Turkana Ministry Keeps Growing

Amid the dry and arid desert region of Turkana, more servants of the Lord are being harvested every day. This ministry which was started by East African Friends in 1970 has now grown into seven strong Friends meetings and a number of nursery, primary and adult education schools.

In recent months, Isaiah Bikokwa has sent letters to the World Ministries office to share with Friends about what God is doing in Turkana. He reports that temporary classrooms have been completed at Lokapel and Naposmoru, thanks to the gifts of Friends.

Students at the Kalokol Polytechnic Center, a technical training school which is part of the ministry, took part in these building projects. Students and several of the local women helped to make the cement blocks. A store and two choos (restrooms) have also been built at Naposmoru. These buildings have been a wonderful blessing to the students. As Isaiah said, "The children are really enjoying learning under a cool shade. Thank Friends for their faithful donations towards God's work in Turkana." Gifts have also allowed Isaiah to purchase new textbooks and a football for the children.

Another new development has been the construction of temporary shelters for Isaiah and other evangelists to stay in when they are travelling to various villages. Money was sent for this purpose by Ridge Farm Meeting in Western Yearly Meeting.

Plans are now being made to install solar energy into the buildings at the Kalokol Mission Station. These buildings serve as the headquarters of the mission in Turkana and include the Polytechnic Center, an orphanage, guest house, mission shop, staff housing, and a meetinghouse.

Current needs in Turkana include additional funding for the construction of meetinghouses at Lokapel and Naposmoru, and the services of a volunteer. This volunteer would be used to help with basic construction projects, but his/her primary purpose would be to help train leaders for the ministry. If you are interested in learning more about this opportunity, please contact the World Ministries office at the address on this page.

Your prayers and support of the work in Turkana are always welcome. There is much happening there to further God's kingdom. Please continue to pray for Isaiah, Herman Otoke, Paul Makada, Isaac Evalan and others who are serving there. If you would like to write to Isaiah and let him know that you are remembering him in prayer, his address is: Isaiah Bikokwa, P.O. Box 1791, Kitale, Kenya, East Africa.

Special Project in Lugulu Needs You

Dr. Bob and Hope Carter and their children have been in the U.S. since the first week of July. During the past few months, they have been traveling to several yearly and monthly meetings, sharing about the ministry that is being carried out at the Lugulu Hospital.

One of their main purposes in visiting meetings has also been to invite individuals and meetings to participate in this ministry. The following paragraphs describe a program that has been started by the hospital to provide an opportunity for this participation.

"The operating funds for the Lugulu Hospital are raised by charging our patients what it costs us to serve them (not more, as our purpose is not to make a profit but to provide a service). However, as the cost of providing health services has been rising much more rapidly than the income of our patients we are now sadly finding that many sick people are staying home or walking until it is too late to seek medical attention.

We cannot continue to raise our charges unless we wish to gear our services towards the rich, which is not desirable. Therefore, we are requesting that meetings in the U.S. consider subsidizing a bed for a year at a time until we get our own income-generating projects going.

Our basic daily bed fee is only $2.50. Over a year this would multiply to be $958.13 (includes 5% admin. fee)."

If this idea interests your meeting, please contact the World Ministries office for more information.

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ROOM FOR ONE MORE Continued.

family members, or gladly making another place at a crowded meal table for an unexpected visitor. There is always room for one more, such are their ministries of hospitality. They take to heart Isaiah 54:2, "Enlarge the place of your tent."

Of course, some westerner might say, "Well, they have brought these crowded conditions on themselves, so they have to make room." I suppose that is true in part. But the many grass roots Friends can still teach us lessons about taking time and making room for someone else, and getting their priorities right so that in their simple but yet deep faith, God's agenda is primary.

Convenience, and above all—ROOM—are important commodities to westerners. Of course, not all westerners enjoy those luxuries. Our overcrowded inner cities have conditions that may well rival those of some two-thirds world cities.

But for those of us who like our convenience and space, is there any room in our lives for God's interruptions and agendas? Is there any room in our lives for one more hour or moment of prayer for God's mission purposes? Or are our schedules so crowded and hectic that we just don't have the time nor the energy? Is there any room in our lives for at least a few more dollars for someone or something else precious to God's mission? Or are our dollars too tied up in our frantic search for security and solace? Is there any room in our lives for more persons—persons who are broken, hurting, lost?

"Enlarge the place of your tent."

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Jamaica Yearly Meeting Report
by Stephen Main

Jamaica Yearly Meeting Sessions met at the Happy Grove School overlooking the beautiful Caribbean seashore. Nearby, carpenters nailed together the superstructure of the Seaside Friends Meetinghouse roof. Two years have passed since the hurricane hit. The new timbers speak of the hope of rebuilding the roof, floor and windows so the members can again worship in their meetinghouse.

The theme of the Yearly Meeting sessions was "Today's Youth, Tomorrow's Leaders." We often thought about the importance of our youth and their participation in the planning for Friends. We identified ways adults and youth could interact to make real the dream it expressed. Twice the youth added their insights challenging the adults to face the difficulty of listening to new voices.

Unfortunately attendance was down significantly. Friends gave careful attention to the myriad reports. Both the positive aspects and the struggles of each Meeting were identified. Projects and committees of the Yearly Meeting Continued on page 27.

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Pennies for Turkana
Sunday School Missions Project by Sibyl Winslow

On the first Sunday in September 1990 the children of Up River Friends Meeting started collecting a mile of pennies. Sixteen pennies laid side by side equals one foot. Since there are 5280 feet in a mile, a mile of pennies would equal $844.80.

Each Sunday morning a container was placed on the platform for the children to drop their pennies in before Sunday School. If they didn't arrive early they could drop them in on their way to class.

One of the men on the missions committee made a thermometer so we could see just how they were progressing each week.

