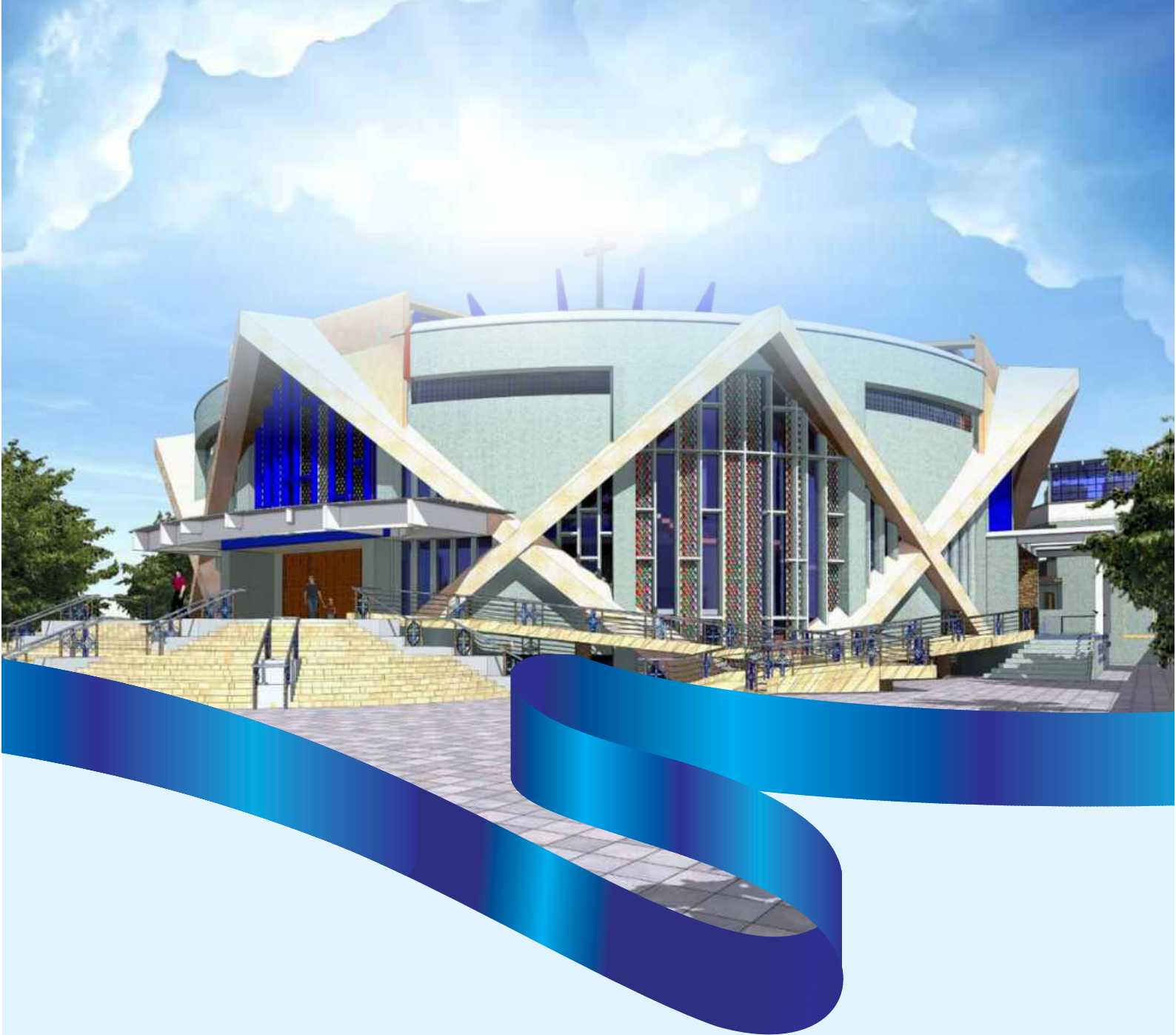




REGINA CAELI CATHOLIC CHURCH KAREN PARISH

STRATEGIC PLAN

2025 - 2030

**REGINA CAELI CATHOLIC CHURCH
KAREN PARISH**

STRATEGIC PLAN 2025 – 2030

THEME:

**FOSTERING HOLISTIC GROWTH THROUGH
PURPOSIVE FAITH FORMATION**

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ABBREVIATIONS

ADN:	Archdiocese of Nairobi
CMA:	Catholic Men's Association
CWA:	Catholic Women's Association
ICT:	Information Communication Technology
PFC	Parish Finance Council
PMC:	Pontifical Missionary Childhood
MYM:	Missionary Youth Movement
YSC:	Youth Serving Christ
YCA:	Young Catholic Adults
PPC:	Parish Pastoral Council
PWD:	People with Disabilities
RCCC:	Regina Caeli Catholic Church
SCCs:	Small Christian Communities

STRATEGIC PLAN AT A GLANCE

THEME:

Fostering Holistic Growth through Purposive Faith Formation

VISION STATEMENT

An inclusive and responsive parish with Christ as the head and Mary as the model.

MISSION STATEMENT

To nurture all people spiritually and socially to be witnesses of the love of Christ.

VALUES

1. Equity: Parishioners are treated according to their circumstances and needs.
2. Decency and humility: Exercise respect for all, at all times in words and deeds.
3. Integrity: Be honest and transparent.
4. Unity: Oneness and harmony.
5. Stewardship: Prudent use of resources.

PILLARS

● FAITH FORMATION

Christians who are grounded in the Catholic faith and are effectively participating in church activities through well formed, empowered and active groups.

● OUTREACH

A structured outreach programme effectively serving parishioners and identified needy populations.

● COMMUNICATION, AWARENESS AND EDUCATION

Parishioners who are adequately informed about the Catholic faith and activities of the church.

● INSTITUTIONAL DEVELOPMENT, GOVERNANCE AND SUSTAINABILITY

A parish with adequate infrastructure, effective management and sustainable resource base.



FOREWORD

The Church, as the Body of Christ, continues to recognize strategic planning not merely as an administrative necessity, but as a sacred and pastoral responsibility. It is a deliberate way to ensure that our efforts in evangelization, formation and service are effective, focused and faithful to the mission entrusted to us by Christ. From the Universal Church to the Kenya Conference of Catholic Bishops, and now at the Parish level, strategic planning has become an essential tool in fulfilling our vocation amidst a fast-changing and complex world.

I commend Regina Caeli Catholic Parish for embracing this noble endeavour of developing a strategic plan. This is more than a document; it is a living expression of your Parish's commitment to Christ's mission: to proclaim the Gospel, nurture faith, and reach out in love. It reflects your desire to grow not just in numbers, but in depth of discipleship, spiritual vitality, and pastoral care. This plan will serve as a compass to guide your ministries, your outreach, and your stewardship, ensuring that all efforts contribute meaningfully to the building up of God's Kingdom.

As we approach the Jubilee Year 2025, with the theme "Pilgrims of Hope," this initiative takes on a deeper spiritual significance. In a world often marked by anxiety, division, and uncertainty, your Parish is called to be a beacon of hope, a place where the faithful are welcomed, nourished, and sent forth renewed. This strategic plan provides a clear path for making that vision a reality.

I encourage all those involved in its implementation to lead with humility, wisdom, and openness to the Holy Spirit. Serve with hearts attuned to the needs of the people, guided by the Gospel, and committed to fostering unity in diversity. Your Parish is richly blessed with gifts, and through this process, may those gifts bear abundant fruit.

With confidence in God's guidance and in the generous faith of the Regina Caeli community, I offer my wholehearted support and prayers. May this journey of planning and renewal deepen your witness to Christ and strengthen your Parish as a vibrant, welcoming, and Christ-centered home for all.

Most Rev. Philip A. Anyolo

Metropolitan Archbishop of Nairobi

MESSAGE FROM FATHER IN CHARGE



Dear Parishioners of Regina Caeli Catholic Karen Parish,

Grace and peace from our Lord Jesus Christ.

With a heart full of gratitude and hope, I joyfully present to you the Strategic Plan for Regina Caeli Catholic Parish 2025–2030. As a synodal Church, we journey together as pilgrims of faith, in prayer, dialogue, and communion following the path that leads us to fullness of life in Christ. This strategic plan is our shared roadmap - a prayerful and purposeful direction for our mission to proclaim the Gospel, celebrate the Sacraments, and serve with love.

Pilgrims do not wander aimlessly. They walk with purpose, prepare together, support one another, and remain focused on the destination. In the same spirit, this plan is strategic, focused, and inspired, grounded in our parish's call to be a vibrant, Christ-centered community.

The development of this plan has been a deeply collaborative and Spirit-led process, involving the Parish Pastoral Council, our religious communities, lay leaders, and members of various parish groups. Through reflection, consultation and assessment of past efforts, we have discerned together where God is calling us next.

This Strategic Plan is structured around four essential pillars that collectively enhance our parish life and mission. The primary emphasis is on fostering spiritual growth through comprehensive faith formation, which includes catechesis, sacramental preparation, and the empowerment of Small Christian Communities (SCCs).

Additionally, outreach plays a crucial role in our mission, as we actively engage with the underserved members of our community, particularly the poor and sick, reflecting Christ's compassion in our actions. Effective communication and education are vital for reinforcing our parish identity and unity; we strive to enhance digital evangelization and deepen our understanding of Church teachings and moral values.

