

Province of the Episcopal Church of the Sudan

**Archiepiscopal visit by His Grace
the Most Rev. Dr. Daniel Deng Bul
to
The Diocese of Kajo-Keji**

Official report of the visit

Friday 14th November – Tuesday 18th November 2008

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1. Introduction:

His Grace the Most Rev. Dr. Daniel Deng Bul, Archbishop and Primate of the Province of the Episcopal Church of the Sudan (ECS) conducted a provincial visit to the Diocese of Kajo-Keji in Central Equatoria State between Friday 14th and Tuesday 18th November 2008.

Kajo-Keji is a small diocese on the Ugandan border in the far south of Sudan, located between the White Nile and Yei. It borders Rejaf Diocese in the north, Torit Diocese in the east, the Church of Uganda Diocese of Madi West Nile in the south, and the dioceses of Yei and Lainya in the west. The area is heavily influenced by Uganda in its levels of development, commerce, education and governance and Kajo-Keji itself is now a growing town of concrete shops, petrol stations, boarding schools and a museum – the only one in Southern Sudan. During condominium rule the British District Commissioner was based here and sat in offices built on top of a hill – offices that are still preserved and are now utilized by the County Commissioner of Kajo-Keji.

The ECS Diocese of Kajo-Keji was founded in 1986 in the first wave of new diocesan creations and therefore ranks alongside dioceses such as Yei, Mundri and Wau as older and more established. The Kuku people of the area were very well evangelised by CMS missionaries in the early days of Sudanese Anglicanism, largely through missionary schools – resulting in a present day mostly Anglican population with the highest literacy rate in Southern Sudan. The government is very pro-ECS and all three institutions of Church, government and community appear largely to merge into one in many cases.

The present diocesan bishop, Rt. Rev. Anthony Poggo, formerly Executive Director of the Christian NGO “ACROSS”, is the son of ECS legend Canon Benaiah Poggo. Canon Poggo was formerly Principal of Bishop Gwynne College and the Diocese of Kajo-Keji’s theological college is named after him. +Anthony is highly experienced in the Church and management and appears to be building yet further on the past achievements of the ECS in Kajo-Keji.

A close partnership, the “New Hope Campaign”, with the Diocese of Bethlehem in Pennsylvania, set to bring over USD 2m to Kajo-Keji though over a five year period, is obviously a real asset and the diocese is very lucky to have a relationship like this.

The relationship with the Diocese of Bethlehem has been recognized by The Rev. Mike Kinman, Executive Director of Episcopalians for Global Reconciliation, as “a model for the entire Church for the global mission potential of a capital campaign” and “a testament to the amazing things we can do when we step beyond the bounds of what conventional wisdom says is possible or advisable and trust a God who calls us to dream dreams bigger than even our own imagination.” He has gone on to say that “the leap of faith the people of Bethlehem have taken should inspire us all — individuals, congregations, dioceses, our entire church — to look for where God is calling us to take similar leaps of faith and compassion in our own lives.”

+Anthony is eternally grateful to the people of Bethlehem for their support, and encourages others to take a similar “leap of faith” for Kajo-Keji, an area that still lacks investment but where such money is very well managed, utilized and gained from unlike many other places without such developmental capacity.

His Grace travelled with a small party consisting of his Chaplain, his driver, Mothers’ Union Acting President Mama Salome Stanley and International Co-ordinator Nicholas Ramsden. The party drove south west from Juba up the Yei road and then took the newly graded road

from Limbe just beyond Lainya south east to Kajo-Keji, crossing the new Kaya Bridge en route which will be opened in late November 2008 by Southern Sudanese President General Salva Kiir Mayardit.

Arriving late on Friday evening, His Grace toured diocesan projects on Saturday 15th, taking in the primary school (still under construction), Canon Benaiah Poggo Theological College, the diocesan offices, Mothers' Union training centre and gift shop, Mothers' Union compound and poultry project, Revival Movement headquarters, ECS Ecumenical Training Centre, Sudan People's Liberation Army (SPLA) Chapel, orphanage and +Anthony's home parish, Lukura Parish. After the full day's programme he then addressed the clergy of the diocese in the pro-Cathedral for around an hour before sunset.

On Sunday 16th His Grace preached at a combined English and Bari service in the pro-Cathedral on the original CMS mission site at Römögi, four miles north west of Kajo-Keji town itself, resting in the afternoon to prepare for Monday's programme: an official visit to the Commissioner of Kajo-Keji County and the dedication and official opening of the new parish church in Kiri, recently completed by the NGO "Samaritan's Purse". On his return from Kiri to the Bishop's Residence at Römögi, His Grace paid a brief visit to St. Daniel Comboni Comprehensive College – a large Catholic boarding school.

On the morning of Tuesday 18th His Grace flew to Entebbe, Uganda to visit his family in Kampala. The other members of the delegation returned to Juba by road, arriving at around 5pm.

2. Narrative report by an outsider: Nic Ramsden

What follows is a detailed summary of the places visited and events attended from my point of view, giving an idea of the needs of the areas and the feelings of the participants. I will cover the trip in chronological order.

His Grace and accompanying delegation were supposed to leave Juba for Kajo-Keji at 7am on Friday 14th November in order to be in Kajo-Keji for a late lunch and brief afternoon programme. However, due to complications in getting the vehicle to be used serviced, in the end the departure from Juba was delayed to 1.30pm, meaning the ETA was pushed back to around 8 or 9pm. Due to Kajo-Keji now having its first mobile phone mast and +Anthony having passed on his "Sudani" phone number by email the week before, the Archbishop was able to communicate our delay to him before our departure from Juba so that there would be no worry or confusion in Kajo-Keji over our late arrival.

The Yei road south west out of Juba is full of potholes until about twenty miles out of town where the UN World Food Programme graders have reached up to from Yei – so from there we travelled quickly up to Lainya and beyond to the Limbe turning for Kajo-Keji. Having travelled on this road to Yei in November 2007 I was stuck by what a difference a year's development had made to the area. There are now mobile phone masts covering the entire Juba-Yei stretch, so one can use one's phone in the car all the way up the road. Especially in Lainya County the increasing numbers of permanently built shops, schools, health centres and administrative offices was very encouraging to see, and Lainya Town itself is now a rapidly growing centre of permanent structures with a brand new County Office. From the Limbe turning the road deteriorates, though in places is still well graded and will soon be fully graded the full 75 miles from Limbe to Kajo-Keji. This part of the journey was much slower though and it was dark by the time we approached Kajo-Keji, again calling +Anthony on his mobile phone to determine where to go in the dark – of the party only Mama Salome had visited Kajo-Keji before.

We were treated to a small but enthusiastic welcome by torchlight at the Römögi mission site of the pro-Cathedral led by +Anthony, who was very pleased to see us after the day's events. His Grace gave a very brief speech introducing the delegation and saying that the faithful who had gathered would see us all properly in the morning! With that we retired to +Anthony's new house, which he had not yet stayed in before our arrival, His Grace briefly praying for the house and giving it his blessing before we entered. The house is part of the support from the Diocese of Bethlehem in Pennsylvania and is a beautiful modern East African style villa complete with verandah overlooking the gorgeous rolling hills of Kajo-Keji



The view from +Anthony's verandah

County, guest rooms, running water from a tank, flush toilets, a kitchen and a large sitting room with sofas and a TV. Whilst the bishop was rightly modest about it, he should be very proud of the fact that he is probably the best accommodated ECS bishop in Sudan, especially as his diocese is relatively remote. +Anthony mentioned that they lacked funds for installation of solar power and drilling of a submersible pump to provide water for the bishop's house, pro-Cathedral and College on the Römögi site. The Diocesan Office will also be relocated to Römögi once funds become available for building a new office.

