Foundation of the Church is enshrined in the four-Point Lambeth-Chicago Quadrilateral: as affirmed in the Lambeth Conference of 1888, Resolution 11:

That, in the opinion of this Conference, the following Articles supplies a basis on which approach may be by God's blessing made towards Home Reunion:

- a) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.
- b) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.
- c) The two Sacraments ordained by Christ Himself-Baptism and the Supper of the Lord-ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him.
- d) The Historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

8.3 Core Values

The ACK Decade Strategy is founded on the following Biblical values:

- a) **Love:** For God, self and others, and extended to other relationships including positive and exemplary neighbourliness.
- b) **Prayer:** The example of Jesus, in whose Ministry prayer was essential, frequent and routine.
- c) **Social Justice:** Promoting equity of participation in governance and access to resources, facilities and opportunities for all.
- d) **Environmental Justice:** We humans are created in the image of God and given a privileged place among creatures, to exercise stewardship over the whole of Creation.
- e) **Unity:** Organizing the national life in ways and means that appreciate the worth of every citizen irrespective of gender, class, age, religion or ethnicity.
- f) **Fellowship:** Founded upon a harmonious and loving church committed to mutual appreciation of each and every person.
- g) **Integrity:** Philippians 4: 8-9; Finally, beloved, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.
- h) **Seven Virtues Contrary to Vices:** i) Humility against pride; ii) Kindness against envy; iii) Abstinence against gluttony; iv) Chastity against lust; v) Patience against anger; vi) Liberality against greed; vii) Diligence against Sloth.
- i) **Seven Positive Virtues:** i) Faith – belief in the right things including the virtues; ii) Hope – taking a positive future view, that good will prevail; iii) Charity – concern for, and active helping, of others; iv) Fortitude – never giving up; v) Justice – being fair and equitable with others; vi) Prudence – care of, and moderation with money; vii) Temperance – moderation of needed things and abstinence from things not needed (distinguishing between needs and wants and focusing more on the former).

All these Core Values shall permeate all the Strategic Priorities and shall be guided by the Main Theme and the sub-themes.

9.0 THE MISSION OF THE CHURCH

This ACK Decade Strategy 2018-2027 derives (*its theological motivation from the Gospel Message;*) from the Five Marks of Mission as approved by the Anglican Consultative Council; and also from the Resolutions of the 22nd Session of the ACK Provincial Synod (All Saints Cathedral, Nairobi on Friday, 25th September 2015).

9.1 The Five Marks of Mission

The Anglican Consultative Council in 1984 endorsed the following Five Marks of Mission as indicated in the Gospels (John 10:10; Matthew 4:17; Mark 1:14-15; Luke 4:18; Luke 7:22; cf. John 3:14-17). (*Bonds of Affection-1984 ACC-6 p49, Mission in a Broken World-1990 ACC-8 p101*); also echoed in the Lambeth conference of 1988:

- a) To proclaim the Good News of the Kingdom
- b) To teach, baptize and nurture new believers
- c) To respond to human need by loving service
- d) To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation
- e) To strive to safeguard the integrity of creation, and sustain and renew the life of the earth

9.2 Proclaiming the Kingdom of God

In his Enthronement charge on 3rd of July 2016 at All Saints Cathedral, Nairobi, the Archbishop summarised the theological Mandate of the Church in these words:

The mandate of the Church at all times is to preach the Good News of the kingdom to all God's people, healing them and socially transforming their lives. This Good News reconciles us with our creator and brings reconciliation to a broken humanity and in the power of the Holy Spirit, even as she exercises her responsibility in stewardship over creation.

The Gospels illustrate the various aspects of the Kingdom of God in spectacular parables, especially in Matthew. 13; 5:20; 6: 31-33; 7: 13-14; 11: 12; 18: 35; 19: 13-14 and 19: 28-32.

The four issues mentioned in this statement are cardinal if the church has to remain relevant and seen to be fulfilling her mandate. It is therefore intended that the church will give keen attention to these four areas.

10.0 STRATEGIC PILLARS

The Strategic Pillars of the Decade Strategy are embedded within the Mission and Outreach undertakings that include *pastoral* and *social* transformation. They are also anchored within the ACK institutional structure, to facilitate service delivery and project implementation.

PILLAR I: Wholesome Governance

- a) Improve ACK Governance
- b) ACK to actively participate in governance organs at all levels: Local; County; National; Regional; Continental; Global; Ecumenical; AU; UN; etc.
- c) Exemplary Leadership: ACK to facilitate reconciliation at all levels as need arises.
- d) Engage in constructive engagement through entrenching democracy and governance in Kenya.

PILLAR II: Wholesome Institutional Sustainability

- a) Knowledge Management; Consolidation of Assets; Cost Reduction; Cost Recovery; Income Generation;
- b) Sustainable Asset Management for Posterity.
- c) Standardize the creation of diocese

PILLAR III: Wholesome Evangelism and Formation (Mission)

- a) Evangelism and Outreach
- b) Discipleship;
- b. Ministerial Formation;
- c) Leadership and Capacity Building; Continuing Education;
- d) Ecclesiastical Documentation and
- e) Doctrinal and Theological Research and Publishing.

PILLAR VI: Wholesome Education

- a) Formal and Informal Education: Cultural Education; Exemplary Citizenship.
- b) Wholesome Religious Education: Biblical Instruction; Responsible church membership;
- c) Wholesome Civic Education: National affairs; Regional Affairs; Continental affairs; International Affairs;

- d) Wholesome Ecumenical and Interfaith Education;
- e) Wholesome Environmental Education.
- f) Capacity building and development of training manuals for departments and sector groups.

PILLAR IV: Wholesome Living

- a) Sustainable Livelihoods (Rural and Urban);
- b) Economic Empowerment: Food Security (Quality, Quantity, Efficiency, Sufficiency, Effectiveness, Availability, Affordability and nutritive balance.

PILLAR V: Wholesome Health

- a) Maternal; Pre-natal, Infants; Children, Adolescents; Youth; Adults; Middle Age; Old Age; Differently abled and Mentally challenged;
- b) HIV and AIDS Prevention.

