

Kenya Pastors' Background and Faith Statements

Rev. George Wepukhulu is the son of Zadock and Phoebe Wepukhulu, both Anglican (Episcopal) church adherents. After high school, he joined a technical college and trained in building construction.

He later felt called by the Lord and applied for training as an Evangelist in a local seminary. At the same time, he trained as a Sunday School teacher. He proceeded with pastoral studies for 4 years. He has worked in Kenya as a pastor for 14 years in various Presbyteries and has served as Presbytery Moderator in four Presbyteries, including the Elburgon Presbytery.

Rev. Wepukhulu is currently serving 10 congregations with two including internally displaced persons (IDP) as a result of the 2008 post election violence when an estimated 650,000 Kenyans were displaced and a further 1,300 lost their lives.

Rev. Wepukhulu is Moderator of Nakuru Presbytery comprised of 15 parochial circuits. He has worked with National Capital Presbytery since 2000. This is his second visit to the United States, the first taking place in 2004.

George was a witness for the inception of the **United Orphanage & Academy, Moi's Bridge, Kenya (UOA)** and has remained a supportive friend of UOA, assuring continued support within the Presbyterian Church of East Africa (PCEA) and all who visit. He has traveled with every group who has visited UOA and took leave from his work and family to join in Fellowship. Rev. Wepukhulu and his wife Tabby Mulongo have one daughter and three sons.



Rev. George Wepukhulu

Rev. Wepukhulu's Faith Statement:

"This is my statement of faith meant to be shared by my fellow Christian brethren.

Many of us who confess to be Christians sometimes fail to measure to the standard of Christianity. Christianity is not only a religion but a life to be lived. While we take too much time discussing Christ and the Christian way of life, our own actions contradict what we say and preach to others.

The non-Christian world is more interested in actions that can bring about positive change than in mere and unproductive words. Today's listeners to Christian sermons no longer learn through hearing but through seeing. They will not be satisfied by the sermon on tithing than seeing the preacher himself/herself actively involved in tithing.

True Christianity is taking on God's character. This can be realized by seeking a deeper devotion to God. When one seeks to know God and strives to love Him wholeheartedly, the Lord, in turn, will keep such a person from straying from His commands (Psalms 119:10). He also gives such a person the singleness of heart and inspires him/her to fear Him.

There is also what I personally refer to as "technological influence". Technology is becoming worldwide. While this is helping in simplifying the way of living, it should not be an alternative to our faith and trust in the Creator. Technology in this way we look to be an idol of worship instead of being a means provided by God to help us have a better life here on earth. The Lord must remain the supreme rule and source of our living, governor and director of our day to day life.

Praying for growth, meditating on God and worshipping Him alone, having a deeper longing for Him, studying His holy Word, fear, love and a strong desire to be godly must constantly be a daily practice of our Christian way of living and service to our Lord. Practicing generosity towards our fellow human beings is another important area of true Christianity. Cornelius in Acts 10:1-8 loved both God and his fellow men. By this he was reckoned to be a true Christian convert. 'But godliness with contentment is great gain.' (1st Timothy 6:6)"

Rev. Wepukhulu's Personal Testimony:

"My statement of faith I sent you was my new life experience as a result of what I went through when I was attacked and robbed by thugs at 2:30 am in the night. It was on a Sunday and the day was busy for me during the all day church service. I slept like a baby.

A kitchen window grill was cut into pieces to gain entry into my bedroom. I was beaten, bundled and forcefully ushered under the bed with both hands and legs tied on the bed posts. The end of my life was to follow the robbery of all my material properties and cash if I tried to shout for help. I cooperated and everything was taken away.

Thanks to God who preserved my life. My children were asleep and my wife was away in the rural area. They were to be killed if any of them shouted. Thanks to God who saved them by sleep.

I could not well fit into the shoes of some of the members of my flock who suffered from the post election violence (in 2008) and be in a position to give them practical guidance and counseling without this experience. Thanks to God who was preparing me. Biblical Job underwent the same for God to teach the world of his working and saving power in and out of season and also to show his unlimited protecting hand to them that wholeheartedly rely on him.