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Saturday 15th November – tour of diocesan projects

On Saturday morning – after a breakfast of Weetabix flown in from Uganda, my first Weetabix in Sudan in over a year – we began the day's programme with a tour of the original Römögi CMS mission site on which the Bishop's House is situated. The area occupies part of a curve in a slight ridge, giving unprecedented views of the surrounding countryside – though the beauty is rather negated by the constant reminders of the war: the old mission buildings stand in ruins alongside the gleaming new developments funded by Bethlehem.



+Anthony and ++Daniel at the new ECS primary school, still under construction

ECS Pre-School: The pre-school building is still under construction, but is already operating. It is situated higher up the slope from the primary school and is being funded by an organisation called HASS.

ECS Primary School: The primary school is not yet operating as the classrooms have not yet been finished. These are being funded by Bethlehem and will replace under-tree lessons with a fully permanent primary school. The area is spacious, includes a football pitch and is already served by Improved Ventilated Pit Latrines (IVPLs). His Grace and +Anthony walked around the site looking at the classrooms and the construction work before moving on to the theological college.

Canon Benaiah Poggo Theological College (CBPC): Named for +Anthony's father, CBPC was founded in 1993 but was in exile in Uganda during the war, only recently moving back to the Römögi mission site and into its present set of new buildings, funded by Bethlehem. The college represents the Diocese of Bethlehem's main area of focus for their funding and is now really developing well. The site is a beautiful slope with a view out north down the rolling hills to the plains of the Bari lands beyond and would be a perfect tranquil, spiritual and quite site for future retreats. His Grace and the delegations walked around the whole site looking at the construction sites, the new dormitories, two classroom blocks, a staff building and the new administrative block, stopping specifically in the library and outside the admin block to hear a speech of welcome from the Principal, Rev. Canon Henry Leju Waran:



CBPC - a beautiful new college still under construction

Canon Henry told us that the college had been founded in 1993 and from 1996 had begun offering a three-year residential theological course, being affiliated to the Ugandan Christian University from 1997 – teaching their syllabus and offering recognised Ugandan qualifications. In January 2008 CBPC moved back to Kajo-

Keji from northern Uganda and is still in the process of getting re-established in the new buildings. Recently the college has been registered with the Government of Southern Sudan (GoSS) Ministry of Gender and Social Welfare and has been authorised by the GoSS Ministry of Education, Science and Technology to issue Southern Sudanese qualifications of higher education. It is planned that from 2009 CBPC will offer a full Diploma in Theology along with diplomas in Primary Education and Community Development, as well as the currently offered certificates in these disciplines. There are further plans to add yet more courses as the college develops. The college is however facing financial and personnel constraints – all the staff are volunteers, not all people from the area have yet returned from exile and there is a lack of sponsors for students and other donors willing to contribute. Canon Henry appealed to the Provincial Theological Education Commission to assess CBPC in order for the college to operate better and be able to attract more support from the province and elsewhere.



Principal Henry, ++Daniel and +Anthony in the CBPC library

His Grace thanked Canon Henry for his words, telling him that it was his first ever visit to Kajo-Keji and that he was impressed with what he saw. After introducing the provincial delegation he thanked God for the huge investment in CBPC and congratulated all present on the achievement, stressing that the college was not just for Kajo-Keji, but could serve the whole Sudanese Church. He then highlighted his policy on clerical training – in ten years all ECS clergy are to have been properly trained and any new clergy must be properly trained before ordination. His Grace likened the current situation to soldiers going into battle without training and ending up shooting themselves, and continued the military metaphor saying that the ECS was fighting a spiritual war in Sudan against Islamization and secularization. ECS clergy must be properly trained to fight this war – not with guns as the Arabs resort to but with words and the Bible. The upcoming policy of transferring clergy within the Sudan was also mentioned and His Grace stressed that he will be calling on well-trained priests and even bishops from Ecuatoria to go all over the Sudan to evangelise people – this policy will also increase the unity of the ECS and the country as people learn that Christianity doesn't stick to tribes or areas, but is a universal religion of undivided love. "We have been running away from our homes for fifty years" he said, but now after seeing God's development in CBPC that "there will be no more running away from the Sudan". He said that at some point the Theological



The staff of CBPC welcome His Grace and the provincial delegation outside the admin block

Commission bishops would pay a visit and thanked the Principal again for his words.

The delegation then left Römögi, driving south east along the ridge towards Kajo-Keji town itself. +Anthony mentioned in the car that we would be visiting the headquarters of the Revival Movement in the town and the movement was briefly discussed by the bishop and His Grace. It was agreed that the movement is in general good for evangelism in the ECS,

but that it needs to be kept formally under the ECS hierarchy and the Diocese of Kajo-Keji. It was also stressed that the movement must be kept to liturgy and traditions of the Anglican Church and that under no circumstances must they offer Holy Communion without an ordained priest to celebrate.



The party view the diocesan HQ site

Kajo-Keji town is now in two separate parts on each side of two small streams that divide the ridge on which Römögi and the County and other government offices are situated with the airstrip and commercial centre of the town. As we drove towards the commercial centre we passed the hill at the end of the ridge on which the County Offices are located – being in the original British District Commission buildings put up in 1911. The road then drops down towards the streams, but the Diocesan Offices and Mothers' Union Compound are still on the "government" side of the streams, so we stopped at these places before proceeding to the commercial centre.

Diocesan Headquarters: The headquarters consists of four main buildings. First the office block where the bishop, diocesan secretary and other diocesan officials have their offices. Secondly, a new Community Centre which will also be used as a church on Sunday is under construction. Funds for this construction are from St James, Southbroom in the Diocese of Salisbury. The site for this Church was originally conceived by the first Archbishop Elinana Ngalamu, but is only now being built. The foundation stone laid by Archbishop Elinana is still there and it is planned that this will become a daughter church to the town parish as there is already a regular congregation of 60 being served by a lay reader.



The new church on the diocesan HQ site

The two further buildings make up the Mothers' Union Community Centre. The first of these houses a workshop where oil and other products from the lulu tree are manufactured by women from the community. The presses for extracting the oil stand outside the building where the oil is refined for numerous purposes ranging from cooking oil to soap and perfume.



Sewing machines in the MU training centre

The products are then sold in part of the second building, the "Bethlehem Tailors' Training Centre" funded by the Diocese of Bethlehem and opened by +Anthony on 3rd January 2008. Half of the building is a sewing workshop where women are taught the tailoring business. There are currently 46 students on a nine-month training course, the sewing machines having been donated by Christian Aid and other donors. The women are still looking for sponsorship for students and the donation of more sewing machines that would enable women graduating to take their machines with them in order to

start their own tailoring businesses as a few have already done. This would be a very simple way for partners to make an inexpensive but major difference to these women's lives.

The other half of the building is used as a gift shop to sell items produced from the lulu oil, the tailoring business and other locals. I was truly amazed to find this as having visited 18 of the 24 ECS dioceses I had still never come across somewhere where as a tourist I could buy local artefacts. This shop shows real initiative from the local community and I promptly bought several baskets, place mats and other decorations as my Christmas shopping. However, the shop extends far beyond these small items offering clerical garments, tie-die shirts, slippers, dresses and bows-and-arrows with quivers beautifully decorated in traditional Kuku style with feathers and shells.



Inside the MU gift shop

+Anthony told me that are thinking of opening a branch at "Kajo-Keji International Airport" – i.e. the grass strip where you can fly in a Cessna caravan to Entebbe in Uganda – and I wholeheartedly support him! The Archbishop also praised the women's efforts encouraging them to compete with Uganda in this business and when the direct road is completed to open up a branch of the gift shop in Juba in order to start making real money out of international workers.

