

# Introduction

The ECSS is a member of the Anglican family that shares the spirituality of the Anglican Church which is a Prayer Book spirituality. It is the Prayer Book that shapes Anglican faith and life. It sets forth how Anglicans worship, pray and celebrate life.

Anglican spirituality is based in the parish church with a threefold structure which are:

- **private prayer**
- **the Daily Office and**
- **the Eucharist.**

- Three things holds the life of a true Anglican:

1. For Anglicans, the prayer Book is an integrating force which is essential to Anglican identity in three ways. First, the Prayer Book preserves the forms and formulas of the doctrine, discipline, and worship that the Anglican Church had received in and from the undivided Church.

Secondly, the Prayer book is the Holy Scriptures transformed into a Rule of Life. The liturgy is the Scriptures transformed into corporate worship. Anglicans generally believe that the law of praying is the law of believing. What is continually experienced in worship shapes the way that the worshiper believes

Thirdly, the Prayer Book is the primary connection to the ancient Church with apostolic succession, its three-fold order of ministry (bishop, priest and Deacon), creeds, theology and liturgy.

**All faithful Anglicans are expected to:**

- a. The constant reading of the bible for personal and corporate meditations.
- b. The constant use of prayer book with approved liturgy at morning and evening prayers.
- c. The constant use of lectionary to follow Church seasons and feasts.
- d. The constant use of vestments in corporate worship.
- e. The recognition of the three orders of ministry (bishop, priest and Deacon)

# The spirituality of revival movement

In addition to the universal Anglican spirituality, the ECSS has its own spirituality, which is **the spirituality of revival movement**. Revival is a Spiritual renewal within a Christian group. All the pioneer leaders of ECSS were nurtured in the spirit of the revival movement right from the start and they matured and started their ministry in the spirit of the revival movement.

The first wave of ECSS revival movement started in Western Equatoria in 1938 by a CMS missionary called Richard Jones. This wave of revival shook the whole of Western Equatoria from **Yambio, Maridi to Mundri**. And later on, it moved to the Nugent School at **Loka in Central Equatoria** where students from different regions of South Sudan got converted in to the spirit of revival.



In Yambio, Jones described the Christian community as “a sink of iniquity and a haunt of drunkards and adulterers”. The preaching of Jones against such evils was like a wild fire that touched everything, and this was the first of its kind in Zande land. The preaching touched everybody including the district administrators who were British citizens. With anger, Jones was ordered by the district administrators to pack and leave Yambio immediately

However, the preaching of Jones had already impacted many converts who had destroyed all their traditional gods. Those who used to brew beer broke all the beer pots and container used for magic and fetish activities.

In Maridi, people brought out all the mats on which they had fornicated or had committed adultery and burned it out in the presence of the evangelists. Yeremaya was one of those who completely surrendered his life to God. This spirit of revival convicted him to train as an evangelist and later to the Ordained ministry. He later became the first bishop of Yambio which covered the area from Tombura to Kajokeji

In Mundri, the greatest impact of the revival movement amongst the Moru people was that the Moru schoolboys received the revival preaching while in school and took the message back to their home area. Elinana Ngalamu who was impacted by the preaching of Richard Jones while at Bishop Gwynne college adopted the style of revival preaching and became a great preacher in the schools in Mundri and all over the Moru land.

The revival movement which sprang up amongst the Moru people has continued to the present day and continues to give life to the Moru Church. The preachings of Elinana were critical about the evils of the missionaries and the Government officials. Many school teachers and government officials got convicted and repented of their sins. But the District commissioner was furious and ordered the arrest of Rev Elinana and his group of evangelists and was put in prison in 1962.

After his release from prison, the Rev Elinana Ngalamu was selected for preparation to become the assistant bishop of Sudan based in Rumbek which covered the whole Dinka land and the Moru land. He later became the first Archbishop of the province of Sudan leading the whole province in the spirit of revival movement.

