VOICE OF SALVATION AND HEALING CHURCH INTERNATIONAL (VOSH)

STRATEGIC PLAN

2015 TO 2019

One Way One Job

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List of Abbreviations and Acronyms

ARVs	-	Antiretrovirals
HIV	-	Human immunodeficiency Virus
ICT	-	Information Communication Technology
IGA	-	Income Generating Activities
NGO	-	Non-Governmental Organization
OVCs	-	Orphaned and Vulnerable Children
PLWHs	-	Persons Living with HIV
VOSH	-	Voice of Salvation and Healing
WEF	-	Women Empowerment Fund
YEF	-	Youth Empowerment Fund

ONE WAY
ONE JOB

From the Archbishop's Desk

The launch of this Strategic Plan marks a new Chapter in the life of Voice of Salvation and Healing Church International (VOSH). The plan builds on the rich history of our ministry which spans close to 60 years while at the same time responding to the realities of the current times.

The plan has been developed at a time when there have been significant political changes and developments in Kenya, and when with the implementation of the new constitution, the country has entered a new dispensation. It also recognizes the political challenges the country is facing and the new economic dispensation that is expected to emerge with the new constitution. The plan also recognizes there are immense opportunities for the Church so long as we are able to respond appropriately to the dynamic and fast changing environment. We are aware that there are a number of threats that we have to overcome, with fervent prayer and fasting, such as the threats the church faces from Muslim fundamentalists and terrorist attacks. The other factors that were considered are environmental challenges and issues, including the impact of global warming and climate change.

It is my hope and prayer that the entire VOSH fraternity will own this plan and prayerfully find their part in it, either individually or collectively, and commit themselves to work towards the realization of the goals and objectives we set.

Rt. Rev. Dr. Silas Owiti

From the Presiding Bishop

This is our first Strategic Plan and it covers the five-year period 2015 to 2019. This plan has been developed through a process which involved the leadership of the Church and a number of people who represented different interests within the VOSH fraternity. We embarked on this process because we knew it would give us opportunity to reflect prayerfully on our past, assess carefully where we are at the moment, and ask God to give us a clear direction forward. It is a bold step on the part of the leadership of the Church, as we subjected ourselves to the painful process of self-evaluation, and prepared ourselves to take some bold moves as we reposition the Church to effectively carry out the ministry for which we are called.

The process gave us opportunity to reflect on the Vision, Mission and Core Values of the Church in the context of the present realities. We feel rejuvenated as we dream of "*A people transformed by the Gospel of Jesus Christ and the power of the Holy Spirit*". We have re-affirmed our call as we commit ourselves "*To be a prophetic voice proclaiming the full Gospel of Jesus Christ, disciple, equip and commission saints to serve across the world*". Our core values of "*prayer, integrity, holiness, modesty, humility, care and justice*" will augment our commitment to a life that glorifies the name of the Lord in a wholesome manner. We have given insight to the core values to make our members relate with them in the day-to-day life.

We have identified seven areas that will make our focus in the next five years. These are: (a) Development of a strong ministry that responds to present day realities, (b) Building the skills and competencies of the leadership, ministers and members to respond to changing times, (c) Streamlining and strengthen leadership, governance and management structures and systems for the Church, (d) Improving the physical and other facilities including sanctuaries, offices, and equipment, (e) Enhancing the institutional capacity of the Church for efficient and effective support to ministry, (f) Establishing business ventures as additional means of generating resources to support the Church in its ministry, and (g) Strengthening the capacity of the Church for effective engagement in advocacy and lobbying. I urge that we all pull in the same direction as we embrace strategic thinking in our ministry.

We do not want to approach the implementation of this plan with our human understanding and trust in our abilities. We commit ourselves to the Lord to direct our steps (Proverbs 16:9). In this respect I urge that we continue in fervent prayer, and at every stage be careful to listen to the Lord. I believe that through prayer, we will actualize and even surpass what we have set out in this plan, for the Glory of God. The easy part is done and we now move on to the more challenging part, the implementation process. In order to succeed we must have the resolve to implement the plan, knowing that it is not by might, nor by power, but by the Spirit of the Lord (Zechariah 4:6). To quote the words of Og Mandino, "Dreams and plans are of no value without action. Fireflies give light only when they fly". We shall therefore forge ahead as we prepare for

renewal of the Church, bring hope to the many destitute and hurting people, and make our contribution to the healing of this beautiful land of Kenya!

I want to thank our Almighty God for the far he has brought us, both corporately as a church and individually. We are where we are today because of His mercies and favour, which He daily showers upon us. My appreciation too goes to the Archbishop and Chairman of Voice of Salvation and Healing International, Rev. Dr. Silas Owiti with whose blessings we undertook this process. I extend my appreciation to the National Council of Elders who endorsed the process and gave us the impetus to move on with it. The process would not have been successful without the input of many brothers and sisters who responded to the questionnaires or made themselves available to be interviewed by the consultants.

To all of us, the easy part is done; the hard work now begins. I am however confident that we shall all prayerfully play our part individually and collectively as we allow God to lead us in making this strategic plan a reality for the Glory of His Name.

Rt. Rev. Dr. Winnie Owiti

From the General Secretary

This strategic plan is an important tool for the leadership of Voice of Salvation and Healing Church International in providing direction in faith and spiritual growth. It provides a roadmap that will guide us in our Christian witness in a systematic, effective and efficient way.

The plan will help us put in place ways and means of assessing qualitative and quantitative development of our ministry. Building on our motto "***One Way One Job***" this plan will keep us focused in addressing key issues that have been identified while at the same time remaining sensitive to the developments around us. We anticipate that our ministry will not only touch our members but will impact all communities in Kenya and extend to other parts of the world.

It is our prayer that the implementation of this plan will give us new impetus and it will be instrumental in building a community of believers whose lives stand out in the midst of an evil and perverse society and who will be their salt and light. It is my hope that we shall continue to commit ourselves to prayer and let God work in our lives and we shall always seek his divine guidance through the power of the Holy Spirit in the implementation of this plan. It is also my hope that we continue to be sensitive to changes and developments around us, and always strive to prayerfully respond to them in a proactive manner.

It is my prayer and desire that our members will be grounded in the faith and we respond to the increasing demands of ministry.

Rev. Barack Oriawo

Acknowledgements

The development of this strategic plan has been made possible by the contributions of the many people who gave their time and energy to ensure that VOSH has a strategic plan that will give it a clear direction over the next five years. From the time the idea was born during the Council of Ministers Retreat in March 2014 at Ukweli Pastoral Centre, the leadership of the church has ensured that it does not remain a pipe dream. We appreciate the guidance and direction that the National Council of Elders gave to us throughout the process. We cannot take for granted the sacrifice and commitment of the men and women who participated in the strategic planning workshop which was held at VOSH Headquarters Kisumu from July 29 to August 1, 2014. It was four days of hard work but the team (of 25 people) which was made of Bishops, Pastors and other members of the Board, measured up to the task and were delighted to walk together and see the process unfold as we saw the plan develop step by step until we got to the final product, a document we can now hold in our hands. You all put in valuable time before, during, and after the strategic planning workshop. We wish to sincerely appreciate each one of you and say a big THANK YOU. We also wish to appreciate the support we received from the consultant who facilitated the process; Mr. Ochieng' O. Oloo and his colleague Mrs. Priscilla K. Oyamo of Strategic Dimensions Ltd.

The development of this plan has enabled us learn many lessons that we will draw on as we implement it. We acknowledge that we cannot walk this path alone and for us to successfully implement the plan we shall continue to work in collaboration with the many people who hold this church dearly. These include our members, the communities that we serve through our ministry, our partners, other churches, government agencies, as well as individuals who value what we do and have committed to support us through prayers, fellowship, human and other resources. It requires all of us to have an attitude of being fruitful both individually and collectively. That means that whatever our part is in the implementation of this plan, we must undertake it with diligence. We recognize that we are stewards and to be good stewards we must be faithful, available and teachable.

VOSH is indebted to the staff and the many friends and partners who have walked with us and supported us along this journey. They have enabled us to preach the Gospel of our Lord Jesus Christ and touch many lives through the preached Word of God and other welfare activities. We continue to count on your support and fellowship as we respond to the many opportunities that God has put before us. We request that you continue to pray and stand with us for God's direction and blessing as we confront the challenges that will come with the implementation of this plan. We however stand encouraged that if the Lord be with us, who can be against us. It is our desire to see many more lives in Kenya, East Africa, the continent of Africa, and indeed the whole world transformed and empowered for the Glory of God.

Rev. Dr. Winnie Owiti

1.0 INTRODUCTION

1.1 BACKGROUND

Voice of Salvation and Healing Church International (VOSH) is an indigenous Bible Centered Pentecostal Church officially registered by the Government of Kenya, Uganda and Tanzania and has branches in Rwanda, Burundi and South Sudan. VOSH was founded in 1956 by Archbishop Dr. Silas Owiti together with a team of great men and women of God who were raised in the fiery Pentecostal Revivals of the nineteen fifties in Kenya.

1.2 INSTITUTIONAL OBJECTIVES OF THE CHURCH

1. To propagate the Gospel of our Lord Jesus Christ as commanded in the Holy Scriptures.
2. To encourage believers to be witnesses of our Lord Jesus Christ.
3. To train, license, and ordain church ministers, evangelists, youth pastors, pastor overseers, Bishops and Elders fort the furtherance of the Word of God in the church and everywhere.
4. To foster relationships, fraternal love and affection with other Churches, Ministries and Organizations with similar objectives both locally and internationally.
5. To strengthen fraternal love between the Church and the Government of the day as recorded in the Scriptures.
6. To establish, maintain and conduct a suitable organizational structure for management and supervision of the Church.
7. To establish local churches subject to the supervision of the Church and wherever the local people accept the Gospel message.
8. To establish and administer schools, colleges, social welfare institutions and to train persons for purpose of missionary work and for aforesaid institutions.
9. To arrange religious lectures or seminars, crusades, printing of religious tracts, newsletters, magazines, books, tracts, radio and TV programmes for furtherance of the Kingdom.
10. To provide spiritual and material support to the needy with a view of elevating them to acceptable standard of living.
11. To acquire, hold, dispose of or otherwise deal with property, movable or immovable for the achievement of the objectives of the Church.
12. To raise and use funds for the achievement of the objectives of the Church.
13. To deal with any activities, operations and businesses that may be deemed necessary and Biblical for the accomplishment of the objectives of the Church.

1.3 PARTNERSHIPS, COLLABORATION AND NETWORKING

VOSH works in partnership and collaboration with a number of other churches and agencies to support its ministry. This also provides the church with opportunity for ministry engagement in a wider context. Some of the organizations that VOSH works in partnership and/or collaboration with are:

- Evangelical Alliance of Kenya

- Kenya Congress of Pentecost
- Osborn Foundation
- Kisumu Clergy Fellowship

1.4 KEY ACHIEVEMENTS

- VOSH has maintained preaching of unadulterated gospel for close to 60 years. This has seen many lives transformed as people accept Jesus Christ and people healed and delivered. There is continued zeal for ministry.
- There has been multiplication of churches with churches planted in many rural areas especially in Nyanza Region. The Church has extended its mission to Kericho, Bomet and Meru. The ministry has expanded in the East African Region with establishment of churches in Tanzania and Uganda.
- There has been a shift from use of mother tongue (mostly Luo) to use of English and Kiswahili in most of the services except in some rural areas.
- The Church has appointed and ordained a number of women as ministers, evangelists, pastors, senior pastors, Bishop, and Assistant Arch Bishop. The women participate in all aspects of leadership and ministry in the Church.
- The Church established a Bible School in Kisumu in 2000.
- The church purchased a commercial property in Mombasa in 2009. This was the first major commercial venture for the church.
- The church has constructed permanent sanctuaries in a number of places.
- The church reviewed its constitution to allow regions, assemblies and churches to grow and develop at their own pace (almost autonomous). In addition to this, the church has developed a structure that works towards enhancing its growth. The departments in this structure include women department, youth department, board of trustees, council of ministers, board of elders among many others
- The church has a welfare support system that has transformed lives of thousands of vulnerable members and their dependents. In addition, the church has a ministry to orphans and vulnerable children through Ebenezer Children's home.