PILLAR VII: Wholesome Media

- a) Ensure strategic and effective media presence, nationally, regionally, continentally and internationally
- b) ACK to positively and constructively influence the Media Content; through both participation and input, i.e. (Consult experts in this field in order to make impact at the lowest cost possible)
- c) Explore possibilities for ACK-owned media organs both at county and national levels for effective and wholesome media influence.

PILLAR VIII: Wholesome Ecology and Beauty

- a) Environmental stewardship;
- b) Environmental Awareness;
- c) Remedial measures- Home, School, Public spaces and Church as foci;
- d) Meaningful participation in local, national, continental and global forums;
- e) Clean-up-Kenya projects facilitated by ACK;

Promotion of affordable Renewable Energy

NOTE: The entire Strategy shall pay special attention to concerns for infants, Children, adolescents, youth, and people in transition stages and the older people of both genders.

STRATEGIC PILLARS	ACTION UNITS
<p>Pillar 1 Wholesome Governance</p>	<p>Effective participation in decision making at all levels</p> <p>Specific Action Areas (Proposed):</p> <ul style="list-style-type: none"> a) Review the ACK Constitution and Bye-laws; b) Review and enhance diocesan and provincial relationships; c) Review expensive institutional structure; d) Apply professionalism in recruitment and review of church personnel; e) Embrace diversity in the entire ACK structures. f) Promote inter –diocesan relationships.
<p>Pillar 2 Wholesome Institutional sustainability</p>	<ul style="list-style-type: none"> a) Knowledge and expertise Management; b) Consolidation of Assets; c) Cost Reduction; d) Cost Recovery; e) Income Generation <p>Specific Projects: (Proposed)</p> <ul style="list-style-type: none"> a) Knowledge, expertise and Experience Management- within and outside ACK. b) Ideas generation and Ideas utilization c) Harness unutilised knowledge in the Church d) Establish and update a database of ACK professionals, both ordained and lay. e) Deliberate strategic drive towards consolidating human capital in ACK. f) Rationalization of assets across ACK. <p>Specific Action Areas</p> <ul style="list-style-type: none"> a) Institutionalize professionalism in Human Resource Management in ACK. b) Develop and maintain a strong Anglican Brand locally, nationally, regionally, continentally, ecumenically and worldwide.

STRATEGIC PILLARS	ACTION UNITS
	<ul style="list-style-type: none"> c) Replace “poverty mentality” with “abundance mentality” d) Promote self-confidence among and between Kenyan experts in various professions and at all levels. e) Consolidate assets to facilitate bigger and quality asset development projects. Utilize ACK professionals to reduce costs.
<p>Pillar 3 Wholesome Evangelism and Formation (Mission)</p>	<p>Ministerial Formation Discipleship Leadership and capacity building Continuing Theological Education Ecclesiastical Documentation Doctrinal and Theological research and publishing</p> <p>Specific Action Areas: Proposed</p> <ul style="list-style-type: none"> a. Theologically sound and harmonised Sunday school curriculum to counter radicalization b. Development of modern, relevant and vibrant way of worship to retain and attract youth and others c. Development curriculum on refresher courses addressing emerging issues d. Gender in leadership-attaining the two thirds gender rule e. Documentation of archiving of church material (Resource materials, art facts and vestment) f. Reclamation of ACK owned historical assets g. Promote inter-Cathedral relations and fellowship Research and Publishing Old Age; Differently aged; Mentally challenged and HIV and AIDS Prevention and Management. Stigmatization of the marginalised groups; <p>Empowerment of caregivers; promote Maternal child, health liturgy; initiate research based on healthy foods within our cultural contexts and disseminate the same</p>

STRATEGIC PILLARS	ACTION UNITS
<p>Pillar 4 Wholesome Education</p>	<p>I. Formal and Informal Education; II. Tertiary Education; III. Cultural Education; IV. Religious Education; V. Civic Education; VI. International Education; VII. Ecumenical Education; VIII. Interfaith Education; IX. Environmental Education.</p> <p>Specific Action Areas:</p> <ul style="list-style-type: none"> • Practical and skills based education • Lifelong and 2nd chance continuing education • Christian value based education • Chaplaincy Training and Mentoring • Capacity building and development of training manuals for various departments and sector groups.
<p>Pillar 5 Wholesome Living</p>	<ul style="list-style-type: none"> • Sustainable Livelihoods (Rural & Urban); • Economic Empowerment; Food Security; (Quality; Quantity; Efficiency; Sufficiency; Effectiveness; availability; affordability; nutritive balance). Specific Projects: • Promote community savings and loans schemes. • Promote employability skills with emphasis on youths. • Farmers schools
<p>Pillar 6 and 7 Wholesome Health and Family</p>	<p>Maternal; Pre-natal, infants; adolescents; Youth; Adults; Middle Age; Old Age; Differently aged; Mentally challenged and HIV and AIDS Prevention and Management. Stigmatization of the marginalised groups; Empowerment of caregivers; promote Maternal child, health liturgy; initiate research based on healthy foods within our cultural contexts and disseminate the same</p>

STRATEGIC PILLARS	ACTION UNITS
<p>Pillar 8 Wholesome Media</p>	<p>Utilization of Communication Media as Strategy to:</p> <ol style="list-style-type: none"> I. Effectively deliver Ministry; II. Positively Influence culture; III. Effectively contribute towards economic self-sufficiency. IV. Develop high quality innovative Media Content and Approaches. <p>Specific Action Areas: (Innovative Proposed)</p> <ol style="list-style-type: none"> a) Constitute a Provincial media committee b) Establishment of a media house c) Have sectors and departmental content generation and management d) Development of appropriate business paradigms e) Dissemination of policies and values of the church f) Effective usage of emerging media trends i.e. electronic media g) Promote social media in wholesome mission. <p>Produce ACK annual Magazine</p>
<p>Pillar 9 and 10 Wholesome Ecology and Beauty</p>	<ol style="list-style-type: none"> a. Environmental stewardship; b. Environmental Awareness; c. Remedial measures- Home, School and Church as foci; d. Participation in local, national, continental and global environment and ecology forums; e. Clean-Up-Kenya projects-facilitated by ACK; f. Affordable and sustainable Culture-friendly Renewable Energy Projects; <p>Additional Specific Areas:</p> <ol style="list-style-type: none"> i. Agribusiness; ii. Rainwater harvesting; iii. Reduce, re-cycle, re-use, redesign; iv. Sustainable and beneficial Extractive Industries-coal, minerals, oil, etc.; v. Refuse Management vi. Reforestation and afforestation vii. Promote conservation agriculture viii. Formulate policy on construction of Environment friendly church

