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Milyango, Ibrahim

Although he could not curb the persecution of Christians which was, and continues to be, sponsored by the Arab Muslim government, the bishop managed to keep the high tension between the Muslim majority and the Christian minority at a considerably low degree. He maintained the Christian spirit of love for their enemies, and tolerance between Muslims and Christians. Among other achievements, he established the Omdurman Bible Training Institute (OBTI) before his enthronement as bishop of Omdurman Diocese. He raised up and trained leaders for the church, sending some pastors away for theological training in Kenya. He ordained Kurkeil Mubarak Khamis and Butrus Kuwa Kuku as deacons and as priests and consecrated Kurkeil Mubarak Khamis as asistant bishop. His love and vision for trained leadership was so strong that in 1977 he sent Ismail Badur Kuku to Cairo, Egypt for theological training, so that after his training, Ismail Badur could help Rev. John Barff, an English priest who was asked to promote Omdurman Bible Training Institute (OBTI). The institute is now called Shukai Bible Training Institute (SBTI), after him.

Shukai loved everyone and was loved by all who knew him even before he became a deacon. He was a quiet person who always avoided problems. He established the link between the Diocese of Khartoum in Sudan and the Diocese of Bradford in England, a relationship that has now grown to its fullness in the Christian witness of the Gospel, not only to the congregations of these two sister dioceses, but even to the whole Anglican Communion.

At the beginning of 1985, his health started to deteriorate and he died on May 11, 1985, leaving behind him his beloved wife, Roda Ali Kuku, and their four sons and four daughters.

James Lomole Simeon

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(a) The Rt. Rev. Bulus Idris Tia, current bishop of Khartoum Diocese.

(b) Mrs. Roda B. Shukai, wife of the late bishop.

(c) Mr. Akila B. Shukai, fourth of the eight children of the Shukai family.

This article, received in 2003, was researched and written by Mr. James Lomole Simeon, Esq., Chancellor of the Diocese of Khartoum, Sudan, 2002-03 Project Luke Fellow.

Milyango, Ibrahim
1880-1978
Independent
Tanzania

Ibrahim Milyango lived from 1892 to 1978. He served the Lord as an independent evangelist and was neither responsible to the AICT, nor to the AIM leadership. He had seven children.

Milyango believed that he was called to the work of evangelism to be a missionary to the yet unreached. He traveled in the Mara, Shinyanga, and Mwanza regions for two purposes: to evaluate the needs and to evangelize. He stayed at a particular place until he noticed that those to whom he preached had grown spiritually mature. He then moved on to another place.

Milyango continued evangelizing until he was unable to walk because of age. Even then, although he was too old to walk, his heart burned to get to the unreached. Anyone who visited Milyango realized that he was a man of determination. I remember one day at a certain Sunday service at Imalaseko, Shinyanga, in 1971, when he contributed the amount of 270 Tanzanian shillings for an evangelistic campaign to the Wataturu of Bukundi, situated about 160 miles southeast of the Shinyanga municipality.

In my opinion, Milyango was best at propagating the gospel because he knew how to get his audience's attention. In 1980, at the funeral ceremony of the late Rev. Andrea Kabupu Midetelo of Kolandoto Shinyanga, Milyango testified to the life of Midetelo. Milyango said,

> This young man (even though Kabupu was 85 years old when he died) laid in a coffin on our front. I met him when he was a dealer of hides. He was young, handsome, and smart. I called to him, 'Kabupu, leave those dead skins, follow me and let us deal with living skins, which are God's people who are dying in their sins.' He followed me. Now that he has served His Master, and finished the race, let him have a rest. Stop crying for him, he is victorious. Let us be of great joy that he is in His Father's hand. If your desire is going there, believe in Jesus just now. I assure you, the time will come when you will meet Midetelo face to face in heaven.

On that occasion, I saw numerous people receive Jesus as their master and personal Savior. His story challenges me deeply. I remember when one of Milyango's daughters got married, Milyango and his wife gave the church all of the dowry money which was instead used to build chairs in the Central Church of AICT at Makongoro in Mwanza. Using a dowry in such a way was extraordinary to Wasukuma culture.

Milyango evangelized in such places as Bushitala, Nyida-Luhumbo and Ishigamoto, Maswa; Idukilo, Shinyanga; Mihama, Shinyanga; Buzinza, Shinyanga; Kalasani, Magu; Dindilyani, Magu; Imalaseko, Meatu; Bariri, Bunda; Mirungu, Musoma. When he was in Bunda in 1952, he planted an orange tree at Bariri. *Bariri* means "cold." That tree stayed there as a living reminder of what Milyango had done there. Today, there is a big church in the town of Bunda.

Joseph N. Gisayi

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Vou Gyang Bot Dung
1908-1966
Sudan United Mission (today Pioneers UK)
Nigeria

Vou Gyang, as she was popularly known in mission records, was born in 1908 to Gyang and Tiri in Foron. Foron eventually became a Sudan United Mission (British Branch) station and the headquarters of Christian mission activities among the Berom. Tiri was the first Berom woman to convert to Christianity through the missionary activities of the SUM now known as Action Partners.

The Berom people are the major ethnic group on the Jos Plateau in central Nigeria. Their habitat was devastated by tin mining during British colonial rule. When the SUM missionaries first appeared among this people along with assistants from the southern parts of Nigeria in 1907, few were converted, if any. The turning point in the Christianisation of the Berom took place in about 1920, when "four Berom lads" between fourteen and sixteen years old, against their parents' strict instructions not to have anything to do with the white men, began to visit the mission compound in Foron (a new SUM station). They eventually became the first crop of Berom evangelists.

Through the evangelistic activities of one of these lads, Toma Tok Bot (who began as a missionary houseboy), Tiri became a Christian. Her husband Gyang was not interested. Tiri introduced her daughter Vou to the church as early as possible. The young Vou followed her mother's example and was committed to the young SUM church in Foron. Vou attended church regularly, defying her father's threats and enduring his persecutions.

Determined to see her daughter grow as a Christian, Tiri enrolled Vou in the mission Class of Religious Instruction (CRI) in Foron. During this period Vou learned to read and write in both Hausa and Berom, the first Berom girl to achieve such a feat. The mission records report that she was "in the top class in school and… making much progress" but also that Vou's father would often deny her food because he was disappointed in her for wasting time "with those new fangled ideas about reading and writing."