Mothers' Union Compound: Before proceeding across the streams into the town proper, the delegation made a brief stop at the Mothers' Union Compound where the main activity is a poultry project aimed at helping the community, reducing poverty and improving food security. The project was started after advice was given to the MU that such a project would be very beneficial to all concerned and now 50 chickens are being reared and the women are receiving training in how to keep them. His Grace, having directed just such a project as Bishop of Renk, gave the women some further advice on poultry. Whilst not good for generating income due to the low yield and slow progress as the chickens take time to grow, he stressed that as a device for training women, reducing poverty and providing families with more and healthier food it was an excellent scheme. He said that as families grew more affluent through it they would then be in a position to tithe more income to the Church, so indirectly it would help Church income, but that really healthy food for the prevention of



Kajo-Keji town from the MU compound

disease, food security for self-sustainability and training for poverty reduction and better-off families should be the main aims of the project.

The MU thanked His Grace for the advice and the delegation proceeded over the streams and up to the Revival and Ecumenical Training centres located opposite the airstrip.

Kajo-Keji headquarters of the Revival Movement: The Revival Movement began life in Sudan in Kajo-Keji and is held in high esteem by the locals. It now occupies a large compound at the end of the airstrip with many permanent buildings including offices, a chapel, a pre-school (already serving 200 pupils) and a water-purification centre still under construction.

On arrival His Grace and the delegation were given a huge welcome of song and dance with branches being waved as though the Archbishop was a latter-day Christ entering Jerusalem. The procession to the door of the chapel culminated in His Grace and +Anthony being

carried into the church by the crowd. Once inside the Archbishop was greeted by the Centre Director Enoka Dumo. He thanked the Archbishop for coming and for all his work and progress since his enthronement, thanking him for his support of the Revival Movement and praying that he would continue to bring many positive changes to the ECS. The movement brought the Word of God to the people in exile, but was re-established in Kajo-Keji in 2004 as the first members began to return from Uganda. However, this was the first time that the movement had occupied such a permanent centre and he attributed this to God at work in the Sudan. Enoka outlined several



His Grace is welcomed to the Revival Centre

problems facing Kajo-Keji and a long term vision to eradicate them – children are not respecting teachers so good Church schools are required; teachers are not getting paid so the Church needs to plan for its education through private self-supporting schools; clean water is not available so the movement is setting up a centre to purify water, serve families with this and market its own Kajo-Keji mineral water. He submitted a report.

+Anthony followed Enoka's address saying that all bodies of the ECS should be one family and that whilst the Revival Movement catered for the spiritual it was important to remember



The bishops with the new diocesan tractor

the "body" and "mind" aspects of Church development as well. Consequently it was excellent to see schools, water and agriculture coming up – he congratulated the movement on the recent purchase of a tractor and other vehicles – but stressed the balance of preaching with tradition and sustainability.

+Anthony then introduced His Grace who told the gathering that Kajo-Keji had not only been foremost in his ecclesiastical past

(the Archbishop being trained by the former Kajo-Keji Bishop Manasseh at Bishop Gwynne College in 1975) but was also a symbol of unity for the ECS, being good at putting aside division and selecting excellent single episcopal candidates. After introducing the provincial delegation he promised to continue working with the Revival Movement and announced that from 13th December 2008 the ECS would be launching a year of evangelism in order to turn around the international image of Sudan as an Islamist, "terrorist" nation that affects all Sudanese citizens Muslim or Christian. He stressed the need for the movement not to remain in Kajo-Keji but to move around the country especially up into the Dinka and Nuer lands in Bahr El-Ghazal and Upper Nile – "only through Christ can Southern Sudan be truly united and never defeated again. This is therefore ECS's responsibility and every priest must preach this message." His Grace concluded by saying that in all aspects – spiritually, intellectually, economically and



The water filters being pioneered by the diocese

practically – the Church must strive to be the best as this is our obligation to God and the Sudan.

The delegation then walked around the compound, His Grace being shown the new tractor and the water filters being developed to be used in the water purification centre. After scientific analysis of the water in the bore-hole well on the compound, it has been discovered that the water has a high mineral content and there are now plans to bottle and market this as “Pure Revival Water” after purification. The filters will also be sold to households so that families can filter their own drinking water. The filters can take about 20 litres when full and can filter 30 litres per hour. They are also technically superior to ones being used to filter mineral water in Uganda and should achieve close to 100% purity.

ECS Ecumenical Training Centre: The party moved next door to the ECS Ecumenical Training Centre also opposite the airstrip – another large permanent building set in spacious grounds including agriculture and pottery areas. The Archbishop and delegates were shown around all the facilities including offices, dormitories, the vegetable garden and a meeting hall. Once all were seated in the meeting hall the Director gave a short speech about the centre. It was started by Canon Henry Leju in 1997 to serve marginalised people from all Christian denominations – hence the “ecumenical” – emphasising the Word of God in people’s lives as well as technical skills. In 2004-5 CMS Ireland gave money for the centre and the present buildings and dormitories were constructed, allowing the centre to accommodate people for workshops and courses. There is still need for a bore-hole well on the compound and for electricity so people can work at night in evening classes as often they cannot attend training during the day due to having day jobs. 30 HIV/AIDS awareness officers and 4 Trainers of Trainers (ToTs) have already been trained by the centre among others and a recent financial management training workshop was attended by all the diocesan Archdeacons. Those trained at the centre are now managing to sustain themselves with their new skills, but as with the Mothers’ Union tailoring centre micro-credit facilities to allow people to acquire the equipment to set up new businesses are still required. Due to the proximity to the airstrip there is a planned “Airport Cafe” as well as the extension on the MU gift shop as a “Kajo-Keji Duty Free Shop”.

His Grace said that the element of self-sustainability was excellent to see and proved that ECS does not have to be depended on money from outside the country, stressing that Kajo-Keji was blazing a trail for other dioceses to use what they already have to improve themselves – using the gifts God has given to us for His work. He compared this to people



Archbishop's Chaplain Rev. Charles with the Ecumenical Training Centre's agriculture project

who have grown lazy during the war always expecting international aid and said that if this centre could be expanded to serve all of Sudan then the ECS would no longer need to spend large amounts of money on courses facilitated by CORAT Africa as it could train itself from within. He encouraged the centre to produce a brochure in order to advertise itself at provincial, Sudan and online at international level so that it can be used by all ECS dioceses. He continued to suggest that future ECS courses, trainings, retreats and even synods could meet here and that it was key to look outward and expand in order to prosper and gain assistance.

SPLA chapel: From the training centre we drove down the airstrip to the SPLA camp where the local commander, Major James, started a chapel for his troops and asked +Anthony to dedicate it. The dedication in April 2008 was done by +Anthony together with visiting Salisbury Diocese suffragan bishops Tim and Stephen and included Major James’

confirmation. After entering the small chapel built in native materials Major James told us that the Church helped soldiers to behave peacefully now that peacetime had come and that it would improve the development of Sudan by the army. The presence of the Church also reminds the troops that the army is not for one tribe (the detachment in Kajo-Keji is a mixture of tribes, but is mainly Dinka) but for all Sudan, just as Christianity is for all humanity. He concluded by saying that there is now an army chaplain in Kajo-Keji, leading the chapel's congregation.

His Grace congratulated +Anthony for dedicating this chapel and Major James for initiating it, highlighting the duty to teach the army the Word of God in the same way as any other section of the population. He said that different people have different responsibilities and whilst the role of a soldier is traditionally to guard the nation it can now be expanded to preaching the Word of God simultaneously in order to transform both the army and the Sudan through Christ in peacetime. He reminded the assembled that we are all the Church and that all armed forces are also part of the Church, stressing that the Kajo-Keji model should be exported elsewhere and that it should become standard ECS practice to post chaplains in army barracks, police stations, schools, hospitals and prisons so that Christ becomes central throughout national institutions. This will strengthen the country as a whole and show the caring nature of the Church in all walks of life. He thanked the Major specifically sighting the fact that few soldiers repent for their fighting but here he was sure that they would.

After enjoying some time sitting with the soldiers and Major James – whom His Grace discovered was from his area and so had a good informal chat – the party moved on to the orphanage which is behind the commercial area back across the streams. Major James has requested ECS to consider helping to build the Church as a permanent structure.