In central Equatoria, the revival preaching of Richard Jones made a great impact at the Nugent School in Loka. In the school at Loka, Richard directly preached against all kinds of evils in the lives of students and teachers. He mostly was harsh in condemning the adulterous life of the teachers. In addition to this, another wave of revival in central Equatoria came from Northern Uganda through Kajokeji in 1949 to Yei. This wave was later fueled more by those who returned from refuge after the Addis Ababa agreement. **Strong root of revival movement has stayed in the area to this day.** The second Archbishop of ECS, The Most Rev Benjamin Wani was the product of this movement.

From Loka, the revival movement spread through the local teachers and students who had been touched by Richard Jones' revival preaching. One of the teachers, Jon Majak took the revival message to Akot, and preached to the people of Akot. The result was the first large-scale movement of Christian conversion amongst the Dinka people of Eastern bahr el ghazal.

- Daniel Deng Atong, a senior teacher at **Loka** also carried back the revival message to Malek. He pioneered a highly successful evangelization across greater Bor region in Jonglei. Daniel's message was highly received more than the message of the missionaries. This gave a great encouragement to the missionaries, and they prepared Daniel for an ordained ministry. **Daniel later became the first indigenous South Sudanese bishop to be consecrated as assistant bishop in 1955.**



- After Daniel Deng Atong, the seeds of the revival movement continued slowly until God brought bishop Nathaniel Garang, to water the soils of the whole greater Bor and all the seeds of revival that had stayed in the soil for long time sprang up in a forceful way

- Some faithful evangelists, and the jieng youths who call themselves “**Jol WO Liech**” took the fore front of the revival transformation and they began to evangelize, teaching new Christian songs, and confronting the local traditional spiritual powers, and also erecting places of worships in all villages.
- Across the Bor area, the overwhelming majority of shrines to the ancestral powers, great and small, had been levelled. These has been propelled by the sufferings inflicted by the wars as composed in most of the Jieng new composed songs.

# Two observations

1. The zeal and depth of the Christian faith that is found within the Episcopal Church of South Sudan owes much to suffering and the revival movement. (the ECSS cross demonstrates that) During the first period of civil war (1955 to 1972) it was the people of equatorial, the Bari speaking people, the Moru and Zande who suffered the greatest displacement and, in the process, embraced Christian faith in large numbers.

2. During the SPLA war, it has been the Nilotes, the Nuer and Jieng who have experienced unprecedented upheaval, and simultaneously embraced Christianity in their hundreds of thousands.

The contribution that the revival has made to the Episcopal Church of South Sudan is very significant. **This is seen through the expansion of the Anglican Christian faith that is expanding in all parts of South Sudan.** The pastors, lay readers and lay evangelists are often on the forefront in carrying and preaching the gospel message in all villages of South Sudan.

**Some basic spiritual disciplines of the revival movement that are expected in the life of every committed ECSS Christian believer are as follows:**

**1. The carrying of the cross.**

- The carrying of the Cross is of great importance in ECSS. As St Paul puts it, if there is anything for us to boast about, the cross is the object of our boasting and we can devote our time in preaching it without shame (Galatians 6:14) The phrases: “going to the cross” and “taking our burdens to the cross,” are common phrases amongst ECSS Christians. It was on the cross that God in Christ and through Christ had to take our place, bear our sin, endure our curse and die our death so that we might be forgiven.
- It was on the cross that God in Christ and through Christ had to take our place, bear our sin, endure our curse and die our death so that we might be forgiven. The Christian life, therefore, begins at the foot of the cross of Jesus and continues there at the foot of the cross. At our baptism, we are signed with the sign of the cross on our faces. In our daily walk, we carry the cross of Jesus, and finally, when we die, the cross of Jesus is placed on our grave.

