

The Origin and Growth of the Sudan Reformed Churches from 1992-2017: Amid Civil War, Corruption, Oppression, Total Devastation, Hunger ... and Hope

A synopsis of the circumstances in which the Sudan Reformed Churches originated in Khartoum and developed in 25 years.

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To Him the Glory and the Honour.

PS. 37:

“A Psalm of David. Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb.

Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

Delight thyself also in the LORD; and he shall give thee the desires of thine heart. Commit thy way unto the LORD; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him: for he seeth that his day is coming.

The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken.

A little that a righteous man hath is better than the riches of many wicked. For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

The LORD knoweth the days of the upright: and their inheritance shall be for ever. They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away. The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

The steps of a good man are ordered by the LORD: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand.

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

He is ever merciful, and lendeth; and his seed is blessed.

Depart from evil, and do good; and dwell for evermore. For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

The righteous shall inherit the land, and dwell therein for ever. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide.

The wicked watcheth the righteous, and seeketh to slay him. The LORD will not leave him in his hand, nor condemn him when he is judged.

Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.

Mark the perfect man, and behold the upright: for the end of that man is peace. But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

But the salvation of the righteous is of the LORD: he is their strength in the time of trouble.

And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.”

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FIGURE 1: Map Sudan



FIGURE 2: Map South Sudan

KEY HISTORICAL EVENTS

To understand the circumstances in which the Southern Reformed Church in Southern Sudan started in 1992 and grew. It is essential to observe the immediate historical, political, economic and spiritual, events prior to 1992 and during its time of development. The two civil wars of Sudan (1955-1972 and 1983-2005) have been primarily understood as conflicts between the dominant Arab Muslim North and the less developed Christian and traditional African South. The 2nd Civil War against the government of Sudan lasted from 1983-2005 and 1992 was nearly in the middle of this violent acrimony. Liberation slowly became part of the Christian vision in 1992. But the devastation did not end in 2005.

The First Civil War was devastating and deadly: over 17 years, a half million people, of which only 20 percent were considered armed combatants, were killed and hundreds of thousands more were displaced from their homes. In the 1960s, the World Council of Churches (WCC) and the All African Conference of Churches (AACC) worked diligently to build trust with the two sides. Their efforts, coupled with Nimeiry's coming to power in Khartoum in 1969 and the Southerners' initial support of him, led to the Addis Ababa Agreement of March 1972, officially ending the conflict. In exchange for ending their armed uprising, Southerners, comprising mainly of Christian and indigenous African populations, were granted a single southern administrative region with explicitly defined powers. Unfortunately, the Addis Ababa Agreement failed to completely dispel all the tensions between the North and South.

The Pre-war Years of 1981–83

In the years of 1981–83 before the 2nd Civil War, incipient bands of Nuer secessionist rebels began mobilising in the Upper Nile. Operating independently at first, they gradually coalesced as the Anyanya II movement – a name adopted from the southern secessionist forces (Anyanya) that fought the government during Sudan's First Civil War.

In 1983 the situation in Sudan, including the Bor Mutiny of May 1983, the abrogation of the Addis Ababa agreement; the re-divisioning of the South into three regions; the declaration of the country as an Islamic state; the introduction of Shari'a Law - resulting in resuscitating outmoded punishments such as amputating the hands of thieves and fornicators; the increasing debt of the country and hyperinflation reducing the Sudanese pound to a fifth of its original value; and the formation of the

Sudan People's Liberation Movement/Army (SPLM/SPLA) – a secular movement with a radical socialist agenda under a Marxist, Dr. John Garang, accelerated the return of the civil war, conflict and devastation that had been the scenario for several years. Other leaders of SPLM/SPLA included William Nyuon Bany and Salva Kiir.

The War Against the People of Sudan 1983-1989

Garang sent letters to Riek Machar and other members of the southern educated elite living abroad or in the North, and invited them to join the SPLM/SPLA movement. Many of these southern intellectuals and politicians were subsequently marginalised by Garang, who proved intolerant of any internal dissent and rapidly concentrated all decision-making powers in his own hands. As time passed, the militaristic mindset of Garang and his close advisors began to saturate the entire movement.

The civil war therefore cannot be understood as solely a religious war. The people of the South were also concerned with political freedom. However, it was a very insecure and bewildering time for the Christian people, including church leaders in the South. The Christian people did not consider themselves to be part of the struggle, and were caught unprepared and left in confusion throughout the 1980's. Liberation was not yet part of the Christian vision. Instead the church leaders accepted the circumstances and they could do nothing more than suffering in silence. In the second civil war that began in 1983, more than 2 million people died due to fighting, disease and hunger. Another 6 million civilians fled the area, moving mostly to Kenya, Ethiopia and Uganda

Jaafar Nimeiri, president of Sudan who applied Sharia Law in 1983 in support of the National Islamic Front (NIF) leader Hassan al-Turabi, went into exile in 1985 after his defence minister, General Suwar al-Dhahab, seized power. Following elections in 1986, Suwar al-Dhahab surrendered power to the government of Sadiq al-Mahdi.

SPLA launched its first advance in Equatoria in 1985-1986 and drove out around 35,000 Ugandan refugees, who had settled in Equatoria since the early 1980s, back into Uganda. During this campaign, SPLA were confronted by pro-government militias. The initial conduct of SPLA forces was, however, chaotic, with many atrocities against the civilian population. The SPLA boycotted the elections in 1986, thereby causing the elections not to be held in 50% of the constituencies of the South.

On November 15 1988, the SPLA entered an alliance with the Democratic Unionist Party (DUP). The two parties agreed on the lifting of the state of emergency and abolition of Sharia Law. A ceasefire with SPLA was achieved when DUP re-joined the government. After the elections, negotiations between SPLA and Sadiq al-Mahdi had been started.

Peace Talks in 1989, Resultant Coup D'état and Intensification of the War

In 1989, the SPLM/SPLA signed an agreement with the democratic government that included:

- provisions for a cease-fire;
- the freezing of the sharia law opposed by the non-Muslim south;
- the lifting of the state of emergency;
- the abolition of all foreign political and military pacts; and
- a proposed a constitutional conference to decide Sudan's political future.

On March 11, 1989, Prime Minister Sadiq al-Mahdi formed a new governing coalition that included the Umma party, the DUP party, and representatives of southern parties and the trade unions. The NIF refused to join the coalition because it was not committed to enforcing sharia.

On June 30, 1989 the Sadiq al-Mahdi government was overthrown by Colonel (later General) Omar al-Bashir with NIF instigation and support. They were committed to imposing sharia law and to seeking a military victory over the SPLA. They declared a Jihad, a holy war, on South Sudan, determined to transform Sudan into an Islamic state with "*one language, Arabic, and one religion, Islam*". Some NIF leaders, including Turabi, were placed under house arrest following the coup as part of the internal power struggle that brought President Omar Hasan Ahmad al-Bashir to power, but they were soon released. Omar Hasan Ahmad al-Bashir introduced the Revolutionary Command Council for National Salvation (RCC), claiming to be saving the country from the "*rotten political parties*." General al-Bashir became president, chief of state, prime minister, and chief of the armed forces. The new RCC al-Bashir military government banned trade unions, political parties, and other "non-religious" institutions. 78,000 members of the army, police, and civil administration were purged to reshape the government.

With the NIF coup d'état in 1989, all peace talks ended. The take-over by General al-Bashir resulted in an intensification of the war, and the repression of Christianity as

part of a programme of Islamisation. SPLA, now more orderly, launched a major offensive between 1989 and the fall of the Ethiopian Derg government in May 1991, also known as Fall of Mengistu. The SPLA captured various towns, such as Bor, Waat, Yambio, Kaya, Kajo-Kaji, Nimule, Kapoeta, Torit, Akobo and Nasir. By the middle of 1991, SPLA controlled most parts of southern Sudan, approximately two-thirds, apart from the major garrison towns Juba, Yei, Malakal and Wau. By mid-1991 the SPLA appeared poised to launch a triumphant assault on the regional capital at Juba.

It should, however, be noted that opposition groups to General al-Bashir in the Northern Sudan formed the National Democratic Alliance (NDA). In 1990, the SPLM/A joined the NDA. In January 1991, the NDA proposed to establish a government in exile for overthrowing the Bashir regime. General Ali was named head of the government, and Garang his deputy. In March 1991, the NDA met in Ethiopia with representatives of military officers, professional associations, trade unions, and the Sudanese Communist Party to discuss ideas for organizing a national government.

But the downfall of the Derg government in Ethiopia caused a major set-back. The Ethiopian government had provided the SPLA with military supplies, training facilities and safe-haven for bases for 18 years. Soon after the change of government in Ethiopia, SPLA accompanied hundreds of thousands of refugees back into Sudan. For several years the Khartoum government was able to move troops through Ethiopia to attack the SPLA from the rear.

A Split in SPLM/A

A split in SPLM/A had simmered since late 1990, as Lam Akol and Riek Machar had begun to question Garang's leadership. Lam Akol began secretly contacting SPLA officers to join his side, especially amongst the Nuer people and Shilluk people. As of the mid-1990s, most of the population of Southern Sudan lived in areas under the control of either the mainstream SPLA or SPLA-Nasir. In the SPLA-Nasir faction Riek Machar openly proclaimed himself a Christian bringing the language of salvation and the Kingdom of God to the front.

Lam Akol published a document titled *Why Garang Must Go Now*. The split was made public on August 28, 1991 in what became known as the Nasir Declaration. The dissidents called for democratisation of SPLA and a stop to human rights abuses. Moreover, the dissidents called for an independent South Sudan (in contrast to the

SPLA line of creating a united and secular Sudan). Kong Coull joined the rebellion. The 'SPLA-Nasir' was joined by the SPLA forces in Ayod, Waat, Adok, Abwong, Ler and Akobo. A period of chaos reigned inside SPLA, as it was not clear which units sided with Garang or with SPLA-Nasir.

When the coup leaders failed to take control of the entire movement and Garang failed to quash them, their competing political agendas soon gave way to the more urgent need for self-preservation. Both Garang and Machar reached for the ethnic' card. What followed were years of South-on-South military raids and counter-raids, mostly targeting the civilian population along ethnic lines.

This unprecedented viciousness and devastation shocked even Machar, who remained behind in Nasir. Although Garang's support had been weakening within the movement since the '*coup*', he immediately capitalised on this disaster by charging the coup leaders with having mounted a war of annihilation against the Dinka. Several Dinka SPLA officers who had earlier been contemplating joining forces with Machar rallied back to Garang. And from there, the conflict rapidly spiralled out of control, as rival Nuer and Dinka commanders and warlords began to carve out their own domains of military dominance. To solidify their positions and to ensure a steady stream of fresh recruits, rival southern military leaders endeavoured to transform earlier patterns of competition between Nuer and Dinka communities over scarce economic resource into politicised wars of ethnic violence.

During October and November 1991, Nuer forces allied with Machar drove deep into Bor Dinka country, Garang's home area, killing hundreds of civilians and displacing up to 70 per cent of the Bor population in what became known as the 'Bor Massacre'. Garang's 'SPLA-Mainstream' forces retaliated by levelling scores of Nuer villages. Soon the entire region was caught up in a morass of South-on-South violence which has continued to gain momentum into the present. SPLA re-captured Bor on November 29, 1991.

Early in 1992 the Sudanese government launched a major offensive against the now weakened SPLA. SPLA lost control of Torit, Bor, Yirol, Pibor, Pochalla and Kapoeta.

Abuja Peace Conference

In May 1992 leaders of the two factions of the SPLM/A, William Nyuon Bany and Dr Lam Akol Ajawin signed a joint declaration in the Abuja peace conference resolving:

- To jointly champion the right of the people of the Southern Sudan to Self-determination.
- That the wishes of the people of Abyei, Nuba mountains, Southern Blue Nile and the South be taken into consideration during the process of Self-determination.
- The two factions of the SPLM/A will adopt a common position on the issue of interim arrangement which will be necessary in the period prior to the referendum.
- The two delegations have there and then merged into one delegation.

SPLM/SPLA Chairman Dr. John Garang rejected the idea of self-determination for the Southern Sudan in July 1992. Garang elaborated the position of the Movement that has been ever since 1983 that of a united secular, democratic, multi-racial, multi-religious and multi-lingual Sudan. However, the Abuja peace agreement eventually formed the basis of the Comprehensive Peace agreement (CPA) which was signed by Garang in 2005, under supervision of United States Government.

This was the beginning of the rivalry between Dr. Garang and his Deputy CDR. William Nyuon Bany which later developed into armed confrontations. On September 27, 1992, William Nyuon Bany, defected and took a section of fighters with him. He was killed in 1996.

Continuation of the War and Peace Negotiations 1992-2011

SPLA made two attacks on Juba in June–July 1992 and nearly captured the town. After the attacks, the Sudanese government forces committed harsh reprisals against the civilian population. Summary executions of suspected SPLA collaborators were carried out. Between 1993-1995 the Sudanese government forces were able to press the SPLA severely in Eastern Equatoria and the area between Juba and the Uganda border.

From 1996 to 1999 the SPLA made significant advances in the South, the Nuba Mountains, Blue Nile, and, in alliance with the NDA, the Eastern Sudan. However, the declaration in Abuja failed to create a cohesive SPLM/A. Some leaders, including Riek

Machar, collaborated with the Sudanese government forces and signed a Piece Charter with Khartoum in 1996, which was followed by the Khartoum Agreement in 1997. The Khartoum government, however, openly supported Paulino Matip against Machar for control of the Western Upper Nile oil fields, causing Machar to return to the SPLM/A in 2002.

Peace negotiations under the auspices of the regional Inter-Governmental Authority on Development (IGAD) started in 1993 but had been stagnant for many years. In 2002 a ceasefire was established in the Nuba mountains and peace talks were restarted at Machakos, Kenya. The Machakos Protocol signed in 2002, established the framework for the future peace agreement.

However, the Machakos Protocol agreement was only between the Sudan government and the SPLM/A, and did not include the NDA or any other opposition group. Fighting intensified and escalated in 2003, especially in the Darfur oilfields, with coordinated attacks on civilians by the militia supported by air strikes, despite presence of the United States Civilian Protection Monitoring Team. Cease fire agreements were manipulated from one theatre to another –Darfur was especially targeted by the government and the government-sponsored militia, the Janjaweed, against the African ethnic groups - the Masalit, Fur and Zaghawa – and rebel movements, the Justice and Equality Movement (JEM) and the Sudanese Liberation Army/Movement (SLA).

The Janjaweed (meaning “evil one on horseback”), has been involved in grave crimes against humanity, including ethnic cleansing, mass killings, and rape. They were originally trained by Colonel Gaddafi and then dropped when he changed his goal of absorbing the north of Chad. The Sudanese government was willing to arm this mixed group of fighters but not pay them. They were to pay themselves by whatever they could find. Between 2003 and 2005, the crisis has caused complete villages destroyed, thousands of women raped, 250 000 refugees to Chad, between 200 000 to 300 000 people were killed, 1.5 million were left without food, more than 2 million IDPs living away from their houses, lands and villages -depending almost exclusively on humanitarian aid- some of which are living in refugee camps within Sudan.

On May 5, 2006, the Abuja Agreements were signed in Nigeria. The SLM and the Government signed the peace agreement brokered by the African Union and the US. The JEM did not sign the peace accord, because it did not meet JEM demands for a higher share of power in the Sudanese government. The agreement called for the

disarmament of the Janjaweed and the incorporation of the rebels into the army, an annual \$200-million investment in the region, compensation to IDPs, and “affirmative action in favour of the Darfurians to enhance inclusivity in public services.

Despite the agreement, attacks by the Janjaweed have not subsided and the local population continues to suffer from the brutal actions by both the Khartoum authorities and their Janjaweed militia. An AU peacekeeping force (AMIS- African Mission in Sudan) has been in Darfur since 2004. Its main task is to protect IDPs from the Janjaweed. However, due to weaknesses “in command and control, logistical support and operational practice”, the peacekeeping force has been unable to eradicate violence in Darfur. The International Press denounced the continuation of bombing campaigns by the government. On September 2006, the BBC reported, “Khartoum has denied any bombing, calling it ‘lies designed to further the agenda of those who want to impose United Nations peacekeepers’”. Only on 12 June 2007, did President al-Bashir finally agreed to the deployment of a 20 000-men hybrid UN-AU force in Darfur. This is a first positive sign for conflict resolution.

According to the peace agreement, southern Sudan was to enjoy autonomy for six years, and after the expiration of that period, the people of southern Sudan would be able to vote in a referendum on independence. Moreover, sharia would not apply in the South during the interim period. Khartoum was to make every effort to ensure that the South found it in its interest to remain in greater Sudan at the end of the period, so oil revenues from the South were to be evenly split between the North and South (although the entireties of northern oil revenues are directed to Khartoum).

In 2010, national elections were held that were generally deemed by international observers to be fraudulent. A year later, the new country of South Sudan was created when nearly 99 percent of the population voted for independence. In the months that followed, hundreds died as Khartoum and Juba (the capital of South Sudan) jostled for control of the central Abeyi area and other oil-rich lands, but South Sudan has been able to maintain its independence as of this writing, despite various violent interethnic conflicts within its borders.

Continuation of Violence Since 2011

The Sudanese state continues to be governed by the 2005 Interim National Constitution (INC) issued in the wake of the Comprehensive Peace Agreement that

ended the 20-year civil war between the central government and the SPLM/A fighting for recognition of the rights of the South and its independence. However, the 1991 Penal Code, which penalises apostasy with death unless the person recants his/her faith in exchange for the release (Art.126), is still in force and it has been applied.

On the one hand, the INC provides for religious freedoms, recognising the cultural and religious diversity of the country and on the other it enshrines Shari'a law as the source of legislation. The wording of this interim constitution reflects the spirit of that time, fostering tolerance, inclusion and diversity. The mood however has totally changed and there have been pressures to work again on a new and more updated constitution for the "present Sudan". Since 1989 President Omar al Bashir has built his regime on the basis of his own interpretation of political Islam. After South Sudan seceded from the north in 2011, he clearly showed signs of continuing in the same political direction.

