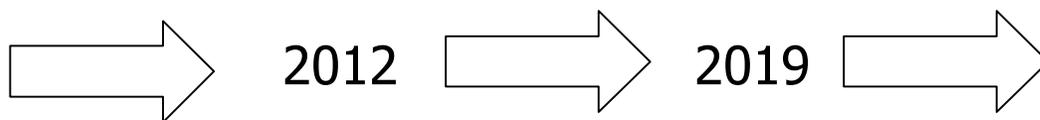




## **TOWARD THE FIRST PCEA SEVEN YEAR STRATEGIC PLANNING CONSULTATION ON ENVIROMENTAL STEWARDSHIP CAMPAIGN**

***THEME: "EMPOWERING THE CHURCH FOR MISSION TO ALL OF CREATION"***



**CO-ORDINATING OFFICE**  
PCEA NENDENI MISSION OFFICE  
NAIROBI-KENYA

## **PCEA ECO-CHURCH MISSION PROGRAM VISION**

### **1.0 BACKGROUND INFORMATION**

#### ***1.1 Church Historical Information***

The Chairman of the Imperial British East Africa Company (IBEA), Sir William Mackinnon and a fellow director, Low Bruce in 1891 approached their church leadership of The Free Church of Scotland to appoint Rev Dr James Stewart for the East Africa Mission<sup>1</sup>. The aim of requesting the services of the minister was the concern they had over the spiritual welfare of the workers of IBEA. They formed the East Africa Scottish Mission (EASM) to carry out the ministry. They raised from families and friends a total of \$ 10,000 and with a team six other workers departed for East Africa on May, 1891.

They had orders to start a mission in Machakos or Dagoretti but they ended up starting a mission station at Kibwezi in 1891. Unfortunately, the mission failed to take root because of a myriad of issues one being deaths. The transitioned to Kikuyu land in 1897. The team leader was Thomas Watson. The Kikuyu station thrived and became a beachhead for the in-land mission to Tumu Tumu (Nyeri) and Chogoria (Meru) together with the establishment of settlers congregations of St. Andrews (Nairobi), St. Margaret (Mombasa), St. Columbus (Dar es Salaam), and St. Ninian's (Nakuru).

The missionaries planted a church, hospital and a school (including artisan training). This became a model of church planting. Thus from outset, the mission of the PCEA was directed towards evangelism, education and provision of medical services as well as development of income generating projects and creation of employment opportunities.

Among the early achievements of the mission at Kikuyu were language translation, rationalization of agricultural development program, and the instituting of an apprentice system for masons, carpenters, gardeners, teachers, and hospital dressers.

By 1956, the PCEA was fully incorporated and recognized as an ongoing denomination populated mostly by Africans. The church by this time had had tremendous influence in the affair of the nation both politically, economically, and socially. For this reason we can surmise that the church had from the beginning helped shape the destiny of the nation in all spheres.

Once again the church is being woken up to lead the way in the environmental agenda. Why is this so? Because the church has the spiritual, social and economic capacity to potentially do so. The call to a balanced environmental management program is both a divine command and a responsibility for all earth inhabitants. The very survival of the planet is at stake.

---

<sup>1</sup> Muita, Isaiah, Hewn From the Rock: PCEA 100 Years and Beyond, Jitengemea Publishers, Nairobi, 2003.

## **1.2 The Case for Church Involvement in Environmental Stewardship Campaign**

From the foregoing historical development of the PCEA we can see that the early missionaries set pace in agriculture, industry, education, and healthy services. **However, does getting people to heaven adequately glorify God? Or, is the destructive plundering of His creation a problem with which we can be involved that will also glorify His name?** Though this is a theological question it has practical implication today. Consider the following facts about global environmental crisis.

We have witnessed horrifying pictures of men, women and children who are starving for lack of food. On Monday 25<sup>th</sup> July 2011, it was in the news that a Kenyan youth (28 years) from the Turkana community had indeed died of hunger. It is estimated that over ten million people in the Horn of Africa are in dire need of food support due to failed rains.

