



Presbyterian Church of East Africa
OFFICE OF THE GENERAL ASSEMBLY
DEPARTMENT OF JUSTICE,
PEACE, RECONCILIATION &
CREATION

JPRC

MANUAL

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This edition was adopted for printing and approved for internal circulation by PCEA Church, JPRC Department.

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Abbreviations and acronyms

AACC	All Africa Conference of Churches
CSR	Church Social Responsibilities
GA	General Assembly
IJM	International Justice Mission
IRCK	Inter Religious Council of Kenya
JPRC	Justice, Peace, Reconciliation and Creation
KCPF	Kenya Christian Professional Forum
LSK	Law Society of Kenya
PCEA	Presbyterian Church of East Africa
NCKK	National Council of Churches of Kenya
WCC	World Council of Churches

Foreword

Justice, Peace, Reconciliation and Creation Committee is founded under Article 26 of the Practice & Procedure Manual of our church. During the General Assembly held in the year 2022, JPRC was established as a Standing Committee in our church.

The Committee is expected to operate and function within the principles and doctrines of the church. In view of this, this JPRC governance manual provides guidelines for this purpose across all levels of the church. The Manual is not superior in its structure and provisions than other governance structures and tools within our congregations, Parishes and Presbyteries, it is tailored to complement and enhance JPRC Operations within existing church structures.

The manual sets out clearly the functions of JPRC, its administration at all levels of the church including financial management. The manual also provides a framework for monitoring and evaluation geared towards continued improvement. This manual is a tool at the forefront in guiding our church in promotion of Justice, Peace, Reconciliation and Environmental Stewardship within the church and to the outside world.

May the grace of our Lord be with you, as we serve in His vineyard, in doing what this governance manual guides us.

Rev. Patrick Thegu Mutahi
Moderator of 24th General Assembly of PCEA

Chapter 1: Introduction

1.1. Name

The name is, the PCEA Department of 'Justice, Peace, Reconciliation and Creation', abbreviated herein and within the PCEA Church as 'JPRC'.

1.2. Foundation of JPRC

The foundation of JPRC is drawn from the Bible and PCEA Practice and Procedure Manual Article 26. God called the church to promote Justice, Peace, Reconciliation, human dignity and environmental stewardship.

1.2.1. Biblical

The Church believes that God is the Creator and owner of all things and has appointed people to be stewards of creation and get from it the resources to meet their daily needs. The establishment, existence and purpose of JPRC is guided by key scriptures which speaks to promotion and advocacy for justice, Peace, reconciliation and on recognition that God created all things and made man a Co-worker. These scriptures shall remain a solid foundation in guiding JPRC existence and its operations.

Justice

Amos 5: 24: But let justice roll on like a river, righteousness like never-failing stream.

Isaiah 1:17: - Learn to do right; seek justice. Defend the oppressed. Take up the cause of the fatherless; plead the case of the widow.

Hosea 12:6: - But you must return to your God; maintain love and justice, and wait for your God always.

Proverbs 21:15: - When justice is done, it brings joy to the righteous but terror to evildoers

Psalms 106:3: - Blessed are those who act justly, who always do what is right.

Peace

Romans 12:18: - If possible, so far as it depends on you, live peaceable with all.

Romans 14:19: - Let us therefore make every effort to do what leads to peace and to mutual edification

Isaiah 26:3: - You will keep in perfect peace those whose minds are steadfast, because they trust in you

1 Peter 3:11: - They must turn from evil and do good; they must seek peace and pursue it

Psalms 119:165: - Great peace have those who love your law, and nothing can make them stumble.

Reconciliation

Colossians 3:13: - Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you.

2 Corinthians 5:18: - Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation

Luke 23:3: - Pay attention to yourselves! If your brother sins, rebuke him, and if he repents, forgive him.

Romans 5:10: - For if while we were enemies we were reconciled to God by the death of His Son, much more, now that we are reconciled, shall we be saved by His life.

1 Timothy 2:5: - For there is one God, and one Mediator also between God and Men, the man Christ Jesus.

Creation

Genesis 1: 1-2: In the beginning, God created heavens and the earth. The earth was without form and void, and darkness was over the face of the deep. And the spirit of God was hovering over the face of the waters.

John 1:1-3: In the beginning there was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not anything made that was made.

Colossians 1:16: For in Him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through Him and for Him.

Hebrews 11:3. By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible.

Revelation 4: 11: Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created.

These scriptures lay a biblical foundation for JPRC in the following aspects;

- i. Justice is found where there is fairness, Love and righteousness;
- ii. The Word of God, takes the centre stage in JPRC operations. Just as the Word of God was in the beginning and the supreme role of the Word during creation, JPRC shall do its work guided by the Word of God;

- iii. Peace is the building block of a just society. Peace does not mean absence of war in the society. Peace denotes an emotional feeling of self-worth and acceptability.
- iv. Reconciliation is about seeking peace, understanding and forgiveness. In the absence of forgiveness among parties, mediation is a tool applied to foster reconciliation.
- v. Even when JPRC shall engage in other functions away from the church such as in Politics, Community services, Partnerships and collaboration, it must be acknowledged that JPRC shall engage from a spiritual perspective guided by the fact that in God, all things were created and in whichever activity the committee finds itself involved in, it must be considered a service to God and humanity.
- vi. JPRC must operate in faith, seek to grow in faith and remain faithful in God in all its operations. It is not about the expertise but the faithful Lord is the enabler.
- vii. Every member of the committee must understand that only God was able to create the universe and even today He continues with the creation through the power of the Holy spirit.
- viii. In all its achievements and success, JPRC shall give glory and honor to God for He is the creator of everything.