The bishops in Charlotte Babies Home

St. Bartholomew's Orphanage and Charlotte Babies Home:

The orphanage is set in large, well kept grounds with permanent buildings for staff and children – a separate building being reserved as the “Charlotte Babies Home” for infants of under two years old. It was founded by local lady Susan Abiku through her organisation, the “International Widow's Association of Southern Sudanese Refugees in Uganda” (IWASSRU) and established under the ECS in Kajo-Keji during the war to give homes for war orphans and widows and is now being assisted through partners of the Diocese of Kajo-Keji.



His Grace with Susan and her beloved orphans

The delegation was given a guided tour by Susan of the babies' home, drugs dispensary, boys' and girls' dormitories and staff accommodation before grouping under a tree to listen to His Grace. The ECS and the Boma administration (equivalent to the local town Mayor's office) have to jointly recommend babies and children for admission and documentation is required as proof of orphan status. Children are cared for and taught on site up until the age of around 15 when they are adopted by foster parents in town and usually begin attending school. There is a separate tailoring centre for widows to gain practical skills. There

are currently 85 children in total and not enough staff to properly care for them all, especially as Susan travels a lot overseeing her other two orphanages in Adjumani and Kampala in Uganda. However, the staff are well motivated by the love of God to serve the children who are brought up in prayer and as Anglicans, despite the distance to the local churches for the children to walk on Sunday mornings – a problem now rectified by posting a chaplain in the orphanage to conduct Sunday services on site.

His Grace congratulated Mama Susan for her work and assured her that through God she would succeed, promising to pray for the orphanage. He stressed that the publicity from his visit would really help the orphanage as it would be an insight for wider ECS partners to see what wonderful work is happening here. He promised an SDG 1000 donation from the Archbishop's Discretionary Fund, before formally dedicating and starting a new vehicle bought for the orphanage only the day before.

The party then returned to the pro-Cathedral on the Römögi site via +Anthony's home parish of Lukura in Saregoro village so that His Grace could see the small church and the site of the original Poggo family home destroyed during the war. The Archbishop was due to address the clergy and other church leaders of the diocese as the final item on the day's programme and since it was already past 4.30pm when we returned, he lost no time in beginning the address on our return.

Archbishop's address to Kajo-Keji clergy and church leaders (Paraphrasing only)

Romans 8:21 tells us that if God is with us we are never alone as God loves each and every one of us and has saved us through Christ. As church leaders we must therefore serve Christ in return and as ambassadors for Christ on earth the work of a priest must be to lead others to heaven through Him. It is evident though that some people only wear the clothes of a priest but are not doing this work. You must let the spirit drive you and give you confidence. As your elected new Archbishop I will now set out my vision for the next ten years of the ECS.

It is time for us to change. We must now work together and not waste time as the ECS is there to change people in every diocese. The provincial staff have not been paid in 3 years so the whole Church must see to it that these people are paid and are afforded their rights as employees – I appeal to the Diocese of Kajo-Keji to help me in paying off provincial arrears. Each individual must change themselves with the times – no one else can change you but change itself. There are now young bishops coming up in the ECS and so changes are going to start – we cannot keep relying on overseas friends for help – change yourselves or the change will change you!

- (i) Ownership of the Church – in future funding needs to come from within the Church as we are proud of our own Church and invest in it. This is how arrears will be paid off, not incurred again and changes will be seen.
- (ii) ECS is currently too small-minded and inward-looking – the dioceses are too tribalist and people have little knowledge of other areas. The ECS is not keeping up with the "Global Village". Consequently communications will be expanded. All the dioceses will be equipped with VSAT internet to be launched by +Anthony in late November 2008. The province will be connected internationally and all dioceses will be required to feed information to the province by internet so that all in Sudan can learn from



The bishops approach the pro-Cathedral for the Archbishop's meeting with the diocesan leaders

each other and the province can effectively advocate on the dioceses' behalf with international partners.

- (iii) Evangelism – is very important to me and the Sudan. The ECS will launch a new evangelism drive on 13th December 2008 in Juba, which will involve the sending of revivalists all over the country in order to evangelise people for the ECS. Kuku must be prepared to travel in order to spread God's Word, as if people aren't evangelised and attending church you cannot ask them to tithe their income! Once a people are evangelised paying clergy becomes very easy as people are willing to give to the Church
- (iv) Stewardship – Christians need to care for the Church and own it as the ECS cannot run on projects funded from overseas forever. The ECS must be your Church, funded by you. There are 4m Anglicans in Sudan, so there is huge potential for income generation – if everyone gave just SDG 1 a month the ECS would have no problems. Therefore all clergy must collect 1% from all Anglicans and send the money to the province – to be invested in property that will generate further income. The Sunday closest to 11th October is designated as the day for provincial collection, so all clergy must send me the money you collect on that day and I will chase it up! Priests must serve at least 200 people and these people should support that priest.
- (v) Agriculture – God has blessed Sudan with huge resources, so we must utilize them to get out of poverty. The province has recently appointed Robin Denney, an American agricultural consultant, to assist in this. One person from each diocese must be selected as Agriculture Officer to be trained by her. Seeing the tractor was excellent and if well managed and maintained it can bring millions to the Diocese of Kajo-Keji – in one year that single tractor can cultivate more land than the whole of Kajo-Keji town. When we got three tractors in the Diocese of Renk we produced food every year even when the rains were bad.
- (vi) Capacity building of the clergy – every priest must be trained to build up a strong Church. The Kajo-Keji scheme of nine months minimum training for already ordained priests is very good as untrained priests mislead people. If you are already ordained we are not chasing you away but you must be trained. Change will change you! A priest is not just for Kajo-Keji but for the whole ECS and the whole Anglican Communion – do not localise yourself because some of you will be transferred as missionaries within Sudan. Follow the example of the early CMS missionaries and be prepared to be sent to a strange land, learn their ways and give them the gospel. Priests must also represent the people well and make an effort to be intellectual – in English, Arabic or the vernacular, it doesn't matter which. If you serve people well you will win huge respect and the same goes for the MU and lay readers – these groups must be trained, qualified and utilized as well. Church workers cannot help strengthen the Church if they are not trained. I recently told some politicians that I have over 3,000 clergy in Sudan who can determine the result of the 2009 elections and 2011 referendum – please prove me correct! Priests must guide others to elect God-fearing leaders in Sudan; they must advocate for the maintenance of the Comprehensive Peace Agreement (CPA) and the prevention of further war; they must be wise to lead during the referendum and guide the people to make intelligent choices; all must read the Bible and act upon it – in these ways the ECS will lead change in the Sudan. We must never be chased away from our land again, but to ensure this we must be clever enough to lead our country, not rely on outsiders and act for positive change.

“God helps those who help themselves” and in Kajo-Keji all must follow this. Listen to your young bishop – he will not change the Bible but he will change the way you work in order to catch up with the world. In February 2009 there will be a retreat of all ECS bishops in Yei to provide training in God – please give generously to support this retreat. In future I would like all dioceses to have annual retreats so that clergy and bishop study God together and support one another.

The borders of Sudan are still not secure and the country itself is not yet stable. The Church needs to be ready to defend Sudan by knowing what is going on and informing the people. Do not assume things will not affect you – unite with others and be steadfast to Christ and the Sudan. Pray for others and send revivalists and teachers – it is our war to educate others in our land. I thank all in the Diocese of Kajo-Keji for your great work so far – work with your bishop and Archbishop to move things forward even faster: let us own our Church and our land, for the sake of God and our country.

Following the address there was a brief question and answer session before it got dark:

Q: Will there be funding for further education of clergy, e.g. at university?

Archbishop: Nobody has a right to attend university and if no plans for this are made there will be no funding. Money does not necessarily come from outside – collect your own money to train people. I would like priests with PhDs and this can be done through careful detailed planning for fundraising and contributions. In future an ECS Bishop Gwynne University will help to train our clergy. However, only those who will serve God can be trained – training will be on contract on employment with ECS afterwards, so the trained will not run away to jobs with the government or NGOs!

