

# link

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## 95 years in Marsabit, Kenya

Learning to preach Christ  
from the Old Testament

The harvest field  
in an arid desert





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Belfast, Saturday 22 February 2025

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**17 Feb, 7pm**  
A and S, serving in West Africa



**17 Mar, 7pm**  
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**'It's hard to see young people battling with ... Islamic radicalisation, sex, alcohol, drugs'**

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**A church with hungry people does not have disposable income for training ...**



**Some clergy pastor up to six churches**

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# A 95-year gospel partnership



**John McLernon, Mission Director, visited Marsabit and saw immediately why Crosslinks has such a long-standing relationship with the church in this challenging region of northern Kenya.**

**C**rosslinks (or, as it was initially known, BCMS) missionaries have been visiting Marsabit since 1929; this Christmas marks 95 years of our partnership.

Marsabit is in the far north of Kenya, near the Ethiopian border, and until 2015 there wasn't a paved road that reached this far north. Even with the luxury of tarmac, the distances are enormous. Previous Crosslinks personnel travelling to this isolated region would have had far more arduous trips than mine and I was grateful for the flight with Mission Aviation Fellowship.

Back in 1929, the pioneering BCMS missionary Alfred Buxton, accompanied by Hamilton Paget Wilkes travelled on foot throughout Kenya's Northern Province, surveying the territory around Lake Turkana (then Lake Rudolf) with a vision of establishing BCMS mission stations around it. The work in Marsabit began as an outreach to the nomadic Boran people by Eric and Ruby Webster in 1931, who completed the first translation of the New Testament in Boron. Their work was later taken further by Canon Stephen Houghton who translated the whole Bible into the Boron

language. In fact, Canon Houghton dedicated his life to ministry in this region and his remains are buried in the Marsabit diocesan compound. During the decades that followed the church in Marsabit grew in number, supported by the ministry of BCMS missionaries.

Like much of this region, BCMS missionaries provided episcopal leadership, but this was, of course, not sustainable. And in 1962, one year before Kenya achieved independence, the BCMS Field Council decided that leadership should be handed over to local leaders of the Anglican Church of Kenya (ACK).

Missionary bishops remained in Kenya, only they were now appointed by and accountable to a Kenyan archbishop and bishops. Former mission partners Bob Beak and Rob Martin served in the Marsabit area; find out more about their ministry on page 13.

The ACK Diocese of Marsabit has a land mass roughly the size of England, much of which is desert. There are 64 parishes served by 35 trained clergy supported by local evangelists. Some clergy pastor up to six churches. Although both clergy and evangelists are passionate to serve, many have received very little faithful theological training.

Kenya is considered a Christian country and Operation World quotes the figures of 82.7% Christian, with 48.9% evangelical. Yet this interface between the Muslim North and the Christian South is significantly different.

Photo: Diocesan youth worker, Rev Jomo Nderitu, gives Bible handling training at iMarika youth conference

***The frequency of drought and famine can exacerbate tribal tensions leading to shootings on the streets.***

Marsabit is closer to 60% Muslim, 35% African Traditional Religions (ATR) and only 5% Christian, with Islamic local government leaders. One challenge of this in the past year has been the assertion that all school girls should have their heads covered, even in Christian schools.

Aside from Islamic-Christian tensions, there are 14 tribes competing for power and limited resources. The frequency of drought and famine can exacerbate tribal tensions leading to shootings on the streets. The most recent years of famine saw 80% of livestock perish, which is devastating for this traditionally nomadic herding community. All in all, the Diocese of Marsabit is a challenging place for the church to minister.

Upon Rob Martin's retirement in 2016, Bishop Daniel Qampicha Warlo, took office and Crosslinks has continued our partnership in a number of ways.

Crosslinks took on the Diocesan Youth Worker role as a mission project partner to enable partnership with churches and individuals in the UK and Ireland. The current office holder, Rev Jomo Nderitu, is responsible for all youth ministry across the diocese where 50% of the population is under 20 years of age.



