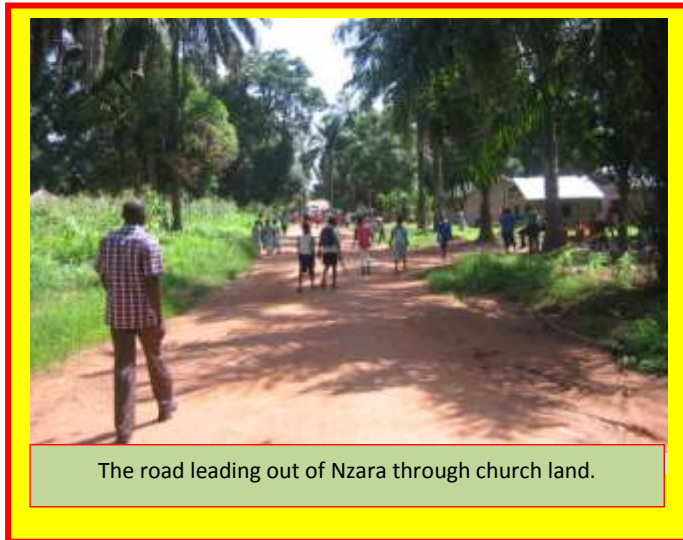


Report of Robert's visit to Nzara Diocese, South Sudan, June 19th-June 26th, 2014:



A great deal of appreciation was expressed for our St. Timothy's Foundation and for the help that had been sent. The previous visit by Claudia had made a great impact, and, at this time of Claudia's medical challenges, there were many so in prayer for her. This emphatically shows how important visits can be. I really hope that we can put together a useful team for a visit to Nzara in 2015 –I know that this would be welcomed. Each participant would probably have to find about £2000 for the air-fare from the UK, visas and insurance, accommodation, transport from Uganda to South Sudan and inclusive of a contribution towards whatever projects we would help to help with.

INTRODUCTION:

The first missionaries arrived from the direction of the Congo in 1912. The cathedral was built with help from the managers of the large cotton factory, which finally closed in 1990. I was given a great welcome and spent the first bit of time being escorted into the township by several of those who welcomed me. Changed money at the rate of a US dollar for four South Sudan pounds. At the centre of Nzara is an important road junction with roads coming in from the Congo, from Wau in the north and Yambio to the east. Many Kenya/Uganda registered trucks labour in with massive loads and are used for the transport out of Nzara of timber.

The diocese of Nzara, headed up by Bishop Samuel Peni is only four years old. Within that time, much has happened and the diocesan assets have increased –solar powered electricity from solar panels and large batteries, internet access, a tipper truck to help transport building materials for churches, an office block for diocesan staff and accommodation for visitors. Many of the clergy had mobile phones, despite receiving no salaries and the four archdeacons had motorbikes. The diocesan now has its three church schools –two of them in Nzara and despite massive inadequacies, there are now some permanent buildings at the schools. There is also a medical clinic, which was initially funded by MTI (Medical Training Initiatives) and the salaries are funded by Wimbourne deanery, which is hoping to transfer this responsibility to a Rotary Fund grant, which is anticipated.

There are forty primary schools within the region of Nzara –two of these are church schools: St. Timothy's and the ECS primary school are within the township area of Nzara and there is another Anglican church school outside Nzara. Within Nzara, the Roman Catholics have a large primary school. There is also a government secondary school (with a poor reputation within Nzara) All education is in English, as Nzara has seven other languages spoken locally: local Arabic, Zande (the majority people) Muru, Balanda, Baka, Bungo and Dinka.



St. Timothy's School: (founded 2010)

There are 360 children aged between four and eleven with six classes and six teachers. There are four constructed classrooms and a small latrine block. The older children pay £30SS per term; the younger ones, £25SS. At 11 am, the children are fed maize porridge. Uniforms cost £30SS. Seventy five percent of parents are able to pay and make contributions to the school for

items such as toilet paper. Only the teachers have text books. Five of these teachers are Ugandan and paid through money from the St. Timothy Foundation. The school is open from 8 am to 3pm/.

