

IPC 2017

# International Partnership Conference in Milele, Nairobi



Presbyterian Church of East Africa  
Department of Mission and BSR  
IPC 2017

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## A. CONFERENCE OVERVIEW

### 1.0 Introduction

The Mission of the Church cannot be accomplished in isolation. There has to be a deliberate endeavor to concert effort and create synergy among the different parties involved in missions. It is for this reason that there is a mission conference every three years with an aim of evaluating past engagements establishing the current position and projecting the future.

This year's conference was held in Nairobi, Milele Hotel. The theme for the Conference was "...and let us consider how we will spur each other to love and to good works" (Heb. 10.24). The primary objectives of the IPC 2017 among other is to provide a forum for fellowship with the different parties that are engaged in missions and also institutionalize the management of Partnership and Missionaries so that it is in conformity to the PCEA governance structure.

This report highlights the proceeds of the conference, the contributions of various motion movers, the templates of the documents submitted, the resolutions and IPC in pictures.

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## 1.2 Proceedings of the Conference

The Conference began on Monday, February 20, 2017 with registration. The only other business of the day was presentation of the Conference Programme and Documents to be discussed. After which the delegates retired to bed.

Every day began with devotion led by Rev. Dr. Linus Micheni. His reflections were based on the theme of the Conference. He encouraged the delegates that there is no loss in going out in missions. That the task of each Christian is to go out in missions and reach out.

On Tuesday February 21, 2017 after the official opening by the Rt. Rev. Julius Mwamba, Moderator of the 21<sup>st</sup> General Assembly the Rev. Peter Kaniah, the Secretary General welcomed all the delegates. He noted that in doing missions we need not to compete rather we should work together to fight common enemy like corruption and terrorism. In the event of an unsuccessful mission we don't need to blame ourselves instead we can restart the journey. We need to look into how we can come together and work and build relationships. There is a power in moving together.

Rising to make his contributions, the host, Rev. Waihenya Robert, Director Missions and Board for Social Responsibility noted that the church in pursuing her call to missions, besides corruption and terrorism, Islam is a real concern. The rate at which it is spreading is a real danger. There is also lack of synergy in the mission endeavors by different parties. The Director in introspection asked if there is a possibility that there is a centralized registry of some kind where the all Partnership documents and resolutions can be stored

He also stressed on the need to review our approach to mission. Past missionary endeavors have been successful because they started with social gospel. Our mission to the world must be holistic. In recent times provision of water to pastoral communities has been a major boost to mission outreaches to unreached peoples groups.

In affirming the need for a renewed vigor for missions, Rev. Dr. Keriako Kinyua noted that Islam should not influence our mission policies; we need to look at the way we teach Christians. We need to review our resource mobilization strategies. We need to wrap our gospel with the social issues and arouse interest through creativity.

“Now we have great need for missionaries in USA” Rev Beth Braxton on behalf of PCUSA noted. AS such it is time for reversal missionary journeys. However she also noted that the PCUSA has started programs like the *1001 Worshiping Communities* affirming that we need to go to the world (people) regardless of their location, be it in the pub in tattoo parlor or harems where worship services are conducted.

Timothy Ngari noted that we need to have a system to identify the needs and collaborate with each other. The Church also need to emphasize on early teaching and training at early age is important great hour sharing.

Rev Uel Marrs on behalf of the PCI noted that sometimes our spirituality gets carried away by academics. Education should nurture the converts and make them disciples. The faith of the disciple is evident in the care for environment, engagement in medical work and good citizenry among others. Ms. Chung Sung in affirmng Timothy’s contribution noted that in her work among the Muslims, that Quran is introduced very early to the Children.

Summarizing all these statements, Rev. Gacheru Kaira noted that indeed there are many opportunities for missions. We need to look within ourselves for conviction by the Holy Spirit, outward for the many opportunities and upwards to God who strengthens.