Before taking up the role in Marsabit, Jomo trained at George Whitefield College supported by Crosslinks' BEST study partner scheme.

Supporting Jomo in his ministry, ten youth workers from Marsabit are participating in the ACK's youth leaders' training programme that has recently been established by Crosslinks mission partners Gerald and Louise Mwangi.

To enable Bishop Qampicha to train and equip new and existing clergy, Crosslinks provides support through BEST study partner bursaries for Guyo Jarso Baqata and George Bulyaar who are studying at St Paul's University and will serve in church ministry and as a military chaplain respectively after their studies. Several Marsabit clergy are also participating in the St Julian's training programme, established by former mission partners Wanyeki and Mary Mahiaini, and now run by Rev George Ochiel and supported as a Crosslinks mission project partner.

In 1962, Crosslinks mission partner Arthur Hurd wrote of the changing relationship with the church in Africa: 'The role of the individual missionary has changed. No longer is he the leader, but now the specialised helper to undertake tasks beyond present local manpower and resources.' Moving on from its initiating role, Crosslinks has been blessed by decades of partnership with the Diocese of Marsabit and I have re-committed us to continuing it for the foreseeable future.

# The harvest field in an arid desert

**The contrast between the north and south of Kenya is substantial. Gerald and Louise Mwangi recount the challenges and unexpected opportunities in the vast, arid north, where Folk Islam and African Traditional Religion are the majority religions.**





Our ministry began in 2016 with the pioneering of a six-month residential youth discipleship programme as a 'gap year' for high school leavers before they joined college or looked for work. This programme was based at iServe Africa, and we served there happily for about 6 years. During that time, we saw many young people come from far-flung areas across Kenya. We started praying and asking God to show us how we could walk alongside the church in Kenya to empower their workers to reach out to more young people.

### **... We felt challenged to focus on churches ministering in hard, poverty-stricken areas**

We started to explore different opportunities and then received the go ahead from Archbishop Ole Sapit to work with the Anglican Church of Kenya. We felt challenged to focus on churches ministering in hard, poverty-stricken areas, like the Diocese of Marsabit. Due to the harsh climate and poor soil for agriculture, the communities who live there largely depend on herding animals for their livelihood.

There are many communities who reside within Marsabit: the Gabra, Boran, Rendile, Samburu and Turkana. Most of these communities practice Folk Islam (Islam incorporated with native folk beliefs and practices) or African Traditional Religions (rituals that demonstrate loyalty to ancestors and



beliefs that have been handed down over many generations).

Our ministry in Marsabit is two-fold. As a family, we visit twice a year in April and August to join a team who train 80-100 people. The journey is about 13 hours by car (with three small ones!), so it's pretty exhausting. But there isn't really a substitute to teaching in person, and it's a privilege to watch people grow in their skill and character.

We also regularly train a group of ten leaders who travel down from Marsabit to Nairobi for two weeks of intensive training at our centre. It helps them to be in a different context, with fewer interruptions, as well as giving them refreshment and a restful change of scene. These leaders are now beginning to take an active role in leading the training for the large group; it's enormously encouraging to see them grow in confidence and passion for the young people of their communities to know and understand God's word for themselves. Our focus on training youth and children's workers from the Diocese of Marsabit was precipitated by the following challenges and opportunities.

### **Lack of trained workers**

The parish of Kargi is a typical Marsabit parish. There are three churches spread over 60km. They are served by one minister and there is no youth or children's worker. Three churches would be plenty for any pastor, but the distances between them are significant and travel adds to his burden. Serving alongside a trained youth and children worker would ease his workload, as well as give the many children in his churches access to the gospel of Jesus.

**... we do not know how to read and write. When we meet, we open the Bible, put a stone on it and then pray to God to reveal to us what is in his word – we need people to teach us**

Recently, we received a request for Christian workers to serve the community of a recent convert. She said, 'we have received Jesus as Saviour, but we do not know how to read and write.

