



Province of the Episcopal Church of the Sudan
Office of the Archbishop

PASTORAL LETTER



**From His Grace the Most Rev. Dr. Daniel Deng Bul,
Archbishop and Primate of the Province of the
Episcopal Church of the Sudan**

Christmas 2008

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Dear friends and colleagues in Christ,

I greet you all in the name of Our Lord and Saviour Jesus Christ, and would like to wish you, on behalf of the entire Episcopal Church of the Sudan, a very happy Christmas and New Year 2009 from the Office of the Archbishop of the Episcopal Church of the Sudan.

At this time we celebrate the incarnation of the Son of God. As people walking in darkness we have now seen the great light – the Son upon whose shoulders shall be the government and who shall be called *“Wonderful Counsellor, Mighty God, Everlasting Father, the Prince of Peace”* (Isaiah 9:2-7).

Today is born for us in the city of David, a saviour who is Christ the Lord. Let us therefore sing with the angels *“Glory to God in the highest, and on earth peace to all mankind”* (Luke 2:1-14).

As we remember that *“God so loved the world that he gave us his only begotten Son,”* we reflect on what we have not done well in 2008 and what can be improved on in 2009, so that we *“should not perish, but have everlasting life”* (John 3:16).

In this letter I will outline some of my activities since my enthronement as your Fourth Archbishop and the ways in which we as a Church can move forward in 2009 and the years to come.

Before I do so I would like to extend my most heartfelt thanks, both as an Archbishop and as an individual, to the First Vice President of the Sudan and President of the Government of Southern Sudan, General Salva Kiir Mayardit and his government for the gift of a vehicle for the Archbishop of the Episcopal Church of the Sudan – gratefully received on Monday 25th November 2008. May the almighty God bless the Government of Southern Sudan for its generosity shown to His Church.

1. Introduction: “Election and Enthronement – a new dawn for the ECS”

On 31st December 2007 the Most Rev. Dr. Joseph Marona, Archbishop of the Sudan, retired from office in a final service in All Saints’ Cathedral, Juba, Sudan. The archiepiscopal seat was declared vacant and an election to find Archbishop Joseph’s replacement was called for 14th February 2008, to be undertaken by an Emergency General Synod.

Though I did not personally seek to replace Archbishop Joseph, God and the Christians of the Episcopal Church of the Sudan (ECS) called me to stand in that election and to become your Fourth Archbishop. I began to think about the changes needed in the Church to build the ECS into a truly international, self-sustaining and transformed Church, spiritually and economically strong, as our nation heaves itself out of the long years of war.

On 20th April 2008 I was enthroned in All Saints’ Cathedral, Juba, by the Dean of the Province, Bishop Nathaniel Garang, in the presence of the First Vice President of Sudan and President of Southern Sudan, General Salva Kiir, and of the Archbishops of Kenya and Rwanda. Bishops representing the Archbishop of Canterbury, and the Primate of the United States, Canada, Uganda, and Jerusalem and the Middle East also participated in the service as well as church partners from CMS and the

dioceses of Salisbury, Bradford, Pretoria, Virginia, Chicago, Missouri, Florida, and South Western Virginia.

I told those present that *"I have a dream and I want you to dream with me. Let us restore hope, peace, and justice to our people and bring about reconciliation. We are to work hard to help our communities to love each other under our motherland, a new Sudan for all."* I appealed to the President of Sudan to heed the cry of the people of Darfur and bring peace in Sudan lest the wrath of God fall on us. I appealed to the Government of National Unity and the Presidency to implement the Abyei Protocol and bring the prevailing uncertainty for that contested area to an end. I called on the leadership of the Church and government to uphold the right of the people of Southern Sudan to decide their destiny and to ensure the success of the referendum scheduled for 2011, saying *"Let them decide their future, whether for unity or for a separate state, in a free and fair process"* and drawing a parallel with the Prophet Nehemiah's concern for the resettlement of the people, I called for respect of the rights of those displaced from their land by oil exploration.

In his address the President appreciated the role the Church had played during the 21 years of struggle in providing spiritual and moral values as well as hope for the people of Southern Sudan. He recognised the serious commitment of the Church to education and the special role the Archbishop of Canterbury had played in mobilising the international community's support for Southern Sudan. He paid a special tribute to retired Archbishop Joseph and to other retired ECS bishops and senior bishops who had played an important part during the struggle.

