

Province of the Episcopal Church of the Sudan

**Archiepiscopal visit by His Grace
the Most Rev. Dr. Daniel Deng Bul
to the dioceses of
Jonglei State**



Official report of the visit

Wednesday 8th – Friday 17th April 2009

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6. Overview

From Wednesday 8th – Friday 17th April 2009 His Grace Archbishop Daniel Deng Bul conducted an Easter visit to the dioceses of Jonglei State – the Diocese of Bor and the new Diocese of Twic East. The key aims of the visit were:

- To celebrate the Triduum and Easter in the Archbishop's home village of Wangulei
- To combine a mission of evangelism – preaching the message of Christ's death and resurrection – with one of peace and reconciliation in communities recently wracked by tribal violence and other disputes, which have left hundreds dead. As a politically neutral indigenous civil society leader, the Archbishop's message was heard by thousands and stressed the importance of being one in Christ, reconciled with each other as we are reconciled to God through the resurrection.
- To inaugurate the new Diocese of Twic East, and to solve local disputes on the ground surrounding the establishment of the new diocese – particularly disagreements over the diocese's name and the location of the diocesan headquarters. The inauguration was done in Aliet, Wangulei Payam, Twic East County, and was attended by a quorum of the Diocesan Synod, the Diocesan Secretary and the County Commissioner. The temporary headquarters of the Diocese of Twic East will be in Wangulei, despite a new Cathedral having been built in Panyagor, Kongor Payam, Twic County HQ.
- To visit Nuer areas of Jonglei and show solidarity with all tribes at a time of inter-tribal conflict. Linked to the peace and reconciliation message, His Grace planned to help bring warring communities together through the Church, teaching them about the importance of unity as Southerners in the approach to the upcoming elections, referendum and in general as part of the Comprehensive Peace Agreement (CPA) process.

His Grace travelled from Juba on Wednesday 8th April, spending two nights in Bor, capital of Jonglei State, and celebrating Maundy Thursday with local Anglicans. He met with senior state government officials and county commissioners, and prayed at the hospital, prison and State Secretariat-General before conducting a rally in Freedom Square.

On Good Friday, 10th April, the delegation moved north to Wangulei in Twic County, stopping at over ten small parishes en route to pray with the people and address them on peace, reconciliation and political issues. Holy Saturday, 11th April, was spent in the environs of Wangulei, His Grace holding a meeting with the County Commissioner, H.E. Diing Akol Diing and his Security Committee about the situation in the county. This was followed by mass meetings in Paliu and Wangulei, at both of which His Grace addressed the people on peace and unity issues.

Easter Sunday, 12th April, was spent in Wangulei, with a large outdoor service in the morning and the inaugural Diocesan Synod of the Diocese of Twic East in the afternoon in Aliet – a small village to the west of Wangulei. The following day His Grace departed north for Duk County, again stopping at parishes en route to address the people.

1. Narrative report – Part One: Nic Ramsden

From Wednesday 8th to Friday 17th April 2009, His Grace Archbishop Daniel Deng Bul conducted an Easter pastoral, peace building and evangelism visit to Jonglei State. He was accompanied by his wife, Mama Deborah Abuk Atem, his International Co-ordinator Nicholas Ramsden, his External Agricultural Consultant Robin Denney, and Dr. Katie Rhoads' mobile clinic.

The purpose of the visit was three-fold. Firstly, to spend the Triduum in his home area and to inaugurate a diocese, the Diocese of Twic East, in that area, celebrating new life in the Church simultaneously with the life of the risen Christ.

Secondly as an ECS peace mission to Jonglei State, an area recently wracked by terrible tribal fighting between Murle, Nuer and Dinka. Over 270 were killed in Pibor in March 2009, and insecurity issues abound, especially as the two set-pieces of Sudan's Comprehensive Peace Agreement (CPA) – the national elections and referendum on Southern secession – approach in the next two years. His Grace aimed to use the Church's influence in Jonglei, which is considerable, to bring the warring tribal groups together to celebrate the resurrection of Christ, and highlight the fact that all who kill are not only helping to destabilise Sudan's fragile peace, but will also be ultimately accountable to God Himself for their sins.

Thirdly, an evangelism team accompanied His Grace in order to further spread God's word amongst those people who are still fighting each other. Only through Christ will the mutual love and respect required for peace be achieved. +Paul Yugusuk, Assistant Bishop of Torit and Deputy Chair of the ECS Evangelism Commission, led a team comprising youth, singers and members of the "Youth Mama" Dinka evangelism movement fully equipped with sound system and generator, which were to conduct rallies in major venues en route.

Jonglei State is the largest state in Southern Sudan, stretching from just south of Malakal in the north to north of Torit in the south. It is bordered by the Nile to its west and Ethiopia to its east. The capital, Bor, around 100 miles north of Juba on the Nile, was heavily destroyed during the 1983-2005 civil war as a result of being Dr. John Garang's home town, and the state in general is probably the most underdeveloped in Southern Sudan today.



His Grace is welcomed on the road into Jonglei State by one of the many congregations that turned out to greet him

In the early 1980s it was the site of the infamous "Jonglei Canal" project that aimed to bypass the area of swamp known as the "Sudd" with a canal, allowing much quicker river transport between Malakal and Juba. The project came to symbolise the Khartoum government's willingness to bulldoze through Southern Sudanese culture, heritage and rights to a great extent, and was shelved after the excavator that had started work was blown up by the SPLA rebels soon after the start of the war.

Recently, Jonglei has been held back from the benefits of post-war development by the continuing insecurity problems caused

by the warring Murle, Nuer and Dinka peoples – fights that often stem from cattle raiding and even the stealing of children for use as slaves. It is some of these political problems that His Grace looked to tackle when planning the visit north of Bor.

The Diocese of Bor currently borders Ethiopia, Eastern Equatoria, Central Equatoria, Lakes and Upper Nile.

A. BOR, Wednesday 8th – Friday 10th April 2009 **Maundy Thursday**

The delegation, together with the evangelism team, set off from Juba at 8.30am on Wednesday of Holy Week, heading across the Juba bridge to the eastern bank of the Nile, before turning northwards on the Bor road. The rains had just begun in earnest in Juba, and the scenery was beautifully green with new growth as we headed to the border between Central Equatoria State and Jonglei State, just north of Mangalla, another historic CMS mission town.

We were greeted on the border by the Assistant Bishop of Bor, +Ezekiel Diing, and a small group of senior diocesan clergy including the Dean of Bor Cathedral who presented himself in full black cassock, topped with a baseball cap proclaiming “I Love Jesus”. As we moved north to Bor we would stop at many small gatherings of the faithful, including some SPLA chaplains, to say a brief prayer with them before moving on. However, we were fully welcomed into churches and given the chance to speak in three centres:

- **Panwel** – our first port of call on entering Jonglei State, and therefore upon entering the Diocese of Bor. We were met on the road by +Nathaniel Garang, Bishop of Bor and Dean of the Province of the ECS, together with a huge marching troupe of youth, who were augmented by the evangelism team travelling with us. On entering the church, the delegation was introduced and His Grace gave a brief message in Dinka. He highlighted the need for peace, the need to identify those within the community that were working against the peace, the need to stop the cattle rustling and revenge attacks that simply escalated the violence, and the need to pray for those that are causing the insecurity. He concluded in prayer, asking God to identify those who were inciting violence and ensure they were accountable for their actions in the afterlife. This was followed by lunch, in a small tin-roofed house next to the very large church.



A huge crowd greets His Grace in Panwel

- **Pariak** – we stopped the second time at the Pariak Parish Church – another impressively large building with an iron sheet roof – for the same introductions and speeches. His Grace repeated the same message. The name “Pariak” means “homes that were destroyed”.
- **Malek** – our final major stop before Bor Town. Malek was Archdeacon Shaw’s original east-bank CMS mission site, planted in 1905, and which educated many of today’s Southern leaders at its mission school – now destroyed. However, the

tree planted by Shaw still stands as at Machuor in Yirol Diocese, and we were ushered under it to be treated to songs from the Youth Mama and youth groups travelling with us. His Grace again spoke his message of peace, this time particularly emphasising the need for repentance in Holy Week and the reconciliation provided by the resurrection at Easter.