### 1.3 Conference Resolutions

**Below are the resolutions of the 2017 IPC:**

**This conference:**

- i. **APPRECIATES** The office of the General assembly led by the moderator, the secretary general and the deputy secretary general for facilitating this conference;
- ii. **APPRECIATES** the Mission and BSR committee for bringing both parties together i.e. the international partners and the local partners under leadership of Rev. Robert Waihenya;
- iii. **APPRECIATES** the participation of the presbyteries, parishes, and all PCEA institution who were present;
- iv. **APPRECIATES** the PRESBYTERIAN CHURCH OF USA (PCUSA), PRESBYTERIAN CHURCH OF IRELAND (PCI) Presbyterian Church of Canada (PCC), and PRESBYTERIAN CHURCH OF Korea (PCK); and PROK.
- v. **APPRECIATES** the PCEA Ministers in Diaspora like Rev Dr. Johnson Kiriaku, Rev. Dr. Isaac Wanyoike, Rev. Dr. Cyprian G. Kimathi, Rev. Dr. G.G. Gitahi, Rev. Dr. Karimi Mumbui and Rev. Edwin Kibathi; for their participation and support in Mission work and in similar breadth this conference also **APPRECIATES** local partners.
- vi. **APPRECIATES** Rev. Dr. Linus Micheni for his insightful messages throughout the conference in the morning.
- vii. **APPRECIATES** Milele Guest House Nairobi for hosting us;
- viii. **NOTES** the need to harmonize and formalize partnership covenant, thus any new partnership has to be formalized at the Head Office through the presbytery and the secretary general and the director of mission and BSR to always append their signature for it to be a church document;

- ix. **NOTES** with concern the problems that arise from unharmonised working documents in partnership hence a need for a more agreeable covenant and therefore recommends for guideline to direct partnerships;
- x. **NOTES** the need for both parties to have effective communication in partnership;
- xi. **NOTES** the need for both parties to demonstrate Professionalism and accountability in project management;
- xii. **ENCOURAGES** regular monitoring and evaluation of projects and development of strategic plans either short term or long term;
- xiii. **AFFIRMS** that for any partnership project to be successful the full participation of the local community is necessary. The questions of land ownership should especially be considered;
- xiv. **BESEECHES** the Mission and the BSR Department to reach out and connect Presbyteries, Parishes' without International Partners with them;
- xv. **RESOLUTION** of conflict that may arise within the partnership must be resolved within the Presbyterian Church of East Africa Mechanism;
- xvi. **NOTING** that 23 counties out of 47 are drought stricken, we appeal to both local and international partners to respond to the crisis urgently. All of us need to respond to this national crises through the mission and BSR department immediately in our own ways once we return to our own stations/counties.
- xvii. **RECOMMENDS** that Diaspora ministers to network with each other and as a team enhance the relation with PCEA church and BSR to take the initiative of coordinating them.
- xviii. **RESOLVES** to use and diversify local resources to evangelize;
- xix. **FORMATION** of the Church NGO: UZIMA TELE NGO is received with appreciation;
- xx. **RECOGNIZES AND APPRECIATES** interreligious approaches towards peace and reconciliation and developments
- xxi. **RECOGNIZES** the importance of meaningful participation of children in all our mission work for sustainability and posterity
- xxii. **RECOGNIZED AND APPRECIATES** the attitude of complementation as opposed to competition in partnership work.
- xxiii. **SUPPORTS AND RESOLVES** enhancement of gender equity and balance in our mission work.
- xxiv. **APPRECIATES** the concepts of water for life – to provide food and economic sustainability.
- xxv. **PARTNERSHIP** must enhance the relationship and friendship over infrastructural development;
- xxvi. **THE VEHICLE** of mission here in East Africa is the social arm of the Gospel and the key among this is water provision, however this should be balanced so that the Good News are not pushed to the periphery;
- xxvii. **RECOGNIZES** the importance of the eco-theology and encourages PCEA church to continue with it and partners will continue to learn and support where they can.
- xxviii. **RECOGNIZES** the ministry to the venerable children and encourages the PCEA to move on with the good work and any other and as well encourages all our partners to support this ministry the best way they can.