The school is fairly vulnerable and would love to have a fence. No watchman is paid –this would cost £150SS per month. A lot of ongoing repair costs –for instance the necessary carpentry and repair to door-frames, etc, are not provided for.



From Left to right: Modi ,(SS) AMUSUGUT (head fr. Ug.) Lydia, (SS) Francis ,(Ug.) Janima, (Ug.) Rose (Ug.) One Ugandan on maternity leave

The 7 Ugandan teachers, whom we support are paid in Ugandan shillings the equivalent of about £80 sterling a month and get an allowance for their living expenses in South Sudan of about £20 per month. The head of St. Timothy's gets slightly more. They get free accommodation and home leave and medical expenses paid. The bishop has therefore given them quite an incentive to teach in South Sudan, rather than in Uganda, where wages would be lower. They have been imported to South Sudan because of the lack of South Sudanese qualified teachers.

Priority needs for St. Timothy's were listed as the need for more classrooms, ongoing maintenance of doors, window frames and furnishings, the necessity of many more desks/chairs, a water-bore hole, a fence to ensure security and play/teaching materials. Also, at the moment, there is no money for a cleaner, whose wages would be £150SS/month.

(Note also that if guttering and tanks were provided, it would mean a lot more “on-site” water provision for much of the year. It was also mentioned to me that refresher courses for the teachers would be very important. The Ugandans stay in Nzara for ten months of the year and go back to their homes in the two months either side of Christmas. Amusugut, for instance has two daughters, who live with her sister in Uganda, and, of course, misses them a great deal.)

General impressions: I felt that the school was running rather well and that the head teacher, Amusugut, really has things in hand. There is a need for the provision of everything and one of the things we could usefully supply is a laptop computer (which could be charged up at the diocesan office) which would give all the teachers much greater access to outside educational and other provision.

2. The ECS Primary School : (formerly, until 2013, a government school)

Here, St. Timothy's Foundation is supplying the salaries of the two Ugandan teachers. One of them, Peter, is a very lively Christian and hopes to establish some sports activity. The school has fourteen teachers in all, but none of the South Sudanese are qualified. The Sudanese receive their salaries from the government (sometimes irregularly!) and this is meant to be £300SS/month. Here some of the children are as old as seventeen, so despite the education being primary, it has much more the feel of a secondary school, although the age range stretch is pretty vast. Within the school are 762 children - 412 boys and 349 girls. The church provided the offices, the classrooms (two classroom blocks funded by Barnabas Fund) the salaries for two teachers and fifty chairs and tables for the teachers. Two class rooms were built by parents and there has been other parental input. Affordable uniforms are provided.

The ECS school has even greater needs –partly because it has so many more children than St. Timothy’s and class sizes come to over one hundred in some year groups. The greatest need here is for water and decent pit latrines –at the moment the utterly inadequate latrine provision is unisex and staff have to share facilities with children. The cleaner has to go to the well to a nearby borehole eight times a day –a bore hole which itself is overworked and which sometimes produces very little, meaning for the cleaner a further walk of a quarter of a mile to the next water provision –it all being carried back on her head.



The staff of the ECS Primary School with the headmaster standing in front.

The expressed needs are almost limitless –water, so the need for a borehole (which could dovetail into the clinic’s needs as well) separate latrines for boys, girls and staff, school materials, seats (it is hoped that a Rotary Club grant will meet this need) more teachers, –at the moment, inclusive of the Ugandans, four are paid by ECS, the others by the government) four more classrooms, teachers’ homes near to the school, beds, teacher refresher courses, a library and provision for one more cleaner.