On Sunday, July 7, 1991, the mile of pennies was completed. It was interesting to watch the children as they so willingly gave their pennies. We are thankful for the way everyone cooperated and encouraged the children by saving pennies and giving them for this project. Every year the children have a missions project. This year it is "Turkana Hunger Relief" and the pennies they have collected will go forth. The Friends Primary Schools in Turkana, Africa, try to supply a meal each day for the Turkana children who walk a long way to come to the schools.

Sunday School children from Up River Friends Meeting in North Carolina send pennies to children in Turkana.

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From Central to South, the gathering of Friends in Turkana has grown into a big family of the children of God, wrote Isaiah Bikokwa in a recent letter to World Ministries. Since 1980, Isaiah, a Kenyan Quaker, has been working with other Kenyans in a two-tiered outreach to Turkans—evangelism and education. This ministry has resulted in seven village meetings with three primary schools in the district—Lochuga and Makin’ a in the central and Maposmorou in south Turkana—as well as six nursery schools.

A vital part of the nursery schools is the feeding program. Every nursery school has a cook (several cooks if it is a big nursery). Each day children line up for porridge before leaving for their homes. In some areas where trees are available, while the cooks prepare lunch in cut, half drums on an open fire, the children enjoy singing before lining up for porridge.

At the nurseries, women contribute much in building the temporary huts used for kitchens. They also make fences to protect these kitchens from blowing dust.

At Lochuga Nursery School, with only a blackboard to indicate the front of the class, you will find a few children with clothes and others with only a pair of shorts. Their parents try hard to clothe them by making and selling crafts. The members of the Turkana meetings make some trays, baskets, and mats with palm leaves for this purpose. Another area of the Kenyans’ outreach to Turkans is in encouraging meeting members to go to hospitals or dispensaries when they get sick.

Over the 13 years Friends United Meeting has been assisting in this outreach, two gifts to assist these Kenyan laborers have been especially appreciated. The first was a motorcycle that was given several years ago. Isaiah affirms its valuable assistance, saying “In all our work you will find our old Honda (which was a donation from Western Yearly Meeting to reach the unchurched). Even though it has started having some breaks, it continues to be a vital part of the ministry.” It is clear that without the Honda, many areas that this team of Quakers now presently ministers to would not be readily accessible.

The second gift, a Land-Rover donated from an individual from Iowa Yearly Meeting, has brought renewed vision to outreach efforts. Echoing the vision of his collaborators, Isaiah has written, “We are excited about the new possibilities for ministry that are opening up to us since our new vehicle has arrived. We have constructed two different buildings, one for the Land-Rover Defender, and the other for the driver’s house. [This will help keep the vehicle secure from theft and the desert sand.] We give a special prayer of thanks for our new Land-Rover that was delayed for custom duty. This vehicle will lessen our work in a new approach of proclaiming the word of God. We had long waited for it in prayer, it was lost and now we are happy it has been found.”
The Land-Rover will be a “Mobile Training Unit,” launching our Kenyan Friends, under the leadership of Isaiah, into many ministries: Christian Education; Church Sunday School; leadership; stewardship; general hygiene; simple cooking; teaching the importance of clinics (though there are few in the district) and finally, the showing of Christian films (the driver will also serve as the film operator).

Much has been accomplished, much has been received, yet the needs are still great. One area in which Isaiah has asked Friends to assist in is in the south. Here they have worked to construct a pastor’s house to serve as a mission base for the ministry. Nine hundred dollars is still needed for construction. Without this house, workers must sleep in make-shift huts on the ground where they risk the threat of snake bites or of being stung by scorpions. Isaiah asks that we would, “Please continue praying for this need.”

Amid the exciting advancements taking place in this outreach to Turkans is a deep gratitude towards the prayers and gifts received from supporters in Friends United Meeting. Our assistance has meant much to this ministry; Isaiah comments, “I thank all concerned Friends who give willingly to support the needy with the relief food, and our ministry with transportation, buildings, salaries, etc.. May God bless you all...” The great need to partner together with Quakers everywhere is nowhere more evident than in this desert land. The Gospel of the Kingdom is being proclaimed, lives are being changed and we are being called to enter into a deeper commitment in reaching out to the world.
Urban Maze

me to stay. I began to pray, rebuking the forces that held Billy. Many others came for ministry; I called a friend and we spent the whole night praying for deliverance. When it was time to go I whispered to my friend that I was ready to leave. Someone down the hall cried out, "I'm glad you're going." Since that time I have become keenly aware that in ministering to the city, the scripture is true when it says that we wrestle not against flesh and blood but against principalities and powers of darkness. Because of this awareness, ministry has become more effective and I have witnessed the transformation of many lives. I have discovered that reaching out to the city demands that we minister in holistic ways to both the physical and the spiritual oppression that holds people captive.

These stories are only a small part of what happened during this weekend. Future plans were also made, among which was a fall conference scheduled for November 5-7, 1993, at Piedmont Friends in Oregon. The focus of this conference will be on promoting Urban outreach throughout the wider body of Friends.

Further details about the conference will be given in the Focus section of upcoming editions of Quaker Life.
Early work among the Turkanans

Before Friends began their work among them, the Turkana people had migrated from Elyie Springs near Turkana Lake. This was during the tribal wars in the 1960's. Originally, they were part of the Karimojong found in Uganda but were separated after the demarcation of nation states. They are nomadic pastoralists, a tribal people who traditionally survived through herding livestock from one source of water and grazing land to another.

Nomadic peoples are generally a nuisance from the point of view of governments attempting to meet their educational and developmental goals. Missionaries will often try to westernize them by making them settle down and become "civilized." Isaiah recognized how detrimental this attitude would be to work with the Turkana people and their culture; his goal was to work with the people where they were at and not to "civilize" them. Nevertheless, when the drought came in the mid-1960's it was extremely difficult for the Turkana people and the government collected many Turkanas into refugee camps. It was after this that God gave an opportunity for Friends to begin ministering to the needs of the Turkana people.