## **1.4 Conference Documents: Instruments of Engagement**

### **1.4.1 Template Code of Conduct for Missionaries**

PRESBYTERIAN CHURCH OF EAST AFRICA

PO BOX 27573-00506

NAIROBI, KENYA

CODE OF CONDUCT FOR MISIONANRIES

JANURAY 2017- DECEMBER 2020

February 2017



## Preamble

The Church universal is called to reconcile the world to Christ. In this respect the Church expresses its life through its mission. The strength of a Church therefore is not judged by the seating capacity nor its budget instead it is measured by its capacity to 'go into the whole world' in the power of the Holy Spirit. Jesus charged that this gospel of the kingdom be preached in all the world where the Church must be the witness unto all nations; and then shall the end come (Matthew 24:14). In this respect, Christ calls to Himself individuals who become missionaries so that the earth shall be full of the knowledge of the LORD, as the waters cover the sea (Isaiah 11:9b).

The Presbyterian Church of East Africa (hereafter PCEA) being part of this Biblical calling to mission and her being part of the universal church, endeavors to commit its resources to mission. It works with the similar minded churches and organizations to do this but always ensuring that the gospel truth is not compromised. In particular PCEA accomplishes this mission through Proclamation of the Gospel, provision of quality health care and education.

The History of Missions shows that the degree of the church's commitment to world evangelization is commensurate with the degree of its conviction of the authority of the Bible. Whenever Christians lose their confidence in the Bible, they also lose their zeal for evangelism. Conversely, whenever they are convinced about the Bible, then they are robust about evangelism. The Bible gives us the *model* for world evangelization.

Recognizing the above, the PCEA acknowledges that this "mission starts with God's self-revelation in the life, death and resurrection of Jesus Christ, and summons the Church to missions in the world through witness by word and deed". (Practice and Procedure CAP 4.7). All those who heed this call are made ministers of Christ righteousness (CAP 4.3). Their ministry becomes expression of the mind of Christ (4.11).

It is in that respect that the Presbyterian Church of East Africa (hereafter PCEA) formulates this code of conduct to create synergy between the PCEA, Mission Benefactors and Missionaries. It outlines the management of the mission in this Church.

### **A. Definition of Terms**

- i) **Mission-** The word "mission" comes from the Latin word ("mitto") which means, "the act or an instance of sending." When the word is used with reference to the Christian faith, it refers to "the sending forth of men and women with authority to preach or spread the gospel in a different culture and location different from the missionaries." Thus missions is *"the Christian church trying to win others to the Christian faith;"*
- ii) **Missionary-** a selected worker called to fulfil the missions. For our purposes, a missionary can be commissioned by the PCEA to serve in other locations in the world or a foreigner commissioned by the sending Church to serve within East Africa;

- iii) **Evangelization-** It comes from the Latin word *evangelium* for “good news”. This means to “share the good news”. This term can better be understood in contrast to missions. Evangelism is limited to own locality and culture.

### **Mission Statement**

To glorify God by fulfilling Christ's commission to preach the gospel and make disciples of all nations in His name.

### **Objectives of the Code of Conduct**

This Code of Conduct is designed to meet the following objectives:

- i. To serve as a charter for missionaries who are fully committed to the system of Reformed theology as expressed in the Westminster Confession of Faith and Catechism of PCEA;
- ii. To provide guidelines for the good stewardship of resources and enhance accountability by the missionaries not only to God, but also to the PCEA and to the benefactors (where the benefactor is not PCEA) who support their missionary efforts;
- iii. To create synergy and compliance between our church, missionaries, mission agencies, governments and related institutions.

### **D. Management of the Missions**

In the interest of fulfilling the objectives set out before, it is necessary that a Mission Management Committee (hereafter MMC) is set up;

The membership of the MMC shall be:

- i) The sitting General Assembly Moderator who will chair the meetings;
- ii) The Secretary General;
- iii) The Deputy Secretary General;
- iv) The Honorary Treasurer;
- v) The Director, Mission and BSR Board who is the Secretary to the MMC and will take and maintain minutes of committee meetings and manage correspondence and files. The secretary shall be responsible to oversee the general operation of the committee, implement all policies, and oversee all missionary personnel;
- vi) The Secretary to the Training and Personnel Development Committee and;
- vii) Two missionaries working with PCEA as members of the MMC serving for a non-renewable term of three years seconded by the Mission and BSR Board;
- viii) Three elders seconded to the MMC by the Mission and BSR Board.