In the recent past, air travel has been interrupted due to volcanic ash in the Northern hemisphere. All these among many other challenges have been attributed to a phenomenon described as global warming that has resulted to climate change, that change of traditionally known climate and weather patterns that for generations have kept the mother earth in check, habitable, and safe condition for life.

In the last decade or so, the international community has made concerted efforts to reverse the trend and the dangers to life as a result of global warming. The Kenya Government has come up with a National Climatic Change and Response Strategy to address this critical and threatening issue of global warming and related catastrophic consequences. The church as a faith based organization and a key stakeholder has been invite to be part and parcel of the Response Strategy.

The PCEA church has had minimal involvement in environmental management initiatives other than encouraging church leaders to spearhead tree planting exercises especially during the long rains. Thus, it is with hope and joy that, we embark on the plan to entrench the environmental management in the church life and in member's lifestyles. This road to positive environmental stewardship has already started with production of survey report by the sub-committee of Church Business Committee on environment.

As a consequence of the ongoing discussions on the glaring environment crisis, the PCEA 2<sup>nd</sup> General Administrative Committee (GAC) of the 19<sup>th</sup> General Assembly made a momentous decision under RESOLUTION NO. 6445; which states inter alia:

*...noted with concern the adverse effects of climate change on survival and livelihood of the communities and the entire creation and instructs the Presbyteries to take active role in activities that mitigate negative effects of climate change. Further, the GAC instructed Presbyteries to direct Parishes, congregations to carry out activities that mitigates adverse change effects such*

*as water harvesting, planting drought resistant crops, forest conservation, on farm tree planting and environmental awareness.*

It is in demonstrating the spirit and the letter of this GAC resolution that, we now conceptualize and concretize the way forward for the PCEA Environmental Stewardship Program. Thus, being aware that the church represents God on earth, we hope and pray that the PCEA membership will make every effort to fulfill her mandate. Our work and effort as leaders will be to give pointers and focus on the way we should go. Bearing in mind that, the mandate of the church is universal and holistic, the whole membership of the church is being called to be involved in the implementation processes.

In Genesis 1:28-30, God gave a very specific blessing to the people He had created, "*...be fruitful and increase in number, fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature...I give you every seed-bearing plant...they will be yours for food ...everything that has breath of life in it for food...*". Hidden in this blessing was the mandate to manage the creation, the environment.

Further in Gen 1:15 we read, "*the Lord took the man and put him in the garden of Eden to work it and take care of it*". God gave man the stewardship role with the word, "**take care of it**". To not be involved in this God given mandate is a violation of the divine mandate. The church must teach her members 'to obey all things' including environment stewardship and be found 'faithful' according 1 Corinthians 4:1-2.

### **1.3 The Birth of the Vision**

The PCEA leadership first got formally involved in international environmental stewardship agenda in January in 2004. This was by participating in the international conference on God and creation at Brackenhurst International Conference Centre and the follow conference at the same venue on September, 2004 organized by The Green Belt Movement and Care of Creation Kenya for Clergy and Leaders of PCEA.

This culminated with the PCEA 19<sup>th</sup> General Assembly (G.A.) Business Committee setting up a sub-committee on environmental stewardship to address environmental concerns in the country and guide how the church can participate in solving the deteriorating environmental degradation. In September 29<sup>th</sup>, 2010 the sub-committee presented it report (see appendix I for detailed report) for discussion by the Business Committee (B.C.).

The terms of reference of the sub-committee were:

1. Provide guidance on church position on environmental issues

2. Prioritize environmental concerns where church can take prompt action
3. Develop environmental strategy for the church in liaison with other stakeholders
4. Mainstream environmental concerns in the church
5. Identify environmental action points for the church in the presbyteries, parishes and congregations
6. Disseminate and demonstrate environmental issues to members

The deliberations eventually resulted in the General Administrative Committee (G.A.C) Resolution 6445(see above section 1.2 for full quote of the resolution). However, not till the recommendation to work with the PCEA Nendeni Mission Board did the environmental stewardship campaign take shape.