It was on that great day that I affirmed my commitment to work for the unity of our Church: *"We want a united Episcopal Church of the Sudan: a Church that is not governed by tribalism; a Church that will preach the Word of God."*

I remain committed to this vision and hope to outline here in greater detail how, after over seven months in office, I have already been working toward this and how next year the ECS will continue to work towards it.

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2. Visit to the United States of America

Directly following my enthronement I visited the United States of America – primarily to receive an honorary doctorate from Virginia Seminary, but also to visit family and friends of the ECS.

The tour included addressing the American Friends of the Episcopal Church of the Sudan (AFRECS) in Chicago and retreat for the clergy of the Diocese of New York. I told both groups to be more aware of the volatile situation in Sudan and the pressing humanitarian and spiritual need – both of which our friends in the Episcopal Church of the United States (TEC) have the power to help us to tackle.

I also reminded the TEC leadership that it is they and their Canadian colleagues that have led to the present crisis in the Anglican Communion over homosexuality by their schismatic actions. If they do not want the overwhelmingly orthodox majority of world Anglicans to force their exclusion from our Communion then they

must refrain from homosexual ordinations and blessing homosexual unions, as well as repenting to the rest of the Anglican world for their divisive actions.

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3. Visit to Salisbury and Canterbury – The Lambeth Conference 2008

In July 2008 the Sudanese bishops and I visited the United Kingdom in order to attend the once-a-decade Lambeth Conference of bishops from all over the Anglican Communion. Before Lambeth opened on 15th July, we were the guests of the Diocese of Salisbury, the ECS' longest-running Church partner, where we celebrated not only the 35th anniversary of the Salisbury-Sudan Link, but also the 750th anniversary of Salisbury Cathedral – recently updated with a statue of ECS martyr Canon Ezra Baya Lawri, which I unveiled during our stay.

I thank +David Stancliffe and all in the Diocese of Salisbury who helped to make our visit so pleasant and profitable an experience, in particular +Tim Thornton and Rev. Canon Ian Woodward, with whom I was able to visit the British Secretary of State for Foreign Affairs, David Miliband, to relate firsthand the situation in Sudan.

The ECS Partners' Conference which Salisbury hosted during our stay was a great opportunity for me to meet with many friends and partners from all over the world, during which I gave a speech highlighting the current situation in Sudan and the pressing needs of the ECS, summarized into twelve pressing points:

- (i) PROVINCIAL SALARY ARREARS**
- (ii) COMMUNICATION FOR THE OFFICE OF ARCHBISHOP**
- (iii) PROVINCIAL OFFICE REFURBISHMENT**
- (iv) EVANGELISM**
- (v) PEACE-BUILDING, RECONCILIATION AND ADVOCACY**
- (vi) REHABILITATION AND RELIEF FOR IDPs AND RETURNEES**
- (vii) AGRICULTURE AND FOOD SECURITY**
- (viii) EDUCATION**
- (ix) HEALTH**
- (x) CAPACITY BUILDING AND LEADERSHIP DEVELOPMENT**
- (xi) RECONSTRUCTION OF CHURCHES**
- (xii) PROFESSIONAL MISSION PERSONNEL**

In conclusion I suggested that *"The time has come for all our dioceses to be linked to partner dioceses so as to strengthen the relationships amongst Christians in our different countries and within the one body of Christ."*

* * *

We proceeded to Canterbury for the Lambeth Conference, already clouded by controversy over the US and Canadian churches' continuing ordinations of homosexual clergy and blessing of homosexual unions. Many African bishops including Archbishops Akinola of Nigeria and Orombi of Uganda were boycotting the conference and had asked me to do the same. I had refused, on the grounds that the ECS would do better to attend the conference and make our opinion publically known to the Anglican Communion through the official instruments of communion,

even though ECS did send three members to the Global Anglican Future Conference (GAFCON) held in June 2008 in Jerusalem.

The ECS bishops and I attended Lambeth and released two statements to the conference, the first on the political and humanitarian situation in Sudan and the second on the ECS position concerning the Church and human sexuality – confirming the ECS opinion that as God had created man and woman to “*be fruitful and multiply*,” the Church in Sudan condemned outright both the ordination of homosexual clergy and the blessing of same-sex unions. Our statement called upon those provinces currently engaged in these practices to cease doing so with immediate effect and to respect Lambeth 1998 Resolution 1.10, the authority of the Bible and the instruments of Anglican unity – the Archbishop of Canterbury, the Lambeth Conference, the Primates Meetings, and the Anglican Consultative Council.