1.2.2. JPRC in the Practice and Procedure Manual

The formation, operations and functions of JPRC are found within two main principles of the Practice and Procedure Manual as outlined below.

In accordance to the Practice and Procedure Manual Article 26.8, PCEA believes that Jesus Christ is the Lord and King of

Kings. The whole world is under His power and judgement. Therefore, the church believes in the power of earthly States, as the instruments of God for restraining the evil doers and administering justice. Governments and States are also subject to the same judgement of God and Heals and also rewards the righteous.

Article 26:9 states that the power of the creature cannot supersede that of the Creator. For this reason, the Church teaches people to participate in human politics because God's Kingdom has room for human rule just as God loves us we are to love one another and just as He rules us, in the same spirit, we should rule one another". Since the Church acts as watchdog against INJUSTICE especially violation of human rights in society, it ought to be strengthened through such instrument as education for democracy for effect.

It is towards the fulfillment of and the inspiration by the above principles, that JPRC was established within PCEA Church and its functions are defined within the above principles in accordance with the Practice and Procedure Manual.

1.3. Purpose and objective

JPRC as a Committee of PCEA church has a clear purpose and distinct objectives. The purpose and the objectives are focused on ensuring that the church is involved in promoting and restoring Justice and Peace, reconcile warring and tensed parties as well as promote environmental protection and conservation actions within the church and also in partnership with other like- minded institutions. The purpose and objectives of JPRC are as outlined hereunder.

1.3.1. Purpose: Importance of JPRC in the Church

The Church in the discharge of its mission in the world, cannot confine itself solely to the preaching of the word and the administration of purely religious ordinances. In view of this, JPRC was set up to handle issues that call for the church's engagement with the State and Non State Actors on matters that require the Church's participation and critical input both for the welfare of its members and the nation citizenry. The purpose of the department is therefore to:

- i. Link the church with State and Non State actors in matters of global and national importance;
- ii. Participate in governance policies development and implementation at Church and National levels;
- iii. Offer Civic Education and awareness on national electoral processes;
- iv. Empower religious leaders with skills in Alternative Dispute Mechanism (Mediation) and as Paralegals;
- v. Train church Leaders in Management and governance for effective and efficient service delivery;
- vi. Enlighten members on the state of the nation to challenge them into getting involved through public participation as informed citizens with rights and responsibilities.

1.3.2. Objective

JPRC endeavors to realize the set objectives for, on behalf and/or representing the church. The objectives of JPRC are as provided in Article 26.12 of the church Practice and Procedure Manual as listed below;

- i. To work to promote Justice and to bring a true spirit of nationhood, patriotism, collaboration and co-existence at all levels of the society;
- ii. To promote exercise and enjoyment of all forms of freedom as guaranteed by the constitution of Kenya;
- iii. To promote exercise, access and enjoyment of all Citizens Rights as provided and guaranteed by the constitution of Kenya;
- iv. To take appropriate actions to address all social, economic and political issues that are likely to affect the community the ministry of the Church at any given time and in any sphere;
- v. To Lead the church at all levels in undertake functions including establishment of partnerships and collaboration towards environmental protection and conservation;
- vi. To plan and arrange seminars and workshop to create awareness among Church members on the government policies to enhance their implementation;
- vii. To promote and advocate for Justice and harmonious coexistence within societies;
- viii. To act as the conscience of the society and to endeavor to promote and protect the observance of human rights;
- ix. To advocate for creation and expansion of democratic space including exercise and sustenance of democracy;
- x. To advise the Moderator of General Assembly and the Secretary General through the Business Committee on issues about which the Church should make a declaration or state its position;
- xi. To enter into partnership with other likeminded institutions for the aim of furtherance and/or execution of its purpose and objectives;

- xii. To prepare Calendar of events, annual budgets and mobilization of funds.

1.4. Fundamental Governance Statements

1.4.1. Motto

Amplifying Religious Voices

1.4.2. Vision

Promotion of God's rule and Human Justice.

1.4.3. Mission

Advocate and educate for a just, peaceful, reconciled and a caring society for all.

1.4.4. Core Values

Fairness: For there is no partiality with God (Romans 2:11)

Harmony: How good and pleasant it is when God's people live together in unity (Psalm 133:1)

Forgiveness: Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you. (Ephesians 4:32)

Stewardship: Moreover, it is required in Stewards that one be found faithful (1Cor 4:2)

Chapter 2: Operation

2.1 Functions of JPRC at all levels of the church

JPRC focuses on implementation of specified functions for the benefit of the church as well as the state and other Non-state stakeholders. These functions include;

- i. Capacity building
- ii. Provision of trainings
- iii. Establishment of Partnerships
- iv. Advocacy
- v. Research
- vi. Acting as the link between Church and the State.

These functions are discussed in details hereafter;

2.1.1. Capacity Building

The main function of JPRC is to build capacity of members of JPRC to improve their understanding and appreciation for matters relating to Justice, Peace, Reconciliation and Creation at local, regional and National Levels. It is at the discretion of the JPRC Board to identify areas relevant for capacity building.