The delegation greets the congregation under the mission tree in Malek

On entering Bor, we were driven to the Cathedral – a huge structure of wooded poles, mud walls and iron sheet roof with two side aisles making it about twice as wide as All Saints’ Cathedral in Juba. The delegation was introduced again – all white expats managing to greet the congregation with a line of Dinka – and the Archbishop repeated his message for the last time that day. That evening “The Jesus Film” was shown in Dinka, as part of the evangelism drive of the visit.

Maundy Thursday – Bor



+Paul Yugusuk washes feet at the Maundy Thursday morning Communion service

At 8am on Maundy Thursday there was a Eucharist in the Cathedral to start the day, including the traditional Maundy Thursday foot-washing liturgy. Following the Book of Common Prayer communion service in Dinka, His Grace preached before the foot-washing, highlighting the reasons for his visit.

Firstly, to see that the area of Twic East had met the criteria set to be inaugurated as a new diocese; secondly, to visit the Nuer areas north of Duk on a peace and evangelism mission. He called for ECS to become a fully self-sustaining, Bible-driven Church, firm in faith, love and peace, stressing that those who did not believe in

these things could not be considered Christians. He also emphasised transparency and unity as key qualities that the Church must rapidly move towards, and that true unity could only be found in Christ.

Continuing on the theme of independence, His Grace said that independence had to be in terms of use of resources and financial independence, instead of independence only in name. One reason for the lack of this was given as the lack of trained clergy – especially in the Diocese of Bor, which has the highest number of clergy of any ECS diocese (around 1,000), the vast majority of whom are completely untrained. His Grace emphasised that a lack of training led to a lack of control of clergy and consequently the divisions which have appeared in the ECS in the last twenty years. In future, every 200

families must support one priest, and priests must be registered and licensed through parishes, keeping to Church structures and law. It is that lack of knowledge of Church law, which stems from a lack of clerical training that leads to misunderstandings, divisions and a lack of respect and obedience within the Church, which can result in schism.

The Archbishop stressed that as a Church facing Islamisation, the ECS had to be better taught and better organised. If not, it would simply be another element of division detrimental to the vision of a “New Sudan”. Instead, ECS must be part of the New Sudan vision – evangelising people to make them live in peace and justice. He stressed that those who steal and kill but yet call themselves Christians are like Judas Iscariot – insiders betraying the Church. Consequently, congregations must be on the look out for such individuals, and follow Christ in actions as well as in words.

Finally, His Grace explained the fact that as he lowered himself like a servant to wash the feet of members of the congregation, he was showing the everlasting love of Christ, even towards enemies, which all should carry with them in their hearts.

Following the sermon, +Nathaniel led a litany before the four bishops present, His Grace, +Nathaniel, +Ezekiel and +Paul, sat below the sanctuary to wash selected people’s feet, whose names had been read out earlier. The Archbishop strode around giving instructions at first, before washing the feet of those who waited for him. The ceremony ended with the four bishops washing each other’s feet.

There followed a “Holy Communion” of digestive biscuit and cordial, with minimal liturgy and minimal organisation – indeed, many congregation members were left waiting several minutes whilst having to remind clergy who approached them with cordial that they were still waiting for biscuit, whilst several clergy appeared unaware of which elements had been given to which people in which order. It was obvious from an outsider’s point of view that Holy Communion is rarely celebrated and that very few clergy really know what they are doing during a sacramental service.

Visit to the Government of Jonglei State:

Following the service, the Archbishop, bishops and core delegation paid a visit to the Jonglei State Secretariat-General, to greet key state government personnel who were present, led by H.E. Hassan Mar, the Deputy Governor and Minister of Local Government, who was turned out in a suit and tie and was hospitality itself to the ECS delegation. Also present were the Minister of Physical Infrastructure and the Commissioners of Bor and Duk Counties. The Governor, H.E. Kwol Manyang, was in Juba attending a series of meetings, but had sent His Grace a letter of apology and greeting the day before.

His Grace introduced the ECS team, and outlined the reasons for his visit, especially the help he intended to give the government by preaching peace around the state, currently wracked by insecurity problems. He stressed his aim of settling the clan dispute in Wangulei and inaugurating the Diocese of Twic East in Panyagor, which will open the



The chaotic Holy Communion on Maundy Thursday – consecrated cordial is poured from one vessel to another, often ending up on the floor



His Grace marches into Bor in the afternoon with the youth

were insisting on the name of “Kongor” instead of “Twic East” – who in his opinion were simply trouble-makers and not Christians – might cause further insecurity in Jonglei.

The Archbishop replied that all the Church processed had been completed regarding the new diocese – 7 out of the 8 payams of Twic County voting for the diocese to be named “Twic East”, with one payam, Kongor, insisting the diocese should be called “Kongor”. In terms of Church law, nothing more could be done, and a postponement would involve a delay until the next General Synod in 2010, on whose behalf His Grace would be inaugurating the diocese.

The Commissioner of Bor suggested the compromise whereby after informing the Governor, His Grace would postpone the inauguration until Thursday 16th April (a delay of four days, putting the inauguration back to the end of our tour), to allow the local authorities to try and calm the situation beforehand. His Grace agreed to this, stressing the government’s responsibility to control the security situation and to support the Church in its democratic process – in return, he would be preaching peace, and would preach to convince those



Prayers are said outside the State Secretariat-General

door to future assistant bishops and possibly dioceses in the north of Jonglei State, in Duk and the Nuer areas.

H.E. the Deputy Governor thanked His Grace, and reminded him of the scale of the current insecurity problems, saying 40 people had been killed near Bor itself on Palm Sunday. He then said that the dispute over the name of the new ECS diocese was still on-going, and that this was developing into another source of potential insecurity in Twic County. He said that the Governor was suggesting a short postponement of the inauguration to let the local authorities hammer out the issue once and for all. If not, those who



His Grace prays for one of the sick in Bor Hospital

of Kongor that the diocese should not be named after their payam alone.

The meeting closed with a brief summary of what His Grace would be preaching on in the afternoon – peace, unity, and the cursing of thieves and murderers by the wrath of God; in other words, spiritual support to the Government’s agenda.

In the afternoon we joined a march by the youth into Bor town from the Cathedral in order for His Grace and +Nathaniel to pray in the hospital, prison and government offices, before proceeding to Freedom Square for a mass rally led by the

evangelism team. We walked behind the marching youth, who beat their military time on a large Dinka drum, carried by the two boys marching immediately in front of His Grace, dodging the puddles and the mud caused by heavy rainfall in the morning.

At the hospital, +Nathaniel prayed for all the tribes of Jonglei State by name, and the Archbishop laid hands of a couple of the sick, praying for all in the hospital, that healing would come swiftly. At the prison, both bishops prayed for peace and an end to violence. Back at the Secretariat-General, His Grace prayed for the State of Jonglei, its government, their work, and the peace of the state – that all the tribes might come together and work for their development.

Afternoon rally – Freedom Square:

We walked to Freedom Square – a large open area in central Bor where the busses to Juba line up, football is played, and government events celebrated in true Sudanese style: with several hours devoted to speeches, marching and songs. As we approached, His Grace's entry into the arena was announced by +Paul Yugusuk who was leading the proceedings, and we were ushered to the front row of seats on a raised covered



+Nathaniel approaches the rostrum on Freedom Square, accompanied by hundreds of marching youth

platform, to be followed by line after line of Youth Mama, other youth and general populace. The sight was simply incredible, as was the level of singing and celebration.

+Nathaniel opened with prayer at around 4pm, followed by songs from the Youth Mama and dancing from a troupe of brightly-dressed children, whom managed to sing for over five minutes whilst jumping up and down at the same time.