**Functions of the Mission Management Committee:**

- i. Provide general oversight of the missionaries;
- ii. Coordinate mission activities with the missionaries and the sending church;
- iii. Protect the interest and objectives of the missionaries;
- iv. Facilitate compliance of the missionaries and missionaries agencies with the government;
- v. Identify the areas of mission and their need and plan on how to have an effective, transformative and coordinated mission work;
- vi. Screen missions applicants, recommend for approval and commissioning;
- vii. To have and exercise all powers necessary or convenient to effect any or all of the purposes for which the P.C.E.A Missions committee was set up.

**Accountability:**

- i. All missionaries shall make known all their projects to PCEA and the benefactors where PCEA is not the benefactor;
- ii. All missionaries shall disclose their source of the funding through the Director Nendeni Board;
- iii. All missionaries shall forward to the Director their expenditure accounts for the year ended and a budget for the succeeding year on or before the December 31 of every year;
- iv. No missionary shall be allowed to operate under PCEA without the pre-requisite papers from the government. Should a missionary operate without government compliance, the Church will not accept any responsibility.

**Finances:**

- i. The PCEA will recommend what constitutes adequate support for an international missionary or missionary family in a given field of service. Each international missionary will be responsible for working towards self-support;
- ii. For missionaries from PCEA, the Church will determine what is adequate support;
- iii. No missionary shall be sent or returned to the field without financial support, and missionaries on the field will be expected to maintain home interest and support for their work;
- iv. Missionaries are required to direct supporters to send their support through the Nendeni and BSR Board. If the missionary directly receives support or donations for approved projects, the same must be reported to the Nendeni and BSR Board. This does not affect gifts clearly marked or designated for “the personal use of the missionary”;

- v. All contributions and gifts received for the work shall be duly receipted;
- vi. All monies spent shall be accounted for and reflected in the annual reports through the Missions and BSR department.

**The Commissioning Church, organization shall:**

- i) Ensure mobilization of adequate resources to support the cause for which a missionary is commissioned;
- ii) Provide all the requisite training and briefing to the missionary before and during the mission;
- iii) In the case of missionaries commissioned by PCEA to serve outside East Africa or overseas, the Church shall raise support for the family (spouse and two children up to age 18years) six months renewable once where exceptional circumstances exist after which the missionary will be responsible for their maintenance;
- iv) In the case of missionaries appointed by PCEA their terms of service are as outlined in the Salary Scheme of the Church;
- v) Provide oversight. In the case of Missionaries commissioned by other Churches other than PCEA but working in the jurisdiction of PCEA, PCEA shall provide direct supervision in conjunction with the commissioning Church or organization. Where PCEA has commissioned the missionary, they shall remain attached to the presbytery of their last posting and also pledge allegiance to the jurisdiction where they serve outside the jurisdiction of the PCEA.

**The missionary will not undertake the following without consultation:**

- a. Undertake any major expenditure or purchases, for example but not limited to purchase of land;
- b. Work in any other capacity for another organization (with or without pay);
- c. Accept any contribution in kind, service or payment from any other church, organization or individual that undermine the objectives of the Church or state;
- d. Build, manage or operate a school, medical clinic or other social services without express consent from the Nendeni Board.

**Home Leave**

- i. The term of service shall be THREE (3) years. However, P.C.E.A reserves the right to renew a missionary's term of service. Other exceptions to this rule will be at the sole discretion of the PCEA.
- ii. When it is necessary for a missionary to return home, whether for sickness, or whatever the cause, the missionary shall communicate with the Head office who shall instruct and advise the Presbytery on the way forward. No one shall leave the field without informing the P.C.E.A.