2.0 INTERNAL CONTEXT

2.1 GOVERNANCE AND MANAGEMENT STRUCTURES

2.1.1 Governance Structure

The highest decision-making organ for the church is the General Meeting which is held at least once a year (the Annual General Meeting). From this evolve the following governance structure of VOSH which is at four levels:

- **International Council of Elders** that is made up of all Presiding Bishops from the countries where VOSH has a presence (currently Kenya, Tanzania and Uganda), all National Secretary Generals, all National Treasurers, and All National Women Leaders. The responsibility of the Council is to oversee and harmonise the implementation of Church policies internationally wherever VOSH churches operate.
- **National Council of Elders** is the highest governance and decision-making organ in each country where VOSH has a presence. The Council is made up of the Presiding Bishop, the Assistant Presiding Bishop, the Secretary General, the Assistant Secretary General, the Treasurer, the National Council of Bishops (all Bishops from all Regions), the National Women leader, and the National Youth Leader. The Council is responsible for formulation of policies that guide the ministry at the national level, strategic guidance of the ministry, and ensuring good stewardship and prudent management of resources entrusted to the Church.
- **Executive Council (Mission Board)** is charged with the responsibility of the general administration, management and direction of all spiritual, business matters, and other affairs of the Church on behalf of the National Council of Elders. The Executive Council is made up of the Presiding Bishop (who is the Chair), the Assistant Presiding Bishop (who is the Assistant Chair), the Secretary General and the National Treasurer.
- **National Council of Ministers** is responsible for facilitating and implementing policies formulated by the National Council of Elders. The Council is made up of all members of the National Council of Elders, Pastor Overseers, Pastors of churches that have more than 50 people, Regional Women Leaders, Regional Youth Leaders, Representative of Evangelists, Elders from Regions, Representative of Retirees, and Assembly Secretaries/Treasurers.

In addition, the Church has a Board of Trustees which is vested with the responsibility of holding the Church property in Trust in line with the Provisions of the Society's Act.

The Presiding Bishop is also the Executive Officer of the Church and heads the ministries and operations of the Church in the country.

2.1.2 Management Structure

The overall management of the ministry of VOSH is vested with the Executive Council (Mission Board) and is coordinated through the Mission Headquarters based in Kisumu,

Kenya. The Executive Committee works through the following committees in executing the business of the church:

(a) Women of Faith Committee
(b) Youth Committee
(c) Welfare Committee
(d) Development Committee
(e) Land Board

The Church currently has 13 Bishops who are responsible for pastoral care (spiritual issues) as well as administrative issues in the Regions.

The Church Administrator is responsible for coordination of the national activities of the Church under the direction of the Presiding Bishop and the General Secretary.

2.2 MINISTRY APPROACH

VOSH has adopted the "five-fold ministry" which is derived from Ephesians 4:11 as its ministry approach. The foundations of this are the distinct ministries are roles of apostles, prophets, evangelists, pastors, and teachers. In this respect the Church recognizes the gifting of pastors, teachers, apostles, evangelists and prophets in its ministry work.

2.3 MINISTRY STRUCTURES

2.3.1 Core Ministry

The Church undertakes its ministry through a network of 674 local congregations that make 64 Assemblies which are then organized in 24 Regions. According to statistics for 2013, the Church has a registered membership of 30,971. The total numbers of men are 5,633 (18.2%), total numbers of women are 13,528 (43.7%), total numbers of youth are 9,161 (29.6%), and the total numbers of children attending Sunday school are 2,649 (8.5%). Sunday school is reported to exist in only 9 out of the 24 Regions (Eldoret, Gusii, Kericho, Kisumu West, Mombasa, Mt. Elgon, Nairobi, Rachuonyo North, Siaya North, and Transmara). The majority of members and attendees are mostly Luos and the presence of the church is predominant in what is commonly referred to as Luo Nyanza. The average membership is 46 members per local congregation, 484 per Assembly and 1,290 per Region. In 2013 the Church recorded 2,588 new converts. The data on the number of churches and membership by category and by Region for 2013 is presented in Appendix 2.

2.3.2 Social Ministry

VOSH is a family church that cares deeply for the welfare of its members. There is a welfare structure that runs through from the church level to the national level. The church has also established a formal system of monthly contributions for a welfare fund to support members in need.

2.3.3 Institutions of the Church

The Church has established the following three institutions:

- **VOSH Bible School**: The school is located in Kajulu in the outskirts of Kisumu City. It was established in September 2000. The School offers a two-year diploma course and has so far trained 178 ministers (5 Higher Diplomas, 8 Diplomas, 76 Certificates and 89 Certificates of Attendance). The School which is built on 0.9 hectares of land has established basic facilities that include 3 permanent classes, a permanent office, semi-permanent dormitories, a permanent library, six-door semi-permanent latrines, semi-permanent bathrooms and permanent administrator's house.
- **Mombasa Property:** The property was purchased in 2009. It is a commercial center that has office facilities as well as a hall and classrooms.
- **Ebenezer Children's Home:** VOSH established a children's home in Ahero, a small town about 20 kms from Kisumu City in 1992. The home in Ahero currently caters for 500 children. It is built on 4 acres of land and has facilities that include three dormitories, three offices and classrooms. The home has established two branches, one is Tido in Kibos which is a rehabilitation center that caters for 58 children, and the other is Ayweyo in Nyakach which caters for 255 children. The Tido facility sits on 5 acres of land and the Ayweyo facility sits on 1.25 acres of land.
- **Ebenezer Academy**: VOSH established Ebenezer Academy in the same location as the children's home in Ahero in 1998. The school currently has an enrolment of 720 students in both primary and secondary sections. The school facilities include 4 classrooms for the nursery section, 12 classrooms for the primary section, and 4 classrooms for the secondary section. Two other schools have been established; one Ayweyo with an enrolment of 255 pupils, and the other in Tido with an enrolment of 58 pupils. The facilities in the school in Ayweyo include 6 permanent classrooms, 8 temporary classrooms and a dining hall.

2.4 FINANCIAL RESOURCE BASE

There has been a steady increase in financial resources for the Church even though it has not developed effective mechanisms to establish the amount of resources mobilized throughout the entire church. A breakdown of financial resources for two years (2012 and 2013) show that the three major sources of financial resources for the church are:

- Tithes which made up 32.58% and 28.89% of the Church's income in 2012 and 2013 respectively.
- Thanksgiving which made up 22.73% and 19.99% of the Church's income in 2012 and 2013 respectively.
- Fundraising which made up 15.03% and 26.85% of the Church's income in 2012 and 2013 respectively.

The Church has experienced consistent growth in tithes and thanksgiving from year to year. This is a testimony that the church has a rich financial resource base that can be harnessed further to support ministry.

- Tithes increased by 15.14% in 2011, 23.83% in 2012 and 24.11% in 2013.
- Thanksgiving increased by 25.31% in 2011, 19.39% in 2012 and 23.08% in 2013.
- Fundraising increased by 150% from 2012 to 2013.

Table 1: Financial Status 2010-2013 (Amounts in Kshs.)

	Category	2010		2011		2012		2013	
		Amount	%	Amount	%	Amount	%	Amount	%
1	Tithe	18,670,855	60.06	21,497,345	58.01	26,621,206	32.58	33,039,201	28.89
2	Thanksgiving	12,415,461	39.94	15,558,317	41.99	18,575,260	22.73	22,862,754	19.99
3	Funerals	0		0	0	6,293,210	7.70	6,805,260	5.95
4	Weddings	0		0	0	2,375,129	2.91	2,733,046	2.39
5	Crusades	0		0	0	2,196,800	2.69	3,936,865	3.44
6	Fundraising	0		0	0	12,278,840	15.03	30,703,898	26.85
7	Seminars	0		0	0	893,067	1.09	744,223	0.65
8	Love Offerings	0		0	0	7,794,846	9.54	6,186,386	5.41
9	Rent	0		0	0	1,670,774	2.04	3,139,224	2.74
10	Conventions	0		0	0	2,787,645	3.41	3,237,329	2.83
11	Lords Table	0		0	0	229,510	0.28	976,969	0.85
12	**Total**	**31,086,316**	**100**	**37,055,662**	**100**	**81,716,287**	**100**	**114,365,155**	**100**

Table 2: Growth in Tithes and Thanksgiving

	Year	Tithe (Kshs)	% Growth	Thanksgiving (Kshs)	% Growth
1.	2010	18,670,855	-	12,415,461	-
2.	2011	21,497,345	15.14	15,558,317	25.31
3.	2012	26,621,206	23.83	18,575,260	19.39
4.	2013	33,039,201	24.11	22,862,754	23.08

The Church offering collected is allocated to the different levels and organs of the Church as follows:

Level or Organ	Local Church	Evangelist	Pastor	Assembly	Overseer	Regional Overseer	Region	Mission/VOSH Bible School
% Allocated	10	20	30	5	5	5	5	20

2.5 STAKEHOLDERS' ANALYSIS

Stakeholder	**Stakeholder expectation of the Church**	**The Church's expectation of the stakeholders.**
	Internal Stakeholders	
Church members	• Provide care and spiritual nourishment to members. • Provide opportunities for participation in church activities. • Have adequate mechanisms for accountability to members. • Keep members informed of changes and developments in the church.	• Subscribe to and uphold church values & doctrines and be committed to the church. • Active participation in church activities. • Provide financial support through tithes, offerings and other means used by the church to raise funds.
Women	• Provide systems and mechanisms that encourage wholesome participation in church programmes and activities by women. • Have programmes that address issues that are peculiar to women.	• Uphold church values and be committed to the church. • Active involvement in women programmes and activities. • Active involvement in other church programmes and activities.

	• Have support systems for widows.	• Mentor, coach and provide spiritual guidance and nurture to younger women.
Senior Singles	• The church will recognize their unique status and support in developing programmes that respond effectively to their status.	• Uphold church values and be committed to the church. • Active involvement in programmes and activities for Senior Singles.
Youth	• Provide spiritual care and nourishment in an environment that is friendly to the youth and encourage their engagement.	• Uphold church values and be committed to the church. • Active involvement in programmes and activities for the youth. • Participate in other church programmes and activities.
Professionals	• Have programmes that address issues that are peculiar to professionals. • Provide opportunities through which to make contribution to the church by offering professional services.	• Uphold church values and be committed to the church. • Fulfill their obligations and commitments where they have volunteered professional services.
Sunday school children	• To have an environment that makes it enjoyable and encourages children to go to church/Sunday school.	• Be actively involved in Sunday school programmes and activities. • Learn and embrace the word of God as they grow up. • Embrace the values and doctrines of the church as they grow up.
Special interest groups	• Develop programmes that address the unique needs of the different interest groups such as orphans and vulnerable children, widows and widowers, disabled, etc.	• Uphold church values and be committed to church. • Active involvement in programmes and activities for the respective interest groups. • Participate in other church programmes and activities.
Bible school	• Provide the school with adequate number of trainees for its core programmes. • Ensure that the school has adequate facilities. • Ensure that the school has adequate financial resources to support its operations. • Ensure that the school has optimum number of skilled teaching and support staff.	• Promote church values and awareness of church doctrines through its programmes. • Produce ministers who are well trained and grounded in the faith. • Develop curriculum that responds to the needs of the church. • Offer courses that attract students from other like-minded churches. • The school upholds the doctrines and values of the church. • Facilitate knowledge management for the church and keep the leaders informed on current affairs and likely implications on the church. • Support the church in other areas such as research and advocacy.
National board	• Provide an enabling environment for ministry.	• Develop policies that cover all aspects of church operations and keep them current. • Ensure compliance with church policies at all levels of operations. • Ensure compliance with government regulations at all levels of operations.