+Paul the read a reading from Deuteronomy 28, verses 1-10 and 15-, talking of the blessings that would flow from obedience to God and the curses that would be rent upon the people if they disobeyed the Lord. He followed this with a fiery sermon, threatening



The Youth Mama conduct a march past the VIP rostrum during the rally

Southern Sudan and Jonglei in particular with divine damnation if the violence, tribalism, cattle raiding and murder continued. He offered the people a simple choice – blessings or curses – concluding by urging people to accept Christ's sacrifice of Himself this Holy Week and to beg His forgiveness for sins that would otherwise incur the wrath of the Father. His Grace followed +Paul sermon with a prayer for all the people of Jonglei, that Christ would destroy tribal divisions and that the populace would beg His forgiveness and henceforth live in peace.

This was followed by several special prayers for country, communities and

Church, before +Nathaniel addressed the assembled, stressing the fact that God created Jonglei State with six tribes who must learn to live happily with each other, equal under God. His Grace's visit to the Nuer areas would demonstrate this.

A representative of the Governor then thanked His Grace, saying that the Church's agenda was identical with the government's agenda, and that the government also urged the people of Jonglei to love their neighbours as themselves.

The Archbishop closed, speaking of John Garang's vision of "New Sudan" being one of peace and unity. Only through true belief in Jesus Christ and adherence to His teaching would true peace come to Southern Sudan. The rally concluded with an expert piece of theatre from the Archbishop – representatives of the six tribes of Jonglei being called out of the crowds to hold hands with the four bishops and each other in prayer.



His Grace addresses the thousands in Freedom Square under the Southern Sudan flag

The delegation then returned to our accommodation – a commercial tented safari-style camp next to the Cathedral – for dinner and a rest before we would move on in the morning.

B. Good Friday: BOR TO WANGULEI, Friday 10th April 2009

On Good Friday we left Bor at 8am, travelling north out of the town. Our destination for the evening was Wangulei, 75 miles north heading in a straight line to Malakal. However, we would be stopping in many villages and small towns en route, and therefore would not be travelling on the main road for the whole journey. On leaving Bor, we took a detour off the main road to visit the first few centres, re-joining the main road by mid day. The following is a record of our stops:

- **Wer Cier** – a brief stop on the road for prayers.
- **Kon Berk** – a second brief stop on the road for prayers. Both these early stops were very small villages, yet still had big churches with iron sheet roofing.
- **Kapat** – the first bigger stop – we were ushered into a largish local-material church for prayers, introductions and speeches. The Archbishop and +Nathaniel reiterated their message of peace and unity, especially in the context of 40 people being murdered in this village on Palm Sunday by Murle cattle raiders. The formalities in the church were



The delegation is welcomed by the people of Wer Cier, the first of many stops on Good Friday

followed by a brunch of chicken and "kisera" (a Dinka brand of unleavened bread) in the parish compound, but we left with the difficult thoughts of how the Church copes with random murders such as those endured by the community.

- **Werkok** – a brief stop due to the lack of a full reception party, but this was a more sizable village with a large new church in permanent materials and a hospital built by Dinka “lost boys” in the United States.
- **Makol Cuei** – a brief stop for prayers on the road.
- **Tong Pagok** – a second bigger stop, with short prayers in the local-material church, HQ of Tong Archdeaconry. The Archbishop reminded the congregation that it was Good Friday, that Christ died for all our sins, and so would protect people from violence if they truly followed Him.
- **Baidit** – a much bigger centre and a bigger stop. Baidit is the home town of H.E. Abel Alier, currently Chairman of the National Elections Commission in Khartoum, but in the 1970s the President of the High Executive Council for the South and Vice President of the Republic of the Sudan under Nimeri’s government. Baidit boasts an airstrip, a large White Nile Oil compound, obvious NGO medical and education activity (probably thanks to the airstrip) and a large new permanent material church of steel beams and iron roof. After prayers, introductions and speeches, His Grace ducked out to speak to the Governor on the satellite phone, and we all went for lunch before quickly moving on. It later turned out that the telephone conversation was a follow-up to the meeting in Bor on Thursday concerning the announcement of the Diocese of Twic East and the dispute over the diocesan name. The Governor had given His Grace the go-ahead to announce the diocese in a town other than Panyagor, the County HQ, due to the dispute over the name in Kongor Payam, where Panyagor is situated.
- **Mathiang** – a brief stop for prayers on the road.
- **Akueic Deng** – short prayers in a new church of wooden poles but an iron sheet roof. Just beyond this stop some SPLA soldiers stopped their technical to greet His Grace on the road, one of them being a relative of the Archbishop.
- **Kol Merek** – a brief stop for prayers on the road.
- **Jalle** – the last payam in Bor County. We stopped to pray briefly in the large local-material church, before heading north into Twic East Country. As you drive north into Twic East, the scenery changes quite abruptly to be even flatter and emptier than it is in Bor County. The horizon stretches away into oblivion, with only a few scrubby bushes and trees marking the straight, mirage-waved line.
- **Patoik** – the first stop in Twic East County, where H.E. Diing Akol Diing, the Commissioner of Twic East, met us on the road. The village is on a very slight rise in the seemingly-endless flat muddy countryside.
- **Pajut** – a brief stop on the road for prayers.
- **Maar** – the first payam HQ in Twic East. We were afforded a very big reception, with prayers, speeches and introductions whilst seated in a semi-circle outside. It was 7pm by the time we left and it was getting dark.



The seemingly-endless flat Twic East countryside

- **Paliau** – the second big reception in Twic East with a long line of chiefs in their red sashes waiting to shake hands with the visitors. However, as it was dark by the time we arrived, the prayers were cut short and we pressed on for Wangulei, promising to return in the morning to complete the programme.
- **Lual Ajok Bil** – a tiny village just before Wangulei. This is the Archbishop's and Dr. John Garang's home village. Garang was older, and Deng first met him aged 15, before the two went off in different directions for their education – Garang to Rumbek and Deng to Malakal.

We arrived in Wangulei at around 8.30pm, to a large welcome, despite the darkness. Again, the people were informed to re-assemble on Holy Saturday for a full programme, and we were driven to the Norwegian People's Aid (NPA) Guest House for a well-earned night's sleep.

C. WANGULEI AND ENVIRONS, Saturday 11th – Monday 13th April 2009 **Holy Saturday, Easter Sunday and Easter Monday morning**

On Saturday morning we woke early in order to go and see the County Commissioner and his Security Committee at 9am in Panyagor, the County HQ town, about 20 minutes drive north of Wangulei. Having had the go-ahead from the Governor on Friday to announce the new diocese somewhere other than Panyagor, His Grace wanted to discuss the matter with the Commissioner and his core team before making the final decision.

Meeting with the Twic East County Security Committee:

On arrival, the Commissioner thanked the Church for its support for the government, especially through the war. He reiterated the line that the SPLM, the government and the Church were one – thanking His Grace, as a “son of the area”, for visiting, in order to give the area a spiritual uplift after the security worries of the recent past. He highlighted these by relating two events – the murder of two and injury of seven by a gunman at a wedding on 7th March and the death of two from a grenade attack in Wangulei after the person involved had tried to stop +Nathaniel visiting the town. The Commissioner



The Archbishop shakes Commissioner Diing warmly by the hand in the Panyagor headquarters of Twic East County

complained of power-play in the Church leading to further fighting and insecurity problems, and called on the laws of the Church to be respected, so that it could be the high-standing pastoral institution that it needs to be for the people of Twic East – 98% of whom are Anglicans. The most recent worry is that the announcement of the inauguration of the Diocese of Twic East will lead to security problems because it is being misinterpreted as a political event and not the spiritual occasion that it should be. He concluded that the worries were real due to the wide proliferation of guns amongst the people.