When we meet, we open the Bible, put a stone on it and then pray to God to reveal to us what is in his word – we need people to teach us his word.'

### **Spiritual openness**

Many communities practice African Traditional Religions and Folk Islam. Yet while some are resistant to the gospel, many are 'spiritual' and have an awareness of God and the spiritual realm. Often, beliefs passed down aren't clear and there's no room for questioning. People can be more open than they initially appear so there is a need for people who can teach sound doctrine with simplicity and clarity.

### **The prosperity gospel**

This 'gospel' teaches that when you come to faith in Jesus, your health and wealth will improve. The prosperity gospel thrives where people are more economically vulnerable; some false teachers take advantage of this in Marsabit.

Title page: Louise Mwangi collecting firewood with local Christians in Marsabit, Above, left and below: Training young Kenyans to handle the word of truth correctly





## Lack of resources

Marsabit is hot, arid and sparsely populated. Due to the lack of reliable rainfall for agriculture and adequate food for their animals, many within the diocese live below the poverty line. A church with hungry people does not have disposable income for training and equipping their workers; they will spend most of their resources on surviving.

Our youth and children's training course is designed to address most of the above issues. The programme focuses on three fundamental areas of a faithful gospel worker:

### Faithful Bible teaching

In a context where people teach contrary to Scripture for personal gain or out of ignorance, there is a huge need for raising a generation of teachers who will do it rightly and faithfully. People will teach faithfully what they know so our intention is to deepen our participants' Bible knowledge.

We work through a book of the Bible to understand the intended message to the initial listeners, look at the issues of

their day, and then see how they apply to us today. This happens through a discussion-based Bible study and a 'micro-preach', where participants are assigned a passage to prepare and teach, and then receive constructive feedback to grow them as gospel teachers.

### Servant leadership

A faithful Bible teacher serves as well as teaches. We don't want our participants to leave with heads full of knowledge that bear no impact on their lives and character. We point them to Jesus, our perfect servant leader.

### Discipleship

Having equipped our participants for ministry, we seek to continue walking alongside them in their service, mentoring and cheering them on in their love for God and service to his people.

Those with eagle eyes will have noticed that the lack of resources is something we're unable to help with. If you felt able to give to the ministry in Marsabit, how big or small your contribution, the many youth and children's workers and the many young people they teach would benefit enormously. Our prayer is that the youth and children's workers we have trained will go to lead more young people to repent of their sinfulness, realise their need for a Saviour and be excited about the promise of eternal life where all suffering and pain will end.

*Gerald and Louise Mwangi, serving in Kenya*

Left: Youth serving by washing up at a conference



# Building on firm foundations

**Barren of the gospel 100 years ago, how did the Lord begin to work in this arid, nomadic, 'hard ground' in Kenya?**

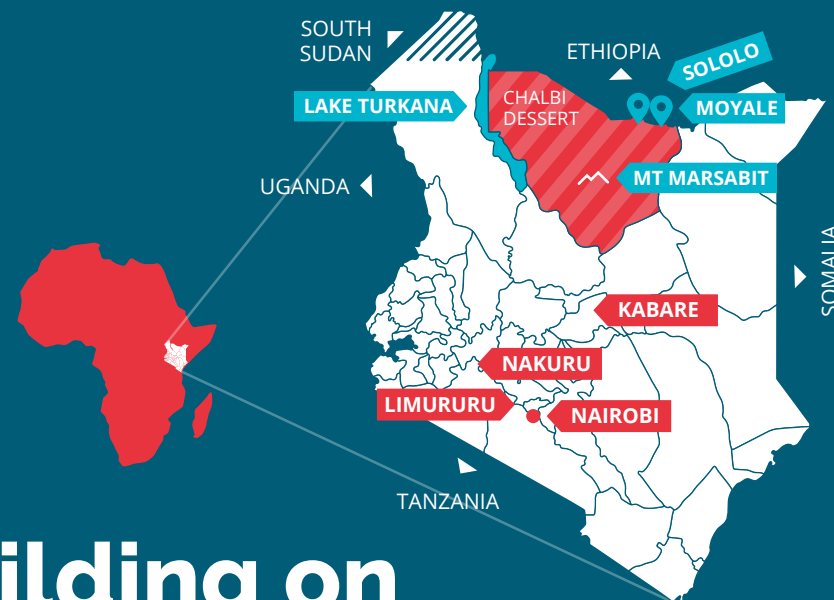
'This is barren soil for missionary or trader; neither are, and it is doubtful if they ever will be, in evidence.' This was the conclusion of a District Commissioner who visited Kacheliba in West Pokot, Kenya in the 1920s. The nomadic ethnic groups, guiding their camels and goats to waterholes across thorny scrubland appeared hard ground for the gospel.

