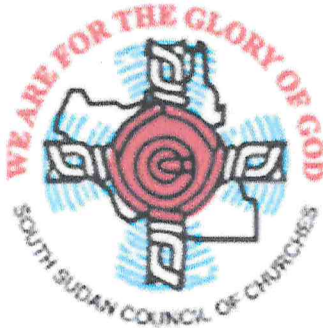




THE LIMURU PASTORAL STATEMENT

Church Leaders' Commitment to Peace, National Healing, and a Credible Transition in South Sudan

Limuru, Kenya | 4th - 7th August 2026

We, the undersigned church leaders of South Sudan, convened for a retreat in Limuru, Kenya from the 4th to 7th August 2026 to prayerfully reflect on the current situation in our country, renew our inspiration, and reaffirm our roles in fulfilling the will of God for South Sudan at this critical time in the history of our country.

During the four days of spiritual reflection, context analysis and brainstorming, we were guided by the word of God to His prophets drawing on the themes of Lamentation, Repentance, Restoration and Rebuilding the broken wall. We lamented and were deeply touched by the pain and suffering of our people - and repented for having embraced tribalism, greed, violence and selfishness. We were renewed by God's forgiving grace and inspired to continue playing our role in rebuilding our beloved nation in response to our Biblical call to the ministry of peace and reconciliation.

The historical account of pre-independence and post-independence state formation and nation building efforts helped us appreciate the dilemma that South Sudan is facing, specifically the continuously recurring fragilities associated with lack of effective implementation of the Revitalised Agreement on the Resolution of the Conflict in the Republic of South Sudan (R-ARCSS) and the never-ending transitional period.

We were concerned about the dilemma in which the country has found itself in since the government announced that a General Election that will mark the end of the transition period will be conducted on the 22nd of December 2026. The dilemma is that - on the one hand, there is an urgent desire to conclude the transition period and establish a legitimately elected government, while, on the other hand, there is the equally important responsibility to ensure that the electoral process does not contribute to insecurity, injustice and national fragmentation.

Our key concerns are;

- a) Widespread insecurity, the presence of armed groups, the proliferation of small arms and light weapons among civilians and the incomplete unification and professionalisation of the security forces.
- b) Incomplete constitutional, legal and institutional safeguards necessary to provide a clear, credible and trusted framework for elections.

- c) Insufficiently reliable and current demographic and voter information to support transparent constituency arrangements, polling planning and voter registration.
- d) Limited civic, peace and voter education, alongside constrained political and civic space and an uneven environment for political participation.
- e) The incomplete transformation of politico-military formations into civilian political institutions capable of competing peacefully.
- f) Incomplete implementation of the security arrangements provided for under the R-ARCSS, including security-sector reforms and the unification of forces.
- g) Inadequate financial, logistical and administrative preparedness for an election of the required scale, including appropriate arrangements for internally displaced persons, refugees and eligible citizens in the diaspora, consistent with applicable law.
- h) Low morale and irregular remuneration within public and law-enforcement institutions that would be expected to protect citizens, election personnel and electoral materials.
- i) The risk that continued political mistrust, ethnic polarization, unresolved grievances and weak institutions could turn electoral competition into a new source of violence.
- j) The continuous arbitrary detention of political detainees may jeopardise the process of inclusive dialogue.

In this consideration, the government's declaration has been received with mixed reactions. Some people support the declaration because they do not want the continuous extension of the transition, while several others are concerned that conducting elections under the current circumstances could trigger instability and violence.

1. Our Conviction and Historical Responsibility

We do not speak from despair. The Church in South Sudan has historically carried the sacred burden of accompanying our people through suffering, war, displacement and national uncertainty. The Addis Ababa Agreement of 1972, the people-to-people peace initiatives, the ecumenical accompaniment that contributed to the Comprehensive Peace Agreement, The Rome Retreat, the SSCC Action Plan for Peace (APP), and the Church Initiative for National Healing and Reconciliation (CINHR) all remind us that reconciliation is possible, that dialogue can interrupt cycles of violence, and that God's grace continues to sustain our nation even in its darkest hours.

We therefore accept our obligation to stand with our people and prevent the recurrence of conflict, de-escalate further violence, nurture hope, and mobilise communities for peace through this fragile transition.

We, therefore, Commit to:

- 1. Guard the unity, integrity, and prophetic independence of the Church.** We shall work to overcome tribal, denominational and institutional divisions; strengthen trust among church leaders; engage public authorities transparently and collectively; and speak with one voice wherever the life, dignity, and future of our people are at stake.
- 2. Engage national, regional and international decision makers.** We will engage the Government of South Sudan, political and politico-military actors, holdout groups, neighbouring countries, the African Union/C5, IGAD, the East African Community, Troika, and

any other relevant actors on the urgent benchmarks that are required for a peaceful, credible, inclusive and democratic transition.