Q: Will transport be provided for travelling revivalists?

Archbishop: Again, funding does not just “come from the province” – it must be planned for by the revivalists. Collections can be done all over the country for this purpose if it is planned and co-ordinated. The province can assist in this planning, but only if details are forwarded so that planning can happen together.

Q: Is the Provincial Mission and Evangelism Office aware of Kajo-Keji’s programmes?

Archbishop: Evangelism will happen in Kajo-Keji whether there is a Provincial Mission and Evangelism Office or not – it is the diocese’s responsibility.

Q: Might more staff be available to teach at CBPC?

Archbishop: We must plan together for this – if more students can be attracted to CBPC then more income will be generated from fees and expatriate teachers may then be affordable. Be assured that the bishop and Archbishop will work closely together for the college.

Q: Can the ECS advocate for more telecommunications from the government?

Archbishop: The Church cannot force the government to do things, but is going to provide the diocese with a VSAT, so it is the diocese’s responsibility to train people to use the internet and to send the province regular reports by email.

The meeting closed at around 7pm and the provincial delegation went to rest for the evening.

* * *

Last Sunday after Trinity, 16th November 2008 – Eucharist

On Sunday morning His Grace preached and presided at a join English and Bari congregation Eucharist in Emmanuel pro-Cathedral, Kajo-Keji. The Speaker of the Central Equatoria State Legislative Assembly, Hon. Zamba Duku and the Commissioner of Kajo-Keji County H.E. Muki Batali were both present to hear His Grace.

Archbishop’s sermon: Changes are going to happen in the ECS. Younger bishops are already being elected so now the church is going to run fast! The rest of the Church needs to catch up or it is going to be left behind – all people of the Church need to work together in unity.

A pressing priority is to evangelise the whole Sudan – evangelism is the life blood of the Church and should be the first priority of all clergy. There is a need to work with the revival

to reach areas not reached by the gospel such as vast swathes of Upper Nile, Jonglei, Bahr El-Ghazal, Nuba Mountains and the North.



His Grace preaches in Emmanuel pro-Cathedral

A self-reliant Church is also key – if each one of our four million Christians contributed SDG 1 per month the ECS would make SDG 4 million per month. It is only the lack of a system that is preventing this. All church-going Anglicans must contribute 1% of their income or pay their full tithes otherwise they are cheating God. Care for our Church is essential – we are not the Church of England anymore so we must act like we are independent and provide for ourselves to enable us to be independent on a world stage. For example in July all the ECS bishops attended the Lambeth Conference in Canterbury whilst many African bishops boycotted the event. This is because these bishops refused to attend a conference also attended by those Anglicans who advocate homosexual clergy and blessed partnerships. But the Sudanese bishops chose to fight this war from within instead of staying away and as a result managed to give a very strong statement against homosexuality in the Church, being joined by many other Anglican bishops from around the world and contributing to the fact that Lambeth 2008 did not approve homosexuality in the Church but stuck to the resolutions on

homosexuality passed at Lambeth 1998. So whilst many criticise the ECS for being poor we proved that we are not poor and that we can be powerful – this reputation needs to be upheld and improved yet further: if we can collect our own money and support ourselves we shall carry far more weight on the world stage than we already significantly do. So the Diocese of Kajo-Keji needs to be able to pay its own priests.

We must also leave a good legacy as time is short. God knows all our sins so we must do our jobs well and ask for God's forgiveness for our inequities. Use the gifts that God has given you well and for God, so we can all be ready for His coming. God gives us souls and responsibilities but are we all really using them properly? When God comes we will all be questioned over our actions – so how are we, the servants of God, using our time and our gifts? The Kuku will not be judged as Kuku but as individuals before God. If you have "no time" to serve God it is because you are serving yourself.

There was a lay reader, a priest and a bishop who all died and stood before the Angel of the Lord who handed each a card – the lay reader received a green card and the priest and bishop red cards. They were then ushered into lines of people – those with green cards going to heaven and those with red cards going to hell. The lay reader cried out to the priest in the red card line "Father, why don't you come and join this line!" After no response came he called again, "Father, come and join my line!" The priest responded "My son, I think I had better stay here – look, even the bishop is in this line!"

It doesn't matter who you are or what clothes you wear – you must really do God's work to get to heaven. Ask yourself how you are managing your time and God's gifts as you don't get a second chance. Confess your sins and follow Christ.

Speech from H.E. County Commissioner: I was baptised in the original Church that stood on this site 44 years ago in 1964 and have not returned to Kajo-Keji until this year due to civil war. Close to this site the first Kuku people were baptised by the CMS missionaries, but our people were then scattered by war and are only now returning home. Kajo-Keji is doubly blessed this month through the visit of His Grace – equal to President Bashir in the ECS! – and our President of Southern Sudan Salva Kiir. This demonstrates the unity between the Church and the government, as does His Grace's message which is very strong and very good. The Church and the government say the same message – just as you should pay your tithes you should pay your taxes! Without either, neither can operate. In 2009 and 2011 this country must decide for itself – Salva or Bashir? The Sudan People's Liberation Movement (SPLM) has fought for this and it is now your privilege and duty to decide.

Speech from Hon. Speaker of the State Legislative Assembly: Kajo-Keji is respected by the people of the Government of Central Equatoria State. The first, second and third places – the Governor, Speaker and Deputy Governor – are all Kuku. God has given us the gifts to act in this world and Kajo-Keji people hold office because of God's gifts to us, so we are a people honoured by God. God has given us an important job, so we must live up to it and not bring shame upon ourselves. The two high-level visits to Kajo-Keji this month also show that we are seen as models in the eyes of Southern Sudan and of God, as the good examples of Kajo-Keji are taken up by national-level authorities – we must keep up this good example.

However, there are also shameful aspects of our land such as the fact that nearly all our food is imported. 2009 will be the Southern Sudan year of agriculture. Over 100 tractors have been ordered by President Salva Kiir and the best Equatorian agricultural areas are Western Equatoria, Yei and Kajo-Keji. Now that we have a good road to Kajo-Keji our people must stop being lazy and requiring food imports as it is currently a heavy stone around our necks. The spirit of laziness is not only embarrassing in that we have to rely on foreign workers, but is also dodging our God-given responsibility for ourselves. In the past Kuku went to Uganda to work but now it is the other way round and this is insulting to God's gifts to us and very shameful. The Church needs to be an instrument for encouraging youth to work and to cultivate.

The President will shortly visit to open the Kaya Bridge bringing a large top-level delegation from Juba who believe Kuku to be hard-working models of development. We are good at welcoming people as we have proved to His Grace – we must mirror this ability in our work and our achievement. Many thanks to all here today, especially the singing children.

The Diocesan Secretary explained that the singing children were all from St. Bartholomew's Orphanage and would be singing to welcome the Acting President of the Mothers' Union who was then welcomed formally by the Kajo-Keji MU Leader.

Speech from the Acting President of the Mothers' Union: I am only the Acting President as the President who was elected by the MU resigned, so fundraising is required by all MU for the election of a new Provincial MU President. Thanks go to His Grace for allowing me to accompany him on so many field visits – the provincial MU workers should see all their 24 dioceses if possible, as should the other provincial offices. However, on this occasion lack of available transport prevented offices such as Youth and Mission & Evangelism from accompanying His Grace. I will be meeting with all the Kajo-Keji MU members present after the service at 4pm. The orphanage is an excellent asset – there is none like it in the rest of Southern Sudan, so well done to +Anthony and keep it up. The Archbishop is a very hard working man and the whole ECS should praise God that we have him. For example in Western Equatoria he personally helped to dig our cars out of the mud and in Eastern Equatoria directed the rescue of the sinking landcruiser. He is also planning to visit all the Sudanese dioceses so as to get a real idea of how they are working and to support each diocesan bishop.