But less than a decade later, in 1931, BCMS (as Crosslinks was then known) missionary Alfred Buxton stood on the same spot and declared to fellow missionary Lawrence Totty, 'Here, I believe, is your life's work for the Lord!'

Emptiness or opportunity? The District Commissioner and Buxton saw very different things as they surveyed the dispersed population of 200,000, unreached by the gospel. Over the next decade, ministry to the nomadic ethnic groups flourished.

Mission partners to northern Kenya preached and taught, opened schools and hospitals, created written texts of the local languages, translated the Bible and planted local churches. 'A life's work for the Lord', indeed!

*Polly Phillips, Communications Editor*





# History of the Diocese of Marsabit and Crosslinks

Kenya - Kenyan evangelist preaching to the Samburu people

**1850s** – Krapf and Rebmann, sent by the Basel Mission (BM) under CMS sponsorship, are the first missionaries to Kenya. BM is now part of the Evangelical Lutheran Church of Württemberg.

**1929** – The first BCMS missionaries, Alfred Buxton and Hamilton Paget Wilkes, pass through Marsabit and see the gospel need.

**1931** – Eric and Ruby Webster begin outreach to the Boran and Burji ethnic groups in Marsabit. Petero Oche (a Burji) is the first local leader from the 1930s.

**1962** – First permanent church building in the current Diocese of Marsabit built at Archer's Post by Bob and Eileen Beak. The church building is still there.

**1962** – BCMS Field Council hands leadership over to the local leaders of the Anglican Church of Kenya (ACK).

**1963** – Kenya achieves independence.

**1960s** – Stephen Houghton begins his ministry, translating the Bible into Boran and training local leaders; these men and women form the backbone of the church by the 1970s.



Marsabit is a traditionally a nomadic herding area

**1975** – Diocese of Mount Kenya is split into Mount Kenya South and Mount Kenya East (MKE). David Gitari becomes Bishop of MKE (which includes the current diocese Marsabit). He brings new energy to the ministry there.

**1978** – Rob Martin with his wife Sue begins serving as the MKE accountant at the head office in Embu. They travel regularly around Marsabit County.

**1984** – Bob Beak is consecrated Assistant Bishop of MKE with oversight of Marsabit County.

**1990** – MKE is split into Kirinyaga (which includes the current Diocese of Marsabit) and Embu.

**1993** – Andrew Adano is consecrated Assistant Bishop of the Diocese of Kirinyaga; he is the first bishop from a nomadic (Gabra) background in the ACK.



**1996** – Andrew Adano is killed in a plane crash on a peacekeeping mission in northern Kenya. William Waqo, who succeeds him, becomes Provincial Secretary and sees the need for three missionary bishops for Turkana, Marsabit and Garissa.

**2011** – Marsabit is made an independent diocese; Rob Martin becomes the first Bishop of Marsabit.

**2015-2018** – Daniel Odhiambo becomes Marsabit's first Diocesan Youth Worker.

**2016** – Rob Martin retires; Daniel Qampicha Wario, from the Boran ethnic group, is elected Bishop of Marsabit.

**2019** – today – Jomo Nderitu becomes the new Diocesan Youth Worker. Read more about his ministry on page 14.

**Today** – there are 64 churches in the Diocese of Marsabit, with 35 clergy. The majority of clergy are local leaders, from every ethnic group in the region.