Board of Trustees	• Prudent use and good stewardship of VOSH properties.	• Be good custodians of church properties. • Secured ownership of church properties.
Bishops	• Cooperation and support of members to enable them carry out their work without any encumbrances. • Provide adequate infrastructure, facilities, equipment and financial resources to enable them carry out their work effectively.	• Be custodians of the doctrines, teachings, and values of VOSH. • Provide leadership and coordinate ministry activities in the Region. • Ensure compliance with church policies and statutory/regulatory requirements in the region.
Pastors	• Cooperation and support of members to enable them carry out their pastoral work without any encumbrances. • Provide adequate infrastructure, facilities, equipment and financial resources to enable them carry out their work effectively.	• Provide spiritual leadership to the local congregation and coordinate ministry activities. • Carry out their work effectively as pastors, and provide spiritual care and nourishment. • Ensure quality ministry at all times. • Implement church policies.
Evangelists	• Cooperation and support from the leadership of local congregations as well as members to enable them carry out their work of evangelism without any encumbrances. • Facilitation to carry out their work effectively.	• Carry out their work effectively as evangelists, win souls to Christ and contribute to increase in church membership. • Plant churches as directed by the leadership of the church.
Support staffs	• An environment that upholds godly values. • Adequate infrastructure, facilities, equipment and financial resources to enable them carry out their work effectively. • Fair remuneration and good working environment. • Opportunities for career growth and development.	• Provide efficient and effective support to ministry of the church. • Subscribe to VOSH's core values and principles, and work within established policies and regulations.
Volunteer workers	• An enabling environment that encourage voluntary engagement in the diverse ministries of the church.	• Provide efficient and effective support to ministry of the church.
External Stake Holders		
Other Churches	• Be available for fellowship and joint activities to build the body of Christ. • Work together with the leadership of VOSH in addressing issues of common interest.	• Respect the position of VOSH on issues to be addressed collectively. • Respect the manner of doing things in VOSH churches.
Financial Institutions	• Develop relationships for provision of banking services to the church and its members.	• Provide secure and cost-effective financial services to the church. • Support the church in its development initiatives.
Media	• Source of news on contemporary issues. • Provide income through paid use of the media.	• Provide channels through which VOSH can propagate the gospel of Christ.
Government / regulatory	• Compliance with legal requirements, government policies and government	• Create an enabling environment for the core ministry of the church and

authority	regulations. • Contribute towards economic and social development.	related interventions.

2.6 STRENGTHS AND WEAKNESSES

2.6.1 Strengths

An analysis of the internal environment of VOSH identified a number of key areas of strengths that have been instrumental in supporting and promoting the ministry of the Church. VOSH can build on these strengths in order to position itself for more effective ministry.

1. **Unique Presence**: The Church has a widely expanded network with a presence in many regions though it is more predominant in Nyanza Region. The outreach gets down to grassroots and reaching out to the lowly and poor. Some of the areas where the church has presence have not been penetrated by other churches especially the mainstream churches.
2. **Emphasis on Sound Unadulterated Gospel:** The strong emphasis on sound doctrine has significantly contributed to the grounding of its members and congregations on the Word of God.
3. **Vibrant Ministry**: The Church has maintained a vibrant evangelistic ministry that is focused on bringing people to Christ, engaging the members in prayer and fasting, and strong emphasis on discipleship.
4. **Tradition/Culture of the Church:** VOSH has developed a strong culture as a family church with a strong welfare orientation where members feel welcomed, cared for and loved. This has given a strong sense of belonging and has created very strong bond among members. The Church has a uniform system of church services and there are clear by-laws that govern activities such as weddings, funerals, and sacraments. There is unity in pooling together resources to maintain this welfare orientation. This culture is strengthened by the emphasis placed on relationships by the leadership at all levels.
5. **Leadership and Governance:** The Church is guided by a constitution which was last reviewed 10 years ago. It has an established leadership structure and leadership team made up of experienced and committed people. There has been continuity in leadership guided by the founder Archbishop Dr. Silas Owiti. The respect that is bestowed on him as the founding father is instrumental in steering the leadership.
6. **Management Structure:** The Church has established management structure that is at four levels: national, regional, assembly and local congregation. The Mission Headquarters provides the overall coordination of the ministry activities of the Church. Departments to support this coordination (Women and Youth) have been established.
7. **Delivery Infrastructure:** The Church has established an infrastructure made up of the Mission Headquarters, network of close to 700 local congregations and three

institutions (Bible School, Children's Home, and a Primary School) through which it carries out its ministry. Most of the local congregations have basic equipment required to support their work such as public address systems. Most churches also have access to telephone communications.

8. **Human Resources Base**: VOSH has a large pool of willing and committed people with diverse skills and competencies that support its ministry (existing and potential ministers). There is also a large pool of professionals in various fields. Both ordained and lay ministers within VOSH (Bishops, Regional Leaders, Senior Pastors, Pastors, Youth Leaders, and Women Leaders) who serve in the Church while pursuing their vocations elsewhere. There is willingness to serve and demonstrated commitment to work both by those who are ministers and the support team. In addition, VOSH has a large number of young intellectuals within the church that if brought on board (like incorporating them in policy making forums and Church Projects) will help steer the Church ahead.

9. **Financial Resources**: VOSH has reasonably good financial resource base which has experienced remarkable growth in the last four years. The Church depends largely on financial resources mobilized through tithes and offering, thanksgiving services, and fundraising activities. The membership is generally good in giving and has responded well to demands for financial support for various initiatives.

2.6.2 Weaknesses

The analysis also revealed key weaknesses that VOSH will have to address for more effective and greater impact in its ministry.

1. **Culture/Tradition:** VOSH has maintained the "old time religion" gospel and doctrines which many young people have not found accommodative and has resulted in large migration of youth to other churches. The manner of handling social welfare within the church is oriented more towards the way of handling welfare issues by Luos and is not too accommodative to members of other ethnic groups.

2. **Ministry Deficiencies**: There are a number of significant ministry deficiencies in VOSH. These include:
    a. The Sunday school ministry has not been effectively mainstreamed in the Church and this has partly contributed to poor bonding of children born and raised in the Church with the Church as they grow up.
    b. A large number of ministers lack theological knowledge.
    c. The Church's ministry has been skewed to the spiritual matters and has not given adequate attention to social development and establishment of business ventures that would support ministry.
    d. The attempts to engage in business ventures have not been successful largely because the Church has not deployed people with the right skills and competencies to such ventures.

e. There are a number of interest groups that have not received adequate attention of the Church. These include single mature ladies and young people as they go through tertiary and university education.
f. The Church has not developed ministries that target institutions such as schools, prisons and hospitals.

3. **Leadership and Management:** The roles and responsibilities of the various governance and management organs of the church are not well defined and understood. The Church has adopted a centralized decision-making system which is seen not to be empowering to local congregations. The leadership is also seen to be intolerant of divergent opinions and young people feel they do not have space to make contributions that would lead to change.

4. **Unsustainable Structure:** The current number of Regions (24) is too many for the number of Assemblies and would be unsustainable if the Church moved towards deploying fulltime ministers to be in charge of Regions (to be equivalent of Dioceses in other churches).

5. **Policies and Systems**: The Church has not established policies and systems that are commensurate with its growth and current scope of operations. Where policies exist, they are not well documented (policy and procedure manuals) and shared widely within the fraternity. The institutional systems are either weak or non-existent in many aspects.

6. **Remuneration System:** The Church does not have structured scheme of service for its ministers and support staff. Most ministers including Bishops are not full-time employees of the church. The current system of remuneration is not in line with developments in peer churches. Moreover, the system of remuneration by VOSH is not motivating and does not encourage the ministers to dedicate their efforts and energies to ministry. The reward system encourages those in leadership and other positions of responsibility to take a monopolistic approach to handling ministry.

7. **Human Resource Capacity**: Most of the people in leadership and management are considered on the basis of their call but are largely seen to lack capacity commensurate with the level of responsibilities assigned to them. The Church has not effectively utilized the large pool of professionals in its membership for technical support in governance, management and operations.

8. **Facilities and Equipment:** The Church facilities especially the church sanctuaries have not kept up with the times. Currently only about 16.3% of the sanctuaries are permanent structures, about 60.2% are semi-permanent structures, another 16.1% are rented facilities and 7.4% are open spaces (people meet under trees). The Church has secured title to only 52 properties where it has established sanctuaries. There is lack of a coordinated plan for construction of sanctuaries. In addition, the Church lacks basic facilities to support its ministry work such as IT equipment (computers,

printers), PA systems, vehicles for ministers, and other equipment such as photocopiers. A number of sanctuaries in the rural areas lack electricity,

9. **Financial Resource Base and Financial Management:** The Church has not developed a strong financial resource base. Its income is generated mainly from members through tithes, offerings, end-year thanksgiving, and fundraising events. Even though there is significant growth in the financial resource base over the last four years, the members find the current styles of mobilizing resources burdensome and in some cases it leads to less giving as people adopt a cautious approach. The lack of basic understanding on the principles of giving especially in rural areas also makes it difficult to rely on the current mode of giving to raise adequate funds for ministry and related needs.

   The Church has not adopted systems that promote professional financial management and sound accountability.

10. **Poor Uptake of Technology**: VOSH has not embraced technology enthusiastically neither has it embraced social media to promote its ministry. The operations of the church in this respect are still largely supported by manual systems. The Church does not have a website and does not have an e-mail domain. It has not explored other IT based systems and channels to enhance ministry such as computer assisted preaching, e-mail, skype, radio and television, (in terms of preaching, communication, reporting and holistic management). It lacks recording equipment and therefore does not record its many rich messages.

11. **Poor Business Orientation**: VOSH previous orientation was a focus on its core ministry of preaching the gospel and did not develop ability to initiate and manage commercial business ventures that would provide additional income streams to support ministry. The recent attempts to venture into commercial business activities have not realized good results. There is also perception that the existing investments are not managed in a transparent manner but this is contributed to largely by lack of appropriate structures to support this type of engagement.

12. **Lack of Effective Communication Structures**: The communication processes within VOSH are often slow and therefore church members do not receive information in a timely manner. The Church has not established structures that would facilitate effective communication flow at all levels.

3.0 EXTERNAL ENVIRONMENT

3.1 COUNTRY OVERVIEW

Kenya covers an area of 582,650 sq. Km with an estimated population of 44.4 million[1]. About 65.2% live in the rural areas[2]. There are over 100 urban areas (cities and towns) in the country (Appendix 5).[3] Approximately 52% of the population are women, 60 % of the population is below the age of 35 which makes it a very youthful nation. The country has a diverse ethnic nationality of more than 40 groups including the Kikuyu (22%), Luhya (14%), Luo (13%), Kalenjin (12%), Kamba (11%), Kisii (6%), Meru (6%), other African (15%), and non-African (Asian, European, and Arab) 1%[4]. Kenya operates a bilingual language system with English and Swahili used as the official languages.

The country has a two-tier government system made up of the national government and 47 counties (Appendix 4). Each county is headed by a governor and has a full-fledged government structure. At the national level, the executive is autonomous from the legislature with the ministers drawn from outside the legislature. The legislature has moved from one to two chambers with a 350-member national assembly and a 68-member senate. The latter is charged with the responsibility of protecting the devolved structures.

The judiciary has also gone through a series of reforms, including competitive appointment of all senior judges, vetting of judges and magistrates, and the introduction of a Supreme Court. Several constitutional commissions have been set up to provide checks and balances on the executive and the legislature.

3.2 POLITICAL CONTEXT

The period since 2002 has seen significant political changes and developments in Kenya. A new constitution which has been proclaimed as one of the most advanced in the world was promulgated in August 2010. It brought with devolution of power from a centralised government and has moved the country from a centralised administrative structure that was managed through eight provinces (which was commonly known as Provincial Administration) to a two-tier government system made up of the national government and 47 counties. A key feature of the new constitution is public participation of people on issues that affect them. The full implementation of the new constitution is expected to have increased resources allocated to county governments and therefore to communities. The new constitutional dispensation has however created very high expectations among the populace. It is expected that it will bring with it a new social order and economic dispensation that will promote values that are supported by biblical principles.