Finally, our commitment to building a robust and sustainable Parish is realized through effective governance, prudent financial stewardship, and the cultivation of both human and material resources. This comprehensive approach aims to strengthen our community and fulfill our shared mission.

This plan is not only a strategic document, but also a living expression of our collective vision, open to the movement of the Holy Spirit and adaptable to the needs of our parish community as they evolve.

I extend my sincere thanks to the Parish Pastoral Council, the religious, our planning teams, and all who gave their time, insight, and prayers to this process. Your dedication reflects the true spirit of service and love that defines our parish.

As we walk this path together, let us remain united in purpose, inspired by faith, and confident in God's guidance. Let this plan be a tool for renewal, growth, and greater witness as we continue building a community rooted in Christ and radiant with hope.

We look back with gratitude, live the present with passion, and face the future with faith.

Rev. Fr. John Githinji
Father in Charge,
Regina Caeli Karen Catholic Parish.

MODERATOR'S STATEMENT



As Moderator of Regina Caeli Catholic Church, I am both humbled and inspired to present this strategic framework that outlines our shared journey of faith, service, and transformation. Rooted in our vision of an *inclusive and responsive parish with Christ as the head and Mary as our model*, this plan is a prayerful response to the call of Christ in our time — a roadmap for spiritual renewal, social outreach, and institutional growth.

This strategy is a product of deep consultation and collective discernment. It embraces our mission *to nurture all people spiritually and socially to be witnesses of the love of Christ*, and it is guided by the values of equity, decency, humility, integrity, unity, and stewardship — values that define who we are and shape how we serve.

We have designed four central programmes: Faith Formation; Outreach; Communication, Awareness and Education; and Institutional Development and Sustainability, each with clear objectives, inclusive outputs, and mechanisms to ensure no one is left behind. Children, youth, men, women, widows, widowers, persons with disabilities — all have a place, a voice, and a path to spiritual growth and meaningful participation.

This strategy is not static; it is a living plan with built-in systems of monitoring, evaluation, learning, and adaptation. We anticipate challenges — from financial constraints and population pressures to leadership transitions and political uncertainties — but we are committed to facing them with faith, innovation, and unity.

Our parish is a sacred space and a beacon of hope. Through this strategy, we aim to build a spiritually vibrant, socially engaged, and sustainably managed church community. With the active involvement of the Parish Pastoral Council, the Strategic Planning Committee, and every parishioner, I am confident we shall realize this vision — not merely as planners, but as faithful doers of the Gospel.

Let us walk together in faith, anchored in Christ, guided by Mary, and propelled by the Holy Spirit.

Dr. Harley Kisyula Mutisya, PhD, OGW

Parish Moderator, Regina Caeli Catholic Church – Karen



PPC EXECUTIVE

CHAPTER ONE: OVERVIEW

The Regina Caeli Catholic Church (RCCC), part of Karen Parish in Western Deanery, was established in 1953 by the Holy Ghost Fathers as an outstation of St. Austin Parish, Muthangari, under the Archdiocese of Nairobi (ADN). The parish is founded on the inspiration of Our Lady Queen of Heaven.

1.1 About a Parish (Can.515 § 1)

As stated in the Archdiocese of Nairobi Strategic Plan 2023 – 2027, a parish is a specific community of the faithful whose pastoral care, under the authority of the diocesan Bishop, is entrusted to a Father in Charge as its pastor. The Parish Priest carries out the functions of teaching, sanctifying, and governing with the cooperation of other presbyters or deacons and with the assistance of lay members in accordance with the law (Can.519).

1.1.1 Father in Charge (Can. 528-534)

Below are the specific duties of a Father in Charge.

1. Ensure that the word of God is proclaimed in its entirety to those living in the parish.
2. Ensure that the Christian faithful are instructed in the truths of faith, especially by means of the homily on Sundays, holy days of obligation and by catechetical instruction.
3. Foster works through which the spirit of the gospel is promoted.
4. Take special care for the Catholic education of children and young people.
5. Collaborate with the faithful to bring the gospel to those who have given up religious practice or who do not profess the true faith.
6. Ensure that the most holy Eucharist is the centre of the parish assembly of the faithful.
7. Ensure that the faithful are nourished through devout celebration of the sacraments, and in a special way that they frequently approach the sacraments of the most holy Eucharist and penance.
8. Lead the Christian faithful to practise prayer, even as families, and take part consciously and actively in the sacred liturgy.
9. Fulfil his office diligently and strive to know the faithful entrusted to his care.
10. Recognise and promote the mission of the church.
11. Cooperate with his own Bishop and presbyterial council and ensure that the faithful have concern for parochial communion, consider themselves members of the diocese of the universal church, and participate in and sustain efforts to promote this same communion.
12. Be a model of holiness.

1.1.2 Assistant Father in-Charge (Can. 541-550)

The Assistant Father in Charge is a collaborator with the Father in Charge in the pastoral ministry. His duties are regulated by the diocesan statutes and the specific assignment by the Local Ordinary. He presides over the parish when the Father in Charge is on annual leave.

1.1.3 Parish Pastoral Council (Can. 536)

The Parish Pastoral Council (PPC) possesses a consultative vote only and is governed by the norms established by the diocesan Bishop. The PPC consists of:

- a) Father in Charge.
- b) Assistant Father in Charge.
- c) Elected representatives of sub-parishes or Small Christian Communities (SCCs) where there are no sub-parishes.
- d) Moderators of parish ecclesial movements.

Through secret ballot, members of the PPC elect the officials, namely: Moderator, Vice-Moderator, Secretary, Vice-Secretary and Treasurer. The procedure for elections is uniform in all parishes. Newly elected PPC leaders are commissioned during the Sunday liturgy. The members hold office for three (3) years and a maximum of two consecutive terms.

The functions of the PPC are to:

- 1. Assist the Church's apostolic work in evangelisation, sanctification, charity, social work and catechesis.
- 2. Enhance communication from different levels of the parish to the faithful and vice versa.
- 3. Formulate pastoral and physical development plans for the parish.
- 4. Assist the Father in Charge in administration of the parish.

The Father in Charge is the Moderator of the Executive Committee in any elected group in the parish.

1.1.4 Parish Finance Council

The Catholic Church acquires, retains, administers and alienates temporal goods in pursuit of its proper objectives as such material goods are a necessary part of the church's mission (Can. 1254). The Parish Finance Council (PFC) provides the Father in Charge with advice and assistance concerning financial matters of the parish. The functions of the PFC are to:

- 1. Coordinate and implement all aspects of accounting for the parish.
- 2. Draw the parish annual budget and financial statements.
- 3. Help the Father in Charge to draw the parish inventory.
- 4. Help in preparing and presenting the annual parish books of accounts to the PPC.
- 5. Make investments and organise fundraising for the parish.
- 6. Advise the Father in Charge on proper management of parish resources.

1.1.5 Lessons from the Last 73 years

In her 73-year history, Regina Caeli Parish has learnt the following lessons.

- a) The church has increasingly become multi-racial and cosmopolitan, which is useful for social integration. However, there is need to socialise parishioners to be more hospitable towards new members.
- b) The church has survived because of her strong foundation, charity of parishioners and growth in faith, attendance and sacraments.
- c) The introduction of small Christian communities (SCCs) has increased participation in church activities.
- d) Because of generation-specific needs and interests, it has become clear that the Sunday school should be maintained as an integral part of the church. This necessitates the engagement of qualified Sunday school teachers.

- e) Introduction of the youth mass has encouraged participation of young people in the church.
- f) Inviting other priests as celebrants has introduced diversity in sermons and made masses more vibrant.

1.2 Rationale for the Strategic Plan

Strategic planning is a standard practice that enables an entity to reflect on its past, assess its present and chart its future. It is an iterative process done in regular cycles that enable the entity to realign with its current realities. RCCC commenced strategic planning in 2013 which resulted in the 2013-2018 plan. This was followed by a similar exercise that culminated in the 2018 -2023 plan. This is the third cycle of strategic planning covering 2025 - 2030.

The strategic plan provides RCCC with a structured framework and reference point for all the endeavours it wishes to undertake within the next five years. It also creates baseline for monitoring and evaluating performance on planned activities towards achievement of specified objectives. This then forms the basis for future strategic plans.

1.3 Process of Developing this Plan

Development of this plan involved several iterative processes. To begin with, the Father in Charge endorsed and blessed the process. A Strategic Planning Coordination Committee was established and mandated to oversee the entire process. This committee settled on the need to hire a competent consultant towards the task. In this regard, it prepared the terms of reference based on which it recruited a consultant.

The second stage involved data collection for the content of the strategic plan. First was a review of the Archdiocese of Nairobi (AND) Strategic Plan 2023 – 2027 and the RCCC Strategic Plan 2018-2023. Second was collection of preliminary data on the strengths, weaknesses, threats and opportunities by the Strategic Planning Coordination Committee. Third, the committee and the consultant developed a detailed semi-structured questionnaire to collect information from the leadership, parishioners and members of religious communities in the parish, both male and female. This covered the youth, adult and elderly parishioners, church leadership and people with disabilities. The questionnaire was administered online and face to face depending on the convenience of the targeted respondents. The data collected was then synthesised by the consultant. A consultative workshop was conducted during which members of the parish reviewed the raw data and provided further inputs. The consultant then compiled a draft strategic plan which was circulated for review by the committee and parishioners. A validation workshop was then held to comfort and fine-tune the contents of the plan before it was finalised and published.