(Note that again guttering and water collection tanks could help with some water provision. The cleaner, in the meantime, could at least be given a bicycle with a system rigged up to carry two water carriers. The two bore holes –one nearer, the other further, are both slightly up hill, so bicycle carriage would be fairly easy because of the downward gradient to both the clinic and the school. There is a stretch of land adjacent to the school, some of which is easily available but on part of which there are squatters, which could be turned over to sports usage. I talked with staff and there never seemed to be any idea of curtailing the numbers of students

General impressions: (and probably very superficial) The teaching staff here are labouring under immense difficulties. At the beginning of the school day, there seem to be many children who are late and held outside the school until allowed in and a punishment imposed. Considering that all children have to do household chores from the moment they wake up and that many have to walk up to five miles from their homes and that they will only have one meal a day, it’s a wonder that any education happens at all. We will have to pray hard about what further we can undertake for this very needy but necessary school.



Late comers to the ECS school, being held back at the gate. Note one of the classroom blocks provided by Barnabas Fund

3.. The Good Samaritan Clinic:



The lady above has to go for the clinic to a well three times a day. She can use a well nearby, but this is often overcrowded, so, on the day I went with her, she had to walk another quarter of a mile. I could hardly lift the enormous load of water she was carrying on her head. From the Congo she is also the cleaner and has to deal with all the clinic's laundry needs and scrub out floors with the water she collects. For this she gets the equivalent of \$75US per month. The cleaner at the ECS Primary School, has to do this trip eight times a day and only gets paid the equivalent of \$50US per month. I would be very sympathetic to an application from the diocese for a bicycle and some kind of carrier capable of taking two water carriers, particularly as the trip from the well/s to the school and clinic is slightly downhill.

This gives simple medical service to the community. Nearby is a fairly well established catholic hospital. Between 2011 and 2013, two nurses were trained at Maridi and the diocese has sent one woman for midwifery training in Wau. In addition, three dental assistants (one of whom is female) have been trained (at one time a dentist came to give training for 14 days from the UK. Drugs are provided and Salisbury Diocese (the Medical link) is the provider with Wimbourne Deanery providing for wages (in the hope that an applied for Rotary grant will take this burden from them.) There are a total of thirteen employed - 1 dispenser, 1 technician, 1 in reception, 3 nurses, 3 dentists, 3 midwives, a watchman and a cleaner. The head nurse is Alex. While I was there there were 23 patients. Each patient pays £2SS to register in the book and one South Sudan pound for the second visit.

A majority of patients come for pre-natal care.

Priority needs: The lack of immediate water, (See column on right) the need for another dispenser, the need for a trained clinical officer, the Dentists' room is too small and the midwives don't have enough room. The land is very open and difficult to protect but the watchman seems to have kept off marauders (paid £150SS per month) Other needs identified were for mosquito nets, ante-natal cards (basically record cards) and delivery kits. They would also like to be able to fence off the clinic for reasons of security.

Traditional birth attendants. Twenty of them were trained by a Ugandan midwife. They meet in Nzara every Wednesday and the input that they have received from Pewsey seems to have dramatically cut the rates of infant mortality

4.. The Mothers' Union

In so much of Anglican Africa, the Mothers' Union, is a vital force for good. Here members of the Nzara Mothers' Union headed up by Anna, who is also diocesan treasure, are standing in front of their incomplete MU diocesan office, which they would like receive help for in bringing to completion. Several members of the MU are beneficiaries of the Micro-finance scheme. Much of the building work on this office was done by the MU members.



5. Micro Finance: (At the moment this benefits thirty women.)



A meeting of the micro-finance beneficiaries in the diocesan compound. They have regular meetings and about twenty were at this one.

I would regard this scheme as very productive as far as grants from Pewsey are concerned. Loans began with 100/- (SS pounds) given to ten women on May 1st, 2010. The same rule applies as at the beginning; that half the loan must be returned after one month and that repayment must be complete after two months. There has been just about a 100 percent success rate in loans being returned on time. There are now three loan groups which account for thirty women. A second time loan can go up to 200/-. On each loan interest of 5/- and when this amount reaches 200/-, another woman is taken on as a beneficiary of the scheme. The businesses include the selling of palm oil, rice and groundnuts –purchasing in villages

around Nzara and then bringing to town (where they have them on bikes). I saw the book of record keeping which was meticulous and administered by the diocesan secretary.

