Editorial

By Stephen Tomor Kenyi

What next in the New Nation, South Sudan.

This quarter’s editorial is a follow-up of last quarter’s editorial in which we asked ourselves a number of questions in preparation for the birth of a new nation, South Sudan.

Indeed, the world waited for 9th July 2011 to witness the birth of a new nation. Yes, 9th July 2011 came and we witnessed the birth of that new nation, South Sudan. Now that we have the new born baby, South Sudan in our hands, the huge task is now ours (Both the leaders and the led) as South Sudanese to ensure that this child grows in a safe and secure environment; where there is peace in all its immediate and outer surrounding; where there is a healthy environment; where within the compound and the roads to the neighbours are safe to move in; where the world, which witnessed its birth will be proud that that child was born and above all where we shall indeed see God’s grace on that child and all will see God blessing the child, South Sudan.

Oh God, bless South Sudan.
A Word from the Bishop.


The 9th of July 2011 was a historic day marking the birth of the Republic of South Sudan. Many South Sudanese have waited for this day for many years; others did not live to see it. We thank God for bring us this far, we thank all people who made tremendous sacrifices towards the freedom of South Sudanese people. In the words of South Sudan’s national anthem to be,”Saluting our Martyrs whose blood cemented our National foundation”.

We need to remember to say thanks to God in all circumstances. I was glad that many churches had thanksgiving services on Sunday 10th July 2011, a day after the formal declaration of independence. This was the right thing to do as we needed to give thanks to God who saw us through the difficult period of the struggle and the implementation of the Comprehensive Peace Agreement (CPA). We thank God that President Salva Kiir Mayardit and our leaders remained patient in the face of provocation; without which the two sides would have fought, thus affecting the successful implementation of the CPA.

Over the last decade, one of my favourite biblical characters has been and continues to be Nehemiah. Although he was a refugee who has a very good job in the State House then, Nehemiah has a lot of concern over the state of affairs in Jerusalem. He had a burden of doing something about the walls of Jerusalem. He was patriotic and prayed for his people. He came up with an elaborate plan to implement the vision that God has put in his heart. Nehemiah faced many challenges that were a hindrance in the building of the wall of Jerusalem. He remained focused and prayerfully sought solutions to these challenges. Nehemiah was a good organiser and a participatory leader. Let us pray that God will raise and use many Nehemias in South Sudan to contribute towards the development of the nation.

Now that we are an independent nation, we need to work extra hard to catch up with the rest of the world in development. This may need a change of attitude to work. We must see work as part of our God-given responsibilities as the Bible encourages hard work; Paul writes in 2 Thessalonians 3:10 that any person who does not work should not eat. We each have individual roles to play in nation building and should make useful contribution to the development of our country. Too often we think the government should do everything for us.

As we celebrate the birth of our new nation, we should remember the pending issue of Abyei as well as the suffering people of Southern Kordofan, Darfur and Southern Blue Nile.

Let me close with the last sentence of South Sudan’s national anthem and pray: “Oh God, bless South Sudan!”
New Hope has purchased and delivered furniture for Liwolo Helen Wagner Primary School and Romogi Barebo Primary school. Furniture has already been ordered for Romogi Richard Earl High School.

Dwani Star of Bethlehem Primary school new buildings will be completed by the end of September 2011 after a one month’s delay. Completion work is progressing on well and all children of this school will be in their new classrooms in October 2011.

“Thanks to New Hope for these new facilities” says the headmaster. “Our community will now rest from annual repairs of grass-thatched structures” he concluded.

The second school under construction by New Hope is Romogi Richard Earl High School. Currently, the first batch of 33 students is waiting for these buildings before they go to their own facilities. They are offered a classroom for use by the nearby nursery school.