However, in more recent times, his country has been fighting a huge economic crisis, his popular support dwindled and his long-lasting leadership has shown signs of fatigue. These factors, combined with world-wide policies to control and curb jihadism in different regions of the world, have probably prompted Bashir to take more pragmatic and less Islamist-oriented approaches that might work in favour of his political survival after the questionable 2015 elections (boycotted by the opposition) that re-elected him for a further five-year term. In February 2015, the National Assembly revised the text and increased penalties for blasphemy under article 125 of the Criminal Code. This is believed to be targeting not only Christians but also Shi'a Muslims. On another front, new amendments to the INC have recently approved whereby powers of the National Intelligence and Security Services (NISS) were widened and increased. This has had an impact on human resources issues and the prosecution of individuals, media outlets and organisations for alleged breaches of the law.

Incidents of violence by the government include continuance of Sharia Law, police and security personnel dispersing church gatherings in Khartoum and other parts of the country, destroying church buildings and expropriation church property, woman wearing trousers charged for indecency, pastors arrested for preaching the Gospel, and many others.

In the medium to long term, and unless profound changes take place, Sudan is very likely to remain a country of special concern when it comes to respect for civil

liberties and religious freedom. It is foreseen that religious and ethnic minorities will continue to suffer harassment, violence and mistreatment.

2013 Civil war in South Sudan

- South Sudan was plunged into a brutal civil war in Mid-December 2013 when President Salva Kiir and his former deputy Riak Machar ran into political disagreements.
- More than 100 000 people have been killed and half of the population displaced from their homes.
- Peace agreement was signed in August 2015, but sporadic fighting continues.
- July 2016 the rival forces to the agreement clashed militarily in Juba resulting in loss of hundreds of lives and tens of thousands of Juba residents fleeing to the neighbouring Uganda and DRC. This marks the return to full scale civil war.
- In this horrific civil war many atrocities have been committed against civilians. Wide spread of ethnic target killing, displacement, high rates of death, injuries, burning of houses and churches, sexual violence, looting, disrupted livelihoods. All these have resulted into human suffering, poverty, severe food insecurity, hyperinflation, economic collapse and subsequent famine.

Summary of Key Political Historical Events (Modern Sudan)

- 1820-1880 - Turkish Rule
- 1881-1898 Mahdia Rule (Islamization and Arabization of Sudan)
- 1898-1955 Anglo-Egyptian Rule
- 1955 Mutiny by Southern Sudan army officers in Torit
- January 1, 1956 Independence of Sudan
- 1955-72 First civil war (African/Christian/Animists versus Arab/Muslim)
- 1972 Addis Ababa Agreement
- 1972-1982 Autonomous government in Southern Sudan
- 1983-2005 Enactment of Sharia Law and 2nd civil war
- 2003 Civil war in Dar Fur (Arab Muslims versus African Muslims)
- 2005 CPA (right of self-determination granted to South Sudan)
- 9th July, 2011 Independence of south Sudan
- 2013 South Sudan internal civil war

ECONOMICAL SITUATION 1981-PRESENT

Sudan ranks consistently among the most fragile or failed states. As with most African countries that suffered post-colonial violence, it was hampered by racial, religious, ethnic and social cleavages and discrimination. The western media tend to describe the civil wars in religious and ethnic terms, but in reality these conflicts also represent the struggle for control of the water and oil resources located in the southern and the western Sudan. Sudan has considerable natural resource wealth and significant economic potential, but it remains an impoverished country marked by stark socio-economic inequality. Nearly half of the population lives under the global poverty line, while a select few enjoyed immense wealth and great power.

The system of rule by the regimes in Northern Sudan is best characterized as a violent kleptocracy, as its primary aims are self-enrichment and maintaining power. To pursue these aims, the regimes relied on a variety of tactics, including patronage and nepotism, the threat and use of political violence, and severe repression to co-opt or neutralize opponents and stifle dissent. Unlike many other corrupt or repressive governments, however, these regimes were willing to engage in much more corrupt and brutal tactics, such as ethnic and religious cleansing, the use of starvation as a method of war, and the indiscriminate bombardment of civilian populations. It is this combination of extreme violence, authoritarian rule, and massive self-enrichment that qualifies the current system as a violent kleptocracy where state capture and hijacked institutions are the purpose and the rule, rather than the exception.

The greatest cost of Sudan's system remains destruction, the loss of life, suffering, and keeping more than half of the population in poverty and millions displaced. Within Sudan, economic inequality directly contributes to conflict. Until these callous economic policies stop, the violent kleptocracy will enrich a few, kill many, and impoverish most.

Peace processes have failed because the diplomats and officials negotiating with the regime have lacked the necessary leverage. Regime insiders have engaged in delays and obstruction, confident that they will outlast whoever official they are negotiating with or whatever process involves them. To date, the regime has largely been proven correct, as it has not faced pressure strong enough for it to change its behaviour.

THE NEW BEGINNINGS OF THE CHRISTIAN CHURCHES IN THE SOUTH

Reasons for the Renaissance of Christianity During the War

As indicated earlier, the war in the 1980's was a very insecure and bewildering time for the Christian people, including church leaders in the South. The Christian people did not consider themselves part of the struggle, and were caught unprepared and left in confusion. Liberation was not yet part of the Christian vision. Instead the church leaders accepted the circumstances and they could do nothing more than suffering in silence. On 16 May 1983, Sudan's Anglican and Roman Catholic clergy signed a declaration that they would not abandon God as God had revealed himself to them under threat of Shariah Law. Anti-Christian persecutions grew particularly after 1985, including murders of pastors and church leaders, destruction of Christian villages, churches, hospitals, schools and mission bases, and bombing of Sunday church services. Lands laid waste and where all buildings were demolished included an area the size of Alaska. Despite the persecutions, Sudanese Christians increased in number from 1.6 million in 1980 to 11 million in 2010, although 22 of the 24 Anglican dioceses operate in exile in Kenya and Uganda, and clergy are unpaid. Four million people remain internally displaced, and another million are in the Sudanese diaspora abroad (of which 400,000 - 600,000 in the South Sudanese diaspora).

Since the resumption of hostilities in 1983, the relationship between religion and the state, the role of Shari'a, has emerged as the central factor in the conflict. Religion on both sides defines identity. For Northerners, Islam is not only a faith and a way of life, it is also the culture and ethnic identity associated with Arabism. For Southerners, Islam is not just a religion, but also Arabism as a racial, ethnic, and cultural phenomenon that excludes them as black Africans and adherents of Christianity and indigenous religions.

National sharia laws contributed directly to the polarization of North-South relations in several ways. First, they led to increased conversions to Christianity as Southerners (and others) sought to avoid prosecution by Islamic law. These laws also drove an increasing number of southern youths into the ranks of the SPLM as the war took on significance in national and African identity.

Religious identity was an important, but not the only, dividing line between the northern and southern regions during both Sudanese civil wars. Roughly 70 percent of Sudan's population (before the official secession of South Sudan) was Muslim, with

up to 90 percent living in the North. Christians comprised 5 percent of the population, and 25 percent of Sudanese held traditional indigenous beliefs, particularly in the South. Most Christian Sudanese and adherents of local religious systems live in southern Sudan. Race in the Sudan is not so much a function of colour or features, but a state of mind, a case of self-perception; the North identifies as Arab, no matter how dark its people's skin colour.

However, when the world appears shattered and cursed, one of the few things people can do to retain faith in the future and in themselves, is to band together to create moral enclaves in which they collectively reaffirm their commitment to. For increasing numbers of Western Nuer during the latter 1980s, Christianity came to symbolise the possibility of political equality, community development and self-enhancement in the context of the increasingly vicious Islamic jihad being waged against them from the North. Christianity had made very little headway into rural regions of the Western Upper Nile before this time. All foreign missionaries were expelled from South Sudan in 1964.

Up until the start of the present civil war, most Western Nuer took the attitude that: 'The British left together with their God'. Beginning in the mid-1980s, however, younger Western Nuer men and women of all ages began to embrace Christianity's promise of a more direct relationship with a compassionate and forgiving God. Older men, in contrast, proved more reluctant to adopt a new religion that directly undermined their privileged position as the sacrificial mediators of their dependents' religious supplications. Rank-and-file Nuer military recruits also held back, turning instead to the protective powers of indigenous Nuer prophets, who emerged in unprecedented numbers during the latter 1980s.

Machar, who was himself a baptised Presbyterian, quickly recognised Christianity's galvanising potential against the Islamic zeal of the Khartoum government. Powerful indigenous prophets also began to attract major followings during the later 1980s and 1990s. Some of these, including a Lak Nuer prophet named Wutnyang Gatakek and a Bul Nuer prophet named Deng Dit, supported this civilian turn towards evangelical forms of Christianity, while simultaneously asserting their own powers of religious inspiration. Several of them developed their own personal armies and began to weigh in on various sides of the South-on-South violence that erupted in the next phase of the war.

During 1987-88 the chaotic violence of the army, bloody actions of tribal militias and the SPLA against the civilian population, accompanied by drought, caused a bloodbath across the Bahr al Ghazal area in South Sudan and the death of more than 250,000 people. A human tragedy had unfolded in the South with virtually no witnesses. The brutal campaigns by the Arab-dominated northern Sudanese regime to put down a rebellion by black tribes in the Darfur region of Western Sudan has shown that the conflict in that country has, in addition to the religious dimension, strong racial and ethnic overtones. Two massacres – Al-Daien 1987 and Al-Jabalein 1989 have been called the two worst atrocities committed by the government-funded militia. Tens of thousands of young boys began a long 400km eastwards trek to Ethiopia, as their mothers had been taken as slaves while their fathers were supporting SPLA. These boys, taken up by the SPLA to eventually become its elite soldiers, were also shaped by a daily immersion at school and in church in the Bible.

In many ways, this wartime turn to Christianity was reinforced by the SPLA leadership. Riek Machar, for example, was approached in 1987 by a group of some 600 hymn-singing Western Nuer civilians who complained that, although they wanted to convert to Christianity, there was no one in the entire province capable of baptising them. Machar responded by summoning a Nuer-speaking Dinka pastor from the Bahr el Ghazal, and ordering him to spend several months baptising would-be converts throughout the Western Upper Nile. This was a truly 'grassroots' religious revolution, spear-headed by a small number of Nuer civilians who had converted to Christianity either while working as labour migrants in Khartoum before the war or while living in Ethiopian refugee camps.

Christians of the Episcopal Church of Sudan (ECS) arriving from large numbers in Bor in Ethiopia in 1987, worshipped with Nuer and Presbyterian Church. The next year Nuer, Dinka, and Nuba Christians combined efforts to build a large grass-roofed church building which they shared for their separate worship services.

Denominational differences that had divided the church in Bor and other areas, lost all significance in Ethiopia. The mixing of cultures and languages and sharing of Christian traditions caused a new community to grow and share their Christian faith.

When the exodus began in 1985 due to the war, the Presbyterian Church in the Upper Nile was left without a single pastor, and the Catholic Church without a single priest. The area was totally isolated. However, when the exiles returned in 1991-2 the churches left behind in the war zones had been totally transformed. They found around 1000 evangelists at work and some hundreds of new village churches.

Most evangelists, apart from a few trained during the pre-war period, were untrained and barely literate, and not appointed by any formal process in their churches. They were caught up in a spontaneous movement of conversion, and became the community's spokesmen to a wider world. Adopting a Christian identity was a communal process driven by a need to survive in the face of widespread military conflict and social upheaval, and to find spiritual and social tools for confronting extreme challenges.

A brief era of relative peace and prosperity in the Western Upper Nile came to a crashing halt in August 1991 following the announcement of the 'Nasir coup'. At that time, the SPLA was still scrambling to regain its footing after having lost its principal supply lines and base camps in Ethiopia following the fall of the Mengistu government in May 1991. This event also precipitated the mass exodus of some 350,000 South Sudanese refugees from their Ethiopian hiding places. No sooner had these fleeing civilians crossed back into Sudan than they were promptly bombed by government aircraft. Riek Machar was by then the SPLA Commander responsible for the entire northern front. He established a new base camp near Nasir, the District Headquarters of the Eastern Jikany Nuer, where many thousands of returning refugees soon converged.

It was from there that Riek Machar, Gordon Kong and Lam Akol declared their disastrous *coup* against Garang's leadership. Eritrea's newly won independence and the earlier break-up of the Soviet Union seemed to clear the way for more open expressions of southern secessionist sentiments. Resentments over Garang's autocratic leadership style had been building within the movement for years. Consequently, when the *coup* was first announced on BBC radio, many southerners were initially hopeful that its leaders would either find ways of instituting political reforms and swiftly reuniting the movement, or else establish an independent front against the Sudanese army. Neither happened.

Initially the Movement against the Islam North did not consider the Christians part of their struggle. Due to its Marxist leadership, the movement was hostile towards the Churches and their leaders. However, in Ethiopia the SPLA and churches collaborated in the refugee camps on education and social welfare. The movement became more tolerant and appreciative of the social and spiritual role of the churches, and the churches began to absorb a vision of "Liberation". The expulsion of the SPLM/A from Ethiopia due to the fall of Mengistu, compelled it to seek support from its own people.

However, the southern backlash to Islamization and Arabisation boosted its Christian identity. Southerners now combine indigenous culture, Christianity, and general elements of Western culture to combat Islam and the associated imposition of Arab identity. The southern Sudanese tended to receive Christianity favourably, for they associated it with peaceful preaching and the benefits of modern education and medical services. Christianity also benefited from the sense that Europeans had come to rescue the Southerners from enslavement by Arabs. This understanding was, of course, a bit innocent, for some nineteenth-century Europeans were in fact engaged in the slave trade, but their involvement was hidden by their reliance on Egyptian or northern Sudanese middlemen whom southern Sudanese saw as the sole culprits.

The identity of southern Sudan has been shaped primarily by the prolonged resistance to the imposition of Arab and Islamic culture from the North. During the Second Sudanese Civil War people were taken into slavery and estimates of abductions range from 14,000 to 200,000. Abduction of Dinka women and children was common. Four million people were displaced, and two million people died in the two-decade long conflict before a temporary six-year ceasefire was signed in January 2005.

In 2011, South Sudan voted to secede from the north, effective 9 July. Persecution of Christians there had resumed by then. This has had the effect of unifying the Southerners as black Africans and has geared them toward Christianity and the English language as means of combating Islam and Arabism. In the Sudanese context, the Arabic language had special importance, for it gave the Southerners the ability to communicate with all the inhabitants of the Sudan, especially the Northerners and the government whose daily language was Arabic. Having no common language of their own, the members of various tribes took recourse to Arabic as *lingua franca* to understand one another. Those who mastered the language immediately found themselves in an advantaged position over those who did not. Commonly the Arabic language therefore served both religious as well as the mundane purposes.

The clash of the two antagonistic cultural outlooks, Arab-Islamic and Christianity, has implications that go beyond the borders of Sudan. The two identity groups have affinities within and beyond Africa along both religious and racial lines that could potentially widen the circles of conflict. The Arab-Islamic world sees in northern Sudan an identity that must be, and has been, supported. For it, the South serves as a dangerous rallying point for Christendom, the West, and even Zionism to combat

Islam. While this is largely an exaggerated conspiratorial construct, it provides a strong basis for Arab-Islamic solidarity with the North. On the other hand, black Africa sees in the plight of the South a humiliating racist oppression that must be resisted. While the commitment to African unity without racial or cultural distinctions inhibits overt support for the South, they have discreetly and clandestinely supported the SPLM/SPLA. The potential for an Arab-African clash over the Sudan remains real. There is no doubt that Sudan is as much a link as it is potentially a point of confrontation among converging diverse identities. The religious agenda of the National Islamic Front has become a major challenge for peace and the long-term prospects of nation-building in the Sudan.

Conditions of upheaval, war-related suffering, and the threat of violent death have nudged Southerners increasingly toward religion in general and Christianity as a source of salvation. The southern Sudanese have always turned to God and spirits for protection at times of disaster. But as war and ensuing famine have disrupted society on a massive scale, more universalizing concepts fill the gap. The Christian church contributes to meeting this need by offering a universal vision and by creating broader circles of identification and unity. For example, Christian missionary groups sponsor clubs in the North for displaced Southerners, where they operated, although with considerable scrutiny and repression, to provide religious instruction, offer literacy classes, and other social services. There is trauma and hopelessness in Sudan, and the only institution that can offer hope is the church.

The Dinka people of the Sudan—long victims of Sudan’s bloody wars and persecutions—have a rich tradition of struggle hymns, unsurprisingly focussed on the cross. One calls on God to accept his people:

“For we are your children

And let us carry your cross and follow after you

Let us be like Simon, the man of Cyrene, who went with you to

The place of the skull”.

Credit must be given to the work done by all the churches in South Sudan spreading the Gospel providing hope to the war stricken population and providing civic education, advocacy, peace and reconciliation, relief and development services. These activities were carried out by all the Christian churches. God has chosen and sent many pastors and workers to comfort the people of South Sudan. These workers in many cases feel that the Western World has decided to turn a blind eye towards the unfolding disasters in South Sudan. The greatest cost of Sudan’s violent

kleptocracy remains the loss of life, suffering, and destruction that keeps more than half of the population in poverty and millions displaced. And, as the history clearly shows, not one of the warlords are without guilt.

Key Church Historical Events

- 1900 Pioneers of Christian Church mission in Sudan
 - o Catholic
 - o Anglican
 - o PCUSA
- 1950 three missions endeavors:
 - o Reformed Church of America mission – later abandoned the mission due to lack of financial resources (surrendered their mission stations to PCUSA.
 - o Interdenominational Missions:
 - Sudanese Church of Christ and
 - Sudan Interior Church and African in Land Church.
- 1970 beginning of Pentecostal movement
- 1992 beginning of Sudanese Reformed Church
- 2005 merging of African Independent churches and Ministries in South Sudan

Sudanese Reformed Churches



SUDANESE REFORMED CHURCHES 1992-2017

Humble Beginnings

Born from a devoted Roman Catholic mother and an Animist father from the Lou Nuer tribe of Jonglie state, Patrick Jok Ding Wic, gave his life to Jesus Christ in May 1991. He had accepted Jesus as his saviour on April 28, 1991 through Rev. Idris Nalos, a Presbyterian pastor who pioneered at that time a Presbyterian cross-cultural congregation in Juba. Patrick Jok decided to share his faith in Khartoum, with Young Christian Fellowship (YCF) a Christian-interdenominational revival youth group which was famous of carrying out overnight prayers in different residential areas of Khartoum.