Factors that would guide JPRC in identification of capacity building needs shall include;

- i. Direct requests from church fraternity or requests by different courts of the church;
- ii. Prevailing circumstances; for example political, governance, environmental issues, conflict among others or emerging issues threatening justice, peace and environment;
- iii. Call for civic duty; for instance, election process;

- iv. JPRC own findings following capacity needs assessment at different levels of the church.
- v. Need for awareness creation on emerging issues;

2.1.2. Training

JPRC offers trainings in relevant disciplines in line with its core mandate. Areas of training are discussed in section 2.3. in details. These trainings are offered by JPRC independently or in collaboration with other church departments and Learning institutions. Where possible, JPRC shall enter into partnership with other like-minded Institutions to offer trainings to interested individuals or groups of individuals at a fee.

2.1.3. Partnership

JPRC may enter into partnership with like-minded Organizations independently or on behalf of the church as appropriate. The department is open to Partnerships that are built on a shared vision which places the respect of fundamental principles and values of humanity at its core. Such Partners shall either be State Agencies, Private sector, Non-Governmental Organizations, Civil Society, Media and other ecclesiastical bodies.

The purpose of the partnership shall be but not limited to;

- i. Amplify the voice of JPRC in addressing relevant matters affecting the society, church and the nation in line with its mandate;
- ii. Research, Information publication and information sharing;
- iii. Implementation of relevant Programmes and trainings;
- iv. Mobilization of funds;

- v. Advocacy and campaign for a given course e.g. Youth Agenda, Human rights, all forms of justice including electoral justice, etc;
- vi. Humanitarian intervention and diplomacy;

2.1.4. Advocacy

Advocacy is an act of giving vulnerable people support or their voice to be heard. JPRC shall influence decisions for actions that enable people to; say what they want, secure their rights, represent their interests and obtain the services they need and deserve. Advocacy shall also involve speaking to enhance societal values and virtues and to counter vices within the society, church and State. Advocacy shall either be through church programmes, Press conferences and statements through electronic or print media houses but with approval of the Moderator/Secretary Genral of the GA.

2.1.5. Research

JPRC shall implement a research programme for gathering relevant information in line with its functions and thematic areas and establish a resource hub for documentation and dissemination of materials necessary for information, advocacy, education and capacity building. These materials shall be in different forms of publications such as newsletters, magazines, or on online platforms like pod casts, Website, social media among many other mediums of communication as may be deemed appropriate for different target audience or consumers.

2.1.6. Linkage between State and the Church

JPRC shall be the main department linking the PCEA Church with the State. Whereas linkage does not imply representing

the church in State functions or speaking on behalf of the church on matters related to governance and politics, JPRC will take a lead role in crafting the position or opinion of the church in such matters. The department shall undertake this function in consultation with the office of the General Assembly. Where the Office of the General Assembly delegates the responsibility to directly engage with the State on behalf of the church, JPRC shall endeavor to consult the GA office before execution of such delegated responsibility. JPRC shall provide technical advice and opinion to the GA on matters relating to governance, politics and environment towards formulation of an informed church position.

2.1.7. Mediation

Mediation is a process facilitated by a skilled neutral third party to enable parties in conflict reach voluntary settlement. JPRC shall encourage conflicting individuals, groups or institutions to engage through an alternative to the traditional court process in resolving disputes.

2.2. Thematic Areas

It is important to recognize and appreciate that there is no justice without peace and there can never be peace without justice. Where there is no justice and there is no peace, reconciliation is the only restorative option. These three are key thematic areas upon which, JPRC is committed to work around. In addition, it is noteworthy that environment plays a key role in promotion of peace and justice. Major causes of war, conflicts, poverty are as a results of environmental negligence. In view of this, JPRC shall also focus on

environmental stewardship (concern for God's creation) in furtherance of peace and justice. To have a clear understanding of these thematic areas, each is discussed in details hereafter.

2.2.1. Justice

Justice is the ethical and philosophical idea that people deserve to be treated impartially, fairly, properly and reasonably by law and by arbiters of law. God sent his son Jesus to establish justice in the world. The church has a theological and ethical responsibility to engage with issues of social justice. However, the church should seek to approach social justice with a heart of peacemaking. Churches need to share Jesus' concern for the poor and the oppressed. The Bible makes it clear that Christians should share God's passion for justice. This does not just mean living a good life as individuals but it is a call to try to correct wrongs and vices in our societies and bringing about righteousness.

Where the World faces a problem of human injustice, JPRC shall provide leadership and inspiration for a wide range of social actions that aim to bring justice into the hurting world. In view of this, PCEA church through JPRC has a role to play in promoting justice at all levels of human society by encouraging fairness and impartiality to all regardless of their status in the community.

There are different ways in which JPRC should through and within its functions, advocate for justice in different ways as listed below.

- Educating the public on social justice;

- Challenge unjust laws and promote and defend the rights of poor people;
- Advocating for respect and obedience of and creating awareness on selected laws and compliance requirements;
- Preaching on social justice;
- Guiding and counselling victims of social injustice and political violence;
- Condemnation of social injustices;
- Holding promoters of social injustice into account;
- Advocating for equal distribution of resources;
- Advocating for the rights of the less privileged in the society;
- Cooperate with law enforcement Agencies and provide information on social injustice or acts of lawlessness in the society.

2.2.2. Peace

Peace is not absence of war, nor is it the opposite of war. Peace is a perpetual weaving of warm, neighborly relations based on the human values and creativity of all sides to overcome difficulties, clashes and one's own frustrations. It is a solid, enduring relationship of harmonious living together, based on respect, serenity, cordiality and mutual understanding. Peace is a choice of life in which human interactions are rooted in humane impulses capable of reversing the violent instincts of the powerful, the vindictive and the angry, by touching their hearts and their minds. A choice of life that is at the same time individual, collective, economic and political. Individuals can be denied peace

through injustice or they can deny themselves peace through emotional self-destruction or failure to handle emotional impulses.