During August 2011, I visited retired Bishop Manasseh in his home in Kampala, Uganda. As always, he asked how things are with the New Hope projects in the Diocese of Kajo-Keji. After getting a full report of the activities of New Hope in the college and with the schools, he could not hide his feelings on how happy he was and will always be. He narrated how the companion relationship started and the plans ahead. “Glory be to God, for all the wonderful things that are happening in the Diocese of Kajo-Keji, through the New Hope”, he said.

In conclusion he requested if his open word of thanks can be printed on this caption, to the entire Christians of the Diocese of Bethlehem and in particular to Bishop Paul Marshall. “I will continue to pray for this partnership” he concluded.
With or without a chair in the office.
By Longun Edward, A/Communication’s officer.

In the picture above is Rev. Taban Israel, the Bishop’s chaplain, of the diocese of Kajo-Keji. He was seen sitting on the floor of his office on finding that his only one office chair was taken to host a visitor. When asked why he had decided to sit on the floor instead of waiting until the chair is brought he laugh and said, “Having no chair in the office doesn’t meant leaving work and wait. So go out and tell others that hard work pays”.

Update on Cathedral Fund Raising efforts.

We would like to update you on the fund raising efforts towards the construction of the Cathedral in Kajo-Keji. The good news is that the funds needed for this phase of the construction work of the Cathedral which was US$ 125,039 have been secured. There are however additional costs that came up which include the replacement of transparent zinc sheets and costs for creation of offices within the Cathedral. We expect to meet these costs with the pledges that are continuing to come in. We intend to make a final payment to the contractor in September with the very final retention of 5% made sometimes next year.

In addition to the main work of the Cathedral, there are five other projects that are related to the Cathedral which we intend to undertake over the next year or so. This includes the following:

1. Rain water collection into plastic tank using gutters
2. Solar system
3. Public address/sound system
4. Musical instruments
5. Conversion of old Cathedral into diocesan offices with part of it to be used for meetings and a class for Children’s Sunday School

The figure we obtained to complete the above five projects is estimated to US$ 75,571. If you need more information or want to contribute to any of the above, please let us know. We will keep you posted on how we are progressing on these.
Brethren, I attended a wedding on the 7th May 2011 which disturbed the hearts of many believers. This was the first time I have ever attended such a wedding in this world of sin and hypocrisy. What surprised me was to see my fellow Christians surrounded by tables filled up with bottles of beer and drinking their heads off! “what a shame”. Others ended up saying. Do church organised weddings allow beer as part of the reception? I think the answer is absolutely NO, because getting drunk with beer is even condemned in the bible which most Christians believe is the word of God.

One surprising event during the occasion was when the owner of the generator, which was providing light, turned it off. He accused the organising committee of neglecting him from enjoying the test of the beer. He said, “I could see a variety of eagle lager, bell, pilsner, flowing near me and I am not given any even to taste. Let us now see how people are going to celebrate in the dark”

What are "sitting allowances" and what are they for?

By Longun Edward, A/Communication’s officer.

Without valuing the expensive cost of living in Kajo-Keji, they thought that in every workshop there are always dollars kept in the private bag. However when they unwisely presented their expectations for sitting allowance, the facilitator wisely answered them that “if your challenges are sitting allowances, let me go back to the united kingdom to lobby for funds for sitting allowances then I will come back after four years to solve your burning issue in kajo- keji of sitting allowances”. On hearing that sad response, the participants felt as they were before the court of law and the workshop continued and ended with any further demands for sitting allowances.

Many people value sitting allowance more important than the knowledge provided to them.

It has become a culture to many African societies to always demand for sitting allowances in every workshop or any training offered to them without any cost.

In the photograph is a large group of empty minded learners expecting allowance
By Candiga Francis Loku, CEF National Director, Sudan/South Sudan.