The collaboration between the two church governing organs commenced in June 2011; and was facilitated through the initiative of the moderator of the 19<sup>th</sup> G.A. Rt. Rev David Gathanju. Through this collaboration contact has already been establish with other stakeholders. One of the key stakeholders is the Alliance of Religions for Conservation (ARC). The ARC collaboration is central to PCEA developing and formulating a 7 year strategic planning process on environmental stewardship campaign.

The environmental stewardship campaign strategic planning process will officially be launched in an organized consultation in the month of September, 2011. The following are discussion points to guide in the process.

## **1.4 The Realities of the Environmental Crisis in Africa and Kenya**

*"We know that the whole creation has been groaning as in the pains of childbirth right up to the present time." Romans 8:22*

### **Africa faces an environmental crisis unprecedented in its history**

- Will become the most pressing issue for Africa in the 21st century
- Already is and will impact people on a scale far greater than the AIDS pandemic
- Has emerged in a region of the world where Christianity has expanded rapidly

### **What is happening to God's creation in Africa?**

- A warming and drying climate
- Increasing drought and dwindling water supplies
- The fastest rate of deforestation and fastest rate of population growth in the world
- Degradation of agricultural and grazing lands
- Pollution
- A loss of biodiversity (native plant and animal life)

- Increasing poverty and food insecurity

**Evidence/slides:**

- Temperatures on the rise in Africa and the world as a whole
- The melting snows and glaciers of Kilimanjaro and Mt. Kenya (decreased by 90%)
- Average levels of rainfall are decreasing
- Droughts increasing in frequency and intensity
- Recent droughts in East Africa: 1973-74, 1984-85, 1987, 1992-94, 1999-2000, 2005-06
- Water availability decreasing: Water vulnerable = 1,700 - 2500 m<sup>3</sup>/person/year, Water stress = 1,000 - 1700 m<sup>3</sup>/person/year. Water scarcity = <1,000 m<sup>3</sup>/person/year. Kenya is already a water scarce nation.

**Deforestation - as we clear our forests we diminish our water**

- Africa ~ the fastest rate of deforestation in the world, 5 million hectares lost every year during 1990's
- 62% of rainfall that occurs over land is a result of evapo-transpiration from lakes, dense vegetation, and particularly from forests pumping water from the soil back into the air. Only 38% of our rainfall comes from oceans and seas. *Christian Lambrechts, UNEP Researcher, 2006*

**Desertification, food insecurity, and poverty - caused by deforestation, poor farming practices, erosion, & overgrazing**

- Desertification affects 45% of African land area in varying degrees
- Has diminished vegetative productivity in many regions by 25%
- Is one of several factors resulting in a decline in per capita food production and rising food insecurity problems
- 100 million undernourished people in late 1960's - 200 million undernourished people in 1995

**Loss of biodiversity**

- Number of God's creatures classified as threatened, endangered, or critically endangered, 289 mammals, 207 birds, 65 reptiles and amphibians, 127 species of fish
- Lion populations across Africa have dropped by as much as 75% in the past 15-20 years (2004 study by Bauer and Van Der Merwe)
- Long list of tree and plant species also endangered

**The Case in Kenya**

- Dramatic growth of Christianity and a dramatic decline in the health of God's creation
- Kenya said to be 80% Christian. *Does the landscape bear evidence of this fact?*
- Statistics to follow taken from the 2003 and 2004 State of the Environment Reports by NEMA

**Christianity up - Forests down**

- 68% of all energy consumed in Kenya comes from wood
- In rural areas, 95% of all energy consumed comes from wood
- In the past 30 years Kenya has lost 45 - 65% of its standing wood volume
- Closed canopy forests used to cover nearly 10% of the country. Today that figure is less than 1.7%
- Avg. in Africa is 9.2%, avg. globally is 21.4%

- Illegal production, transportation, and sale of charcoal is an industry worth 70 billion ksh annually
- 50% of all Kenyans use charcoal to some extent
- 83% of Kenyans living in urban areas use charcoal regularly
- Current demand for wood based fuels is estimated to be *more than twice the amount* that can be harvested sustainably
- Demand for construction materials and wood fuel is expected to double in the period from 1995 to 2020