Figure 3. Rev. Patrick Jok

This was a time when persecution of the Christians was at its peak – especially in Khartoum. Patrick travelled with his wife Bazilica Ropheal and son Dhil to Khartoum as Internally Displaced Persons (IDPs) and lived in Dar el Salam near Kalalak, a suburb of Khartoum. During this difficult time Patrick grew spiritually in journey of his faith.

In late 1991, the IDPs camp where Patrick and his family used to live, was demolished by the government militia and moved to an IDP camp Dar el Salam (in Arabic “house of peace”) at Jebel Aulia, 40 kilometers from Khartoum. It was at this IDP camp that the first seed of Sudanese Reformed Church was planted.

Patrick Jok began, early in 1992, to share his faith with fellow IDPs in Dar el Salam. He did this by just sharing how the Lord saved him in Juba and called him to be a disciple of Christ. People started responding to his witness. In February 1992, he started a house fellowship with one of his convert Ibrahim Kanam, who later became an elder. The house fellowship met every Tuesday and Friday for prayers and bible studies and grew rapidly. Early notable converts were Kewy Ismail who later became the second SRC ordained pastor; John Anywan, Deng Manyiel, Amou Dau and Chol Kur Chol.

In the same year (1992) the Presbyterian Church of Sudan (PCOS) and Sudan Evangelical Presbyterian Church started a joint venture theological institution named

Sudan Theological College and later renamed as Nile Theological College to train Sudanese who aspire to serve as pastors. Mr. Nathaniel Gai and Rev. Bill Anderson (a missionary from Presbyterian Church of United States) were appointed by leadership of both denominations as the first administrators of the college. As the project was being put in place they advertised a post of Administrative Secretary. Patrick Jok applied for the post and was appointed Administrative Secretary, a position he held as from 1992-1994. A year later an ordained pastor Michael Chot Lul was appointed Principal. This opportunity of working with a theological training institution gave Patrick an advantage of deepening his Christian faith while continuing to witness in the IDP camp where he had started the house fellowship church. Due to fact that he had been brought to the Lord through the preaching of a Presbyterian pastor, he associated the house fellowship with the Presbyterian Church of the Sudan.

Growth Without Clear Ecclesiastical Identity

In 1993 Lokosang Lemi, also converted through Rev. Idris Nalos, started another fellowship in Khartoum. Patrick and Lokosang joined hands to labour for the gospel, which caused another fellowship to be planted. Lokosang Lemi became the leader of this fellowship. Notable converts of this fellowship were Martha Nyakong and Philip Gease. Gease was later ordained as SRC pastor in Juba in 2011. As the fellowship grew, a temporal space was provided by Nile theological college. When the college was moved to new facility in Khartoum North the fellowship moved to Unity High School in Khartoum where Sunday worship services were conducted. The methods used in the Gospel outreach were personal and house to house evangelism. Toward the end of 1993 both fellowships together had a membership of more than 250 members.

Patrick joined Nile Theological College to pursue BA in Pastoral Studies in 1994 and was graduated in 1997. After his graduation he was appointed as assistant lecturer at Nile Theological College, a position he held till 2002. He also taught at Gerief Bible School as a bible tutor from 1997-2002. This bible school is a project of Sudan Presbyterian Evangelical Church.

A small fellowship group was formed in Omdurman in 1994. The members of this group came mainly from the people of Nuba Mountains. It was a revival group that was started by Adil Morkon Tokori and Mugadam Shariefelding. The revival was initiated through house to house prayers, overnight prayers, prayer and fasting,

praying for the sick and casting out of demons of those who were demon possessed. Toward the end of the year the number of the group grew up to 70 members. In 1997 the first converts were baptized.

In 1998 the group was named as Sudanese Reformed Church. The leadership of the Presbyterian Church of Sudan in 1997 was going through leadership and doctrinal struggles. The Leaders of the fellowships prayed for God's guidance and to think critically of where to belong in confusion and undefined ecclesiastical identity. The basic question that guided the key pioneers of SRC leaders was, "Where should we belong ecclesiastically?" In the beginning their thought rested on two directions: to belong to Presbyterian Church or the new African Initiated church. The key leaders were Kewy Ismail, Philip Gease, Patrick Jok, Ibrahim Kanam and the women among them were Martha Nykong Pajok, Bazilica Ropheal and Nyadeng Dau.

Rev. John Kang Moderator of Presbyterian Church of Sudan ordained Patrick Jok as pastor in April 1999. Jok became the first ordained pastor of the Sudanese Reformed Church. In 2004 the key-leaders finally decided to establish the Sudanese Reformed Church - a new denomination independent from the Presbyterian Church.

Leadership Development

Kewy Ismail Geng joined Gerif Bible School in 1999 and graduated in 2002. Kewy, son of a famous elder Muslim of Western-Nuer, accepted the Lord in 1994 at Dar el Salam house fellowship through Patrick Jok and was the second ordained pastor of SRC, as pastor of Dar el Salam house fellowship.

Adil Morkon and Mugadam Sharif Elding were ordained as pastors of Omdurman house fellowship in 2006. Philip Gease and Butrus Aguer were, on completing their bible school training, ordained in 2011. Philip Gease was posted to Khartoum and Butrus Aguer, the first pastor from Dinka the biggest tribe in South Sudan, was posted to Aweil.

One of SRC challenges is the development of future leadership. Most of SRC pastors have little education or are ill-educated. SRC has no training institution of her own. Most of SRC pastors and leaders were and are being trained mainly at Nile Theological College and Gerif Bible School. SRC is hoping to start a seminary of her own, the Africa Redeemer College, during 2018-2028 as a 10 year project.

Formal Beginning of SRC

In February 2005, the three fellowships, Dar el Salam, Khartoum and Omdurman, were organized as Christian denominations. They were instituted as churches under the name "SUDANESE REFORMED CHURCHES". On October 31, 2005, the need for a governing body was discussed and a committee formed. This would provide leadership and govern these churches to ensure that matters of doctrine and life, and growth in both and numerically, are soundly grounded on the Reformed faith as taught by the Reformers, *i.e.* Luther and Calvin. Reformed confessions and Church Order were adopted on the same year. The key leaders who met in series of meetings re restructuring and reorganizing of SRC as denomination were Rev. Kewy Ismail (chairman), Rev. Adil Markon (Vice Chairman), Rev. Magadam Sharif Eldin, Rev. Philip Gease, Rev. Patrick Jok (secretary), Elder Ibrahim Kanam, Elder FudaJadin, Elder Hamed Eltom. The key women leaders who played their roles effectively were Martha Nyakong (chairlady), Bazilical Ropheal (secretary), Nyading Dau and Lulu Atouum Jibril.

Mission Endeavours

With Peace signed between SPLA/M and Sudan Government in 2005, a great opportunity for preaching the gospel, teaching and planting new churches particularly in South Sudan loomed. The 1st mission endeavour to South Sudan was initiated in 2007. The target area was Bentiu, the capital of Unity State and town situated at north west of Southern Sudan. The mission team comprising Rev. Patrick Jok, Rev. Kewy Ismail (team leader), Martha Nyakong and Chol Kur Chol tried to meet the government official, including the governor Taban Deng Gai, to explain the purpose of the mission and possible allocation of land to start the mission. The state authority, however, did not welcome the mission. The team concluded that God does not want us to begin SRC mission in Bentiu at this time and returned to Khartoum.

Late 2007 a mission team was sent to Malakal to determine the possibility of starting a mission station in Malakal. The team comprised Rev. Patrick Jok (team leader), Evangelist Natali Kasino and Martha Nyakong their host. During their stay at Martha Nyakong, the sister of Martha, Ajak Pajoka, become the first convert of SRC witness in Malakal. The team was encouraged and went back to Khartoum with positive indicators for the possibility of starting mission work in Malakal.

In early 2008 Rev. Patrick Jok, assisted by Evangelist Benjamin Dout and Evangelist Peter Ater, was commissioned to start the mission with church planting in Malakal. They rented a single room at Hai Jalaba. To ensure that the mission had a legal status, it was registered with the Upper Nile State ministry of Gender, Social Welfare and Religious Affairs as a faith-based organization. The three-member mission team started to share the Gospel with individuals in markets. In the first week, four persons were converted and accepted Jesus Christ as their Saviour and Lord. The team was prompted to look for place where to meet for prayers and bible studies.

During a survey the administration of Commercial High School was consulted and requested if they could provide space for SRC to meet in one of the class-rooms for fellowship and bible studies. The school administration accepted the request and a class was assigned to SRC to be used for Sunday worship service. Through this endeavour and faithful witness, a considerable number of people were converted and embraced the Reformed faith in Christ Jesus. The number of converts reached 75 persons between February–August 2018. Ajak Pajok, one of first converted offered half her house to be used to plant another church in Bam residential area. The church planting in Bam started in early September 2018. This marked the second church plant in Malakal in less than a year.

In 2009 a land was allotted (15000 sqms) at southern suburb of Malakal town. The allotment of this land did not help the mission very much to settle properly in Malakal. Thus, SRC continued to talk with state authority to obtain land near to the town-centre. Graciously a year later, SRC was given a land (33msx33ms) within the town. This land became the site of Immanuel Sudanese Reformed Church in Malakal. The members of the mission team were not paid and did not receive salaries or loving gifts from SRC to stay alive. They were required to raise their own income while labouring in the Lord's vineyard. Rev. Patrick Jok, the team leader used his family car as a taxi to raise necessary funds for his family and the mission. His family, still stayed in Khartoum. Benjamin Dout had a job with state government and Peter Ater was a car driver. He had a motorbike as taxi in Malakal. The team members were tent-maker missionaries within their own country.



Figure 5. 1st SRC church planted in Malakal, 2008

SRC Registration

In 2006 the ministry of Sudanese Reformed Church was registered with National Ministry of Social Gender and Religious Affairs. In 2008 SRC was registered in Juba as a faith based organization. This registration gave SRC a legal status to labour anywhere in South Sudan without any restrictions.

Connection with International Reformed Family

In late 2007, Rev. Flip Buys, a pastor of Reformed Churches in South Africa (GKSA), heard of SRC ministry in Sudan. Rev. Flip Buys had been praying for Sudan for a long time, and when he heard of our Reformed witness in Sudan, he immediately seized the opportunity and saw it as an answer of his many years of prayer. In early 2008 he and Rev. Dr. Brain DeVries a pastor and missionary of Heritage Reformed Congregation in South African worshipped and fellowship with SRC congregations in Khartoum. They planned to visit SRC mission and church plant in Malakal but due to cancellation of flights, they had to return to South Africa at an earlier date. In turn, two pastors' conferences were conducted in the following year in Malakal and Khartoum sponsored by Mukhanyo Theological College, Centre for Reformation Urban Ministry in Africa (CRUMA), Mukhanyo Theological College, and Christian

friends from the United States. Rev. Dr. Brain DeVries Principal of Mukhanyo Theological College (Minister of Heritage Reformed) and Rev. Jeremiah Mhlanga (Minister of Free Reformed Church of South Africa) were the keynote speakers in these conferences. Both conferences were greatly appreciated by the participants. Though organized and hosted by the Sudanese Reformed Churches, over 100 church leaders came from at least twenty different Christian denominations.



Figure 5. Rev. Dr. Flip Buys and Rev. Dr. Brian de Vries with SRC leaders in their historical visit to Khartoum, February 2008.

Rev. Dr. Flip Buys, an instrumental role player in bringing SRC into the global Reformed family, introduced the SRC to Christian Reformed World Mission Eastern and Southern Africa Region, who responded by attending two SRC synods in Juba (2011) and Malakal (2013). Rev. Dr. Mwaya Kitavi the regional Director of Christian Reformed World Mission took special interest to stand with SRC in her growth. He provided advice on strategic thought and labour. His advice assisted SRC in setting a strategic plan (2010-2015). In 2009 SRC applied for World Reformed Fellowship (WRF). This is the first global Reformed body to be joined by SRC, and an SRC delegate attended WRF Africa Assembly in South Africa in 2009.

In 2013 SRC joined International Conference of Reformed Churches. Her membership application was sponsored by Reformed Churches of South Africa and Heritage Reformed Congregations. ICRC is a Reformed International Council that brings together Reformed Churches that upholds to biblical truth. Its purpose is to express and promote the unity of faith that the member churches have in Christ; to encourage the fullest ecclesiastical fellowship among the member churches; to encourage cooperation among the member churches in the fulfilment of the missionary and other mandates; to study the common problems and issues that confront the member churches and to aim for recommendations with respect to these matters; to present a Reformed testimony to the world.

In 2011 prior to independence of South Sudan, SRC participated actively and joined other national churches in mobilizing and making awareness of the right of self-determination for the people of South Sudan. Annual day of prayer and fasting was conducted in Juba with international religious leaders including Rev. Dr. George Mamboleo who serves with Campus Crusade for Christ International Leadership Foundation. Through him SRC was connected to Northland Church, Florida US.

Pastors' Conference in Malakal

Ecumenically, Sudanese Reformed Church hosted from 13th to 16th December, 2011 an Equipping Pastors for Church Planting and Growth Seminar. Church Distributed (USA) and Antioch Community Church, Kenya. The seminar was greatly appreciated by the participants for the biblical teaching. Those who attended were 140 church leaders from at least twenty different Christian denominations from both Sudan and South Sudan. The impact was greater than what we had expected. Glory to God!

Ecclesiastical relationship

SRC formally entered into ecclesiastical relationship with Reformed Churches in South Africa in January, 2012. SRC delegate attended RCSA General Synod held in Potchefstroom, South Africa. Delegates from Reformed Churches in South Africa visited Juba and Malakal in late October 2012. Malakal is the first SRC mission. Delegates were Rev. Malan, Van Rhyn, Theodoor Hagg and Elder Johannes.

Mission Expansion

Church planting in Juba started in 2009 with Rev. Patrick Jok visiting Juba to attend a government and church forum. He encouraged James Lony previously an SRC member in Khartoum and now living in Juba to open his house for Christian fellowship. A small group began to meet for prayers and bible study. This became the first church plant in Juba which later became Bethel Sudanese Reformed Church. Key leaders in Juba are Elder Khamis Eko, Elder Gatluak Tut, Yohana Chol and Chol Malik.

In 2010 the SRC ministry expanded to Bor, Bentiu, Aweil and Dar Fur.

Rev. Godwin Ali Willow a graduate of Mukhanyo Theological College became the first equatorian to be ordained in 2012.

National Council of Churches

To engage in Sudan national affairs, SRC applied for membership with Sudan Council of Churches in 2009 in Khartoum. In 2016 affiliate membership was granted by council. This status provides SRC the right to participate in all council activities expect in matters that require voting.

Christian School

In 2017 SRC started her first Christian School for IDP children in crisis in South Sudan. It started at Bethel Sudanese Reformed Church property at Mangateen, Juba. Six of Bethel congregation members volunteered as pioneer SRC teachers. The school is headed by evangelist Immanuel Salmon.

SRC Structures

1. General Synod
2. Classis: SRC has two classis
 - Khartoum Classis (4 congregations)
 - Juba Classis (12 congregations)
3. Consistory

The Effect of War on SRC members

- 2013-2014 27 church members were killed including 2 pastors, 5 evangelists, 4 elders and 1 deacon. Many church members fled the country.
- Church members in the areas affected by war have lost all their property and most of their houses burnt to ashes.
- Three church buildings (made from local materials) were completely burnt down.
- 7 churches properties such as chairs, forms, pulpits, cupboards, tables, sound systems, keyboards plus our only two mission vehicles were looted.
- Many church members are deeply traumatized by this merciless violence

SRC General Situation

- SRC is labouring in areas with widespread military conflict, social upheaval and religious intolerance and persecution.
- Because of war many members are trapped in poverty and displacement.
- SRC is an orphan, no parent/matured Reformed denomination that oversees and stands with her in her growth and when in tough time and crisis.
- These continuous struggles have created a deep dependence on God for survival and protection, safety from war attacks and religious persecution.
- SRC is a growing church in midst of hardship and suffering. But in spite of all these, new congregations are emerging in the IDPs and refugee camps.
- Comparatively SRC membership used to be 3000 before the eruption of civil in South Sudan in 2013 but now has growing to more than 6000 total membership.
- The good news is that there are open opportunities to witness and offer hope in the midst of war, suffering and persecution.

SRC Challenges

- Weak financial support and limited resources (it is extremely difficult to raise necessary resources locally due to widespread insecurity, mass displacement and high rate of poverty).
- 32 pastors and evangelists who are sacrificing their lives for the cause of Reformed faith are without salaries or loving gifts to keep them at least alive and appreciate their sacrificial labour in promoting Reformed Faith in hostile situation.
- SRC is still in her infancy. She always feels isolated while being surrounded by well-established churches that have good international connection and linkage particularly at time of crisis.
- Many of SRC leaders have a low theological education and ill-equipped because they are poorly educated and untrained in the Christian leadership.
- Lack of mobility for mission/evangelism (two of our only mission vehicles were looted during the conflict of 2013/2016)

The Lord's Calling SRC to do in this Chaotic Situation

1. Initiating continuous Gospel witness in IDPs and refugees camps and among the areas where SRC has access.
2. Doing works of mercy/compassion among those affected by war and particularly to SRC members (providing life-saving support, supporting people in re-establishing their lives including children).
3. Counselling those who are affected so that they may recover from war trauma, deep wounds and pain of the current war (62 of our members received training in trauma counselling and in turn they have counselled 861 individuals).
4. Preparing, planning and setting up mission strategies to strengthen the capacity of SRC and make a significant Reformed impact in South Sudan and Sudan.
5. Reopening and rebuilding of two churches closed in late 2013 and plant two new churches in different parts of Juba; establish a network of Reformed churches with a sense of being a community with a distinct Reformed identity.
6. Establishing three primary schools for the IDPs in Juba (many children are out of schools). We started one last February, 2017.
7. Establishing Multi-training centre in Juba to provide opportunity to train and develop leaders for the valuable contribution to the future of SRC and development of South Sudan and Sudan.
8. Getting more lands to consolidate SRC mission in and around Juba.
9. Starting of orphanage centre in Juba (the war has dramatically increased the number of orphans in the country).
10. Completing the construction of SRC synod office in Juba.

Relief Response

After the conflict that erupted in Mid-December, 2013 which resulted into humanitarian crisis, the following Churches and NGOs responded generously to the humanitarian needs in South Sudan particularly to SRC most affected members.