His Grace thanked the Commissioner for his meeting and the welcome, before introducing the provincial delegation and moving swiftly

onto the matter being discussed. He gave a brief history of the Diocese of Twic East:

- In 1988 a “Diocese of Kongor” was suggested, and Daniel Deng Bul was consecrated to be the bishop – initially caring for those Dinka Twic displaced to Khartoum as the war was still raging in the south.
- In 1992 at the conclusion of the ECS Crisis, the Diocese of Kongor – never properly inaugurated – was shelved and +Daniel Deng Bul made Bishop of Renk, with no objections from the people of Kongor or Twic East as a whole.
- In 2005 the Diocese of Bor again petitioned the General Synod for a new diocese in northern Jonglei, to be called the “Diocese of Twic East”, following the GoSS geographical boundaries and names. However, various community leaders of Kongor Payam disputed this name, requesting the name of “Kongor” for the new diocese. The claim was passed to a General Synod Assessment Committee to evaluate.
- In January 2008, the leaders of Upper Nile Cluster met in Bor to iron out the disputed name – 7 Payams voted for the name “Twic East”, and 1, Kongor Payam, voted for the name “Kongor”. The Cluster leaders recommended the name “Twic East” to the General Synod.
- The Emergency General Synod of February 2008 approved the Diocese of Twic East, subject to the criteria stipulated by the assessment committee – a car, a church, a house and over 10,000 SDG in the bank.
- By January 2009, the criteria had been met, and +Nathaniel Garang informed the now Archbishop Daniel Deng Bul of this by letter.
- In April 2009, Archbishop Daniel visited Twic East with the intention of inaugurating the new diocese.

Consequently, all ECS procedure had been correctly followed – only the communities were still arguing about the name of the new diocese, egged on by their intellectual leaders in Juba. His Grace claimed that the decision of where the diocese was to be announced was out of his hands. His job was simply to carry out the mandate of the General Synod to inaugurate the diocese once the criteria had been met – which they had. He passed the question of the location and date of the official inauguration back to the government, after letting the Commissioner know about the Governor’s recommendations.

The Commissioner thanks His Grace for enlightening him, and concluded that the County authorities would be happy to have him inaugurate the diocese outside of Panyagor if it would save them security worries. His Grace then continued, saying that the problem in the first place had been mishandling of the affair by those motivated by politics and ignorant of Church law and procedure. It is the Juba-based Kongor intellectuals meddling in the affairs of their home area which has caused all the problems – in direct contravention of Archbishop Marona’s Order Number One relating to the dioceses people fall under being geographically, not ethnically, determined. Consequently he is being blamed as an Archbishop for the dispute due it being his home county, whereas in



Mama Deborah, His Grace, The Commissioner and Twic East Police Chief Mabior in the meeting at the County HQ

fact all he has been doing is to follow Church law as he has done with every other new diocese created this year, in accordance with the General Synod's and Chancellor Majok's requirements. He again said that the motivations behind the disputes were political and short sighted, and that the Kongor leaders were jumping on a bandwagon for reasons of personal gain, just as they had supported +Gabriel Roric Jur in Khartoum in the 1990s before he started telling people to vote for the NCP.

His Grace stated that as a Church leader who had suffered imprisonment many times during the war for his faith and commitment to his people, the current rumours about his involvement were insulting to say the least. The Commissioner agreed, and asked whether the Church could send more provincial officials in future to enlighten the people about Church procedure, to which +Paul Yugusuk added that Biblically-grounded theology of love was also sorely needed to prevent Church-based disputes.

Finally the Commissioner highlighted a further problem of disputes over the locations of Boma headquarters in various payams – for which the Archbishop promised to pray. The meeting closed in prayer after the decision that His Grace would visit Kongor on Monday 13th before proceeding to Wernyol, but would not formally inaugurate the diocese here. Instead prayers would be said for those dividing the community, which had proved effective over the past few days as the guilty ones almost always were singled out of the crowds when mentioned by the Archbishop in prayer.

Paliau:

From Panyagor, we proceeded south again, passing back through Wangulei before reaching Paliau again for the full programme the people there had been denied on Good Friday due to the dark. The half hour drive took us through acacia-tree scrub and the as yet dry muddy swamps that become impassable in June-September, all the time heading towards the long horizon backed by building thunder clouds – a very dramatic “African” scene. On arrival in Paliau, His Grace swapped his Land Cruiser for the tea-tray of a government pick-up, where he was joined by the Commissioner and other bishops, riding slowly into Paliau “Pope Mobile” style!



“See the conqueror mounts in triumph” – His Grace enters Paliau riding with the Commissioner and other bishops in the back of a pick-up

As the wind gusted, heralding rain for later in the day, +Nathaniel opening with prayer, to be followed by words of government-Church unity from the Commissioner and Paramount Chief. +Paul then re-iterated his Thursday message from Deuteronomy 28 about obedience to God bringing blessings instead of the curses brought by disobedience.

+Nathaniel preached, giving a brief history of his clerical career during the war, but then emphasising the need to prevent divisions in the Church, giving the Kakuma Camp-era banner that read “Anglican Church of the Sudan” as an example of a misunderstanding breeding divisions. He told the people not to look for positions in the Church, but to let the positions find you through your service of the Lord and not yourself. He continued that if the new diocesan areas were still arguing in a non-Christian way, then they were proving that they did not qualify as dioceses. Finally, he made the point that government



personnel shouldn't use the idea that "when Dr. John Garang was here corruption was low" to be corrupt now that he has died, and used his metaphor of the temporal and the spiritual being like bread and soup to demonstrate the need for government-Church unity. His last thought was that revenge was God's and not ours.

His Grace then spoke, stressing the points he had been making since Bor:

The bishops greet a line of Twic East County chiefs in their red sashes in Paliau

- His visit at Easter was to offer Christ's reconciliation to the communities affected by divisions and security problems
- Insecurity is holding back government-led development and should not occur in a society that is 98% Christian
- The problem of too many untrained clergy is leading to divisions, as it leads to people untrained as Christians arguing over who is in charge
- "Anglican" is the same as "Episcopal" – the two should not be confused and used to increase Church divisions
- Individuals lead to divisions and not Christ – churches are not for bishops, but bishops are for Christ's Church. Follow Christ, not promotion.

The rally ended in prayer from the Archbishop for the points he had raised. We were then treated to lunch in Paliau, before returning to Wangulei to repeat the process. En route back to Wangulei the



Paliau women perform for the visiting delegation during the rally

rain started, leading to a rather damp feel to His Grace's second ride in the back of a pick-up for the day. Still, the reception into Wangulei was second to none despite the rain, with the singing crowds of faithful dancing the Archbishop's pick-up right into the town, to the square in which our second rally of the day was to take place.

Wangulei:

The Paliau rally was repeated in Wangulei, though with fewer speeches and more performance – this time from the group of Youth Mama who had travelled with us, as well as local youth and school performing groups. Both the Juba Youth Mama and Wangulei Primary School performers sang songs in English at one point, the Youth Mama singing "When I remember that He died for me, I will never go back anymore" – appropriately echoing how Southern Sudan should not return to war, but should heal its divisions and live in harmony. The primary school kids sang a song with the words "We are one – unity with our people", naming all the towns in Twic East, that they should all be one people.



The bishops, Commissioner and chiefs are received in the mud on the wet town square in Wangulei

for those thieves in the community. He reminded the assembled of Dr. John Garang's vision for the development of Sudan to "Let us take the town to the people" – saying that the Church must strive to be part of the vision of a "New Sudan", working for unity and development instead of contributing to holding it back. He also emphasised Church-ownership, repeated the definitions of "Anglican" and "Episcopal", and stressed that bishops ordained in Kenya had no jurisdiction in Sudan until officially licensed at provincial level. This final clarification was directed at the Rt. Rev. Peter Bol, consecrated bishop for Sudanese refugees in Kenya by the Anglican Church of Kenya, but who has been practicing unlicensed in Sudan under the name "Anglican Church of Sudan", leading to further divisions and misunderstandings in the Church.



The four bishops join hands to pray for the community of Wangulei at Easter

The rally closed with prayer from the four bishops, all holding hands to pray for the unity of the community. We then returned to the NPA Guest House for the evening.

