

# SUDAN CONNECTIONS

FALL 2014



VOLUME 9, NUMBER 1



AFRECS - AMERICAN FRIENDS OF THE EPISCOPAL CHURCH OF SUDAN

## IN THIS ISSUE - THE IMPORTANCE OF EDUCATION AND PEACE BUILDING



*Peace Building at  
Bishop Gwynne College  
See pages 13-16*



*Students at Hope and Resurrection  
Secondary School in Atiaba,  
Lake State. See page 17. Karen Soule©*



*Students at Hope and Resurrection  
Secondary School in Atiaba, Lake State. See page 17.  
Karen Soule©*



# SUDAN CONNECTIONS

CONNECTING HOPES AND GIFTS

FALL 2014

VOLUME 9, NUMBER 1

*American Friends of the Episcopal Church of Sudan (AFRECS) is an organization of U.S. churches, non-governmental organizations, and individuals who care deeply about the struggles of the Sudanese people.*

Join AFRECS E-Blasts list by sending an email to [AFRECS\\_E-Blasts@afrecs.org](mailto:AFRECS_E-Blasts@afrecs.org). Write SUBSCRIBE in the subject line.

## AFRECS BOARD OF DIRECTORS

Gwinneth Clarkson  
Philip Darrow  
Connie Fegley  
Frederick E. Gilbert  
The Rev. Ellen J. Hanckel  
Christy Hollywood, *Treasurer*  
The Rev. Frederick L. Houghton  
The Rt. Rev. David C. Jones, *President*  
The Rev. E. Ross Kane  
Dr. Carolyn Weaver Mackay  
Steven Miles  
Russell Randle  
The Rev. Thomas Reeder  
The Rev. Phoebe Roaf

EXECUTIVE DIRECTOR  
C. Richard Parkins

CONNECTIONS EDITOR  
Jacqueline Kraus

CONNECTIONS DESIGNER  
Constance A. Wilson

[www.afrecs.org](http://www.afrecs.org)

## CONTACT INFORMATION

AFRECS  
3737 Seminary Road  
Alexandria, VA 22304  
[info@afrecs.org](mailto:info@afrecs.org)

## CONTENTS

A Letter from the President .....	4
<i>David C. Jones</i>	
From the Executive Director .....	6
<i>C. Richard Parkins</i>	
Kakuma Peace Institute .....	8
<i>Jeffrey Gill</i>	
It's Raining Pennies from Heaven .....	11
<i>St. Paul's Church, Alexandria, VA</i>	
South Sudan Network in Solidarity with ECSS&S .....	12
<i>Ranjit Mathews</i>	
Bishop Gwynne College: Peace Building Training .....	13
<i>Samuel Marial</i>	
Peace Building at Bishop Gwynne College .....	15
<i>Ellen Hanckel</i>	
Dinka and Nuer Collaborate to Build Wells .....	16
<i>Nanacy Frank</i>	
Exalted to the Heights of Heaven .....	17
<i>Karen Soule</i>	
Developing the Nation's Future Leaders: Awut Agok .....	18
From Poughkeepsie to Pacong .....	18
<i>Greg Miller</i>	
Comings and Goings .....	19
For the Martyred Women of St. Andrew's Church .....	20

## COVER:

Hauling water 2014.



Send submissions for the next *Sudan Connections* to Richard Parkins, Exec. Director, at [richardparkins1@gmail.com](mailto:richardparkins1@gmail.com)



## A LETTER FROM THE PRESIDENT

THE RT. REV. DAVID C. JONES, RETIRED SUFFRAGAN BISHOP, DIOCESE OF VIRGINIA



Dear Friends,

A day has not passed, since Dec. 15, 2013, that I haven't been reminded of the crisis expanding in South Sudan. The needs of that new country confounds my imagination. I have difficulty comprehending the magnitude of the needs amidst spreading starvation and violence. I continue to pray for peace and for relief of suffering.

Faced with these staggering needs, the AFRECS Board has prayerfully chosen to focus our attention now on supporting the training of peace makers. Why? Because this is what the Church at her best does best. We sense our unique role at this time is supporting the work that only the Church can do—proclaiming and living the PEACE OF CHRIST. The only hope of lasting peace is the peace which comes from God. This peace enables forgiveness and healing and provides hope. So, we are looking beyond the present violence toward a day where peace reigns.

This priority grew out of an emergency meeting of the ECSS&S House of Bishops immediately following the outbreak of violence. At that meeting, supported by AFRECS, a Justice, Peace, and Reconciliation Commission (JPRC) was established. It has already begun implementing a two-year plan to train pastors and lay leaders from both the Dinka and Nuer communities in peace and reconciliation work. Toward that end, AFRECS Executive Director, Richard Parkins and a delegation from the Diocese of VA and Salisbury Diocese, will travel to Juba in October to meet with the JPRC to see how AFRECS can best support their efforts.

In response to the immediate call of the ECSS&S for peacemaking, AFRECS has already supported three peacemaking initiatives.

- Supported a summer peace institute at Bishop Gwynne College in Juba, which brought church leaders from embattled tribes to a training experience where peace and reconciliation techniques were practiced. These leaders returned home and have already begun their work.

## A LETTER FROM THE PRESIDENT, cont'd.

- Contributed to the peacemaking ministry of Bishop Abraham Nhial (Dinka) and Bishop John Gettek (Nuer) in Kakuma Refugee Camp in Kenya. Their work focused on inter-tribal training away from the violence in South Sudan. The purpose is to equip leaders from different tribes to become future peacemakers when they can return home. Bishop Abraham reported very positive results.
- Provided a grant to Bishop Andudu Adam Elnail to train pastors from Nuba Mountains to be the vital spiritual presence in the lives of some of the world's most desperate people. We have continued to lift up in prayer our struggling friends in the Diocese of Kadugli where refugees from Nuba Mountains turn to the Church for support and solace.