God be with you brethren for standing with us. Your prayers for us brought a great change."



Rev. Stephen Githuki

Rev. Stephen Githuki

Rev. Stephen Githuki and his wife Esther live in Nakuru, Kenya and have one son and two daughters. After his formal education, he worked as a carpenter for 16 years before joining the British Tutorial College and trained as a health worker. He joined the Holy Ministry in 1977, studied as a pastor and was ordained in 1980. He has served the church for the last 31 years. He has served as stated Clerk in different presbyteries covering a period of five years. He was the first Presbytery Clerk in Elburgon Presbytery who signed the first Memorandum of Understanding which gave birth to Elburgon and National Capital Presbytery relationship. This is his third visit to the United States, the first taking place in 1999 and second in 2004.

Rev. Stephen Githuki's Personal Testimony:

"During the tribal uprising I was with my wife in another town serving one of my congregations.

A gang of warriors came to my home and totally destroyed everything because I was not of them. Everything. Nothing left. Unsafe to ever return if I am to continue serving the Lord. I know in my heart that God was looking out for me. Many others nearby were killed.

Will those who did this prevail? No. God has a plan. While He does not control everything, He will ultimately see us all survive and thrive. No matter what, we will all be saved, sooner rather or later. Praise be to God!"



Rev. Stephen Chege

Rev. Stephen Chege

Rev. Chege worked for two decades as a high school teacher before attending seminary and becoming a pastor. His son John now manages the orphanage in Moi's Bridge, and his son Peter manages the academy.

Rev. Stephen Chege's Testimony:

"The warriors stormed Moi's Bridge, killing over 300 people and burned or destroyed as many homes and businesses, but stopped just outside the OU&A fence without entering or doing any damage. Instead, they turned and proceeding on to another, much larger, well-financed Lutheran Orphanage ten kilometers away and totally destroyed the whole property killing or leaving well over one hundred orphans without a repairable home.

Initially, I alone decided which orphans to bring into the Orphanage and assure they were loved, cared for and educated. I legally adopted them. As the number passed a dozen, Henri suggested we create a council of local leaders to help make the decision. We invited the leader of each tribe and a few other respected people to help us. Now this group collectively makes the decisions, regardless of their tribe, solely on the need and potential of the orphan. This is probably why the UO&A was spared. We were helping all truly in need, as Jesus counseled us to do.

When it was clear that the Orphanage was going to survive the uprising, I turned my attention to my wife in our home, less than a kilometer away. I have a large stone wall encompassing my home, barn and field and had recently installed steel shutters on all our windows and doors. My wife

was locked inside. As I drove away from the OU&A I could see the burning homes and a car on fire ahead. Someone stopped me and encouraged me on. But God spoke again and told me to go another way so I unchallengingly turned around even though it would add many kilometers to my journey. As I started in the other direction 30 arrows hit my car. I could not have survived if I had continued.

The question then was how to make my way through the warriors to my home and wife? Again, God told me to get help so I stopped a Kenyan police vehicle. I had regularly been sharing some of my produce and dinner with them. They often parked their military-style vehicle with its big machine gun on the top in my yard so anyone thinking about entering might wonder. One of the policemen loaned me his jacket and hat, sat me in between two officers with two more manning the guns, and drove me home safely. None of the warriors recognized me or tried to stop us. My wife was safe so we all prayed together and thanked God for protecting us. After the uprising subsided, many in Moi's Bridge and beyond were homeless and destitute. We took in several hundred of them onto the UO&A grounds, let them camp on our fields inside the fence, and fed them for several months as this was the only safe harbor available for them. These included both the warriors and the beaten. They lived peacefully together, demonstrating God's healing hand. Thousands of Kenyans are still living in government sponsored tent cities scattered across the countryside.

When our food ran short, Henri arranged for Westminster and other churches to send money so we could continue feeding the people. Those in and near Moi's Bridge have been able to rebuild and reestablish their lives.

Without you all we and many others could not have survived. The UO&A is truly serving God.
Thank you, thank you."

**Thanks to Linc Cummings for gathering the faith statements and personal testimonies.*

*** This document may be viewed online at www.wpc-alex.org**