### Population

- In 40 years Kenya's population has nearly quadrupled, from 8.6 million in 1964 to over 40 million in 2010. Expected to grow to 60+ million by 2025
- Currently grows by close to 1 million people/year (about 1 Mombasa/year)
- Nearly half of our people under the age of 15

### Christianity up - water supplies down

- Slide of dried up rivers and streams
- "We have never seen anything like this. The stream has never dried up since time immemorial..." (*Mzee Muhoro, 90, Nation, Dec 29, 2005*)
- Over the years rainfall in the Kitui area has decreased by 10-20% *Most Rev. Archbishop Benjamin Nzimbi, Dec 2005*
- "Destruction of forests blamed for drought" *Dr. Klaus Toepfer, UNEP director, Nation, Jan 15, 2006*
- Water scarcity to affect the country (*2003 NEMA report*) - Current available surface water levels stand at 650 m<sup>3</sup> / person / year, expected to drop to 250 m<sup>3</sup> / person / year by the year 2025
- "Every drop that falls from the sky must be captured, stored, and put to good use!"

### Christianity up - agricultural productivity down

- Problem of more floods and more droughts explained
- 80% of all Kenyan's depend on crop or livestock production as their primary source of income
- Agriculture is the backbone of the economy, providing livelihoods for 70% of the population & raw materials to 70% of the nation's industries
- Good ag. land is relatively scarce, with only 17% of the country considered to be of medium or high potential for agriculture. The remaining 83% of Kenya is classified as arid or semi-arid.
- Soil erosion is reported by NEMA to be one of the most serious problems affecting land productivity
- Declining productivity of farmland + a rising population = large demand to bring more land into cultivation

### Christianity up - Fisheries and grazing lands down

- Fisheries decline in Lake Victoria
- Drying of lakes Nakuru, Elementaita, etc. in Rift Valley
- Major overgrazing problems exist in many parts of Kenya. Livestock numbers are actually declining due to the declining health of our grasslands.

### Christianity up - biodiversity down

- Wildlife and bird populations down across the country
- Native tree and plant species in decline
- Tourism depending on biodiversity resources provides employment for almost 7 out of every 100 Kenyans, and is the 3rd largest earner of foreign income.

**Christianity up - Well being of Kenyan people down**

- “The number of people living below the poverty line and who depend primarily on natural resources has increased from 48% in 1994 to 57% by 2003.” *NEMA 2003*
- For 2006 the percent of people living in poverty has risen to 60%

**Impoverished land leads to impoverished people. What’s good for creation is good for people.**

**Actions Necessary if Kenya is to reduce poverty (*NEMA 2003*)**

- Reduce high rates of deforestation
- Reduce & halt activities that lead to land degradation
- Conserve & sustainably manage the nation’s biodiversity
- Improve water quality and access to fresh water
- Mitigate adverse impacts of climate change
- Improve living conditions in urban areas
- Promote environmentally sound mgmt of chemicals

**2.0 ENVIRONMENT SCANNING AND S.W.O.T. ANALYSIS**

Internal Environment		External Environment	
<b><i>Sphere #1: Political Environment</i></b>			
Strengths'	Weakness	Opportunities	Threats
-members are politically conscious  -adequate experiences in advocacy on constitutional matters  -high capacity for lobbying	-Differing political ideologies on personal involvement on political issues  -low key involvement in civil and civic activities  -internal conflicts and petty rivalry	-Participation in devolved government  -vying for elective posts and opportunities for influence at many levels  -access to development resources	-Political Instability  -negative ethnicity  -prejudices
<b><i>Sphere #2: Social-cultural Environment</i></b>			
-good will among members  -high level commitment to upholding family values by members	-status differences  -moral failure and ethical poverty  -inter-ethnic mistrust  -language barrier	-social media networking  -healing and reconciliation initiatives	-gender imbalance  -negative media influence  -negative cultural practices
<b><i>Sphere #3: Environment – ecological analysis</i></b>			