Unfortunately due to the controversy surrounding and press-coverage being given to the “gay” issue at Lambeth, the second statement received a far greater response than the first, even though the former concerned far more pressing issues such as extreme poverty, the conflict in Darfur, the fragility of the CPA including the Abyei conflict, further violence and atrocities, and the growing numbers of returnees. In a press conference following the release of the two statements, I called upon Gene Robinson, the practicing homosexual consecrated Bishop of New Hampshire in 2003, to resign for the unity of the Anglican Communion. This created a huge stir amongst the international press and especially amongst the American bishops, many of whom were very angry at my public statement and told me that I should have “consulted them first.”

I am proud to say that as an independent province of the Anglican Communion, the ECS does not need to consult any other province before releasing policy statements concerning our Church and during the remainder of the conference many “Global South” bishops congratulated me on our statements and supported the ECS position whole-heartedly. ECS led the way at Lambeth 2008, ensuring that there was no change to Resolution 1.10 of Lambeth 1998 – i.e. there was no deviation from the official Anglican policy that homosexual clergy and blessed relationships are wrong. On my return to Africa I received many congratulations from African bishops who had boycotted Lambeth for the ECS stand in Canterbury.

Brothers and sisters let us continue to strengthen the ECS internally by driving for self-sustainability. In this way the ECS may continue to lead on the world stage.

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4. Visit to Khartoum and Enthronement of +Joseph of Renk

Between 22nd and 25th August 2008 I visited Khartoum, flying up from Juba on Friday 22nd. This was my first official visit to the capital of Sudan since my enthronement as Archbishop in April. This visit was also in order to proceed to my former diocese of Renk to enthrone my successor, Bishop Joseph Garang.

Khartoum Cathedral gave a large and colourful reception, congratulating me on my statements at Lambeth as many Anglicans in Khartoum had heard them on the BBC World Service, and were pleased to receive the Archbishop’s support on these

issues – issues which have been very damaging for the ECS's reputation in Northern Sudan in particular due to Muslim abhorrence of homosexuality and their branding the ECS as "the gay Church."

Proceeding to Renk the enthronement of +Joseph was very well attended by local Anglicans and partners alike. I thank all who attended the occasion, in particular our friends from TEC, which went very well and served to confirm my support for +Joseph as the next Bishop of Renk.

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5. Visit to Western Equatoria and Enthronement of +Wilson of Ibba

In September 2008 I, together with a large provincial delegation, conducted a visit to five out of the six ECS dioceses in Western Equatoria State, ostensibly to install and enthrone the new Bishop of Ibba Wilson Kamani, on Sunday 14th September, but also to visit the other dioceses on the way and to spend several days in the Diocese of Yambio - preaching, greeting and visiting.

En route to Ibba I was saddened by a visited to Lui Hospital – an original CMS missionary hospital started by Dr. Fraser – which is now neglected and not properly operational since the withdrawal of the NGO Samaritan's Purse that was assisting them during the war. There is now one doctor and a few nurses for a full hospital of over 100 beds as well as no electricity to run the aging equipment. Let us pray that the diocese, together with our partners, can bring that hospital back to its former glory.

+Wilson's enthronement was followed in the afternoon by a programme of speeches, songs, presentations, and prayers. In Yambio I was warmly welcomed by the Roman Catholic Vicar General, the County Commissioner and H.E. Jemma Nunu Kumba, the Governor of Western Equatoria State as well as the ECS diocese. I thank all for their most generous hospitality – please hold western Equatoria in your prayers. I was also able to address the clergy on the role of a pastor and the understanding between Church and government in Western Equatoria was demonstrated by the County Commissioner's briefing on the CPA and what a pastor's role in its implementation is.

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6. Visit to Eastern Equatoria

From 30th September to 9th October 2008 I took part in a provincial visit to the Diocese of Torit in Eastern Equatoria State (EES), still a predominantly Catholic area with most Anglicans being internally displaced Bor Dinka, served by +Nathaniel Garang during the war but are now under the Diocese of Torit. This "mindset of unity" under the local diocese irrespective of ethnicity is a powerful one in a region with so many tribal groups, some of them indigenous and some displaced. Through it, the ECS is in the forefront of combating tribalism and the state of being "divided and ruled" by Khartoum which has persisted for so long. However, there is as yet very little evangelism of the local Toposa peoples, which should be greatly encouraged and will be assisted from provincial level.