How those benefiting from loans make their profits: Groundnuts in rural areas are 4-5/- in a gallon can and can be sold in town for 7/-. They can get 1-15 gallons on a bike. Three 20 litre carriers of palm oil (max. load for a bike) can be bought to 40/- and sold for 60/-. Sugar purchased in Yambio (15 miles away) can be sold at a profit in Nzara.

All sorts of purchases had been enabled by this micro-finance provision: The buying of bikes, (550/-) the purchasing of grinding mills, (300/-) the possibilities of paying school fees and the acquisition of medicines. I saw little business enterprises –a roadside café, market stalls selling fruit, rice, palm oil for instance. All the bread I ate at the bishop’s house had been baked by one of these women getting up to “bake” at 4 am.

The women suggested that it would be good if loans could be increased to 500/-pounds (\$125US) each time. Those benefiting from the higher loans would be those with the best and longest track records of repayment. They would also like to increase the number of beneficiaries and extend this scheme to more rural areas. (My reckoning is that £2000 sterling could enable another twenty to thirty to benefit.) There is meticulous transparency at the moment, so I hope that an increase in the number of beneficiaries could maintain this excellent accountability.

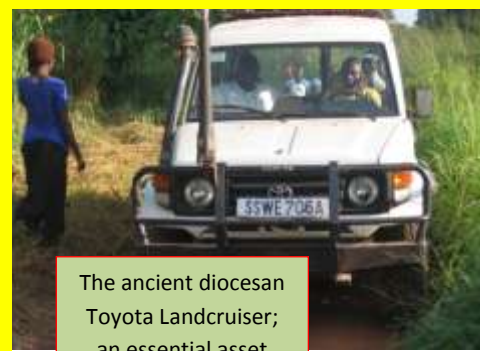
Over the years, various people and organisations have helped Nzara. Father Bob spent two years there with his wife and supervised much of the building work. Coming from the diocese of Iowa, he was able to raise finance for the purchase of an ISUZU tipper truck, which helps churches in their construction work; it can also be hired out. Iowa also supplied finance for the Pineapple project (some distance from Nzara) and is potentially still a giver for the future. Peter Marschall has helped in all sorts of ways and Claudia Calam provided initial money for the micro-finance project. Various groups have visited and others have provided short term skilled input (for things such as dentistry. The initial funding for the clinic came from MTI (Medical Training International –USA) and the diocese of Salisbury has also been involved, as has the deanery of Wimbourne, who, at the moment, are supplying the clinic staff salaries. The Pewsey contributions are for the Ugandan teaching staff salaries, Micro finance and Traditonasl birth attendants’ training. It was hoped that Trinity Church, New York would provide for all the internet access over two years, but an administrative error by ECS has deferred this provision.



Two years after receiving her first loan, this woman was able to buy this bike



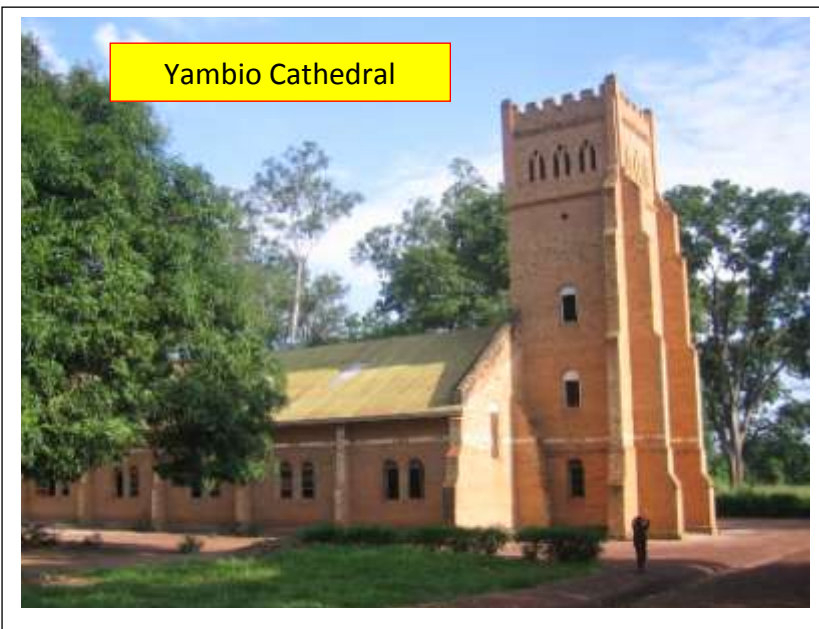
Small roadside café, started by M-F scheme.