**'The Lord who has called us into this ministry walks the journey with us, he does not desert us, he does not forsake us, he avails his grace in abundance to us, ... to steer us forward in the ministry of gospel proclamation.'**

Bishop Qampicha, 2024



Bishop Qampicha and John McLernon

◀ 1850's

1925

1950



1975

2000

Today



# Coordinating youth ministry in 64 churches

**Marsabit battles famine, poverty and drought, intertribal conflict and the threat of Islamic radicalisation, yet the gospel has found good soil and is bearing fruit.**

We sat down with Rev Jomo Nderitu to hear a bit more about the vast harvest field, and Jomo's ministry to young people.

***Jomo, how did you come to serve in the Diocese of Marsabit as the Youth and Children's Worker?***

I grew up in Nakuru, in the Central Rift Valley, to the south of Kenya. I first came to Marsabit in 2014, while serving for a year as an iServe Africa ministry apprentice at ACK St Paul's Moyale, in the north of the Diocese of Marsabit, bordering Ethiopia. This exposed me to the huge need for faithful, passionate and courageous gospel workers in Marsabit. I began praying, asking the Lord to raise and send labourers to this land.

But then, as the Lord often works, I began to consider whether I could be part of the answer to my prayer. Could I be a labourer whom the Lord was raising, equipping and sending to build his church in the region?

I felt aware of my lack of experience and sought formal theological training. Andy Harker, my mentor at iServe Africa and Rt Rev Rob Martin, the first Bishop of Marsabit, recommended me for a Crosslinks BEST bursary and I went on to study a Bachelor of Theology at George Whitfield College in South Africa. After my studies, the Lord opened a door for me to return to Marsabit, to build on the gospel youth work that had been started by Rev Daniel Odhiambo.

***Marsabit Diocese is a huge region and you're responsible for 64 churches! How do you manage that?***

To be honest, it's hard. I wish I could have more concentrated and regular gospel moments with youth and children's workers in all of the 64 churches. Even if I were to visit each church every Sunday, I'd need more than a year to make one cycle. And the



Left: Jomo and Anne, his wife, Above: Local church gathering to sing and praise the Lord

distances are vast, so travel can take hours, even days. That's an exhausting, ineffective and expensive way to serve.

Instead, it is much more fruitful and sustainable to spend whatever resources we have on preparing and running regional workshops, concentrated training courses and conferences. These gather local gospel workers and equip them to teach young people faithfully. We're absolutely convinced that this means we can reach more young people while simultaneously growing the number of faithful gospel workers who will return to minister in their local parishes and communities.

I also serve as the Diocesan Schools Chaplain, and seeing the youth get excited about Jesus is a personal highlight, which I wouldn't otherwise get through training, as I'm one step removed from them. The Diocese runs two secondary schools, and about 15

further schools are open to me coming in each week to run Bible studies and give talks to the students.

***You're also involved in running the iMarika conference? Tell us more.***

'iMarika' is a Swahili word meaning 'steadfast'. The iMarika youth conference happens once a year and draws young people from all corners of the Diocese for a week of in-depth teaching, mentorship, discipline, prayer, training on how to teach the Bible in a Christ-centred way and fellowship. The aim of the conference is to help raise a generation of young people who are rooted in Christ, living fruitful and transformed lives and steadfast in their faith. There are practice expositions, seminars on the practicalities of youth ministry, training in servant leadership, Bible studies and a Q&A session. We want to give young people confidence in God's word, space to ask their questions and equipping to live out their faith.





### What joys are there in your ministry?

Seeing young people grow in their knowledge of Scriptures, especially those who I've been walking alongside for some years now. This is then reflected in how they live, in their hope expressed in times of adversity, and in their love for one another even for those outside their tribe is immensely encouraging – the gospel does change lives.