1. Reformed Churches in South Africa
2. Verre Naasten
3. Christian Reformed Church of North America
4. Reformed Churches in the Netherlands and Ark Aid

ABBREVIATIONS

AACC	= All African Conference of Churches
CPA	= Comprehensive Peace Agreement: signed in 2005 by the SPLM/A and the government of Sudan
IGAD	= Inter-Governmental Authority on Development
INC	= Interim National Constitution
JEM	= Justice and Equality Movement (a Darfur-based rebel group)
NCP	= National Congress Party: the North's ruling political party
NDA	= National Democratic Alliance.
NIF	= National Islamic Front
NSCC	= New Sudan Council of Churches
SCC	= Sudan Council of Churches
SAF	= Sudanese Armed Forces
SEF	= Sudan Ecumenical Forum
SLM/A	= Sudan Liberation Movement/Army: a Darfur-based rebel group
SPLA	= Sudan People's Liberation Army
SPLM	= Sudan People's Liberation Movement
SSIM}A	= Southern Sudan Independence Movement} Army
SSLM/A	= South Sudan Liberation Movement/Army: an insurgent group operating in the Upper Nile region of South Sudan and opposed to SPLM rule
UNAMID	= United Nations-African Union Mission in Darfur: peacekeeping force deployed to Darfur after Khartoum and the SLM/A signed the Abuja Peace Agreement in 2006
WCC	= World Council of Churches

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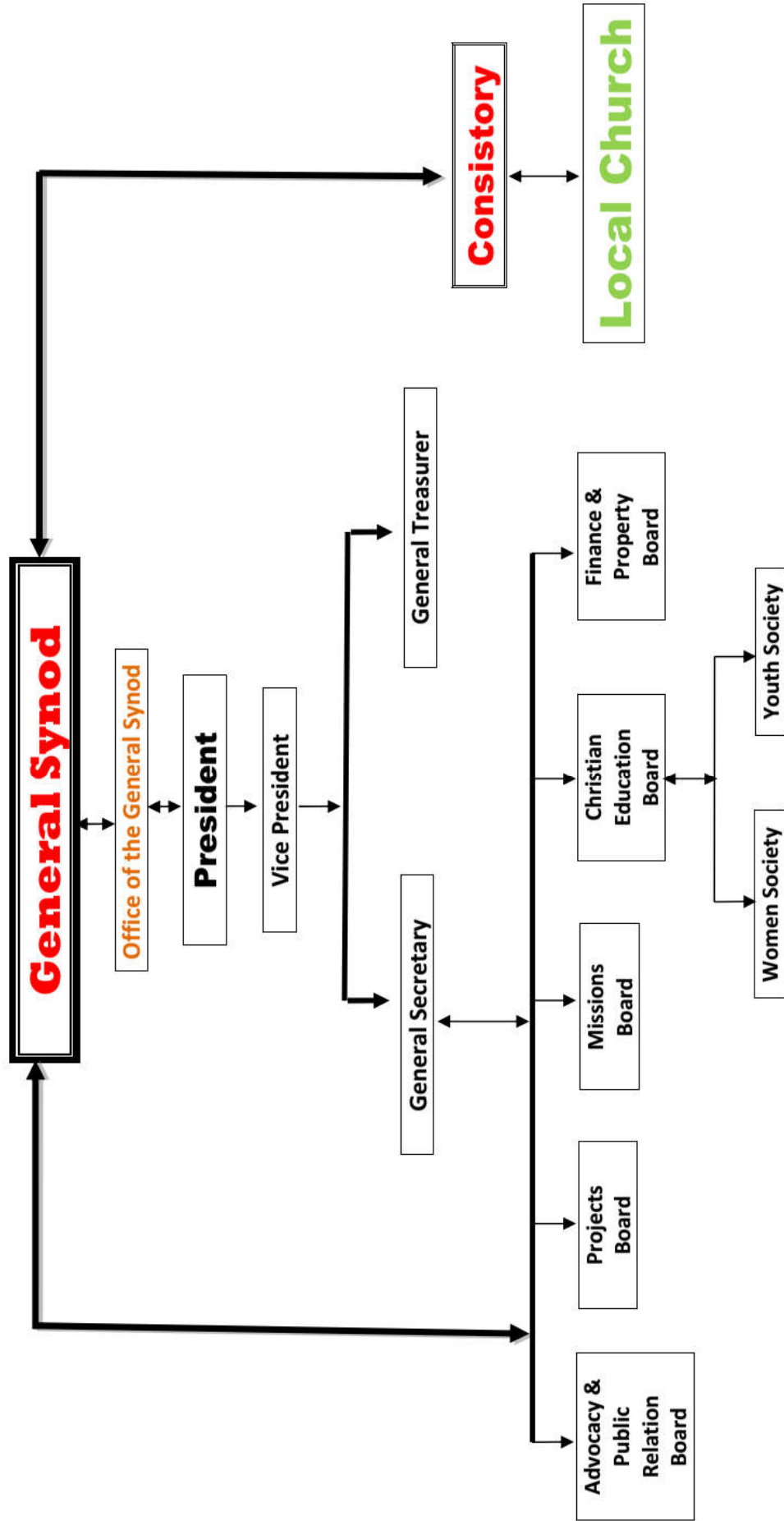
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APPENDICES

APPENDIX A

SRC: Organization Chart

Sudanese Reformed Churches (SRC) Organization Chart



APPENDIX B

SRC: Church Order

Sudanese Reformed Church



Church Order

(Constitution)

I. SECTION ONE – Introduction

Article 1. Purpose and Division

We as churches declare complete subjection and obedience to the Word of God delivered to us in the inspired and infallible book of Holy Scripture. We believe, and fully persuaded that the Reformed Creeds fully agree with this Word of God and therefore we subscribe to the Belgic Confession and the Heidelberg Catechism. We acknowledge Jesus Christ to be the supreme and only Head of the Church. This headship is exercised in the churches by His Word and Spirit through the God-ordained offices. The churches of the federation, although distinct, voluntarily display their unity by means of a common confession and church order. This is expressed as they cooperate and exercise mutual concern for one another.

For the maintenance of good order in the church of Christ it is necessary that there be offices and supervision of doctrine; assemblies; worship, sacraments, and ceremonies; and discipline

II. SECTION TWO - Offices and supervision of doctrine

Article 2, The offices

The offices are those of the minister of the Word (Teaching Elder), of the elder (Ruling Elder), and of the deacon.

Article 3, The offices

No one shall take any office upon himself without having been lawfully called to the office by his local church.

Only male members who have made profession of faith may be considered to meet the conditions as set forth in Holy Scripture (e.g., in 1 Timothy 3 and Titus 1) shall be eligible for office. Female members of the church shall be encouraged to use their talents and gifts outside of official church office (or deaconesses for the special tasks among the women ministry) following the example of the active, godly women in Scripture and the history of the Christian Church.

The election to any office shall take place with the cooperation of the local church, after preceding prayers, and according to the regulations adopted for that purpose by the consistory with the deacons.

The consistory with the deacons shall be free to give the local church the opportunity beforehand to nominate eligible brothers for the office of ruling elders and deacon. Two men shall be nominated for every one position available in the consistory. Following nomination from local church members and the consistory, a vote shall take place among communicant members of the local church by secret ballot. Votes shall be counted by no less than two members of the consistory. Numerical results will not be publically made known. Those receiving the majority of votes will be appointed to the consistory, unless a member of the local church brings forth any objection to the installation of an office bearer. If there are any objections to the installation of an office bearer for reasons of doctrine or life, they must be made known to the consistory prior to the date of installation.

Those elected shall be appointed by the consistory with the deacons in accordance with the adopted regulations.

Prior to the ordination or installation the names of the appointed brothers shall be publicly announced to the local church for its approbation on at least two consecutive Sundays.

The ordination or installation shall take place with the use of the relevant forms.

Article 4. Eligibility for the Ministry (Pastor)

A. Eligibility

Only those shall be called to the office of minister of the Word who

1. have been declared eligible for call by the churches;
2. are already serving in that capacity in one of the churches; or
3. have been declared eligible in, or are serving in, one of the churches with which the Sudanese Reformed Churches maintain a sister-church relationship.

B. Declared Eligible

Only those shall be declared eligible for call within the churches who

1. have passed a preparatory examination by the General Synod which examination shall not take place unless those presenting themselves for it submit the documents necessary to prove that they are members in good standing of one of the churches and have successfully completed a course of study as required by the churches;
2. have served in churches with which the Sudanese Reformed Churches do not maintain a sister-church relationship, and have been examined by the General Synod, with due observance of the general ecclesiastical regulations adopted for that purpose; or have been examined according to the rule described in Article 8.

Article 5. Ordination and Installation of Ministers of the Word (pastors)

A. Regarding those who have not served in the ministry before, the following shall be observed:

1. They shall be ordained only after General Synod has approved the call. General Synod shall approve the call
 - a. upon satisfactory testimony concerning the soundness of doctrine and conduct of the candidate, signed by the consistory of the church to which he belongs;
2. upon a peremptory examination of the candidate by General Synod with satisfactory results. This examination shall take place with the cooperation and concurring advice officers of General Synod
3. For the ordination they shall show also to the consistory good testimonials concerning their doctrine and conduct from the church(es) to which they have belonged since their preparatory examination.

B. Regarding those who are serving in the ministry the following shall be observed:

1. They shall be installed after General Synod has approved the call.

For this approbation as well as for the installation the minister shall show good testimonials concerning his doctrine and conduct, together with a declaration from the consistory with the deacons and from General Synod that he has been honourably discharged from his service in that church and General Synod, or from the church only.

2. For the approbation by General Synod of a call to those who are serving in one of the churches with which the Sudanese Reformed Churches maintain a sister-church relationship a colloquium shall be required which will deal especially with the doctrine and polity of the Sudanese Reformed Churches.
- C. Further, for the approbation by General Synod of a call, the calling church shall submit a declaration that the proper announcements have been made and that the congregation has given its approval to the call

Article 6. Bound to a Church

No one shall serve in the ministry unless he is bound to a certain church, either to be stationed in a certain place, or to be sent out for the gathering of the church from among the heathen or from among those who have become estranged from the gospel, or to be charged with some other special ministerial task.

Article 7. Recent Converts

No one who has recently come to the confession of the Reformed Faith shall be declared eligible for call within the churches unless he has been well tested for a reasonable period of time and has been carefully examined by General Synod with the cooperation of the officers of General Synod.

Article 8. Exceptional Gifts

Persons who have not pursued the regular theological course of study shall not be admitted to the ministry unless there is assurance of their exceptional gifts of godliness, humility, modesty, good intellect, and discretion, as well as the gift of public speech.

When such persons present themselves for the ministry, after the approval of consistory, the General Synod shall examine them in a preparatory examination and allow them to speak an edifying word in the churches; and further deal with them as it shall deem edifying, with observance of the general ecclesiastical regulations adopted for this purpose.

Article 9. From One Church to Another

A minister (pastor), once lawfully called, shall not leave the church to which he is bound to take up the ministry elsewhere without the consent of the consistory with the deacons and the approval of General Synod.

On the other hand, no church shall receive him unless he has presented a proper certificate of release from the church and the General Synod.

Article 10. Proper Support

The consistory with the deacons, as representing the congregation, shall be bound to provide for the proper support of its minister(s) when financially possible. In case where a local church cannot provide support because of poverty, General Synod will provide support. This support shall only be given to the local church after thorough investigation of the local church financial situation; members are to be encouraged to support their minister (1 Timothy 5:18) when where possible. No minister (pastor) shall be allowed to work in another profession while serving in his office, insofar as is possible.

Article 11. Dismissal

If a minister of the Word is judged unfit and incapable of serving the congregation fruitfully and to its edification, without there being any reason for church discipline, the consistory with the deacons shall not dismiss him from his service within the congregation without the approbation of General Synod and the concurring advice of the officers of General Synod, and not without proper arrangements regarding the support of the minister and his family for a reasonable period of time.

If no call is forthcoming in three years, he shall be declared released from his ministerial status by the General Synod.

Article 12. Bound for Life

Inasmuch as a minister of the Word, once lawfully called, is bound to the service of the church for life, he is not allowed to enter upon another vocation unless it be for exceptional and substantial reasons, of which the consistory with the deacons shall judge, and which shall receive the approval of General Synod with the concurring advice of the officers of General Synod.

Article 13. Retirement of Minister s (pastors)

If a minister of the Word retires because of age, or because he is rendered incapable of performing the duties of his office on account of illness or physical or mental disability, he shall retain the honour and title of minister of the Word. He shall also retain his official bond with the church which he served last, and this church shall provide honourably for his support. The same obligation exists towards a minister's widow and/or dependants.

Retirement of a minister shall take place with the approval of the consistory with the deacons and with the concurring advice of General Synod and officers of General Synod.

Article 14. Temporary Release

If a minister, because of illness or for other substantial reasons, requests a temporary release from his service to the congregation, he can receive the same only with the approval of the consistory with the deacons and shall at all times be and remain subject to the call of the congregation.

Article 15. Preaching in Other Places

No one shall be permitted to preach the Word or to administer the sacraments in another church without the consent of the consistory of his own church and the permission of the other church.

Article 16. The Office of Ministers of the Word

The specific duties of the office of minister of the Word:-

1. to thoroughly and sincerely proclaim to the congregation the Word of the Lord.
2. to administer the sacraments.
3. to publicly call upon the Name of God in behalf of the whole congregation.
4. to instruct the children of the church in the doctrine of salvation.
5. to visit the members of the congregation in their homes.
6. to comfort the sick with the Word of God; and further.
7. with the elders, to keep the church of God in good order, to exercise discipline, and to govern it in such a manner as the Lord has ordained.

Article 17. Equality Among the Ministers of the Word

Among the ordained ministers of the Word equality shall be maintained with respect to the duties of their office and in other matters, regardless of level of education, size of local church, age or length of service in the ministry of the Word.

Article 18. Missionaries

When ministers of the Word are sent out as missionaries, they shall be and remain subject to the Church Order. They shall report and give account of their labours to the church which sent them and shall at all times remain subject to its calling.

It shall be their task, in the specific region assigned to them or chosen by them in consultation with the church that sent them, to proclaim the Word of God, to administer the sacraments to those who have come to the profession of their faith, teaching them to observe all that Christ has commanded His church, and to ordain elders and deacons when this appears feasible, according to the rules given in the Word of God.

Article 19. Training for the Ministry

The churches shall maintain an institution for the training for the ministry. Supervision of this institution will be in the hands of General Synod. The task of the professors of theology is to instruct the students of theology in those disciplines which have been entrusted to them, so that the churches may be provided with ministers of the Word who are able to fulfill the duties of their office as these have been described above. Additionally continuing education will be provided for active ministers, who will be required to participate taking into account their current level of education.

Article 20. Students of Theology

Competent men should be urged to study for the ministry of the Word. A man who is a member of a church of the federation and who aspires to the ministry must show evidence of

genuine godliness and zeal to his Consistory. His consistory shall assume supervision of all aspects of his training and assure that he receives a thoroughly Reformed theological education. The consistory of his church should ensure that his financial needs are met as much as is possible.

At the conclusion of such training, a student must approach his consistory to become a candidate for the ministry of the Word, which shall arrange for his examination at a meeting of General Synod. No one shall be declared a candidate for the ministry until he has sustained an examination at a meeting of General Synod, in the presence of his consistory, of the following:-

1. His Christian faith and experience
2. His call to the ministry
3. His knowledge of the Holy Scriptures.
4. of the historical creeds of the Christian church, the Heidelberg Catechism and Belgic confession.
5. of Christian doctrine, Christian ethics and church history
6. of Church Order
7. of his knowledge and attitude with regard to the particular duties and responsibilities of the minister of the word, especially the preparation and preaching of sermons.

Upon sustaining this exam in the presence of his consistory and with the concurring advice of the delegates to this meeting of General Synod, his consistory shall declare him a candidate for the office of minister of the Word.

Article 21. Preaching by men not ordained to the office of Minister of the Word

Besides those who have been permitted, according to Article 8, to preach under the supervision of an ordained minister, students attending theological education may be given such consent by General Synod, for their own training, in order that they may become known to the local churches, and to preach the Word in local churches that do not have their minister. In addition to students of theology the evangelists appointed to the office of elder by the General Synod may be allowed to preach the Word in local churches.

Article 22. The Office of Elder

The specific duties of the office of elder are as follows:

1. Together with the ministers of the Word, to have supervision over Christ's church, that every member may conduct himself properly in doctrine and life according to the gospel;
2. Faithfully to visit the members of the congregation in their homes to comfort, instruct, and admonish them with the Word of God, reproving those who behave improperly.
3. They shall exercise Christian discipline according to the command of Christ against those who show themselves unbelieving and ungodly and refuse to repent and shall watch that the sacraments are not profaned.
4. They shall actively promote the work of evangelism and missions within their local church.
5. Being stewards of the house of God, they are further to take care that in the congregation all things are done decently and in good order, and to tend the flock of Christ which is in their charge.

6. It is the duty of elders to assist the ministers of the Word with good counsel and advice and to supervise their doctrine and conduct.
7. They shall encourage promising men who are fit to hold office in the church, and instruct them as mentors.

Article 23. The Office of Deacon

The specific duties of the office of deacon are as follows:-

1. They are to see to the good progress of the service of charity in the congregation;
2. They are to acquaint themselves with existing needs and difficulties and exhort the members of Christ's body to show mercy;
3. They are to gather and manage the offerings and distribute them in Christ's Name according to need.
4. They shall encourage and comfort with the Word of God those who receive the gifts of Christ's love, and promote with word and deed the unity and fellowship in the Holy Spirit which the congregation enjoys at the table of the Lord.
5. Needs of those outside the local church, especially of other believers should also be considered as resources permit.

Article 24. Term of Office

The elders and deacons shall serve two or more years, according to local regulations, and a proportionate number shall retire each year. The place of the retiring office-bearers shall be taken by others, unless the consistory with the deacons judges that the circumstances and the benefit of the church render it advisable to have them serve another term, or to extend their term, or to declare them immediately eligible for re-election.

Article 25. Equality to Be Maintained

Among the elders as well as among the deacons equality shall be maintained with respect to the duties of their office, and also, as far as possible, in other matters, of which the consistory shall judge.

Article 26. Subscription to the Confession

All ministers of the Word, elders, deacons, and professors of theology shall subscribe to the confessions of the Sudanese Reformed Churches by signing the form(s) adopted for that purpose.