In addition to our peacemaking support, AFRECS provided financial assistance to those bishops most directly affected by this violence. Through generous donations from members and concerned USA church leaders, AFRECS has helped displaced bishops from Bor, Malakal, Renk, Bentiu and Twic East support their families and maintain contact with their people.

Tragically, the violent conflict in South Sudan continues. Official peace efforts to date have failed to halt the carnage that has left thousands internally displaced and an even greater number living marginally in nearby countries. The ECSS&S and other faith partners have been diligent in seeking ways to bring peace to this war-weary country. It is these efforts that AFRECS seeks to support. Please be part of this effort with your prayers and generous donations.

Faithfully,



President of AFRECS

## UNITED NATIONS REPORT 9/27/14

Towns in Upper Nile state of South Sudan are showing extremely high rates of malnutrition...Upper Nile state is one of the most "food insecure" areas of the country... A severe hunger crisis has gripped South Sudan... around 1.5 million people are still severely food insecure...Jonglei, Unity and Upper Nile are the states with the highest rates of hunger.

## FROM THE EXECUTIVE DIRECTOR

C. RICHARD PARKINS



### BLESSED ARE THE PEACEMAKERS...

Since sharing thoughts with you in our late fall 2013 Sudan Connections, violent civil conflict has returned to South Sudan, leaving nearly a third of the new country in desperate circumstances. Thousands have been displaced, either internally or forced to flee to adjacent countries. At least five dioceses of the Episcopal Church of South Sudan & Sudan have been decimated. While conflict was precipitated by a political controversy within the ruling SPLM party, it quickly morphed into what is primarily a war between two Sudanese tribes—Dinka and Nuer.

In the midst of this upheaval, AFRECS has attempted to assist the Episcopal Province of South Sudan to play the role of peacemaker and healer. Tragically, the intensity of the war has deepened long standing wounds between the two tribes and made the challenge of restoring a culture of peace in South Sudan all the more daunting. Both tribes claim a Christian identity. AFRECS' role has been to remind them of the Gospel message to forgive, to reconcile and to become peacemakers, as the only way forward. Even as the fighting continues and as peace

efforts falter, the Gospel we proclaim must robustly intrude into this horrible situation.

A great danger in this ongoing situation is that we might allow our sense of despair to inhibit efforts to change the narrative to one of peacemaking. Many people of faith in South Sudan are deeply invested in challenging the warriors who often seem to have the upper hand. AFRECS is reaching out to those voices, believing that equipping the Church, even with modest assistance, can initiate a return to normal life for the people.

AFRECS has assisted displaced bishops and church leaders as they continue to minister to their flocks dispersed internally and to adjacent countries. The ongoing presence of the Church in the lives of desperate people conveys hope in what would otherwise be a hopeless situation.

AFRECS has joined other partners in testing peace and reconciliation practices among various tribes residing in Kakuma Refugee Camp in northern Kenya. It is hoped that in the relatively safer setting of the camp, practices can be modeled that could be replicated in other areas to which the displaced have fled, and, ultimately, in South Sudan when a nationwide peace and healing process can be implemented.

With the support of AFRECS, a Peace Institute was held at Bishop Gwynne College in Juba, where Dinka and Nuer pastors explored ways their leadership can establish a precedent for wider peacemaking initiatives.

In support of the ECSS&S Justice, Peace and Reconciliation Commission as a paramount force within the Episcopal Church, AFRECS and other partners will join a planning and consultation session in Juba, Oct. 26 to 30, to examine ways we can partner with Sudanese

## FROM THE EXECUTIVE DIRECTOR, cont'd.

church leaders in the challenging task before them. And, mindful of the bombing that continues to menace friends in the Nuba Mt. region, AFRECS has provided financial support to the Diocese of Kadugli for training of pastors so that even in this threatening environment God's presence and solace will be revealed to the people.

The articles that follow not only catalog the work of AFRECS, but lift up accounts from those who continue to extend hope to their South Sudanese friends through their various ministries. All of this serves as a reminder that gestures of hope are urgently needed when despair and fear are so pervasive. AFRECS invites readers to

support its work, and that of all those whose work bears witness to what it means to build a culture of peace, even as the ashes of conflict continue to smolder. Blessed are the peacemakers, for they shall see God.

Faithfully,



C. Richard Parkins  
Executive Director of AFRECS

Excerpted from ACNS...

### SOUTH SUDAN BISHOP: "DID OUR MARTYRS DIE IN VAIN?"

An Anglican bishop has challenged the people of South Sudan and its leaders not to dishonor the memory of national martyrs by fighting each other.

Bishop of Wau Diocese in South Sudan, the Rt. Rev. Moses Deng Bol, stressed that for the young African nation to have a viable future there needed to be "love and unity" among its people.

"Imagine if President Salva Kiir and former Vice President (now rebel leader) Riek Machar could forgive each other now and form a government of national unity. What a statement of faith that would be for the future of our young country. It would give everyone hope," he said.

## KAKUMA PEACE INSTITUTE INITIATES SPORTS FOR PEACE

THE REV. JEFFREY GILL

Twelve very enthusiastic South Sudanese students living in Kenya have been working on a plan – a plan to bring South Sudanese youth together for peace and reconciliation using sports. It is an idea that was hatched this past May at the Kakuma Peace Institute in Kakuma Refugee Camp in northwest Kenya.

The twelve students are living and studying in Nairobi and have been brought together by Michael Puot Rambang, a journalism student who attended the Institute in May. It didn't take long for Michael to get to work. He saw the potential in sports (soccer for boys and volleyball for girls) to bring young people of different tribes together in the camp, playing on teams with people of different tribal backgrounds, getting to know one another, learning their cultures, becoming friends – and learning about peace and reconciliation in the process.