The early work among the Turkans started with reaching out to the physical needs of the people in these refugee camps. Isaiah explains his philosophy of mission: "Jesus taught, healed, and fed the hungry. These remain the concerns of Friends around the world today. This is a new plan for people's lives. You must realize that your testimony and Christ's teachings are the same."

The first effort was to start an orphanage to aid the Turkana children affected by the drought. It was heart-wrenching work. Isaiah laments, "I have picked up many children. They were dying. They would cry and say that they did not want to go but I took them to the orphanage. Now they are rejoicing.

"In the early days of the work, there were no bore holes to get water. It is hard to try and grow desert trees without any water. As bore holes were sunk, the Turkana people began to adapt to sedentary ways and the work grew."

Isaiah's work extended beyond settled Turkans to the nomadic Turkans. Beginning this work among these nomadic people was hard. Said Isaiah, "If you erected a building without research, they would have abandoned it. We had to let them lead us where to build. After following several families we began to see the stable families that remain at a specific location and go out and herd from there. If they stay, start the work there."

The first clan with which Isaiah worked was the Bochoros. They lived with their many children and extended family in Lokuhua near Kalokol in the desert. When they accepted Christ, the clan leaders took biblical names, Sarah and Abraham, and became the first "elders" of the Turkana Friends Church. Abraham died at the age of 92.

The first church and a primary school started in this area. Plans are underway for a secondary school and a dispensary.

Establishing leadership is a key to Isaiah's approach to mission work. Every meeting begun among the Turkans is now started with a Turkana evangelist whom Isaiah and the Turkana Mission Board help train for the work."

Isaiah's strategy is simple, "I find the needs and basic requirements of people and then start a meeting. This is how it has been done from the areas of Kalokol in Northern Turkana, where the first Friends mission work began, to Napasorni in southern Turkana, where the most recent work has been concentrated."

Knowing God

When Isaiah began sharing the gospel, he soon made several discoveries. "The Turkana people knew God very well," Isaiah explained. They already understood spiritual things: on one of his treks into the desert going to Napasorni, his motorcycle broke down. He had to walk several miles and sleep out in the open. When he finally arrived at the Turkana camp, he was greeted by several of the local residents who asked him how he was, sharing with him the details of what he had experienced the past day. Isaiah was amazed because he saw no one who could have told these people what had happened. He later found out that a local "holy man" had seen him in a vision and told the villagers what was happening to him.

"They understood worship and worshiped in song and through telling stories in their traditional worship. Yet they were hungry to receive Christ in their
heart. They knew about God but didn’t know Christ. The women were more hungry for the kind of relationship Christ offered. The men would hunt and leave the families behind and didn’t seem as hungry.”

Traditionally in the evenings the Turkans would sit around the fire telling stories and dancing. This is how Isaiah began to introduce the gospel, during their story time. Now the Turkans tell gospel stories and sing worship songs during this time. As work continues among the Turkans, Isaiah believes this would also be a good time to show Christian films.

Isaiah’s focus remains on learning how to meet the needs of the people. There is still so much more to learn, says Isaiah. Visions of self-help projects, health care improvements and the establishment of secondary schools occupy Isaiah’s mind.

**Dream for the Samburu People**

With the overwhelming needs of the Turkana people, it would seem that there would not be time to think of much else. Yet, as Turkans are being transformed by the message of the gospel, Isaiah has been given a dream of other people’s transformation. Now that leadership has been established among the Turkans that can sustain this work, Isaiah sees potential for Kenyans to reach out into a new area.

Isaiah puts it this way, “Outreach is central to the Kenyan church. If you have a storage tank it needs an outlet. If it sits it becomes unsafe.” He believes that many of the struggles within the Kenyan Quaker Church are the result of not focusing outwardly enough.

Isaiah says he is disturbed by “leaders who fight among themselves instead of being concerned about outreach. Not all the leaders are like that,” he adds, “but those few that are cause problems. The divisions that result can make you be called in by the government. This makes you lose respect in the government’s eye. We need prayer for these people. It takes a lot of work to regain respect in your district.”

Recently, Isaiah was released by the Turkana Mission Board to pursue this new work. Inspired by the prospects of partnering with the World Ministries Commission on reaching out to unreached people groups, Isaiah set out to quietly perform the research for this

*continued on page 23*
reaction was revenge. But the Lord started to work in my heart. The scripture verses say, "if you do not forgive, you will not be forgiven." Also, I was uncomfortable with the grudge I held against people. The Lord convinced me that the way to get rid of this feeling was simply to forgive and release it. I had also to exteriorize it. Before I forgave them, the attitude I had whenever I saw them was fear of them or to wish something bad would happen to them. But, when I forgave them, I saw one of them. He did not want see me; he hid himself if he saw me. But unfortunately, or fortunately, I saw him and said, "Hello," and shook his hand. The way I felt afterward was free! I said, "Oh, I've done it! Ah! Good!" all day.

When we distribute beans and other relief to people, regardless of what they have done, it is another act of forgiveness. Some say, "I'm not able to do this." But I believe we have to encourage people to do it because it not only stops the killings but it also helps people spiritually and psychologically.

What does forgiveness mean?

It is not a matter of forgetting. Forgiveness means recognizing that these people have wronged me out of a bad heart. Because I am a Christian and have experienced God's forgiveness of my bad heart of rebellion against God, I understand what forgiveness is. Then, because of what God has done for me, I follow in God's footsteps. I do to others as God has done for me. I challenge them to realize that they have done something wrong and have something in their heart that if they accept God's forgiveness, they will be cured in their soul. Religions have lots of explanations about forgiveness but, in simple terms, I would say it is telling them to have a good heart, and to let it go.