Chapter Two presents a summary of achievements from the previous strategic plan period,

VALIDATION WORKSHOP



CHAPTER TWO: PERFORMANCE FROM STRATEGIC PLAN 2018-2023

This section presents the key achievements from the 2018-2023 strategic plan period, organized thematically.

2.1 Evangelization

Karen

- ☐ Liturgical and proclaimers' groups were established.
- ☐ Increase in number of catechumens, trained proclaimers and proclamations in church.
- ☐ Seminars for proclaimers of the word of God were adequate
- ☐ Many Christians received different sacraments, such as baptism, holy communion, confirmation and marriage.
- ☐ The sacrament of penance was introduced.
- ☐ Bible sharing was well done through SCCs.
- ☐ The church realised growth in the number of believers.
- ☐ Well researched homilies were delivered by priests.
- ☐ Support was available to ecclesial groups.

Karinde

- ☐ Liturgy and evangelisation were sustained.
- ☐ The number of priests increased.
- ☐ Proclaimers were introduced.
- ☐ The congregation expanded.

2.2 Faith Formation

- ☐ Workshops, retreats, recollections and confessions were held.
- ☐ Prayer groups and SCCs were active.
- ☐ Baptism of children and some adults took place.
- ☐ Sale of spiritual books took place.
- ☐ There was growth in the number of SCCs and ecclesial groups.
- ☐ The Catholic Men's Association (CMA) was revived.
- ☐ The number of CMA members in Karinde increased.
- ☐ The CMA, Catholic Women's Association (CWA) and youth groups were commissioned.
- ☐ The clergy were available to attend to the spiritual needs of parishioners.
- ☐ The number of PMC members and catechumens in Karinde increased.

2.3 Public Worship/Liturgy

- ☐ The new sanctuary adequately accommodated congregants.
- ☐ Priests were always available to serve the parishioners.
- ☐ Masses were held every day with well prepared and thought-provoking homilies.
- ☐ Availability and consistency of masses in Kiswahili and English daily and on Sundays gave Christians options.
- ☐ Use of other priests for mass created diversity and vibrancy.
- ☐ Well-prepared and well attended sacraments and masses.
- ☐ Remarkable performances by the choir.

- ☐ SCC unity was evident during animation of Sunday masses.
- ☐ The Missionary Youth Movement made the mass lively e.g. by dancing.
- ☐ Establishment of the youth service was an acknowledgement that they have distinct needs. The timing and language appropriate. As a result, there has been a massive increase in the number of youth attending church and participating in its activities.
- ☐ The Sunday School has a large population and parents feel their children are safe when at the church.
- ☐ The choir in Karinde got a trainer, improved in number and quality of performance and established a specific day for practice i.e. Saturday from 4.00 pm.
- ☐ The number of fathers available to Karinde was increased.
- ☐ Translation for the priest in Karinde enabled parishioners to follow mass.

2.4 Outreach

- ☐ There was active assistance to children's homes, weekly donation of foodstuffs to the needy, and ministering to nearby schools, hospitals and prisons.
- ☐ A large number of parishioners contributed towards assistance for survivors of the Covid-19 pandemic.

2.5 Building Unity and Christian Community

- ☐ The church enjoyed a symbiotic relationship with the neighbourhood.
- ☐ Good collaboration with non-Catholic churches in response to disasters.
- ☐ The deaf community was well incorporated in church activities.
- ☐ Inter-faith dialogue took place.
- ☐ The parish shared parking with the Pentecostal church at Don Bosco Boys town next to the church

2.6 Signs of the Presence of the Kingdom of God

- ☐ The Justice and Peace committee articulated general issues reasonably well.
- ☐ Unity in families was evident in both Karen and Karinde.
- ☐ Parishioners participated in sacraments and masses in both Karen and Karinde.
- ☐ The church was open to all willing to join in both Karen and Karinde.
- ☐ Congregants were dedicated to the Lenten campaign.
- ☐ Leaders from different parishes talked to the religious community.
- ☐ St Mary's Primary School was relocated.
- ☐ The parish aided the needy.
- ☐ The church avoided confrontational sermons.
- ☐ More sacraments were conferred in both Karen and Karinde.
- ☐ Unity and dedication to church projects led to their completion.

2.7 Resources

- ☐ Contribution of tithe and offertory sustained the parish.
- ☐ Transparency encouraged Christians to contribute generously.
- ☐ There was increased revenue from the growing population of congregants.
- ☐ The new sanctuary in Karen was completed and put to use.

- In Karinde, a red carpet and kneeling slots on the pews were fixed, and additional sitting space was created at the verandah.
- Written prayers for the faithful were made available in Karinde.
- The CWA in Karinde built three commercial rooms within the compound and receives income to run its affairs.

The achievements led to unity of church groups, synergy between clergy and religious congregations, vibrancy, and responsiveness to the needs of the laity.

Chapter Three looks at the anticipated operational environment for the strategic plan.



PPC ENGAGEMENT



CHAPTER THREE: OPERATIONAL ENVIRONMENT

This section summarises the environment of operation, beginning with a look at the strengths and weaknesses of the church under various themes.

3.1 Institutional Development, Governance and Sustainability

Strengths

- ☐ The church has a functional leadership structure and committed employees.
- ☐ The transparency and accountability of the leadership is restoring parishioners' confidence.
- ☐ The new sanctuary has capacity to accommodate more Christians, approximately 2,500 people.
- ☐ The church has a strategic physical location.
- ☐ Mobilisation of resources through SCCs has been effective.
- ☐ Diverse congregants with different types of knowledge, skills and financial abilities leads to significant financial resources and completion of church projects.

Weaknesses

Karen

- ☐ Parts of the new sanctuary have not been completed e.g. adoration chapel. The basement floods when it rains. There are echoes from the sound system and the public address system is erratic.
- ☐ Inadequate utilities and infrastructure e.g. parking lot, Sunday school space, water, washrooms, office space for groups and priests' house.
- ☐ The location of the offices of the priests, catechist and secretary, as well as the meeting room in the new sanctuary are not disability-compliant.
- ☐ No designated office day for Karinde at location hence need to travel to Karen.
- ☐ Overwhelming pressure on parishioners to fundraise for all church activities.
- ☐ The accounting system is weak.
- ☐ The parish does not have sufficient land.
- ☐ Lack of sports and learning facilities for youth.
- ☐ Youth cannot hold activities unless they self-fund them.
- ☐ The big number of men is not reflected in their level of participation in church activities.
- ☐ Lack of effort to utilise available human capital
- ☐ Parishioners are indifferent towards parish leadership elections.
- ☐ Insecurity is a threat especially at Karinde where two cases of burglary have been experienced resulting in loss of public address speakers. None of the churches has a perimeter wall, making them vulnerable to trespass and physical insecurity. Karinde relies

on only one guard who cannot work both day and night. Karen has a hired security service provider. But there is laxity.

Karinde

- ☐ Sisters' workload is overwhelming hence need for assistance.
- ☐ No office and residence for the priest hence parishioners travel to Karen for consultation and pastoral care.
- ☐ No care taker for the church.
- ☐ Closure of the church most of the times denies parishioners opportunity for personal prayer.
- ☐ No adoration chapel and tabernacle.
- ☐ The church land is idle.
- ☐ The church building is too small.
- ☐ Low levels of financial contributions due to poor incomes of parishioners means that the church cannot transition to a parish. Currently, it over-dependes on Karen for financial support. And there is financial pressure on parishioners to meet multiple demands.

3.2 Evangelization

Strengths

- ☐ Increase in the number of catechumens receiving different sacraments.
- ☐ Bible sharing and proclamation of the word of God.
- ☐ Detailed homilies by priests.
- ☐ Availability of evening homilies.
- ☐ Improvements in sharing at SCC meetings, other groups and during the Lenten campaigns.

Weaknesses

- ☐ Lack of ongoing catechesis for various groups, especially young couples and new Catholics.
- ☐ Short period of teaching catechism results in poor mastery of prayers.
- ☐ Inadequate number of (trained) catechists/Sunday school teachers
- ☐ Some proclaimers read too fast hence congregation cannot get the message.
- ☐ Some proclaimers do not take rehearsals seriously.
- ☐ Few members of SCCs/groups attend weekly meetings regularly
- ☐ Some parents seek shortcuts to sacraments.
- ☐ Poor attendance of Bible studies when they are not announced in church.
- ☐ Some of the SCCs that were sub-divided have become passive.
- ☐ Inadequate number of liturgical interpreters.
- ☐ Catechism sessions are not regular.

3.3 Faith Formation

Strengths

- ☐ Numerical growth in all groups and overall congregation.
- ☐ More men have joined the CMA.
- ☐ Increase in the number of younger families, implying the need to initiate family life programmes.
- ☐ Explanation of church rituals by priests leads to better understanding of the faith.
- ☐ Mass weddings have been held.

- ☐ Active participation in retreats, recollections and seminars strengthened faith.
- ☐ There are many dedicated parishioners.