The Kakuma Peace Institute was sponsored by Bishop Abraham Nhial, Diocese of Aweil. His vision was to bring pastors and lay church leaders together within the Camp to train them so they could train the people they serve to be ministers of reconciliation in this time of great conflict in South Sudan.

In late December 2013, Bishop Abraham embarked on a pastoral visit to Kakuma Refugee Camp in Kenya, where thousands of new refugees were heading to escape the violence in South Sudan. Having lived in Kakuma for nine years as one of the Lost Boys of Sudan, Bishop Abraham knew the Camp well and was an obvious choice among the bishops to go and provide a pastoral presence. While at Kakuma, he met with the South Sudanese church leaders who expressed their desire and need for training for them and their people. Bishop Abraham followed up this visit with an appeal for outside help in developing a program of peace and reconciliation. He envisioned it being of use in the Camp itself, and more

importantly, to prepare those in the Camp to return to their homes in South Sudan as ambassadors of peace and reconciliation when the situation permitted.

When I read Bishop Abraham's appeal on the internet shortly after his visit, I got in touch with him to learn more and to see if I could be of help. I had been to Kakuma Refugee Camp several years before, and I had made one visit to South Sudan. Otherwise, most of my African experience with the work of reconciliation had been in Rwanda. Bishop Abraham very graciously accepted my offer as an answer to his prayer, and we began a conversation that resulted in the Kakuma Peace Institute. About 20 church leaders from several denominations were invited to participate, including at least five tribal groups.

Soon after taking on this assignment I got connected to the network of Episcopal Church and church-related agencies doing work in South Sudan, including AFRECS, Hope with South Sudan, Episcopal Relief and Development, the Diocese of Salisbury (UK), and numerous dioceses in the U.S. Through our weekly con-





## KAKUMA PEACE INSTITUTE INITIATES SPORTS FOR PEACE, cont'd.

ference calls, I was able to tap into the extensive knowledge of people like Richard Parkins and others who know the Episcopal Church of South Sudan and Sudan intimately. Participants in these calls also receive weekly updates on the security and humanitarian situation on the ground from bishops inside South Sudan or in neighboring countries. It was, and continues to be, a valuable resource for information and connection that are simply not available anywhere else. During my preparations, Bishop Abraham was in the U.S. on a visit, and he came to Seattle where we had a chance to get acquainted in person and make plans for the upcoming Institute.

Kakuma Refugee Camp is a very important strategic location for training in peace and reconciliation for a variety of reasons. The Camp was set up in 1992 during the civil war, and tens of thousands of South Sudanese have lived there ever since. It is one of the primary locations to which South Sudanese refugees have fled since the outbreak of

break out within the Camp among members of different tribes, particularly among young men, conflicts that are sometimes lethal. Even so, security within the Camp has been much better than inside South Sudan. The proximity of the living arrangements among the tribal groups within the Camp also provides a kind of forced engagement with “the other” that would not always be true within South Sudan itself. All of this makes for a veritable petri dish of conflict – and, more positively – a laboratory for peace and reconciliation. In addition, it should be said, that church leaders within the camp had been instrumental in keeping tensions down among the various groups and were eager to increase their knowledge and abilities to engage in the ministry of reconciliation. All of this made Kakuma an ideal place for a peace institute.

So, from May 15-21, we met each day at the Zone One parish (ECSS&S) in the Camp. Our days began with singing, prayer and a Bible reflection led by Bishop Abraham, or someone he designated, followed by breakfast. We held sessions on the role of spiritual leaders in bearing the vision for a transformed humanity, from conflict to reconciliation, with Bible studies from Genesis to Revelation. We focused on the principles of “just peacemaking” – including non-violent direct action, cooperative conflict resolution, independent initiatives to reduce threat, acknowledging responsibility for conflict and injustice, and seeking repentance and forgiveness – using several different passages from the Sermon on the Mount as a lens for our reflection. We did careful readings of the Scriptures, including a significant amount of small group Bible study and opportunities for small groups to report back to the larger group. In other sessions, we worked on translating vision into action, and the importance of setting specific, concrete goals and objectives.

violence last December, nearly 40,000 of them by the time of my visit in May. The Camp includes members of many different South Sudanese tribal groups, often living in close proximity with each other. Conflicts do sometimes

The impact of the conference went well beyond the twenty participants from Dinka, Nuer, Murle, Nuba and Equatorial tribal groups. Sunday worship in Zone 6



## KAKUMA PEACE INSTITUTE INITIATES SPORTS FOR PEACE, cont'd.

brought an estimated 3,700 people who were eager to see Bishop Abraham and to hear about the church's ministry of reconciliation – a service at which I was invited to preach. Following the service, we were also able to host a medical clinic serving several hundred people with medical supplies and mosquito nets donated by Trinity Parish, Seattle.

For part of our conference we were privileged to welcome the Rev. Philbert Kalisa from Rwanda, who is the founder and Executive Director of REACH-Rwanda (Reconciliation, Evangelism, and Christian Healing), with whom I have developed a strong relationship over the past several years. He was able to relate his own experience of having been born a refugee outside his country. It was only after Rwanda's 1994 genocide that he was able to go to his home country for the first time, and he followed a call to be part of the healing of his country, where for the past 18 years he has worked with Hutu and Tutsi neighbors throughout Rwanda restoring communities of forgiveness, reconciliation, trust, friendship, and restorative justice. His life experience helped our participants see a future for themselves beyond life in a refugee camp.

One of the challenges we faced in our time together was the absence of pastors from the Nuer community. Though several had been invited, none attended. Our only Nuer participant was Michael Puot Rambang, who made a significant contribution and impact on the group experience, largely because of his openness and willingness to engage others not of his own tribal background. Michael also served as a liaison to the Nuer community and determined that some of the pastors were suspicious of being part of a conference hosted by a Dinka bishop in a Dinka-speaking church in a Dinka part of Kakuma Camp. This underscored the need for careful preparation, neutral venues, and a sense of safety and inclusion for all participants.