Child Evangelism Fellowship (CEF) would like to thank you for Partnering with Us to reach the children in Kajo-Keji with the gospel of our lord Jesus. We would like to appreciate you particularly for the funds you provided to send some teenagers to attend Christian Youth in Action (CYIA) Training in Uganda in January this year. CYIA is a training designed by CEF for born again teenagers to provide them with skills of how to evangelize children enabling them to use their time during holidays to reach Boys and girls with the gospel of our Lord. In January this year with your help, CEF of Sudan/South Sudan was able to send 13 teenagers to Kampala for this course, Five from Juba and 8 from Kajo-keji.

I would like to proudly report to you that through this training, we were able to organize 6 5-day clubs in different locations in Kajo-keji reaching a total of 1500 children, 900 children were able to make decision to accept Christ as their saviour.

In May, during the first term holidays CEF was able to organize 4 Five-day clubs in different location including one club at Bishops home in Romogi. A total of 620 children were reached, 372 children were counselled for Salvation. The challenge we had was how to disciple these children. However we have devised a strategy by Partnering with the local church to help the young believers grow in their faith. Please I would like to let you know that, the teenagers have been involved in teaching the children during the Five-day clubs, the hosts of the clubs were amazed at how these teenagers were able to excellently teach bible stories to these children but above all leading a child to Christ.

Prayer Request.
In December CEF will be organizing a bible Camp for Children Ages 8 to 12, for 5 days we need about USD 2000 to run this camp. Please pray with us that we May be able to realize this budget.
CEF of Sudan has been granted Permission by the regional education office to Organize and run Christian Youth in Action (CYIA) training. This means that we will run CYIAs here without having to send our teenagers to Kampala. A CYIA is normally run for 10 days we expect to recruit 35 teenagers. Most Instructors will come from Uganda and Kenya. The Budget for this training is USD 5,000. We expect part of this amount to come from students contributions. So, please pray with us for the difference. If there is any way you can support us to facilitate this training we will be grateful.

The Revival water

By: Longun Edward
Assistant Communications Officer

The Revival Centre is one of the self-standing institutions in the diocese of kajo-keji commonly known as the Revival Movement. The movement’s major activity is the winning of souls for Christ. They do this through evangelism.

In 2009, the Revival Movement setup a water factory which is producing bottled natural fresh water every day for human consumption. The test of the water is truly natural. Once you have taken the 341 ml of water from its bottle, it calls for more. The water tests like the test of freedom in South Sudan.

The major challenge of the centre is on how to widely market its water.

DKK Education department trains SMC PTA.

By: Longun Edward
Assistant Communications Officer

SMC and PTA training in Pomoju

A four days training of the School Management Committee (SMC) and Parents and Teachers (PTA) was organised by the Diocese of Kajo-Keji and funded by CMS-Ireland. The trainings were held in Pomoju and Kala Primary Schools at different times in July 2011. The two schools are some of the schools constructed by the Diocese of Kajo-Keji. The training was aimed at building the capacity of the Committee through Spiritual, Social and Economic development of the School. The Education Coordinator, Mr Ddumba Levi expressed concern that there should be a close supervision of the school in order to minimized corruption and abuse of office by staff.
Drought in Kajo-Keji

By: Longun Edward
Assistant Communications Officer

A woman inspects her ruined maize and ground nuts graden.

Kajo-Keji experienced a two months drought in June and July. There is going to be severe famine in the area if rains stop early in the second season of this year.

However following the prolong Drought in Kajo-Keji, two men who are believed to be rain makers suffered brutal fire burns and beating from the angry mob for not causing rain to fall. The angry mob thought that by punishing the rain makers, they could cause rain to fall, forgetting the creator and one who sustains nature, God.

Church and Community Mobilazation Process (CCMP)

By: Alex Aciga
KADRA Director

The Diocese of Kajo-Keji (DKK), in its holistic vision and mission, is participating with its partners in addressing the challenges to the Millennium Development Goals (MDGs) on Child Rights and Protection. DKK realizes that ‘The Eight Millennium Development Goals’ challenges that include: 1. extreme poverty and hunger; 2. lack of primary education; 3. gender inequality; 4. child mortality; 5. maternal health problems; 6. HIV/AIDS; 7. environmental degradation; 8. and problems of partnership for development, have three of them (2, 4 and 5) related to the development of the child. The rest actually protect the child. After all, humanity’s earliest stage of growth and development is child. At the family level, child development and protection is partnership between the parents. Likewise, at the community, national, and global levels, child protection requires partnership of stakeholders.