11.0 PROPOSED SUB-THEMES

a) The Decade Strategy will be implemented in two phases – Phase I (2018-2021) and Phase II (2022-2027). There will be mid-term reviews in both Phases and a review at the end of each Phase in 2021, and at the end of the Decade in 2027.

b) The launch of this Strategy is expected in September 2017. Thereafter it should be popularized and instituted within the Annual ACK Liturgical Calendar, with major events to celebrate and launch specific projects including the following:

I. The place of the Bible in a believer's life;

a) Strengthening cell groups and discipleship programs (Building upon already existing programs such as TEE, the Tear fund Model among others)

b) Development/Designing of Bible Study materials that can be mainstreamed in all sectors of life (social, economic among others) and facilitate studying the Bible in groups (Learning from models such as the farmers Bible study, 5 Talents for Microfinance groups, Church and Community Mobilization among others)

c) Promotion of scripture-grounded advocacy.

II. The family as focus for stable communities through;

a) The enhancement of sector group Ministry- (KAMA, Mothers Union, Youth and children), Ministry- to include strengthening of family in doctrinal issues e.g. baptism and admissions to MU, KAMA, Kenya Anglican Women Association (KAWA), and among others such as the Ladies Fellowship, Young Mothers etc.; safeguarding the Biblical foundation on membership to Ministry and other related fellowships.

b) Pre-marital; counselling (Development of a standardized detailed manual).

c) Addressing the issue of absent parents.

d) The place of the home, school and church in child/youth upbringing

e) Training and equipping parents on handling contemporary issues among children, teens and youth

f) Defining Anglican values (have common values)

g) Establishing Annual Family Week

h) Developing programmes to enhance national cohesion.

III. Christian Education on family, church, school and society through;

- a) School chaplaincy and training of school chaplaincy;
- b) Programme of Pastoral Instruction (PPI) in schools;
- c) Development of policy guidelines for Christian education;
- d) Development of relevant tools for Christian education;
- e) Strengthen cell groups and youth fellowships;
- f) Specific training for clergy, youth and children Ministry.

IV. Training for respectable and innovative leadership by;

- a) Reviewing Models for clergy training;
- b) Creating space and place for laity in Church leadership;
- c) Development of curriculum for capacity building;
- d) Management training for all clergy.

V. The Church as a Corporate body called to service by;

- a) Developing and enhancing the Anglican Brand in:
 - i. Worship – Liturgy, Music and Choirs;
 - ii. Institutional Identity – Flags, signage, Logos, Letterheads, Billboards, Vestments, Publicity, etc.;
 - iii. Instruments of governance and publicity;
 - iv. Formalize the induction & orientation of all clergy and church workers at all levels;
 - v. Formalise Corporate Governance training for ACK Bishops, Provosts and senior ACK personnel.

VI. The ACK to focus for biblically-based advocacy by;

- a. Defining core aspects of advocacy including:
 - i. Health
 - ii. Extractive industry
 - iii. Processing industry
 - iv. Leadership and governance
 - v. Education
- b. Promoting Bible studies that enhance advocacy on specific challenges.

VII. Promote Creative and innovative youth participation in church and national life through;

- a. Facilitating forums for the youth to showcase IT, creative arts and technology and media e.g. electronic, social and spirit
- b. Helping youth to patent their innovation
- c. Supporting Business training in schools and colleges
- d. Introducing skills and talent shows in Church and Media.

VIII. Integrated programs for strengthening Christian Community by;

- a. Enhancing the services offered by ADS in health, finance, water, education and benevolence, agriculture
- b. Initiating relevant and sustainable projects that interest and benefit the community
- c. Training clergy to reach out to special groups such as riders, People Living With Disability (PLWD), Widows/ widowers and single parents

IX. Promotion of an Ethic of dedicated Christian service through;

- a. Encouraging the inculcation and promotion of positive values from childhood throughout the entire lifecycle.
- b. Developing programs for equipping leaders with knowledge and skills to promote Christian living relevant in every situation.

X. Multi-disciplinary Partnerships for enhancing Christian life through;

- a. Identifying the disciplines to be involved in as a church
- b. Capacity building programmes for the clergy on servant leadership and outreach

XI. Promotion of proactive Ecumenical and Interfaith relations through;

- a. Joint ventures with ecumenical bodies in youth activities
- b. Developing policies on emerging issues to guide discussions
- c. Dialogue among the interfaith and ecumenical bodies

12.0 ACTIONS FOR DELIVERY OF STRATEGY - GUIDING PRINCIPLES

- a) A deliberate effort shall be made to conduct Leadership Development at all levels in occasional forums, Part-Time forums and on Full-Time engagement.
- b) Governance – The church shall enhance the governance of her institutions through capacity building, participation in the national, regional and local institutions to promote Christian values.
- c) Capacity Building towards reliable technical expertise
- d) Capacity building for efficient and effective Mission
- e) Resource mobilization to facilitate effective and efficient Church Mission and Service.