VINCENT STULTS is administrative assistant for Friends United Meeting's World Ministries.
Over
100
Years
of FUM
Missions
By Bill Wagoner

The passion to share the message of Christ has been at the heart of Quakerism from the very beginning. It was late in the 19th century that Friends became involved in organized missionary ventures. Even then, for many of those who felt called to carry the Good News to various corners of the earth, their leadings were still more individual than corporate. However, they usually sought clearness through their local meetings, and their meetings were faithful to help the missionaries discern the clarity needed.

Each of the areas that were to become the eventual mission fields under Friends United Meeting were visited first by individuals or couples traveling under a concern for the people and conditions of those places. While traveling in Palestine in 1869, Eli and Sybil Jones responded to the pleas of a young woman who asked for help to start a girls’ school.

Evi Sharpless traveled to Jamaica in 1881 to plant the seeds of present day Quakerism, though George Fox visited the island in 1671. Zenas Martin was instrumental in bring-
ing the work of Friends to Cuba in 1898.

Edgar Hole, Willis Hotchkiss, and Arthur Chilson made their way to Kenya in 1902, and to a hill in what is now the community of Kaimosi in the Western Province, to see with the eyes of vision an area where Friends were needed to share the Christian message. Those first intimations of mission were to evolve into the spread of Friends work to the east and north and south of Kenya, and into Uganda and Tanzania as well.

Major changes and transitions followed the start of these mission efforts. In some areas, such as Ramallah and Cuba, there were political events that created crises for the Friends missionaries, nationals, and local institutions. In Africa, the missionaries contracted with Mission Aviation Fellowship to fly them and their supplies into Tanzania. In East Africa, Ramallah, Cuba and Jamaica, the growth and maturity of national membership and leadership led to these Friends forming yearly meetings in their own right. In 1928, Cuba Yearly Meeting was established. In 1940, Friends in Jamaica applied to the Five Years Meeting to become a yearly meeting. East Africa Yearly Meeting was established in 1946.

In recent decades, Friends United Meeting has continued to carry out the mission mandate. In 1980, FUM began the financial support of Sadie Vernon and some programs in Belize, including the Girls Continuation School, with the always sure funding of the United Society of Friends Women. In 1980, FUM took on the support of Steve and Marlene Pedigo in Chicago, who had already established a ministry among the youth of Cabrini-Green. In 1994, Johan Maurer and Bill Wagoner traveled to Russia to

Above: Aleyamma Kobi, a teacher in the nurses' training program at the Friends Hospital in Kaimosi, Kenya, holds one of the orphans cared for at the hospital in the early 1960s.

Right: Fred Hoyt, director of the Trade School, Kaimosi, 1912-1945, raised money in Ohio for the water-powered generator used for the mill and electricity.

Opposite page: Wilma Wilcox photographed this well for a new Friends meeting in Turkana, northern Kenya, in the 1970s.
explore possible support by FUM of some groups in and near Moscow that were seeking to know more about Friends. In 1995, FUM joined with Isaiah Bikokwa and the new Samburu Friends Mission Board in Kenya to reach out to some clans of the Samburu people of the upper highlands of central Kenya. Also in 1995, FUM joined hearts and hands with Phineke Brugman of New York Yearly Meeting to reach out to the street children of Tecuci, Romania, and began to work toward rehabilitation of an abandoned building for a shelter for some of these children.

Whatever FUM is doing today is based to some degree on the foundation of the tireless workers, both missionaries and nationals, of the early part of this century. These early efforts were built upon the biblical principal of "the total Good News to the total person." FUM's
Opposite: Sunday School at the Ramallah Friends Meeting in the 1960s.

Left: Marieme Pedigo (right) in Chicago in the 1980s.

Below: Sunday School in Turkana. Isatia Bikokwa would ride his "pikt-pikt" (motor bike) to reach the outlying areas.
mission effort today still carries out that Christian mandate.

Starting schools of all kinds, homes for children, and hospitals was one of the priorities for the first missionaries. Friends schools run the gamut from nursery to college and include the Friends Theological College in Kaimosi, Kenya, and the Good Shepherd Seminary in Holguín, Cuba. The Ramallah Friends Schools were prominent among those first efforts, and in spite of wars and times of uncertainty, they still strive to offer excellence in education to youth of the Middle East today.

Today the Lugulu and Kaimosi Friends Hospitals in Kenya are a tribute to holistic missions. In the name and spirit of Jesus, they strive to touch the human body with healing, while also offering Christian counsel. However, Friends have found what other Christians have found: maintaining medical institutions as a Christian service is a very expensive matter. Keeping them adequately equipped, while at the same time serving areas of populations that are generally very poor, is never easy. And yet these mission ministries must go on, if Christ’s love is the motivation of our mission programs.

For missions to truly represent the total Good News to the total world, evangelism is central and continues in all of our mission areas. Sometimes the witness requires great sensitivity due to the local cultural and religious contexts, and must be quiet; other times it is done through public proclamation and evangelistic programming.

The Friends Turkana Mission is planting new churches among the Turkana tribes people in northwest Kenya who are eking out their nomadic communities along dry river beds. The Turkana evangelists visit these communities, offering to start schools, which later leads to the gathering of whole families and the whole clan to hear the Good News.

Isaiah Bikokwa, who pioneered the Turkana ministry, is now responding to the open door of ministry to some of the Samburu people in the
Left: Bill Wagoner photographed the students of the new Friends school in the Samburu district of Kenya in December, 1995.
Below: Girls at Lyndale Home in Jamaica.

highlands of central Kenya. He began to reach into their hearts through a nursery school, and now families are gathering to hear Isaiah tell of Jesus as God's gift of love and light to them and all humankind.