## 2. Repentance and Confession of sin:

Repentance is the starting point that demonstrates that a person is a true born-again Christian. (Mk.1:15,) Repentance means, turning away from the way that leads to destruction (sinful ways), from acts that attract the wrath of God (**Rom.1:18-23**). Confession of sins is a result (consequence) of repentance. When the spirit of God visits you, He causes you to turn away from the ways of the evil one and as you start to walk with Christ, he shows you the things which you used to do that were destructive to your life and those around you. By confessing, you are also denouncing them and allowing the Holy Spirit to work in your life. The Holy Spirit makes you grow and bear fruit (**Gal.5:19-23**).

### **3. Restitution**

- After repentance, we are encouraged to put things right (restitution). Those who have stolen, return the items they had stolen or pay the equivalent in money if the item no longer exists. Those who have wronged people, go and confess to those people and ask for their forgiveness. This brings freedom, joy, and victory for the believer and witness to the lord.

# 4. Walking in the Light:

- The ECSS Christians are expected to walk in the light. Scripture encourages that: “God is light... if we walk in the light... we have fellowship with one another...” **(1 John.1:6-7)**. Brethren walk in the light during fellowship meetings or when they visit one another. They share their experiences of victory over sin, their failures, and shortcomings in their walk with the lord. They share their plans and aspirations and seek advice from one another. Committed Christians are expected to be very careful with money by being faithful and accountable to God and to one another. They live life with contentment, accountability, and gratitude to God. They correct one another if there is something not right.



# 5. Life of Brokenness:

- In the revival language, brokenness means acknowledgment of one's failures and weaknesses. One allows God's word or the counsel of a brother or a sister to challenge him or her. When he or she listens and agrees to change in line with the counsel, he or she is said to be broken. This is often borne out of the knowledge that Christ humbled Himself and bore the shame of our sins on the cross yet he had no sin. When God's word of counsel is given to us, it should be received with humility and gratitude for it is intended to keep us at the cross where we find grace and mercy. It gives us an opportunity to start anew. The brethren help one another in their conduct so that they may please the Lord (**Phil.2:1-4**).

# 6. The life of Prayer

- All Christians are expected to be devoted to prayer. They are to pray individually in homes and during fellowship meetings and in the Church. They pray for one another and for all concerns of life. This is in obedience to the words of the Lord Jesus who said: ‘ pray without ceasing (**Lk.18:1**).’

# 7. Reading the Bible:

- All Christians commit to bible reading at various levels: individual level, every Christian reads his/her bible and prays every day. In fellowship meetings and conventions, every Christian learns how to pronounce and read the bible publicly. Some guidance is given on how to pronounce and end the readings, and how to share the main point from the reading with others. To know the mind of God, one has to read His word so that one may be equipped to lead a life pleasing to God **(Josh.1:8-9)**.

# 8. Fellowship Meeting:

- Every Christian is to attend a fellowship meeting every week. This helps us to grow, learn more of God's ways, share with other Christians and walk together with them. (**Heb.10:23-25**).

# 9. Witnessing:

Witnessing the saving power of God in Jesus Christ is a way of life for a Christian. Whenever a Christian meets a new person, he introduces himself as “*I am so and so and I am a Christian*”. One gives a brief testimony of how he/she got saved. If the other person is saved, he/she will do the same. If he/she is not, he/she will be challenged to get saved.

# 10. Conventions and Missions:

Conventions are big fellowship meetings or conferences. They are both evangelistic and devotional meetings organized in various places and may run for two or more days. At conventions, many people give their testimonies in order to give witness to the power of God and encourage others to walk as saved people. It is expected that from time-to-time Christians form mission teams that visit some areas and organize meetings and conventions. Those who are unable to go can send their contributions for the success of such missions.

# 11. Time Management:

- Christians are to be people who use their time optimally. They keep schedules, observe appointments, and are strict with program implementation. They are committed to working with integrity as God's children.

# 12. Neatness

- Christians are to maintain their environment neat, they are also expected to maintain their homes , their Churches and their body neat.