Weaknesses

Karen

- ☐ Lack of catechist who can interpret for the deaf.
- ☐ Lack of continuous/refresher catechism.
- ☐ Poor transition from catechism to youth activities.
- ☐ Lack of ongoing training for Pontifical Missionary Childhood (PMC) teachers.
- ☐ Poor interest in and commitment to SCC and other church group activities by some Christians.
- ☐ Some parishioners do not belong to any SCC/group.
- ☐ Lack of targeted ministries for couples and widows for sacramental participation.
- ☐ Inadequate time allocated for workshops and retreats.
- ☐ Formators are not easily available.
- ☐ Some parents prevent their children from attending youth masses.

Karinde

- ☐ Women locked out of the holy communion because they have not wedded in church are discouraged from joining groups.
- ☐ Absence of Sunday school means that all children are congregated under PMC or attend the adult mass.
- ☐ Children are easily attracted to nearby churches which have more interesting activities.
- ☐ Members' reluctance to become Sunday school teachers leads to over-reliance on sisters from the religious communities, who leave once their missions are over, which occasions disruptions. The young sisters also do not know how to deal with children.
- ☐ The few PMC teachers are overwhelmed.
- ☐ Support to the PMC in the 2022/24 dwindled, leading to low morale and decrease in the number of children.
- ☐ Parents cannot afford required PMC uniforms while those donated by Karen were too small.
- ☐ Lack of funding for PMC activities forces the teachers to use their personal resources.

3.4 Public Worship/Liturgy

Strengths

- ☐ Members of the deaf community are incorporated through reserved seats in the church.
- ☐ More congregants accommodated by the two places of worship (old and new sanctuary).
- ☐ Children's and youth mass have been established and are well populated.
- ☐ Ongoing formation for proclaimers.
- ☐ There are Eucharistic ministers.
- ☐ The choirs are stronger and active in animating mass.
- ☐ Parish priests are professional, flexible, approachable and responsive to the needs of Christians hence encourage participation in public worship.
- ☐ Well-prepared and delivered homilies and daily holy masses in church and in SCCs.
- ☐ Consistency of weekly masses.

Weaknesses

Karen

- ☐ Weak youth ministry programmes.
- ☐ There is only one screen in the youth church, and it is not functional.
- ☐ That parents participate more than the youth in liturgy limits preparation for succession.
- ☐ Some youth are distracted, talk on phone and do not participate in mass activities.
- ☐ Some children still attend main mass instead of their service.
- ☐ Poor coordination between first and second mass results in the latter starting late.
- ☐ Lack of interpreters for the deaf community.
- ☐ Disorder of movement during offertory and holy communion.
- ☐ Limited refresher training, seminars and workshops.
- ☐ Charging for sacraments leaves those who cannot afford the fees out.
- ☐ There is poor follow up of Christians who have received confirmation.
- ☐ Monotony of a few members animating especially weekday masses.
- ☐ Poor participation in singing unfamiliar songs presented by the choir.

Karinde

- ☐ Poor attendance to choir practice sessions.
- ☐ Lack of uniforms for choir members.
- ☐ Men are not participating fully in choir programmes.
- ☐ Some members do not contribute to the monthly choir kitty.
- ☐ Only the choir has hymn books so other parishioners cannot sing along.
- ☐ No prayer books for use during mass.
- ☐ The Assistant Father in Charge is not fluent in Kiswahili but is improving.
- ☐ No screen to enable parishioners follow the service or view the scriptures and songs.
- ☐ Conflicts in meeting times for different groups.
- ☐ Short pilgrimages or vigils (6.00 pm - 8.00 pm) result in members joining nearby churches that have night long events.

3.5 Outreach

Strengths

- ☐ The church has a neighboring primary school with many facilities.
- ☐ Support for the poor, needy and sick continues.
- ☐ Sick calls are often well attended to.

Weaknesses

- ☐ Unstructured programme results in poor access to the needy. This stems from lack of policy, performance indicators, clear database of the needy and supervision.
- ☐ Inadequate interactions with schools and children's homes due to shortage of priests and unstructured partnerships.
- ☐ Lack of clear calls.
- ☐ Lack of proper landmarks to homes of the sick.
- ☐ Financial constraints limit ability to meet demand because of the big needy population.

3.6 Building Unity and Christian Community

Strengths

- ☐ The deaf are able to exercise their faith due to reserved seats.
- ☐ Good collaboration between priests, the faithful and religious communities in the vicinity.

Weaknesses

- ☐ Persistence of social divides creates disunity. Even during mass, there are cleavages in sitting arrangements with youth sticking to their own group.
- ☐ Parishioners do not really know each other well.
- ☐ Weak integration of Karen and Karinde.
- ☐ Inadequate social awareness programmes.
- ☐ Poor bonding in SCCs is evident in segregation and low levels of participation by members.
- ☐ No days dedicated to awareness about disability.
- ☐ Splitting of SCCs in Karinde led to death of two, made some unviable, disintegrated some families and created groups of only elderly members.
- ☐ Passiveness of SCC groups leads to the officials being overburdened due to low levels of participation by some members.
- ☐ It is burdensome to belong to many groups in the church.
- ☐ Some CWA members assume that they should not belong to the SCCs and vice versa in Karinde.

3.7 Signs of the Presence of the Kingdom of God

Strengths

- ☐ Generous contributions by financially able members towards church development cushion the less able.
- ☐ Inclusion of all categories of Christians in worship and other church activities.
- ☐ Parishioners demanding accountability.
- ☐ Good leadership, transparency and accountability by church leaders in most cases.

Weaknesses

- ☐ Deficient transparency in some leaders.
- ☐ Inconsistent adherence with the leadership structure.
- ☐ Lack of openness to new priests.
- ☐ Fear to talk about political issues.
- ☐ Inadequate information about the Catholic Justice and Peace Department.
- ☐ Tendency of parishioners to criticise without providing solutions.
- ☐ Reluctance of Christians to volunteer for church activities.

Following is a narrative description of key factors in the operational environment, and the opportunities and threats embedded in them.

3.8 Opportunities and Threats

Physical Location

Although the church occupies a prime location next to the road, this implies that should there be need for road expansion, it is likely to be a victim of eviction. If this happens, it will lose the space that could be used to build an underground car park or erect commercial property. There are also plans to put up an open-air market next to the church. While this will bring fresh produce closer to the pupation and the congregation, this also comes with its downsides, which include traffic congestion, noise and solid waste population and even insecurity.

Human Capital

The church has an impressive diversity of members in terms of age, education, professions, financial muscle and networks. But there has been little effort to fully harness the capital. Doing so will require a structured compilation and analysis of the database of members. Obvious opportunities lie in using the expertise in the congregation to service church programmes. For instance, medical professionals can easily be roped into health awareness activities by themselves or through their networks. Architects and urban planners may be used to assist in master planning the compound. Members in industry can be networked with youth in educational institutions for mentorship, internships and employment. The members of religious communities can be mobilised and deployed to work with ecclesial and apostolic groups more effectively.

Part of the human capital is the youth dividend. The surge in the number of youth attending mass on Sundays and participating in church activities presents a unique opportunity to build a successor generation, grow the faith and harness the energy, knowledge and skills resident in this group. The youth are keen on carrying out ventures that will enable them generate income to finance their activities. This can be expanded to bigger projects. The youth are generally techno-savvy and can assist the church in developing and applying technological solutions as well as transitioning the church from traditional modes of worship and operation to technologically assisted methods. For instance, they can assist to establish social media presence for the church. They can also attract and mobilise other youth to the church and carry out peer training e.g. on how to play various musical instruments.

Diversity and Social Cohesion

Diversity is a big blessing as it enables the church to benefit from multiple talents, ideas and capabilities. However, it can also create disunity arising from social, ethnic and geographical cleavages. Hang ups around class strain relationships. This manifests in youth from the same socio-economic class sitting in one section of the church, hardly interacting with the other. The idea of the poor and the rich compromise the desired unity the church aspires for. It breeds feelings that parishioners are not always treated equally. This requires sustained sensitisation on social cohesion and deliberate activities to close the divides so that the church minimises negative energy.

Demographics

Demographic changes in the church are quite obvious. By merely observing the number of young couples, it is evident that the church needs to develop programmes for this cohort. Modern day problems are also becoming common. More and more people are having mental health challenges. The church has a responsibility to attend to such parishioners, hence it must explore how to start programmes that resonate with the needs of the current and future congregations.

Resource Mobilization Potential

Being a well-established church with a strong foundation and resourced congregation puts Regina Caeli in a vantage position to initiate and run income generating activities. First, the church compound can be master planned to allow for maximum utilisation in putting up structures such as office blocks for commercial use. This can easily benefit from the neighborhood and the nearby shopping centre with an ever-expanding population. The church can creatively expand its parking lot to provide commercial services to the shopping centre and adjacent populations. This will particularly be a ready source of income once the proposed open-air market is established in the neighborhood. The church has a ready example in the form of the Holy Family Minor Basilica that developed commercial underground and silo parking lot. Due to its large congregation, the church may also consider establishing an eatery to serve the members, visitors and the neighboring communities. The youth are willing to engage in this kind of venture.

Another idea is the possibility of a dispensary or hospital. Such a facility may be based at the current compound or in land that the church can acquire. The new and bigger sanctuary has space that can be commercialised. The basement can be used as function hall for various social activities such as meetings, weddings and workshops. These kinds of ventures would wean the church from over-dependence on tithe and offertory and reduce the burden on parishioners.