13.0 ESSENTIAL MEASURES FOR DELIVERY OF THE DECADE STRATEGY

- a) Promotion of a wholesome ACK Ministry and Identity.
- b) Promotion of ACK outlook at the local, diocesan, national, regional and international levels.
- c) Creation of well-coordinated programmes and projects across all levels, with strong networks and expertise.
- d) Strengthening the sense of Community and cohesion at all levels of society with focus on both individuals and communities.
- e) Facilitating get-togethers of leading experts and practitioners to share best practices and develop partnerships.
- f) Collaborative strategies to promote a sense of national identity among Anglicans and other Christians through exemplary and innovative leadership.
- g) Develop innovative solutions to various challenges including Mission, education, leadership and sustainability.
- h) Hold Mission and Education conventions with a combination of plenary and parallel sessions to provide an opportunity for stakeholders from Institutions, congregations and partner entities to share, learn and collaborate on ways and means toward achieving a collective and inclusive impact.

14.0 IMPLEMENTATION MATRIX

DECADE THEME: A WHOLESOME MINISTRY FOR A WHOLESOME NATION

Year	Theme	Scripture	Song	Tag Line
2018	Wholesome Governance	Daniel 6:1-2	<ul style="list-style-type: none"> When we walk with the Lord (Trust and Obey) 	For the King and Country
2019	Wholesome Institutional Sustainability	Matthew 25:14	<ul style="list-style-type: none"> Take my Life and let it be 	Be fruitful and multiply
2020	Wholesome (evangelism and formation) Mission	Ephesians 6:19	<ul style="list-style-type: none"> Rescue the perishing, care for the Dying, Jesus is tenderly calling today 	Christ died for them too
2021	Wholesome Education	Hosea 4: 6	<ul style="list-style-type: none"> I know whom I have believed 	Education Transforms

2022	Wholesome living	John 10:10	Count Your Blessings (When upon Life's bellows)	Live with dignity
2023	Wholesome Health	3 John 2	Blessed assurance, Jesus is mine	By His stripes we are healed
2024	Wholesome family	Col. 3: 18 -21, Psalm 133	We are Children of the Father	Family is a nation's basic building block
2025	Wholesome Media	Isaiah 43:10	Go, tell it on the mountain.	Publish the Good News
2026	Wholesome Ecology	Psalm 24:1	How Great Thou Art	Leave it more beautiful than you found it
2027	Wholesome Beauty	Genesis 1: 31	All things bright and beautiful	Walking in his beauty

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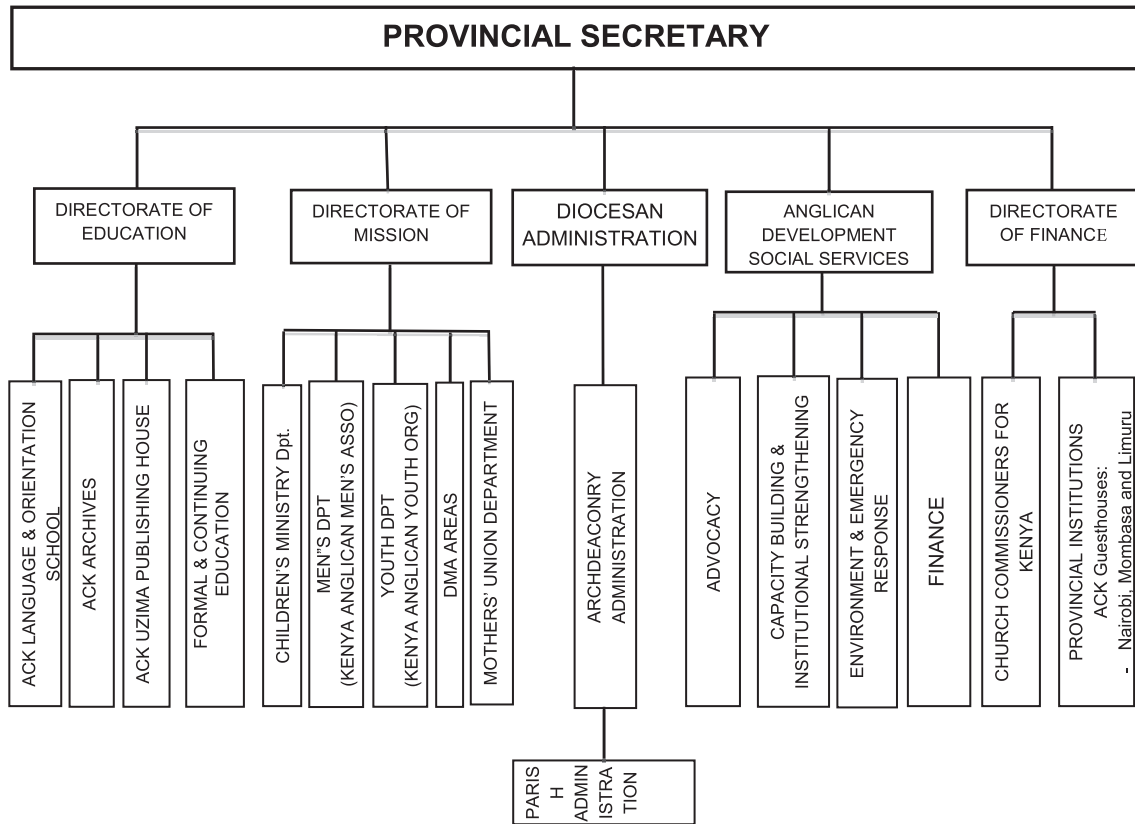
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APPENDICES