Friends in Cuba are experiencing a revival which is reaching down into their own hearts, as well as reaching out into their communities and land. Nine young people are attending their yearly meeting's Good Shepherd Seminary in Holguin, and they give testimony to their desire to move beyond
Left: At Ferguson Gulf camp, in the Turkana region of Kenya, 1962. The catch was accomplished by dropping the basket over the fish after it was sighted.

Below: Kenyan Friends waiting for meeting to start, mid-1960s.

Right: Maria Camero, left, and pastor Alma Afo discuss the disrepair of Velasco meetinghouse in Cuba, 1988.


just the five Friends churches, and to share what Friends have to say about the Living Christ in other towns and communities of Cuba. (See p. 18.)

What about the future?

Specifically:
The door is still open in Belize for there to be a truly Belizean body of Friends, and for FUM to do more than just give hand-outs or unfulfilled promises. But the hour of opportunity may be running out! Still needed: a team for additional ministries to youth, and for discipling and nurturing the two small Friends groups for further outreach and ministry to the needs of that land.

In Samburu, the door is open for FUM to be involved with Isaiah Bikokwa and East African Friends in developing a growing Friends church among these pleasant people. A co-worker from North America is wanted. Your support is needed.

In Romania, the door is open to reach out to and help rescue the lives of children dumped into the streets by the previous political regime. Phiny Brugman and FUM invite your participation, through work teams and financial support.

FUM must exercise responsible partnership, with accountability going both ways, with ongoing mission ministries, some of them a century old: Friends Theological College, Lugulu and Kaimosi Friends Hospitals, Turkana, Uganda, Ramallah, Cuba, Jamaica.

More generally:
There is a worldwide youth population explosion happening. One-third of the world's population is under the age of 15, and 85 percent of these children and youth live in the Two-thirds World. Over 80 percent of the world's young people—1.4 billion—are growing up in non-Christian settings or non-Christian homes. (Evangelical Missions Quarterly, April 1996, p. 149) Friends United Meeting must mobilize to help meet this challenge.

Along with this is the exploding
growth of the world's urban population. Two years ago there were 14 cities in the world with over 10 million people. By 2015, 27 such megacities will exist. Most of the growth is occurring in the non-Western world. (EMQ, p. 148) Friends United Meeting must mobilize to help meet this challenge.

There are still several thousand unreached people groups in the world. An unreached people group is "a people group among which there is no indigenous community of believing Christians with adequate numbers and resources to evangelize this people group without requiring outside (cross-cultural) assistance." (U.S. Center for World Mission)

We have made a small step in our partnering with Isaiah Bikokwa and the Samburu Friends Mission Board. But we cannot settle for just that. We have to join the rest of the Christian church in mission to the rest of the world. Where are those who are being called to this frontier mission work?

**In summary:**

1. We still have responsibilities before us to be carried out with our present programs;

2. there are new and exciting mission opportunities before us just waiting to be grasped; and,

3. there is still God's unfinished mission work before us to be done in the world, from which Friends United Meeting has not been exempted any more than any other Christian church.

In view of all of this, why are not our Friends meetings fully engaged in missions? Is it because of survival preoccupation, or edifice deification, or body life infatuation, all of which see our meetings as ends in themselves, rather than instruments for God's great mission purposes? I have been a pastor long enough to appreciate the fact that our Friends meetings have multiple agendas, and rightly so. They are necessarily places of care, nurturing, healing, encouragement, renewal, and other ministries needed by members of the body for healthy relationships and discipleship. But without wanting to trivialize the complex and crucial role of local meetings, they are not meant to be ends in themselves, but means to an...
Left: Measles patient at Lugulu Friends Hospital, Kenya, 1982.
Below: Margaret Parker (served 1924-1938), Dr. Archie Bond (served 1916-1950) and colleagues conduct surgery at Kaimosi Friends hospital.
Bottom: Dr. Sam Pulpani served as medical doctor for Lugulu Hospital in the early 1980s.
end. Through worship and renewed lives, they exist ultimately for mission.

Swiss theologian Emil Brunner said, "The church exists by mission, as fire exists by burning." David Fisher, senior minister of Park Street Church in Boston, put it perhaps even better: "Without its mission, the church is no longer the church. In fact, the church does not have a mission, the mission has a church." I think that puts the issue in its proper perspective.

Is there a body of Christian believers called Friends United Meeting at God's disposal for mission? Inasmuch as FUM has come out of the Christian center of early Quakerism, in which Friends exploded out into the world with the Good News of the Living Christ, we have a heritage of being at God's disposal for missions. We trust we might be faithful to that heritage again.

To that end, let's allow the acknowledged leader of that vital first group of Friends to have the last word. And so said George Fox to Edward Burrough and Francis Howgill: "In the mighty Power of God go on preaching the Gospel to every creature, discipling them in the Name of the Father, the Son and Holy Spirit. In the Name of Christ, preach the mighty day of the Lord to all...."

Amen, George, Amen!

Bill Wagoner is Friends United Meeting associate secretary for the World Ministries Commission. He has served in several Friends pastorates and as a missionary in Jamaica.
Staff Visit Kenya

General Secretary Johan Maurer and World Ministries Assistant Secretary George Kamwesa attended a meeting at Kakamega, Kenya, on January 7 with the FUM General Board members and observers from FUM member and applicant yearly meetings in Kenya. (See Commitments, page 11.) Participants welcomed FUM’s proposed assignment of an executive staff member based in Kenya, and agreed to meet again on February 22 at Kaimosi.