Anyone refusing to subscribe in that manner shall not be ordained or installed in office. Anyone who, being in office, refuses to do so shall, because of that very fact, be immediately suspended from office by the consistory with the deacons, and General Synod shall not receive him. If he obstinately persists in his refusal, he shall be deposed from office.

Article 27. False Doctrine

To ward off false doctrines and errors which could enter the congregation and constitute a danger to the purity of its doctrine or conduct, the ministers and elders shall use the means

of instruction, of refutation, of warning, and of admonition, in the ministry of the Word as well as in Christian teaching and family visiting.

Article 28. Civil Authorities

As it is the office of the civil authorities to promote in every way the holy ministry, so all office-bearers are in duty bound to impress diligently and sincerely upon the whole congregation the obedience, love, and respect which are due to the civil authorities.

They shall set a good example to the whole congregation in this matter, and endeavour by due respect and communication to secure and retain the favour of the authorities towards the church, so that the church of Christ may lead a quiet and peaceable life, godly and respectful in every way.

It is not the task of the church to involve itself in political matters, be it on a local, national, or international level. Rather, it is the task of the individual believer to involve himself/herself in all levels of government according to his/her abilities, and in doing so to promote the cause of the gospel of Jesus Christ.

III. SECTION THREE – THE ASSEMBLIES

Article 29. The Ecclesiastical Assemblies

For time being Sudanese Reformed Churches shall maintain two kinds of ecclesiastical assemblies: the consistory and the general synod. Consistory is a minor assembly while general synod is a major assembly.

Article 30. Ecclesiastical Matters

These assemblies shall deal with no other than ecclesiastical matters and that in an ecclesiastical manner.

A major assembly shall deal with those matters only which could not be finished in the minor assembly or which belong to its churches in common.

A new matter which has not previously been presented to that major assembly may be put on the agenda only when the minor assembly has dealt with it.

Article 31. Appeals

If anyone complains that he has been wronged by the decision of a minor assembly, he shall have the right to appeal to the major assembly; and whatever may be agreed upon by a majority vote shall be considered settled and binding, unless it is proved to be in conflict with the Word of God or with the Church Order.

Article 32. Letters of Reference

Delegates to the major assemblies shall bring with them their letters of reference, signed by those sending them; they shall have a vote in all matters except those in which either they themselves or their churches are particularly involved.

Article 33. Proposals

Matters once decided upon may not be proposed again unless they are substantiated by new grounds.

Article 34. Proceedings

The proceedings of all assemblies shall begin and end with calling upon the Name of the Lord.

At the close of major assemblies, censure shall be exercised over those who in the meeting have done something worthy of reproof, or who have scorned the admonition of the minor assemblies.

Furthermore, general synod shall determine the time and place of the next general synod respectively and appoint the convening church for that meeting.

Article 35. President

In all assemblies there shall be a president whose task is to present and explain clearly the matters to be dealt with, to ensure that every one observe due order in speaking, to deny the floor to those who argue about minor things or who let themselves be carried away and cannot control their strong emotions, and to discipline those who refuse to listen.

In major assemblies the office of the president shall cease when the term of his office has ended and upon rendering report of his assigned task to the General Synod. The term of the office of President and officers of General Synod shall continue for four years and subject to renewal for only another term. No pastor shall serve in the office of the President for more than two terms unless the General Assembly judges that the circumstances and the benefits of the church render it advisable to have him serve for another term or to extend his term.

Article 36. General Secretary

A General Secretary shall be elected by General Synod whose task it shall be to keep an accurate record of all things worthy to be recorded.

Article 37. Jurisdiction

The General Synod has jurisdiction over the consistory.

Article 38. Consistory

In all churches there shall be a consistory composed of the ministers of the Word and the elders who, as a rule, shall meet at least once a month. As a rule the ministers of the Word shall preside. If a church is served by more than one minister, they shall preside in turn.

Article 39. Consistory and the Deacons

Where the number of elders is small, the deacons may be added to the consistory by local arrangement; this shall invariably be done where the number of elders or the number of deacons is less than three.

Article 40. Constitution of a Consistory

In places where a consistory is to be constituted for the first time or anew, this shall be done only with the advice of General Synod.

Article 41. Places Without a Consistory

Places where as yet no consistory can be constituted shall be assigned by General Synod to the care of a neighboring consistory.

Article 42. Meetings of Deacons

When the deacons meet separately, as a rule once a month, to deal with the matters pertaining to their office, they shall do so with calling upon the Name of God. They shall give account of their labours to the consistory.

The ministers shall acquaint themselves with the work of the ministry of mercy and, if need be, may visit these meetings.

Article 43. Meeting Minutes

The consistories and the major assemblies shall ensure that proper care is taken of the meeting minutes.

Article 44. General Synod

The churches shall come together in a General Synod by delegating every year, with proper credentials, a minister and an elder, or if a church has no minister, two elders. Such assemblies shall be held at least once a year.

If it appears necessary to convene an emergent general synod before the appointed time, the convening church shall determine the time and place with the advice of officers of General Synod.

Cancellation of a General Synod shall, however, not be permitted to occur twice in succession.

At these meetings the President of the General Synod shall preside over the assemblies. The President shall ask whether the ministry of the office-bearers is being continued, whether the decisions of the synod are being honored, and whether there is any matter in which the consistories need the judgment and help of General Synod for the proper government of their churches.

Delegates to General Synod shall be chosen by the consistory of each church. Expenses for the General Synod shall be borne by the convening church. Expenses of delegates shall be

borne by their local churches as much as possible, given the financial situation of local churches.

If two or more ministers are serving a church, those who have not been delegated shall have the right to attend General Synod in an advisory capacity.

Article 45. The Office of General Synod and its Boards

The General Synod shall elect every four years officers of the office of the General Synod. The office of the General Synod shall be composed of four officers:

1. President
2. Vice President
3. General Secretary
4. General Treasurer

These officers shall keep proper record of their actions and submit a written report to General Synod, and, if so required, they shall give account of their actions.

The office of General Synod shall be assisted by six specialized departments:

1. Finance and property Department
2. Missions Department
3. Education Department
4. Projects and Investment Department
5. Advocacy, Peace and Public Relations Department
6. Relief & Development Department

The heads and the members of boards shall be appointed by General Synod.

The Duties of the Office of General Synod:

The basic duties of the office of General Synod are general supervision of the church life and provision of good leadership. This would provide leadership and would govern these churches and ensure that matters of doctrine, life and growth are sounded and grounded on Reformed faith and practice.

The officers of office of General Synod shall visit the churches. It shall be their tasks to inquire whether all things are regulated and done in full harmony with the Word of God, whether the office-bears fulfill the duties of their offices as they have promised and whether the adopted church order is being observed and maintained in every respect in order that they may in good fraternally admonished those who are found negligent in anything and that by their good counsel and advice all thing may be directed towards the edification and preservation of Christ's church. They shall submit a written report of their visits to the meetings of the General Synod.

Article 46. Counselors

Each vacant church shall request General Synod to appoint as counselor the minister it desires as such, to the end that he may assist the consistory in maintaining good order and

especially may lend his aid in the matter of the calling of a minister; he shall also sign the letter of call.

Article 47. Churches Abroad

The relation with churches abroad shall be regulated by General Synod. With foreign churches of Reformed confession a sister-church relationship shall be maintained as much as possible. On minor points of Church Order and ecclesiastical practice churches abroad shall not be rejected.

Article 48. Mission

The churches shall endeavour to fulfill their missionary task. Missionaries shall be sent by a single local church. Where finances requires, one or more local churches may be invited to join in supporting a missionary in his labours. In such a case, the missionary shall remain a minister of the calling church; he shall not be a minister without calling to a local church.

A mission board appointed by General Synod is to supervise the missionary labor of the churches. In this connection the task of the mission board of General Synod is:

1. To identify areas where mission work is to be done.
2. To assist the sending church in planting a church, supervise the growth of that church until it can function on its own.
3. To offer whatever assistance and advice to the local church requires in its missionary work.

SECTION FOUR - Worships, sacraments and ceremonies

Article 49. Worship Services

The consistory shall call the congregation together for worship on the Lord's Day. The consistory shall regulate the worship services which shall be conducted according to the principles taught in God's Word:

1. that the preaching of the Word has the central place in worship service.
2. that confessions of sins and declaration of forgiveness to the repentant be made.
3. that praise and thanksgiving in song and prayer be given.
4. that sacraments be celebrated.
5. and that gifts of gratitude and tithes are being offered.

Article 50. Days of Commemoration

Each year the churches shall, in the manner decided upon by the consistory, commemorate the birth, death, resurrection, and ascension of the Lord Jesus Christ, as well as His outpouring of the Holy Spirit (Pentecost).

Article 51. Days of Prayer

In time of war, general calamities, and other great afflictions the presence of which is felt throughout the churches, a day of prayer may be proclaimed by the churches appointed for that purpose by general synod.

Article 52. Hymns

Hymns which faithfully reflect the teaching of the scripture may be sung, provided that they are approved by the consistory and the General Synod.

Article 53. Administration of Sacraments

The sacraments shall be administered only under the authority of the consistory, in a public worship service, by a minister of the Word, with the use of the adopted Forms.

Article 54. Baptism

The covenant of God shall be signified and sealed to the children of confessing members in good standing through holy baptism administered by a minister of the Word in a service of corporate worship, with the use of the appropriate liturgical form. The consistory shall properly supervise the administration of the sacrament, which shall be administered as soon as feasible.

Article 55. Baptism of Adults

Adults who have not been baptized shall be engrafted into the Christian church by holy baptism upon their public profession of faith.

Article 56. Public Profession of Faith

Baptized members who have been instructed in the faith shall be encouraged to make public profession of faith in Jesus Christ. Those who wish to profess their faith shall be interviewed to the satisfaction of the consistory concerning doctrine and life and their public profession of faith shall occur in a public worship service after adequate announcement to the local church. Thereby baptized members appropriate the promises made to them in their baptism as infants and shall be obliged to persevere in the fellowship of the church, not only in hearing God's word, but also in partaking of the Lord's Supper.

Article 57. Schools

The consistory shall ensure that the parents, to the best of their ability, have their children attend a school where the instruction given is in harmony with the Word of God as the church has summarized it in her confessions.

Article 58. Lord's Supper

The Lord's Supper shall be celebrated at least once every month.

Article 59. Admission to the Lord's Supper

The consistory shall admit to the Lord's Supper only those who have made public profession of the Reformed faith and lead a godly life.

Members of sister-churches shall be admitted on the ground of a good attestation concerning their doctrine and conduct.

Article 60. Joining the church

Persons coming from other church denominations shall be admitted to communicant membership only after the consistory has examined them concerning doctrine and life, and in consultation with the church in which they were formally members, to learn whether the member was under discipline, and for what reason. The consistory shall determine in each case whether public profession of faith shall be required. Their names shall be announced to the local church two weeks prior to reception, in order that the local church may have opportunity, if necessary, to bring lawful objections to the attention of the consistory.

Article 61. Admission of New Church into the Federation

Any church may be admitted into the federation provided that its office-bearers subscribe to the Heidelberg Catechism and Belgic Confession, and agree with the Church Order (Constitution), and its minister sustains an examination by General Synod according to the regulations adopted by the federation.

Article 62. Attestations

Communicant members who move to a sister-church shall be given, after previous announcements to the congregation, an attestation regarding their doctrine and conduct, signed on behalf of the consistory by two of its members.

In the case of non-communicant members such an attestation shall be sent directly to the consistory of the church concerned.

Article 63. Marriage

The consistory shall ensure that the members of the congregation marry only in the Lord, and that the ministers - as authorized by the consistory - solemnize only such marriages as are in accordance with the Word of God.

The solemnization of a marriage may take place in a public worship service. The adopted Form for the Solemnization of Marriage shall be used.

Article 64. Church Records

The consistory shall maintain church records in which the names of the members and the dates of their birth, baptism, public profession of faith, marriage, and departure or death are properly recorded.

Article 65. Funerals

Funerals are not ecclesiastical but family affairs, and should be conducted accordingly, in a Christian manner, in simplicity, without participating in rites and rituals associated with non-Christian religions.

SECTION FIVE - Christian Discipline

Article 66. Nature and Purpose

Since church discipline is of a spiritual nature and, as one of the keys of the kingdom of heaven, has been given to the church to shut and to open that kingdom, the consistory shall ensure that it is used to punish sins against both the purity of doctrine and the piety of conduct, in order to reconcile the sinner with the church and with his neighbour, and to remove all offence out of the church of Christ - which can be done only when the rule given by our Lord in Matthew 18:15-17 is followed in obedience.

Article 67. Consistory Involvement

The consistory shall not deal with any matter pertaining to purity of doctrine or piety of life that is reported to it unless it has first ascertained that both private admonitions and admonitions in the presence of one or two witnesses have remained fruitless, or that the sin committed is of a public character.

Article 68. Excommunication

Anyone who obstinately rejects the admonition by the consistory or who has committed a public sin shall be suspended from the Lord's Supper. If he continues to harden himself in sin, the consistory shall so inform the congregation by means of public announcements, in order that the congregation may be engaged in prayer and admonition, and the excommunication may not take place without its cooperation.

In the first public announcement the name of the sinner shall not be mentioned.

In the second public announcement, which shall be made only after the advice of officers of the General Synod has been obtained, the name and address of the sinner shall be mentioned.

In the third public announcement a date shall be set at which the excommunication of the sinner shall take place.

In case a non-communicant member hardens himself in sin, the consistory shall in the same manner inform the congregation by means of public announcements.

In the first public announcement the name of the sinner shall not be mentioned.

In the second public announcement, which shall be made only after the advice of classis has been obtained, the name and address of the sinner shall be mentioned and a date shall be set at which the excommunication of the sinner shall take place.

The time between the various announcements shall be determined by the consistory.

Article 69. Repentance

When someone repents of a public sin or of a sin which had to be reported to the consistory, the latter shall not accept his confession of sin unless he has shown real amendment.

The consistory shall determine whether the benefit of the congregation requires that this confession of sin shall be made publicly and, in case it is made before the consistory or before two or three office-bearers, whether the congregation shall be informed afterwards.

Article 70. Readmission

When someone who has been excommunicated repents and desires to be again received into the communion of the church, the congregation shall be informed of his desire in order to see whether there are any lawful objections.

The time between the public announcement and the readmission of the sinner shall be not less than one month.

If no lawful objection is raised, the readmission shall take place with the use of the Form for that purpose

Article 71. Suspension and Deposition of Office-bearers

When ministers, elders, or deacons have committed a public or otherwise gross sin, or refuse to heed the admonitions by the consistory with the deacons, they shall be suspended from office by the judgment of their own consistory with the deacons and of the consistory with the deacons of the neighbouring church. When they harden themselves in their sin or when the sin committed is of such a nature that they cannot continue in office, elders or deacons shall be deposed by the judgment of the above mentioned consistories with the deacons. The two consistories, with the concurring advice of the officers of General Synod, shall judge whether the ministers are to be deposed.

Article 72. Serious and Gross Sins on the Part of Office-bearers

As serious and gross sins which are grounds for the suspension or deposition of office-bearers the following are to be mentioned particularly: false doctrine or heresy, public schisms, blasphemy, simony, faithless desertion of office or intrusion upon that of another, perjury, adultery, fornication, theft, acts of violence, habitual drunkenness, brawling, unjustly enriching oneself, and, further, all sins and serious misdemeanours that rate as ground for excommunication with respect to other members of the church.

Article 73. Christian Censure

The ministers, elders, and deacons shall mutually exercise Christian censure and shall exhort and kindly admonish one another with regard to the execution of their office.

Article 74. No Lording It Over Others

No church shall in any way lord it over other churches, no office-bearer over other office-bearers. No office-bearer or local church has more power or authority than any other office-bearer or local church, regardless of age, education or size of local church.

Article 75. Property of the Churches

All property, both real and personal, which belongs to the church comprised respectively in General Synod in common, shall be held in trust for such churches in equal shares by officers of General Synod or trustees appointed for that purpose from time to time by the appropriate General Synod, and such officers or trustees shall be bound by the terms of their election and appointment and instruction and are subject to being discharged by a subsequent General Synod.

Article 76. Clerical Dress

The ministers of Word shall use white gowns and clerical robes during baptism, ordination and installation of the office-bearers, Lord's Supper, solemnization of marriages and funerals. The ruling elders shall use only white gowns during the above mentioned services.

Article 77. Observance and Revision of the Church Order

These articles, which regard the lawful order of the church, have been adopted with common accord. If the interest of the churches demand such, they may and ought to be changed, augmented, or diminished. However, no consistory shall be permitted to do so, but they shall endeavour diligently to observe the articles of this Church Order as long as they have not been changed by a General Synod.

This Church Order (Constitution) was adopted in October, 2005.

APPENDIX C

SRC: Strategic Plan

**SUDANESE REFORMED CHURCH
(SRC)**



**TEN YEAR STRATEGIC PLAN
2018 – 2028**

**Prepared by
SRC General Synod
2017**

1. INTRODUCTION

Sudanese Reformed Churches (SRC) started in 1992 in Khartoum, Sudan. It has a zealous passion to proclaim faithfully the gospel of Jesus Christ in Sudan and South Sudan to exalt the triune God. For the purpose of growth and expansion of the kingdom of God in Sudan and South Sudan, SRC has drawn Ten (20) Years Strategic Plan 2018-2028. It is envisaged that the strategy will help in merger of a transformed individuals, families and communities that are doctrinally based through the practical acts of God's love in individual lives. SRC strategic plan is a milestone toward the fulfilment of SRC obligation of carrying out the mandate of Jesus Christ. The strategy is designed to be undertaken by all the churches, minor and major assemblies of SRC. It shall be implemented through five year action plan. It will be monitored, evaluated and amended if, when and where necessary to achieve the strategic goals and key objectives of SRC.

2. HISTORICAL BACKGROUND

Sudanese Reformed Churches (SRC) started as a small household fellowship on the outskirts of Khartoum in February, 1992. It was the time when the Sudanese Islamic Government was determined to uproot and eradicate Christianity in Sudan. Life by then was extremely difficult for Sudanese Christians. In Southern Sudan, there was savage and destructive war between the Sudan People's Liberation Army/Movement (SPLA/M) and Islamic Government troops of Northern Sudan. This caused a huge displacement and suffering. It was only the Lord's Grace that enabled the fellowship to grow. This fellowship gave birth to four other household fellowships.