Peacebuilding is an essential part of human life. There are four core religious concepts which need to be woven together by JPRC in the pursuit of peace building namely;

- i. Mediation: Negotiation and Arbitration
- ii. Truth and Honesty: acknowledgement and accountability
- iii. Mercy: Forgiveness, compassion and acceptance
- iv. Justice: Rectifying wrong.

With these concepts in mind, JPRC shall not only be involved in peace building but it shall be its constant business to promote peace at all times. This is because, peace building is about restoring a harmonious coexistence in times of conflict or war or civil disturbances but promotion of peace is an everyday activity aimed at sustaining and improving prevailing peaceful conditions. In view of this, JPRC shall promote peace through;

- i. Offering topical lessons through preaching the Word of God;
- ii. Promotion of justice
- iii. Act towards alleviation of activities with potential to destabilize peace.
- iv. Observation of early warning systems associated with acts and behavior with potential to distract prevailing peace for counter action;

JPRC shall help the church in contributing towards building, sustaining or restoring peace at different levels including in our

societies. The department shall be at the forefront in leading PCEA Church in publishing and/or sharing comprehensive statements on the need for peace and the means of achieving it. JPRC shall accurately focus on the teaching of Christianity guided by the dictates of the bible (word of God) which has constantly encouraged the members to ensure peace and harmony within the body of Christ and in the society.

2.2.3. Reconciliation

Reconciliation is the process of restoring peace and amending broken relationships between parties. The absence of reconciliation robs the society and church the power of unity. JPRC shall play a key role in seeking reconciliation in the societies, church and at the national level through engagement of the parties, or groups involved. In the effort to reconcile involved parties, JPRC shall note and base its efforts on the following principals of reconciliation.

i. Reconciliation begins with God

God reveals to His people, relationships that are broken and the need to rebuild them. This implies that, reconciliation process will be based on understanding of God's Will. Only God can guide His people towards reconciliation in His presence.

ii. Reconciliation must be bathed in Prayer

Prayer is the ointment for wounded parties; it is the lubricant for friction in relationships. Only prayer can sooth ailing hearts and bring understanding. It is only prayer that can change people in a broken relationship towards reconciling. In the

process of reconciliation, prayer and effect of prayer should not be ignored.

iii. Reconciliation comes before reconciling with God

If anyone want to be reconciled with God, it is required to first reconcile with one another. No one can live in harmony with God unless first live in harmony with human brothers and sisters. Broken ties with one another not only sever relationships with one another; it also breaks the relationship with God.

iv. Reconciliation must be Intentional

Taking an initiative is imperative in reconciliation. Broken relationships require purposeful and intentional action. Both parties (the offender and the offended) must feel and appreciate the need for reconciliation and take the initiative in seeking reconciliation. No one can be forced to reconcile unless there is an inherent motivation. Encouraging those involved to be intentional towards reconciliation is the most important stage in reconciliation.

v. Reconciliation demands humility

Humility puts us in a position for reconciliation to occur. A price is paid for reconciliation to occur and this price is commonly called, “swallowing your pride”. Reconciliation requires that the parties in the hurting relationship admit their fault and their desire to repair the damage. Failure to practice humility only allows fractured relationships to continue but worse to it, it puts us in opposition with God.

vi. Reconciliation requires Vulnerability

Reconciliation is only possible when involved parties are willing to expose what is in their hearts. This means revealing one's part in the damaged relationship. Reconciliation will never happen unless the heart is exposed. You reveal the hurt, the pain and the loss you have caused. One has to admit they were wrong and the other must be willing to move on in peace regardless of the harm caused.

vii. Reconciliation nears completion in forgiveness;

Forgiveness is not optional in reconciliation. Forgiveness involves letting go so you can get on with the rest of your life. Forgiveness means that we do not require any money, words or actions as payment. It means that there will be no continuing resentment or bitterness.

viii. Restitution

Reconciliation is finished in restitution. Restitution is about making things right. Attempting to restore that which has been damaged or destroyed and seeking justice whenever peacefully possible. Of course restitution is easy when a relationship was damaged due to differences in physical properties because they can be easily returned or repaired. Where relationship was damaged as a result of actions or words, restitution is difficult and forgiveness plays a big role for reconciliation to be realized.

2.2.4. Creation

Creation is a word used in this context to refer to Environment. It is drawn from the biblical understanding and believe that God created the earth and everything in it and this

is what is referred to as environment. Environment refers to the physical features, biological (Living things) and our societies. The interaction between these three spheres of the environment is critical and maintaining a sustainable balance is of critical importance. The considerations and actions to maintain this balance is what is referred to as Stewardship.

Human beings as part of the societies are expected to utilize both living and Non-living things or the natural resources found on earth to meet their needs but in a sustainable manner. There should be no over-exploitation or harm to the natural resources and this is what is referred to as protection and conservation of the environment. God gave Man a responsibility to tend and eat from the earth. This means Man is a Co-worker with God and as a result, creation continues through environmentally sound anthropogenic activities.

Anthropogenic activities are actions undertaken by people through use of natural resources either directly or indirectly to meet their daily needs. These anthropogenic activities over time have been observed to have negative effects on the environment hence threatening survival of the current and future generations.