Easter Sunday, Wangulei and Aliet

We arose on Easter morning for an outdoor service of Holy Communion in the town square where we had met the previous day.

The locality lacking large quantities of the elements for the Eucharist, only a few were catered for with sweet biscuits and fanta, and even this was organised at the last minute after a query the night before from His Grace as to whether there would be Holy Communion at Easter. The conclusion to be drawn – both from the lack of emphasis on the Eucharist and the lack of knowledge about how it is to be carried out – is that this area is sorely lacking in sound Anglican theological and ecclesiological training due to

Finally, after many other performing groups, +Nathaniel prayed, to be followed by the Chief, the Archdeacon and the Commissioner – the latter highlighting the blessing on the community from His Grace's visit and the need to keep vengeance for God, not following those who would try to stir up division, be they in the community on the ground, or intellectual leaders in Juba or Khartoum. +Nathaniel then spoke, repeating his messages of Paliau, and ending with a prayer for the whole community joining hands with the chiefs, Commissioner and bishops. He was followed by the Archbishop, who repeated his Paliau messages, emphasising the need to pray



The crowds gather for the outdoor Easter morning service in Wangulei

was able to have a go at singing from the prayer book.

+Nathaniel preached an energetic sermon, recalling his early preaching days when he was motivated by the resurrection to “go out into the world and preach the Good News”, emphasising the “new creation” and “new life” in Christ. He sang a song proclaiming the strength of Christ to preachers of His Gospel, and distinguished between “People of God” and “Children of God” – those who may be in creation but do not work for Christ, and those who are truly followers of Our Lord. He told the congregation to “remain clean in Christ” – loving unity and rejecting the evils of the world such as adultery, revenge and murder, and citing the Youth Mama from their different backgrounds as shining examples of Christian unity and commitment to Christ.



The Youth Mama perform during the Easter service

He finished by telling people not to follow individual Church leaders, but to follow Christ in everything.



+Ezekiel, His Grace and +Nathaniel pray for the community on Easter Day in Wangulei

In the intercessions, those stealing, killing, dividing people and using witchcraft were prayed for, including the Nuer and the Murle. The final prayer was said by the Archbishop together with the chiefs, holding hands in a circle.

The Eucharistic Prayer was a cut down version of the Dinka BCP prayer, the biscuit and fanta only stretching to around fifty people before it ran out – with a congregation of around 4,000, the vast majority did not receive Communion on Easter Day, a serious situation in a member Church of the Anglican

many people having grown up in refugee camps in Kenya, where they were none the wiser where the worldwide Church was concerned. A recommendation would be for the province to send people here to give extensive training in the sacramental liturgies of the Church, together with training in their importance for Anglican life.

I was given a Dinka Prayer Book to follow the service in, which was most interesting, especially for the point of view of someone who knows his English BCP – and we sang “Onward Christian Soldiers” and “Jesus Christ is Risen Today” in Dinka, which I

Communion. Again, support for on-the-ground theological and ecclesiological education would be welcome.

Following communion, His Grace ran through some formalities regarding the inauguration of the new Diocese of Twic East, which would happen in an inaugural meeting of the Diocesan Synod that afternoon. The members were asked to return to Aliet Parish Church (around 2 kms away) at 2pm for the synod meeting. His Grace reminded everybody that this diocese would stretch up to Malakal and across to Ethiopia in the east, that it would have to be properly established under the criteria set by the Assessment Committee of the General Synod, and that he would be the Acting Diocesan Bishop until a nominated candidate was elected and enthroned. He urged the synod members, whose names were read out, to take it seriously and turn up for the meeting. Finally, he said that the inauguration was happening in Wangulei due to the confusion and resentment over the name of the diocese in Panyagor and Kongor Payam in general.



His Grace addresses the people after Communion on Easter Day

The Archbishop and provincial delegation then left the square to return to the NPA guest house for lunch. This was followed by around half an hour's rest, before we returned to Aliet – a small village out on the other side of Wangulei to the guest house – for the inaugural meeting.



The new vehicle for the Diocese of Twic East in the church compound in Aliet

Inaugural Diocesan Synod of the Diocese of Twic East, 12th April 2009

His Grace the Archbishop opened the meeting, declaring himself chairman in his capacity as Acting Diocesan Bishop of Twic East in the interim period before the election and enthronement of an episcopal candidate. The meeting was conducted in English as the official language of the ECS, with the Dean of Bor translating into Dinka. I minuted for the Archbishop as International Co-ordinator.

The proceedings began with the calling of the members by archdeaconry – for each one 2 clergy, 1 lay person, 1 women's representative and 1 youth representative

is required. On the first call it turned out that 7 out of a possible 45 synod members were present, which constitutionally did not make a quorum and therefore no meeting could be held. It was stated that the reason for this was the bringing of the meeting forward a day from the original date given to the people of 13th April. The two options were to either go ahead that afternoon without many representatives from the more northern archdeaconries who were still travelling, or to postpone a day and hold the meeting elsewhere. His Grace pressed for a meeting that afternoon so as to hold it in what would be the temporary headquarters of the diocese until the bad feeling in

Panyagor settled down. He also stressed that only those official members of the synod were allowed to give their opinions on the issues to be discussed, and that it was not him making these rules, but the General Synod of the whole ECS and Anglican Communion international standards. The meeting was adjourned for 1 hour for the members to reconstitute themselves into a quorum.



The delegation await the reconvening of a quorum for the outdoor Synod

The meeting was reconvened at 15.38, and the archdeaconry representatives again checked:

- **Mar:** 4 were present, the woman missing
- **Paliau:** all 5 were now present
- **Wangulei:** all 5 were now present
- **Kongor:** 3 were present, a youth and a layman missing
- **Lith:** all 5 were now present
- **Duk:** all 5 were now present
- **Ayod:** no one was present
- **Waat:** no one was present
- **Akobo:** no one was present



"Gurush fii ketiir!" – the SDG 30,000 in cash for the setting up of the Diocese of Twic East

With 27 out of 45 members now present, there was now over 50% quorum, and His Grace pressed on with the proceedings, going through the diocesan criteria:

- **Vehicle:** the car was parked in the compound and photographed, though the Ugandan license plates will need changing
- **Cathedral:** a cathedral has been built in Panyagor, but because of the dispute there, the headquarters will be temporarily moved to Wangulei. Consequently there is a need to build a temporary cathedral in Wangulei. The Aliet church is not

suitable

- **House:** there is only a tukul in Aliet, though 50 iron sheets have been assembled in Wangulei to build a permanent house. A house in Panyagor was mentioned, but His Grace has not seen it.
- **Funds:** 30,000 SDG was produced in cash, and a bank statement of 22,895 SDG shown, though the account was +Ezekiel Diing's personal account. His Grace accepted that the criteria had been met, but stipulated that a diocesan account must be opened and all funds put in that account. The certificate of the diocese will now help the executive officers to open an official account in the name of the diocese.

- **Lists of clergy/MU/lay readers:** these have not yet been compiled as an assessment team is still touring the archdeaconries recording this information. His Grace again stressed that this information had to be submitted as soon as possible, as well as the qualifications of the personnel recorded. He especially questioned why half the congregation seemed to be dressed as lay readers, when a lay reader had to be literate, trained, and licensed by the Diocesan Bishop.



The temporary Bishop's House in Aliet

The Archbishop then outlined some more standing ECS policy regarding parochial organisation: in future every one priest, lay reader and Mothers' Union member had to be supported by 200 families, thus constituting a parish. More than this is too many, and is one of the reasons why numbers of clergy and laity in each parish need to be registered by the new diocese. Constitutionally, all church money needs to be paid into a bank account and commonly owned, with the spending of such funds being transparently communicated with the whole parish after collective spending decisions in a parish council.