In February 2005, these four fellowships were organized as Christian denomination. They were instituted as churches under the name "**SUDANESE REFORMED CHURCHES**". On 31st October, 2005, the need for structural body was discussed and a committee was formed. This would provide leadership and would govern these churches and ensure that matters of doctrine and life, and growth (in faith as well as numerically) are sounded and grounded on Reformed faith as taught by the historical Reformers (Luther and Calvin). The Belgic Confession, Heidelberg Catechism and Reformed Church Order were embraced as the confessional, doctrinal and structural take off of the denomination.

The 1st Synod of Sudanese Reformed churches (SRC) was held in Khartoum on 17th – 18th April, 2009. The 2nd Synod was convened in Juba, South Sudan as from 27th April – 5th May, 2011. The 3rd Synod was conducted in Malakal, South Sudan as from 8th - 11th May, 2013.

SRC in South Sudan was greatly affected by civil war which erupted in South Sudan in Mid December, 2013. Seven churches out of the ten churches have been affected. Many of church members now lived in United Nation Mission (UNMISS) protection camps for their safety and protection. Other members ran to refuge in Sudan, Ethiopia, Kenya and Uganda. In term of death SRC lost 27 members including 2 pastors, 5 evangelists, 4 elders and 1 deacon. All properties looted and infrastructures put in place were destroyed.

3. SUMMARY OF SRC CURRENT SITUATION

SRC has sixteen (16) churches with total membership of 6000

Sudan

1. Dar el Salam Sudanese Reformed Church started in 1992
2. Ombada Sudanese Reformed Church started in 1997
3. Johnmadit Sudanese Reformed Church started in 2009
4. Tongli Sudanese Reformed Church, Nuba Mountains started in 2005

South Sudan

1. Immanuel Sudanese Reformed Church, Malakal* started 2008
2. Holy Family Sudanese Reformed Church, Malakal* started in 2009
3. Bethel Sudanese Reformed Church, Juba*, started in 2010
4. Rock of Life Sudanese Reformed Church, Aweil started in 2010
5. Redeemer Sudanese Reformed Church, Bor* started in 2010
6. Hope Sudanese Reformed Church, Bentiu* started in 2010
7. Grace Sudanese Reformed Church, Juba started in 2013
8. Yei Sudanese Reformed Church, Yei, 2013
9. Shalom Sudanese Reformed Church, Aweil started 2013
10. Cornerstone Sudanese Reformed Church, Kabu Juba* started 2013
11. Abbenoum Sudanese Reformed Church, Abbenoum* started 2013
12. Ebenezer Sudanese Reformed Church*, Juba started 2013

* Church seriously affected by the violence that erupted in Mid December, 2013.

Personnel

SRC has twelve (12) ordained Pastors. They are all tentmaker pastors. Six of them have low theological education. In addition to the pastors, SRC has eighteen (18) Evangelists with no proper formal theological education. Each church has elder(s) and deacons.

4. STATEMENT OF FAITH

SRC believes and confesses that the holy scripture both (Old and New Testaments) are the complete, inspired and normative Word of God and are the only infallible basis of faith and practice for Christian believers (2 Tim 3:16). SRC also adheres to the Ecumenical creeds of the Christian Church: the Apostles Creed, the Nicene Creed and the Athanasios Creed as well as to the Reformed Faith Creeds: Heidelberg Catechism, Belgic Confession and Canon of Dort.

5. VISION

“To see merging of individuals, families and communities in Sudan and South Sudan that are saved, disciplined and integrated into a local church to serve, to worship and to become agents of transformation to exalt the triune God”

6. MISSION

“SRC mission is to labor with God’s given grace by preaching a holistic gospel to all the abandoned and neglected people in Sudan and South Sudan so that individual, family and community are saved and transformed by Christ through the practical acts of God’s love”.

7. OVERALL OBJECTIVE

The overall objective of SRC is to proclaim the gospel of Jesus Christ, to nurture and nourish Christian faith that transforms individuals, families and communities through spiritual and holistic approach in Sudan and South Sudan.

8. STRATEGIC GOALS AND KEY OBJECTIVES

In order to achieve the vision and mission of SRC, the strategic plan will follow the following set goals and key objectives:

1. **Strategic Goal** Proclaim the gospel of Jesus Christ through the following key objectives:
 - a. To expand the Kingdom of Jesus Christ by faithful proclamation of the gospel through door to door and open-air evangelism.
 - b. To plant new churches in the abandoned and neglected areas of Sudan.

2. **Strategic Goal** Teach and equip believers to fulfil their calling through the following key objectives:
 - a. To encourage and strengthen the Christian believers to more effective and involve in ministries of the church through their God’s given gifts.
 - b. To disciple new converts and equip church leaders to fulfil their pastoral tasks.
 - c. To provide biblical training to indigenous workers to serve in the new planted churches.

3. **Strategic Goal** Provide Theological and Christian education through the following key objectives:
 - a. To train the serving and future ministers with theological education.
 - b. To train teachers of Christian Education for private and public schools.
 - c. To train social workers for community development initiatives.

4. **Strategic Goal** Exercise the work of mercies through the following key objective:
 - a. To reach out with Christ's compassion to the suffering by faithful exercise of work of mercies.

5. **Strategic Goal** Initiate developmental projects through the following key objectives:
 - a. To provide and promote basic education and lifelong skills.
 - b. To establish and promote agricultural development to ensure food security and improved quality of life.
 - c. To establish and promote good and affordable basic medical services.

6. **Strategic Goal** Exercise public advocacy and social justice through the following key objectives:
 - a. To engage in advocacy.
 - b. To advocate social justice action and foster harmonious and vibrant society.
 - c. To initiate dialogue, reconciliation, healing and peace between the tribal communities particularly in South Sudan and Nuba Mountains.

9. CHURCHES TO BE PLANTED

a) New Churches to be planted in South Sudan

Greater Upper Nile	Greater Bhar el Ghazal	Greater Equatoria
<ul style="list-style-type: none"> • Ayod • Maban • Mayom • Renk • Leer 	<ul style="list-style-type: none"> • Rumbek • Wau • Raja • Tonj • Kwajok 	<ul style="list-style-type: none"> • Torit • Kapoeta • Yei • Meridi • Yambio

<ul style="list-style-type: none"> • Langkin • Waat • Akobo • Fangak • Nasir • Adong 		<ul style="list-style-type: none"> • Numile • Parajok • Juba
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b) New Churches to be planted in Sudan

Western Sudan	Central & Northern Sudan	Eastern Sudan
<ul style="list-style-type: none"> • Kadogli • Daling • Kauda • Elobied 	<ul style="list-style-type: none"> • Kosti • Wat Madine 	<ul style="list-style-type: none"> • Portsudan • Kassala • Gadarif • Damazin

10. MAJOR PROGRAM AREAS

To achieve the Overall Objective the Sudanese Reformed Churches seek to plant **35** churches by leading **15900** souls to Christ and disciple **1590** believers toward maturity in Christ so that they impact social, relational, economic and political fabric of community that they serve.

Thus (SRC) has identified the following targets as key priority areas for SRC Strategic Plan **2018 – 2028**:-

1. Carrying out of evangelistic campaign in the target areas through door to door gospel outreach, display of Jesus film and open air evangelism..
2. Carrying out of discipleship and catechism teaching for the news converts in the target areas
3. Conducting of short leadership courses to equip the leaders with biblical knowledge plus construction of Christian Reformed Centres (multi-purpose).
4. Construction of churches across Sudan and South Sudan to expand the church ministry.
5. Construction of Early Childhood Centres, Primary and secondary schools.
6. Construction of Vocational Training centres.
7. Construction of Health Clinics
8. Establishment of a church radio station.
9. Mobilize the churches to start Income Generating Ministries (taxis, guest houses, shops, agricultural schemes) geared toward self-reliance and self-sufficiency.
10. Establishment of Africa Redeemer College.

11. MAJOR ACTIVITIES

Main Activities	Description of activities 2018 – 2028
Planning & Policy	<ul style="list-style-type: none"> ➤ To facilitate policy formulation on construction ➤ monitoring & evaluation

Construction/ Maintenance	<ul style="list-style-type: none"> ➤ To construct 35 churches, 10 Basic Primary schools, 5 clinics, 5 secondary schools, 3 guest houses and 3 vocational training centres, 3 Christian Reformed Centers ➤ To construct building for Africa Redeemer College
Staff & Church Ministry management & salaries	<ul style="list-style-type: none"> ➤ Loving gifts for 12 Church Ministers, 18 Evangelists. ➤ 30 Primary Teachers, 15 secondary teachers, 10 Vocational teachers. ➤ Conduct orientation and leadership training for newly recruited evangelists, elders & deacons.
Provision of Curricular materials	<ul style="list-style-type: none"> ➤ Development of TOT materials for Christian Teachers Education. ➤ Develop, print and distribute training manuals for pastors & teachers, establishment of theological training institution
Promotion & Advocacy	<ul style="list-style-type: none"> ➤ Organize advocacy campaign through media, literature, community mobilization & focus groups. ➤ Gender capacity building and special needs.

Sources of meeting the proposed budget for the activities:

1. Annual mission fund raising
2. Churches contributions
3. Fund generating projects
4. SRC oversee donors.

12. TABLE OF DISTRIBUTION OF THE ACTIVITIES

PROJECT NAME	MEDIUM TERM PROJECTS				
	2018-2019	2020-2021	2022-2023	2024-2026	2027-2028
Door-to-door & open air evangelism, Jesus film	5	5	5	5	5
Evangelism Instruments	1				
25 churches in South Sudan	5	5	5	5	5
10 churches in Sudan	2	2	2	2	2
3 Christian Reformed Centres	1	1	1		
10 Primary Schools	2	2	2	2	2
6 Secondary Schools	1	1	1	1	1
5 Health Clinics	1	1	1	1	1

3 Vocational Training Institutes	1	1	1		
3 Guest Houses		1	1	1	
3 Church Radio Ministry Stations (FM)	1	1	1		
Mission car	1				
4 Orphanage Centres		1	1	1	1

13. MONITORING AND EVALUATION

The SRC monitoring and Evaluation system is highly participatory and promotes incremental and shared learning, creates space for the involvement of the communities at their own pace and permits the analysis of difference and diversity. The Churches in collaboration with SRC General Synod, donors and well-wishers will regularly collect data on the program. This data will be reviewed for progress and for the opportunities for corrective action.

- (i) **Monitoring:** The SRC will carry out regular monitoring to determine progress towards the attainment of the Churches' objectives. The focus of monitoring will be to ensure high standards of performance. The SRC will conduct review and reflection meetings with the stakeholders and all the findings will be used to write progress reports. The regular monitoring of the SRC programs will keep it relevant, increase accountability of all stakeholders and will be effective in addressing the concerns of the faithful.
- (ii) **Evaluation:** The church in collaboration with all stakeholders will conduct a participatory end of project evaluation through, questionnaires, interviews and inspection of the vouchers and receipts.
- (iii) **Reporting:** Reporting of the developments of SRC will be done on quarterly basis. There will be a final annual report at the end of each year.

APPENDIX D

Midyear Report 2017

MIDYEAR REPORT 2017

Sudanese Reformed Church

General Synod

P.O. Box 412, Juba, South Sudan, E-mail: srchurches@yahoo.com



Sudanese Reformed Church (SRC) started in Khartoum, Sudan in February 1992. She was restructured and established as Sudanese Christian Reformed denomination in October, 2005. In God's grace she has now grown into sixteen (16) congregations twelve (12) in South Sudan and four (4) in Sudan plus 18 groups in IDPs and refugee camps with a membership of more than 6000. Contextually, SRC is committed to a cross cultural vision of the church.

Outline

1. Message from SRC Synod President
2. South Sudan Continues to Suffer
3. South Sudan UN Key Figures
4. Relief Initiatives
5. 1st SRC Christian School
6. Middle East International Prayer Conference
7. Connecting with PCA
8. Trauma Trainings
9. CRCNA Synod
10. Focus on Juba
11. Leadership Development
12. Motorcycle Mission/Evangelism
13. SRC Silver Jubilee
14. SRC Immediate Needs
15. Prayer Requests

Message from SRC Synod President "Rev. Kewy Ismail Geng"



Rev. Kewy Ismail Geng

Despite the war situation and intolerant atmosphere, we are so thankful to our faithful heavenly FATHER WHO has brought us so far in the SRC ministry. Graciously, SRC will mark her 25th Anniversary early December, 2017. It will be a momentous occasion as SRC will look back and toward the future. During the

anniversary SRC will launch her strategic focus for the next ten years. We strongly believe that the future holds better opportunity and growth for SRC in both South Sudan and Sudan.

War in South Sudan although unpleasant, God Almighty in the midst of hardships has uniquely caused SRC to grow. At this juncture we need to appreciate and applaud the sacrifices of SRC pastors/evangelists who are promoting Reformed witness without salaries or supports from the congregations and the groups that they are shepherding. I believe you are heroes of faith and "know that your labor in the Lord is not in vain". SRC is making headway, Praise the Lord!

We are conscious that biblical leadership development has been one of SRC challenges in the last twelve (12) years since she was restructured and established as Sudanese Reformed Christian denomination. SRC needs leaders that are properly trained and formed so that they are skillful and capable of promoting properly Reformed witness. As we are developing strategic plan, one of the key objectives of SRC strategy for the next decade will focus on biblical contextual and relevant leadership development.

To conclude, the GOOD LORD who has saved and called us to this noble ministry is with us.

South Sudan Continues to Suffer

South Sudan civil war sparked when President Salva Kiir accused his former Deputy Riek Machar of plotting a coup in Mid-December, 2013. Since then 40% of the population have been displaced from their homes and more continue to be displaced. The war has been marked by brutal atrocities against civilians in spite of the presence of UN peacekeeping troops. Up to date the raging war has placed the country under unthinkable humanitarian crisis. It seems the world does not see the suffering and the misery of the people of South Sudan. Categorically, there is no clue of political will to bring the conflict and human suffering to an end.

Furthermore as war continues children and women are victims of this disastrous war. According to UNICEF more than two thousand children have been killed or injured, and many more have witnessed horrific violence. More than 2 million children have been forced to flee from their homes. 70% of children are out of schools. These children are acutely malnourished and without education, lack clean water and vulnerable to outbreak of cholera and other related diseases.

UN Update Key Figures

As violence rages on, here are some update key figures by UN as of May, 2017: **2 million** total South Sudanese refugees in six neighboring countries; **2 million** Internally Displaced People (IDPs) in South Sudan, including 230,482 people in UNMISS Protection of Civilians sites; and an estimated **6.01 million** (50% of the population) people are severely food insecure.

Relief Initiatives

There is famine in South Sudan because of the continuous war. SRC with relief assistance from generous partners have responded in a small scale to the needs of those who are seriously affected by the famine. With the generous relief donations, basic food items (rice, maize flour, beans, cooking oil, mild powder, salt, soups and used clothes) were bought and distributed to five camps in South Sudan. Three camps in Juba (Jebel, Mangateen and Khor Woliang) and three other camps in Malakal, Bor and Bentiu. **272** households totaling to **2500** beneficiaries (**1500 adults & 1200 children**) were reached with basic food items in Juba, Malakal, Bor and Bentiu. The beneficiaries have benefited from the food provision. The beneficiaries targeted and served were composed of the most vulnerable groups like children, single female headed households, widows, disabled and aging persons. This timely generous response has saved lives; stabilized food security gaps and improved health situation of the immediate beneficiaries.

1st SRC Christian School

Based on update UNICEF data, there are **2 million** children out of schools in South Sudan due to conflict and displacement. SRC in spite of her own struggles in this difficult situation



Grade 1-2 meeting at Bethel church building



Grade 3 meeting under a tree

is prompted to respond to the dire need of the displaced children in Juba. SRC had planned to start three primary schools in 2017 in Juba. But due to resource limitation she has started one primary school early this year with 179 pupils. Once these schools are operational, SRC hopes to start other four schools in Bentiu, Malakal, Awiel and Langken. The objective of the plan is to provide and increase access to education for the children affected by the conflict.

SRC has lands and spaces for erection of temporal learning spaces and has also identified and selected 18 volunteer teachers and three supervisors from the congregations. There are some SRC partners who have pledged to stand beside SRC and help in the realization of these schools.

Middle East International Prayer Conference

Kasr El Dobra church has organized International Prayer Conference as from 30th March to 1st April, 2017 at Beit El Wadi, Egypt. Kasr El Dobra is one of the biblical and missional churches in Middle East. The prayer conference was preceded by two days mission Conference which focused on reports of the Lord’s labor in different Arab world mission fields. The international prayer was attended by representatives from over 30 countries with more than 12,000 prayer warriors in attendance each day. Rev. Patrick Jok, SRC pastor participated in the conference. He represented Sudan/South Sudan. He had also opportunity to meet Rev. Hany Nasmy, Director of Arab World Mission Fields.



Nasmy and Jok at Beit El Wadi,

SRC connects with PCA



Edging and Jok in Kampala

SRC has connected with Presbyterian Church of America (PCA) Mission To World missionary Rev. Steven Edging during the visit of Rev. Patrick Jok to attend PAX consultation with some selected relevant persons from South Sudan Civil Societies, Academia, Women and youth and Religious Leaders which was held in Kampala, Uganda as from 24th to 26th April, 2017. The consultation was about the possible five scenarios that might happen as result of the war in South Sudan. The two met in Kampala and were able to exchange their stories and experience on their respective ministries in the kingdom service in Uganda and South Sudan/Sudan. It is worth mentioning that PCA is one

of the Reformed missional churches. They promised to keep in touch and pray for each other as they endeavor to promote the gospel of Jesus Christ in Africa.

Trauma Trainings

SRC in partnership with WORLD RENEW, South Sudan has in January and April, 2017 organized two trainings on trauma healing. The trainings were fully funded by WORLD RENEW, South Sudan. It was attended by 52 participants from four different Christian denominations in Juba (South Sudan Presbyterian Evangelical Church, Christian Brotherhood Church, Sudanese Church of Christ and Sudanese Reformed Church).



Some SRC participants at trauma healing training

The war has affected everyone in South Sudan. People are traumatized including Christian believers and their leaders. These trainings have helped relieved some of the deep wounds pains and hurts. It is hoped that the participants will go back to their communities and be useful instruments of assistance others to recover from their own traumatic conditions.