Follow-up to the conference has addressed many of these

issues, most recently with a conference in Nairobi initiated by Bishop Abraham Nhial (Dinka) and Bishop John Gattek (Asst. Bishop of Malakal and Nuer) with a large group of Nuer pastors from several different denominations. They were able to establish rapport and support for the youth sports project at Kakuma, modeling in their own relationships the kind of reconciliation they seek for all their people. According to Bishop Abraham, "We had a successful meeting with Nuer senior pastors. Fifteen



attended the meeting. They are going to select three pastors to join me and Bishop John Gattek to be a coordinating team between our people in Kakuma and partners so that people should not accuse us [of working] for the government of South Sudan."

Bishop Abraham and Michael Puot Rambang also went to Kakuma to meet with the U.N. officials in the camp to secure permission and a neutral location for the "sports for peace" initiative. These are two major successes that will make the program possible in the near future. Meanwhile, Michael and the young university friends he has recruited were able to attend a week long training in reconciliation in Nairobi, further empowering them to implement this

## KAKUMA PEACE INSTITUTE INITIATES SPORTS FOR PEACE, cont'd.

vision in the camp. They have formed the South Sudan Youth for Peace and Reconciliation (SSYPR) organization to carry forward reconciliation through a sports program at Kakuma and beyond.

Support for these efforts has come from a variety of sources. The Kakuma Peace Institute was funded principally by Trinity Parish, Bishop Greg Rickel and the Diocese of Olympia, and a grant from St. Mark's Church, Geneva, Illinois. Follow-up activities in support of Sports for Peace have come from AFRECS, Hope With South Sudan, and Trinity, Seattle, with promises of more from other sources. The Sports for Peace initiative is a bright spot in a sea of sadness and sometimes despair. The energy, hope and optimism of youth for living peaceably with their neighbors and creating a better future for themselves and all of South Sudan's people is fueling that hope, and it deserves all of our prayers, encouragement, and support.

*The Rev. Jeffrey Gill is the rector of Trinity Parish in downtown*



*Seattle, Washington, and also serves as the chair of the Global Mission Network of the Diocese of Olympia. He is a Fellow of the Episcopal Church Foundation whose work focused on international conflict resolution and peace building at the Fletcher School of Law and Diplomacy.*

## IT'S RAINING PENNIES FROM HEAVEN

AT ST. PAUL'S CHURCH, ALEXANDRIA, VA

The Rev. Ross Kane, Assoc. Rector, St. Paul's, Alexandria, VA, reports this good news. This past summer, St. Paul's raised \$10,000 to meet humanitarian needs in Renk Diocese. St. Paul's has a long-time connection with Renk. It all began in 1997, when then Bishop Daniel Deng Bul, now Archbishop of ECSS&S, came from Renk to study at Virginia Theological Seminary. St. Paul's became his 'home' church. Today, a Dinka congregation worships there each Sunday. While St. Paul's traditionally raised scholarships for children to attend Renk Basic School in an offering called "Pennies from Heaven", it was decided this summer to raise funds for pressing humanitarian needs, since, due to the current crisis, the school was closed. "Our church is one church," said Fr. Kane.

"Our congregation feels strongly that the church in South Sudan is part of us, and so we wanted to respond."

Bishop Joseph Garang Atem, now bishop of Renk, expressed his gratitude for this effort: "On behalf of the people of the Diocese of Renk, we thank you. Thank you so much for being with us during this time of crisis for South Sudan. The Pennies from Heaven offering has helped with medical supplies, food and water. Children, especially, have received help amid the struggle, thanks to St. Paul's generosity. St. Paul's has been with us throughout Sudan's past civil war up to now. You are committed, and we are so thankful. I know that every donation, however small, comes from your heart."



## SOUTH SUDAN NETWORK IN SOLIDARITY WITH ECSS&S

THE REV. RANJIT K. MATHEWS

OFFICER FOR GLOBAL RELATIONS AND NETWORKING, GLOBAL PARTNERSHIPS, TEC



The crisis in South Sudan erupted Dec. 15, 2013. In response, concerned Episcopalians came together to share more broadly what was happening in the new country and to serve the targeted needs of the Episcopal Church of South Sudan and

Sudan (ECSS&S). This network was given a tremendous boost because of the robust diocesan companion links between The Episcopal Church (TEC) and ECSS&S. Moreover, this network has enabled diocesan bishops of ECSS&S to be more directly connected to Episcopal Relief and Development (ERD). As one can well imagine, the needs of the most afflicted areas in South Sudan are quite staggering, and the information sharing has facilitated financial support for the Sudanese Development & Relief Agency (SUDRA), the ECSS&S

humanitarian arm through ERD.

Over the past several months, these network conference calls have deepened relationships within both Churches, and it has deepened alliances between the Churches and other dioceses and agencies of the Anglican Communion. As Anglicans and as Episcopalians, we lay claim to the fact that we are brothers and sisters in Christ. This network of people shows the concrete manifestation of this communion.

In the midst of such terrible strife, which can border on the surreal for most Western Episcopalians, our Sudanese friends tell us how grateful they are to have brothers and sisters who are standing in prayerful solidarity with them. We know that the ECSS&S is a powerful force for good within the country. We must continue to pray for the Church and for cessation of hostilities between warring parties.

Ed. Note: For further information, contact Fr. Mathews at [rmathews@episcopalchurch.org](mailto:rmathews@episcopalchurch.org).