Stromme Foundation, a Norwegian Educational programme has reminded DKK of this partnership for Child Protection by taking two staff members for its Regional workshop on Child Rights and Environmental Protection in Kampala, Uganda in May 2011. As a result DKK is now carrying out survey on child abuse in Kajo-Keji County. In fact our Bishop Rt. Rev. Anthony witnessed child sexual abuse on his way home when he found a small girl aged nine lying on the floor and weeping after being sexually molested. He called the Commissioner who in turn called the police and took the girl to hospital. Since then, DKK has been focusing on advocacy on child education and protection. During two separate workshops for Parents and Teachers Association of Pomoju (4th – 8th June) and Kala 1 (17th – 22nd June) primary schools respectively, the topic of child right and protection was emphasized. We have planned to do workshops in all our Diocesan built schools. Our next school is Sokare Primary School in Liwolo Payam. Indeed DKK is taking a lead in Child Rights and protection Advocacy.
During a Tearfund Partner Workshop, Sudan, on Disaster Management Capacity Building hosted by the Diocese of Yei, 11-15th October, 2010, the Diocese of Kajo-Keji (DKK) was represented by a team of four senior staff: Rev. Fred Taban, Rev. Israel Taban, Ms Tabu Grace and Mr Alex Aciga. In April 2011 Tear Fund organized another workshop in Yei for Advocacy where DKK sent two participants, Mr Alex Aciga and Mr Longun Edward. By the end of these workshops the DKK team was able to come back with a good understanding of the key terms and concepts in disaster management and Advocacy; prioritizing their mind to start activities within the wider framework of a disaster management cycle through Advocacy.

They are now able to define the strengths and weaknesses of the Diocesan Planning and Development office in the area of capacity to prepare for and respond to natural and man-made disasters. They are now able to develop some initial capacity building plans for priority areas within disaster management, with a follow-up framework.

Kajo-Keji Diocese can use the Quality Standards of Disaster Management which Tearfund has introduced for its partner-led relief activities; and establish priorities and develop outline plans for sharing these with other organizations and Kajo keji County Administration.

The Diocesan administration has a good summary of the strengths of its local Churches (parishes) which can be used for disaster management and disaster risk reduction.

Not the least, the team has come back with some key components of Tearfund’s New “Pastors and Disasters” resource and identified some parts of the resource which can be applied in the Diocesan own programmes.

The Church is an organisation, and can operate a disaster management programme. In fact the Bible talks of many disasters like: famine, wars, earthquakes, floods, epidemics and others. Kajo-keji County experiences drought, rush-floods, wars and conflict displacements, epidemics, destructive winds, and other unforeseen cases. All these need disaster risk reduction and disaster response measures as main disaster management tool-kits.

As a matter of concern, the Diocesan Planning and Development team is soon coming up with disaster management “Needs Assessment”, and work plan for Disaster Risk Reduction (DRR) and Emergency Response (ER).

The effects of destructive wind in Liwolo. This classroom block clasped and learners sustained minor injuries. (April 2011).
This article was first published in the Church Times News of 27th May 2011. We appreciate them for this.

THE Bishop of Kajo Keji in Sudan, the Rt Revd Anthony Poggo, expressed concern that Christians in the mainly Muslim north of Sudan will be “more vulnerable”, when the largely Christian south secedes to form a new country next month. He called on the international community to put pressure on the government of the north to “respect freedom of religion”.

In an interview at Lambeth Palace during a visit to Britain last week, Bishop Poggo said that the Episcopal Church of Sudan, which will remain a united Church for North and South Sudan, was anxious about comments made by the President of Sudan, Omar al-Bashir, late last year. The President suggested that, if the country separated, Islamic culture and laws would be applied more strictly in the north.