## Presbyterian Church of East Africa ECO-CHURCH MISSION PROGRAM Dec 2011

<ul style="list-style-type: none"> <li>-established organizational structure</li> <li>-networks and partnerships</li> <li>-empowered members and leadership</li> <li>-available land for tree planting , demonstration and agro forestry</li> <li>-available assets</li> </ul>	<ul style="list-style-type: none"> <li>-Lack of environmental program &amp; policy</li> <li>-poor awareness</li> <li>- Poor linkage of environmental stewardship and church mission</li> <li>-poor use of assets</li> <li>-ignorance of conservation matters</li> <li>-poor grasp of relevant knowledge and expertise on environment</li> </ul>	<ul style="list-style-type: none"> <li>-Enabling GOK policies, strategies and legislation</li> <li>-available research institutions data &amp; information</li> <li>-Enabling legal and constitutional frameworks</li> <li>-available skills and developed competencies</li> </ul>	<ul style="list-style-type: none"> <li>-Climate change/global warming</li> <li>-globalization</li> <li>-unfair global trade regimes</li> <li>-over use of available arable land</li> <li>-massive land degradation and soil erosion</li> <li>-poor sanitation and threats of epidemics</li> </ul>
<b>Sphere #4: Economic Environment</b>			
Strengths'	Weakness	Opportunities	Threats
<ul style="list-style-type: none"> <li>-skilled manpower</li> <li>-fixed and movable assets</li> </ul>	<ul style="list-style-type: none"> <li>-unemployment</li> <li>-poverty</li> <li>-poor resource management</li> <li>-low pay and earning capacity of members</li> <li>-peasant farming in small pieces of land</li> </ul>	<ul style="list-style-type: none"> <li>-relations with financial institutions</li> <li>-proximity to resources and facilities</li> <li>-many upcoming industries,</li> <li>-Export Processing Zone</li> </ul>	<ul style="list-style-type: none"> <li>-High costs of living</li> <li>-rising prices</li> <li>-famine and drought</li> <li>-high inflation</li> <li>-oppressive trade and work systems (labour relations)</li> </ul>
<b>Sphere #5: Technological Environment</b>			
<ul style="list-style-type: none"> <li>-good communication network (Cell phone)</li> <li>-skilled manpower</li> <li>-modern equipment</li> </ul>	<ul style="list-style-type: none"> <li>-low use of technology</li> <li>-inexperience and ignorance in use technology</li> <li>-Slow adoption of new ideas (bureaucracy)</li> </ul>	<ul style="list-style-type: none"> <li>-advanced technology</li> <li>-availability of modern technology</li> </ul>	<ul style="list-style-type: none"> <li>-internet dangers</li> <li>-anti social influence</li> </ul>
<b>Sphere #6: Legal Environment</b>			
<ul style="list-style-type: none"> <li>-enlightened membership</li> </ul>	<ul style="list-style-type: none"> <li>-fear and ignorance</li> </ul>	<ul style="list-style-type: none"> <li>-freedom of worship</li> <li>-national constitutional framework for development</li> </ul>	<ul style="list-style-type: none"> <li>-NEMA act (noise)</li> <li>-social and economic injustices</li> <li>-corruption and bribery</li> <li>-Licenses to hold meetings</li> <li>-bill of rights frustrations</li> </ul>

<b>Sphere #7: Religious Environment</b>			
<b>Strengths'</b>	<b>Weakness</b>	<b>Opportunities</b>	<b>Threats</b>
-Presbyterian order of doing things (liturgical life) -governance structure -dedicated & supportive members -organized ministry groups -strong beliefs in divine order of creation	-spiritual immaturity -youth mobility -frequent transfers of ministers -uncoordinated activities and self-interest groups -under utilization of resources -low giving capacity -lack of strong theological training on biblical view of stewardship of environment.	-ecumenical activity for synergy -use of available technology for ministry expansion -high expectation of government spending on environmental matters -Government-private partnership arrangements -change of values due positive media influences -provision of theological training	-false teachings -socio-cultural practices -cults and occultism practices -spread of Islam -unfair denominational competition -syncretism

### **3.0 THE ECO-CHURCH MISSION STRATEGY FORMULATION**

#### **3.1 Mission, Vision and Values**

We strongly desire as a church to be faithful to God's Word. Thus, our mission statement expresses what we are called to do for God's glory.