In Karinde specifically, the church has land which can be used to put up commercial property. The area does not have a secondary school, the nearest being in Kikuyu town several kilometers away. This is a prime opportunity to tap into and one which the church should explore. The church also has a borehole, but the water is currently used only for washing the church. Here lies another opportunity to sell this water to the resident community and earn income from it. A tarmacked road is being constructed leading to Karinde shopping centre. The expected impact is an influx of new residents, which potentiates for a bigger congregation and higher tithes and offertory.

Technology

Technology has changed significantly in the last few decades. This is particularly evident in communication technology, social media, money transfer services, educational services and digital currencies. Digitisation is a big opportunity for the church to reduce reliance on traditional paper-based modes of operation and reach adherents not in the immediate vicinity. For instance, the church can hold online meetings, post prerecorded homilies on social media and use QR codes to disseminate information instead of having it printed.

The rise of technology has also provided alternatives to physical ways of worship. If populations shift from physical to virtual masses, churches will be starved of the sense of community and may also lose the tithes and offertories they receive. So far, however, indications are that people still value physical worship. And adherents are also known to be faithful to their churches even when they are physically absent.

Networks

The Catholic Church is a well networked institution whose profile provides credibility that can be leveraged on. In Karen alone are various religious communities aligned with the Catholic Church that the parish can rely on for expertise on various issues traversing spiritual

services and social development. This would require a structured partnership with the same on themes of mutual interest.

Competition

The freedom of worship and opening up of civic space in Kenya has led to a mushrooming of other faith groups. The Islamic faith is also rapidly expanding and gaining influence. These developments provide options to the population for spiritual guidance. The threat lies in the fact that if the church does not have a cutting edge in terms of its appeal and relevance, there could be a mass exodus to the alternatives, which could spell doom to the church itself. One indicator of this is the fact that youth are often attracted to evangelical churches because of the vivacity of their programmes. This requires constant scanning of the needs of the parishioners so as to develop responsive measures to sustain their interest.

Politics

The country is in a perpetual campaign mode. No sooner does an electoral cycle end that politicians commence campaigns for the next elections. This creates a constantly antagonistic, noisy and charged atmosphere which distracts people from spirituality. Having realised the power that the church has, politicians try to manipulate it for their own purposes, including by offering unsolicited financial contributions. The Catholic Church in Kenya has shown the way by taking a principled stand on such forays in order to safeguard its image and integrity. It must continue to stand by Christian and ethical principles even if that means losing the support of politicians.

Economic Factors

The church heavily depends on congregants for financial contributions towards development projects as well as daily sustenance. This is a risky route because it depends on the financial capability and generosity of members. The country has been facing increasingly difficult economic times following fiscal policies such as increased taxation. These obviously erode the take home incomes of parishioners hence depressing their ability to continue payment of tithes and offertory.

Because of the harsh economic times, the needy population keeps expanding. This is evident in the number of children who cannot go to school because their parents cannot afford school fees. There are more families that cannot meet their daily needs such as food and shelter. This stretches the capacity of the church to meet the needs through its outreach programme. There are also other vulnerable people whose circumstances require specific attention. Orphans, widows, widowers, single parents and people living alone may not necessarily be poor, but they have distinct social and spiritual needs that may be easily ignored.

Social Liberalisation

The society is becoming more secular and liberal. Topical social issues include increased attention to sexual orientation buoyed by support from human rights crusaders. Of concern also is the erosion of moral and cultural values and popularity of laissez faire lifestyles, characterised by sexual promiscuity, drug and substance abuse and overexposure to pornography and other corrupting influences easily available on social media and the internet generally.

Environmental Factors

The world experienced the Corona 19 pandemic in 2019 – 2021. The effects are still lingering, and the impacts are permanent. The recurrence of the same pandemic or occurrence of new ones cannot be ruled out. This calls for continued surveillance and disaster preparedness as a church as well as in coordination with relevant institutions in the country. There is also climate change that is contributing to new challenges such as more frequent droughts and floods, rising temperatures and depletion of biodiversity. The church has a responsibility to exercise stewardship over the same.

Legal Framework

Government policies and regulations determine the operations of the church. In the last few years, churches have come into sharp focus because of the infamous killings associated with the Shakahola saga in which a church organisation allegedly orchestrated mass deaths of adherents in a cultic operation. This led to closure of suspect churches and the formation of a presidential task force to make recommendations on the operations of religious organisations. The recommendations will certainly affect the space within which the church operates. In response, the church should keep abreast of legal developments and their implications on faith so as to guide the congregation appropriately based on Catholic canons.

Chapter Four presents the strategic framework for 2025 – 2030.





Bishop Simon Peter Kamomoe

CHAPTER FOUR: STRATEGIC FRAMEWORK FOR 2025-2030

The strategic framework comprises the vision, mission, core values, strategic objectives, and corresponding strategies.

4.1 Vision Statement

An inclusive and responsive parish with Christ as the head and Mary as the model.

4.2 Mission Statement

To nurture all people spiritually and socially to be witnesses of the love of Christ.

4.3 Value Statements

- a) Equity: Parishioners are treated according to their circumstances and needs.
- b) Decency and humility: Exercise respect for all at all times in words and deeds.
- c) Integrity: Be honest and transparent.
- d) Unity: Oneness and harmony.
- e) Stewardship: Prudent use of resources.

4.4 Programmes

4.4.1 Faith Formation

This programme seeks to increase participation and vibrancy in the parish and strengthen parishioners' faith and spiritual growth. This is built around the various groups (children, youth, adults, choirs, SCCs) and spiritual themes (sacraments and public worship and liturgy).

Strategic Objective: Christians who are grounded in the Catholic faith and are effectively participating in church activities through well formed, empowered and active groups.

- ☐ Output 1: Youth, children, men, women, widows, widowers and people with disabilities (PWDs) have specific avenues for participation in formation activities.
- ☐ Output 2: Professionally trained, equipped and vibrant choirs.
- ☐ Output 3: Parishioners benefit from outstanding Catholic liturgy and sacraments.
- ☐ Output 4: Sustained culture of sacraments.

4.4.2 Outreach

This programme seeks to realise effective outreach through adequate structures and systems to address social problems in the parish and surrounding communities.

Strategic Objective: A structured outreach programme effectively serving parishioners and identified needy populations.

Output 1: Youth, children, men and women, widows, widowers and PWDs have specific avenues for participation in outreach activities.

Output 2: Outreach Committee established and functional.

Output 3: Comprehensive outreach needs assessment report and database produced.

Output 4: Outreach policy and plan in place.

Output 5: Functional welfare programmes for parishioners.

4.4.3 Communication, Awareness and Education

This programme seeks to ensure that parishioners are adequately informed about church activities and participate in educational and awareness forums.

Strategic Objective: Parishioners who are adequately informed about the Catholic faith and activities of the church.

Output 1: Youth, children, men and women, widows, widowers and PWDs have specific avenues for participation in Communication, Awareness and Education activities.

Output 2: Diversified communication channels.

Output 3: Communication and Education committees to be established and functional.

Output 4: Parishioners are updated about church activities.

4.4.4 Institutional Development, Governance and Sustainability

The parish needs to constantly improve its infrastructure, management systems and resource base. This programme seeks to strengthen the church's institutional capacity.

Strategic Objective: A parish with adequate infrastructure, effective management and sustainable resource base.

Output 1: Effective administration and management.

Output 2: Adequate church infrastructure.

Output 3: Financially sustainable parish.

Output 4: Secure, safe and environment-friendly church compounds.

Output 5: Targeted activities that ensure that youth, children, men and women, widows, widowers, PWDs and single parents have specific avenues for participation

The above programmes are elaborated in results frameworks and implementation tables available in the annex.

Chapter Five outlines the monitoring and evaluation framework.

CHAPTER FIVE: MONITORING, EVALUATION, REPORTING AND LEARNING

5.1 Overview

Monitoring ensures that progress is assessed, remedial measures taken and adjustments made to align with the prevailing operational realities. It is therefore a continuous process. Evaluation concerns assessment of the overall performance of the programme and its major achievements after a reasonable period of implementation. It is therefore periodic and reflective. Reporting straddles both monitoring and evaluation. It deals with the documentation and dissemination to all stakeholders of information arising from monitoring and evaluation. Learning concerns reflection on the process and outcomes of implementing the plan. It informs future plans and provides reference on what works and what does not. For this strategic plan, various steps will be followed in monitoring, evaluation, reporting and learning.

5.2 Implementation Team

Implementation of the plan will be coordinated by the Strategic Planning Coordination Committee, in collaboration with the PPC and Father-in-Charge. The actual implementation will be delegated to various church organs based on the themes in the plan.

5.3 Annual Operational Plans

The implementation will require development of annual operational plans extracted from the strategic plan. Such plans will be further divided into quarterly and monthly activities and milestones to be used in monitoring.

5.4 Tracking Tools

The Strategic Planning Coordination Committee will develop relevant tools for tracking the implementation, reporting and capturing of the lessons. These will include but not be limited to: monthly activity reports; quarterly reflection reports; log of activities carried out; levels of achievement; and influencing factors, lessons learnt and photographic and video-graphic evidence.

5.5 Progress Reports

The implementation organs will compile and provide quarterly and annual updates on the status of implementation to all parishioners at forums where feedback will be provided and necessary adjustments recommended and discussed. The updates will contain both quantitative and qualitative information and will constitute the raw material for compilation of the performance report at the end of five years to inform the review of the plan and development of the next strategic plan.

