

**FRIENDS CHURCH (QUAKERS)  
NAIROBI YEARLY MEETING**

**SOCIAL POLICY DOCUMENT**

**THESE ARE DRAFT POLICIES THAT HAVE TO BE FURTHER SCRUTINIZED,  
CORRECTED EDITED BEFORE APPROVAL AND FINAL ADOPTION BY THE  
NAIROBI YEARLY MEETING**

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## RAFIKI FUNERAL POLICY GUIDELINES FOR NYM

### INTRODUCTION

In formulating the following policy regarding departed members of the Church, it is vital to bear in mind the following memorable quotes as a reminder of reward for the faithful.

A true believer has not been appointed by God to suffer wrath but to receive **Salvation** through our **Lord Jesus Christ**. He died for us so that, whether we are awake or asleep, we may live together with Him 1 Thess 5:9-11. Rev 14:13- Those who die in the Lord are believers, psalm 23:4 You can face death without fear. Additional reminders Psalm 116:15; Psalm 23:6; Romans 8:35-39; 2 Sam 12:18-23; Rom 14:8; Phil 1:22-26 and Thess 4:13-18.

### I. MODALITIES □ WHEN DEATH OCCURS

1. To a member of Friends Church and their immediate family members, the **NYM** shall be notified of the demise by his/her Local Church through the respective Monthly Meeting Presiding Clerk.
2. Presiding Clerk shall promptly inform other line leaders of the Church and a small committee chaired by the Social commission or in his absence, the Administrative Secretary will be formed to chat the next course of action as they await further
3. The family of the bereaved shall together with the church leadership plan for meetings to fundraiser towards funeral expenses.
4. Above will only be sanctioned by the church after verifying that :
5.
  - a) The deceased was a member of our church, confirmed and indeed, active in that sense.
    - a) If a Minor, Baptismal Card will do.
    - b) Proof of regular payment of Tithes, Kipawa/Donation.
    - c) Determine whether Associate or full member.
    - d) If deceased is a close relative of a member, the church may only facilitate and play a peripheral role-subject to request.

**NB:** Above information should be verified by local Church and relayed to NYM through the monthly meeting in writing.

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## II. DONATIONS

- a) The local church to which the member belongs, to make a **MINIMUM** contribution of ksh 5000.
- b) Donations to the bereaved family will be raised by respective Church members through a special Donations Register opened for that particular purpose.
- c) Presiding Clerk/Pastor or leader chosen to preside over the day of removal from the mortuary and eventual transportation of remains to final destination will on its eve, check, verify and finalize total collections.
- d) Each member of the Church-Local/Monthly will contribute a minimum Kshs. 500/= to the main Donation Book. The contributions will be compiled into a Counter Book for record and future reference.
- e) There will be members of the church to accompany the bereaved family taking the body to its resting place upcountry. The Church shall, Sponsor two members including a pastor for the burial function.
- f) Any other member who wishes to accompany the body as a relative/friend may do so at own expense.
- g) Cash realized will be announced and handed over to a responsible member of the bereaved family by the presiding clerk of the yearly meeting or his appointed agent.

## III. FUNERAL PROGRAMME

- a) The programme shall be provided by the family in consultation with the Pastor and other Church Leaders.
- b) The family must produce documentary evidence of the deceased Baptismal Card, record of status of membership before the Church engages in the funeral plans. The conducting of the service whether by Local, Monthly or yearly meeting will depend entirely on the departed persons records held by the Church.

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- c) The life history of the deceased shall be furnished to the Church for purposes of preparing funeral programme.

#### **IV. TRAVEL DOCUMENTS**

- a) Letter addressed to Presiding Clerk of recipient home, Local/Monthly/ Yearly Meeting will be written in confirmation thereof. In special circumstances, the home Church may require that the funeral services be conducted by Nairobi Yearly Meeting. In such cases, thorough consultations will be necessary in order to allay conflict of interests and rivalries that do sometimes occur.

#### **V. DUTIES OF CHURCH REPRESENTATIVES**

- h) To hand over the body and the letter from the forwarding Church to the receiving Pastor/Home Church Leaders. To testify that the deceased was indeed a member of the Church. Such member should have been well acquainted to the deceased.

#### **VI. FUNDRAISING AT FUNERALS**

The NYM will not be actively involved in fund raising except on invitation, it will set off a certain token contribution towards the fundraising.

In case a bereaved family might wish to utilize the Church/Premises for funeral services for a member of Friends Church, subject to proof of membership, the funeral committee will be required to pay fee as per the local management rates for cleaning the Church, its furnishings, after the service.