Appendix I ACK Provincial Administrative Structure



Appendix II Anglican History in Kenya Church Diary And Lectionary Pp. 5-13

1844	Arrival of Johann Ludwig Krapf at Mombasa; death of wife and child.	1913	CMS Divinity School opened in Freretown for training clergy.
1846	Johann Rebmann joined Krapf: CMS station established at Rabai.		-Kikuyu Conference with its object of forming a 'Federation of Missions' and a 'United Native Church'.
1847	Krapf translated Genesis 1-3 into Mombasa Swahili.	1914	Bible completed in Mombasa Swahili.
	-Evangelistic exploration: Krapf to Ukambani, Rebmann to Taita.	1916	Mass movement into the churches began in Nyanza and Central Kenya.
1848	St. Luke's gospel translated into Nyika (Rabai) by Krapf.	1921	Kavirondo removed from Diocese of Uganda to Diocese of Mombasa.
1850	Krapf translated first Kamba scriptures: St. Mark's Gospel.	1923	Kavirondo Taxpayers Welfare Association founded by CMS Archdeacon W. E. Owen.
1851	Baptism of first Anglican convert, a dying cripple named Mringe, by Rebmann.	1926	Alliance High School inaugurated at Kikuyu by Alliance of Protestant Missions, with 26 pupils.
1875	Freretown, near Mombasa, established by CMS as a colony for freed slaves.		-Kikuyu and Luo New Testaments completed.
	-Baptism of first Giriama converts.	1927	Northern Tanganyika removed from Diocese of Mombasa, which now covered Kenya only.
1884	Diocese of Eastern Equatorial Africa formed, including Uganda, Kenya and Tanganyika, with James Hannington as first Bishop.	1930	CMS Divinity School transferred from Freretown to Limuru.
1885	First ordination of Africans to Anglican ministry: Ishamel Semler and William Jones, ex-slaves.	1931	Bible Churchmen's Missionary Society began work between West Suk (Pokot) and Boran (Marsabit).
	-Bishop Hannington murdered in October on his way to Uganda.	1934	First scriptures in Boran.
1889	Divinity training started at CMS Freretown for evangelists.	1936	First scriptures in Pokot (Suk).
1898	Diocese of Mombasa (all Kenya and Northern Tanganyika) formed.	1937	Visit of first team from Ruanda Revival: meetings in Nairobi, Weithaga, Kabete and elsewhere.
1900	A.W. McGregor, first CMS missionary in Central Kenya arrives at Kabete.	1938	Kenya African Keswick Convention at Kikuyu: Ruanda Revival speakers.
1902	Kavirondo removed from Uganda to Kenya but still in Diocese of Uganda.	1940	Carey Francis appointed Headmaster of Alliance High School (until 1962).
1903	First Kikuyu scriptures published.	1943	Kenya Missionary Council voted to become the Christian Council of Kenya (CCK).
1906	Establishment of Maseno School by CMS Archdeacon J.J. Willis.	1947	Kahuhia Convention, first of many vast African-organized East Africa Revival Conventions: movement spread across central Kenya.
1909	New Testament completed in Mombasa Swahili.	1952	Union Swahili Bible completed and published.
1910	First Anglican baptisms in Western Kenya at Maseno and Kima.		
1911	First scriptures in Luo.		

- 1953 - Completion and consecration of All Saints' Cathedral, Nairobi.
- 1953 Opening of Church House, Nairobi.
- Luo Bible published.
- 1954 Anglicans, Presbyterians and Methodists created St. Paul's United Theological College, Limuru.
- 1955 Festo Olang' and Obadiah Kariuki: First African Bishops of the Anglican Church in Kenya consecrated in Uganda by the Archbishop of Canterbury.
- 1956 Church Army began work in Kenya.
- First Mothers' Union members admitted at Kabete Church.
- 1957 Church Trust formed to handle finance and property of the Anglican Church.
- Christian Churches' Educational Association (CCEA) formed.
- 1959 Christian Industrial Training Centre (CITC) began at Pumwani, Nairobi.
- 1960 Anglican Province of East Africa (Kenya and Tanganyika) formed with L.J. Beecher as first Archbishop.
- United Parish of Lavington created.
- 1961 Dioceses of Fort Hall, Maseno and Nakuru separated from the Diocese of Mombasa.
- 1962 First Diocesan Missionary Associations formed in Mount Kenya and Nakuru dioceses.
- Church Trust became Church Commissioners for Kenya.
- 1964 Diocese of Nairobi separated from Diocese of Mombasa.
- 1965 East Africa Church Union Conference, Dodoma, Tanzania.
- 1966 Kikuyu Bible published in single volume.
- 1969 Kalenjin Old Testament Bible published.
- 1970 Diocese of Maseno sub-divided into the Diocese of Maseno North and the Diocese of Maseno South.
- Church of the Province of East Africa divided into two provinces.
- 1970 Rt. Rev. Festo Olang' elected first Archbishop of the Church of the Province of Kenya.
- 1971 Anglican Consultative Council representing world Anglicanism, held its inaugural meeting at Limuru.
- 1972 Somali New Testament Bible published.
- 1973 Work started on the first interconfessional standard Swahili Bible, *Biblia Habari Njema*.
- 1974 Imani House, headquarters for the Church of the Province of Kenya and the Diocese of Nairobi opened.
- Corrected version of Kamba Bible first published in 1936 is released.
- 1975 Diocese of Mount Kenya divided into Mount Kenya East and Mount Kenya South.
- Conference of Anglican Archbishops (worldwide) held at Trinity College, prior to World Council of Churches 5th Assembly in Nairobi.
- Union Luhya Bible published.
- The Gospel of Luke published in Standard Swahili by the Bible Societies of Kenya and Tanzania.
- Provincial Liturgical Committee indigenises the *Modern English Service*.
- 1976 1st CPK Partners in Mission Consultation held in Nairobi. -Work started by the Anglican and Roman Catholic Churches and Bible Society of Kenya on interconfessional Kiambu-Kimbeere Bible.
- 1977 Martyrdom of the Most Rev. Janani Luwum, Archbishop of Uganda, Rwanda, Burundi and Boga-Zaire.
- Church of the Province of Kenya leads international aid for refugees.
- 1977 Conference of Archbishops of Anglican Provinces in Africa held in Nairobi.
- Conference of Anglican Provinces in Africa (CAPA) inaugurated (July).
- 1977 Interconfessional Bible with the Deuterocanonical books published in Luo.
- Standard Swahili New Testament published.
- 1979 Complete Bible published in Somali.