+Anthony addresses the congregation – note the UNHCR tarpaulin as the sanctuary floor cover

His Grace was then presented with gifts of sim-sim, a goat and a chicken before +Anthony was called upon to speak and introduce the Archbishop.



The bishops and clergy after the service

giving their resources to the Church. Whilst ECS is very good at the former it currently needs to greatly improve the latter. As the Church works to help people, so people must work to help the Church. Equally government employees need to give their tithes and the government should assist the Church in helping it to serve the people of Sudan, for example by paying teachers' salaries at Church schools.

The Bible teaches that hard work leads to the bearing of fruit and that he who does not work should not eat – that's not me saying that, it's the Bible! Work will eradicate poverty. Genesis 2:15 gives us a good pointer in this direction and needs to be preached all around Kajo-Keji: work the garden and protect it. Genesis 2:18 introduces Eve, so for all you men out there work precedes women in the Bible – don't think women must do all the work! Both work and women also precede sin, so work is not a bad thing! We must all work very hard in Kajo-Keji in order to prevent the embarrassment of relying on Uganda especially on food items that we ourselves can grow.

Speech from His Grace the Archbishop: Thank you for the gift of the goat – in Dinka culture such a gift (though usually a cow) implies you must stay with your hosts, as you must think about rearing it! These gifts show that the people of Kajo-Keji are not practically poor, as you have now paid my salary for a month in livestock! So I know you are not poor and will expect to begin receiving provincial contributions as well as to hear that you are paying your clergy and your bishop! When the new direct road from Juba to Kajo-Keji through Rejaf is completed it will be very easy for me to come and visit you all again – especially as I have now seen your excellent facilities. Be prepared to host the House of Bishops or the Standing Committee of the General Synod.

His Grace gave the final blessing and returned to the Bishops' Residence with the provincial delegation, senior diocesan staff and VIP guests.

Later on Sunday afternoon I joined the Archbishop's Chaplain, Rev. Charles Ogeno, for a walk up the hill to the Commissioner's Office as I was ready for some exercise and was interested to see the view. The offices are within an old British colonial-era complex perched high on the ridge between two small rises with a road curving up the side and winding round to a three-sided courtyard completed with a central flagpole.



The old colonial offices which house the Kajo-Keji County Commission

Speech from the Bishop of Kajo-Keji:

Thanks to the Archbishop for visiting and hastening the completion of my house, which I had not yet slept in before His Grace's arrival. Thank you too for blessing it. This is a good example of how your visit has accelerated work in Kajo-Keji, but it is only one of many examples. Your message on giving was very powerful and we must all strive to put this into practice – teaching on giving must increase. There are two main things that are important for checking on a healthy Church. These are (i) the emphasis

that the church places on the Word of God and (ii) the extent to which Christians are

At the north end there are another separate set of solid stone buildings dated 1911 which were obviously occupied by the SPLA during the war – the walls of which are adorned with the murals of war. The following day I was to discover that some of these buildings now house a small Kajo-Keji County Museum, but on the Sunday evening we just climbed up the small hill behind these buildings to look out at the panoramic view. To the south, breathtaking mountains rising up on the Ugandan border behind which lies Nimule where we had ended up on our last tour of Eastern Equatoria State. To the west, Kajo-Keji town at dusk backed by a sweeping plain of small trees and framed by more mountains hugging the horizon. To the north and east,



Rev. Charles sits on the Judge's table in the old British courtroom

rolling hills stretching down to the plains of the Bari lands in the gorgeous evening Sunlight. Charles and I discovered the remains of a brick "payot" or thatched hut perched on the top, which must have had a fantastic view when it was properly in use.

We then walked down the hill to the south end of the complex where just as the ridge begins to rise again to the next hill there is an old British-built court house dated 1952, again in solid stone. The airy court space is set out just like a formal western court room with a huge



The view south-east from the offices

concrete table before the Judge's stone seat, a central dock and seats either side for the barristers for the defence and prosecution. As I explained who would have sat in the various seats to Charles he asked me whether the British would have had lawyers in the 1950s – and whilst my answer was that of course in Britain there were lawyers I couldn't have said with absolute certainty whether in Kajo-Keji they would have allowed native offenders the luxury of a defence barrister!

We returned back down the hill as the sun was setting – a beautifully interesting end to a long day.

* * *

Monday 17th November 2008

On Monday His Grace was due to consecrate and officially open the new Samaritan's Purse built church in Kiri Parish – the headquarters of Kiri Archdeaconry which borders Uganda. Before this though the party paid an official courtesy visit to the Commissioner of Kajo-Keji County in his offices – who of course had been with us the previous day and whose offices I and Charles had already walked around the evening before.

We drove up to the offices this time and went straight into the Commissioner's Office:

Speech from H.E County Commissioner: This is the first ever visit of an Archbishop to Kajo-Keji and it is a real honour. Most people in Kajo-Keji are Christians and $\frac{3}{4}$ of them are Anglican. The levels of development in Kajo-Keji are usually attributed to the work of the Church – literacy levels are the highest in Southern Sudan due to the Church teaching its baptismal candidates to read and write their catechisms. A missionary lady Miss Gilbert taught a lot of women literacy and basic hygiene.



The bishops are shown the view north-west from the County Commission

they are the majority of church-goers and –workers. Men are getting lazy and letting women do all the housework as well as digging the gardens!

However, in recent years the slackening of Christian education has led to a fall in standards, less reading of the Bible and an idle youth being influenced by secularism. This may in part be due to the nominally secular and multi-denominational nature of the GoSS, but it is evident that the Church and the government need to work together on improving the situation – retaining traditions, instilling a work ethic and keeping moral and family standards up. People are starting to leave the ECS as they say it is not delivering, so children and youth must be shown that the Church is still very much delivering and is a force for stability and good in their lives. Women are also key as

Response from His Grace the Archbishop: Thanks go to the Commissioner for his hospitality, support of the Church and foresight. The visit to Kajo-Keji is for the Archbishop's Office to acquaint itself with the people of the ECS and the situation on the ground. Education is now a top ECS priority. The current leaders of Southern Sudan were mostly educated by the Church and there is a need to return to the ways of the missionary schools. Most dioceses are now working on this and it is long-term ECS policy for every parish to run a primary school. The Diocese of Kajo-Keji is leading on education in Southern Sudan and the ECS also be working on secondary schools, theological colleges and other institutions of higher learning. The clergy are now being encouraged to be managers, agriculturalists and other vocations as well as theologians in order that the ECS receives varied development from its clergy – after all, Christ was also a carpenter.

Whilst the SPLA/M struggled for freedom it is the next generation who must be trained or government and to use freedom well in order that it be preserved for the third generation to enjoy. "Rome wasn't built in a day", and neither will Southern Sudan be. Others have been holding us back for over fifty years, but now is the time to make the struggle and the CPA which we thank the SPLA/M for bear fruit. The ECS has its own Peace, Justice and Reconciliation Commission demonstrating how important the ECS considers peace-building to be. The Church must reconcile the peoples of Southern Sudan in Christ – especially those clans in Jonglei and Bahr El-Ghazal who continue to fight. The problem is that people misinterpret their new found freedom to mean the freedom to shoot their fellow men, steal others' cattle and do very little work – so people must be taught to value freedom and not to abuse it. The guns must be controlled and the fighting must stop. The numerous tribes in the South are a gift from God and should not be used to divide our peoples as this will play into the hands of our enemies and ensure their success. United we stand, divided we fall, so the Church and the government needs to work increasingly closely on this – freedom is peace for development not the freedom to kill.