While in Kenya, Maurer and Kamwesa met with the management boards at Kaimosi Hospital, Lugulu Hospital and the Friends Theological College at Kaimosi. Kamwesa also took part in the planning meeting for the Central and East African Friends Pastors Conference, April 11-16. They visited the missions at Lodwar and Kalokol in the Turkana District, and the new Samburu congregation near Kisima.

The visitors met with Friends in two of the newest meetings in Turkana, Nayuu and Nakoporo, both started in December 1996. Both congregations meet under trees, although at Nayuu, the framework for a school has been erected under the guidance of evangelist John Moru, who has construction training as well as a Friends Theological College certificate.

Back at home in Richmond, Johan Maurer commented that “one of the most rewarding things about this trip was the time we spent with the Turkana and Samburu evangelists and pastors and their new congregations. For these people, it is the founding generation of Friends. What a privilege it is for FUM to have a part in the Good News of Christ taking root in these new places.”

FUM Appoints Retha McCutchen To Lead World Ministries

On February 8, the FUM General Board warmly approved the recommendation that Retha McCutchen of Ramallah, Palestine, be asked to serve as the associate secretary for World Ministries.

The Board heard that Retha was one of four finalists, “any one of whom would have made an excellent choice,” according to General Secretary Johan Maurer. In recommending McCutchen, Maurer cited “...her ability to work under pressure in a cross-cultural situation, taking initiatives when necessary while remaining accountable to her organization.”

He also commented, “She has a commitment to a thorough and unsentimental review of FUM’s missions programs...” At the same time, he continued, her work in Ramallah also demonstrated sensitivity and loyalty to FUM, showing “that she is not just committed to change for change’s sake alone.”

McCutchen will continue as director of the Friends Schools until May or June. Before going to the Middle East, she was associate superintendent of Northwest Yearly Meeting, after serving that yearly meeting in several pastoral positions. She is a graduate of Warner Pacific College and Western Evangelical Seminary (now part of George Fox University).

The General Board, meeting in Richmond, Indiana, also heard a report of George Kamwesa’s and Johan Maurer’s visitation in Kenya and received requests from the conference of East African members of the General Board. (See story at left and Commitments, page 11.) In response, the Board approved a number of minutes to be sent to the East African members’ next meeting on February 22, basically affirming with enthusiasm the direction being taken by those Board members.

Phil Gilbert of New York Yearly Meeting reported on his work with Phinny Brugman to navigate FUM’s recent shipment of material aid to Romania through the threat of government confiscation. Walter Reynolds of Jamaica Yearly Meeting reported on his Yearly Meeting’s establishment of a fact-finding committee on the children’s homes in Highgate, as well as the plans of Friends Educational Council to sell some excess land to benefit the homes.

The Board heard a mixed financial report. 1996 had a cash surplus but a negative bottom line because of the need to write off about $35,000 of old Press and Bookstore inventory.

Friends United Meeting

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At the Birth of a New Church

Impressions from a visit to a thriving Friends movement in Kenya

Drawing from the journal he wrote daily while visiting among Friends in East Africa during January, Johan Maurer shares three days of his “safari among Friends.”

By Johan Maurer

Nakapokoro, Turkana, January 11: We have emerged from our borrowed World Vision car after a long drive across nearly unmarked desert terrain, and are standing under a tree near a dry river bed. We are visiting one of the newest Friends meetings in Africa, but now all we see are three nearly-naked children, one old man looking after some goats, and the visitors.

The ten visitors, traveling together today in the area of Kalokol in the desert of Turkana, Kenya, include Herman Jaika of East Africa Yearly Meeting (North) and his team of pastors and evangelists serving in Turkana—Jackson Diyo, Isaac Ewvlam, Daniel Lochilla, Joseph Lokuruka, Paul Makada and John Moro—along with Edith Ratliff’s associate, Timona Minamo of Masiyenze Friends Meeting, my colleague George Kamwesa, and me.

The “congregation” may be small, but that does not mean we can’t make a presentation. We explain who we are, how glad we are to be visiting, how the great God we serve can be worshiped anywhere, even under this tree.... As several of the visitors speak briefly and affectionately to the tiny group, we see others gathering from several directions, including two young men who stay off to one side but listen carefully.

For me, it is an exciting moment. In all my years as a Friend, I have never been so close to the birth of a church, actually able to witness a new Christian fellowship begin to put down roots.

Lochuga, later that day: The Lochuga Meeting and School have been around for years, but are still thriving. It is exciting for me to visit this particular place, because over ten years ago I was part of the FWCC Right Sharing of World Resources program which obtained United Nations money for the food program here.

In speaking to the Lochuga community, George Kamwesa points out that the head of the school, Dorothy Adupa Ekwum, is a product of the Turkana community and of Friends education. She serves as a worthy role model for the children here. Later she shows us around the school, including the areas that need repair. Once again I’m astounded at how absolutely bare—minimum the facilities are here, by our standards. They would very much like outside assistance for such reasonable things as housing for teachers (some walk or bicycle or hitchhike many miles daily); solid cement walls to replace mud-and-straw walls which snakes can pass through to frighten the children during school, and which the winds can blow down; roof beams that can withstand termites; good desks for the children.... Here in Lochuga, as in Nayuu (where the school building is

Continued on page 22
BIRTHS
To James and Jami Bragg, a son, Joel Brennen Bragg, September 1, 1996, South Marion (Indiana) Friends.
To Steve and Tamara Luce, a son, Tucker Hadden Luce, December 5, 1996, University Friends, Wichita, Kansas.
To Daniel and Barbara Webb, a daughter, Kristin Danielle Webb, First Friends of Kokomo, Indiana.