3. **Strengthen and operationalise a citizen-centred programme for national healing and reconciliation.** Working through the APP and the Church Initiative for National Healing and Reconciliation, we will expand practical initiatives for trauma healing, reconciliation, forgiveness, people-to-people dialogue and the restoration of broken relationships before, during the transition period.
4. **Mobilise the nation and the region for prayer and spiritual renewal.** We will collaborate with church leaders across South Sudan, the East African region and the diaspora to convene coordinated days of ecumenical prayer and fasting for peace, repentance, healing and national renewal. We invite churches, communities and people of goodwill to support and participate in this initiative.
5. **Pursue focused regional ecumenical diplomacy.** Working with FECCLAHA, the All Africa Conference of Churches, Association of Member Episcopal Conferences in Eastern Africa (AMECEA), Council of Anglican Provinces in Africa (CAPA), African Council of Religious Leaders (ACRL), regional church leaders and peace envoys, we will seek focused engagement with the guarantors of the R-ARCSS and the leadership of the East African Community
6. **Design a civic, peace, early-warning and public-safety awareness programme.** We will strengthen community-based early-warning systems, promote peace and civic education, counter hate speech and divisive narratives, and equip citizens to make informed, responsible and peaceful decisions. We will use existing church structures, including local congregations, Inter-Church Committees, women and youth networks, to ensure that information and advocacy are grounded in the realities of communities.
7. **Prepare and deploy faith-led mediation and dialogue teams.** We will identify, train and support local and national faith-led mediation teams to facilitate dialogue, de-escalate tensions and help resolve disputes during the transition period.
8. **Place women and young people at the centre of peacebuilding and transition efforts.** Women and young people must not be treated merely as beneficiaries. We will ensure their meaningful participation in prayer, dialogue, mediation, civic education, early warning, advocacy and decision-making structures, recognizing their unique capacities and the disproportionate burdens they carry.
9. **Mobilise humanitarian support and protect human dignity.** We will appeal for and mobilise humanitarian assistance for vulnerable and displaced communities affected by conflict, economic hardship and natural disasters while strengthening the Church's capacity to identify needs, protect the vulnerable and ensure that assistance reaches those most in need.

We, therefore, call upon:

The Government of South Sudan and all political actors to place the lives, dignity and unity of the people above partisan advantage; to protect civic and political space; to pursue inclusive dialogue; and to urgently address the legal, constitutional, security, administrative and institutional conditions necessary for a peaceful and credible transition.

Regional and international partners to remain engaged with South Sudan, coordinate their support, use their influence for de-escalation of violence and inclusive dialogue, and accompany rather than abandon the people and churches of South Sudan at this critical moment.

The people of South Sudan - within the country, in refugee settlements and throughout the diaspora - to reject violence, hate speech, tribalism and revenge; to uphold the dignity of every person; and to participate responsibly in shaping a peaceful common future.

Our Pledge

We are humbled and challenged by the trust that our communities continue to place in the Church. We accept trust as a sacred responsibility. Our commitment to peace will not depend on political convenience, access to power or the absence of risk. We will continue to pray, speak, accompany, reconcile, mediate and act with courage for the sake of God's people.

It is our prayer that the transitional process will be more than a mechanism for transferring political authority. May it become a pathway for consolidating peace, advancing national healing, strengthening accountable institutions, safeguarding human dignity and realising the aspirations of the people of South Sudan.

"Wash and make yourselves clean. Take your evil deeds out of my sight; stop doing wrong. Learn to do right; seek justice. Defend the oppressed. Take up the cause of the fatherless; plead the case of the widow."

Isaiah 1: 16-17

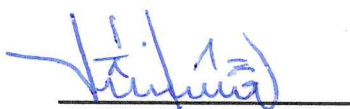
Signed in Limuru, Kenya, on 7th August 2026

Rev. Benykeng Ajak Pal



Deputy Chair South Sudan Council of Churches (SSCC) and Chairman, Sudan Interior Church (SIC), Juba.

Rt. Rev. James Makuei Chuol



Moderator of the 34th General Assembly Presbyterian Church of South Sudan (PCSS), Juba.

Rt. Rev. Thomas Tut Puot



Moderator, South Sudan Presbyterian Evangelical Church (SSPEC), Juba.

Bishop James Lado Emiliano



General Overseer, Sudan Pentecostal Church (SPC), Juba.

Fr. Bishay Elantoni Edward



General Vicar, Coptic Orthodox Church, Khartoum and South Sudan

Rt. Rev. Kewy Ismail Geng

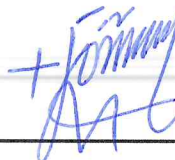


President, Sudanese Reformed Church (SRC) General Synod and Moderator of SRC Juba Classis

Bishop Simon Nyamara Tibi

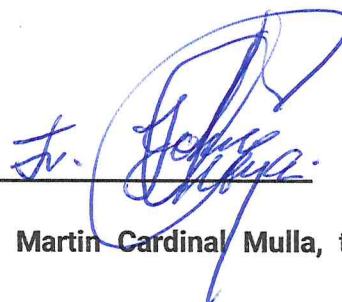


Presiding Bishop, Christian Brotherhood Church



Rt. Rev. Jackson George Gabriel

Bishop, Episcopal Church of South Sudan (ECSS)



Fr. John Ochaya Owiro

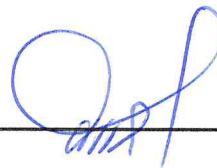
Representing, His Eminence Dr. Stephen Ameyu Martin Cardinal Mulla, the Metropolitan Archdiocese of Juba



Bishop Martin Mogga Ifoga

Representing the Presiding Bishop of Africa Inland Church (AIC), South Sudan.

Rev. Tut Kony Nyang Kon



General Secretary, South Sudan Council of Churches (SSCC), Juba.