If Southern Sudan is serious about itself it could be the richest country in Africa with the resources God has given us. On 8th November 2008 the bones of the first Archbishop of the ECS Elinana Ngalamu were reinterred in Juba – a symbolic act mirroring Joseph's instructions to Moses when the Israelites were returning home to Canaan: we have now

returned to Southern Sudan and we will never run away again. This is our land and we must cherish and use it for future generations. The Bible mentions Sudan in Isaiah 18 – it is the strong land divided by a river – so we need to be strong but not let ourselves be divided. The Church should never fear to speak out for Christ – to the national government or GoSS. The ECS will be watching the behaviour of politicians and will vet them before the elections in order to preserve the unity and prosperity of this country. If we start then future generations will gain. The New Sudan requires a New ECS and I am committed to that. Change will change you!

The Commissioner then asked His Grace whether missionary priests could be sent from Kajo-Keji to other parts of the Sudan and His Grace confirmed that this was already in the pipeline as of 13th December 2008.

His Grace continued to say that all priests will now be properly trained and utilized. The saying that “prophets cannot be honoured in their homeland” will be kept to – priests will be sent to different regions of Sudan to preach the gospel, especially the “wild tribes” of Bahr El-Ghazal, Jonglei and Upper Nile who are still fighting each other. Along with this evangelism drive will come the posing of idle clergy as chaplains in the SPLA, police, prisons, schools and hospitals. Whilst the government may be nominally secular it cannot keep the Church out of society at county level where it is inherently one and the same thing. The West is now suffering from the effects of secularism and Southern Sudan must not be allowed to make the same mistake. The Church will also strive to establish a large model boarding school designed to bring the young of all different Sudanese tribes together for a quality education in order to eradicate feelings of tribalism in the next generation of leaders who will be brought up to fear God.



The view south-west towards Kajo-Keji town centre

After the meeting the delegation was shown outside to see the view of Kajo-Keji as well as inside those buildings which Charles and I had not seen the evening before – the Kajo-Keji County Museum. The museum was another amazing find and must be the only one of its kind in Southern Sudan – a country that has been locked in warfare for so long that publically it has forgotten to share and celebrate its past. The few small rooms on top of the hill in Kajo-Keji house artefacts of Kuku culture including carvings, traditional musical instruments and examples of native clothing, as well as old Sudanese currency, examples of local iron ore and manufacturing, old photographs of the area and assorted weaponry – both native and modern. The curator proudly showed His Grace and the delegation around these few rooms – both His Grace and +Anthony being very keen for me, as the outsider, to see as much of it as I could – before handing us all the visitors’ book and thanking us for our short visit. I suggested to +Anthony that the MU could open another branch of their gift shop here and the Archbishop went as far as recommending that the county authorities move out of their historic buildings so that the site could be transformed into a hotel. The site is certainly very beautiful and the Kuku pride in their heritage and hope for their future very encouraging for a people that have suffered during such a protracted war.

From the County Offices the party drove on towards Kiri, stopping briefly on the way at Leikor Parish, headquarters of Leikor Archdeaconry for His Grace to pray in their new Samaritan’s Purse built church, St. Peter’s. The party then proceeded to Kiri Archdeaconry

– driving along the top of a low ridge with stunning views of the mountains on each side, before proceeding down a very rough slope by a large girls' school to the parish itself, set in an old Medicines Sans Frontiers (MSF) compound from when the NGO ran a hospital here. The land is all owned by the church, so +Anthony is in the process of properly repossessing both the residential compound and the well-built hospital and school on the site for ECS use.

Dedication of Kiri Parish Church:



The bishops are welcomed to Kiri Parish

the Archbishop gave a final prayer of consecration for the whole church, followed by over a minute of applause, singing and dancing.

The Diocesan Secretary introduced all the diocesan workers present, stressing that church gain is not measured in building but in the number of Christians.

Homily from His Grace the Archbishop: Be happy – God has built a church for you! After introducing the provincial delegates and thanking the people of the Diocese of Kajo-Keji and Kiri Archdeaconry for their hospitality His Grace continued (paraphrased):

In February 2008 you elected me as your Fourth Archbishop. When the Israelites had returned from exile King Solomon dedicated a temple so that the people could worship and thank God for their deliverance. Now that the Southern Sudanese have come home we should build the house of God in Southern Sudan so that we remember His grace in delivering us the CPA and show that we have come home to stay. We need to ask for God's forgiveness for over fifty years of conflict – we are the church, not the buildings. The buildings remind us of our sins and give us somewhere to pray to God for forgiveness as He knows all the secrets of our hearts. The only way that we will be forgiven our sins is to dedicate our lives to Christ – be reminded of your sins by the church building, think back to what you have done, confess and give yourself to Christ for salvation. Be happy for the forgiveness and deliverance of God, not the building we stand in today. Today we



+Anthony welcomes His Grace to Kiri and invited him to begin the dedication service

dedicate this church, but we also dedicate our lives to Christ for His forgiveness – the church building here is a symbol of this forgiveness.



The Archbishop blesses a pew as part of the dedication service

after the war Samaritan's Purse arrived and planned a permanent structure – completed in 2008. Kiri therefore celebrates 60 years of Christianity and a new church this year, 1948-2008.

Speech from the local landowner, Ismail: People have now returned from exile, but a weed is spoiling the agriculture here. Glad for the buildings as they show permanence and will help to build more so that Kiri can prosper.

Speech from Samaritan's Purse representative, Adam Lewis: Thanks to the church's hard work this building has been completed. Thanks go to +Anthony for his help and support. Thanks go to the provincial delegation for attending the dedication. His Grace is right – the church is the people and not the building – this is why we call ourselves “brothers” and “sisters” in Christ as we are all one in the Body of Christ as the one Church. The next challenge for this parish is to use the time you now have to be the church yourselves and to serve the community of Kajo-Keji. Then Samaritan's purse will have been successful in its mission.

Speech from the Payam Administrator Enoka (akin to Chairman of Kiri Borough Council): Thanks go to all the provincial delegates for visiting Kiri on their first visit to the Diocese of Kajo-Keji. Visits from high-level delegates always assist progress. Thanks go to +Anthony and all the clergy. Peace is the people. Soon the President will also be visiting Kajo-Keji so we need to welcome him in the same way as we have welcomed His Grace and thank him for the Juba road. Put God first and your plans second. We cannot keep getting things from Uganda, so all should make a drive for self-sustainability in Kiri in 2009. Settle disputes over cattle through the chiefs and the government – not through drinking and violence. Girls don't get married too young and all should be careful of HIV/AIDS.

Speech from the Bishop of Kajo-Keji: Thanks go to His Grace for coming to Kajo-Keji. We have been reminded of evil things in our community, but we mustn't let fear prevent us from improving. Just as you cannot cure humans with engine oil, so you cannot cure spiritual problems with secular. Only God is the right medicine and all should use Him! Speak out against people who are leading the community astray. Thanks go to Samaritan's Purse – they should cover the whole Sudan. The Archbishop has introduced many good new changes to us such as lay readers' dress, training and licensing – from 2009 all lay readers will need a licence from the bishop. The areas that are

Archdeaconries need to have very strong parishes of at least 200 households with land for a church, development and the priest's house. All households should contribute SDG1 per month to the parish so that your priests can be paid a small salary. The ECS must support itself and the Archbishop believes we can do it – let us make sure we prove him correct. Do not spread rumours around the diocese or complain, as this is the work of the Devil dividing our church and community. Status in the Church must be conferred by the bishop. There is a Diocesan Committee for Church Property which needs to come and assess the parish land in Kiri so that all property information can be sent to the province – thanks to the landowner. Let us all pray for +Manasseh who is in Kampala on treatment. I would like to convey greetings from Canon Nelson Kobji.

Speech from His Grace the Archbishop:

Congratulations for your new church – next time I visit I would like to see the school! The Church must bring their children up as Christians and I have now made it ECS policy that every parish must aim to run a school – we need a new generation of God-fearing leaders in Sudan, a generation of love and unity. We cannot run away from our land again so we the ECS must secure a generation to ensure this never happens again.