CRCNA Synod

Christian Reformed Church of North America (CRCNA) held her Synod 2017 at Trinity Christian College in Palos Heights, Illinois as from 9-15 June, 2017. For the first time, CRCNA invited nine (9) Reformed Churches from Eastern and Southern Africa as ecumenical guests.



Eastern and southern Africa guests with CRCNA agencies heads

Reformed Churches invited were Presbyterian Church of Ethiopia, Ethiopian Kale Hyewt Church, Sudanese Reformed Church, United Reformed Church in Congo, Reformed Church of East Africa, Christian Reformed Church of East Africa, Reformed Churches in South Africa, Christian Reformed Church in Burundi, and Evangelical Reformed Church in Burundi. These churches labor in Eastern

and Southern African but with very little limited connection, linkages or contacts among themselves. It is worth mentioning that the Synod beside her proceedings has provided an ecumenical platform for Reformed Churches in the eastern and southern African region to network and know each other and their respective labors in the Lord's vineyard.

Focus on Juba

Insecurity in South Sudan has made many areas inaccessible. Thus SRC leaders last year thought and planned to focus on Juba without neglecting at the same time other congregations that are laboring in areas of high security risks. Objectively, the focus on Juba is to continue consolidating SRC presence and to make it the hub of Reformed witness and preparing ground to later mission extension to other areas of South Sudan and Sudan. This focus includes:

- a. Looking for more lands and putting some structure on the grounds.
- b. Establishing a network of Reformed congregations with a sense of being a covenantal community with a distinct Reformed identity (DNA).
- c. Preparing, planning and setting up mission strategies that would strengthen the capacity of SRC to make significant Reformed witness in her mission fields.
- d. Establishing multi-training center to train and develop potential leaders for future leadership in hope of making more impact on communities in South Sudan and Sudan.
- e. Developing a realistic and achievable strategic plan (2018-2028).

Leadership Development

Early this year two SRC candidates: Yohana Chol Dau and Deng Akol who aspire to be SRC future pastors have joined Nile Theological College (NTC) to pursue BA in theological studies. NTC is a joint venture of Presbyterian Church of Sudan and Sudan Presbyterian Evangelical Church. Further, Rev. Kewy Ismail have also rejoined NTC to complete three semesters that he was not able to complete due to eruption of war in Malakal in 2013. They are partially being sponsored by Bethel Sudanese Reformed Church.



From left to right Yohana, Deng and Kewy

Motorcycle for Mission/Evangelism

In 2013-2014 SRC in Juba as well as in other parts of South Sudan had lost all the properties that she used to possess including one mission vehicle. In addition to those loses, SRC in July, 2016

conflict in Juba again has lost her only remaining mission/evangelism vehicle. This has made her mission/evangelism activities in Juba very difficult. With contribution from SRC members, SRC has bought a second hand motorcycle. Relatively, this motorbike has eased the mission/evangelism activities in Juba. We are praying to the Lord for vehicle provision.



Bought used motorbike for evangelism activities

SRC is now 25 year old. Hence SRC will be celebrating her Silver Jubilee in early December, 2017. Rev. Dr. Flip Buys will be a key speaker in this forth coming SRC historic event. Prof. Buys is the International Director of World Reformed Fellowship (WRF) and respected experienced minister of Reformed Churches in South Africa. Through his connection, brother Jan Lynzaad has offered to write 25 year SRC history. This book is hoped to be launched during the celebration.

SRC Immediate Needs

1. Relief assistance for the needy in South Sudan particularly SRC members who are living in UNMISS IDPs camps across the country.
2. Diaconal support to 32 pastors and evangelists who are laboring in the midst of IDPs across South Sudan.
3. Bibles and Christian literatures.
4. Trauma healing trainings, reconciliation and peace.
5. Parent or Reformed denomination which might coach mentor counsel and encourage SRC in her struggles and growth.

Prayer Requests

1. For peace to return to South Sudan, Nuba Mountains, Southern Blue Nile and Dar Fur.
2. Relief assistance to SRC most needy members and those around them particularly in IDPs camps around Juba, Malakal, Bor and Bentiu.
3. Diaconal support to 32 pastors and evangelists who are laboring among the IDPs in South Sudan. They continue to hang on with Christian Reformed witness despite all hardships. They are making heroic sacrifices for the cause of Reformed faith.
4. Needed infrastructures: completion of SRC Synod office in Juba.
5. Establishment of two IDPs primary schools in Khor Woliang and Gudele in Juba.
6. 1 Toyota pick-up for evangelism/mission in Juba.
7. Logistical provision for SRC synod to be held in 2017.
8. Safety and protection of SRC pastors and evangelists laboring in areas of high risk and hostility.
9. Reopening and rebuilding of two churches closed (Khor Woliang and Gudele) in late 2013 and planting of two new churches (Gueri and Gumba) in Juba.

APPENDIX E

Annual Report 2016

Annual Report 2016

SUDANESE REFORMED CHURCH

General Synod

P.O. Box 412 Juba, South Sudan srchurches@yahoo.com



Sudanese Reformed Church (SRC) started in Khartoum, Sudan in February 1992. She was established and restructured as Christian Reformed denomination in October, 2005. In God's grace she has now grown into sixteen (16) churches twelve (12) in South Sudan and four (4) in Sudan plus 18 groups in IDPs and refugee camps with total membership of 6000. Contextually, SRC is committed to a cross cultural vision of the church.

The horror of war in South Sudan

South Sudan was plunged into brutal civil war in Mid-December 2013 when President Salva Kiir and his former deputy Riak Machar ran into political disagreements just two years after its independence from Sudan. This resulted in eruption of horrible and tribal civil war in which tens of thousands were killed and half of the population of the new nation displaced from their homes. Even after a peace agreement was brokered in August, 2015 there were sporadic outbreaks of fighting. Last July, the rival forces to the agreement clashed militarily in Juba resulting in loss of hundreds of lives and tens of thousands of Juba residents fleeing to the neighboring Uganda and DRC. This has placed the peace agreement into dilemma and inevitable return to full scale of civil war.



Needy IDPs waiting to receive relief food items

In this horrific civil war a lot of atrocities have been committed against civilians. There has been wide spread of ethnic target killing, displacement, high rates of death, injuries, burning of houses and churches, sexual violence, looting, disrupted livelihoods. All these have resulted into human suffering, poverty, severe food insecurity, major malnutrition crisis and subsequent famine.

Intolerant Islam in Sudan

In Sudan there is civil war going on in Nuba Mountains, Southern Blue Nile and Dar Fur. The aforementioned areas are predominately inhabited by black Africans with population of Muslims, Christians and animists. Sudan is predominately Islamic nation. Christians and animists are the minority. Christians are being persecuted and marginalized because of their faith. By law churches are not allowed to acquire new lands and even not to renovate the existing church buildings that were built by the missionaries. Employments for Christians are always denied in both public and private sectors. SRC in Sudan is laboring in intolerant society.

Annual Report 2016

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Compassion at Tough Time

The fighting in last July, 2016 in Juba has killed hundreds of peoples; many residents of Juba have been forced to leave their homes. This has created a dire and deteriorating humanitarian situation. Graciously, with generous assistance of Rev. Arend Reitsema, some friends from the Netherlands and loving friends in Juba, SRC was able to purchase some relief items for needy IDPs in Juba. This included maize flour, beans, edible oil. The relief was distributed to 946 households who live in Mangateen, Jebel, UNMISS Thongbiny and Khor Woliang. Relief money was also sent to SRC needy IDPs in Malakal, Bentiu and Bor since there were no way to send relief items to those areas due to absence of transport accessibility. It was a demonstration of Christ's compassion at tough time when it seemed nobody was ready to show mercy.



Needy IDPs receiving relief items at Khor Woliang

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Distribution of used clothes for needy women and children at SRC Mangateen

In addition to relief food items, used clothes were distributed. The clothes that people used while they were on run have worn out. Thus 300 pieces of women and children used clothes were purchased and other 130 pieces were donated by individuals in Juba. The clothes were given to those whose clothes have worn out. The clothes were received with great joy and thanksgiving.

Looming Famine in South Sudan

Based on UN updated report December, 2016, there are more than three million IDPs, 1.1 million refugees in the neighboring countries (Uganda, Kenya, Uganda, Ethiopia and Sudan). And because of widespread insecurity and escalation of violence 5.8 million are food insecure. Inevitably, South Sudan is under famine. There are already reports that people are beginning to die of hunger in many parts of South Sudan including Juba the capital city.

Growing church in midst of chaos and suffering

SRC congregations in both Sudan and South Sudan are facing a lot of hardships. There is continuous Islamic persecution in Sudan and brutal tribal civil war in South Sudan. Many congregations and small groups are being confined within UNMISS POC camps or at houses. In this context what always matters are how to stay alive, how to maintain hope when suffering and chaos seem endless. These continuous struggles have created a deep dependence on God for survival and protection, safety from war attacks and religious persecution.

By God's grace and mercy, the ministry of SRC is managing to stay alive in promoting Reformed Faith in spite of all the hardships and suffering. Even though the situation seems bleak, new congregations are emerging in the IDPs and refugee camps. The number of SRC membership has increased rapidly. Comparatively SRC membership used to be 3000 before the eruption of civil in South Sudan but now she has more than 6000 total membership. There are opened opportunities to witness and assurance of hope in the midst of chaos, war, suffering and persecution. It is a growing church in midst of chaos and suffering.

SRC General Situation

The general situation of SRC is both discouraging and hopeful. Why? SRC is laboring in areas with widespread military conflict, social upheaval and religious intolerance. Many areas are still too troubles and insecure to start planting new churches. Practically, SRC possess no adequate buildings, office equipment and even vehicle to facilitate her mission and daily activities. Because of the war many members are trapped in relative poverty, displacement and famine. The ministry has no sufficient resources and capacity to cope with physical need of the congregational members and communities around them. The pastors and evangelists that are laboring in their midst have no salaries or financial rewards. Lack of financial resources is sometimes source of disagreement to some



Some SRC members at Mangateen queuing to receive relief items

SRC leaders. Some feel totally abandoned and cut off. Although SRC has some international connections with global Reformed family but she is in fact an orphan. She has no parent or matured Reformed denomination that stands with her at tough time and when in crisis.

In spite of the discouraging situation SRC has survived difficult days when it seemed totally crashed. There is a glimpse of hope that the ministry of SRC is passing the test of time and will make impact through her effort in promoting Reformed faith in both Sudan and South Sudan.

Trauma Healing Training

War and suffering have traumatized many people in South Sudan and Nuba Mountains. In Response, Word Renew, South Sudan in partnership with Bethel Sudanese Reformed Church conducted nine (9) days trauma healing training for 50 participants in November, 2016. SRC participated with 16 participants and the rest were mainly drawn from South Sudan Presbyterian Evangelical Church, Christian Brotherhood Church and Sudanese Church of Christ. The participants expressed many of their heartbreaking stories of trauma. The training was timely, inspiring and uplifting. The participants were equipped with skills of trauma counseling guides. It is hoped that they will be instruments of bringing healing and reconciliation to their various communities in and around Juba.

Bible Distribution

Sixty three (63) bibles were bought. This includes 13 English bibles (NIV); 25 Arabic and 25 Nuer bibles. These bibles were dispatched to UNMISS IDPs camps in Makalal, Bentiu Bor and Juba. The bibles have been given to some key leaders who are leading small groups in those camps. Bibles are needed greatly in those camps. There is a great thirst for the gospel.

1st historical Visit

Bethel Sudanese Reformed Church was visited by first Reformed brethren from the Netherlands. Rev. Arend Reitsema and his wife Merrel Keyes made their historical visit to Juba as from 17th - 23rd February, 2016. During their visit Rev. Reitsema conducted a three-day biblical leadership training for some potential congregational leaders, preached God's word on Sunday Worship Service and visited some IDPs camps around Juba. His wife Merrel gave some biblical reflection to some congregational women. They were not able to visit other congregations across South Sudan because many areas are not accessible. The visit to Juba was indeed fraternal and expression of Reformed family unity around the globe.



BSRC participants during leadership training sessions facilitated by Rev. Arend Reitsema

SRC Synod Office Foundation Completed

SRC General Synod has no office building and renting an office is not also a wise choice since SRC has no resources to do that. Hence SRC synod has initiated to start building an office. 80% of the foundation has been completed. Once completed it will be the main SRC Synod office building. However, the project progress was interrupted by conflict which erupted again in Juba last July, 2016. Up to now construction has not been resumed due to hyperinflation, rampage insecurity and the challenge of raising fund locally because many of SRC members are trapped in displacement and poverty that has been caused by war in South Sudan.

Some SRC Challenges

SRC faces a considerable number of challenges in her ministry and here below are the main ones:

1. There is a weak financial support and limited resources. (it is extremely difficult to raise some resources locally due to mass displacement, high rate of poverty and widespread insecurity)
2. 32 pastors and evangelists who are sacrificing their lives for the cause of Reformed faith are without salaries or loving gifts to keep them at least alive and appreciate their sacrificial labor in promoting Reformed Faith in hostile situation.
3. SRC is laboring among IDPs who are destitute struggling only for survival.
4. SRC is still in her infancy. She always feels isolated while being surrounded by well-established churches that have good international connection and linkage particularly at time of crisis.
5. Many of SRC leaders have a low theological education and ill-equipped because they were poorly educated and untrained in the Christian leadership. This makes SRC to have poor leadership capacity.
6. SRC Synod has not been held since 2013 due to logistical limitation and high cost of flight fares to bring delegates together for assembly.
7. No infrastructural development due to limited financial resources.

Focus in Juba

The insecurity in South Sudan has made many areas inaccessible and difficult to open new mission stations. Hence SRC leadership without neglecting other congregations laboring in tough areas is hoping to focus on Juba. SRC wants to consolidate her presence and make Juba the hub of Reformed witness and preparing ground to later mission extension to other areas of South Sudan and Sudan.

SRC by the beginning of year 2017 will make survey to find suitable locations to plant new churches in and around Juba. Look for more lands in Juba to consolidate and extend the mission. Prepare and develop new potential leaders for future leadership in hope of impacting communities in Juba and beyond. This will include looking for land where to establish multi-training center. The main focus of this center will be to train and produce leaders who are more qualified with qualities and training to lead SRC.

What SRC hopes to do in 2017?

1. Celebrate Silver Jubilee (SRC will be 25-year-old in 2017)
2. Celebrate the 500 year of Reformation with the global Reformed church.
3. Reopen two churches closed in late 2013 and plant two new churches in different parts of Juba; establish a network of Reformed churches with a sense of being community with a distinct Reformed identity and consolidate mission in Juba.
4. Establish two primary schools for the IDPs in Juba (many children are out of schools)
5. Provide opportunity to train and develop leaders for the valuable contribution to the future of SRC and development of South Sudan and Sudan.

Rev. Kewy Ismail Geng

Rev. Kewy Ismail Geng is a pastor of Immanuel Sudanese Reformed Church in Malakal and the President of SRC General Synod. He was caught up in the conflict in Malakal, 2013. His wife delivered on the road while they were running to UNMISS camp. By God's grace they reached UN camp safely. They were in the camp for six months after which his wife and 4 kids managed to escape to refugee in Khartoum, Sudan. He was separated from his family for nearly three years. It was last October, 2016 that he managed to travel to Juba with UN flight. Two weeks later he travelled to Khartoum to reunite with his family. While there he had a privilege of visiting and encouraging SRC congregations in Khartoum.



Rev. Kewy Ismail pastor of Immanuel Sudanese Reformed Church and President of SRC General Synod

Annual Pastoral Conference

Rev. Magadam Sharief elding attended the Annual Pastor Conference in Beirut, Lebanon. Rev. Sharief Elding is the Vice President of SRC General Synod and pastor of Johnmadid Sudanese Reformed Church in Khartoum. The conference was organized by Evangelical Church of Gasr Eldobara, Cairo Egypt. It is an annual pastoral conference that brings together key pastors from the Middle East and North Africa for retreat, biblical reflection and prayers.

SRC congregations

The below listed congregations are struggling SRC congregations in the two Sudanese countries:

A. Sudan

1. Ombada Sudanese Reformed Church, Khartoum
2. Johnmadid Sudanese Reformed Church, Khartoum
3. Dar el Salam Sudanese Reformed Church, Khartoum
4. Dallami Sudanese Reformed Church, Dallami Nuba Mountains

B. South Sudan

1. Bethel Sudanese Reformed Church, Mangateen Juba
2. Cornerstone Sudanese Reformed Church, Kabu Juba (closed and hoped to reopen soon)
3. Ebenezer Sudanese Reformed Church, Gudele West Juba (meeting in house)
4. Grace Sudanese Reformed Church, Khor Woliang Juba (closed, reopened and now meet under a tree)
5. Holy Family Sudanese Reformed Church, Malakal (inside UN IDPs camp)
6. Hope Sudanese Reformed Church, Bentiu (inside UN IDPs camp)
7. Immanuel Sudanese Reformed Church, Malakal (inside UN IDPs camp)
8. Rock of Life Sudanese Reformed Church, Aweil
9. Redeemer Sudanese Reformed Church, Bor (inside UN IDPs camp)
10. Shalom Sudanese Reformed Church, Aweil (deserted because of famine in the area)
11. Yei Sudanese Reformed Church, Yei (deserted because of civil war).
12. Abbenoum Sudanese Reformed Church, Abbenoum.

In addition to these listed instituted churches, there are 18 small groups in UN IDPs camps and two churches in refugee camps in Kenya and Ethiopia.

Prospective theological students

The below mentioned SRC candidates will be joining Nile Theological College in 2017. The college used to be in Malakal but has been moved to Juba because of insecurity. They are:

1. Yohana Bol Dau – will pursue Bachelor Degree in Theological study
2. Deng Akol - will pursue Diploma in Theological Studies
3. Rev. Kewy Ismail will rejoin Nile Theological College in Juba to complete three semesters that he did not complete in Malakal as result of the war.



Need for Scholarships

There are thousands of students who have sat for South Sudan National Certificate but could not access colleges/universities. Due to the ongoing violence education system has collapsed and many parents are not able to send their children to study abroad. There is a great need to provide the next generation study opportunities in various fields and to inspire them to follow footsteps of Reformed witness in the heart of Africa and along the frontier of Islam. SRC needs some scholarships in various fields of studies for her youngsters.