His Grace presents new Diocesan Secretary Rev. Philip Manyok with the certificate of the Diocese of Twic East

His Grace then asked for the names of all the key diocesan officers, in order to find out whether they had actually been appointed or not:

- **Diocesan Secretary:** Philip Manyok
- **Diocesan Treasurer:** Simon Thon (Peter Bol Riak is Assistant Treasurer)
- **Diocesan Chancellor:** Aguir Ajak (in Juba, and should receive the certificate)
- **MU Leader:** Sarah Achol
- **Youth Co-ordinator:** Joseph Bul (Archdeacon of Wangulei)
- **Education Co-ordinator:** Peter Garang (in Juba for a funeral)
- **Evangelism Co-ordinator:** John Akuwet Majok (in Kenya)
- **Stewardship Co-ordinator:** VACANT
- **Health Co-ordinator:** Jacob Uwot Deng (in Panyagor)
- **Pastoral Care Officer:** VACANT
- **Agriculture Officer:** Mading Ador

Once these members had been identified, they, along with all the members of the new synod stood, and were "sworn in" by the Archbishop – using the same questions from the liturgy used in Pacong and Akot, though this time personally posed in Dinka by the

Archbishop. He reminded each of them of their duty to serve Christ and the new diocese, working for unity in the community. +Nathaniel then prayed for the new diocese, before His Grace clarified another few points: a new constitution must be drawn up, a diocesan stamp must be acquired, a diocesan accounts book must be started – the responsibility of the whole synod, files must be acquired for each of the diocesan offices, and the certificate must be given to the Diocesan Chancellor.

With this, the Archbishop presented the Diocesan Secretary with the certificate, with instructions to pass it on to the Chancellor at the earliest opportunity. He said that it was easy to get, but difficult to manage.

The business then moved on to the episcopal candidates, which His Grace reminded the assembled were only nominations to a provincial election process at this stage, a process that would require 10 members of the Twic East Synod, including the candidates themselves, travelling to Juba to take part in the elections along with 3 representatives of every other diocese in the country. The candidates already nominated by the Twic East Synod are:

- **Rev. Lt. Col. Elijah Kuek**
- **Rev. Canon Mark Atem**
- **Rt. Rev. Ezekiel Diing**

The 27 synod members present were then adjourned for 20 minutes to come back with an approval or rejection of these names.

At 16.55 the meeting reconvened, with a division still remaining over whether all three names should be taken to the province. His Grace overrode the dispute by declaring that all three names would be taken to the province for an election, as the Twic East Synod could not decide.

He then said that as +Ezekiel Diing was a candidate, he would not appoint him as his Commissary in Twic East, but would authorise him to carry out episcopal spiritual duties, such as confirmations, in the diocese until the new bishop was enthroned. The Administrative Commissary would be appointed after further consultation with the community.



The compound in which the Archbishop was born in Lual Ajok Bil, a small village next to Wangulei. We visited His Grace's birthplace after the inauguration of Twic East

The proceedings then drew towards their close. His Grace asked the chiefs of Twic to keep an eye on Church proceedings in his absence and to make sure the synod do start their official work well. He stressed that Twic East needed a lot of quick development, and that this was the responsibility of the whole diocese, through the synod. He urged the diocese to write a strategic development plan as soon as possible, in order to give him something to show the international partners the province will be in touch with. His Grace stressed that it was only through planning that the diocese would really improve, as it would mean more transparent spending and better networking with partners.

H.E. The Commissioner then arrived and was briefed on the proceedings. Rev. Peter Rith, formerly a "bishop" in +Gabriel Roric Jur's "Reformed Episcopal Church of the



Mama Deborah, His Grace, and some local people by the new church that is being constructed at His Grace's birthplace in Lual Ajok Bil

Sudan”, was introduced and re-accepted into the ECS as a demonstration of the reconciliation required to bring Twic East out of division.

+Nathaniel then spoke about the care required in managing the Word of God, now that Twic East had received it. He stressed that to be driven by the Holy Spirit, decisions had to be driven by scripture, Church law and Christ's teachings – not by personal political feelings. He urged true discipleship for good Church leadership.

The Commissioner then spoke, thanking His Grace for visiting and inaugurating the new diocese, and said that those that were currently rejecting the proceedings would

come round and want to be part of it once they discovered that the official diocese was proceeding smoothly with everyone's blessing. He stressed learning above all else to make sure the diocese grew strongly – libraries, literacy, learning and exposure to the rest of the world. Finally, he urged the people to “open a new chapter in the history of Twic East”, emphasising the hard work that would be required to establish a new institution.

His Grace then closed, reiterating the messages of the need for heard work, the establishment of a headquarters and the necessity of stopping petty disputes and fighting that were holding back development.

After a meal, we left as it began getting dark. His Grace wanted me to see the compound on which he was born, so we raced back through Wangulei and out the other side to visit the place before it got too dark to take a picture or two. We reached the collection of tukuls at around 7.20pm, just in time to greet everyone there and take a few pictures of the new church they are constructing on the sight with the camera on “night” setting. It was a privileged to visit. At around 7.30, we left for the NPA guest house in Wangulei for a good night's rest.

2. Summary report – Part Two: Robin Denney



The church at Wernyol

April 13, 2009:

- The party left Wangulei, escorted by the Commissioner and three trucks of soldiers for safe passage through Panyagor.
 - One banner welcoming the Archbishop was seen in Kongor Archdeaconry, but people were not there to greet the delegation (see annex).
 - Three stops were made for greetings and short prayers with groups in Keer Archdeaconry.
- Stop outside Wernyol for greetings and short prayers.
 - Proceeded to Wernyol with the Youth Mama leading a procession. The delegation greeted the chiefs before gathering.
 - Official gathering in Wernyol under a tree outside the church:
 - Introductions, greetings by Bp. Nathaniel, Bp. Ezekiel, Commissioner, and chief.
 - Commissioner: Encourage your children to work hard to develop this land. Archbishop Daniel has worked hard to bring the Gospel and develop the country. Pray that God will bless this land.
 - Archdeacon: God has helped us to get to this point. Enemies are coming to steal cows and kill people, causing fear. Pray for this country and all the tribes.
 - Mama Deborah: We are travelling on to the Nuer land and we need to pray. The Holy Spirit is with us and will take us to all tribes and nations.
 - Bp. Nathaniel: (recalls the early days of his ministry). Believe, have faith, take God as your own. Politics and the Church do not go together. "Magang Achot" is the name of a bull given to the Archbishop.
 - Archbishop: The Youth Mama are bringing peace. We stop everywhere on this trip to pray. (Explanation of some of the ECS structure). We heard what is happening here, and we have come to pray and declare war against Satan. Twic East Diocese has been declared, now is the time for development.
 - Prayers: Rev. Mary, Bp. Nathaniel
 - A meal was provided and a closing program of song and dance
 - Just past Wernyol, at the junction with the Jonglei Canal, we stopped for the County Commissioner to show his agriculture project to the ECS Agriculture Consultant, Robin Denney.
 - 400 feddans under cultivation, for group farming by the community.



The delegation view the Commissioner's agriculture project

- Each family gets a plot, it is tilled by the County, and then a percentage of the crop is given back to the County.



His Grace is welcomed to Duk County

- Short Stop for greeting and prayers at Duk County line in the town of Poktau on the Jonglei Canal
- Official stop at Poktau church
 - Prayers: Bp. Nathaniel
 - Twic East County Commissioner: (Officially hands over the delegation to Duk County)
 - Acting Commissioner of Duk County: Welcome. We need peace.
 - Archbishop: Thank you. The story of the welcome we have received here an everywhere we've stopped

- will be put on our website.
- Evening programme in Poktau. In an old warehouse from the Jonglei Canal construction, which serves as a church.
 - Archdeacon Peter Bul: greetings
 - Chief: Welcome
 - Acting Commissioner: Welcome. Duk County has seven payams. Bp. Nathaniel planted the Word of God here. The Archbishop did a wonderful job of building the Cathedral in Renk. People need comfort and the Word of God, and because of division, fighting and hardship, we need unity in our people and the Church. The tribes need to reconcile and unite for peace.
 - Canon Mark Atem: You must give back to the community. The Youth Mama are praying for the nation.
 - Bp. Ezekiel: Introduction.
 - Mama Deborah: Thank you to God for peace and for spreading the Word of God. But with peace, people are sliding in their faith. Join in prayer with the Youth Mama to renew your faith.
 - Bishop Nathaniel's wife: Thank you. Christians should not drink alcohol. We pray that the spirit of drinking, fighting, stealing, will be broken. Having people compete with wealth for your daughter is wrong.
 - Bp. Paul: Reading from Genesis (created in God's image):
 - We are all different, my translator is tall, and Bishop Ezekiel is short and fat.
 - God is everything good you can imagine.
 - We are created beautiful with love and mercy
 - When the fist man sinned, stealing and corruption and bad things entered our image.