Insecurity continues to be a major challenge in Kenya. It has become part of the day-to-day life in the country, with growing state of criminal violence with many lives being lost and property destroyed daily countywide. This rising insecurity has caused a state of restlessness in the country. In addition to this, Kenya has suffered a series of terrorist-related attacks

[1] Republic of Kenya - Central Bureau of Statistics: Kenya Demographic and Health Survey (2003) and http://www.worldbank.org/en/country/kenya/overview .
[2] Republic of Kenya: 1999 Population and Housing Census Volume 1.
[3] http://en.wikipedia.org/wiki/List_of_cities_and_towns_in_Kenya_by_population
[4] http://www.au.int/en/sites/default/files/Country%20Profile%20Kenya.pdf

including the Westgate attack in April 2014 that killed 67 people, Mpeketoni attack in June 2014 in which over 100 people were killed, and Mandera attack in November and December 2014 in which 28 and 37 people were killed respectively. This is in addition to a string of other attacks in Northern Kenya and the coastal city of Mombasa. The state of insecurity has been compounded by inter-ethnic clashes that have seen scores of people killed in Mandera, Wajir, Samburu, West Pokot and Turkana. The massacre of 42 policemen in Baragoi in Samburu in November 2012 and 21 policemen in Kapedo in Turkana in October 2014 by bandits adds to an already bad situation and exposes how vulnerable the situation is at the moment.

The deeply entrenched ethnic divisions that were largely created with the outcome of the elections in December 2007 which led to the ethnic clashes that led to the death of more than 1,100 and displacement of over 600,000 people continues to contribute to a volatile political situation. The failure to address the many historical land cases and the feeling that the current government does not provide adequate ethnic balance in senior government appointments is also a major contributor to the situation. The political situation in the country at the moment is stoking the fire of ethnic hatred which is fuelled further by the seemingly hate going on in the social media. The state of fear this has created in the country if not addressed could turn into serious conflict.

3.3 ECONOMIC CONTEXT

Kenya is the biggest and most advanced economy in East and Central Africa. The development blueprint ***Vision 2030***, aims to transform Kenya into a newly industrialised middle-income country providing a high quality of life to all its citizens by the year 2030. This is premised on three pillars, economic, social and political. The economic pillar aims to improve the prosperity of all Kenyans through an economic development programme, covering all the regions of Kenya, and aiming to achieve an average Gross Domestic Product (GDP) growth rate of 10% per annum beginning in 2012. The social pillar seeks to build a just and cohesive society with social equity in a clean and secure environment. The political pillar aims to realize a democratic political system founded on issue-based politics that respects the rule of law, and protects the rights and freedoms of every individual in Kenyan society.

Kenya achieved lower middle-income status in 2012, according to revised national statistics released in September 2014. The economy is 25% larger than earlier estimated, and Kenya is now ranked the ninth largest African country. Kenya's economy continued to recover in 2013 from the slowdown experienced in 2011. The economic growth was 4.9% in 2013 and is projected to achieve a growth of 5.7% in 2014. Although the economy has grown at a macro level, the benefits of this growth have not trickled down to the ordinary people. While the country has a wealthy urban population, about 60% of the population exists on one meal per day. The UNDP Human Development Index for Kenya is 0.519 which places it at 145 out of 186 countries in the world.

The major challenges to sustained economic growth continue to be poor infrastructure, terrorism threats and related insecurities, high rate of unemployment (it is estimated that

more than 2 million Kenyans are without gainful employed of which 64% are youth), high levels of poverty (though it is reported that poverty has declined from 47% in 2005 to about 34-42% recently), unsustainable external & internal debt, and high levels of crime.

3.4 SOCIO-CULTURAL ENVIRONMENT

The Kenyan socio-cultural landscape comprises diversity in various forms. Kenya is made up of over 42 different people groups, languages and races. Alongside these are the dimensions of gender, smaller people groups, special interest groups and physically challenged.

There are striking differences between urban and rural conditions, with urban households much more likely to have access to health care, schools, and piped water than those in rural areas. According to the 2009 census, about 70% of the urban population lives in informal settlements. Kenya's development blue print, Vision 2030 estimates that by the year 2015, the level of urbanization will have reached 44.5%, and eventually the percentage is set to reach 54% by 2030 with nearly 30 million people living in urban areas.

An emerging phenomenon is that most people do not relocate to the rural homes immediately after retirement as was the practice in the past. Whereas it is anticipated that with devolution there will be a relocation of manpower from city to the counties and therefore reducing the city population, this may not be an immediate thing and it is anticipated that in the next five years the city population will continue to grow. The increased population will put more pressure on a city infrastructure that can hardly cope with the demands on it.

Inequality in the country has increasingly become a source of political and social conflict. Kenya is ranked among the most unequal societies in the world, indicating that the economic growth the country has realized in the past years has done little to bridge the gap between the rich and the poor. According to the Global Human Development Report (2010) Kenya was ranked 103 in the list of inequality – making it the 66th most unequal country in the world. The high level of inequality which is experienced in all spheres of Kenyan life including gender, economic activities, health and education is a major hindrance to the government's efforts to promote human rights and to realize the MDGs.

The family order continues to be affected in a number of ways, including change in lifestyles, social and economic pressures. There are increasing cases of separation and divorce (and Christians are no exception), delayed marriages, and single parents. As younger families opt for fewer children, the next few years will see a shift in Kenya's demography and it is expected that the youth will make up close to 70% of the population by the year 2020. This calls for more focused ministry interventions by churches such as VOSH.

HIV/AIDS continues to be a major challenge despite the many ongoing efforts to address it. Most of those who are considered highly at risk are young women aged 15–24. Their risk of being infected with HIV is 5.5 times more likely than young men of the same age. Practices such as drug abuse and consumption of illicit brews are also major contributors to the high

prevalence rate among the urban poor. HIV/AIDS is a major contributor to the estimated 2.4 million orphans in Kenya majority of whom are from low-income families.

The entertainment industry in Kenya has been very robust and with it has emerged the culture of celebrities which has a lot of influence on the youth.

3.5 RELIGIOUS CONTEXT

Kenya is also a multi-religious state with a diversity of religions, denominations and sects. The freedom of religion and worship is guaranteed in the Kenyan constitution. It also separates church and state, and guards its citizens from religious discrimination and unwelcome religious pressure. According to 2009 national census, Christians make up 83% of the population, Muslims make 11%, African traditionalist at 1.6% and Hindus (heavily concentrated in the main cities) at 0.1%. In addition, there are other religions such as Sikhs, Buddhists, and Bahai. There has been increasing onslaught of Eastern Religions in the country and increasing Muslim radicalism. It is estimated` that about 38 to 45% of the country's population are Christians of Protestant orientation while Roman Catholics make about 28 to 33% of the population. There are also a host of Pentecostal Churches, African Independent Churches, and a number of Charismatic Churches. It is estimated that evangelical churches make up approximately 32% of the Kenya population. Even though the majority of the Kenya's population is Christian, over 60% of those who claim to be Christian do not attend a place of Christian worship on a regular basis.[5] The number is likely to increase with the use of technology as more people resort to listening to Sunday services through television, u-tube and other such means.

The country has experienced a greater move towards churches working together across the ecumenical and evangelical divide. Among the churches the cooperation is realized through the National Council of Churches of Kenya (NCCK) which is a fellowship of protestant churches and Christian organizations registered in Kenya, the Evangelical Alliance of Kenya (EAK) is the national umbrella organization for evangelical churches in Kenya, and The Organization of Africa Instituted Churches (OAIC) is an association that unites indigenous African churches (African Independent and Instituted Churches). In addition, the Inter-Religious Council of Kenya (IRCK) provides a forum that brings together all faith communities in Kenya to work together to deepen interfaith dialogue and collaboration for common action. There are a number of indigenous Churches most of which emerge as ministries revolving around specific individuals rather denominations and who do not belong to any of these organised associations. The evangelical churches are adopting more traditional systems and now engage more in forums where issues are addressed jointly.

Religious activities across all beliefs in Kenya (whether Christian, Islamic, or Hindu) is on the increase. Among these are evangelical churches who have adopted the "Mega Church" model and whose focus is the gospel of prosperity. It is believed that congregations are expanding amid failure of economic growth and many people are turning to find refuge or seek solace in all religions. Amidst this, the push towards secularism and relativism has given humanism space to take over the place of religion particularly among the youth. There is also an emerging influence of eastern religions and cults. The country has also experienced greater Muslim influence in public, private and civil society sectors. Unfortunately, in Kenya,

[5] ACM-FTT Afriserve in Partnership with Dawn Ministries: The Unfinished Task – A National Survey of Churches in Kenya (2004).

religion, especially some Christian denominations and religious groups participate in politics as ethnic blocks and this has further contributed to promoting negative ethnicity in the country.

Some key developments in the religious landscape in Kenya include:

- Strategic positioning of Muslims in key positions under the guise of affirmative action.
- Increasing Muslim radicalism which also takes advantage of the high level of unemployment among the youth to convert them to Islam. There are also areas where there is high tension between Muslims and Christians. A number of churches have been attacked and Christians killed by radical Muslims.
- The emergences of tele-evangelists that are seen to have commercialized the gospel in most cases for personal gain and in most cases do not promote sound doctrine.
- The use of technology to propagate the gospel particularly the media (Radio and TV) and other internet channels such as U-tube. While this has opened up wider opportunities to spread the gospel, there is a growing number of Christians who do not physically attend church.
- The effect of postmodernism that encourages the youth to break away from established Christian traditions and practices.
- The infiltration of the celebrity culture in the church which is encouraging aping of ways of doing things that conflict with some of the established practices and standards of most churches.

3.6 TECHNOLOGICAL DEVELOPMENTS

The country has experienced rapid technological changes and information technology is now widely in use, both in urban and rural areas. The liberalized airwaves and internet connectivity has provided the Kenyan population with wider space for access to information. Kenya currently has six (6) television stations with outreach that covers many parts of the country and one (1) with regional coverage; about 30 FM Radio Stations with close to 50% broadcasting in local dialects. There are about eight (8) Christian FM Radio Stations. The onset of the mobile phones has opened up many parts of the country to telecommunications. It is estimated that there are close to 25 million mobile phone subscribers and over 10 million internet users in the country. There is increased use of social networks such as face book, twitter, and LinkedIn, both by the youth, professionals and business community at large. It is possible to have internet access in any part of the country where is mobile phone network.

3.7 OPPORTUNITIES AND THREATS

The Kenyan and Global landscape has changed significantly since VOSH was established over 50 years ago. The globe has become a village which means that there is no institution or entity that can work in isolation. Analysis of the external environment has revealed a number of areas of opportunities for the Church as well as inherent threats. VOSH will endeavour to take advantage of the opportunities and find appropriate strategic responses to the threats.

3.7.1 Opportunities

1. **The New Political Dispensation:** The new political dispensation and adoption of a devolved system of governance provides opportunity for VOSH to engage in processes that promote good governance, prepare members for engagement in people driven processes, and influence government policies and processes particularly at county level. It is expected that devolution will lead to improvement in the economies of counties, provide increased job opportunities, and this in turn will lead to reverse migration of people from cities and towns to the counties. The Church should identify those areas in the constitution that provides for its engagement especially on issues that affect the citizenry and have good understanding of the *Bill of Rights*. VOSH should refocus itself to respond to proactively to these developments. Furthermore, the Church should use the space provided by the freedom of worship and expression to promote godly values more so within the county structures.

2. **Government Economic Empowerment Policies**: There are a number of opportunities created by government policies aimed at economic empowerment of women, youth and people with disabilities. VOSH should create understanding and facilitate its members to utilize these opportunities. Included here are the Women Enterprise Fund and the Youth Fund. For VOSH members to effectively engage with these and other economic empowerment programs there will be need to train members to embrace entrepreneurship skills and spirit for self-employment.

3. **Technological Developments**: The developments that have taken place in technology, particularly the internet and media provide VOSH with increased opportunities for wider ministries. There are increased opportunities to use Television and Radio (including vernacular radio stations) to reach out to wider audiences in terms of numbers and geographical coverage and especially those that do not attend church. The social media and improved ICT can be adopted by the Church and used as a platform to reach members and coordinate its activities. The Church should also adopt IT to enhance efficiency in providing support to ministry.

4. **Improved Infrastructures**: The road infrastructure has improved significantly in the last five years and this has seen increased accessibility to many parts of the country. In addition, rural electrification has extended to many parts of the country. The use of mobile telephones has revolutionized communication in Kenya with about 80 percent of Kenya covered by mobile network signals. These developments make it easy for the Church to use ICT even in remote parts of the country.