## **Relations to the Government**

1. All missionaries shall be subject to the laws and regulations of the government of the country in which they serve (Kenya, Uganda, and Tanzania)

## **Mission Property**

1. The missionary is responsible for all Mission Property at his/her station, and shall keep an Asset Register. Everything on the station assigned to the missionary except personal effects is included in the term, "Missions Property" and is understood to be the property of the P.C.E.A.
2. Buildings on the mission stations, even though built by personal monies, belong to P.C.E.A under the Presbyterian Foundation. Under no circumstances must any property, stores, vehicles, tools, medicines, etc. be disposed of without the consent and under the guidance of the P.C.E.A. This clause does not apply to privately owned property.

## **Responsibilities of the Missionary**

1. To carry out the work for which the missionary has been commissioned by the church including any subsequent work assigned to him or her by the P.C.E.A;
2. To abide by this Code of Conduct.

## **Resignation and Dismissal**

- i. A missionary who desires to resign from service must give a NINETY DAY notice to the P.C.E.A. Such resignations must be in writing, and preferably should state the reason(s) for resignation. Before any resignation is made, a personal interview with the missionary, the Presbytery office, the Missions and BSR Director and the General Assembly (GA) office shall be done.
- ii. The P.C.E.A can terminate the service of a missionary without notice on the following grounds:
  - a. A change of doctrinal position to one that is contrary to that of P.C.E.A;
  - b. Dissertation for a period of six months;
  - c. If the missionary, regardless of time spent on the field, marries a person in contravention of the biblical principles, engages in illicit sexual activities, or engages in corrupt deals which tarnishes the name of the church, found guilty in a court of law and is jailed, directly denounces PCEA affiliation or changes to another faith, automatically cancels his, or her, relationship with the

P.C.E.A.

- iii However the PCEA will give a NINETY DAY notice before termination when the missionary:
  - a. Fails to submit the reports to the Mission and BSR Board through the Presbytery for THREE consecutive quarters;
  - b. Fails to meet the responsibilities as stipulated in the Memorandum of Understanding.

**Revision or Amendments**

- i. This Code of Conduct be reviewed every three years or when deemed necessary;
- ii. Notice of proposed amendments must be given in writing to the Director.

**In consideration of all the above, missionaries will:-**

- i. Remain affiliated to the Presbytery they are attached to and be attending their meetings as members;
- ii. Notwithstanding any other provision of this Code of Conduct, every missionary shall carry out only the activities for which they are commissioned. Any other act must be in consultation with the Director;
- iii. All missionaries shall abide by and hold to the PCEA Constitution;
- iv. All missionaries at the beginning of each new term of service, shall sign a Code of Conduct, as a declaration that they assent without mental reservation to the doctrinal basis and policies of P.C.E.A. Any P.C.E.A member or missionary finding himself/herself not in accord with this policy is expected to withdraw;
- v. All other issues not covered in this Policy which may arise in the future will be deliberated and decided at the discretion of the P.C.E.A.
- vi. The above duties and requirements are not exhaustive and you will consult the P.C.E.A as and when new circumstances appear in your mission station;
- vii. Where this code has not provide guidance, the PCEA Practice and Procedure Manual prevails.
- viii. Any non-compliance with the above requirements or the P.C.E.A's direction may result in church discipline, termination of support for the missionary and other sanctions.

**DECLARATION**

I, (Name) \_\_\_\_\_ hereby agree to abide by this Code of Conduct:

Sign: \_\_\_\_\_

On this \_\_\_\_ day of 20\_\_ in the Month of \_\_\_\_\_

IN the Presence of:

\_\_\_\_\_

The Clerk of \_\_\_\_\_ Presbytery      Sing \_\_\_\_\_

And

Director Missions and BSR \_\_\_\_\_ Sign \_\_\_\_\_

Witnessed by the Secretary General:

\_\_\_\_\_

\_\_\_\_\_ -

Sign:

Signature..... Date.....