## NETWORKING BY CONFERENCE CALL

C. RICHARD PARKINS, EXECUTIVE DIRECTOR AFRECS

In response to the outbreak of violence in South Sudan Dec. 15, 2013, a large contingent of partners, friends, and concerned individuals began communicating through weekly conference calls to share information, to hear from ECSSS contacts, to be in solidarity with our brothers and sisters enduring extreme suffering. Parishes, diocesan representatives, the Anglican Global Relations Office of The Episcopal Church (TEC), AFRECS, and from the U.K., the Diocese of Salisbury call in at 9:00 AM (EST) to bring each other up to date on developments during this time of crisis. ECSSS bishops from those areas most severely impacted—Bor, Bentiu, Renk, Malakal, and Nzara share

what is happening on the ground and how their partners can be of assistance. As a result of these calls, financial support for those bishops and families most effected has been raised. Interest and support for peace initiatives among tribes have risen up out of these conversation---in Kakuma Refugee Camp and Bishop Gwynne College. Periodic updates from Episcopal Relief and Development (ERD) indicating the status of their fundraising efforts on behalf of Sudan Relief Agency (SUDRA), the relief arm of the ECSSS have prompted participants to encourage support of ERD's efforts.



# BISHOP GWYNNE COLLEGE: PREACH THE WORD, SHARE THE LOVE

PEACE BUILDING TRAINING, JUBA, SOUTH SUDAN - AUGUST 3-17, 2014

*Report compiled by the Very Rev. Samuel G. Marial, BGC Principal*

The idea of Bishop Gwynne College Peace Training was conceived as a response towards the recent crisis in South Sudan, which began December 15, 2013. Thoughts were flooding our minds both in the country, as well as in the minds of those who are part of the BGC family in the U.K. and U.S.A. In the context of BGC ministry, the main goal has been to develop Christian leaders who would make disciples for Christ in South Sudan and beyond its borders.

We got a very tremendous encouragement to make a plan for this kind of training from our International Consultant, the Rev. Canon Trevor Stubbs, who formerly led the college as the Interim Administrator. Another instrumental friend who also followed everything to the last point is the Rev. Dr. Ellen Hanckel, BGC Adjunct Professor. She helped this initiative by fund raising and sharing this idea with friends, who not only pray for South Sudan, but also donated their funds towards peace building training for Christian leaders.

Those who attended the training came from the most affected States of South Sudan, namely Upper Nile, Jonglei and Unity. We gave special consideration to some who are serving currently in the Internally Displaced Camps, mainly from Eastern Equatoria and from refugee camps in Uganda. The initial target, as planned, was to get 30 pastors. Most of them (26) were able to travel and stay the two weeks for training.

We were very pleased to have all of them. Among them there were three women - one lay leader and two ordained. Dean of the Cathedral, Renk Diocese, Martha Deng Nhial preached at morning devotions for the second day of training on the topic of 'When we go wrong, we have to seek forgiveness.' Thankfully, we had several Nuer participants representing both lay and ordained ministry.



As some of them had publicly confessed it, the participants came to BGC very reserved with one another and left BGC very open and friendly towards one another. Each one of them, in one way or another, had been traumatized. In the course of two weeks, as it was designed by the training, they found it was not only a time for learning the business of peace building skills, but it was equally important that it be a time conducive for healing from trauma. In addition, it was a time for spiritual edification and renewal, as intended.

They learned the Biblical Foundations on Peace, led by the Rev. Bartholomayo Bol Deng, the Chair of the BGC Council, and myself, BGC Principal Samuel Galuak Marial. The next topic covered was Peace Building and Reconciliation, led by the Rev. John C. Daau, one of the part time tutors of BGC. Also, we were privileged to have the Rt. Rev. Samuel Peni, Bishop of Nzara Diocese and Chair of the Justice, Peace and Reconciliation Commission in the ECSS&S. Bishop Peni took our participants through Trauma & Healing during the second week of training. Then, on the last day, he conducted the closing Eucharist. One afternoon, we were also blessed to have among us Archbishop Daniel Deng who made a well-received presentation about his experiences in the peace building effort.

## BISHOP GWYNNE COLLEGE, cont'd.

Moreover, the participants played an important role in their own learning. For a half hour each morning and an hour each afternoon, they met in their assigned groups - one of five which had five or six participants each. In addition, the groups had an hour each day for presentations based on their learning from the leaders and interaction with the community of participants. Their growing good rapport was evident throughout the day. For example, during meals they were in very close conversation, often cracking jokes. And, they were sensitive when their fellow participants occasionally fell sick. They helped take care of them by serving them with meals in the dormitory where they had their accommodations.



The participants very much appreciated the two weeks of peace building training and promised to do the same in their dioceses. I remember one of the excited utterances of the Rev. Abraham Chol Alaak, from the Diocese of Torit who asserted that, “ As we are done from here today with this training, I am going back to Kapeota area [Eastern Equatoria] and teach these skills to my church leaders.” He is one example of those who were touched by BGC peace building training. More stories linked to it will eventually come out as I have encouraged them to keep us posted about what they are doing in their dioceses or with their congregations.

We plan to keep connected with them wherever they are, even though communication is a challenge that sometimes

blocks us from hearing how the Lord is using them out there in their local areas. We are here at BGC to support them spiritually. We will always pray for them. Chances to hear from them will be sought. Hopefully, by the grace of God, we will be able to give them support and guidance when a specific question or situation arises.

Appreciations - We are indebted to AFRECS, also to parishes and individuals who gave their money towards BGC peace building training. I acknowledge the effort made by dear sister and friend in Christ, the Rev. Dr. Ellen Hanckel, who fervently prays for BGC and speaks continually with our Christian brothers and sisters in the far North Atlantic World. We are loved and remembered there because of you. I cannot afford to keep silent before mentioning Canon Trevor and Christine Stubbs for their encouragement and prayers for us. May God keep you and watch over you all.