- 1980 The Rt. Rev. Manasses Kuria elected as the second Archbishop of the Church of the Province of Kenya to succeed the Most Rev. Festo Olang’.
- 1981 2nd CPK Partners in Mission Consultation held in Mombasa.
- 1983 Diocese of Eldoret carved out from the Diocese of Nakuru.
Maasai New Testament Bible published.
- 1984 Diocese of Mount Kenya Central separated off from the Diocese of Mount Kenya South.
- *Biblia ya Uzima*, a translation of the New Testament in Standard Swahili published by Living Bibles East Africa in Nairobi.
- 1985 Diocese of Machakos separated off from the Diocese of Nairobi.
- Diocese of Maseno West separated off from the Diocese of Maseno South.
- 1986 Turkana New Testament published.
- 1987 Diocese of Nambale separated from the Diocese of Maseno North.
- 1988 3rd CPK Partners in Mission Consultation held at Kabare.
- Common Language translation of the Gospel of Mark and the New Testament published in Kipokomo.
- Ekegusii Bible published.
- Gospel of Mark and Acts of the Apostles published in Kiduruma.
- 1989 Extensively revised edition of the *Biblia ya Uzima* Bible, called *Neno*, is published.
- 1989 Provincial Liturgical Committee produces *Modern Service of Holy Communion*.
HISTORY
- 1990 Diocese of Mt. Kenya East sub-divided into Diocese of Embu and the Diocese of Kirinyaga.
- Kitaita (Kidawida) language translation of the New Testament published. Two Anglicans, Evan Mwavua and Daniel Kama Senge translated it.
- *Itifaki ya Biblia*, the first complete Bible Concordance in Kiswahili, is jointly published by Central Tanganyika Press (Tanzania), Uzima Press (Kenya) and Centenary Publishing House (Uganda).
- 1991 Diocese of Katakwa carved out from the Diocese of Nambale.
- Provincial Liturgical Committee indiginises Modern Services
- 1992 Maasai Bible published.
- 1993 The Diocese of Butere and the Diocese of Mumias are carved out of the Diocese of Maseno North.
- Diocese of Taita Taveta created after the sub-division of the Diocese of Mombasa.
- Diocese of Kajiado created after the sub-division of the Diocese of Nairobi.
- Diocese of Southern Nyanza created after the subdivision of the Diocese of Maseno South.
- Diocese of Mt. Kenya West created after the subdivision of the Diocese of Mt. Kenya Central.
- Gospel of Mark published in Kiambu-Kimbeere by the Anglican Church.
- Genesis published in Kidigo dialect.
- Gospel of Mark published in Kitharaka.
- Gospel of Mark published in Kipokomo.
- 1994 The Church of the Province of Kenya celebrates the 150th anniversary since the arrival of Johann Ludwig Krapf, the first CMS missionary to Mombasa in 1844.
- 1994 Archbishop of Canterbury visits CPK for the 150th anniversary celebrations in December 1994.
HISTORY
- 1994 Entire New Testament published in Kisagalla. It was written by Matthew Gae, a retired Anglican Church schoolteacher.
- 1995 Diocese of Kitui created after the sub-division of the Diocese of Machakos.
- Work started on a Kamba common language translation by the Roman Catholic, Anglican and A.I.C. churches.
- New Kikuyu common language New Testament published.
Borana Bible completed.

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| <p>1996 Diocese of Bungoma created after the sub-division of the Diocese of Nambale.
- The Rt. Rev. David Gitari is elected as the third Archbishop of the Church of the Province of Kenya to succeed the Most Rev. Manasses Kuria.
- Complete Standard Swahili Bible, <i>Biblia Habari Njema</i>, released simultaneously in Kenya and Tanzania.
- Kuria New Testament Bible published.</p> <p>1997 Diocese of Kitale created after the sub-division of the Diocese of Eldoret.
- Diocese of Mbeere created after the sub-division of the Diocese of Embu.
- Diocese of Meru created after the sub-division of the Diocese of Kirinyaga.
- Sabaot New Testament published.</p> <p>1998 Diocese of Nyahururu carved off the Diocese of Nakuru.
Diocese of Thika created after the sub-division of the dioceses of Mount Kenya South and Mount Kenya Central.
- The name of the Church is changed from the Church of the Province of Kenya to the Anglican Church of Kenya.
Kimeru New Testament Bible published.</p> <p>1998 First Kidawida Bible launched.</p> <p>1999 Diocese of Bondo carved from the Diocese of Maseno West.</p> <p>2000 ACK Provincial Synod approves names of Saints to be commemorated.
Duruma New Testament Bible published.</p> <p>2001 Tharaka New Testament Bible published.</p> | <p>2002 Diocese of All Saints' Cathedral created after the sub-division of the Diocese of Nairobi.
- <i>The Provincial Liturgical Committee releases our Modern Services, a complete alternative to the much-respected Book of Common Prayer.</i>
- The Rt. Rev. Benjamin Nzimbi elected as the fourth Archbishop of the Anglican Church of Kenya to succeed the Most Rev. Dr. David Gitari.</p> <p>2004 Giriyama New Testament Bible published.</p> <p>2005 Pokomo New Testament Bible published.</p> <p>2007 Revised Swahili Union Bible version published.</p> <p>2008 Diocese of Kericho carved out from the Diocese of Nakuru.</p> <p>2009 The Rt. Rev. Dr. Eliud Wabukala elected as the fifth Archbishop of the Anglican Church of Kenya to succeed the Most Rev. Dr. Benjamin Nzimbi.</p> <p>2011 Diocese of Marsabit created.</p> <p>2013 Diocese of Makueni created.</p> <p>2014 Diocese of Murang'a South created.</p> <p>2015 Dioceses of Malindi and Maralal created.</p> <p>2016 Dioceses of Maseno East and Kapsabet created
- The Rt. Rev. Dr. Jackson Ole Sapit elected as the sixth Archbishop of the Anglican Church of Kenya, Bishop of All Saints' Cathedral and Bishop-in-Ordinary of the Kenya Defence Forces to succeed the Most Rev. Dr. Eliud Wabukala.</p> |
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Appendix III**ACK Provincial Institutions**