DEATHS
BOWLES James Curtis Bowles, University Friends, Wichita, Kansas, December 17, 1996.
BURRIS Cara Alice Stanley Burris, 74, Hinkle Creek Friends, Indianapolis, Indiana, January 12, 1997. Survivors include husband Lowell E. Burris; son Stanley; three grandchildren.
DAVIS Richard C. Davis, University Friends, Wichita, Kansas, December 15, 1996.
DAVISON Kenneth N. Davison, 86, South Marion (Indiana) Friends, September 25, 1996. Kenneth was a member of South Marion Friends for sixty years. Survivors include his wife of 61 years Edith A. Davison; daughter Janet Jackson; sons David and John; nine grandchildren and ten great-grandchildren.
DIXON Rose Dixon, 77, Moors Ridge Church, December 9, 1996, in Indianapolis, Indiana. Rose was the wife of James Dixon pastor of Newberry Friends for twenty-eight years. Survivors include husband James; daughter Rebecca Clark; son James Michael; brother Charles Evans; eight grandchildren; several foster brothers and sisters.
FORT Geneva Fort, 86, Knightstown (Indiana) Friends, January 4, 1997. An artist and poet, her work appeared in several anthologies. She was preceded in death by her husband Reginald. Survivors include brother Merrill Ross; several nieces and nephews.
GUER Sarah Jane Guer, 69, Pleasant Grove Friends, Hutsonville, Illinois, February 19, 1997. For fifty years, she was a member of the United Society of Friends Women. Survivors include husband Arlie Guer; sons Robin and Jay; daughter Cheryl; three grandchildren; brothers Martin, Thomas and Jacob Shonk; sister Betty Lou Tuttle; nieces and nephews.
HICKS Betty Hicks, 59, First Friends of Kokomo, Indiana, December 23, 1996.
LIJEMBE Joseph Arthur Lijembe, 64, Makhokho Friends, Mungavila Village, Kenya, November 15, 1996. Joseph earned a Bachelor degree in Education from Makerere University in Kampala, Uganda, and taught at Kapaset and Chavakali Boys High School, and then at Kaimosi, Siriba and Kericho Teachers Training Colleges. From 1968 to 1987 he worked in the Education Department in Nairobi, Kenya. He served as chair of the Executive Committee of first Kaimosi Yearly Meeting and then Kakamega Yearly Meeting and served on the Board of Governors of Friends Theological College in Kaimosi. Survivors include wife of thirty-seven years Ziporah Ambasso; two sons; three daughters; eight grandchildren.
SMITH Ralph Smith, 94, First Friends of Kokomo, Indiana, October 23, 1996.
WANYONYI Ezekiel Wanyonyi, Sirende Friends Church, Kitale, Kenya, February 23, 1997. Ezekiel Wanyonyi served as the presiding clerk for East Africa Yearly Meeting of Friends North for over ten years. He has given his estate to the yearly meeting to be used as a Quaker Center. Earlier, he served a term as clerk of East Africa Yearly Meeting. Until his death he was chairman of Samburu Friends Mission. Ezekiel will be remembered for his commitment to his Lord and his forthright spirit in issues and his dedication to the Quaker work in Kenya, particularly peace among Kenyan Friends.

Kisima, Samburu, January 14: Another desert area, but, thank goodness, not nearly as hot as Turkana. If it had been that hot, I would have been in big trouble—the chartered airplane left Kamwesa and me on the wrong airstrip, and after an hour of waiting for church-planter Isaiah Bikokwa and wondering what to do, we set off in the blazing sun for the six-mile walk to the district capital of Maralal.

A Samburu warrior walks with us for a part of the distance, with his side weapons rattling and the point of his impressive spear swinging back and forth not far from my ribs. He is curious about us, and wonders whether we know about the twenty head of cattle stolen from his people yesterday by men in three trucks.

In Maralal, someone from the government office shows us where we can hire a vehicle and driver to take us to the right airstrip, the one at Kisima, where Isaiah waits patiently, along with pastor M. Pirintig Lempurunga of the Lotulelei Friends Church. Kamwesa and his first driver head back to the airstrip where we landed. Since we can't get in touch with the pilot of our return trip, and it will be a different pilot, we can't be sure which Maralal airstrip he will use; we are forced to watch both of them.

When we reach the Lotulelei meetinghouse, all these complications seem unimportant. The meetinghouse is completely full, although Isaiah says that some people had to leave because of our lateness. First the school-children sing for Isaiah and me, and then the women's choir. Unlike some meeting-
houses I've seen on this trip, this one is fully walled and roofed; Isaiah explains that it was built in one day with the help of a team of Friends from Kitale.

An elder is leading prayer. He chants a phrase, and all the people say in unison “Ngai” (God). Their hands are held out before them, palms up; as they say “Ngai,” they close their hands. Another phrase from the leader, and again “Ngai!” And so on until the prayer is over.

Isaiah has explained to me that the Samburu are unimpressed by ranks and hierarchies and would appreciate a greeting that simply acknowledges being brothers and sisters together in Christ. So I feel free to speak informally to this large group, apologizing for the late arrival and telling a little about my adventure.

Already the school has three teachers. All along this trip, I have been so impressed by the wholeness of the Friends message as preached by the Turkana and Samburu missions and exemplified by the schools. The evangelists speak about the good news of Christ and in the same breath about the importance of education for their children. I can see the immediate connection between education and empowerment for these people whose condition in this technological age is no longer a protection from the forces of modernity. If the rural people of Kenya are to be equipped to deal with the social forces acting on them, they will need their intellectual as well as spiritual gifts encouraged—and this is the encouragement that Friends offer.

Nairobi, January 15: These Friends have vision! On the very first day we were here, on our way to town from the airport, we were shown the future site of Buruburu Friends Church—land that was purchased by members' contributions in a fast-growing residential area of Nairobi. The pastor thought that they were perhaps unique in pooling their money to buy land rather than obtaining it from the government or from a well-off Friend. They prayed, and the money came in—1.5 million shillings, or over $27,000.