The church must take a leading role in advocating for environmental stewardship, promoting activities towards protection and conservation of the environment. In view of this, JPRC shall focus on leading the church in promotion of environmental protection and conservation through different approaches.

2.2.4.1. Approaches towards Environmental

- i. Training and awareness creation programmes on Environmental protection and conservation;
- ii. Spearheading innovations on environmental protection and conservation;
- iii. Partnering with other like-minded Institutions and Organizations on Environmental programmes;
- vii. Participation in marking different World Environment conservation days;
- viii. Advocating for sound environmental management and legislation at different levels of governance;
- ix. Leading the church in carrying out Church Social Responsibilities (CSR) on environmental protection and conservation.

2.3. JPRC Training Empowerment Programmes

JPRC shall endeavor to build capacity of its Members and the church at large on different aspects relevant to the thematic areas. The aim of these trainings shall be to empower the concerned on need and modalities of;

- Promotion of justice;
- Promotion of peace and Peace building;
- Reconciliation; and
- environmental stewardship.

2.3.1. Approaches to training programmes

JPRC shall organize trainings throughout every year on different aspects across the thematic areas focusing on different target groups. These trainings shall be organized by JPRC Department independently or in collaboration with other

PCEA Church groups, PCEA Church courts, other churches and Like Minded Institutions.

For the case of the church trainings, the programme shall be organized at Parish, Regional and National Level at a fee prescribed by JPRC Board. The duration of the trainings within the church can vary from one (1) day to five (5) days. In addition, during JPRC Summit, time shall be afforded for training those in attendance.

For the purpose of training, JPRC may also enter into agreements on behalf of the church with other Learning and Training Institutions for professional trainings on the Thematic Areas. The period of the trainings including delivery methods shall depend on the training programme as prepared by the training Institution and as agreed between the Institution and JPRC. All these trainings shall comply with laws and regulations governing education.

2.3.2. Areas of Training

The areas of trainings though not limited to the following are briefly explained below.

2.3.2.1. Justice

JPRC shall guide the church in promoting and enhancing social justice for its members, children and within the nation.

Social Justice: Also referred to as distributive justice, this is justice in relation to fair balance in the distribution of resources, wealth, opportunities, and privileges within a society where individuals' rights are recognized and protected. Social justice is actually fairness as it manifests in a society. For

example, fairness in health care, poverty reduction, employment, housing and respect for human rights and non-discrimination. The Principles of social justice include;

Human Rights: There is a strong connection between human rights and social justice. One cannot thrive without the other. When a society is just, it protects and respects everyone's human right, hence social justice flourishes. When the church focuses on advocating for social justice, it shall lean on the connection with human rights to hold government, corporations and individuals accountable.

Access: A just society depends on access to essentials like shelter, food, medical care, and education. Church should focus on societal access to these essentials. If access is restricted based on factors like gender, race, or class, it leads to suffering for individuals, communities and society as a whole. JPRC shall lead the church in working towards restoration and increase access for everyone.

Participation: Social justice is not possible if only a few voices are respected. In most cases, voices of the marginalized and vulnerable are often silenced in favour of those with more wealth, cultural influence and political power. Where voices of those most affected are not heard, solutions are likely to fail or possibly make things worse. JPRC shall amplify the voices of the disadvantaged in search for justice and shall also promote their participation.

Equity: Equity takes the effects of discrimination and aims for an equal outcome. Equity is more about providing equal

opportunities including enhancing the capacity of those disadvantaged in the society to access justice.

Examples of social injustice issues

Some of the most pressing social injustice issues which JPRC shall keep focusing on include;

- i. Economic inequality
- ii. Ethnicity
- iii. Gender injustice
- iv. Disability injustice
- v. Environmental injustice
- vi. Political injustice
- vii. Corruption

Training on justice shall focus on different areas that can be applied towards promotion of social justice. These shall include for example;

- i. Understanding of different dimensions of justice including biblical and legal perspectives;
- ii. Human Rights;
- iii. Challenges in promotion of, and access to social justice in societies;
- iv. Approaches to advocacy for social justice.

2.3.2.2. Peace

Training will mainly focus on an interdisciplinary approach aimed at building sustainable peace at all levels of society.

The training programme will cover;

- i. Concepts and processes that demand justice, promote healing and create more equitable societies;

- ii. The root causes of violence in all its forms, including physical, structural, cultural and environmental;
- iii. Strategies to prevent, end and transform violent conflict through nonviolent means
- iv. Approaches to promote structural and institutional changes towards peace building;
- v. Early warning systems for peace and monitoring.

2.3.2.3. Reconciliation

Trainings on reconciliation will focus on different mediation approaches used for interventions leading to restoration of relationships through Alternative Dispute Resolution mechanisms. Such approaches include;

Evaluative Mediation: Focused on providing the parties with an evaluation of their case and directing them toward settlement. During an evaluative mediation process, when the parties agree that the mediator should do so, the mediator will express a view on what might be a fair or reasonable settlement. The Evaluative mediator has somewhat of an advisory role in that s/he evaluates the strengths and weaknesses of each side's argument and makes some predictions about what would happen should they go to court. Facilitative and transformative mediators do not evaluate arguments or direct the parties to a particular settlement

Facilitative Mediation: Facilitative mediators typically do not evaluate a case or direct the parties to a particular settlement. Instead, the Facilitative mediator facilitates the conversation. These mediators act as guardian of the process, not the content or the outcome. During a Facilitative

mediation session, the parties in dispute control both what will be discussed and how their issues will be resolved. Unlike the transformative mediator, the Facilitative mediator is focused on helping the parties find a resolution to their dispute and to that end, the Facilitative mediator provides a structure and agenda for the discussion.