But perhaps my greatest highlight is seeing the seed of faithful Bible handling planted and slowly beginning to grow and take shape in the diocese. Praise God for the team of ten young men and women who we have been sending to Gerald and Louise Mwangi (more on page 7) for intensive training courses on God's word and Christian leadership. Despite the many challenges, the Lord is surely building his church in this land.

### What are some hardships and discouragements?

Ministering to people who cannot afford basic necessities like food, clothes and shelter is a huge challenge. Often they come with genuine requests, but I can't offer immediate assistance. The lack of resources for ministry can also be an obstacle; often people are willing to serve but without provision, work cannot go ahead. It's hard to see young people battling with things of the world that are enticing but ultimately enslaving: Islamic radicalisation, sex, alcohol, drugs.

The distance between churches is big logistical challenge. The roads are often almost impassable, and travel is slow.

And because there is such a need, finding time to rest is a challenge. I always feel there's something I could be doing. I find myself struggling with 'Saviour Syndrome': 'I must do this and that, help that person, reach this village with the gospel'. Those are all good desires, but they confront me with my limitedness, and I end up feeling exhausted, and inadequate.

### What is your prayer for the people in Marsabit?

That the Lord will open their eyes to the true hope and imperishable inheritance believers have in Christ Jesus. That they will stand firm in faith through persecution and trials.

I pray that the Lord will raise more faithful local gospel workers passionate to share the gospel and see it bear fruit in people's hearts. And I pray that in an area where darkness seems to reign, the church will thrive and offer hope as a beacon of light.

Jomo preaches with translation in a local village



## 4,369 miles: Ballinderry to Marsabit

Gerald and Louise Mwangi (page 7) are partnered with Ballinderry Parish Church, to the southwest of Belfast. Rev Trevor Cleland, Rector of Ballinderry Parish Church, shares how essential their gospel partnership is for the life of the church:

*'Mission in the church can never be an optional extra. We are all called as believers in Jesus to be part of it. That is why partnering with Gerald and Louise Mwangi has been invaluable for us in Ballinderry. Their regular updates, prayer requests, and the opportunity to provide resources for their work in Kenya have all helped in showing people how they can support and be involved in mission. As the Lord has blessed Gerald and Louise's work in Kenya with the fruit of changed lives, so too, in Ballinderry we have been blessed by the encouragement of knowing there is fruit from the gospel being proclaimed across the world.'*

Heather Tuft, who served on a short-term mission to Ethiopia with Crosslinks, is a member of the Ballinderry Parish Church family and the mission partner contact for Gerald and Louise Mwangi:

*'It is a real privilege and joy to share the Lord's work in Marsabit in Kenya with Gerald and Louise Mwangi. Having worked with children in Ethiopia with Crosslinks, I know there is such a desire for children to learn more about the Bible, but the value of training youth and children's workers in Marsabit under Gerald and Louise's leadership is immeasurable. It is so encouraging to see how God is leading them according to His will and how much the young leaders are benefitting. May God continue to bless Gerald and Louise and their boys Jeremiah, Daniel and James, keeping them in good health and safety as they travel, sharing God's word in God's world.'*

If you'd like to grow your gospel partnership with your mission partner or consider how your church might practically engage with global mission, we'd love to offer you a Church Mission Consultation. Start the conversations with Helen Burns, our Church Partnerships Coordinator at [hburns@crosslinks.org](mailto:hburns@crosslinks.org)





# 60 Clergy explore Christ in the Old Testament

**Spurgeon taught 'Your business when you get to a text is to ask, what is the road to Christ?' Richard Coombs discusses how good Bible handling is at risk in Kenya and the impact biblical training could have on a church-going country that is under attack.**

Encouraging the 60 clergy from the Anglican Church in Kenya to preach Christ from the Old Testament was the aim of the third St Julian's Annual Conference at which Rupert Shelley (Director of Mission Partnerships) and I were privileged to to speak at in early October.