The church and crowds at Poktap



The party relax at the Poktap guest house

- But God never changes
- God loves you so much, he sent Jesus to die for your sins and restore you to the image of God.
- You must decide to receive Jesus in your heart.
- (Bp. Paul goes outside to pray with 18 people who want to accept Jesus).
- Bp. Nathaniel:
 - The Youth Mama are for unity, as they are made up of many tribes. They do not drink alcohol.

- Take the word of God seriously. Israel was destroyed many times because they turned from God.
- Now we have God's word and we are rebuilding this country.
- You have been given the word of God and you must take it to the other tribes. Rebuild the nation with God's word.
- Archbishop: As Archbishop I want to visit everyone in the Church.
 - The Comprehensive Peace Agreement (CPA) was signed but there is no peace here, there is hatred and killing and stealing.
 - From Panwel to here everyone is crying for peace.
 - ECS is praying for Jonglei state.
 - The tribes are of one family.
 - Doing bad things will bring a curse on the nation.
 - We pray to remove the curse.
 - We pray that God identifies and changes the hearts of the thieves.
 - We cry out for peace from God and development.
 - In the last place we prayed, three thieves were caught.
 - If you don't reconcile you will be chased away.
 - It is easy to kill, but you can't run from God. Your descendants will be cursed.
 - We are one family in Christ.
 - Put away hatred
 - Pray for the thieves.
- Prayers: Bp. Nathaniel
- Overnight at the NPA compound in Poktau



His Grace and other delegates relax after being welcomed to Duk Padiet

April 14, 2009

- Morning programme at the NPA compound:



Duk Pyuel church in Poktap – the service held in disused hangars from the Jonglei Canal project

- Archdeacon from Maar in Twic apologized for leaving the Church and becoming a “bishop” of a different group. He has surrendered his position, asked for forgiveness, and was received back as an Archdeacon.
- Acting Commissioner: (announces that he will accompany us for safety)
- Bp. Nathaniel: (encourages pastors in their spiritual work). The collar is not enough; you must have Christ in your heart.
- Prayers: Bp. Ezekiel
- Drive along the Jonglei Canal to Duk Padiet. (Greetings and prayers outside the town).
- Official Stop in Duk Padiet – Gather under a big tree.
 - Youth Mama: Marches and songs.
 - Prayers: Bp. Nathaniel.
 - Introductions: Bp. Ezekiel.
 - Bp. Paul: Blessings and curses talk
 - Bp. Nathaniel’s wife: Having more than one wife and having people compete with wealth over your daughters is bad.
 - Mama Deborah: God is in our midst. We are being gathered back together and restored. Unity.
 - Acting Commissioner: Many people have died in this place. There is fighting even in the Church. Projects in the Church cause division. Welcome to the Archbishop in bringing peace.
 - Chief: Life is coming back to us with this visit. Peace and love are returning to us. Many people are dying here at the border between Dinka and Nuer. We don’t have happiness, except in God. Pray to remove the spirit of killing and stealing from the people.
 - A second chief: We need evangelism, do not delay. God will curse those who do not listen and divide people.
 - MP, Makel Deng: People don’t usually come here because it is on the border and is dangerous. These trees represent the peace in the people. It is not in our culture to kill chiefs, women or children, but others have come and killed them, even under these trees.



A disused truck from the Jonglei Canal project

- Minister from the Government of National Unity (GoNU), Mathiang Malnal: Many times the Archbishop was put in prison, many people were killed. His courage is what made him become Archbishop of the ECS.
- A third Chief: We need churches and schools.
- Archdeacon Samuel Majok: (Recalls the days of evangelizing these people, and how he was rejected).
- Community Member: complains that he was not given the microphone earlier, only the important people were allowed to speak, but he used to be a chief.
- Bp. Nathaniel: (story about how he was threatened in Wangulei and how he went there anyway to pray and to forgive. Recalls the old days of evangelizing these people). Believe in God, turn from the demons that deceive. "I am pushing you like small calves from behind so that the hyenas won't take you." Prayer will bring unity and peace.
- Archbishop: (remembers the days of evangelizing here with Bp. Nathaniel and Rev. Samuel): God will bless you for your courage.
 - The people of Jonglei are crying, so we are coming to pray that all these difficulties be removed.
 - Killing and stealing are against the culture.
 - We give these thieves over to God.



The party are welcomed to Ayod



Youth dancers welcome His Grace to Ayod

- The thieves bring curses upon themselves. We pray that God will change their hearts.
 - Too many have died here to call this peace. Why do we continue to make war?
 - This man, John Machar, claimed to be a "bishop" here, but he was taking money from the government to confuse people and cause killing. You came to follow Jesus, not people.
 - We have announced your new diocese, Twic East. Duk is on its way to becoming a diocese at some point in the future.
- Prayers: Rev. Samuel, Bp. Nathaniel, Archbishop
 - Food
 - A delegation from Ayod met us nearly an hour south of Ayod at the Jonglei Canal junction.
 - Arrival in Ayod to greetings with crowds from the Catholic, Presbyterian, African Inland and Episcopal churches.

- A boy threw a rock at the Acting Commissioner's vehicle and broke a window. He was apprehended by police and questioned.
- The party gathered for meeting under a big tree.
 - Ayod County Executive Director: The hour is late, so many people have gone home.
 - Acting Commission of Duk County: Thank you and official hand over to Ayod County.
 - Bp. Nathaniel: greetings
 - Archbishop: I have come to pray with you for peace. We are moving from place to place encouraging people to live in peace and unity. We are one tribe as Christians. We will come together to pray all day tomorrow. We pray for the thieves that God will change them.



The Youth Mama marching at the rally in Ayod

- We are on a mission from God to preach the message of Peace.
- Ayod Archdeacon: Welcome.
- Prayers: Bp. Nathaniel, Archbishop



The masses of Youth Mama at the rally in Ayod

April 15, 2009

- Bp. Paul and Bp. Ezekiel go to a local church for a service. They confirm 63, license 18 lay readers, commission 3 evangelists, ordain 1 deacon, and ordain 2 priests.
- Official Prayer Rally (under the trees):
 - The Youth Mama performed.
- Prayer: Bp. Nathaniel
- Canon Mark Atem – We have travelled from Panwel to Ayod praying for peace. All the tribes in Jonglei state need to live in peace.
- Catholic Youth sing songs. (ECS and Presbyterian choirs arrive and all sing different songs at the same time until someone hushes them).
- Presbyterian choir performs
- ECS choir performs
- Assistant Commissioner: The Archbishop has a higher status than the President of Sudan because the Archbishop represents



Catholic Youth singing for His Grace at the Ayod rally

God (invites the Archbishop to visit the next county as well).

- Commissioner of Ayod: (Apologizes for not being here yesterday, he went to the cattle camp to encourage the people to live peacefully). Such an honoured delegation has never visited Ayod before. Even though our leader, Dr. John Garang, died, our objective of peace lives on. Apologizes that the reception yesterday was not good, insists that the delegation remain an extra night, and two bulls will be slaughtered.