Transformative mediation: looks at conflict as a crisis in communication. Success is not measured by settlement but by the parties shifts toward:-

- i. personal strength,
- ii. interpersonal responsiveness,
- iii. constructive interaction,
- iv. new understandings of themselves and their situation,
- v. critically examining the possibilities,
- vi. feeling better about each other, and
- vi. making their own decisions.

Those decisions can include settlement agreements or not. Transformative mediation practice is focused on supporting empowerment and recognition shifts, by allowing and encouraging deliberation, decision-making, and perspective taking. A competent transformative mediator practices with a micro focus on communication, identifying opportunities for empowerment and recognition as those opportunities appear in the parties' own conversations, and responding in ways that provide an opening for parties to choose what, if anything, to do with them.

Narrative Mediation: This approach emphasizes on constructing stories as a basic human activity in understanding

lives and conflict. This approach emphasizes the sociological/psychological nature of conflict-saturated narratives, and values human creativity in acting and reacting to these narratives. The narrative metaphor draws attention to the ways in which we use stories to make sense of our lives and our relationship. Narrative mediation advocates changing the way we speak about conflicts. In objectifying the conflict narrative, participants become less attached to the problem and more creative in seeking solutions. The person is not the problem; the problem is the problem according to narrative mediation.

2.3.2.4. Environmental Stewardship:

The programme will cover trainings on;

- i. Biblical perspective of creation and environmental stewardship;
- ii. Human Rights and dignity as an agenda for the aged, adults, youth, adolescents and children;
- iii. Understanding what is environment and environmentalism;
- iv. Importance of environmental protection and conservation;
- v. Strategies for environmental protection and conservation;
- vi. Effects of environmental degradation.

2.3.2.5. Paralegalism: Training Members and Leaders on the basics of the constitution of Kenya, National Policies, Procedures and laws commonly applicable in Christian witness within the structures of the church. Some of the areas that JPRC shall focus on include Family law, Intellectual Property law, environmental law and Corporate law.

2.3.2.6. Humanitarian Intervention and Diplomacy

Humanitarian Intervention is the act of promoting livelihood or better live for vulnerable people either on short-term or long-term basis. Humanitarian diplomacy is the process of persuading decision makers and opinion leaders to act at all times in the interest of vulnerable people, and with the full respect for fundamental humanitarian principals.

JPRC shall lead the church in coordinating humanitarian intervention and diplomacy actions on behalf of the church. These may be necessitated by different causes such as political dissatisfaction, natural calamities, tribal animosity among others. The primary objective shall always be to cease conflicts and protect the vulnerable communities.

In view of this, JPRC shall provide relevant trainings to equip its members and other interested persons within the church and from other external stakeholders on approaches towards planning, implementation and monitoring human intervention and engagement of decision makers or groups involved in apprehension.

2.3.2.7. Youth Agenda for Sustainable Change

There is a recognition of the need to have young people participation in church activities and its growth. This can only be assured if the youths shall be actively involved in the church. It is the role of JPRC to undertake reasonable research on issues affecting young people in the society with interest on cultural, economic and technology factors which influence youth behavior. It is from this perspective that JPRC shall train

its Members at all levels to make the Trainer of Trainers (TOT). The TOTs shall be expected to continue training the youths through seminars in collaboration with the youth ministry on the youth Agenda for sustainable change to ensure the young people improves their live spiritually, socially and economically.

2.3.2.8. Content Creation and Media Usage

JPRC department shall ensure that the department at National level has adequate capacity on content creation and media usage. The purpose of these skills is to ensure the department shall have skills for adequate communication through both print and electronic media including also production of training materials and publications.

2.5. Regional Conferences

JPRC shall hold Regional Conferences in all Regions on diverse dates throughout every year. The JPRC Director and the Secretariat shall coordinate these conference in collaboration with JPRC Regional Representatives.

2.6. Annual Summit

JPRC shall hold annual summit within two months before observation of JPRC week. The purpose of the summit among other will be to formulate the theme of JPRC week for consistent delivery.

2.7. JPRC Week

JPRC week shall be held in all PCEA churches every year on second week of every month of July or as may be advised by the General Assembly from time to time. It shall be the

mandate of the JPRC Secretariat to prepare guiding programme for the week activities including Annual theme.

Chapter 3: Administration

3.1. Constitution

The functioning and operation of JPRC shall be as guided by the JPRC Department at the National level with execution at different levels of the church including Regional, Presbytery, Parish and Congregation.

3.2. Membership

JPRC Membership at all levels of the church, shall be open to Active Members with the following Academic and/or professional qualifications.

- i. Law
- ii. Paralegal Studies
- ii. Environmental Management
- iii. Sociology
- iv. Theology
- v. Public Policy and Governance
- vi. Conflict Studies and Mediation
- vii. Political Science

Where there are no individuals with the prescribed qualifications, those to be appointed into JPRC shall be individuals with passion and interest in activities relating to JPRC functions. It is preferred that at all levels, Secretary shall be a candidate with a Legal Professional background.

3.3. JPRC Department

The JPRC Department at the National level shall be coordinated by a Committee headed by the Director of JPRC. The Committee shall be constituted by the Office of the General Assembly. The Committee shall constitute of;

- i. Three members from the Business Committee

- ii. One representative from each region
- iii. Not more than three members, co-opted for their expertise in the professionals outlined in section 3.3.2.
- iv. The Moderator of General Assembly, the Secretary General and the Honorary Treasurer (officio members)
- v. Technical Advisors: Invited through the Office of the GA on need basis.