Offertory of the occasion will be given to members of the deceased family. If it is the feeling of the deceased family to hold the service in another Church other than the parent Church, the NYM will only participate in running the service of the day and may assist in booking of the venue upon request based on terms and conditions set out by the other Church vis-a-vis own policies contained herein.

#### **VII. PASTORS APPRECIATION**

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In cases where a Pastor goes to the mortuary to collect the body, she/he shall be provided with sufficient facilitation and a token of appreciation.

#### **IX. TAKING REMAINS OF THE BODY TO CHURCH**

We take the body to Church to acknowledge the Christian or Spiritual element of the departed soul. It is a sign of **respect and honour of the deceased contribution** to the body of Christ. Therefore, in certain circumstances, the funeral service may even be done at home and within the deceased residence. **Repeat:** Ideally, the body that should be taken to church must be of either an associate or full member of the Quaker Faith and practice.

#### **X. BUYING/LAYING OF NETS AND FLOWERS**

While this will be a responsibility of bereaved family, church could buy one net and one wreath for our own member as is the practice. The gown and wreath may only be carried by the bereaved Family member or wife of a member who is in a full marriage. In case of children the responsibility will fall upon the parents, brothers or sisters.

#### **XI. RETIREES**

In case of a visiting retiree to his relatives (say, from rural home) who are members, and as fate would have it, the retiree happens to pass on, the church will only assist on individual basis upon request based on the strength of said relatives membership in our church.

Presiding Clerk shall be under **no obligation** to commit the church to take full control of the funeral arrangement.

#### **XII. NAIROBI YEARLY MEETING SECRETARIAT STAFF, PASTORS AND CLERKS. ETC**

The Nairobi Yearly meeting shall on notification of the death, take full charge of the modalities observing the regulations contained herein. Here, the bereavement fund and or any other applicable measures will apply. Every monthly meeting will be required to donate a total sum of Ksh. 5000.

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#### XIV. RUNNING THE PROGRAMME AT BOTH RURAL AND URBAN HOMES OF THE DECEASED

The programme shall be run in accordance with the established **Pastors Service Manual** and or as the Pastor and Presider of the service may deem necessary.

#### **PROPOSED WEDDING POLICY**

1. For this reason a man will leave his father and mother and be united to his wife.
2. And the two will become one flesh, so they are no longer two, but one.
3. Therefore what God has joined together, let man not separate.

Jesus affirms the ideal of permanency of marriage. He grounds the sanctity of marriage in the authority of God himself and his NO to divorce safeguards against human selfishness which always threatens to destroy marriage.

This package includes the wedding guidelines that have been approved by the church leadership. The guidelines equally apply to members, regular attendees and guests.

#### **ELIGIBILITY FOR A WEDDING**

##### **a) Church Members**

One or both of the couple must:

- i. Have been an active member of a Local Friends Church of a monthly meeting for at least 2 years, where active refers to participation in church activities including Giving/Tithing.

##### **b) Non Members**

Non members shall only be allowed to wed at the church premises on condition that:

- i. They are Practicing Christians.
- ii. The Resident pastor and Local Church Leadership may facilitate the wedding ceremony.

##### **c) Non Christians**

Individuals who do not profess Christianity should not be allowed to wed in the church

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## CHURCH REQUIREMENTS

Those intending to wed must present to the Local Church/Pastor:

- i. Notification of intent to wed at least 3 months to the actual wedding date.
- ii. Letters of acceptance from their local Church/es as well from parents from both sides for verification of consent.
- iii. A letter of notification from the Attorney General (AG).
- iv. Should have resources in monetary terms to meet expenses for the Wedding Banns. The local Church Leadership shall be mandated to notify and forward the same to the yearly meeting for issuance of wedding Banns, through the monthly meeting.
- v. The couple should have gone through counseling for a period of three months with the yearly meeting appointed marriage officers

## WEDDING COMMITTEES

### **a) Personal/Individual Weddings**

- i. All wedding committees are personal and shall consist of friends, well wishers and relatives of the couple, but if requested, the church can only take on an advisory or counseling role.
- ii. Wedding committees can be held within the church premises on any other day except Sundays, and if it must, then it should be on selected Sundays upon advice from the presiding Pastor or Clerk.

### **b) The Mass Weddings**

- i. These weddings shall include a minimum of 4 couples.
- ii. Beneficiaries must abide by budgets and requirements set by the committee.
- iii. The church shall provide meeting space/facilities for church members as deemed appropriate.
- iv. Committee meetings for these wedding may be held on selected Sundays upon advice from the Resident Pastor/Presiding Clerks.