#### **Mission Statement**

***"For God's Glory, the Presbyterian Church of East Africa Desires to Equip Christians through the Presbyteries to Worship God, to Reach the world for Christ, and to Responsibly MANAGE all of Creation."***

**GREAT mission statement! Well done!**

Does our mission statement answer the five biblical mission statement questions? <sup>2</sup> (Mission principles)

- a. Who are we? Presbyterian Church of East Africa
- b. What do we do? We worship God, we reach people, and we steward the environment.
- c. Where do we do this? East Africa and the world
- d. How do we do this? By equipping Christians

<sup>2</sup> Briarwood Presbyterian Church, USA- Vision, Mission and Values Development Principles

- e. Why do we do this? For God’s Glory.

The great ecological challenges and needs facing the world today and East Africa nations in particular, provides for us as a church a great opportunity to worship/glorify God, serve the people and take care of the environment. The church leadership has both the political will and mechanism to harness the potential of the people and set aside assets and resources to fulfill the stated biblical mission<sup>3</sup>.

In this regard, our vision as a church expresses what we want to BE when our stated mission is fulfilled. It is a picture of what we believe to be God’s purpose for us in the world as we endeavor to implement His Word.

**Vision Statement**

*“The Presbyterian Church of East Africa IS A CHURCH Radiates the Power of the Gospel of Grace and Peace to all of God’s Creation”*

**3.2 Formulating Objectives**

To fulfill our mission and accomplish our vision we will prayerfully drive the following ministry initiatives:

- a. Evangelism and Discipleship(Christian Education)
- b. Planting Eco-Church Centers and Re-aligning of Current Congregations
- c. Deeds of love, mercy and justice(Re-aligning work of JPRC and BSR)
- d. Leadership Development and Deployment(Re-tooling and theological re-orientation)
- e. Holistic Stewardship(including Environment) and Funds Development(Mobilization)

**3.3 Formulating Strategies**

The campaign strategists will consider the proposed guidelines by ARC in drafting the Seven Year Plan. In formulating the strategies the drafters have learned from the experiences of others within the ARC family. This has been done by drawing and adapting from best practices and successful projects.

<b>Key Areas</b>	<b>Education on the environment in PCEA Schools</b>	<b>Food, Farming, &amp; Water Harvesting</b>	<b>Tree Planting</b>
<b>Faith Consistent Use of Assets</b>	-Identify and list learning institutions -categorize the institutions	-determine acreage -involve members to avail farm land portions	-know right species -determine national priority areas

---

<sup>3</sup> ARC Documents and Guidelines

<b>Education and Young People</b>	-develop syllabus	-start farming clubs in schools -train on use of technology on water harvesting and small scale vegetable gardens.	-train and encourage developing of tree nurseries
<b>Wisdom</b>	-reclaim and adapt relevant cultural wisdom -develop theological perspectives	-write and tell stories based of agricultural	-reclaim both medicinal and indigenous trees -seek to understand different uses of local trees
<b>Lifestyles</b>	-seek alternative lifestyle of consumption, leisure, housing	-promote use of organic farming and consumption of organic products	-promote use eco-coffins -promote use of alternative fuels and energy efficient jikos
<b>Media and Advocacy</b>	-publish info booklets for mass distribution to create awareness	-publicize healthy eating for a healthy nation -do documentaries of farming	-advocate for proper and responsible use of tree resources
<b>Partnership &amp; Eco-Twinning</b>	-raise local and international partners -seek cooperation and networking with other organizations and Government	-collaborate with research centers for adapting to climate changes	-seek communities to grow woodlots in a cooperative way.
<b>Celebration</b>	-have Sundays to focus on environment education -develop liturgies for holy communion that are sensitive to environmental concerns	-have harvest and first fruits celebrations and thanks giving services	-integrate tree planting life celebrations eg birthdays, baptisms, confirmations, weddings, retirements, Easter festivities