My delegation spend two nights in Torit, being welcomed by the Acting Governor of EES and greeting the Roman Catholic and AIC leaders there, one night in both Kapoeta and Narus where I greeted the Commissioners, two nights in the late Dr. John Garang de Mabior's HQ New Site where I saw a model school now under the auspices of the late Dr. John Garang's widow, Madam Rebecca, now heavily neglected; one night in Magwi and two nights in Nimule, for both of which I was accompanied by the Commissioner.

In Magwi I visited the HQ of ECS-DARD and in Nimule addressed the people in the town square following the recent murder of an innocent man over a tribal misunderstanding. After the Commissioner's angry speech in which he questioned whether Southern Sudanese had not had enough bloodshed after 21 years of civil war, I begged the people of Nimule – a historic town symbolising the "New Sudan" of tribal harmony – not to play into the hands of those who would destroy the CPA by tribal fighting. All this violence – encountered several times in EES – plays into the hands of those dividing and ruling in Khartoum.

I have since approached Madam Rebecca about running the New Site school in partnership with the Church, a move which she welcomed, and have secured the services of Dr. Margaret Griffin, and education consultant from the UK, to assess the school for us.

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7. Visit to the Diocese of Kajo-Keji

From Friday 14th and Tuesday 18th November 2008 I conducted a provincial visit to the Diocese of Kajo-Keji, an area heavily influenced by Uganda in its levels of development, commerce, education, and governance. Kajo-Keji itself is now a growing town of concrete shops, petrol stations, boarding schools and a museum – the only one in Southern Sudan.

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, Church and community work closely together very well, and the diocese is being well assisted through partners such as the Diocese of Bethlehem in Pennsylvania, set to bring over USD 2m to Kajo-Keji though over a five year period. +Anthony Poggo and I thank Bethlehem for their faith and generosity.

I visited the ECS 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, St. Bartholomew's Orphanage, and +Anthony's home parish, as well as addressing the diocesan leaders, visiting the Commissioner, dedicating a new Samaritan's Purse-built church at Kiri, and visiting St. Daniel Comboni Comprehensive College – a large and impressive Catholic secondary school that ECS should aim to emulate.

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8. Reburial of the remains of 1st Archbishop Elinana Ngalamu

“Moses took the bones of Joseph with him when they were leaving Egypt for the Promised Land”. On Saturday 8th November 2008, the ECS reburied the remains of its first Archbishop, the late Most Rev. Elinana J. Ngalamu, in a grave behind All Saints’ Cathedral, Juba. I led a short burial ceremony before the main celebration of our first Archbishop in speeches and songs. The first Archbishop’s coffin, originally buried in Khartoum in October 1992 following his death there on 29th September 1992, was exhumed on Thursday 6th November 2008 and flown to Juba with an accompanying delegation on Friday 7th.

Leading the service I prayed that Archbishop Elinana’s “homecoming” be symbolic in the hearts of Sudanese Anglicans in all marginalised areas as a final homecoming and pleaded that never again should the Church have to flee from these areas as Archbishop Elinana fled from Juba to Khartoum in the 1980s to die in exile in 1992. I thanked God for the CPA that ended the civil war and allowed the homecoming of our first Archbishop.

Bishop Ezekiel Kondo of Khartoum preached after the re-burial in Juba, thanking all that had made this symbolic event possible, and asking that the final resting in peace of the father of the ECS lead to a new era of forgiveness and reconciliation in the Church, negating as it did the tensions and mistrust of the “ECS Crisis” of the early 1990s. Several who went their own way during this period have now returned to the ECS and I encourage all who have not yet been reconciled to the Church to return home. In my closing speech I challenged all to forget the differences of tribalism, seek God’s forgiveness for past mistakes and unite in the service of God and the Sudan in the new era of peace.