### **c) Civil Marriages**

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- i. The church leadership[ must be notified of all civil marriages with a view to solemnizing the same through a church wedding.

#### WEDDING EXPENSES

- i. The church shall require that the individual covers at least 50% of the total budget (Personal Wedding).
- ii. The wedding committee shall cater for the remaining 50% through fund raising.
- iii. Church may on the advice of the presiding clerk participate in contribution towards the wedding expenses exclusive of personal expenses to be incurred by the bride/groom and their minders
- iv. The Couples shall cater for the budget for (Mass Weddings).

#### THE WEDDING SERVICE CEREMONY

- The wedding service shall be conducted between 8:00am and 1:00pm.
- All wedding ceremonies shall not go beyond 6:00pm.
- The Resident Pastor shall preside over the marriage in accordance with the service manual of the church.
- The Presiding Clerk shall keep all the wedding records for future references.
- the ceremonies should respect Christian holidays

#### RECEPTION AND DRESSING CODE

- The wedding reception must be conducted in accordance with Quaker faith and practice, no alcoholic drinks /Smoking shall be allowed during meals, cake cutting and after the ceremony.
- Entertainment groups shall be restricted to Christian Traditional. Selected Music upon consultation with the church. Secular Music is strictly prohibited.
- The bridal team shall be expected to dress decently and in keeping with Christian Acceptable Morals.

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## SECURITY

- The church administration shall be mandated to ensure that there is ample security before, during and after the wedding ceremony.
- It shall be the responsibility of the bride/groom and their families to ensure that any equipment not belonging to respective Friends Church is removed immediately after the wedding. All decorations must be done in consultation with the local church administration. The church shall have no liability over losses in such cases.

## THE BEST COUPLE/MAN/MAID

Its advisable that they should:-

- Be Practicing Christians.
- Be legally married where a married couple is involved.
- Be well known to the couple and morally upright.
- Be of right Christian standing where the couple chooses to have a best man and maid who are not a couple

## FEES/CHARGES

- i. Church members shall be charged a general fee according to the local church administration rates
- ii. The use of any other church facility/services, apart from the fore mentioned like the Kitchen Utensils, Keyboard, P.A System. Choir etc. shall be charged separately in consultation with church administration.
- iii. Honorariums/incentives for the office/pastor are personal to the wedded couple.
- iv. The church will not be liable for any breakages/damages. In case of repairs and losses the couple will be responsible.

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**NB:** Until and unless consent letters from both sides of parentage and written authorization from respective church/es are received. The church will not be under any obligation to conduct the wedding ceremony.

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### **Family ministry**

The family is God's primary institution on earth. A God-centered family within a vibrant church is the best place on earth for teaching, nurturing, evangelizing, making disciples, building relationships, equipping for service, instilling godly principles, living out the Great Commandment, and fulfilling the Great Commission.

Churches become stronger as they place a renewed emphasis on healthy families. While the church can offer a variety of ministries and programs, the best service the church can provide is to help families help themselves. The church should teach and model basic biblical principles and then encourage each family to apply and live out these principles in daily life.

The objectives of family ministry include and not limited to;

- Teach couples the principles of God's Word concerning marriage and family.
- Encourage couples to build godly and healthy marriages/ families in every aspect of life.
- Help engaged couples establish a firm foundation for marriage and family.
- Promote friendships between couples in the church.
- Provide uplifting and fun Christian activities for Families.
- Mentor couples to become leaders in the family ministry and in the church.
- Assist couples who are experiencing marital difficulties.
- Point couples/families to Christian resources that will strengthen their marriages.
- Reach out to couples/families in the community who don't know Christ.

There shall be a dedicated family ministry in Friends Church (Quakers) Nairobi Yearly Meeting;

In order to effectively handle the Family ministry we should have the following four (4) activities as follows;

**a) Boy's day**

Each local/monthly meeting to have a calendar day to educate mentor and encourage Boys

**b) Girl's day**

Each local/monthly meeting to have a calendar day to educate mentor and encourage Girls

**c) Family day**

A day be set aside in the month of November to celebrate family of believers within local/monthly meeting

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## d) Couple' s retreat

NYM to have an annual couples retreat to educate mentor and encourage couples within the church

NB: The above days can be planned with theme relevant to the QCC and local/monthly meeting in conjunction and collaboration with relevant programmes i.e SCS,NYAFFP, USFW and Quakermen

## DISABILITY MINISTRY

### INTRODUCTION

A disability ministry grows over time. Start out simple, ministering to the needs of those God has placed in the church or in the local neighborhood. As individual and family spiritual needs are attended to, other opportunities will arise that allow the ministry to grow. Each and every church is unique (just as we are as individuals), so there is no one path or exact set of things we need to get started, but it is a process. We should start out by utilizing the resources God has already provided.