3.7.2 Threats

1. **Political Climate in the Country:** The effect of negative ethnicity especially since the post-election violence of 2008 and the election experiences of 2013 have continued to polarize the country and the animosity extends to the Church, threatening the very foundations of Christian ministry. VOSH will have to position itself to be part of the healing ministry in the country.

2. **Challenges of the Current Constitution:** The quest for individual rights as provided to in the new constitution is likely to challenge some doctrines that are held by the Church. Some of the areas where immediate challenges are emerging include the push by

homosexuals for their rights and same sex marriages to be recognized, reproductive health issues which are likely to promote promiscuity among young people and encourage abortions, and limitation of religious activities in public schools. There is also a growing culture where Kenyans are becoming litigious on every issue and this is encroaching on churches. Church leaders would find themselves challenged if they are not well informed on the constitution and legal developments. VOSH on its part will need to develop mechanisms for keeping its leaders educated and well informed on the Kenya constitution and related developments.

3. **Muslim Fundamentalism:** There is increased fundamentalism among Muslim youths with a number being recruited into terrorist groups. As a result of this there are increasing incidences of attacks on Christians and churches (sanctuaries) especially in Muslim dominated areas such as Mombasa.

4. **Breakdown of Family Systems**: The family system is increasingly affected by changes in lifestyles, social and economic pressures. Cases of separation and divorce even among Christians are increasing. There is greater push by homosexuals for their rights to be recognized.

5. **Negative Exposure through Technology**: The increased access to technology especially the internet exposes the youth to negative influences and importation of foreign values and ungodly culture. The social media has too much information which is accessible even by children creating new challenges to parents who in most cases are less exposed. Improper use of social media could also expose the Church to negative publicity.

6. **Hard Economic Times:** The effect of improved economic situation has not trickled down yet to the poor who make the majority in the country. The continued rise in the cost of basic commodities continues to impact both households and institutions. The hard economic times is a contributor to the high level of unemployment and could lead to further restructurings both by government and other sectors leading to job losses. The high cost of living has also resulted in perpetual increase in the cost of real estate making it difficult for a church like VOSH to acquire land and develop decent sanctuaries.

7. **High Poverty Level**: The high level of poverty and disparities that exist on income distribution, as well as unemployment has resulted in a high number of vulnerable people who then resort to unorthodox means of survival which has contributed to high level of insecurity in the country. The ones who resolve to live an upright life would turn to the Church which already finds itself overburdened for support

8. **High Prevalence of HIV:** The HIV prevalence is quite high in a number of counties where VOSH has a large presence (See Appendix 4). The high incidences of HIV/AIDS places increased burden on the church from the many funerals, to the large number of orphans and the many destitute widows that expect to experience the love and compassion of Christ through the Church.

9. **Increase in Number of Churches that Preach Unsound Doctrines**: There has been an upsurge of churches in Kenya, a number of which preach unsound doctrines and strange practices. A number of these are tele-evangelists who preach prosperity gospel (which puts more emphasis on material blessings at the expense of sound doctrine) and are

luring away Christians from the more established churches like VOSH in a big way. These churches appeal easily particularly to people in difficult circumstances. In addition to this, the music that comes with the "celebrity" culture is luring young people to other churches.

4.0 STRATEGIC DIRECTION

4.1 OVERVIEW

The development of this strategic plan has provided VOSH with opportunity to reflect and redefine the vision and mission of the Church and to articulate the core values it subscribes to. The plan is a best effort by the leadership of the Church to envision the path it believes that God wants its ministry to take in the next five years. The plan has been informed by a number of factors that include the rich history of the Church, the present-day realities of the environment in which the Church operates, the strengths and weaknesses of VOSH, and the recognition that while we are in a fast changing and dynamic world the eternal truths held by the Church never change. There is recognition that the Church will continue developing effective methods of ministry, while holding steadfastly to its cherished values.

The plan will also serve as tool to communicate to the key stakeholders of the Church the strategic and specific objectives, as well as the actions that will be taken to achieve the objectives. Since the Church operates in a dynamic and fast changing environment, the plan is not "cast in stone," but is submitted to the sovereign direction of the Lord who will at each stage help the Church to discern the next best course of action.

4.2 VISION, MISSION AND CORE VALUES

4.2.1 Vision

VOSH has a vision of:

A people transformed by the Gospel of Jesus Christ and the power of Holy Spirit.

4.2.2 Mission

VOSH mission is:

To be a prophetic voice proclaiming the full Gospel of Jesus Christ; disciple, equip and commission saints to serve across the world.

4.2.3 Core Values

VOSH has developed timeless principles that guide its day-to-day life. They represent deeply held beliefs or behaviour that are demonstrated through the entire life of the Church for the achievement of its vision and mission as a body of Christ. These core values are:

- **Prayer and Fasting**: The ministry of VOSH is founded in prayer and fasting and we are committed to uphold these both at individual and collective levels. We shall always respond to issues that affect us with prayer and fasting.
- **Integrity:** We are honest, accountable, and act in an ethical manner in everything we do and our lives are a testimony of our faith in Jesus Christ.

- **Holiness:** We walk a life that is soundly rooted in Scriptures, committed to the leading of the Holy Spirit, and daily walk-in righteousness, sanctified in word and deed.
- **Modesty:** We are committed to be respectful and presentable in our behavior and in the conduct of our daily activities. As the written letters of Christ, we shall in our manner of life act, dress, and speak with respect and moderation. The way we live should make others treat us with respect and dignity.
- **Humility:** We are called to serve in a world where there is diversity and social differences among the people we connect with. We shall be courteous, show respect, and exercise tolerance when dealing with one another and other people that come our way. We shall be open to listen to perspectives that differ from our own, not seek self-recognition and attention, and make people appreciate their worth.
- **Care:** We are united as a family church; we respect and support one another. We are welcoming and are committed to be instruments through which the love and compassion of Christ is extended to the hurting world.
- **Justice:** We are a voice that stands for the rights of the poor, the oppressed, and the vulnerable and shall stand for systems that give people dignified lives and do not discriminate.

4.3 VOSH STRATEGIC NICHE

VOSH is an indigenous evangelical church that has maintained a strong presence in the rural areas, mainly in the Nyanza Region, and populations that live in the more deprived urban areas. The Church has maintained the preaching of anointed unadulterated gospel and has continued to focus on preaching of salvation and healing to the hurting world.

4.4 KEY STRATEGIC ISSUES

- Enhancing ministry to new mission areas and to create vibrant ministry to special groups within the church.
- Embracing use of IT and providing space for use of social and other media for ministry.
- Establishing strong financial resource base for the Church.
- Positioning of the Church for informed engagement in governance processes both at the county and national levels.

4.5 OVERALL GOAL

The overall goal of this plan is “To reposition Voice of Salvation and Healing Church (VOSH) to be more spiritually-grounded, effective, efficient, and responsive in its outreach and pastoral ministry, nurturing members for spiritual growth and maturity, and transforming the larger society.

4.6 STRATEGIC FOCUS AND OBJECTIVES

VOSH will pursue the following strategic objectives during this plan period (2015 to 2019).

	Strategic Objective	Key Outputs
1.	To develop a strong ministry that responds to present day realities through evangelism, spiritual development of the different interest groups in our congregations, and demonstrate Christian values in the wider community.	• Churches planted in strategic mission areas in Kenya. • Vibrant ministries for children, youth, senior single ladies, women etc. • Effective ministry and support for vulnerable groups in the Church. • Vibrant church where members are actively involved in prayers and fasting, witnessing and evangelism, and other church activities. • Members who are adequately cared for by the Church and extend that care to each other and extend their care to non-members to show the love and compassion of Christ. • Established outreach ministry through media.
2.	To streamline and strengthen leadership, governance and management structures and systems, as well as enhanced skills and competencies for the Church to effectively carry out its mission.	• Revised constitution with streamlined governance and management structure. • Clarity in roles and responsibilities of Bishops, Pastor Overseers, Pastors, and Evangelists. • Enhance efficiency in the governance and management of the Church. • Skilled and competent ministers who effectively handle all aspects of ministry. • Ministers who are in step with contemporary issues affecting society.
3.	To improve the physical and other facilities including sanctuaries, offices, and equipment.	• Improved physical state of church sanctuaries. • Improved working environment in the Mission Headquarters and in the Regions. • Secured ownership of church properties. • Proper infrastructures in place for ministry. • Adequate facilities and equipment for ministry.
4.	To enhance the institutional capacity of the Church for efficient and effective support to ministry.	• Use of ICT is embraced by the Church at all levels. • Effective use of the internet to support ministry. • Mission headquarters and Regional Offices adequately equipped with computers. • Effectively functioning policies, systems and procedures at all levels of the Church. • Effective management systems. • Enhanced accountability and transparency in management of financial resources. • Sound financial resource base.
5.	To enhance the ability of the church for engagement in business ventures as additional means of generating resources to support VOSH in its ministry.	• Business Policy that covers all levels within the Church structure. • Business plan to steer the church's commercial enterprises at the national level.

	Strategic Objective	Key Outputs
		• Increased awareness by church members on business initiatives undertaken by the Church. • Framework for engagement with approved institutions to provide access to credit and business development services for VOSH at all levels. • Established businesses that contribute to financial sustainability and self-reliance by the Church.
6.	To strengthen the capacity of the Church for effective engagement in advocacy and lobbying.	• Clear advocacy agenda for the Church. • Informed engagement by the Church leadership on issues that affect members and the wider society. • Church members are informed and discern the political times. • Active participation of the Church in governance processes in areas where the Church has prominent presence. • Active participation in forums (such as EAK) that provide the church to contribute to and shape regional and national issues.

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5.0 IMPLEMENTATION MATRIX

S/No	Strategic Objective	Specific Objectives	Activities
1.	To develop a strong ministry that responds to present day realities through evangelism, spiritual development of the different interest groups in our congregations, and demonstrate Christian values in the wider community.	Undertake outreach activities that will increase membership from the current 30,000 to 50,000 by 2019.	• Hold five (5) major crusades. • Identify target group/area. • Survey the area. • Identify team to be involved. • Raise funds. • Teaching, training of new members. • Spiritual nourishment by Pastors in place. • Prepare special programs for children, youth, women, men and special cases (singles).
		Expand VOSH ministry to at least five new areas by 2020 (Bomet, Maua, Meru, Nyeri and Garissa).	• Carry out surveys in the identified areas for where to establish churches. • Identify missionaries to be posted in the areas to spearhead the church planting. • Plan for appropriate mechanisms to start the work (witnessing, crusades, etc.). • Train and mentor ministers selected from the new areas. • Plant local congregations in these areas.
		Equip members at all levels of the Church to grow spiritually through systematic training and discipleship process.	• Develop a program to enhance intercessory teams at local church levels and equip them with modalities for prayers. • Institute mechanisms to periodically address spiritual issues using the pulpit and teaching ministry in all local churches.

		Establish and institutionalize a vibrant children ministry in all Regions.	• Appoint a Committee to spearhead Children's ministry for the Church. • Identify a curriculum and materials that would be appropriate for the different children audiences (rural/urban) within the Church. • Undertake a benchmarking process with other churches that have established strong Sunday school ministry and use outcome to create appropriate/conventional facilities for Sunday school in at least five pilot churches. • Identify and train at least 50 lead teachers and 50 assistant Sunday school teachers by 2019.
		Revamp the Youth Ministry and promote its activities in all Regions.	• Identify activities that will promote the youth ministry in all Regions. • Introduce programs/activities that will involve youths on a national basis. • Set up a website/Facebook page to stir up communication among the youth. • Organize at least three exposure activities for the youth by 2019. • Identify at least three agencies that VOSH will collaborate with to support youth initiatives.
		Establish a ministry for unmarried ladies aged 35 years and above.	• Appoint a Committee to guide the activities of the ministry. • Promote the ministry in at least five urban Regions. • Set up a website/Facebook page to stir

			up communication among the ladies.
		Strengthen the counseling ministry in the Church to address different aspects of counseling.	• Appoint a person in each Region to coordinate counseling activities in the Region. • Develop a pool of multidisciplinary counselors in the Church by training at least 2 counselors in every assembly/ church by 2019.
		Develop a program for engagement with VOSH youth during their sojourn in the universities and other institutions of higher learning.	• Create a comprehensive data base of VOSH youth in universities and other institutions of higher learning by end of 2015 and keep it current. • Appoint a Committee to steer the program. • Designate a Senior Minister to champion the activities of the group. • Develop and implement a pastoral program for the group. • Set up a website/Facebook page to stir up communication with and among the people.
		Engage with people brought up by VOSH who are currently in the local and wider Diaspora.	• Create a comprehensive data base of the individuals and keep it current. • Set up a website/Facebook page to stir up communication with and among the people. • Organise at least three key forums with the group by end of 2019. • Engage with the members of the group in VOSH Think Tank forums.