The department shall also establish the following functional units for its operations- IT/documentation, Research, Media/Communication, legal, resource mobilization.

3.3.1. JPRC Director

The Director shall be an Ordained Minister of Word and Sacrament with PCEA Church. Other than holding academic qualifications in Theology, the Director shall also be preferred to have the academic/ Professional qualifications in any of the areas outlined in section 3.2.

3.3.1.1. Functions of JPRC Director

- i. Shall serve as the Secretary/Chairperson of the Board;
- ii. Leading in day to day operations of the Department;
- iii. Represent JPRC in the Business Committee;
- iv. Leads, advises or guides the Church directly or through provision of relevant advisory on church involvement in matters relating to National Governance;
- v. Coordinate and conduct JPRC Regional conferences;
- vi. Approve research and publications by JPRC;
- vii. Formulates JPRC Week Theme and its exposition; he shall also prepare the Program,
- viii. Leads in partnership establishment.

3.3.2. JPRC Department Executive Office Bearers

JPRC shall have officials at different levels of the church.

The Officers at the National Level appointed from among those listed in section 3.5. shall include;

- i. **Chairperson:** This position shall be held by the JPRC Director;
- ii. **Secretary:** The Secretary shall be elected by the Committee members and shall be appointed by the GA Office through writing. The Secretary shall be a member with professional qualifications in Law, able to communicate effectively within the structures of the Church;
- iii. JPRC Department shall not appoint anyone to the position of the Assistant Secretary. In the absence of the Secretary, the Board shall appoint during the meeting, one of its members to take the minutes on behalf of the Secretary. Such minute records shall be shared with the substantive secretary within a week from the date of the meeting.
- iv. **Treasurer:** Shall administer department funds and maintain all financial records including financial reporting.

3.4. Regional JPRC Committee

This shall constitute of the Chairperson and Secretary from all the presbytery within the structured Regions of the church. The Regional Committee shall elect the following Office Bearers for its operations;

- i. Chairperson
- ii. Vice Chairperson
- iii. Secretary
- iv. Assistant Secretary
- v. Treasurer

3.5. Presbytery JPRC Committee

This shall constitute of the Chairperson and Secretary from all the Parishes including ‘Nendeni’ areas within the Presbytery. The Presbytery Committee shall elect the following Office Bearers for its operations;

- i. Chairperson
- ii. Vice Chairperson
- iii. Secretary
- iv. Assistant Secretary
- v. Treasurer

Every Presbytery shall appoint one of the Parochial Ministers as the Presbytery JPRC Chaplain.

3.6. Parish Council

This shall constitute of the Chairperson and Secretary from all the Congregations within the Parish. The Parish Committee shall elect the following Office Bearers for its operations;

- i. Chairperson
- ii. Vice Chairperson
- iii. Secretary
- iv. Assistant Secretary
- v. Treasurer

Every Parish Session shall appoint one of the Parochial Ministers as the Presbytery JPRC Chaplain.

3.7. Congregation JPRC Committee

At the Congregation level, JPRC committee shall constitute of all members of the congregation with stated qualifications. These members shall elect office bearers from among themselves to fill the following positions.

- i. Chairperson

- ii. Vice Chairperson
- iii. Secretary
- iv. Assistant Secretary
- v. Treasurer

Every Parish Session shall appoint one of the Parochial Ministers as the Presbytery JPRC Chaplain.

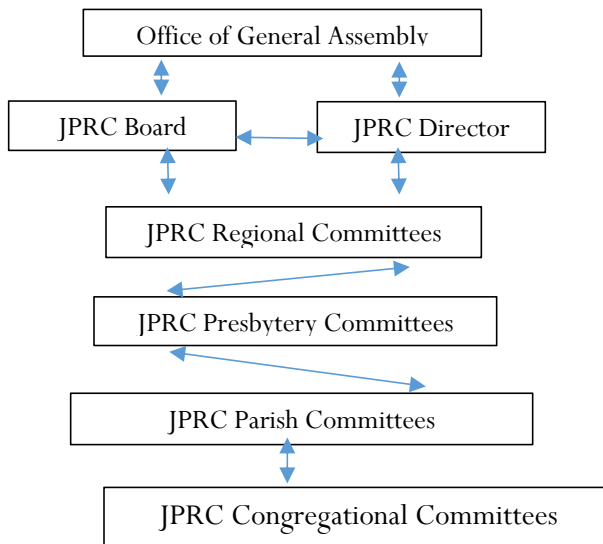
3.8. Elections

Modalities or procedures for JPRC elections at the different levels shall be as guided by the Office of the GA from time to time and also in accordance with election guidelines provided by Presbyteries, Parishes and Congregation. However, those to be elected for JPRC shall be in accordance with this manual.

3.9. Commissioning

The department shall through consultation with the General Assembly and in accordance with principles of the PCEA Practice & Procedure Manual establish guidelines for commissioning of its Members.

3.5. Organogram



Chapter 4: Resource Mobilization

4.1. Sources of Funds

JPRC shall raise funds to finance its operations through different ways as outlined below.

4.1.1. Allocation

The JPRC Department shall receive money for its operations from allocation by the Head Office in accordance to its approved budget. The other levels shall raise funds through budget allocation to be raised through Parishes and/or congregations.