### **3.4 Formulating Policies**

#### **a. Inter-departmental collaboration frame-work**

#### **b. Coordinating secretariat**

#### **c. Environmental Policy Document**

### **4.0 STRATEGY EVALUATION AND CONTROL MECHANISM**

#### APPENDIX I

### **19<sup>TH</sup> GENERAL ASSEMBLY BUSINESS COMMITTEE**

**REPORT OF ENVIRONMENT STEWARDSHIP SUB-COMMITTEE DURING BUSINESS COMMITTEE ON 29<sup>TH</sup> SEPTEMBER 2010.**

**Preamble**

The subcommittee was set up by the 19<sup>th</sup> GA business committee to address environmental concerns in the country and how the church can participate in solving the deteriorating environmental degradation. The subcommittee has had a series of meetings with the latest one on 29<sup>th</sup> September 2010. The subcommittee has incorporated issues addressed during discussion groups by business committee members during their meeting on 10<sup>th</sup> and 11<sup>th</sup> June 2009.

**Members**

Membership of the subcommittee was affected by staff \changes in the presbytery. The current members are:

Joram K. Kagombe, Tel 0720148977, 0733809949, [jokagombe@yahoo.com](mailto:jokagombe@yahoo.com), Chairman

Rev. Michael Kimani, Tel. 0722779421, [makupa-parish@africanonline.com](mailto:makupa-parish@africanonline.com)

Mrs Sarah Waithanji, Tel. 0723130047, [sarahwaithanji@yahoo.com](mailto:sarahwaithanji@yahoo.com) , Secretary

Hon Jeremiah Kioni Tel.0722711052

**Terms of Reference**

7. Provide guidance on church position on environmental issues
8. Prioritize environmental concerns where church can take prompt action
9. Develop environmental strategy for the church in liaison with other stakeholders
10. Mainstream environmental concerns in the church
11. Identify environmental action points for the Church in the Presbyteries, parishes and congregations
12. Disseminate and demonstrate environmental issues to members

### **ENVIROMNENATAL ISSUES THAT REQUIRE PROMPT ACTION**

- Halting of forest destruction in the country
- Proper waste materials disposals including water pollution, agrochemical wastes, non-biodegradable wastes.
- Prompt stoppage of destruction of water towers e.g. Mau forest complex, Aberdares, Mt Kenya, Cherangani and Mt. Elgon Forest covers
- Promotion of proper land use policy as one way of environmental conservation measure
- **Restoration of our agricultural landscapes and grasslands (this should be one of our top priorities next to the halting of deforestation)**
- **Elimination of poaching and improved efforts towards conservation of Kenya's wildlife**

### **OUTCOME OF ENVIRONMENTAL DEGRADATION**

- Lack of food security due to inadequate and unreliable rainfall
- Health deteriorations due to lack of fresh water for both human and animals
- Reduction of water bodies due to destruction of water towers.
- Poor economic growth due to drastic weather change
- Low production of agriculture products due to environmental destruction
- High level of soil erosion/land slide/which affect the marine life.
- Global warming
- **Increased poverty and growing hopelessness about the future in our young people**

### **Interventions to address Environmental degradation**

- Tree planting should be encouraged especially Agro forestry
- Community participation in forestry conservation and management to be enhanced. The church to make use of the Forest Act 2005 that provides for community participation in forestry.
- Promotion of high value trees and fruits
- **Develop a vision for restoring Kenya's agricultural and grazing lands**

- Promoting protection of riparian areas / rivers sources
- Recycling of waste materials
- **Develop higher standards in the disposal of domestic waste**
- Creation of environmental education and awareness.
- **Implement much higher health and environmental standards in the use of pesticides and other agricultural chemicals**
- **Community participation in bird and wildlife conservation**