## 1.4.2 Best Practices for Missions 2017

**International Partnership Conference 2017**  
***Best Practices for Mission Partnerships\****  
**Implementation of the Fourteen Resolutions**  
**From the**  
**International Mission Partnership Conference at Nairobi**

### I. Spiritual Development

#### A. *Begin with a spiritual aspect such as prayer or Bible study*

- Worship together
  - Exchange sermons
  - Exchange pastors
- Shared Bible study -
  - Partners can alternate writing the Bible study
- Share prayer requests
  - Shared simultaneous prayer times for specific prayers
- Shared devotionals - can be written by partners
- Share partnership concerns, news joys, etc. in weekly bulletin, newsletter or announcements from the pulpit
- Begin and end meetings, gatherings, conferences, phone calls, with prayer
- Hold spiritual/renewal retreats
- Utilize tangible reminders for prayers for partners, i.e., bookmarks, wristbands, pins, etc.

### II. Relationship Development

#### A. *Remember that communication is a key to keeping the partnership active*

- Identify point of contact person(s)
- Establish a regular basis of communication
- Use technology
  - Phone call/conference call, email, Skype, Facebook, blog
- Record worship services and share by mail, CD, DVD and online; Skype worship services
- Establish a Memorandum of Understanding( MoU)
- Know channels of communication to report new building projects
- Utilize Web Sites
  - partnership news and developments
  - trip reports
  - announcements, news and photos
  - travel plans
  - share resources
  - welcome new partnerships
  - map of partnership activity
- Always practice candid communication, especially when sharing what does work and what doesn't work.
- Publicize information (bulletin boards, newsletters, bulletins, etc.)

#### B. *Be in community with one another*

- Exchanges of partner visits
  - Be intentional about ways to share the trip experience upon return home.
- Have Bible study
- Play with children
- Share a meal
- Worship together



- Organize discussion groups
- When working on a project, work side by side
- When partners visit, provide opportunities to participate in church and community programs
- Provide opportunities for visitors to interact with the host congregation (meals, host homes, church meetings/ gatherings, participate in worship)
- Learn language
- Participate in home stays
- Include young children in relationships - VBS, pen pals, Sunday School classes

*C. Recognize diversity in gifts and strengths*

- Identify gifts and skills before trips - interview potential travelers to discover gifts that individuals bring to the group -
- share training resources on the web site
- Receive the gifts of others....hospitality, evangelism, trades, occupations
- Listen, ask questions , don't just do
- Match gifts and skills in cross cultural exchange - skills needed vs. skills available

*D. Learn from one another through education and orientations*

- Reverse ambassadorship and communicating the experience - make this the expectation in training before the trip - give a face to the place
- Seek to understand and appreciate cultural/ethnic differences
- Allow sufficient time for training and orientation
- Include post trip debriefing
- Be intentional about setting times for trips and visits
- Provide opportunities for visitor to participate in worship/church school/Presbytery/schools to share news and culture
- Use Mission curriculum for Sunday school, VBS, and youth group
- Promote and support leadership development (lay leader, pastor, elders, and evangelists)
- Promote and support leadership development especially for women

*E. Be sure that acceptance is always present*

- Come together for needs assessment and listen
- Use a written MoU
- Be sure that all stakeholders are on board
- Inform leadership and seek approval when warranted
- Plan for sustainability

### **III. Partnership Development**

*A. Shape and share a common vision*

- Seek spiritual guidance - pray, wait, discern
- Through building relationships you can shape and share a vision - get to know the community
- Understand that common vision is more than the project
- BUILD THE RELATIONSHIPS! - Not always linked to projects
- Go beyond a project, use more than project language to shape vision
- Take the time required to develop a mutual vision - don't rush - assess needs
- Practice patience - takes time
- Understand nature of partnership
- Plan retreats for the purpose of developing a common vision

*B. Develop a structure that is based through channels and not individuals*

- Leadership will change during the life of a partnership
- Know the community to know the channels
- Structure should be broad, not with just a pastor

- Share extracts of minutes of Session meetings, partnership meetings to know that you are working with an institution, not an individual
- Create a partnership board, partnership committee, management committee
- Be inclusive of the whole community
- Share responsibilities

*C. Establish proper accountability*

- Determine what works for the relationship when moving into a partnership, no one size fits all
- Create MoU for partnership development - employ addendums for projects within partnership