SRC Immediate needs

1. Diaconal assistance for the needy in South Sudan particularly SRC members who are living in UNMISS IDPs camps.
2. Diaconal support to 32 pastors and evangelists who are laboring in the midst of IDPs across South Sudan, Nuba Mountains and Khartoum.
3. Bibles and Christian literatures.
4. Training of trauma healing, reconciliation and peace.
5. Parent or denomination which might support and give counsel and encouragement to SRC in her struggles.

What is the Lord calling SRC leaders to do at this chaotic situation?

In spite of all these challenging situations SRC leaders are always praying and asking what is God calling them to do.

Here below are some key activities that SRC is doing in her Reformed witness:

1. Initiating continuous Gospel witness in IDPs camps. More than 800 souls have come to salvation through the witness of SRC members in eight (8) camps across South Sudan.
2. Encouraging work of compassion by sharing whatever little SRC members have with those who have nothing. This gesture of mercy has provided life-saving support.
3. Counseling those who are affected so that they get recovered from war trauma, deep wounds and pain of the brutal civil war.
4. Rebuilding and consolidating SRC mission in Juba.
5. Establishing primary schools for IDPs children beginning with Juba.
6. Prepare, plan and setup mission strategies that strengthen the capacity of SRC to make a significant Reformed witness in South Sudan and Sudan. Plan and prepare for seizing opened opportunities in the future.

Prayer Needs

1. Diaconal support to 32 pastors and evangelists who are laboring among the IDPs in South Sudan. They continue to hang on with Christian Reformed witness despite all the hardships. They are making heroic sacrifices for the cause of Reformed faith.
2. Needed infrastructures: completion of SRC Synod office in Juba.
3. Establishment of two IDPs primary schools in Mangateen and Khor Woliang in Juba.
4. Diaconal assistance to SRC most needy members particularly in IDPs camps around Juba, Malakal, Bor and Bentiu.
5. 1 Toyota pick-up for evangelism/mission.
6. Logistical provision for SRC synod to be held in 2017.
7. Safety and protection of SRC pastors and evangelists laboring in areas of high risk and hostility.

APPENDIX F

SRC: Update South Sudan Crisis 2015



Sudanese Reformed Churches

General Synod

Juba, South Sudan

P.O. Box 412, Juba; Tel: +211915256981, +211929664456, Email: srchurches@yahoo.com

UPDATE

SOUTH SUDAN CRISIS

(20th October, 2015)

Background

The twenty months conflict in South Sudan triggered by a political difference within the ruling party has devastated lives of millions and has caused immense human suffering of South Sudanese. The features of this brutal conflict and fighting are forced populations displacement, burning villages, killing civilians, shooting, beating, hanging, rapes, burning people alive, abductions of women and children for forced labor, cattle raiding and destruction of food and humanitarian supplies.

Notably, South Sudan was already a fragile state with weak government institutions, lack of rule of law and high poverty rate before the current crisis. Because of the escalating violence the situation continues to deteriorate further. All over the country people are being affected by food insecurity, malnutrition, disease outbreaks and threats to lives. Furthermore as situation gets worsen basic services such health, education, water and sanitation are in low coverage in some areas and completely non-existence in other areas. Subsequently, people are now dying because of hunger and acute food shortage.

Up-to-date, the conflict and fighting have killed more than 80,000 people; have caused 2.2 million people to flee their homes in search of safety and humanitarian assistance. More than 1.6 million are internally displaced persons and 619,000 have fled across the border as refugees to Ethiopia, Kenya, Sudan and Uganda.

Last August, 2015 a peace agreement was reached by the conflicting parties. However in spite of this the war has increased in intensity in Unity State, Upper Nile State, Western Equatoria State and areas around Juba. Military clashes and cattle raiding are still continuing in number of places across the country which indicates it is already a shaky agreement.

IPDs and Refugees figures (Based on recent UN data)

1. The number of internal displaced peoples (IDPs) within South Sudan is estimated at 1.6 million people.
2. The number of South Sudanese refugees who fled to the neighboring countries is about 619,000 (Ethiopia; Kenya; Sudan and Uganda).
3. The number of people seeking protection in United Nations civilian protection sites is 200,000 across six sites.
4. 4.6 million peoples are already food insecure and facing famine.

SRC Current Situation

SRC has been greatly affected by the conflict and fighting in South Sudan. SRC members in Malakal, Bor and Bentiu are living inside United Nation Mission in South Sudan (UNMISS) civilian protection camps. They cannot get out of the camps and if they do they get killed by soldiers and armed men. The above mentioned towns are completely deserted and destroyed. In Juba the capital city of South Sudan, some of SRC members are living in two UN civilian protection camps for their safety and protection. Living condition in those sites is miserable as health, water, sanitation and hygiene are concerned. They are entirely depended on humanitarian assistance since they lost all their property and jobs during the fighting. Other SRC members fled across the borders to the neighboring countries as refugees. With escalation of violence and economic collapse humanitarian situation continues to deteriorate day by day.

In spite of all these situations, SRC 10 pastors and 18 evangelists are laboring sacrificially trusting the GOOD LORD of his mercy, grace and protection. They are engaged in evangelism, pastoral care, trauma counseling and leading small groups in camps. Through their labor in the last twenty months **832** souls came to the Lord and have joined the churches in camps. This is the promise and hope that Lord is in control and at work even at difficult and miserable situations.

In term of infrastructure SRC had lost all that she used to possess. Bor, Malakal and Bentiu are already deserted towns there is nothing that SRC can do till peace comes back to South Sudan. In Juba although the situation is unpredictable SRC is exerting all efforts to rebuild the shade that was used by Juba Sudanese Reformed Church before the conflict. The main objective of this rebuilding is to have a shade for worship and Christian activities particularly war trauma counseling. The estimated construction cost of this shade is SSP36744 = US\$11555.

In 2015, 1140 SRC members have received food assistance and reached with livelihoods support. The basic relief items given out were plastic sheets, blankets, mosquito nets, beans, rice, wheat flour, cooking oil, sugar and milk powder to children. This support was made

possible by generous diaconal response of Reformed Churches in South Africa, Christian Reformed World Mission Eastern & Southern African and Christ's Children Foundation.

It is worth mentioning that this year the number of people SRC is serving has increased to 1970 plus 283 widows and orphans that received trauma healing counseling and support. The increase came as result of gospel witness carried out among the IPDs.

Diaconal Response

The below mentioned churches and church based organization and individual have responded generously toward SRC humanitarian need. Their kind support has saved lives of people who could have died of hunger, malnutrition and other hunger related diseases.

1. Reformed Churches in South Africa (GKSA) donated sum of US\$14333 and likewise Christ's Children Foundation donated sum of US\$14333 totaling to sum of US\$28,666. This fund was used between February and May, 2015 to purchase basic relief items.
2. Christian Reformed World Mission (CRWM) Eastern & Southern Africa donated sum of US\$ 9988. This fund is being used between September and October, 2015 to purchase basic relief items.
3. Dr. Peter Lillback President of Westminster Seminary donated sum of US\$988 to purchase some chairs and property that were lost during the fighting in 2014.

SRC Urgent Needs

1. Diaconal aid (relief) for the needy in South Sudan particularly SRC members who are in UNMISS civilian protection sites across the country.
2. Diaconal support to twenty eight (28) SRC displaced leaders: (10) pastors and (18) evangelists who are serving sacrificially in Juba; Malakal ; Bentiu; Bor; Ethiopia; Sudan and Kenya.
3. Evangelism in the war affected areas (IDPs camps) and in refugee camps in (Ethiopia, Sudan, Kenya and Uganda).
4. Bibles and Reformed Christian literatures.
5. Engagement in the ministry of trauma healing, reconciliation and peace.

Prayer Requests

1. Political settlement of South Sudan conflict being mediated by IGAD in Addis Ababa.
2. Diaconal aid for the needy in South Sudan particularly SRC members.
3. SRC to play her evangelistic and prophetic role at war time in South Sudan.
4. Safety of SRC leaders as they labor in IDPs and refugee camps (they are serving in areas of high risks and uncertainty).

APPENDIX G

SRC: 3rd General Synod 2013



Sudanese Reformed Churches

3rd General Synod

Malakal, South Sudan

8th - 11th May, 2013

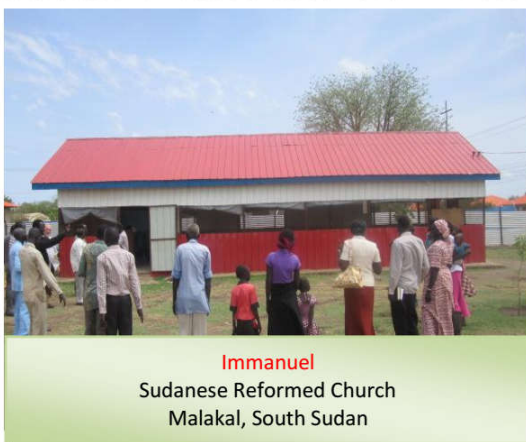
Report

Introduction

Sudanese Reformed Churches (SRC) started in Khartoum, Sudan in 1992. In God's grace SRC has grown into (16) churches all over South Sudan and Sudan with (12) ordained pastors and (17) evangelists. On February, 2005, the four house fellowships in Khartoum were organized as Christian denomination under the name "SUDANESE REFORMED CHURCHES". Further on 31st October, 2005, a committee was formed to provide leadership. Belgic Confessions, Heidelberg Catechism Canons of Dorts and Reformed Church Order were adopted as the confessional, doctrinal and structural basis of the denomination. The 1st Synod of SRC was held in Khartoum on 17th – 18th April, 2009 while the 2nd SRC General Synod was held in Juba 27th April to 5th May, 2011. In SRC strategic Plan (2011-2015), it is hoped to plant 36 more churches: 25 in South Sudan and 11 in Sudan.



3rd SRC General Synod delegates in Malakal



Immanuel
Sudanese Reformed Church
Malakal, South Sudan

3rd SRC General Synod

Progressively, 3rd SRC General Synod was convened as from 8th to 11th May, 2013 in Malakal, South Sudan. It was hosted by Immanuel Sudanese Reformed Church, Malakal. It is worth mentioning that Malakal is the first mission site of SRC in South Sudan. The first church was planted in Malakal in 2008. The Theme of this Synod was, **Put out into deep water, and let down the nets for a catch.** Lk 5:4b. Although some of the delegates

were not able to make it to Malakal due to logistical and transport challenges yet it was a

successful and inspiring synod. Glory to God! Undoubtedly, SRC vision and mission is moving forward in extending God’s kingdom through Reformed witness. Two international delegates from Christian Reformed World Mission (CRWM) that is Rev. Dr. Hoel Hogan and Rev. Dr. Mwaya Wa Kitavi attended the last two days of the Synod.

Main Agenda

- Churches Reports
- Key Note Presentations
- Leadership Development
- Engagement in Reconciliation and Peace Ministry
- Self Sufficiency Projects
- Starting of Christian Schools
- Ecclesiastical relationship

Churches Reports

The Report of the 16 churches were read and discussed during the proceedings of the Synod. Based on the congregational reports the total membership of SRC is 2034 members. 80% of churches are based in South Sudan and 20% are in the Sudan. In 2005 SRC had membership of 500 only. SRC is a cross-cultural denomination.



Rev. Kewy Ismail Gang

In his Synod report, Rev. Kewy Ismail SRC President appreciated the great labour of SRC pastors, elders, deacons and evangelists in prompting Reformed Witness in the Lord’s vineyard in Sudan and South Sudan. He also conveyed his gratitude and thanks to the Reformed brothers from CRWM who came to attend the Synod and stand beside SRC in the kingdom service. “We greatly appreciate your sacrifice and love for your coming to South Sudan and particularly to Malakal. Thank you very much brothers,” he said. Moreover he highlighted that SRC is facing three challenges: 1. leadership capacity building; 2. Scarcity of financial resources to fund her activities and programs including the support of the Lord’s servants labouring in the field; 3. Mobility (car) to facilitate home mission action plans in the areas accessible by roads.



Dr. Joel Hogan and Dr. Mwaya Wa Kitavi

Key Note Presentations

The two brothers from Christian Reformed World Mission (CRWM) conveyed fraternal greetings from Christian Reformed Church of North America. “We have come to stand beside you in your synod and to let you know that you are not alone”, said Dr. Mwaya Wa Kitavi. On Friday 10th May, 2013 Dr. Joel Hogan gave a presentation entitled “Servant Leadership”. He emphasized that for Jesus

to transform his disciples he focused on head (mind), heart (motive) and hands (means). He elaborated his topic by giving the examples of servant leadership of John the Baptist, Jesus Christ and his disciples. Dr. Kitavi gave a power point presentation entitled, “the Reality of Mission on 21st Century”. The key concept is DOING MISSION WITH. Mission has changed. People do not come to do the work for you but rather join hands to do the mission with you.

Leadership Development

Out of 12 pastors and 17 evangelists only 2 have BA in theological studies, 2 have diplomas and the rest have only certificates. At the moment two are pursuing BA in theology in South Africa and another one is doing his BA in theology at Nile Theological College, Malakal. Out of the total number of SRC leadership 20 are waiting opportunity to develop their capacities so that they can become more equipped and effective in the ministry. Another area of need is the leadership development of ruling elders, youth and women so that the body of Christ is built.

Engagement in Reconciliation and Peace Ministry

South Sudan had been in war for 55 years. The notable features of people daily life are war trauma, violence, tribal tension, mistrust, and cattle raiding just to mention a few. Thus the leadership has envisioned that SRC should play her role in bringing reconciliation, healing and



SRC delegates who have committed themselves to be peace makers

peace among the communities in south Sudan, Nuba Mountains and Southern Blue Nile. To make proper awareness to the delegates, two topics were presented: the Role of the Church in Peace-building and Bringing Peace through Development. The main speaker was Joan Scott Manga, Civil Affairs Officer of United Nations Mission in South Sudan (UNMISS) in Malakal. The presentations were warming, enthusiastic, inspiring, uplifting and touching. In turn the Synod decided to form a Board of Reconciliation and Peace Ministry to help in healing the deep wounds and pains of the last war and to build a vibrant peaceful South Sudan.

Self Sufficiency Projects

One of the serious challenges hindering the progress of SRC mission is lack of financial resources. Since SRC has been acquiring lands in Malakal, Juba, Bor and Bentiu it was strongly recommended to start unmoveable and fixed sufficiency projects. After discussions and deliberations, it was recommended seeking fund to build 7 shops: 4 in Juba, 1 in Malakal, 1 in Bor and 1 in Bentiu. Once these shops are built it is estimated that they will generate sum of SSP7000 monthly equivalent to US\$2200.

Starting of Christian Schools

During the war South Sudan has lost almost three generations without education and even after the war it is still losing generations without education. The literacy rate in South Sudan is esteemed to be only 10%. With the IDPs and refugees coming back home schools are very limited. There are thousands of children in South Sudan now without basic education. The need for education is urgent. But the greatest need of South Sudan is education from Christian perspective. It is now time to win South Sudan to Jesus Christ through Christian schools. Subsequently, the synod recommended starting four Christian schools in (Malakal, Juba, Bor and Bentiu) in the next year 2014 God willing.

Ecclesiastical relationships

To cement the unity of the body of Christ SRC is in Ecclesiastical relationship with:

National Level:

1. Sudan Presbyterian Evangelical Church
2. Sudan Interior Church

International Level:

1. Heritage Reformed Church, USA
2. Reformed Churches of South Africa

International Ecumenical Body:

1. SRC is a member of World Reformed Fellowship (WRF).

SRC strategic Plan 2011-2015

In obedience to the Great Commission entrusted by Lord Jesus Christ to his church, SRC has drawn five Years Strategic Plan 2011-2015, for the purpose of increasing Reformed witness, growth and expansion of the kingdom of God in Sudan and South Sudan. It is envisaged that the strategy will help in merger of a transformed individuals, families and communities that are doctrinally based through the practical acts of God's love in individual lives. Key priorities of the SRC strategy are:

1. Planting of 36 churches (25 in the South Sudan and 11 in Northern Sudan).
2. Initiating of 16 Christian schools across South Sudan.
3. Theological and Christian education training.
4. Building of 7 shops, guest house (fund generated projects, geared toward self-sustainability).
5. Vocational training centre.
6. Reformed Christian Center (Multi-purpose centers basically for training and capacity building).

Officers of General Synod

The below mentioned pastors are the officers of SRC General Synod:

1. Rev. Kewy Ismail Gang, President
2. Rev. Mogadam Sharif Elding, Vice President
3. Rev. Patrick Jok Ding, General Secretary
4. Rev. Philip Gease Shaloka, General Treasurer

After the Synod

The SRC Leadership together with the international delegates paid a visit to speaker of state assembly and to Upper Nile State Deputy Governor. While he was sharing his challenges in his office, he became so emotional and shed tears. He was exhorted and encouraged. In turn he greatly appreciated the visit and described it as timely. We prayed together to the Maker of heaven and earth to give insight and wisdom to the leaders of the new nation, South Sudan.



Praying with the Deputy Governor (center) in his office

Prayer Requests

1. Church planting in the areas that are not reached by SRC in South Sudan and Sudan.
2. SRC Leadership capacity building (provision of scholarships)
3. Reconciliation, trauma healing and peace among different communities of South Sudan.
4. Starting of four Christian schools in Malakal, Bentiu, Bor and Juba.
5. Building of 7 shops to avail the needed resources for SRC activities and programs.
6. 1 car for SRC home mission to reduce mission transportation difficulties. 6 motorbikes for pastors and 10 bicycles for evangelists.
7. Successful implementation of SRC strategic plan (2011-2015) and availability of necessary resources (both humans and finances) needed thereafter.
8. Two (2) missionaries to work with SRC in South Sudan particularly in the areas of Christian Education and Leadership Development.

Next General Synod

The 4th General Synod will be held in Juba as from 3rd to 7th June, 2014. It will be hosted by Juba Sudanese Reformed Church.

SRC Vision

"To see merging of individuals, families and communities in Sudan and South Sudan that are saved, disciplined and integrated into a local church to serve, to worship and to become agents of transformation to exalt the triune God"

SRC Mission

"SRC mission is to labor with God's given grace by preaching a holistic gospel to all the abandoned and neglected people in Sudan and South Sudan so that individual, family and community are saved and transformed by Christ through the practical acts of God's love".

Address

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