5.6 Mid and End Term Review

The parish will initiate and oversee a mid-term and end term review. The first process will be carried out in mid-2027 and the second at the end of 2029. The first will be followed by an updated strategic plan realigned with the prevailing operational environment then and reflective of the level of achievement so far. Chapter Six presents the risk and mitigation plan.

CHAPTER SIX: RISKS AND MITIGATION MEASURES

The strategic plan will be implemented in a dynamic environment in which there will be risks that need to be mitigated. The key risks are outlined below followed by proposed mitigation measures.

SN	Anticipated Risk	Mitigation Measure
1	Resources may not be adequate for the planned activities.	☐ Develop and implement resource mobilization strategy. ☐ Diversify resource mobilization methods. ☐ Conduct aggressive resource mobilisation. ☐ Initiate income generating activities. ☐ Develop idle parish land into commercial property. ☐ Devise and implement methods to strengthen tithing and offertory.
2	External experts may be unaffordable.	☐ Negotiate standard terms with experts. ☐ Enlist volunteer or concessionary expertise from among parishioners.
3	Exodus of congregants to other faiths and denominations.	☐ Monitor and address factors that may alienate parishioners. ☐ Enlist all groups in developing vibrant activities. ☐ Diversify collective social and cultural activities.
4	Inadequate enthusiasm from and participation of parishioners in planned activities.	☐ Enlist all groups in developing vibrant activities. ☐ Diversify collective social and cultural activities. ☐ Establish a system for every parishioner to participate in planned activities. ☐ Use existing groups to mobilise parishioners for active participation. ☐ Encourage volunteerism.
5	Expanded population of needy populations may overwhelm the outreach programme.	☐ Develop annual projections for budgetary and planning purposes.
6	Theft and destruction of church property.	☐ Undertake security measures such as perimeter walls, CCTV cameras, guards and training of existing security officers.
7	Changes in parish leadership may destabilize parishioners.	☐ Sensitise parishioners on the inevitability of change and how to manage it.
8	Compulsory acquisition of church location for road expansion.	☐ Monitor infrastructure development with governmental authorities for early warning. ☐ Develop a contingency plan.
9	Environmental and security challenges from open air market.	☐ Monitor progress towards establishment of the market. ☐ Conduct an environment and security risk assessment of the open air market and institute relevant coping measures.
10	Political instability in the run up to and after 2027 elections.	☐ Monitor political climate and engage in corporate response as directed by the Arch-diocese. ☐ Maintain principled positions on political issues.

ANNEX 1: RESULTS FRAMEWORKS AND IMPLEMENTATION TABLES

1. FAITH FORMATION

a) Results Framework

This programme seeks to increase participation and vibrancy in the parish and strengthen parishioners' faith and spiritual growth, built around the various groups.

Results	Indicators	Means of Verification	Risks and Assumptions
Strategic Objective: Christians who are grounded in the Catholic faith and effectively participate in church activities through well formed, empowered and active groups.	☐ No. & type of groups formed. ☐ Frequency of group activities. ☐ Level of participation in group activities. ☐ Numerical expansion of congregation. ☐ Sustained participation in prayer, catechism & sacraments.	☐ Register of groups formed. ☐ Group activity plans and reports. ☐ Monitoring and evaluation reports. ☐ Church register. ☐ Observation.	☐ Parishioners will join the groups. ☐ Minimal migration of congregants to other faiths.
Output 1: Youth, children, men, women, widows, widowers and PWDs have specific avenues for participation in formation activities.	☐ No. & focus of avenues established for the various groups. ☐ No., age & sex of parishioners participating in activities. ☐ Variety & relevance of activities for various groups. ☐ Levels of satisfaction of the various groups.	☐ Activity reports. ☐ Satisfaction surveys. ☐ Observation.	☐ Adequate resources available. ☐ Enough volunteers available for activities. ☐ Enthusiastic response by target groups.
Output 2: Professionally trained, equipped & vibrant choirs.	☐ No. & content of choir training. ☐ No. & specifications of choir equipment. ☐ Innovations by choirs after training. ☐ No. & level of competitions attended. ☐ Performance of choirs at competitions. ☐ Levels of congregation satisfaction with choirs.	☐ Choir equipment inventory & audit reports. ☐ Credentials of choir trainers. ☐ Training reports. ☐ Tapes of choir performances. ☐ Certificates from competitions. ☐ Observation of choirs in different events.	☐ Adequate financial resources to secure trainers & equipment.
Output 3: Parishioners have adequate	☐ No. of parishioners able to participate in	☐ Surveys.	☐ Minimal influx of new parishioners

Results	Indicators	Means of Verification	Risks and Assumptions
knowledge of Catholic liturgy & sacraments.	liturgy without difficulty.	☐ Observation of participation in liturgy.	not conversant with Catholic liturgy.
Output 4: Sustained culture of sacraments.	☐ No. of parishioners in devotions, confessions & sacraments. ☐ Increase in no. of parishioners receiving catechisms. ☐ Frequency of catechism. ☐ Increase in no. of children & youth attracted to & retained in the church.	☐ Church register. ☐ Copies & registers of products distributed manually & electronically. ☐ Tapes & photos of church functions.	☐ Adequate resources available. ☐ Renewal in faith will be realised & sustained.

b) Implementation Table

Youth

Activities	Responsibility	Time Frame
1. Re-affirm youth spiritual nourishment and well-being.	Youth Chaplain Youth leadership Youth Matron Youth Patron	Yr 1-5
2. Create a mechanism for youth awareness on accessing the Father in Charge.	Parish Priest	Yr 1-5
3. Include a youth representative in the PPC.	Parish Priest	Yr 1-5
4. Establish and implement clear structures on youth leadership to address: communication, mobilisation for church activities, income generation activities and certification for participating in activities.	Youth Chaplain Youth Patron & Matron	Yr 1 to establish structure Yr 2-5 for implementation
5. Establish and implement a roster for various church leaders to attend youth mass, interact with the youth and listen to their concerns.	Parish Moderator PPC Youth Patron and Matron	Yr 1-5
6. Discuss with parents through SCCs to allow their children to participate in youth activities after mass.	Youth Chaplain Youth Coordinator	Yr 1-5
7. Schedule combined masses for youth to interact with other parishioners: have youth animate mass in the new church in April, August and November	Liturgy Chaplain	Yr 1-5

8. Encourage and support youth to be creative in carrying out income generating activities (e.g. cafeteria, sale of African outfits, theatre, car wash etc.) to fund their own activities.	Youth Chaplain Youth Matron & Patron	Yr 1-5
9. Inform youth on the SCCs they belong to.	Youth Matron & Patron	Yr 1-5

Faith Formation and Education Programmes for Children

Activities	Responsibility	Time Frame
1. Develop a PMC syllabus and related guidelines.	Liturgy Chaplain	Yr 1-5
2. Appoint PMC coordinator	Parish Priest	Yr 1-5
3. Create a PMC Board with representatives from SCCs and parents to discuss issues related to children.	Parish Priest Liturgy Chaplain	Yr 1-2 to create board Yr 3-5 to implement
4. Encourage parents to bring their children for the programmes.	PMC Animator	Yr 1-5
5. Organise holiday formation programmes.	Youth Patron/Matron PMC Animator	Yr 1-5
6. Have continuous faith formation trainings.	Parish Priest Liturgy Chaplain Catechist	Yr 1-5
7. Talk to Christians to volunteer for PMC leadership in Karinde.	Parish Priest PPC	Yr 1-5
8. Assign religious sisters and brothers for PMC duties in Karinde.	Parish Priest Youth Chaplain	Yr 1-5
9. Promote the growth of independent PMCs in Karinde and Karen.	Parish Priest PMC Animator	Yr 1-5
10. Form PMC choir and liturgical dancers.	PMC Coordinator	Yr 1
11. Hold classes for commemoration of Marian festivals.	Parish Priest	Yr 1-5

Faith Formation and Education Programmes for Adults

Activities	Responsibility	Time Frame
1. Introduce and hold regular (e.g. monthly) Bible study classes.	Liturgy Chaplain	Yr 1-5
2. Provide relevant materials for adults.	Liturgy Chaplain	Yr 1-5
3. Organise regular recollections and seminars on various topics for all ecclesial groups.	Liturgy Chaplain Catechist	Yr 1-5
4. Establish dedicated days for tutorials on forgotten prayers.	Liturgy Chaplain Catechist	Yr 1-5
5. Develop a strategy to get more parishioners in Karinde become	Parish Priest	Yr 1-2

communicants by addressing current hindrances.	Catechist	
6. Hold Bible studies for parishioners to explain the Catholic faith.	Parish Priest	Yr 1-5
7. Educate Christians on the need for tithing and offertory to ensure smooth running of programmes and sustainability of the parish.	Parish Priest PPC	Yr 1

Choir(s)