4.1.2. Grants and Donations

At all levels, JPRC shall following acceptable procedures, accept financial assistance through grants and donations to support its operations from Well-Wishers. The purpose and Motivation of the Well Wisher to offer the support must be known and agreed upon by the JPRC Members. JPRC shall not be obliged to return any favor for such grants. In addition, for any grants/donations to be received, JPRC committees at different levels of the church shall adhere to policy guidelines at the different levels of the church on acceptance and receipt of grants and donations where such policies and guidelines exist.

4.2. Funds Management

Funds management involve the processes of ensuring proper budgeting, prudent utilization of available funds and proper financial record keeping. These financial management measures shall be complied with at all levels of the church.

JPRC Committees at different levels shall comply with the financial management procedures established at the relevant levels such as at the Presbytery, Parish and Congregation.

4.2.1. Budgets

At all levels of the church, JPRC committee shall prepare a budget as guided at the respective level. Of importance is to ensure that the budgets at the Presbytery Level considers financing Regional Conferences and JPRC activities at the Presbytery. JPRC budget at the Parish level shall factor financing JPRC budget at the Presbytery level. JPRC budget at the congregation shall incorporate financing JPRC activities at both Parish and congregation levels. JPRC Department Budget at the National Level shall be part of the Head Office Ministry Maintenance Fund Budget financed by all Presbyteries.

4.2.2. Financial Records

All JPRC financial transactions involving income and expenditure at all levels shall be recorded in accordance with acceptable accounting standards. Such records shall include among others;

- i. Budget
- ii. Cash book
- iii. Petty cash book
- iv. Cash flow statement
- v. Quarterly financial reports

4.2.3. Audit

All Financial records at the different levels of JPRC Committee shall be subjected to internal and external audit in accordance with the laid down procedures at the respective

levels of the church i.e. Head Office, Presbytery, Parish and Congregation.

4.2.4. Financial Reporting

The Treasurers at different levels of JPRC within the church shall produce financial records for presentation at different meetings and forums as appropriate.

4.3. Partnerships

JPRC shall on behalf of PCEA Church, engage and Network with learning institutions, ecumenical and professional bodies including Universities, NGOs, Civil Society and other actors such as International Justice Mission (IJM), National Council of Churches of Kenya (NCCCK), Inter Religious Council of Kenya (IRCK), All Africa Conference of Churches (AACC), World Council of Churches (WCC), Kenya Christian Professional Forum (KCPF), Law Society of Kenya (LSK) in addressing matters peace, conflict transformation and social justice

Chapter 5: Implementation, Monitoring and Evaluation

5.1. Implementation

Implementation of this manual shall be at all levels of the church for JPRC committee. It shall be expected that every church leader whose decision shall influence JPRC existence and functioning, will make reference to this manual for consistency. In a situation where a decision is made that influences existence and functioning of JPRC in contravention of this manual, such decisions shall be repealed on discovery of the inconsistency for correction.

5.2. Monitoring and Evaluation

Monitoring is the continued scrutiny of the effectiveness and adherence to the guidelines of this manual including implementation of the functions herein. Monitoring shall take place at all levels of the church. JPRC Department led by the Director shall be charged to ensure all levels of the church understands the content of the manual for seamless implementation.

Monitoring shall help to identify bottlenecks, shortcomings during implementation including gaps and emerging issues which would necessitate review of the manual over time. JPRC Department shall maintain monitoring reports.

Evaluation of the manual shall focus on its implementation after a period of two and a half years. During the period of implementation, all gaps and omissions identified shall be

identified and introduced as addenda into the manual. During evaluation, the addenda shall be considered for addition into the manual after a period of about five years. Before the period, the addenda shall remain as they are with continued implementation of the guidelines therein. JPRC shall constitute an Monitoring and Evaluation Committee consisting of not more than five (5) individuals from the Board and coopted technical experts. However, at other levels of the church, the respective committee members shall be involved in the evaluation. The evaluation reports from the Region, Presbytery with input from Parish and Congregation respectively shall be forwarded to the JPRC Department.

5.4. Reporting

During implementation, all reports at the different levels of the church shall be in accordance with the laid down procedures at the respective levels. Only evaluation reports shall be submitted to JPRC Board at the end of every year. At the Congregation level, JPRC Committee shall be expected to provide a report for its activities and achievements to the congregation. JPRC Department, shall report to the GA Office as guided and also during the GA.

5.5. Interpretation

In the event that there is conflict in interpreting this manual, JPRC Board interpretation shall apply.

5.6. Review

This Manual shall be subjected to Mid-term review based on lessons learnt during M&E or to incorporate emerging issues or bridge identified gaps. During Mid-term review, an

addendum shall be prepared to the manual. However, a comprehensive review shall be done after every five (5) years. Review process shall not exceed a period of six (6) months.

Schedule 1: JPRC Logo



JPRC Department shall have one designed logo for application at all levels of the church. No Region, Presbytery, Parish or congregation shall be allowed to design, develop, print or share any other logo design for or on behalf of JPRC. The Logo shall remain a design of PCEA

Church and shall not be used for personal or private purpose. The Logo shall however be used together with the known logo of PCEA Church.

Schedule 2: Anthem

JPRC Department shall compose a Sacred Topical Song speaking to the need for promotion and observation of Justice, Peace, Reconciliation and Environmental Stewardship. This song shall be the anthem to guide JPRC in all its functions and celebrations. It shall not be allowed for JPRC committee at any other level to compose any other song equated to JPRC Anthem.