		Restructure the Church welfare financial support system.	• Identifying an agency to partner with the Church in providing insurance-based cover for medical and funeral expenses. • Appoint a Committee to handle needy cases in the Church. • Set up a special fund for support to the needy by 2016. • Identify other agencies such as NGOs to collaborate with in providing support to vulnerable groups especially OVCs, widows and PLWHs.
		Establish media ministry through local FM Radio Stations by 2017.	• Appoint a team to develop framework for ministry through media including what the Church should focus on. • Identify media house through which VOSH will collaborate for the ministry. • Constitute media ministry team. • Appoint a person to coordinate media ministry.
2.	To streamline and strengthen leadership, governance and management structures and systems, as well as enhanced skills and competencies for the Church to effectively carry out its mission.	Review the VOSH constitution and re-align the governance and management structures to suit the current day demographic and political realities.	• Appoint a Task Force to undertake review of the constitution. • Commission a consultant to provide support to the Task Force on the review. • Organize a stakeholder's workshop to validate the revised constitution. • Present the revised constitution to VOSH General Meeting for adoption.
		Establish a systematic process of disengaging Bishops from direct pastoral responsibilities in local Churches and Assemblies.	• Commission a consultant to develop a framework that will guide the operations of the Office of the Presiding Bishop, other Bishops, Pastor Overseers, Pastors and Evangelists.

			• Appoint a Task Force to manage the transition process. • Commission a professional to establish a salary system for ministers (Bishops, Pastor Overseers, Pastors and Evangelists).
		Reposition the Bible School to contribute to development of highly skilled and competent ministers who keep in step with current realities.	• Strengthen the faculty through a systematic academic development of at least 10 people at Bachelor's Degree level and 5 people at Master's Degree level. • Undertake an assessment of the infrastructure requirement to make the School deliver effectively on its mandate. • Develop a resource mobilization strategy for the School. • The School to spearhead a process of clarifying how the doctrines of VOSH affect the day-to-day life of the Church. • The School to review its curriculum to incorporate contemporary issues that the church should keep in step with.
		Establish an Executive Coaching Program for all VOSH Bishops and Senior Ministers by 2016.	• Identify an Executive Coach and develop an executive coaching program.
		Equip at least 150 pastors and evangelist with relevant skill for effective ministry by the year 2019.	• Undertake a comprehensive skills audit and use the outcome to address specific needs. • Take all ministers through a management training program. • Construction of dormitories, install

			computers, purchase of more books and equipment in the Bible school.
3.	To improve the physical and other facilities including sanctuaries, offices, and equipment.	Upgrade facilities in all Regional headquarters create more enabling environment and support for the ministry.	• Identify the regional headquarters to be developed e.g., town churches to begin with. • Form a development committee to look into ways of raising funds.
		Secure ownership of the Church's immovable properties.	• Reconstitute the Land Board. • Develop a clear mandate for the Land Board. • Allocate adequate funding for the Land Board to undertake its responsibilities. • Process land title deeds for at least 60 percent of land owned by the Church.
4.	To enhance the institutional capacity of the Church for efficient and effective support to ministry.	Enhanced use of ICT within VOSH starting from the Mission Headquarters through to local churches.	• Provide computers for each Regional Office by 2016 • Undertake an assessment of the IT literacy level of pastoral and support staff and undertake need based training. • Buy a VOSH domain that accommodates 25 e-mails by end of 2015 • Develop a VOSH website by end of 2015.
		Enhance financial management in VOSH at all levels.	• Hold training for Regional leaders on record keeping and financial management by the end of 2015. • Install Computerized Accounting System in all Regions by 2016. • Create a uniform system for accounting for funds received at different levels within the Church. • Institute a process of budgeting and

			financial reporting at all levels by end of 2015.
		Build networking system to enhance communication within the Church and our stakeholders within the first year of implementation.	• Develop an IT based communication system linking the Mission Headquarters and the Regions. • Institute formal system of communication with the external stakeholders. • Initiate a web based VOSH newsletter.
		Streamline record keeping at all levels within the Church by 2016.	• Identify a person to develop record keeping systems and guide the implementation process.
5.	To enhance the ability of the church for engagement in business ventures as additional means of generating resources to support VOSH in its ministry.	Constitute a VOSH Business Development Committee by 2014	• Develop Terms of Reference for the Business Development Committee. • Appoint and commission the Committee. • Organize an induction and preliminary planning workshop for the Committee.
		Develop a comprehensive business policy at all levels by 2016.	• The committee to liaise with consultant to develop business policy. • The committee to create awareness of the policy at all levels • The committee to select representatives at different levels
		Develop a frame-work for engagement with approved financial institutions by 2016	• The committee to link the Church with financial institutions. • The committee to develop a policy together with the financial institutions on modalities of accessing loans at all levels.

		Engage three major projects (real estate, Hostel, Guest house and school business related activities) at national level by 2019.	• Present to the National Council of Elders feasible business proposals.
6.	To strengthen the capacity of the Church for effective engagement in advocacy and lobbying.	Develop a clear advocacy agenda for the Church.	• Appoint a team of advocacy practitioners from the Church to develop a framework for the church's engagement in advocacy and lobbying. • Disseminate the framework to the leadership of the Church and ministers at all levels. • Identify counties where VOSH will play an active role in the governance and people processes.
		Upgrade the skills and knowledge level of VOSH ministers on advocacy and lobbying.	• Organize training on basic advocacy and lobbying skills for all ministers. • Appoint a Think Tank that will engage periodically with the leadership of the Church to discuss topical issues. • Institute mechanisms for dissemination of relevant information on government policies and regulations, and other areas considered relevant within the advocacy framework. • Identify agencies with which to collaborate on advocacy issues.

		Contribute towards empowerment of communities for effective engagement on issues that affect their lives.	• Initiate a formal process of creating awareness on economic empowerment opportunities being promoted by the government (such as WEF and YEF) and other agencies. • Identify at least three agencies (NGOs) to partner to promote economic empowerment initiatives.

6.0 IMPLEMENTATION OF THE PLAN

The ownership of the plan will principally be with the National Council of Elders who will ensure the existence of an enabling environment for its implementation. It will however be shared widely within the Church leadership and the entire Church fraternity to secure wider ownership and commitment to its implementation.

The plan provides the basis upon which specific annual plans will be developed by the management.

6.1 CRITICAL SUCCESS FACTORS

There are a number of factors that are critical to the successful implementation of this plan. Among these are:

- **Prayer**: VOSH will dedicate time for prayer and fasting for the Strategic Plan. The church will also commit a team that will pray continually.
- **Commitment to the Process:** The implementation of this plan will require willingness, dedication, and cooperation at all levels within the Church. It will also require tolerance as it addresses the more challenging aspects. It calls on the leadership to create an enabling environment to support the implementation process. The people will be sensitized on the strategic plan through appropriate forums in order to obtain their commitment to it. The sensitizations will involve an appreciation process leading to people adopting positive attitude to the plan. The process will also involve creating understanding and cooperation between members and leaders.
- **Mobilization of Resources**: VOSH will constitute a team to audit the financial and human resource capacity of the Church at the moment. This will include professionals within the VOSH fraternity that can be engaged/appointed in the various Committees and Task-Forces and at times can be approached for pro-bono services. The outcome of the audit will provide the Church with a basis upon which to develop a resource mobilization strategy to fund the plan. The strategy will identify areas where VOSH can partner with other individuals, agencies and organizations in the implementation of the plan.
- **Monitoring and Evaluation:** The Church will institute a system of progressive monitoring backed by measurable parameters and put in place mechanisms for providing oversight on the implementation. The plan will be guided by clearly defined action points with each task assigned a responsible person. These will be subjected to periodic reviews with evaluations undertaken at appropriate times as the implementation progresses and where necessary adjustments will be made. A mid-term evaluation has been built in as part of the process.

6.2 FUNDING THE PLAN

The implementation of this plan will require the church to mobilize adequate resources both from traditional sources and non-traditional sources.

- Tithes and offerings shall remain the primary source of supporting ministry in line with the Bible teaching. Any other sources of funding shall not substitute the place of tithes and offerings in the life of the church and individual Christians.
- The Church shall through the business development initiatives come up with business plans for ventures that should be run on commercial basis with the aim of making surpluses that will be applied towards support to ministry.

- There are aspects of the plan that shall be developed into programmes and projects for which the Church shall seek external funding. The Church shall ensure that such funding do not carry terms and conditions that would be in conflict with its doctrinal beliefs and values.

6.3 STRATEGIC PLAN IMPLEMENTATION STREERING COMMITTEE

A Task Force to guide, direct and monitor the implementation of the strategic planning process was appointed. The following are the members of the Task Force:

1. Bishop Winnie Owiti
2. Bishop Elijah Otieno
3. Bishop Joseph Mtatiro
4. Bishop Barack Odoro
5. Rev. Charles Otuoma
6. Rev. John Abong'o
7. Rev. Mary Otiende

Rev. Charles Otuoma was appointed the Champion to drive the implementation of the plan.

6.4 MONITORING AND EVALUATION

The following are core tools and approaches that will be used in monitoring and evaluation of the plan:

(a) **Operational Plans**: The Executive Board will facilitate the development of an implementation framework and operational plans. The plans which will provide timeframes for each aspect and activity covered in this plan will be a key tool for enhanced performance management.

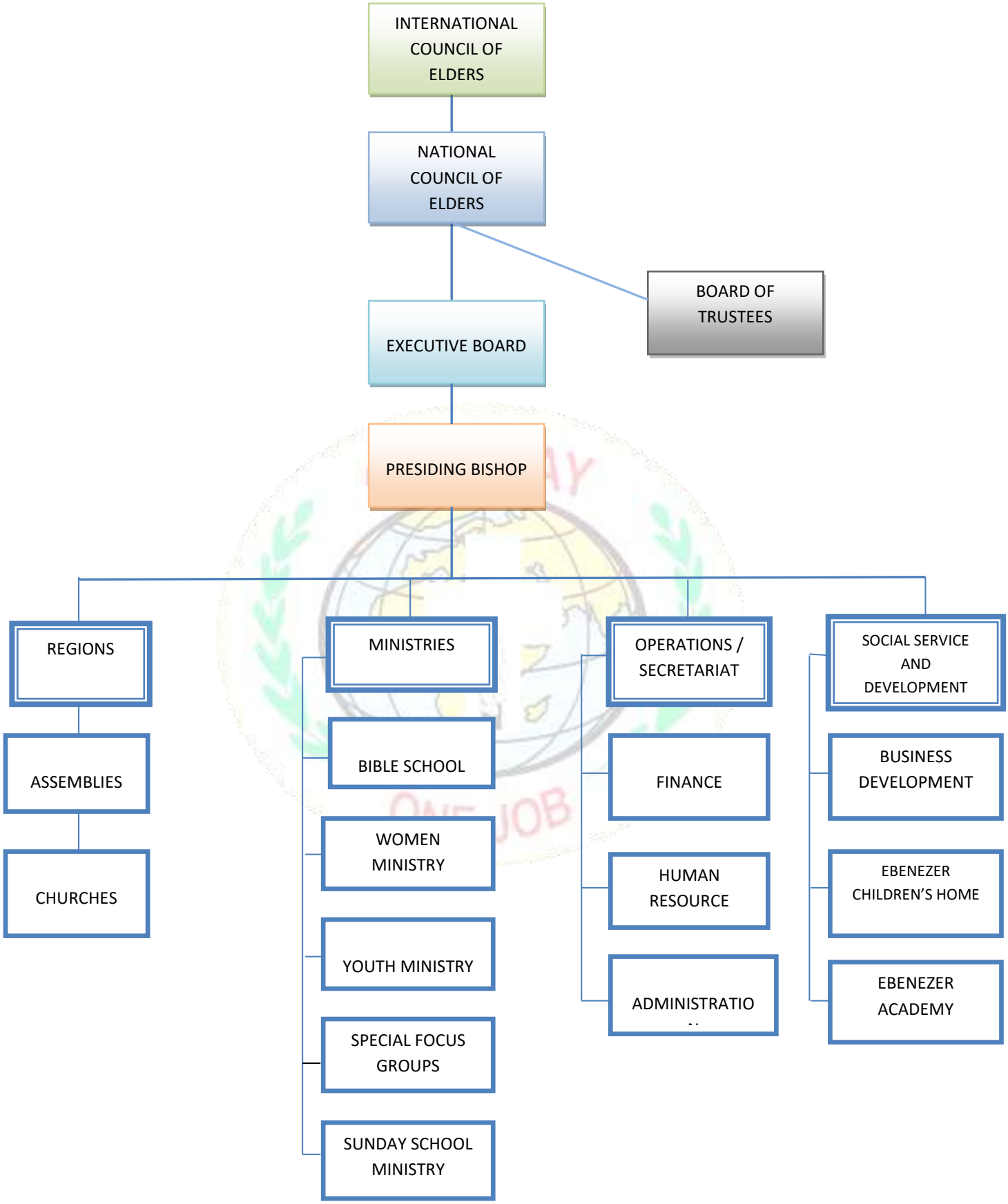
(b) **Reporting Format**: A common format that will be used for periodic reporting and monitoring of this plan will be developed. The Executive Board will establish a time-table that will enable effective monitoring using the format.