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9. The 2008 Round Table Partners’ Conference – ECS’ partner relationships

Early November 2008 saw the biannual ECS Round Table Partners’ Conference in Juba – bringing together ECS partners the Diocese of Salisbury, the Diocese of Bradford, Episcopal Relief and Development (ERD), the Church Mission Society (CMS), the American Friends of the ECS (AFRECS), the Anglican Church of Canada, Tearfund, the Episcopal Church of the United States (TEC), and the Sudan Church Association. Whilst these are not all the partners of the ECS, most of our major ones bar Christian Aid and CMS Ireland were represented, and I gave an update on the 12 points raised in my speech in Salisbury, for which current assistance is greatly appreciated and further assistance is appealed for:

- (i) **PROVINCIAL SALARY ARREARS** now total over \$157,000. These arrears need to be cleared as soon as possible so as to allow streamlining of the provincial work-force and a higher level of morale and output in the province. Provision must also be found for sustaining the required staff with no further arrears. I appeal to all partners and local Christians to

assist me in raising the required funds to clear all ECS provincial salary arrears – see the “contacts” section for how to get in touch on this.

- (ii) **COMMUNICATION FOR THE OFFICE OF ARCHBISHOP** remains a major challenge and the ECS lacks effective communication systems to be able to communicate effectively both within Sudan and internationally.
- (iii) **PROVINCIAL OFFICE REFURBISHMENT** is still required.
- (iv) **EVANGELISM** needs to be strengthened and supported to be able to reach other parts of Sudan and beyond.
- (v) **PEACE-BUILDING, RECONCILIATION AND ADVOCACY** is essential to the well-being of the people of Sudan. The Peace, Justice, and Reconciliation Commission has been holding workshops to help communities move from a culture of war towards building peace with one another. In the run up to the 2009 elections and 2011 referendum there is an urgent need to intensify these activities if this country is not to return to war.
- (vi) **REHABILITATION AND RELIEF FOR IDPs AND RETURNEES** is required, given on-going displacements in Darfur, Abyei, and Western Equatoria due to violence. Such care from the Church will set a good example and is a practical demonstration of the Gospel message.
- (vii) **AGRICULTURE AND FOOD SECURITY** will be worked on to fully utilize our God-given resources. I have appointed Ms. Robin Denney, an agriculturalist from the Episcopal Church of the United States, to be the ECS External Agricultural Consultant and to assist us in developing an ECS Agriculture Office.
- (viii) **EDUCATION** remains a central element of the Church's mission and is critical for the future of the nation. The successes of the ECS Education Commission in teacher training and school development will continue and grow as ECS has proven capacity to deliver in education.
- (ix) **HEALTH** care inside Sudan is minimal, particularly in the South. The dioceses will continue to offer some basic primary health care, but the needs are enormous. My dream is to have 4 ECS hospitals in the country, in the North, Bahr El-Ghazal, Upper Nile and Equatoria. Lui Hospital will be the one for Equatoria, but is currently in a terrible state and needs a lot of work.
- (x) **CAPACITY BUILDING AND LEADERSHIP DEVELOPMENT** in theology, liturgy, management, and finances is urgently essential as the Church requires a new generation of qualified post-war leaders in every walk of life.
- (xi) **RECONSTRUCTION OF CHURCHES** can be done by local Christian communities who provide bricks, timbers, and the labour force as shown by the IDP congregations of Eastern Equatoria, though more support is still needed.

- (xii) **PROFESSIONAL MISSION PERSONNEL** from overseas are to be encouraged – we need professional expertise, such as teachers, agriculturalists, nurses, doctors, and other technical experts. Money can be diverted, wasted and badly spent, but a committed expert individual can help to teach others and set up systems that will last a lifetime.

ECS continues to have a good working relationship with its partners, most of who are not simply sources of development funding but are also brothers and sisters in Christ. Recently Salisbury Diocese has pioneered forging even closer ties with the ECS dioceses by assigning each of the ECS dioceses a direct link with a Salisbury rural deanery. In this way more lasting, personal relationships between communities can be built up, and no diocese of the ECS is left friendless.

Changes within the ECS management in 2009 will make partnerships easier to manage and will increase the communication between the Sudan and overseas partners, keeping partners abreast of developments. ECS looks to standing interdependently in a worldwide Church – self-sufficient but ready to learn from others. Partnership must be two-way, and I fully endorse and encourage this in the future.

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10. Change in the Church – internal ECS policy from 2009

As the new Archbishop of the ECS I see it as my duty to carry out changes in our Church.