Above all, we thank God, the Father of our Lord, Jesus Christ who has entrusted us in the ministry to serve Him in such a challenging time as this. May His name be glorified in South Sudan, in Africa, and in the whole world. Amen.

### Curriculum

Week One - Topics Covered:

Biblical Foundations on Peace

Peace Building and Reconciliation

Archbishop Daniel Deng's Experiences in Peace Building Effort

Week Two - Topics Covered:

Trauma and Healing

Biblical Foundations on Peace

Working with Youth

To See Curriculum Material, photos and a list of participants & 2 week Schedule, <http://www.afrecs.org/epsinfo.htm>

“The total amount available to BGC to conduct the Peace Training was \$13,022, but due to careful management of the funds provided unspent funds remaining will be applied to future peace building activities at the college.”

## PEACE BUILDING AT BISHOP GWYNNE COLLEGE

THE REV. DR. ELLEN HANCKEL, MISSIONARY TEACHER  
JUBA, SOUTH SUDAN

A LIGHT SHINES IN THE DARKNESS, AND THE  
DARKNESS DID NOT OVERCOME IT. JOHN 1:5

When I departed from Juba, Tues., Dec. 3, 2013, I had no clue that in less than two weeks an outbreak of hostilities would explode in a soldiers' barracks, ripping apart the newest nation on earth: South Sudan, 194th member nation of the U.N., joyful independence on July 9, 2011. How could this be?

I puzzled over this tragic turn of events from the safety of my own home in VA, located more than 8,000 miles away. Thankfully, so, I do admit, I was mystified and heartbroken that these bloody events were taking place among people I considered family and friends in a place I considered 'home'.

As a Volunteer in Mission, serving under the Office of Mission Personnel, The Episcopal Church (TEC) Center, I was invited to teach at Bishop Gwynne College (BGC). This worked well for two semesters, Spring 2012 and Fall 2013. The first time I served with Principal Joseph Taban Lasuba. Sadly, he died, May 2013, after a valiant struggle with cancer. Many grieved this loss, and I was only one among many. In the BGC community, however, the bonds of affection in country and around the world deepened because of the loss of this personal friend and leader. Roots grow deep in common ground, especially when the soil is disturbed by loss and watered by tears.

When I returned to teach for the second time, Rev. Samuel Galuak Marial had become Principal at the request of the BGC governing board. Principal Samuel and I had been BGC instructors during the Spring 2012 semester. Since we were both married with spouses living elsewhere, we had that common bond, as well. Sharing news from home meant the load was easier to bear than it would have been alone. That relationship carried forward with confidence into the new structure of principal-instructor.

When I departed for home in early December 2013, I had every hope of returning to teach those students who were thirsty for education and experience. From my many

years of education in the western world and drawing on my experience of more than 15 years in parish ministry, I felt I could supply that need. My heart, tuned for mission, had guided me since early childhood in Charleston, SC, where I grew up in the racially segregated South of the '50's and '60's. Now, by the grace of God, I had a way to give back from what many others so freely gave me – education and experience. By following in the footsteps of missionary teacher, Marc Nikkel, I found my way to BGC, where Marc had taught in the '80's and '90's. The circumstances on the ground in what was then the southern part of Sudan had changed somewhat, but there were still many similarities, many parallels. Clearly, my hope of returning to BGC in 2014 was not to become a reality, as the story of more and more violence developed, revealing a dark tragedy.

During a February 2014 Board meeting of American Friends of the Episcopal Church of Sudan (AFRECS), the idea of sponsoring a 'peace institute' was put on the table. Discussion of feasibility, structure and personnel developed into a possibility that floated like a hopeful cloud with no real substance to it. Then, I reconnected with a colleague from a church in my home Diocese of Southwestern VA who was working on some projects in Africa and had asked me to help. In that process, I saw the possibility of funding the BGC peace institute take shape. With able assistance from the AFRECS Education Committee and support of the full board, a grant application was submitted and a promise of funding received from the Gadsden Endowment of R.E. Lee Memorial Church, Lexington, VA. Of course, this promise was contingent upon the peace training actually taking place in what was now a war-torn country. That first gift gave other individuals and churches the confidence to commit funds. Two other major grants from St. Paul's, Alexandria, VA and from a church in Midland, MI, were secured by AFRECS colleague, Rick Houghton. Meanwhile, I contacted Principal Samuel who wrote a timely proposal, crucial to applying for that first grant. Samuel conferred with BGC's International Consultant, who encouraged the concept. Still, there was some question about whether the training would actually come to pass. What about the focus, curriculum, facilitators, and the students? Where

## PEACE BUILDING AT BISHOP GWYNNE COLLEGE, cont'd.

would all of that material and all of those people come from? Would it be the right material and the best people – both teachers and students – to address the particular circumstances of political and ethnic conflict in the new, emerging nation of South Sudan in East Africa?

Indeed, could we presume to teach people of that country who had experienced decades of civil war? Could we attempt, with any hope of success, to contribute to changing the culture of violence to a culture of peace? Honestly, we did not know, but we knew we had to try. Standing by and doing nothing was not an acceptable alternative. I felt I knew the heart of the people. I felt strongly about our mission of empowering them to turn towards peaceful living. My relationship with Samuel gave me the confidence

to move forward, even with doubts and skepticism that accompany such a project. Knowing and trusting Samuel, I could make a leap of faith and land, hopefully, on common ground.

Now that the training has taken place with encouraging results, the hope is that it will serve as a model for other projects that can be replicated in other centers of learning in South Sudan. Potentially, more focus on peace building will develop at BGC in both its academic curriculum and as a summer training program for others. God willing, we will continue to see the light of peace shine in the darkness and the darkness will not overcome it. May it grow ever stronger in the name of Jesus, the Prince of Peace. Amen.