(c) **Periodic Reporting**: The individuals who are charged with the responsibility of implementation of any aspect of this plan will be required to give periodic progress report in the prescribed format. The responsibility for coordinating the reporting process will rest with the Church Administrator.

(d) **Mid-Term Review of the Strategic Plan**: VOSH will undertake a formal mid-term review of the strategic plan. The lessons learnt from the mid-term review will inform the implementation process for the remaining period.

(e) **Feedback and Information Sharing**: VOSH will promote engagement with the implementation process of this strategic plan through enhanced information sharing. It will at the same time develop and build feedback mechanisms at all levels.

7.0 ORGANOGRAM



APPENDICES

Appendix 1: Statement of Faith

1. THE BIBLE

Is the Word of God. The sixty-six books as they were originally written compromising the Old and New Testament were inspired by The Spirit of God and are entirely free from error. That the Bible is the final authority in all matters of Faith and practices and the true basis of Christian Union. 1 Tim. 3: 16, 1 Cor. 2:13, Hebrews 1: 1-2, Peter 1: 20-21.

2. ONE ETERNAL GOD

Creator of all things, Holy, Sovereign, Existing in 3 eternal persons. The Father, The Son and The Holy Spirit in one divine perfection. God is a spirit, omnipotent; omnipresent whose name is Jehovah. Isaiah 43: 11, 44: 6, 18, John 4: 24,, Psalm 147: 5, Jeremiah 1: 10, Exodus 15: 1, Mark 2: 30.

3. CHRIST

In the absolute and essential deity Jesus Christ – In His eternal existence with the Father In pre-incarnate glory, in His virgin birth, sinless life; substitutionary death, bodily resurrection, triumphant ascension, mediatorial Ministry and personal return. Luke 1: 26, Gen 1: 26, 1 Corinth. 1: 1-4, 1 Thes. 4: 13.

4. THE HOLY SPIRIT

In the absolute and essential deity Jesus and personality of the Holy Spirit who convinces of sin, righteous and judgment who regenerates, sanctifies illuminates and comforts those who believe in Jesus Christ. 1 Cor. 2: 13, Acts 2: 1

5. MAN

We believe that man divinely created in the image of God….that he sinned becoming guilty before God resulting in total depravity thereby incurring physical and spiritual death. Gen 1: 26, 3: 17-19, Rom. 5:15-19, Mat. 20: 15, Gal. 3:10.

6. SANCTITY OF LIFE

We believe in the sacredness of human life and therefore do not believe in abortions (Ps. 139: 13-16).

7. SATAN

We believe that Satan exists as an evil personality, the originator of sin and an arch enemy of God and man. Mat. 25: 41, 1 John 3, 8, Rev. 12: 7-9, 20: 14.

8. SALVATION OF SINNERS

We believe in the salvation of sinners by grace through repentance and faith in the perfected sufficient work of the cross of Calvary by which we obtain remission of sins. Eph. 1: 24, 2: 8-9, 1 Corinth. 3: 16, Acts 15: 11, Heb. 2: 25, 1 Peter 1: 23, 2 Corinth. 5: 17.

9. WATER BAPTISM (BY IMMERSION)

We believe in the necessity of water baptism in the Name of the Father, Son and the Holy Spirit in order to fulfill the command of our Lord Jesus Christ (Mat. 28: 19, Acts 19: 1-6).

10. THE LORD'S SUPPER

We believe in the Table of the Lord, commonly called the Holy Communion or The Lord's Supper for believers. 1 Cor. 11: 23-32, Mathew 26: 26-28.

11. THE SPIRIT FILLED LIFE

We believe in the Spirit filled life, a life of separation from the world and perfecting of holiness in the fear of God as an expression of the true Christian Faith. Eph 5: 18; 2 Corinth. 7: 1, Acts 1: 8, John 14: 15

12. EVANGELISM AND THE HOLY SPIRIT

We believe that the mission of Jesus Christ to the world is to provide redemption for human kind and to demonstrate God's love to every person. He commissioned all believers to announce to all people the good news. Mk. 16: 15 Mat. 28: 19, Luke 24: 49. God anointed Jesus of Nazareth with the Holy Ghost and with power. (Acts 10: 38, Luke 4: 18, 24: 18-19, John 15: 16). You shall receive power after that the Holy Ghost is to come upon you and you shall be witness unto me……..unto the uttermost parts of the earth. (Acts 1: 8, 2: 32,3: 15, 4: 33, 5: 32, 24: 14, 10: 44-46, 19: 6, Acts 4: 33, 5:12-15, Rom. 15: 18-19, Heb. 2: 2-4, Mark 16: 20, Mt. 28: 20, Heb. 13: 5).

13. THE CHURCH

We believe that the Church is a company of born again, baptized believers called out from the world, separated unto the Lord Jesus Christ Voluntary associated for the ministry of the world, the mutual edification of its members, the propagation, the faith and the observance of the ordinances. We believe it is a sovereign, independent body exercising its own divinely awarded gifts, precepts and privileges under the Lordship of Jesus Christ, The Great Head of The Church. We believe that its primary officers are the Pastors, Elders and deacons. 1 Cor. 12: 4-5, Col. 1: 18-24, Eph. 1: 20-23, 4: 11, 2 Cor. 6: 16, Gal. 3: 28 Bishop, Evangelist, apostles, Teachers and Prophets.

14. REPENTANCE

We believe that repentance is a personal act, prompted by the Spirit of God by which a change of mind and will is effected in those who have heard it. Mat. 4:17, 1: 15, Acts 17: 30.

15. DIVINE HEALING

We believe in the healing of the body by the power of divine healing in its varied aspects as practiced in the early Church. John 1: 12-13, Mk. 6: 56, Ps. 103: 3, James 1: 14-15, Heb. 13: 8, Isaiah 53:3, Math. 8: 16-17, 1 Peter 2: 24.

16. FAITH

We believe that Faith is accepting without question, the fact that God's word is infallible and unequivocally trustworthy. Acts 16: 31, Rom. 10: 4, 5:1, Heb. 11: 6, Jer. 17: 7, James 2: 23, Rom. 1: 17, Ps. 34: 22, II Cor. 5: 7, Rom. 3: 22.

17. PRAYERS AND FASTING

We believe in prayer and fasting. Isaiah 58: 6, Joel 2: 14.

18. HOLY MATRIMONY

We believe in the Holy Matrimony as originally instituted by God and stated in the scriptures. Gen. 2: 18 Mat. 19: 3, 1 Cor. 1:1,33, Heb. 13: 4, 1 Cor. 7:1 -16, Eph. 5: 22-31, Mat. 2: 14-16.

19. BIBLICAL EQUALITY

We believe in biblical equality. Gen 2: 21, 23, 5: 1-2, 1 Cor. 11:11-12, Gal 3: 28, 5:1.

20. GIVING AND RECEIVING

We believe that the primary responsibility and privilege of all Christians is to preach the Gospel to every creature in the entire world. To accomplish this, all Christians are enjoined by the scripture to contribute to their material substance and means for ministries of the Church. Mal. 3: 10, Luke 6: 38, 1 Corinth. 9: 8, Ex. 5: 18.

21. CIVIL GOVERNMENT

We believe that the civil government is of divine appointment for the interest and good order of society. That those in authority are to be prayed for conscientious honored and obeyed except only in things opposed to the will of our Lord Jesus Christ who is the only Lord of the conscience and Prince of the Kings of the earth.

22. ETERNAL LIFE

We believe in eternal life. 3: 16, 5: 24.

23. THE WORLD TO COME

We believe that the end of the world is approaching. On the last day a final separation will take place. Unbeliever will be sentenced to endless sorrow and righteous to endless joy and eternal perfection. 1Peter 4: 7.

24. APOSTLE CREED

We believe that the most concise form of the broad transfundamental Christian doctrines is set forth in the historic and revered Apostles Creed which has survived since fourth century and is regarded as the oldest summary of enduring Christian doctrine in existence. It was pronounced by Augustine as **brevis and grandis – brief as to the number of words, grand as to the weight of its teaching.** It expresses in disencumbered clarity, the fundamental essentials of the Christian Faith in general which are as follows:-

> *I believe in God, the Father Almighty, Maker of Heaven and Earth, I believe in Jesus Christ, His only Son Our Lord, who was conceived by the Holy Ghost, Born of Virgin Mary, suffered under Pontius Pilate Was crucified, died and was buried, He descended into hades. The third day, He rose again from the dead, He ascended into heaven and sits on the right hand of God Almighty, from there He shall come to judge the quick and the dead. I believe in the Holy Ghost, the one Universal and Apostolic Church, the communion of the saints, the forgiveness of sins, the resurrection of the body and the life everlasting.*

25. PERSONAL COMMITMENT

Having received the Lord Jesus Christ and having given myself wholly to Him, I do now resolve to Him, with love towards others for His Glory. Therefore, in all strength, I purpose that I will demonstrate genuine concern for believers and will take every opportunity to lift and encourage all whom I meet. That I will enjoy the fellowship of other believers and will

actively identify with this local congregation of Christian believers in order to observe the ordinances of Christ to receive instruction and exercise the gift which God has given me for the good of others.

26. BENEDICTION

Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in His sight through Jesus Christ, to whom be glory forever and ever. Amen.