Church Commissioners for Kenya
 ACK Guest House, Nairobi
 ACK Guest House, Mombasa
 ACK St. Julian's Conference & Retreat Centre
 ACK Uzima Publishing House
 ACK Language & Orientation School

Appendix IV**Provincial Educational Institutions**

Proposed Kenya Anglican University
 St. Paul's University, Limuru
 St. Andrews College of Theology and Development, Kabare
 St. Philips Theological College, Maseno
 Bishop Hannington Institute of Theology, Mombasa
 St. Paul's Theological College, Kapsabet
 Carlile College, Jogoo Road
 Berea Christian College for Integrated Studies
 Bishop Okullu College
 Provincial TEE Programme

Appendix V**Provincial Boards and Committees****Board of Mission**

- Children's Ministry Committee
- Kenya Anglican Youth Organisation Committee
- Mothers' Union Committee
- Kenya Anglican Men's' Association Committee
- DMA Committee
- Chaplaincy Committee

Board of Education & Training

- Liturgy Committee
- Education Committee
- Anglican Universities and Colleges Council
- TEE & Chaplaincy Committee
- Archives Committee

Board of Social Services

- Human Resource Committee
- Programmes and Resource Mobilisation
- Investment Committee
- Finance and General Purpose Committee

Board of Finance

- Budgets Committee
- Provincial Institutions and Investment Committee
- Terms of Service and Appointments
- Finance and General Purpose Committee

Appendix VI ACK Directory of Dioceses

- | | | | |
|--------|------------------------------|----------|------------------------------|
| i. | All Saints Cathedral Diocese | xx. | Diocese of Maseno North |
| ii. | Diocese of Bondo | xxi. | Diocese of Maseno South |
| iii. | Diocese of Bungoma | xxii. | Diocese of Maseno West |
| iv. | Diocese of Butere | xxiii. | Diocese of Mbeere |
| v. | Diocese of Eldoret | xxiv. | Diocese of Meru |
| vi. | Diocese of Embu | xxv. | Military Episcopate |
| vii. | Diocese of Kajiado | xxvi. | Diocese of Mombasa |
| viii. | Diocese of Kapsabet | xxvii. | Diocese of Mt. Kenya Central |
| ix. | Diocese of Katakwa | xxviii. | Diocese of Mt. Kenya West |
| x. | Diocese of Kericho | xxix. | Diocese of Mt. Kenya South |
| xi. | Diocese of Kirinyaga | xxx. | Diocese of Mumias |
| xii. | Diocese of Kitale | xxxi. | Diocese of Murang'a South |
| xiii. | Diocese of Kitui | xxxii. | Diocese of Nairobi |
| xiv. | Diocese of Machakos | xxxiii. | Diocese of Nakuru |
| xv. | Diocese of Makueni | xxxiv. | Diocese of Nambale |
| xvi. | Diocese of Malindi | xxxv. | Diocese of Nyahururu |
| xvii. | Diocese of Maralal | xxxvi. | Diocese of Southern Nyanza |
| xviii. | Diocese of Marsabit | xxxvii. | Diocese of Taita Taveta |
| xix. | Diocese of Maseno East | xxxviii. | Diocese of Thika |

Appendix VII

ACK Lay Organizations;

- Anglican Development Services (ADS)
- Boys Brigade
- Church Army Training Centres (7)
- Church Commissioners
- Departments and other ACK Institutions
- Girls Brigade
- Kenya Anglican Men's Association (KAMA)
- Kenya Anglican Youth Organization (KAYO)
- Mothers Union (MU)

The ACK renders service to Community through:

- Bible Schools (5)
- Church Army personnel (600)
- Community Centres (24)
- Guest Houses (10)
- Hospitals, health centres and clinics (29)
- Microfinances and Saccos (8)
- Owned polytechnics and other institutions (21)
- Owned schools, special schools and children's homes (22)
- Sponsored primary schools (4500)
- Sponsored secondary schools (2500)
- Sponsored Teacher / Medical Training Colleges (4)
- Sponsored Universities (1)