## DINKA AND NUER ORGANIZATIONS COLLABORATE TO BUILD WELLS IN SOUTH SUDAN

NANCY FRANK, WATER FOR SOUTH SUDAN

Water for South Sudan (WFSS), founded by Salva Dut in 2004, and Buey Ray Tut, founder of Aqua Africa, united to form United for Peace and Development Project to build four wells in 2014. Plans are to build four more, together, in 2015. Both organizations and founders believe the South Sudanese must think of themselves as part of a nation before they think of themselves more parochially as either Dinka or Nuer. This project demonstrates that Dinka and Nuer can work together for the good of Sudan.

Water for South Sudan has dug 217 bore holes in the Warrap & Western Bahr el Ghazal States since 2004. It was founded at St. Paul's Episcopal Church, Rochester, NY, with a \$25,000 grant. St. Paul's gave another \$30,000 grant in June 2014 to help assist in a capital campaign to replace the tired drilling rig and trucks and to train staff. Now, an independent organization with a small U.S. staff and drilling teams in Africa, WFSS has expanded activity to a traveling hygiene team to improve hygiene practices in isolated villages in South Sudan.

WFSS consults with village elders about the location of a bore hole, and trains villagers to maintain and

repair the bore hole. In addition, as the drilling team travels they are often asked to repair wells drilled by other groups. They repaired 17 wells dug by others this season alone. Schools and markets have developed in areas surrounding the bore holes.

More information on WFSS is available on its website: [www.waterforsouthsudan.org](http://www.waterforsouthsudan.org).

Aqua Africa was founded several years ago by Lost Boy Buey Ray Tut, Nuer, and Jacob Khol, Dinka, who live in Omaha, NE. More information on Aqua Africa is available on its website: [www.aqua-africa.bueytut.org](http://www.aqua-africa.bueytut.org).



*Buey Ray Tut and Salva Dut*



## “EXALTED TO THE HEIGHTS OF HEAVEN”

KAREN SOULE, HOPE FOR HUMANITY, INC. BOARD

The world's countries wring their collective hands and wonder why South Sudan can't stop its internecine fighting. Aid organizations warn of widespread famine among the youngest children. Yet, much of South Sudan is calm, its citizens tending cattle, raising children and, most importantly, looking to the future with faith and hope by educating their young people.

Hope and Resurrection Secondary School in Atiaba, Lakes State, embodies the faith, “With God all things are possible”. In spite of the current conflict in the nation:

- Eleven experienced faculty from Uganda felt called to leave their families and travel to a country in turmoil, not knowing what the future would hold. Considering themselves missionary teachers, they possess the desire to raise up the young people of Atiaba through education.
- The school is almost at capacity with 192 students enrolled, 84 of whom are girls—a record high.
- The girls' dorm, built last year, is full, giving them a real opportunity to learn, study and grow, free from the onerous demands of fetching water, cooking and caring for younger siblings.
- The top student, in the entire nation, graduated from Hope and Resurrection last year and aspires to become a doctor.
- And, finally, The Rumbek Youth Union branch in Nairobi, Kenya, has elected Deborah Awut Agok as its chairperson, **the first time a woman has been elected to lead Lakes State's most powerful youth union.** Deborah is a 2011 graduate of Hope and Resurrection, currently studying business at a university in Nairobi.

Those are the headlines, the tangible results of hard work, commitment and above all, God's grace. But progress is often more deeply reflected by changed hearts and



*John Mabeny, a senior, is grateful he'll graduate in December despite the conflict.  
Photo by Karen Soulet©*

renewed faith. Here's what current student, John Mabeny, wrote about the beginning of school this year:

*“Had the school not reopened, we wouldn't have gotten any other schooling that would mold us into better future leaders of South Sudan. Having the learning process resume this year has left your little angels filled with joy as though they have been exalted to the heights of heaven. I now totally believe that God's eyes are centered on the joy that will rain onto the people of South Sudan!”*

The second semester of the 2014 school year starts in September. Senior Ones will continue their journey to an education while 24 Senior Four students will begin studying for their comprehensive final exams and make plans for their futures. In spite of the challenges facing them individually and as a nation, the students at Hope and Resurrection look to the future with hope in their hearts and skills and knowledge in their hands.

(Hope and Resurrection Secondary School is a ministry of Richmond, VA-based Hope for Humanity, Inc. It is supported by numerous Episcopal churches, other organizations and hundreds of individual donors. For more information, visit the website: [www.hopeforhumanityinc.org](http://www.hopeforhumanityinc.org).)

## DEVELOPING THE NATION'S FUTURE LEADERS: AWUT AGOK

FROM HOPE FOR HUMANITY, INC. NEWSLETTER

Awut Mayom Agok, better known as “Deborah”, is a living example of Hope for Humanity’s mission: “To develop the future leaders of the world’s newest nation.”

Deborah was one of only four girls in Hope and Resurrection Secondary School’s first graduating class in 2011. She is a college student in Nairobi, Kenya, studying accounting and business. She was recently elected the first woman to lead Lake State’s most powerful union—Rumbek Youth Union. Her first words as the Union’s new chairperson:

*“The first aim will be to restore peace and unity of Lakes State. We should act wisely for the interest of the people. Peace and stability will allow us to restore trust among ourselves.”*



## FROM POUGHKEEPSIE TO PACONG - COVENANTS BETWEEN SMALL PARISHES

GREG MILLER, COMPANION PARISH COMMITTEE CHAIR

Christ Episcopal Church Poughkeepsie, Diocese of NY, has begun the process of entering into a covenant relationship with Trinity Cathedral, Pacong Diocese, South Sudan. Christ Church, located in downtown Poughkeepsie, a small parish of modest means ministering within an economically distressed community, feels called by the Spirit to enter into this companion relationship. Parishioners have felt moved to respond in prayer and advocacy on behalf of those suffering from war and civil strife in South Sudan, in support of Bishop Joseph Maker’s record as a strong advocate for peace in his diocese and South Sudan. Pacong is one of several dioceses in remote areas of South Sudan with no companion relationships. In the Vestry’s discussion, the Sr. Warden commented, “I welcome such a focus, such an addition, to my prayer life,

and I think others would, too. It will be good for us.” Both parishes believe walking together across great distances will strengthen us and serve to build up the body of Christ in the world.