### **Role of the church in addressing environmental concerns**

1. Education and awareness. Integrate Theology and Environment in training and practice in the church. The PUEA and Lay training centre to lead in this area. Areas of training to be addressed include:
  - a. Integrate our biblical interpretation with environmental stewardship
  - b. Biblical teaching on environment.
  - c. Teach Basic environmental stewardship in the church
  - d. Engage Professionals in environmental stewardship
  - e. Main stream environmental education and research in theology and biblical hermeneutics.
  - f. Participate in World Environmental day and church to provide a theme
  - g. Sensitize Ministers and elders on environmental concerns. The subcommittee to provide the awareness materials
  - h. **Make it a requirement for all new clergy to complete a seminary level course on a biblical approach to creation stewardship.**
2. Promote tree planting through Presbyteries, Parishes, congregations, elder districts, church groups and individuals. Every Presbytery and prebyterial groups to set aside annual trees planting day. The church to sensitize members on protection and taking care of trees planted. Presbyteries and or Parishes to recognize any parishes, congregations, elder district and individuals who plant more trees. Church to emulate examples in some parishes where trees are planted during burials and other church activities.
3. The church to take advantage of short rains and sensitize members to plant trees.

4. The church to take advantage of the provision in the new constitution where the people of Kenya are all working towards 10% forest cover and the provision in the Agriculture Act specifying that 10% Of the land to be under trees.
5. The church should promote community participation in forest protection and conservation; make use of provision provided for by Forests Act 2005. Church members to be encouraged to join community forest associations in their areas and actively participate in protection and conservation of the forests.
6. The church should encourage environmental friendly income generating projects like bee, keeping, use of wild fruits, woodlots development, medicinal trees as food e.g. muringa.
7. The church should encourage proper water apportionment to avoid conflicts.
8. The church should discourage direct discharge of biochemical and sewer into the water bodies.
9. The church should encourage organic farming and use of biogas (**Promote Farming God's Way and Conservation Agriculture**)
10. All Presbyteries to partner with other departments to set demo sites for environment friendly conservations.
11. The church to liaise and network with the government departments, Non Governmental Organizations, and private companies/individuals working in environmental sectors.
12. The church should encourage proper species site match. Eg. Planting of water friendly species in water catchment areas, energy saving jikos.
13. The church should encourage soil conservation practices and protection of riparian areas for all communities. Encroachment of riparian areas to be considered as a sin like any other sin.
14. Network with other organization on strategies to mitigate and mainstream issue of climate change in environmental and farming concern. Church to explore ways of partnering in implementation of National Climate Change Response Strategy.
15. The church should establish environmental desk in head office as resolved in 19<sup>th</sup> General Assembly. The church to explore creating environmental regional desks in future. Meanwhile each Presbytery to establish an environmental committee that will oversee environmental issues in the Presbytery.

16. The church must encourage conservation of all the water towers in the country.
17. Church to promote incentives in conversation e.g. payment of environmental services, benefits sharing in conservation, income generating projects.
18. The church should include environmental stewardship in its strategic plan that is being developed. The strategic plan to borrow from Millennium Development goals and Vision 2030.
19. Church to create awareness on the Noise pollution regulations gazetted by the Ministry of Environments and urges its members to adhere to them. The Secretary General to write a circular to all church leadership on the same.

## **Conclusion**

Environmental concerns are central to survival of human being, animals and plants. God created man and gave him responsibility to maintain the beautiful creation. The church role is to ensure the beautiful creation God made is maintained and sustained. The report provides areas where the church can be involved in environmental stewardship. Since this area has a wide scope the church need to network and partner with other institutions/ organizations working in this area. The church needs to use its structures, regional, presbyteries, parishes, congregations, elder districts and individual church members to implement this report. The church to take advantage of the new constitution that provides an enabling environment to address environmental concerns. It is the wish of the subcommittee that the business committee will adopt and implement this report.

Report signed by

Mr. Joram K. Kagombe

Mrs Sarah Waithanji

Chairman

Secretary