His Grace and the Commissioner of Ayod County

- Archdeacon David: Apologizes for not having water for the Youth Mama.
- Canon Mark: The Youth Mama is made up of many tribes. If they can come together why not our communities?
- Bp. Paul: 2 Chronicles 7:14
 - Today God has chosen this place as a temple, all of you from every tribe belong to God
 - Humble yourselves. If God gives you five cattle, be happy with five, do not go looking for a hundred.
 - Pray and seek his face – all the people must pray

regardless of denomination

- Turn from your wicked ways, return to God
- Do this and God will hear, forgive and heal, bringing peace, reconciliation and blessing
- The CPA was signed because of the prayers of the Christians.
 - Prayers: Rev. Mary
 - Bp. Nathaniel: We are here for peace and reconciliation, and these two things we will get from God. The demons that were with us in the war have moved to Iraq. But we still have demons causing stealing and fighting. We must come together and come to God. Encourage people to follow the Commissioner to peace.
 - Archbishop: The whole of ECS has decided to pray for Jonglei State. God is not happy with this fighting. All who believe must live in peace. God has reconciled us to him and each other in Jesus. We will pray for the thieves that they will be identified and brought out. We have lost 2.5 million so that we can live in peace. Pray for the younger generation not to go to war again. Pray for the development. We must have peace first. We are a rich land and others want us not to develop so they can steal our riches. Others don't want



Youth Mama leave Ayod in trucks

you to get along because then you will be strong. It is this fighting between tribes that is delaying development. No country can be ruled by one tribe without the others. Be careful not to destroy your future. We will now pray for God to identify the thieves and change their hearts. The Commissioner of Twic East already caught three, and more will be caught unless they repent.

- Prayers
- Feast that evening with the bulls provided by the Commissioner.
- A local witchdoctor cast aside his magic to follow Christ.

April 16, 2009

- The Commissioner gave the information that five thieves had been caught the previous afternoon.
- The delegation departed for Wangulei.
- Brief stop in Poktau and Wernyol
- Overnight at NPA compound in Wangulei

April 17, 2009

- Depart Wangulei
- Lunch in Bor at the ECS compound
- Arrive in Juba late – 9pm.



His Grace greets the Bor youth on the return trip to Juba

3. Observations and recommendations of the Archbishop:

- Jonglei is the largest and most needy State of Southern Sudan, and a lot of work needs to be done – the Church is big in terms of numbers, but violence and crime are very high in Jonglei, which the Church is not tackling as effectively as it could.
- More advocacy for peace and reconciliation in the community from the Church is the top priority in Jonglei State. Without peace, no physical development will be able to happen. The Church itself is also suffering from divisions in places, so disputes must be solved before progress can be made.
- The Church must work closely with the Government of Jonglei State and the local governments in the counties and payams to bring peace and reconciliation between the six tribes.
- The Church itself is large, but largely untrained and ill equipped to effectively preach the Word of God and witness to the Anglican liturgy. There are around a thousand clergy in the Diocese of Bor, very few of whom have had formal theological training and most of whom need urgent training on the very basics of Christian leadership and Anglican structure. The case of the argument over the name of the Diocese of Kongor illustrates this lack of understanding about the real purpose and goal of the Church. Bad clergy do not guide communities well, and often cause division – so urgent training is required.
- I am recommending that an ecumenical Task Force needs to be sent to Jonglei to go from town to town – composed of clergy and intellectuals from all the tribes. It would comprise members from all the active denominations in Jonglei – ECS, RC, Presbyterian, and African Inland Church. If supported, their job would be to preach peace, reconciliation and give Christian training on a constant basis.
- If the violence in Jonglei cannot be stopped, it poses a very real and serious risk to the Comprehensive Peace Agreement (CPA) and the peace of Sudan as a whole. The government and the Church need to work very seriously together to tackle this problem:
 - Government work programmes are needed to give young people a useful alternative to stealing cattle and killing each other, which have become as hobbies to the youth of Jonglei State.
 - Church youth groups need to be formed to give purpose and belonging to youth, especially traumatised orphans
 - The government should regulate cattle movements and possibly even register cattle so that legal and illegal movement of cattle can be distinguished
 - A Peace Conference of all the tribal chiefs should be conducted by the Church and the government – forming a united front against violence.
 - The Church must help the County Commissioners in their work of disseminating peace, justice and electoral information to the people, and ensure that local government is indeed doing this.

I am personally appealing to all our partners, the international donor and diplomatic communities, on behalf of the entire Church and the entire country, for genuine support and action on these issues.

We desperately need to be rescued from the current situation highlighted in this report, which is now spreading across all of Southern Sudan, as stated in previous reports such as those of my visit to Lakes State, Eastern Equatoria and Western Equatoria. Insecurity is the biggest problem in Sudan today, and prevents any further material or economic development, as well as the free and fair elections scheduled for February 2010 and the referendum on Southern secession scheduled for 2011.

Increasing incidents of tribal violence across Southern Sudan make me to wonder what is behind the escalation of age-old conflict into warfare with modern weapons including rocket-propelled grenades and heavy artillery, which is currently happening in Jonglei, Lakes and Central Equatoria states. Last week the Governor of Lakes State, H.E. Daniel Awet Akot, who was so kind in his hospitality to me last month in Rumbek, personally apprehended two officers of the Joint Integrated Units (JIUs) of the Sudanese Armed Forces in western Lakes State in possession of a large weapons cache – I'm sure destined for warring tribes. Similarly trucks loaded with weaponry have been sighted heading north out of Juba to where Mundari/Bari clashes have in the past two days escalated to full scale fighting with modern weapons literally twenty miles from the Southern Sudanese capital.

The only conclusion one can draw is that these are ancient disputes that are being deliberately stirred up into something much more damaging for the local people and the stability of our country as a whole. Who is doing this is still largely unknown, but it is evident from local reports that the arms smuggling, re-armament and incitement of tribal violence is being carried out by enemies of the Comprehensive Peace Agreement (CPA).

On my return from the Jonglei visit, I was informed by a gentleman from the Nuer areas I visited that following the visit all cattle raiding and violence in the Ayod area has ceased. I take this as proof that the Church is one of the most effective ground-level players in the peace process and as proof that the message of Christ's love and God's reconciliation of man to Himself is one that is most effective in making peace reign amongst the tribes of Southern Sudan. The Church has a presence in almost all small villages in the South, coverage unmatched by any organisation, including the Government of Southern Sudan, which in most cases is no longer able to keep the peace on the ground. As evidence of this I cite the fact that the police in Twic East County were not able to contain local violence even during my visit to the area.

I am therefore making a passionate and heartfelt appeal to our partners, the Government of Southern Sudan and especially those governments and organisations that form Sudan's overseas friends, in particular the United Nations agencies and the governments of the United Kingdom, the United States, and the Netherlands, all of which have a major presence in Southern Sudan. As guarantors of the Comprehensive Peace Agreement (CPA) you have a duty to prevent this nation from returning to war, and I urge you to consider very seriously the churches as key partners in the work of peace-building on the ground, especially the Episcopal Church of the Sudan in Lakes and Jonglei states, where it is the majority church. With our ground-level network that surpasses any other, we need to be empowered to spread peace in this land as I have been doing in Jonglei State this month. We must teach our people that they are part of much bigger politics of which they are unaware, but which they are destabilising. They

must also be empowered to make free and fair democratic choices in the upcoming elections and referendum.

To our Church partners overseas, I request your immediate action on these points and implore that you advocate to your governments on our behalf. Please pray for us, pray for peace and pray for the Sudan – that God may steer us through these difficult times and that the love of Christ be known amongst all our peoples. I thank you all in advance for your most necessary support.

Please contact myself and my International Co-ordinator for more information and with pledges of assistance in these most difficult times:

archbishopdanieldeng@yahoo.com and nicholas.ramsden@gmail.com

In the love of God, Father, Son and Holy Spirit,

The Most Rev. Dr. Daniel Deng Bul Yak

Archbishop and Primate of the Province of the Episcopal Church of the Sudan

30th April 2009, Juba