Fundamental aspects of the Christian faith, the Bible and the Anglican liturgy can never be altered, but all other aspects of the ECS must be assessed and if found to be inefficient, changed to be more so. The following is a summary of specific areas where change is needed – building on my points to the Round Table above:

- **Evangelism:** From 13th December 2008 I am launching a new decade of evangelism in the ECS, to respond to the current emergency situation in Sudan: traumatised, tribalism, corruption, the political situation, the rebuilding people's lives and infrastructure and the returnee process. Evangelism is key for promoting Christian values to prevent social and moral decay, family breakdown, loss of respect to elders, corruption, and prostitution. These problems were specifically highlighted by President Salva Kiir in his speech at my Enthronement on 20th April 2008 and the ECS is committed to following up these issues with advocacy and evangelism. Whilst in modern life the spiritual and the physical are increasingly being separated, the Gospel remains unchanged and relevant to every age and culture. This message needs to be promoted and the spiritual reunited with the physical.
- **Stewardship and ownership of the Church:** Christians need to care for the Church and own it. We are the ECS, not the Church of England, so we must behave like it – 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 and there was a system of management of collect it the ECS would have no problems. All clergy must

collect 1% from all Anglicans and send this money to the province for investment in our future.

The Sunday closest to 11th October is designated as the day for collections for the province, so all clergy must send the money you collect on that day to the province via your bishop.

- **Training, support and work of clergy:** Every ECS priest must be trained to build up a strong Church, especially those already ordained and previously untrained. Priests are not just for parishes or dioceses but for the whole ECS and the whole Anglican Communion – so clergy must not localise themselves as they will be transferred around Sudan as missionaries to different areas, following the example of the early CMS missionaries. All clergy must be prepared to be sent to a strange land, learn the local language, and preach the gospel.

From 2009 parish priests must serve at least 200 people who should support that priest. Parishes that are unable to support their priests will be downgraded to sub-parishes. Similar guidelines will apply for rural deaneries, archdeaconries, area dioceses, and dioceses.

Priests must also represent the people well and make an effort to be intellectual – in whichever language they speak, English, Arabic, or the local language – in order to win respect. Idle clergy must also be well utilized as chaplains to the army, police, prisons, schools, hospitals, and other public bodies so that the Word of God is in the public domain. Priests must guide others to elect God-fearing leaders in Sudan; they must advocate for the maintenance of the CPA and the prevention of further war; they must be wise and lead during the referendum guiding people to make intelligent choices; they 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 ourselves, not rely on outsiders and act for positive change.

- **Agriculture:** God has blessed Sudan with abundant resources, but unless we properly utilize these as a Church we will never be independent. In 2009 the ECS will be setting up a Provincial Agriculture Office. I have secured the services of American agricultural consultant Robin Denney, to assist in this process, and call upon all dioceses to nominate one experienced ECS agriculturalist from your flock as Diocesan Agriculture Officer. These people will be trained by Robin when she comes to Sudan in 2009.
- **Finances, personnel, and procurement:** Progress has already been made in consolidating the accounts of the Khartoum, Juba, and Kampala offices. However, there is still no uniform ECS provincial financial policy, ECS personnel policy, or ECS procurement policy. These policies are currently being drafted by the Finance and Church Property Commission and Personnel Secretary.

From 1st January 2009 an Interim Financial Policy drafted by my office will be in force. All ECS provincial departments and institutions must:

- ◆ Have an annual budget approved by the Board of the department/institution.
- ◆ Spend departmental/institutional funds against this budget.

- ◆ Submit quarterly reports on spending to the provincial headquarters.
- ◆ Seek approval from the provincial headquarters through the Board of the department/institution for any spending which is over SDG 1000 above the budgeted figures.
- ◆ Submit all reports to the provincial headquarters to be vetted and approved before forwarding to partners/donors along with a covering letter from the Archbishop.

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11. Change in the Sudan – external ECS policy from 2009

The ECS is the largest indigenous civil society organisation in the Sudan and therefore has a crucial role to play in the next few years of this nation's history. However, in recent years the Church has become too small minded, too inward looking and too divided along tribal lines to be an effective player in today's Sudan and the modern world. The ECS is not keeping up with the "Global Village." As the new Archbishop I look to the future – the future of both the ECS and of the Sudan as a nation – a future in which we are an outward and forward looking Church, self sustainable, but interdependently part of the worldwide Anglican Communion and the Holy Catholic Church as a whole.