Today I'm seeing more evidence of the prayers and energy and initiative of Nairobi Yearly Meeting Friends: The Kariobangi South building project, which I visited in 1995, has reached five years at the construction of this facility, which combines a conference center, assembly hall, classrooms, staff apartments, and guesthouse—all of which is intended to earn money to pay for itself. As far as I know, not a penny of foreign money is in this project. Later I see the foundation and pillars of the Langata Church's new building, which was just a dream back in 1995.

Richmond, Indiana, January 18:

Well, I'm still coughing from something I caught on the airplane, and my skin is really starting to peel from my sunburns. I ask myself: Do Friends really know the good side of what is going on in Kenya? Have we focused so much on the problems that we have implied that the Friends movement has stalled?

While I was in Kenya, I challenged every group of Friends to put some energy into telling their story. They need to help FUM get the word out about how they are daily "gathering people into fellowships where Jesus Christ is known, loved and obeyed as Teacher and Lord," and practicing a gospel spirituality which is socially and spiritually liberating. I challenged them to send us stories and photos in their own voice about what they have already started doing in faith—using the language of testimony more and the language of "funding proposals" less. I challenged them to do more local and cooperative fundraising, working with the FUM General Board members of their yearly meetings to coordinate and prioritize their requests. (I suggested that if some Kenyan meetings could work together to make a recording of African Friends' choral music, FUM could produce and sell a compact disk and send the profits to them.)

What if Kenyan Friends really energize themselves to do all that—to take some of the energy they already put into ministry and (together with FUM resources) do a better job of telling their own story? Will Friends elsewhere respond supportively? Do enough Friends still have a global vision? Maybe we need more witnesses, more Friends to visit and even serve in ministry at places like Nayuu, and Lochuza, and Lokoyo, and Samburu, and report home on what they find. Seeing is believing.
A Pastor in Turkana Reports on Missionaries' Visits
By Pastor John Moru Losike

After Fox's vision on Pendle Hill, the Quaker church managed to reach all over the world. Between 1648 and 1652, Fox found a group called "Friends of Truth," who joined together in preaching the true gospel of Christ.

January 9, 1997

Johan Maurer, general secretary of FUM, climbed Quaker Hill at Lodwar Friends Church in Turkana and shared his vision for the great need of the gathered people in the Turkana area. He did not just stay there and bask in the exhilaration of the vision. He descended the hill and began to walk, witness and work among the scattered seekers, gathering them into fellowship.

"As water reflects a face, so a man's heart reflects the man." Prov. 27:19, NIV

During January, Johan Maurer and George Kamwesa visited several village meetings to see the following:

Lokoyo—Found three traditional classrooms constructed.
Nayuu—Unfinished semi-permanent building. They gave 5 kg of nails. They worship under a tree called "Esekon."
Nakiria—Found the collapsed church which needed repair and contributed one thousand shillings.
Narukopo—Talked to children who were naked and an old man who listened to the message about the call of Abraham.
Lochuga—Found some semi-permanent buildings which the headmistress Dorothy Adupa tried to improvise as teachers quarters of the Lochuga Friends primary school. She still needs a pressure lamp for eight standard pupils.

Lodwar—They were welcomed by Toyoutu Friends women group and had the loved fellowship of songs and drum echoes.

The foundation for our life is repentance from dead works, faith towards God and Jesus' baptism in the Holy Spirit. So I sensed that they are speaking both to God and for God. In this case, only through prayer will God send revival and renewal to us all in Northern Kenya.

"When the hay is removed and new growth appears and the grass from the hills is gathered in, the lambs will provide you with clothing, and the goats with the price of a field." Proverbs 27:25-26, NIV

I pray and thank God that our relationship has been supervised by God and has given us new growth. God has given us the chance of knowing each other—talking, walking, fellowshiping and praying to one Mighty God.

The pastor's conference

I have learned much from the pastors' conference, "Rise up and stand." David Phillips (pastor at Wabash, Indiana) spoke from Acts 26:16-17:

- The local church is the place where God pours his spiritual blessings to the ministers.
- It is the place where the relationship of believers starts.
- My pastoral responsibilities come and go as a messenger.
- The glory of God in the church is in the form of revelation.
- I have again learned that our congregations:
  - need a servant but not a boss
  - need room for growth
  - need involvement
  - need to know much about the globe

Visit April 21, 1997, following the Conference

The conference challenged pastors to mission work and church planting. Experience is the best teacher in life. After the pastors' conference, we had to rise up and stand for the gospel and mission to start from Nairobi to Turkana.

Bill Wagoner, George Kamwesa, David Phillips, Retha McCutchen, and Rich and Sandy Davis traveled from Kitale to Katulo, Jackson and Moru were directors of the trip from Katulo Friends Church towards Lodwar. Before we reached Lodwar town, we found nature was blocking the road. Rain, falling on the western part, brought water flowing through the gully and across the roads. The rivers, without raised bridges, made it so the visitors could not reach Kalokol where the Friends Church began in Turkana District in 1970. Instead we visited Nayuu village meeting.

Kalokol members have received your greetings, and they say that God's plan is unique and beyond human understanding; they are praying that one day God may open doors and windows for you to visit Kalokol. The manager of the children's home orphanage and his staff send greetings. They were anticipating the visit because of the great help that FUM offered to the children in the past.

In your Quaker Life, July/August 1993, page 26, I have found that Jim Hoeksema of William Penn College had supplied solar panels for electricity at the Polytechnic and Orphanage. The panels are still helpful. This is a great dream and vision from heaven for you and your mission orientation to the oppressed. Remember us with your daily prayers. I pray that God offers you special guidance and health in spiritual and physical needs. Amen.

John Moru Losike is pastor of Nayuu Friends, Kalokol, Kenya.

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