Thanks go to the Payam Administrator for his encouragement of girls and warnings against early marriage. Women are now only 5% of the government – if women want this figure to increase you need to complete your education and not marry during your teenage years. We need a female president and we will never have one if all girls marry at 15! Parents should protect your girls and help them complete their education. Let us not make the sacrifices of fifty years of war in vain – study hard and become strong leaders.



The recessional procession

His Grace then gave the final blessing and processed out of the church back to the old MSF residential area, where he and other delegates were fed and presented with presents before our departure – the Archbishop again receiving a goat along with chickens, beans and groundnut paste.

St. Daniel Comboni Comprehensive College:

On the return to Römögi from Kiri the party made a brief stop and courtesy call at St. Daniel Comboni Comprehensive College, a large Catholic boarding school just outside Kajo-Keji town. Comboni is a missionary order of fathers, brothers and sisters established by pioneer Catholic missionary to Sudan +Daniel Comboni in the latter half of the nineteenth century, specifically for mission in Sudan and Africa as a whole. They are a very committed order and run some of the best schools in Sudan.

The College has obviously had massive foreign investment as it has a full set of classrooms and dormitory blocks, a school hall, science labs with equipment (one of the only schools in Southern Sudan to do so), staff accommodation and admin block – all in modern materials. We had driven past it on Saturday and His Grace, considering the ECS' plans to assist Madam Rebecca Garang in re-establishing her boarding school in New Site, was interested to see the Comboni school and learn from its operation.

The Deputy Principal welcomed us and gave us some information on the college. It was established in 2000 and is under the RC Diocese of Yei, though is funded and run by the Comboni Order. The permanent structures were all built between 2003 and 2006.



The bishops are shown around Comboni College – the hall and storerooms are in the background

Apart from the initial investment in the buildings, the school is self-funding from the fees charged to students. Performance-wise the school speaks for itself, being academically outstanding in Southern Sudan with a 100% pass rate in the Uganda A-level exams sat. There are 410 students at present, 120 of which are girls. At maximum capacity the school can accommodate almost 1000 students, but intake is kept at a manageable level to ensure quality of teaching. There are 31 teachers of which 28 are full-time and live in the school. All are well trained – 16 degree holders, 10 diplomas, 1 certificate (who is a temporary teacher). An institute of higher learning is planned once the school has grown further.

However, there are challenges. It is categorized as private by the government and received no financial support for teachers. Whilst the teachers want salaries approximating to those of the government (SDG 1000 per month for a degree holder), the school cannot afford to pay them this, as the number of students enrolled does not bring in enough income from fees. The school does not make any profit and the balance after paying for salaries and food is often negative. When the government was still assisting the fees were UGX 80,000 per term, now they have increased to UGX 155,000 for A-level students and this is still not enough to pay the teachers.



The classrooms and water tower

His Grace and I asked various questions. The school transports its students to Uganda for them to sit the Ugandan exams. Students come from Uganda, the local area and as far away as Dinkaland – there are around 50 from Bahr El-Ghazal. Advertising more widely might well bring in more students and therefore more income, as the quality of the school is almost unparalleled in Southern Sudan. Only the Church can bring together students from all tribes to learn in an anti-tribal and multi-denominational environment like this. The money for the buildings came from the Comboni Order through the Diocese of Yei, but the operating budget is funded entirely from the fees charged. Most food is brought in from outside as there is no “school farm” – this might need to be considered. The Comboni Order sometimes donates towards the food – for the Pre-, Primary and Secondary schools on the site 15t of maize is required per term, 8t of beans and 25x20 litre jerry cans of oil.



The delegation leave Comboni College

His Grace and party then walked around the College in the setting sun, getting a full picture of the extent of the enterprise – which is on a scale that certainly I have not witnessed in Southern Sudan before, with the possible exception of the historic Rumbek Secondary School.

The delegation returned to Römögi at dusk.

Tuesday 18th November 2008

On Tuesday morning His Grace was due to fly to Entebbe to visit his family in Kampala for a few days. After texting the Mission Aviation Fellowship (MAF) on his Thuraya satellite phone, +Anthony confirmed the arrival of the aircraft in Kajo-Keji at around 10.30am. We drove to the airstrip and saw the World Food Programme UN Humanitarian Air Service (UNHAS) Cessna land and take off in the space of about 10 minutes.

After fuelling the vehicle that the other provincial delegates would use to return to Juba, we departed, wishing His Grace a good flight and leaving him with +Anthony to wait for the MAF flight in the ECS Ecumenical Training Centre. After stopping briefly for one last shopping spree at the MU gift shop, we departed for Juba, stopping briefly to greet the Bishop of Lainya +Peter Amidi in Lainya and arriving in Juba around at 5pm.

3. Thanks, recommendations and appeals

- (i) His Grace extends his most sincere **thanks to the Diocese of Bethlehem** for their really great work in the Diocese of Kajo-Keji and the Sudan. Bethlehem is one of the few totally committed Church partners that it is the ECS's pleasure to work with and the whole Sudanese Church thanks them for their faith, compassion and generosity. His Grace would like to encourage Bethlehem to retain and build on this relationship with Kajo-Keji to create a truly long-lasting fellowship between Christians across different continents.
- (ii) His Grace recommends that **Canon Benaiah Poggo Theological College (CBPC)** be visited by representatives of the ECS Theological Education Commission and a full provincial assessment of its facilities and capabilities carried out. This would be with a view – due to its unique facilities and relationship with the Christian University of Uganda – to considering it for provincial theological college status and a possible future upgrade to university level with the assistance of ECS province. CBPC should be encouraged and supported as a priority for ECS theological education and should look to attracting students from all over Sudan – especially from Upper Nile, Bahr El-Ghazal and the North – in order to fully serve the province and Christianity in the Sudan.
- (iii) It is noted that whilst Kajo-Keji has excellent diocesan infrastructural development, further **personnel development** is essential. Clerical, management and organisational capacity all need to be well built. His Grace appeals to any partners wishing to assist in **capacity building** or clerical training that Kajo-Keji is a key priority – especially as with its strong infrastructure and leadership the Diocese of Kajo-Keji is best placed to deliver a “high rate of return” on personnel trained in terms of restructured organisation, sound management and high levels of spiritual and pastoral care.
- (iv) The **Mothers' Union and women** of Kajo-Keji are to be congratulated – their innovations are almost unique in Southern Sudan. His Grace encourages and recommends continuation and expansion of their work, especially to other dioceses so that the MU of other dioceses may learn from their example. His Grace appeals to partners interested in **micro-finance** projects to support these first in Kajo-Keji, as the capacity in the MU is already high enough to manage such projects well – for example providing sewing machines to women to start their own tailoring businesses.
- (v) His Grace encourages Kajo-Keji and partners to make further small improvements to the already well-established **diocesan infrastructure**, including provision of electricity and water to the various centres. This will enable Kajo-Keji to host provincial- and Sudan-level meetings and functions in the future, as good communications are already in place and the environment is highly conducive for retreats, synods, etc.
- (vi) His Grace congratulates Mama Susan and all at **St. Bartholomew's Orphanage** for their faith and commitment to the children of Kajo-Keji. He appeals to partners to find it in their hearts to continue supporting such valuable work – already very well organised and necessary. Again, the expansion of this programme to other ECS dioceses and the teaching of others in those other diocese on how to manage such programmes is highly encouraged.
- (vii) Continuing **prayer** and support for the people of the Diocese of Kajo-Keji.

If any more information on any issues raised is required by any partners, please do not hesitate to contact one of the following for ECS province:

Archbishop Daniel Deng Bul
Provincial Secretary Canon Enoch Tombe
Nicholas Ramsden

archbishopdanieldeng@yahoo.com
ecsprovince@hotmail.com
nicholas.ramsden@gmail.com

For the Diocese of Kajo-Keji, contact Bishop Anthony Poggo directly at
bishopkk@gmail.com