In the words of the covenant draft, “Christ Church, a small parish church without great resources will prayerfully pass on what God, through the people of God in Poughkeepsie, supplies.” A small donation was given recently to buy yokes for oxen, as proposed by Bishop Maker, to help farmers till the land and increase their production of food. The covenant envisions members of each parish visiting the other over the next few years. Members of the parish have been working as advocates in responding to news of food shortages and displaced persons from other parts of

## FROM POUGHKEEPSIE TO PACONG, cont'd.

South Sudan seeking refuge.

Christ Church parish has a long and deep tradition of social justice ministries. The church building serves as a home for the Spanish-speaking parish of the Virgin of Guadalupe. Leaders of Sunday School are eager for young people of both parishes to communicate, raising the possibility of making and selling Christmas cards based on the artwork of children from the two parishes with proceeds going to Trinity Cathedral parish.

The Vestry believes forming a relationship with a cathedral parish is particularly fruitful because of the opportunity to have a broad impact. The parishes have begun sharing photographs of one another's communities, asking for particular prayers to be added in worship at Sunday Eucharist and during the week. Though members of the community expressed understandable anxiety about entering into relationship during a time of upheaval and danger in South Sudan, the Vestry decided to move forward in the name of peace... "Perfect love casts out fear."

## COMINGS & GOINGS, ETC.

*O God, surround those who travel in Your service, with Your loving care; protect them from every danger; bring them safely to their journey's end, through Jesus Christ our Lord. Amen.*

### OCT. 8 – NOV. 17

Bishop Joseph Garang Atem, Diocese of Renk, makes his annual visit to the U.S., beginning with Chicago, Companion Diocese, to meet partner churches and supporting agencies. AFRECS & the Diocese of VA will host him on visits to the State Dept., NGOs and other government offices, as well as partner parishes. He will also visit Bexley-Seabury, his alma mater. Contact: Jackie Kraus, kraus.jackie@yahoo.com

### OCT. 8 – END OF OCT.

Bishop Abraham Nhial, Diocese of Aweil, visits the Diocese of Atlanta for three weeks.

### OCT. 12 – DEC. 12

Bishop Hilary Garang, Diocese of Malakal, is invited to the Diocese of Arizona for its Diocesan Convention, and

an extended period of time. Contact: The Diocesan Office, 602-254-0976

### OCT. 26 – OCT. 30

A delegation representing AFRECS, The Episcopal Church (TEC), the Diocese of VA, and the Diocese of Salisbury, U.K. – Richard Parkins, Rev. Ranjit Mathews, Buck Blanchard and Rev. Ian Woodward—will attend a partners meeting convened by the Justice, Peace and Reconciliation Commission (JPRC) of the ECSS&S in Juba. Bishop Samuel Peni, Chair of JPRC, issued the invitation for consultation with the Commission to discuss their 3-year proposal on peace building, reconciliation and trauma healing. The partners will visit various sites impacted by the conflict plaguing South Sudan since Dec. 2013

# FOR THE MARTYRED WOMEN OF ST. ANDREW'S CHURCH

DIOCESE OF BOR, SOUTH SUDAN

BY GREG MILLER, POET AND FORMER ENGLISH PROFESSOR AT MILLSAPS COLLEGE, JACKSON, MS,

AND AUTHOR OF *Mississippi Sudan*.

*Written after the massacre January 14, 2014, of 14 women lay leaders and pastors from  
the Diocese of Bor who were taking refuge in Saint Andrew's Church, Bor, South Sudan.  
Magdalen's fate is unknown to the poet.*

Behind women in white by the Nile's banks'  
Reedy gold-topped verges, I cannot see  
The river flowing, though I know Pharaoh's  
Daughter found, woven from these, a floating nest  
For that best boy those heart's hands set afloat.  
I speak my little Dinka, children scatter,  
A flock startled circling piping to come  
Back laughing to this impossible person  
Who mouths their meanings, takes their hands, and smiles.  
The grave old bishop who had climbed trees, who  
With children such as these in charge fled lions,  
Walks to the church, puts his hand in the stained  
Wall's wounds, where Christ's priests were shot; the tin roof,  
Sunlight-snapped, shifts and ticks. It's getting late.  
Our handler-protectors cluck us towards the car.  
Our young guard and driver in camouflage  
Resting, adjusting one another's shirts,  
Hold hands, I can hear their storyteller chant.  
Magdalen, "childless church woman," takes my hand  
And will not let go, though I'm being called,

Before I speak the names of those lost children  
Who lived, she learns now for the first time, to grow  
Far from here, from their Sky-Father's first people,  
As many names as I can, flowing quickly,  
Each one lifting her, honey, heaven's hive  
On the throne of his majesty glory to him  
In her company I come into his courts.  
In Sudan Tribune and Anglican News: "raped, killed"  
Where, carrying crosses, they'd led all in.



## ST. ANDREW'S MARTYRS, cont'd.

I cannot feel that martyred company,  
On the quick blood-river gold-blown, nor see  
Her reedy nest, the blasted, blest heart God's  
Best rest, taste glory's foretaste, her hand taking  
Mine, nor from heaven's vault my leaden heart's  
Line plumb, nor invoke in inky absent blankness  
The boy Pharaoh's daughter's joy could recognize  
And lift from that pitched basket in surprise,  
She rebukes me, then and now, since life is joy  
And death is the dust she washes from her feet,  
She who has seen things I have never seen.