“I don’t know what the President meant by that but . . . a president can say something, and those who implement it can implement it the way they see it,” Bishop Poggo said.

“It could mean restricting freedom of worship [for non-Muslims],”

He wondered whether the recent violence in South Kordofan (see above) could “possibly [be] a reaction to his statement. It is important for the international community to put pressure . . . to respect freedom of religion, freedom of expression. That really is important, regardless of the fact we have two new nations.”

Bishop Poggo was confident that Muslims living in South Sudan would be treated well by the Christian majority, and would enjoy freedom of worship.

“In the South, we have had no problem between Muslims and Christians. . . We have people in one family, Christians and Muslims; they live well. We have relatives who are Muslims, and we see each other as people of the same family.”

Commenting on the recent violence in the oil-rich state of Abyei, over which both North and South Sudan are staking a claim (News, 27 May), the Bishop said that there should have been a referendum on whether it joined the south or the north, in line with the Comprehensive Peace Agreement.

“The Khartoum regime did all they can to make sure that this didn’t happen. That’s why we now are reaching this situation where they have invaded Abyei.

“The government in the South has said that they will not take Abyei by force. It’s possible that probably Khartoum was expecting that Juba would retaliate, but I think the south has basically said: ‘We will not do that; we do not want to go back to war.’”

Bishop Poggo agreed with Christian Solidarity Worldwide, which last month said that the United Nations Mission in Sudan needed to be more “proactive” in protecting civilians in Abyei.

“The UN forces should have been more active, particularly in preventing the civilian casualties,” the Bishop said. “We heard that some of the enforcers were themselves staying away. . . It would have been good if they had been seen in the streets to try and prevent the killing of people and the burning of property.”

He argued that the UN’s mandate in Sudan needed to be reviewed, so that its forces could intervene to prevent violence.

He described a joint statement issued by the Roman Catholic and Anglican Churches in Sudan as “an indication of the way the Churches work together”. The Sudan Council of Churches enables the various denominations “to work very closely together”.

Loss of freedom feared for Christians in North

By Ed Thornton
Another issue that needed to be resolved was whether South Sudan inherited any debt accumulated by Sudan before independence.

“If the debt was taken in order to undertake projects that were in the north that did not benefit the south, is it therefore fair for the north to ask the south to pay back for what they didn’t even benefit from? If it was used for buying arms, some of which were used for destroying and killing people in the south, is it therefore fair to expect people to pay for the debt?”

South Sudan, which, Bishop Poggo commented, “will be the [combined] size of Portugal and Spain”, has huge development challenges: there are very few paved roads, few schools, and a high infant-mortality rate.

“Why should you ask this country, which clearly has a lot of things to do, to actually pay a debt when they didn’t even know what it was used for?”

One of the Churches’ main tasks after 9 July, Bishop Poggo said, would be “encouraging reconciliation. We see the ministry of the Church as being the ministry of reconciliation because Jesus Christ himself reconciled God to man, but also man to man, so we feel that is part of our mandate as a Church.”

The Churches’ Peace and Justice Commission “is looking at ways of preventing future conflicts” by addressing some of the causes of conflicts such as land. It was a desire for peace, Bishop Poggo said, that made the referendum in January a success. People “didn’t need a lot of encouragement to participate . . . People were saying if by so doing [taking part in the referendum], this would give us peace, then let’s try the referendum . . . and have peace.”

Bishop Poggo visited the diocese of Salisbury, which has a longstanding link with Sudan. He also assisted the Bishop of Sherborne, Dr Graham Kings, at a confirmation service in Salisbury Cathedral on Sunday. Dr Kings, will travel to Juba to mark the birth of South Sudan on 9 July.

Dear reader

*Thank you for keeping with us and feel free to contribute to our newsletter.*