Activities	Responsibility	Time Frame
1. Carry out a needs analysis followed by acquisition of the necessary materials for the different choirs e.g. uniforms, musical equipment and training facilities.	Choir Moderator	Yr 1 to assess Yr 2-5 implement
2. Establish a feedback mechanism for the choir to enable it align with parishioners' expectations on variety of songs, participation in singing along and balancing themes and entertainment.	Choir Moderator Choir Trainer Choir Chaplain	Yr 1-5
3. Carry out continuous formation of choir members to ensure that they keep focus on their mission.	Choir Moderator	Yr 1-5
4. Encourage all choirs to participate in animation of masses rotationally with each singing in the main mass quarterly.	Liturgy Chaplain Choir Moderator	Yr 1 to schedule Yr 2-5 to implement.
5. Sensitise choir members to be diligent in attending practice sessions.	Choir Trainer	Yr 1-5
6. Rotate choir meetings at parish level with Karinde instead of fixing them to Karen only.	Choir Moderator	Yr 1-5

Small Christian Communities and Other Groups

Activities	Responsibility	Time Frame
1. Continuously train leaders of groups on leadership skills and their functions.	Parish Moderator	Yr 1-5
2. Hold team building activities.	Parish Moderator	Yr 1-5
3. Develop and implement a standard performance measurement tool for SCCs and other groups.	Parish Moderator	Yr 1
4. Involve SCCs and groups in resolving disputes.	Parish Moderator	Ad hoc
5. Develop and implement programmes for all groups e.g. youth, children, people with	Liturgy Chaplain Catechist	Yr 1-5 quarterly

disabilities, widowers, widows, and young couples on family life.		
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Sacraments		
Activities	Responsibility	Time Frame
1. Hold continuous seminars & workshops for Christians on liturgy, sacraments and on faith and formation.	Liturgy Chaplain	Yr 1-5
2. Encourage devotions, adorations (benedictions) & confessions.	Liturgy Chaplain	Yr 1-5
3. Make catechism a continuous exercise and have the Catechism Committee inform Christians of classes, coordinate refresher for all & report on its activities.	Catechist	Yr 1-5
4. Allocate adequate time for training and rehearsals for sacraments.	Catechist	Yr 1, 3 & 5
5. Develop and implement annual programmes for sacraments.	Catechist	Yr 1-5
6. Sensitise parishioners on the formal procedure for all sacraments and strictly follow it.	Parish priest	Yr 1, 3 & 5
7. Encourage church weddings.	All clergy and Christians	Yr 1, 2 & 5 for mass weddings

Public Worship and Liturgy		
Activities	Responsibility	Time Frame
1. Encourage all Christians, the animating groups, choir and main celebrant to be punctual during mass celebrations.	Liturgy Chaplain	Yr 1-5
2. Establish an order for offertory and holy communion.	Liturgy Chaplain	Yr 1
3. Encourage families to frequently request for family masses.	Parish Priest	Yr1, 3 & 5
4. Develop a roster for all groups, including the deaf community, to participate in and lead liturgical activities.	Parish Priest Catechist	Yr 1
5. Train and deploy liturgical interpreters for the deaf community.	Parish Priest	Yr 1-5
6. Communicate changes in liturgy to all parishioners.	Parish Priest Parish Secretary	Yr 1-5
7. Ensure that the Eucharist is enough for all communicants.	Catechist	Yr 1-5
8. Leverage technology to make masses vibrant and reach out to a	Parish Moderator	Yr 2

wider scope of congregants digitally.		
9. Sensitize parishioners on Christian values, ethical behaviour, reverence during mass, movement, phones and etiquette.	Liturgy Chaplain Ushers to monitor compliance and enforce. Dress code sensitisation by CMA & CWA.	Yr 1-5



2. OUTREACH

a) Results Framework

This programme seeks to realize effective outreach through adequate structures and systems to address social problems in the parish and surrounding communities.

Results	Indicators	Means of Verification	Risks and Assumptions
Strategic Objective: A structured outreach programme effectively serving parishioners & identified needy populations.	☐ No. of locations & beneficiaries reached.	☐ Activity reports. ☐ Monitoring & evaluation reports.	☐ Financial & logistical resources will be available.
Output 1: Youth, children, men, women, widows, widowers and PWDs have specific avenues for participation in outreach activities.	☐ No. & focus of outreach avenues established for the various groups. ☐ No., age & sex of parishioners participating in activities. ☐ Variety & relevance of activities for the various groups. ☐ Levels of satisfaction by various groups.	☐ Activity reports. ☐ Satisfaction surveys. ☐ Observation.	☐ Adequate resources available. ☐ Enough volunteers available for activities. ☐ Enthusiastic response by target groups.
Output 2: Outreach Committee established and functional.	☐ Number and diversity of members. ☐ Terms of reference. ☐ Activity plans and reports.	☐ List of members. ☐ Terms of reference. ☐ Activity plans and reports.	☐ Parishioners will be willing to join committee.
Output 3: Comprehensive outreach needs assessment report and database produced.	☐ No. & type of needs established. ☐ Relevant interventions developed.	☐ Needs assessment report.	☐ Needs assessment expert available & affordable.
Output 4: Outreach policy and plan in place.	☐ Availability, intent & content of policy and plan.	☐ Copy of policy and plan.	☐ Policy expert will be available & affordable.

Results	Indicators	Means of Verification	Risks and Assumptions
Output 5: Functional welfare programmes for parishioners.	☐ Levels of satisfaction of parishioners with welfare activities.	☐ Satisfaction surveys.	☐ Adequate resources will be available, ☐ Parishioners will participate effectively in welfare programmes.

b) Implementation Table

Activities	Responsibility	Time Frame
1. Establish a charity committee/office to structure the programme through policy, database, plan of action, extension to Karinde and registration of needy persons for outreach e.g. widows, widowers, PWDs, orphans, the sick, the poor, the elderly etc.	Parish Priest	Yr 1
2. Develop an outreach policy that integrates religious congregations.	Parish Priest Representatives of religious groups	Yr 1-5
3. Compile a database of those targeted for outreach.	Parish Priest Representatives of religious groups	
4. Conduct a needs analysis for parishioners and needy populations.	Parish Priest Representatives of religious groups	
5. Arrange for retreats/recollection outside the parish.	Catechist	Yr 1-5
6. Develop and implement programmes and plans for all groups.	Liturgy Chaplain Catechist	Yr 1-5 quarterly

3. COMMUNICATION, AWARENESS AND EDUCATION

a) Results Framework

This programme seeks to ensure that parishioners are adequately informed about church activities and participate in educational and awareness forums.

Results	Indicators	Means of Verification	Risks and Assumptions
Strategic Objective: Parishioners who are adequately informed about the Catholic faith and activities of the church.	☐ No. of parishioners expressing ability to follow the liturgy without difficulty.	☐ Surveys.	☐ Parishioners will take personal initiative to master Catholic liturgy.
Output 1: Youth, children, men and women, widows, widowers and PWDs have specific avenues for participation in Communication, Awareness and Education activities.	☐ No. & focus of avenues established for the various groups. ☐ No., age & sex of parishioners participating in activities. ☐ Variety & relevance of activities for the various groups. ☐ Levels of satisfaction by various groups.	☐ Activity reports. ☐ Satisfaction surveys. ☐ Observation.	☐ Adequate resources available. ☐ Enough volunteers available for activities. ☐ Enthusiastic response by target groups.
Output 2: Communication & Education committees to be established and functional.	☐ No. & diversity of committee members. ☐ Terms of reference for committee. ☐ Action plan.	☐ List of committee members. ☐ Terms for reference for committee. ☐ Action plan.	☐ Parishioners will be willing to join the committee.
Output 3: Parishioners are updated about church activities.	☐ No. of parishioners indicating satisfaction with updates.	☐ Satisfaction surveys. ☐ Register of updates.	☐ Accurate record of updates.

Implementation Table

Activities	Responsibility	Time Frame
1. Establish a parish communication and education committees to plan and coordinate related activities.	PPC	Yr 1
2. Carry out continuous education and communication on catechism, including a quiz on Catholic liturgy to gauge which aspects are not well understood and organize a recollection..	Parish Priest Catechist Liturgy Chaplain	Yr 1-5
3. Provide updates on relevant parish activities as needed and give financial reports as guided by Archdiocese policies	PPC Parish Finance Council	Yr 1-5
4. Establish mechanisms (including suggestion boxes) for feedback from parishioners on various parish activities.	PPC	Yr 1
5. Encourage finance committee to discharge its role with prudence, in collaboration with PPC and TAC	PPC	Yr 1-5
6. Coordinate the production & dissemination of progress & evaluation reports on activities implemented by all programmes.	PPC	Yr 2-5
7. Conduct continuous educational forums e.g. civic, social, health, sign language etc.	PPC	Yr 1-5

4. INSTITUTIONAL DEVELOPMENT, GOVERNANCE AND SUSTAINABILITY

a) Results Framework

The parish needs to constantly improve its inadequate infrastructure, management system and resource base. This programme seeks to strengthen the church's institutional capacity.

Results	Indicators	Means of Verification	Risks and Assumptions
Strategic Objective: A parish with adequate infrastructure, effective management and sustainable resource base.	☐ No. of parishioners able to use infrastructure satisfactorily. ☐ Confidence in the management. ☐ Ability to finance development & recurrent budget.	☐ Monitoring & evaluation reports. ☐ Financial systems and records.	☐ Adequate finances will be available. ☐ There will be minimal turnover of clergy. ☐ Infrastructure will be durable.
Output 1: Effective administration and management.	☐ No. of parishioners satisfied with the leadership and management.	☐ Satisfaction surveys.	☐ Adequate finances will be available. ☐ Rapport between laity and leadership.
Output 2: Adequate church infrastructure.	☐ No. of parishioners served by church amenities. ☐ Functional and disability compliant compound and facilities. ☐ Parking lot ☐ Musical equipment ☐ Public address system ☐ Screens ☐ Sitting space.	☐ Development plans & completion certificates. ☐ Physical facilities.	☐ Adequate finances will be available.
Output 3: Financially sustainable parish.	☐ Total financial resources available annually. ☐ % of annual budget financed.	☐ Financial records.	☐ Resource mobilization ventures will be productive.