We must plan ahead, engage with others, and share our thoughts in order to improve our standing both nationally and internationally. We must increasingly look at our strategic external priorities as well as our internal ones. As an organised body of around 4 million members the ECS, along with the other churches, can have a very significant impact on the 2009 elections and 2011 referendum, as well as playing a key advocacy role towards government at all levels. Ultimately the ECS cannot operate in our nation unless peace, stability, and good governance prevail. It is also our duty as Christians to promote and protect the life and rights of every individual. Therefore the ECS must involve itself in public life and community life – working with our world and not against it – for the good of Sudan and the glory of God.

- (i) **Communications:** A Church which is unaware of the people and the world around it is not fulfilling its mandate as a manifestation of the worldwide Body of Christ. The dioceses are currently too locally minded and engrossed in their own affairs to look at the bigger strategic, political, global picture. We must begin to talk and meet with one another as well as with others from outside Sudan – sharing opinions and experiences to learn from one another.

Communications must be vastly improved. All the dioceses will be equipped with VSAT internet over the next few years. The province is now connected internationally through both the internet and through my International Coordinator. All dioceses will be required to feed information to the province by internet so that we can learn from each other and the province can effectively advocate to international partners on the dioceses' behalf.

- (ii) **Peace-building and anti-tribalism:** *“Blessed are the peacemakers, for they will be called the Children of God.”* Without peace we will be without a nation. Violence still affects both the borders of Sudan such as in Darfur, Abyei, Nuba Mountains, and Western Equatoria through the LRA; and the internal stability of our country through tribalism and tribal fighting. The ECS is committed, both through the Office of the Archbishop and the Peace, Justice, and Reconciliation Commission to advocating and intervening to prevent this violence. In 2009 there are planned Church-led peace conferences in Pibor, Tombek, and Rumbek – the latter to bring together Church leaders, traditional leaders, community elders and government representatives from all over Bahr El-Ghazal and Western Equatoria.

Fifty three years ago the Sudan was given independence as a single though divided country because a minority in Khartoum convinced the British that the periphery tribes were not ready for self-government and were only interested in fighting amongst themselves. This led to half a century of bloodshed and the widespread subjugation of the minority peoples of Sudan by those in power. As a Church we cannot continue to let this happen. Have fifty years of bloodshed not been enough for us? We must strive to prove to the Sudan and the world that we do not fight amongst ourselves, that we are clever enough to guide our own destinies, and that we are all brothers and sisters united in the only true saving and redeeming power Jesus Christ the Son of God.

The tribes of Sudan are a blessing from God – he created us together in this land. To hate your neighbour because he is from a different tribe is to doubly disobey God – firstly for not *“loving your neighbour as yourself”* and secondly for doubting his wisdom in creating us together in Sudan.

- (iii) **Government and elections:** As a large organised civil society group, the Church has a responsibility to society to ensure that fair, honest and God-fearing leaders are elected to government next year. The Church must strive to keep God at the centre of government and the politicians honest in their business.

As the elections approach, the ECS must strive to educate the people of Sudan about their purpose, how they work, what is at stake, and the fact that they as individuals loved equally by God have a right to choose for themselves when voting.

Of top importance is that our leaders are assessed by Christians as to whether they are truly serving God and His people. If the Church believes a government official to have deviated from this mandate, then it is our duty to advocate for true justice and good government. We can only do this if we are united and know about and believe in our country. The age of the Church removing itself from politics is over. Just as Christ is for the whole Sudan, not just the Church, so the Church must be for the whole Sudan, not just itself.

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12. Contacts

To respond to any of the issues raised in this letter, especially those regarding assistance in clearing provincial salary arrears and other areas in which you can help the ECS, please contact the following:

The Most Rev. Dr. Daniel Deng Bul Yak, Archbishop of the Sudan
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Mr. Nicholas Ramsden, International Co-ordinator in the Office of the Archbishop
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May the joy of the angels,
the eagerness of the shepherds,
the perseverance of the wise men,
the obedience of Joseph and Mary,
and the peace of the Christ child
be yours this Christmas;
and the Blessing of God almighty,
the Father, the Son and the Holy Spirit,
be among you all this Christmas, in 2009 and for evermore. Amen.

Yours in the love and peace of Christ,

The Most Rev. Dr. Daniel Deng Bul Yak

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