*D. Continually do research and assess needs*

- Do reciprocal needs assessment:
- Seek information
  - national news (print, TV & web)
  - research relevant topical material - history, biographies, mission texts
  - use online information from mission co-workers, students - *PCEA/PC(U.S.A.) information*

*G. Meet every three years (in Kenya) as an International Partnership Network*

- PCEA International partners will facilitate
- Develop a steering committee
- Publicize on web site and via email well in advance

*Unanimously adopted on Thursday, February 23, 2017.  
And subscribed to by*

1. *Presbyterian Church of East Africa;*
2. *Presbyterian Church, USA*
3. *Church Of Scotland;*
4. *Presbyterian Church of Korea*
5. *Kenya Mission Network*

1.4.4 Appendix 3: Template Memorandum of Understanding

**MEMORANDUM OF UNDERSTANDING**

Between

[THIRD PRESBYTERIAN, FLORIDA]

And

XYZ PARISH, ABC CHURCH

PRESBYTERIAN CHURCH OF EAST AFRICA,

**DRAWN BY**

PRESBYTERIAN CHURCH OF EAST AFRICA,

DEPARTMENT OF MISSIONS AND BOARD OF SOCIAL RESPONSIBILITY

P.O BOX27573-00506

NAIROBI, KENYA

Tel No:

[info@pcea.org](mailto:info@pcea.org)

DATED ----DAY OF ----

2016

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**MEMORANDUM OF UNDERSTANDING**

**THIS MEMORANDUM OF UNDERSTANDING** (hereinafter referred to as “MoU”) is made on this ..... Day of ..... Two Thousand and Sixteen **BETWEEN THIRD PRESBYTERIAN, FLORIDA**, of Post Office Box Number....., in the United States of America (hereinafter referred to as **THIRD PRESBYTERIAN** which expression shall where the context so admits include its, personal representatives and, assigns) of the one part and **PRESBYTERIAN CHURCH OF EAST AFRICA, ABC PARISH – XYZ CHURCH** (hereinafter referred to as “**XYZ CHURCH**” of Post Office Box Number 7120-20100, NAKURU, which expression shall where the context so admits include its personal representatives and assigns) of the second part.

**WHEREAS:**

- A. Third Presbyterian is a Presbyterian Church located in United Sates of America in the State of Florida, Genoa County. Whose core objectives include the investment of Christian development among the Kenyan communities of faith through discipleship, empowerment and mobilization?
- B. XYZ CHURCH is a congregation of Presbyterian Church of East Africa (P.C.E.A) in the Presbytery of FGH, duly registered as such and is physically situated at MNK Sub County in Nakuru County. Whose congregation is desirous of propagating the holistic gospel of the Lord Jesus Christ through education, health, training and improvement of social welfare of people.

**NOW THIS MoU WITNESSETH** as follows:

**1. PURPOSE**

The purpose of this MoU shall *inter alia* include:

- 1.1 The establishment of the framework through which the contracting parties shall relate.
- 1.2 Determine the scope, limit and extent of engagement between the contracting parties.
- 1.3 Define the roles, duties and obligations of the contracting parties.

**2. AGREEMENT TO PARTNER**

The contracting parties herein agree to partner under the ambit of this MoU for the fulfillment of the objectives as set out in the first part of this MoU. Each party therefore assures and represents that it:

- 2.1 Shall endeavor to exercise good faith in the discharge of its respective roles, duties and obligations.
- 2.2 Agrees to be bound to every statement and assurance made by itself and / or representatives.
- 2.3 Has requisite authority to execute this MoU.

- 2.4 It is familiar with its own regulations and rules with regards to entering into such MoU and shall as such disclose at the earliest opportunity should there be any objection and / or hindrance to the performance and / or fulfillment of the obligations as set out herein.
- 2.5 Will comply with all the terms of the grant and all applicable international and national laws and regulations, including laws and regulations applicable to the program / project provided such laws do not contravene the faith of both parties.