Appendix VIII Kenya Rainfall Map

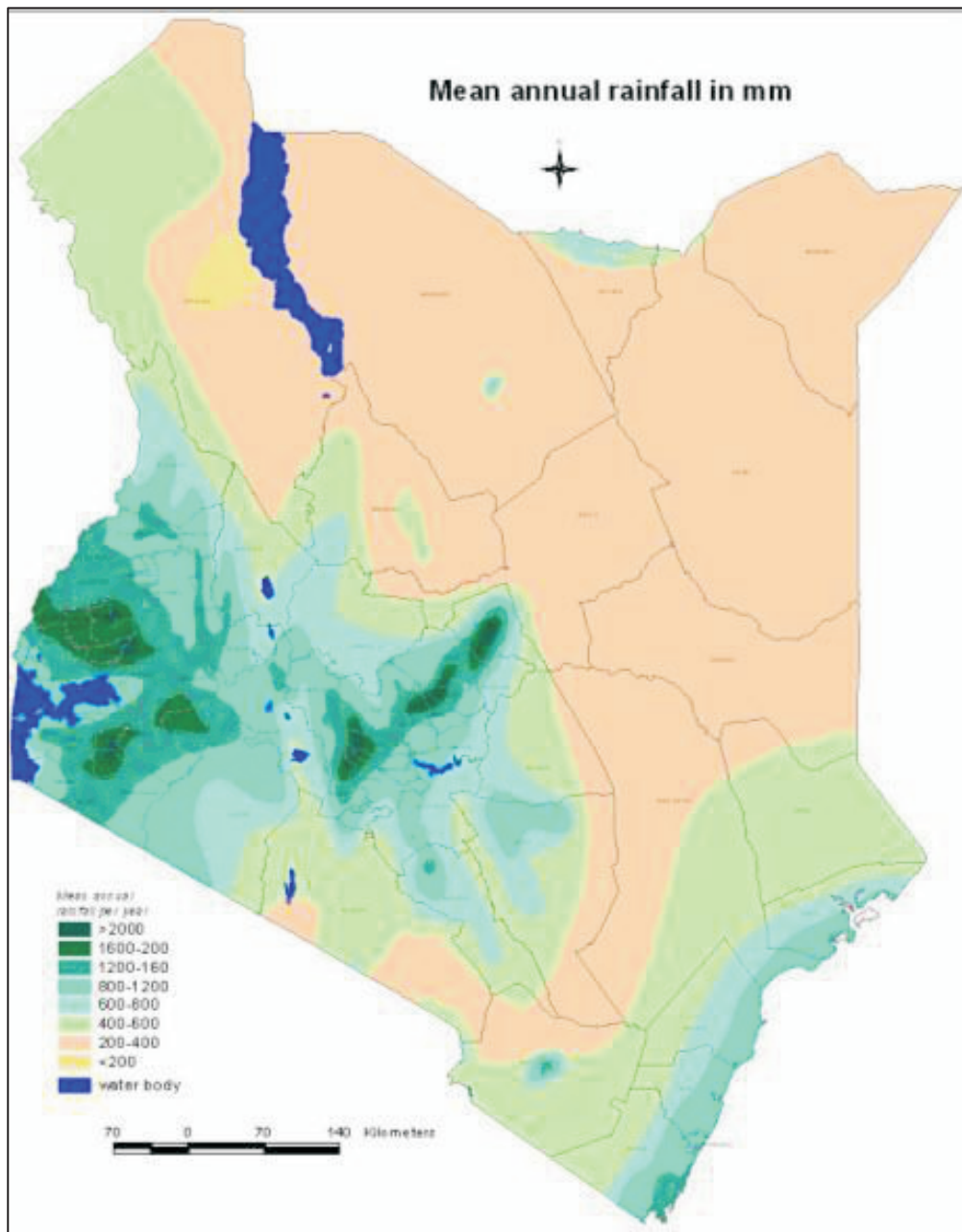


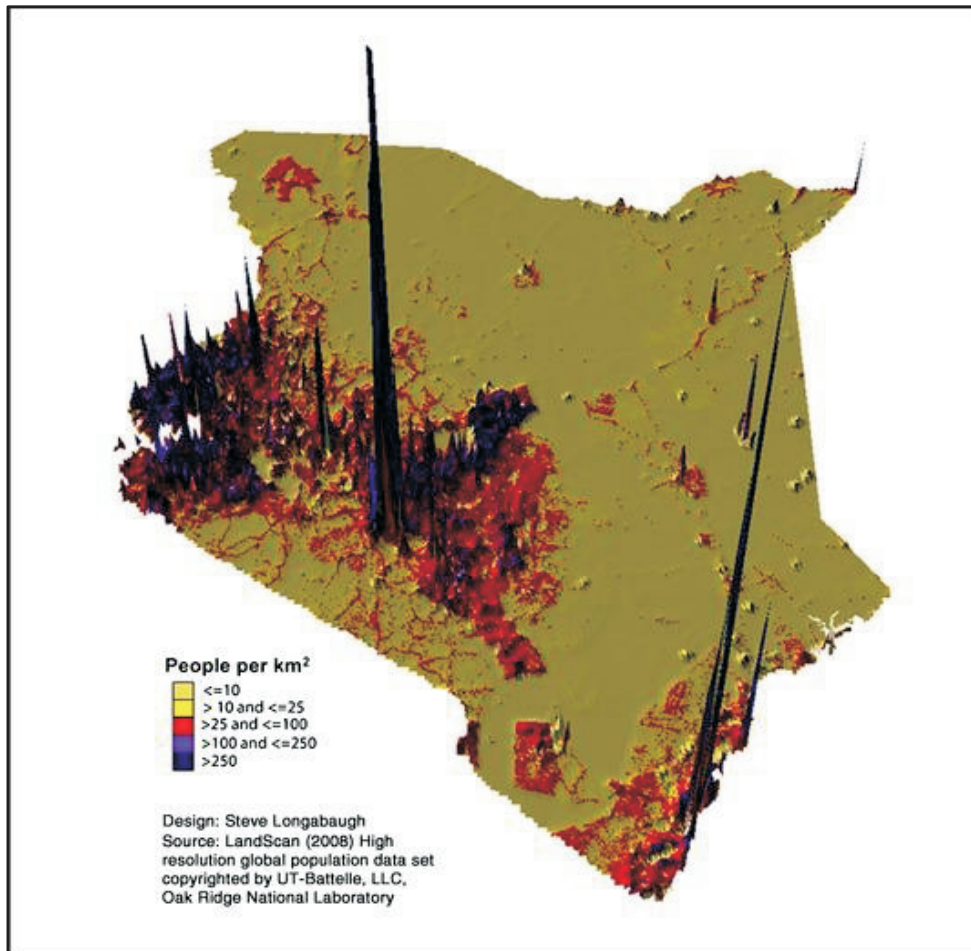
Fig 14: Kenyan Map Showing annual rainfall distribution
<http://www.infonet-biovision.org/res/res/files/3147.800x700.jpeg>

Appendix IX Kenya Rural Population Density Map 2007



Fig 15: Kenyan Map showing population distribution
http://www.stockmapagency.com/Population_Map_Kenya_C-Keny-2007-Pop.php

Appendix X Kenya Urban Population Density Map



Map Fig 16: Kenyan Map showing Urban Population distribution

(https://www.google.com/search?q=kenya+population+map+density&espv=2&tbm=isch&tbo=u&source=univ&sa=X&ved=0ahUKEwib3-yC_XSAhXL0RoKHb7QAJ0Q7AkIKw&biw=1311&bih=825#imgrc=cBL9ODfwszMI6M:Leiden Repository535 × 533Search by image_12571_2012_174_Fig1_HTML.jpg)

Contacts:

The Anglican Church of Kenya (ACK),
2nd Floor, Eastern Wing ACK Garden House, 1st Ngong Avenue,
P.O Box 40502-00100 Nairobi Kenya.

Tel: (+254) 020 2718001/ 2714753 (+254) 020 2711782/ 2718442/ 2714750

Email: Info@ackkenya.org Website: www.ackkenya.org