Every local/ mothly meeting shall make Churches and Meeting houses accessible and friendly to PWDs as per Disabilities Act 2003 (PWDs Act 2003)

### **Each meeting shall ensure access and inclusion of people with disabilities in the life of the church**

For example the Local/ monthly/NYM takes an affirmative action to include people with disabilities in leadership to improve **access, attitude and awareness**.

### **Therefore as a Church;**

We are committed to becoming a Church which includes all people and which is committed to inclusion and social justice. Thus:

- We will make our Church more welcoming, more helpful, more sensitive and vigorous in breaking down those barriers, which in the past have excluded people with a disability.
- We will seek the opinion of members with disability and where appropriate their carers on issues affecting the congregational life and outreach of our Church community.

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- In our involvement with other denominations, neighbourhood groups, statutory agencies and voluntary organisations we will aim to listen to and work alongside organisations working for and with people with disabilities.
- We will undertake an audit to identify those barriers, which prevent people with disabilities from:
  - Being included and feeling welcomed at our worship, committees, schools, social events and groups,
  - Gaining physical access to our buildings and moving about once they are inside.
- We will seek to offer appropriate pastoral, practical and prayerful support to people with disabilities and their families.
- We will monitor our performance and seek advice from the Church, relevant statutory and voluntary organisations, and those agencies and self help groups, which are working for and with people with disabilities.
- We will pray, work and reflect on our commitment to inclusion and social justice at all levels within the life of our Church, its committees, organisations, schools and groups.

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## Sex Education Policy

### Rationale:

Sex education provides an understanding that positive, caring environments are essential for the development of a good self-image and that individuals are in charge of and responsible for their own bodies. It ought to provide knowledge about the processes of reproduction and the nature of sexuality and relationships. It should encourage the acquisition of skills and attitudes which allow members to manage their relationships in a responsible and healthy manner.

The church should be concerned to offer an education for the whole person, body, mind and spirit. Part of the make-up of all humans is that they are sexual beings. It would be irresponsible of the church to ignore this. The sex education programme in the church should aim to be a sensitive and responsible one which is set in a moral and social framework. It should also be in line with Christian and Quaker beliefs and practice.

### Objectives:

- To enable the church members to understand the biological aspects of reproduction
- To consider the advantages and disadvantages of various methods of family planning in terms of personal preference and their social and moral implications
- To recognise and be able to discuss sensitive and controversial issues such as conception, virginity, birth, child-rearing, abortion, sexually transmitted diseases and technological developments which involve consideration of attitudes, values, beliefs and morality
- To make the church members aware of the range of sexual attitudes and behavior in present day society and recognize the importance of personal choice in managing relationships so that they do not present risks to health and personal safety
- To make church members aware that feeling positive about sexuality and sexual activity is important in relationships and that people have the right not to be sexually active
- To understand the changing nature of sexuality over time and its impact on lifestyles, e.g. the menopause
- To critically analyze moral values and explore those held by different cultures and groups
- To understand the concept of stereotyping and to discuss issues such as sexual harassment in terms of their effects on individuals
- To understand the biblical aspects relating to sexual behavior, gender and equal opportunities and to make aware the availability of statutory and voluntary organizations which offer support in human relationships

### As a Church:

We Commit to Teach Sex education through our pastoral team and other by born again specialists in the area,

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Engage in the provision of sex education as progressive in terms of language, concepts and content which increases in depth and complexity as the church member's progress through the church.

Throughout the teaching a variety of sensitive issues will inevitably be explored while recognizing that an individual's sexuality is a highly personal matter.

The teaching of sex education at the church will place stress upon the need for understanding and awareness of a variety of sexual preferences across the spectrum of human sexuality.

It is intended that the church members will be given up-to-date information on a wide variety of contraceptive methods and whilst general statements about the efficacy of these methods will be given, specific advice and guidance should be divulge separately to individual age groups and in consultation with the pastors

**NB:**

The sex education delivered should be tailored for particular age groups separately. The church, with its Christian value-system, will not be value-free, although it will aim to present facts in an objective, balanced and sensitive manner. It will be set within a clear framework of values and an awareness of the law regarding sexual behaviour. Members will be encouraged to appreciate the value of a stable family life, marriage and the responsibilities of parenthood. Such matters will be treated with sensitivity and great care will be taken to encourage all members to feel a sense of worth. Particular care will be taken when issues such as marital breakdown and divorce are dealt with.

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