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Appendix 2: Number of Churches and Membership Data per Region for 2013

	Region	No. of Churches	Membership				
			Men	Women	Youth	Sunday School	Total
1.	Bondo	61	373	1083	480	0	1936
2.	Bomet	20	48	165	80	0	293
3.	Busia	26	249	669	391	0	1309
4.	Eldoret	4	84	136	87	112	419
5.	Gusii	19	98	186	127	38	449
6.	Kericho	4	81	104	45	50	280
7.	Kisumu East	34	559	1138	447	0	2144
8.	Kisumu West	43	435	916	570	803	2724
9.	Lake	64	479	1156	586	0	2221
10.	Migori	49	542	998	634	0	2174
11.	Mombasa	14	184	339	295	370	1188
12.	Mt. Elgon	10	164	377	201	165	907
13.	Mt. Kenya East	12	149	358	270	0	777
14.	Mt. Kenya West	17	50	78	100	0	228
15.	Nairobi	18	227	559	1764	O	2550
16.	Nakuru	7	119	165	103	0	387
17.	Nyakach	38	308	1058	749	0	2115
18.	Nyando	56	482	1224	718	0	2424
19.	Rachuonyo North	31	217	626	31	259	1133
20.	Rachuonyo South	25	208	600	336	0	1144
21.	Siaya North	27	116	510	172	357	1155
22.	Siaya South	41	224	500	261	0	985
23.	Menet	30	87	223	244	0	554
24.	Transmara	24	150	360	470	495	1475
	Total	**674**	**5633**	**13528**	**9161**	**2649**	**30971**

Appendix 3: Status of Church Sanctuaries in 2013

NO	REGION	PERMANENT	SEMI-PERMANENT	RENTED	UNDER TREE	WITH TITLE DEEDS
1	BONDO	11	43	5	2	4
2	BUSIA	9	15	1	0	7
3	ELDORET	0	2	2	0	0
4	KISUMU EAST	4	26	6	0	8
5	KISUMU WEST	7	27	11	0	7
6	LAKE	8	50	5	0	5
7	MIGORI	11	27	9	1	0
9	MOMBASA	6	7	2	0	0
10	MT. ELGON	2	8	6	0	1
11	NAIROBI	0	8	9	0	8
12	NAKURU	1	2	4	0	1
13	NYAKACH	10	22	6	0	0
14	NYANDO	6	33	17	0	3
15	RACHUONYO NORTH	4	24	0	3	0
16	RACHUONYO SOUTH	5	15	1	1	2
17	SIAYA NORTH	4	23	4	2	3
18	SIAYA SOUTH	8	25	0	1	3
19	GUSII	1	8	4	1	0
20	MT. KENYA EAST	0	7	8	0	0
21	TRANSMARA	0	4	0	7	0
22	BOMET	0	3	2	14	0
23	MINET	7	8	0	15	0
25	MT. KENYA WEST	3	9	4	2	0
	TOTAL	**107**	**396**	**106**	**49**	**52**

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Appendix 4: Key Data on Counties

	County	Population	Area (Sq. Kms)	Poverty Ranking[6]	HIV Prevalence[7]	
					Rate	Ranking
1.	BARINGO	555,561	11,015.3	**32**	**3.0**	**38**
2.	BOMET	724,184	2,471.3	**30**	**5.8**	**13**
3.	BUNGOMA	1,375,063	3,032.2	**23**	**3.2**	**37**
4.	BUSIA	743,946	1,695.0	**36**	**6.8**	**9**
5.	ELGEYO-MARAKWWET	369,998	3,029.8	**33**	**2.5**	**41**
6.	EMBU	516,212	2,818.0	**11**	**3.7**	**32**
7.	GARISSA	623,060	44,175.0	**35**	**2.1**	**43**
8.	HOMA-BAY	963,794	3,183.3	**25**	**28.7**	**1**
9.	ISIOLO	143,294	25.336.1	**39**	**4.2**	**28**
10.	KAJIADO	687,312	21,901.0	**12**	**4.4**	**22**
11.	KAKAMEGA	1,660,651	3,051.2	**26**	**5.9**	**12**
12.	KERICHO	758,339	2,479.0	**16**	**3.4**	**35**
13.	KIAMBU	1,623,282	2,543.4	**2**	**3.8**	**29**
14.	KILIFI	1,109,735	12,609.7	**3**	**4.4**	**23**
15.	KIRINYAGA	528,054	1,479.1	**34**	**3.3**	**36**
16.	KISII	1,152,282	1,317.5	**31**	**8.0**	**5**
17.	KISUMU	968,909	2,085.9	**17**	**19.3**	**3**
18.	KITUI	1,012,709	30,496.5	**37**	**4.3**	**24**
19.	KWALE	649,931	8,270.2	**41**	**5.7**	**14**
20.	LAIKIPIA	399,227	9,461.9	**24**	**3.7**	**33**
21.	LAMU	101,539	6273.1	**6**	**2.3**	**42**
22.	MACHAKOS	1,098,584	6208.2	**22**	**5.0**	**19**
23.	MAKUENI	884,527	8,008.8	**38**	**5.6**	**15**
24.	MANDERA	1,025,756	25,991.5	**46**	**1.7**	**44**
25.	MARSABIT	291,166	70,961.2	**44**	**1.2**	**45**
26.	MERU	1,356,301	6,936.2	**5**	**3.0**	**39**
27.	MIGORI	917,170	2596.4	**27**	**14.7**	**4**
28.	MOMBASA	939,370	218.9	**10**	**7.4**	**8**
29.	MURANG'A	942,581	2,558.8	**7**	**5.2**	**17**
30.	NAIROBI CITY	3,138,369	695.1	**1**	**8.0**	**6**
31.	NAKURU	1,603,325	7,495.1	**8**	**5.3**	**16**
32.	NANDI	752,965	2,884.2	**18**	**3.7**	**34**
33.	NAROK	850,920	17,933.1	**20**	**5.0**	**20**
34.	NYAMIRA	598,252	899.3	**29**	**6.4**	**10**
35.	NYANDARUA	596,268	3,245.3	**14**	**3.8**	**30**
36.	NYERI	693,558	3,337.1	**4**	**4.3**	**25**
37.	SAMBURU	223,947	27,022.2	**42**	**5.0**	**21**
38.	SIAYA	842,304	2,530.4	**13**	**23.7**	**2**
39.	TAITA-TAVETA	284,657	17,084.0	**28**	**6.1**	**11**
40.	TANA-RIVER	240,075	38,436.9	**43**	**1.0**	**46**
41.	THARAKA-NITHI	365,330	2,638.8	**19**	**4.3**	**26**
42.	TRANS-NZOIA	818,757	2,495.5	**21**	**5.1**	**18**
43.	TURKANA	855,399	68,680.3	**47**	**7.6**	**7**
44.	UASIN-GISHU	894,179	3,345.2	**9**	**4.3**	**27**
45.	VIHIGA	554,622	530.9	**15**	**3.8**	**31**
46.	WAJIR	661,941	56,685.8	**45**	**0.2**	**47**
47.	WEST POKOT	512,690	9,169.4	**40**	**2.8**	**40**
	Total	38,610,097	581,313.2			

[6] Source: Kenya National Bureau of Statistics and Society for International Development. The poverty ranking is from the county ranked as the richest to the county ranked as the poorest.

[7] Source: Daily Nation – Wednesday August 20, 2014 page 10 (*Homa Bay top in new HIV cases*)

Appendix 5: List of Cities and Towns in Kenya by Population

S/N	CITY / TOWN	STATUS	POPULATION	COUNTY
	Nairobi Metro	Metro	6,547,547	Nairobi, Kajiado Machakos, Kiambu
1.	Nairobi	City	3,375,000	Nairobi
2.	Mombasa	City	1,200,000	Mombasa
3.	Kisumu	City	409,928	Kisumu
4.	Nakuru	Municipality	307,990	Nakuru
5.	Eldoret	Municipality	289,380	Uasin Gishu
6.	Kehancha	Municipality	256,086	Migori
7.	Ruiru	Municipality	238,858	Kiambu
8.	Kikuyu	Town Council	233,231	Kiambu
9.	Kangundo-Tala	Municipality	218,557	Machakos
10.	Malindi	Municipality	207,253	Kilifi
11.	Naivasha	Municipality	181,966	Nakuru
12.	Kitui	Municipality	155,896	Kitui
13.	Machakos	Municipality	150,041	Machakos
14.	Thika	Municipality	139,853	Kiambu
15.	Athi River (Mavoko)	Municipality	139,380	Machakos
16.	Karuri	Town Council	129,934	Kiambu
17.	Nyeri	Municipality	125,357	Nyeri
18.	Kilifi	Town Council	122,899	Kilifi
19.	Garissa	Town Council	119,696	Garissa
20.	Vihiga	Municipality	118,696	Vihiga
21.	Mumias	Municipality	116,358	Kakamega
22.	Bomet	Municipality	110,963	Bomet
23.	Molo	Town Council	107,806	Nakuru
24.	Ngong	Other Centre	107,188	Kajiado
25.	Kitale	Municipality	106,187	Trans-Nzoia
26.	Litein	Town Council	104,600	Kericho
27.	Limuru	Municipality	104,282	Kiambu
28.	Kericho	Municipality	104,282	Kericho
29.	Kimilili	Municipality	94,927	Bungoma
30.	Awasi	Other Centre	93,369	Kisumu
31.	Kakamega	Municipality	91,768	Kakamega
32.	Kabsabet	Municipality	91,030	Nandi
33.	Mariakani	Town Council	89,321	Kilifi
34.	Kiambu	Municipality	88,869	Kiambu
35.	Mandera	Town Council	87,692	Mandera
36.	Nyamira	Town Council	84,329	Nyamira
37.	Mwingi	Town Council	83,803	Kitui
38.	Kisii	Municipality	83,460	Kisii
39.	Wajir	Other Centre	82,800	Wajir
40.	Rongo	Town Council	82,066	Migori
41.	Bungoma	Municipality	81,151	Bungoma

42.	Ahero	Town Council	76,828	Kisumu
43.	Nandi Hills	Town Council	73,626	Trans-Nzoia
44.	Makuyu	Town Council	71,913	Murang'a
45.	Kapenguria	Town Council	71,477	West Pokot
46.	Taveta	Town Council	67,505	Taita-Taveta
47.	Narok	Town Council	67,505	Narok
48.	Ol Kalou	Town Council	66,015	Nyandarua
49.	Kakuma	Other Centre	65,814	Turkana
50.	Webuye	Municipality	65,280	Bungoma
51.	Malaba	Town Council	63,324	Busia
52.	Mbita Point	Town Council	62,974	Homa Bay
53.	Ukunda	Other Centre	62,529	Kwale
54.	Wundanyi	Other Centre	62,404	Taita-Taveta
55.	Busia	Municipality	61,715	Busia
56.	Runyenjes	Municipality	61,604	Embu
57.	Migori	Municipality	61,049	Migori
58.	Malava	Town Council	60,831	Kakamega
59.	Suneka	Town Council	60,730	Kisii
60.	Embu	Municipality	60,673	Embu
61.	Ogembo	Town Council	60,289	Kisii
62.	Homa Bay	Municipality	59,844	Homa Bay
63.	Lodwar	Municipality	58,218	Turkana
64.	Kitengela	Other Centre	58,167	Kajiado
65.	Ukwala	Town Centre	57,081	Siaya
66.	Keroka	Town Centre	54,655	Kisii
67.	Meru	Municipality	53,627	Meru
68.	Matuu	Town Council	53,144	Machakos
69.	Oyugis	Town Council	52,354	Kisumu
70.	Nyahururu	Municipality	51,434	Laikipia
71.	Kipkelion	Town Council	49,939	Kericho
72.	Luanda	Town Council	49,346	Vihiga
73.	Nanyuki	Municipality	49,233	Laikipia
74.	Maua	Municipality	49,012	Meru
75.	Mtwapa	Other Centre	48,625	Kilifi
76.	Isiolo	Other Centre	46,128	Isiolo
77.	Eldama Ravine	Town Council	45,799	Baringo
78.	Voi	Municipality	45,483	Taita-Taveta
79.	Siaya	Municipality	45,353	Siaya
80.	Nyansiongo	Town Council	45,313	Nyamira
81.	Londiani	Town Council	44,953	Kericho
82.	Iten/Tambach	Town Council	44,448	Elgeyo-Marakwet
83.	Chuka	Municipality	43,470	Tharaka-Nithi
84.	Malakisi	Town Council	41,784	Bungoma
85.	Juja	Other Centre	40,446	Kiambu
86.	Ongata Rongai	Other Centre	40,178	Kajiado

87.	Bondo	Town Council	39,224	Siaya
88.	Moyale	Other Centre	37,387	Marsabit
89.	Maralal	Town Council	35,472	Samburu
90.	Gilgil	Other Centre	35,293	Nakuru
91.	Nambale	Town Council	34,735	Busia
92.	Tabaka	Town Council	34,724	Kisii
93.	Muhoroni	Town Council	34,457	Kisumu
94.	Kerugoya/Kutus	Municipality	34,014	Kirinyaga
95.	Ugunja	Town Council	33,878	Siaya
96.	Yala	Town Council	33,646	Siaya
97.	Rumuruti	Town Council	32,993	Laikipia
98.	Burnt Forest	Town Council	32,649	Uasin-Gishu
99.	Maragua	Town Council	32,315	Murang'a
100.	Kendu-Bay	Town Council	31,699	Homa-Bay