### **3. SCOPE OF ENGAGEMENT**

- 3.1 THIRD PRESBYTERIAN agrees to participate in the sourcing of funds, partnerships, skills, aid, capital and / or any other form of support for the implementation of agreed projects.
- 3.2 Such projects shall be agreed upon consensually by both parties based on the principles of mutuality of purpose. Such projects must be those that specifically fall within the objectives of both the contracting parties herein.
- 3.3 THIRD PRESBYTERIAN shall remain as a partner in the implementation of the projects and the projects shall remain the exclusive properties of PCEA XYZ.
- 3.4 Both parties shall disclose information only to the extent involving the project or touching on aspects of the partnership.
- 3.4 This MoU is entered in a spirit of trust and as such any unforeseen matter or issue that may arise will be resolved in the spirit of mutual understanding with such resolve accommodating the policies and intentions of each contracting party's standards and procedures.

### **4. RESPONSIBILITIES AND EXPECTATIONS**

For the purpose of funding of projects under this MoU, THIRD PRESBYTERIAN shall remain responsible for the following:

- i. Ensure the projects' activities and finances are in compliance with the project donor's requirements and regulations.
- ii. Serve as the coordinator between the project and the funding organization
- iii. Support in the development of technical assistance for the projects if need be
- iv. Reporting to the funding organizations on the performance of the project as the organization shall require.
- v. Generally safeguard the interests of the funding organization in the project.
- vi. Shall make available the grant source information regarding amounts, allocation and purpose to XYZ CHURCH.

For the purposes of implementation of projects under this MoU, XYZ CHURCH shall remain as a lead partnering organization and shall be responsible for the following:

- i. Identify projects that can be funded in this partnership.
- ii. Serving as the coordinator of the project and the beneficiary community
- iii. Determine the capacity building plans and needs for the project
- iv. Provide quarterly reports to the THIRD PRESBYTERIAN and the General Assembly Office, DEAPRTMENT OF MISSOINS AND BOARD OF SOCIAL RESPONSIBILITY (hereinafter referred to as "MISSIONS AND BSR" of Post Office Box Number....., which expression shall where the context so admits include its personal representatives and assigns) through THE PRESBYTERY on the use of funds and performance of the project at frequencies to be determined on a project to project basis and also in a format to be agreed.
- v. Comply with all appropriate local and national laws and regulations regarding the use of funds and performance of projects.
- vi. Submit to THIRD PRESBYTERIAN and to the General Assembly Office, DEAPRTMENT OF MISSOINS AND BOARD OF SOCIAL RESPONSIBILITY through THE PRESBYTERY a final report on the project at the end of the grant period / financial year, listing the major accomplishments and outcomes of the project.
- vii. Not use the funds as sourced by THIRD PRESBYTERIAN to support any other activity or project other than that as initially agreed with both parties.
- viii. Notwithstanding the clause above, networking with local and international partners and church community in seeking local / moral / international and material support.
- ix. Take responsibility for good governance and sustenance of projects initiated.
- x. Put in place standards and procedures to ensure transparency and accountability for all the projects.

## **5. ENTIRE AGREEMENT**

- 5.1 This MoU contains the whole Agreement and Understanding between the Parties relating to the relationships provided for in this Agreement and supersedes all previous Agreements (if any) whether written or oral between the Parties in respect of such matters.
- 5.2 This MoU shall be reviewed after five years or any other time as may be proposed by either party.
- 5.3 Conflicts between the parties shall be resolved within the established organizational mechanisms of the Church.

## **6. TERMINATION OF THE MoU**

- 6.1 Should any party desire to terminate the MoU, a six month notice shall be given and the minute of the proceeding that indicate desire to terminate the MoU provided.

**IN WITNESS WHEREOF** the contracting Parties hereto have executed this MoU the day and year first herein before written.

**SIGNED** by THIRD PRESBYTERIAN ]

In the presence of: ] .....

**SIGNED** by XYZ CHURCH ]

In the presence of: ] .....

**SIGNED** by FGH PRESBYT ]

In the presence of: ] .....

**SIGNED** by DIRECTOR MISSIONS AND BSR ] .....

]

In the presence of: The Secretary General ] .....

]