As well as sessions and workshops on how to handle Old Testament narratives, we gave expositions from the Joseph narrative in Genesis 37-50 as worked examples. Imposing meaning onto the text rather than finding it in the Bible passage is as common in Kenya as it is in the UK. The difference in Kenya is that this leads to the prosperity gospel, moralism, acceptance of tribal religious

practises and superstition. The St Julian's Training Centre is showing a better way.

Over lunch, I sat next to a young man who is responsible for training children's workers in his diocese in Bible-handling skills. He'd been saved from alcoholism in his early twenties when he became desperate and returned to the faith of his youth. He is now passionate that children in Kenya receive a firm grounding in the Scriptures. Thanks to St Julian's, he now has the vision of showing children Christ in every part of the Bible, especially in Old Testament stories which can so easily be taught as moral examples rather than part of the gospel of God's grace.

***The young man returned ... with his approach to preaching completely changed.***

When I asked how he'd discovered the St Julian's Bible training courses, he told me his vicar had sent him after realising that his Bible-handling skills learned at theological college were lacking. The young man returned from his first course with his approach to preaching completely changed. Instead of using the passage as a runway from which to launch his own ideas, he now tries to teach what's in the text and apply it to the lives of his congregation. The vicar was thrilled and encouraged him to come to subsequent courses.

The church in Kenya is under attack from many sides: the prosperity gospel, tribal religion and the infiltration of Western secularism. But still, the majority of the population is in church on Sundays and in midweek meetings. Please pray that these courses will strengthen the Anglican Church in Kenya. When the voice of God is heard as the word of God and is taught in the power of the Spirit of God, then the church of God will be built.

*Richard Coombs is Rector of St Matthew's & The Minster in Cheltenham*

Meet church leaders at the conference and hear how they've been equipped at [crosslinks.org/marsabit-interview](http://crosslinks.org/marsabit-interview)

Above, left (left to right): Student taking his turn to 'micro-preach' and receive feedback. Small group discussion at the St Julian's Annual Conference.



## Raising up local leaders

**BEST training partnerships**

Part of Crosslinks' ministry includes BEST, a theological training partnerships programme, which stands for Bursaries Enabling Strategic Training. BEST provides financial and prayer support for gospel workers through partner churches and individuals in the UK and Ireland. This support enables them to study in their own cultural context and be faithfully trained for Bible-teaching ministries in their local church.

Local Christians in the Diocese of Marsabit have gone on to study through BEST; other BEST study partners from outside the region have moved to serve in the Diocese. Jomo Nderitu (read about his ministry on page 14) trained for ministry through BEST at George Whitefield College in Cape Town, South Africa.

Find out more at [www.crosslinks.org/support-BEST](http://www.crosslinks.org/support-BEST)





# Raising up local leaders

***“Serving in a Muslim-majority area requires wisdom and sensitivity in how to reach out effectively. Further training ... would be of benefit”***

John Maganjo (above) is a former BEST study partner who is now serving in the northern Sololo archdeaconry which borders Ethiopia.

‘I serve in the St Paul’s Moyale parish, which has three churches. I am the pastor of 570 adults and 317 children. Around 70% of the archdeaconry is Muslim, and yet we thank God for growth. We have seen several Muslims accepting Christ and growing in their faith to become mature believers.

However, we need your prayers. Serving in a Muslim-majority area requires wisdom and sensitivity in how to reach out effectively. Further training in this area would be of

benefit, so we’re trusting God to provide. Also, the unending cross-border conflict makes Sololo a fearful place to minister and I often fear for the safety of my family.

The area is vast; the nearest church is 40km away from the parish headquarters, while the furthest is 120km. We are praying for God to provide three motorbikes to enable us to reach all these people with the gospel. Pray too for the courage to persevere.’

Find out about Crosslinks’ BEST (Bursaries Enabling Strategic Training) initiative  
**[www.crosslinks.org/support-BEST](http://www.crosslinks.org/support-BEST)**