			☐ IGAs implemented successfully.
Output 4: Secure, safe and environment friendly church compounds.	☐ Perimeter walls. ☐ CCTV cameras. ☐ Competent and adequate security services. ☐ Healthy and attractive compounds.	☐ Physical security features. ☐ Satisfaction surveys. ☐ Garbage disposal bins. ☐ Litter-free compounds. ☐ Healthy and attractive plants.	☐ Adequate resources will be available.

Implementation Table

Leadership and Stewardship		
Activities	Responsibility	Time Frame
1. Update and digitize parish records	PPC	Yr 1-5
2. Develop policies to guide church leaders and parishioners.	PPC	Yr 1
3. Create database of professionals for advice and use them e.g. on communication, technology and financial management	PPC	Yr 1
4. Benchmark with relevant parishes.	PPC	Yr 1
5. Encourage the finance committee to come up with policies on finances in the parish.	Finance Council	Yr 1
6. Prepare annual calendar of parish activities incorporating various commemorative days (e.g. International Women's Day) and align with the Deanery And archdiocese.	PPC	Yr 1-5
7. Ensure that all moderators attend PPC meetings and communicate what has been discussed to members.	PPC	Yr 1-5
8. Conduct a needs assessment for Karinde.	Parish Priest	Yr 1-2

Parish Infrastructure and Facilities		
Activities	Responsibility	Time Frame
1. Complete the new sanctuary: basement, roof, painting, decor. entrance, steps, adoration chapel and full furnishing.	Parish Priest TAC	Yr 1-5

2. Install a proper sound system in the new church.	Parish Priest Audiovisual Team	Yr 1-2
3. Expand and modernize the parking lot.	TAC	Yr 1-5
4. Install working screens or repair the existing one in the old church in Karen.	PPC	Yr 1
5. Maintain church facilities.	TAC	Yr 1-5
6. Audit and renovate infrastructure for disability compliance.	TAC PPC	Yr 1
7. Connect Karen to Nairobi water supply and recycle water..	Parish Priest	Yr 1
8. Construct a hall in Karinde.	Karinde Moderator	Yr 2-5
9. Install lectern or stand for announcements and notice board for displaying song order and page numbers in Karinde.	Karinde Moderator	Yr 1
10. Establish separate and adequate washrooms for men/women and children at Karinde	Karinde Moderator	Yr 2-5
11. Expand the church building to create enough space for congregants, choir and children in Karinde.	Parish Priest Karinde Moderator	Yr 2-5
12. Locate the baby changing station to near the girls' washrooms in Karen.	TAC	Yr 1-2

Resource Mobilisation		
Activities	Responsibility	
Develop and implement a resource mobilization strategy that incorporates: database on parishioners to guide the utilization of their capacities for professional advice, networking, career development, employment, mentorship, sponsorship and financial sustainability; income generating activities e.g. parish bus, car park, canteen, purifier for borehole water in Karinde, commercial property or school in idle land in Karinde, and hospital or dispensary; and diverse fundraising, activities e.g. dinners.	PPC	Yr 1-5

Safety and Security		
Activities	Responsibility	Time Frame
1. Train security service providers for improved vigilance	PPC Security Committee	Yr 1
2. Construct perimeter walls in Karen and Karinde.	PPC TAC	Yr Karinde Yr 3 Karen
3. Install CCTV cameras.	PPC & Security Committee	Yr 1-2

Environment		
Activities	Responsibility	Time Frame
1. Carry out compound beautification activities e.g. external works and planting of trees and flowers.	PPC	Yr 1-5
2. Install garbage collection facilities in the church compounds.	Parish Priest	Yr 1
3. Plan on co-existence with proposed neighbouring open air market in Karen.	Parish Priest Outreach Committee	Yr 1-2

Parishioners' Welfare		
Activities	Responsibility	Time Frame
1. Identify and address weaknesses in the SCC/ecclesial groups' financial accounting.	Parish Priest PPC Finance Council	Yr 1-2
2. Establish relevant structures for different welfare needs e.g. health care, mental wellness, counselling, community services, youth, family life and bereavement (including for those not in groups).	PPC	Yr 1-3
3. Develop and implement programmes for all groups e.g. youth, children, people with disabilities, widowers, widows, young couples etc.	Liturgy Chaplain Catechist	Yr 1-5 quarterly
4. Organize for and hold periodic health clinics or camps in collaboration with well-wishers, professionals in the church and nearby health facilities.	PPC Health Committee	Yr 1-5 quarterly
5. Enlist professional priests and lay people to enlighten parishioners on different topics.	Parish Priest	Yr 1-5
6. Train parishioners on starting and running self-help groups.	Parish Priest	Yr 1-5
7. Bench mark with other parishes on welfare programmes.	PPC	Yr 1

PARISH LEADERSHIP

NO.	NAME	POSITION
1.	FR JOHN GITHINJI	Fr. IN CHARGE
2.	FR. DR. STEPHEN MBUGUA	ASSISTANT FATHER IN- CHARGE
3.	FR. JOHN MACHARIA KARANJA	ASSISTANT FATHER IN- CHARGE
4.	FR. SAMUEL NYATTAYA	ASSISTANT FATHER - INCHARGE
5.	DR. HARLEY MUTISYA	PARISH MODERATOR
6.	MR STEPHEN GITHIGA	TECHNICAL ADVISORY COMMITTEE (TAC) CHAIR

ANNEX 2: LIST OF SMALL CHRISTIAN COMMUNITIES

	KAREN
NO.	NAME OF SCC/JUMUIYA
1.	ST. AGATHA
2.	ST. ANDREW'S
3.	STS. ANNE & JOACHIM
4.	ST. ANTHONY OF PADUA
5.	ST. AUGUSTINE
6.	ST. BAKHITA
7.	ST. BRIDGIT
8.	ST. CATHERINE OF SIENA
9.	ST. CECILIA
10.	ST. DOMINIC
11.	ST. FRANCIS XAVIER
12.	ST. FRANCIS OF ASSISI
13.	ST. GABRIEL ARCHANGEL
14.	ST. JOHN PAUL II
15.	ST. JOSE MARIA ESCRIVA
16.	ST. JOSEPH THE WORKER
17.	ST. JUDE THADDEUS
18.	ST. MARTIN DE PORES
19.	ST. MICHAEL
20.	ST. PADRE PIO
21.	ST. PAUL'S
22.	ST. PETER'S
23.	ST. PIUS V
24.	ST. RAPHAEL
25.	ST. RITA OF CASCIA
26.	ST. STEPHEN
27.	ST. TERESA OF AVILLA
28.	ST. VERONICA
29.	ST. VINCENT DE PAUL
30.	OUR LADY OF GRACE
31.	OUR LADY OF PERPETUAL HELP
32.	ST. JOAN OF ARC

	KARINDE
NO.	NAME OF SCC/JUMUIYA
1.	ST. ALPHONSA - KARINDE
2.	ST. BERNARD - KARINDE
3.	ST. CHARLES LWANGA - KARINDE
4.	ST. ELIZABETH OF HUNGARY - KARINDE
5.	ST. FAUSTINA- KARINDE
6.	ST. LUCIA - KARINDE
7.	ST. LUKE - KARINDE
8.	ST. TERESIA OF THE CHILD JESUS - KARINDE

ANNEX 3: LIST OF ASSOCIATIONS AND GROUPS

SN.	NAME OF THE GROUP
1.	CATHOLIC MEN ASSOCIATION [CMA]
2.	CATHOLIC WOMEN ASSOCIATION [CWA]
3.	YOUTH [MYM,YSC,YCA]
4.	PMC
5.	CHOIR
6.	PRAYER GROUP
7.	CJPD
8.	LEGION OF MARY / SACRED HEART OF JESUS
9.	ST PERPETUA AND FELICITY (WIDOWS AND WIDOWERS)

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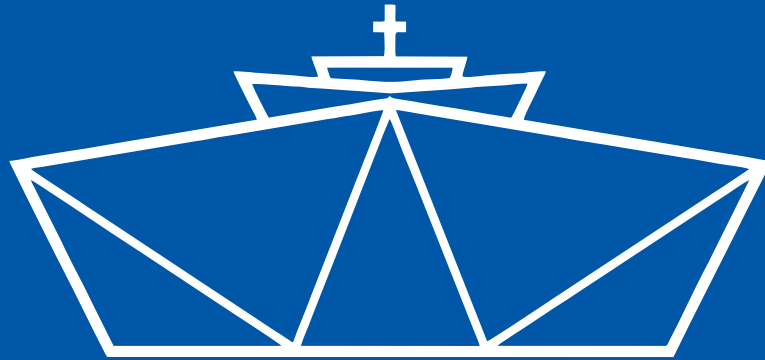
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RCCC Strategic Plan 2018-2023

Parish Synod report to ADN 2023







Regina Caeli

CATHOLIC CHURCH KAREN



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Regina Caeli Karen Catholic Church



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