The ancient diocesan Toyota Landcruiser; an essential asset



Sunday morning service in Nzara Cathedral; a 3 hr. service in Zande –lots of participation.



6. Yambio Diocese:

The BIBLE SCHOOL: **(Wimbourne contact)**

Currently, there are 24 students with eight tutors, who teach all the subjects. A semester system is used over a period of 3 years; the next semester is in August. There are many challenges of accommodation and finance. There is no library; there are no computers and the solar system is not working, so no electricity. The students are not provided with any food, but are meant to make a financial contribution to

the fees as well as to build their own homes!. There are no text books and a gift I made of cheap pens seemed to be significant. Teaching is from 8 am to 5 pm and the syllabus comes from the Mukono. (UCU)

Nine of the current students are from the diocese of Nzara and Bishop Samuel would love to get contributions of \$200US to sponsor each student at the college. When Bishop Peni was development officer in Yambio, it was obvious that there were many projects proposed or in hand, but these have collapsed. The secondary school with 160 children (girls and boys) has no light or power and so no access to Internet. The AIDS project has collapsed, though a meeting with food is catered for on Tuesdays for AIDS patients. The health clinic relies on a grant from Salisbury Diocese and there is great hope that a grant from Rotary will help this (looks rather doubtful) There are 36 parishes with about 95 clergy overseeing 300 churches.

Its really no secret that Bishop Peter Munde is a very poor leader. On my visit, he was away in Nairobi trying to get a visa for Sweden, despite having had a year's sabbatical (euphemism for suspension) in Uganda. He has no vehicle, bt there were murmurings of trying to procure one for him.

YAMBIO struck me as being pretty desparate. We visited the home of Bishop Samuel's parents,, who live in Yambio. It's a ragged old town, the place where MAF lands and quite a commercial centre with banks, etc.

It always amazes me how African Christians keep going. The Bible College Principal, Christopher Ueko and Samuel Bareto, the headmaster of the secondary school and vicar-general seem to both be keeping their institutions going, despite every lack of encouragement. I also met with Richard Thomas, (a tutor) the Revd Mrs Mordi Samuel, the vice principal of the college and the Revd John Zeburuna, tutor and development officer. Knowing that Wimbourne Deanery in the UK has been working hard for Yambio, it might, at some time, be great if people from there could do a n assessment, but perhaps nothing can really be done until there is new leadership in the diocese



7. Nzara Cathedral;

There were three morning services –the ones in Zande were long and increasingly lively; the one in English was very poorly and unimaginatively led, though the sermon was quite good. In the vernacular services, plenty of local musical instruments used and a generator brought over to power up the guitars, etc. All the different groups –youth, children, MU, etc had their choirs and contributed. Collections came to 191SSpounds. The main service in Zande lasted for about three hours. Phew!

8. Questions for me to ask, as put by Chris Frankum:

Questions:

Is anyone else funding St. Timothy's School?
Are there plans to recruit another teacher? Ugandan/local
Are there any ways in which art and teaching materials can be got into the school?
How is the Diawo School going? (Its forty miles fr. Nzara)

How many children now in the schools?
If we launched an appeal for extra classrooms would there be voluntary labour to help in construction?
How much have costs risen since 2012 at St. Timothy's?

Communication/links: Are the computers being fully used?

Would it be good to supply "smart phones" and re-charging so they could be used for texting and emails?
How can we make more direct links with the teachers and Students at St. Timothy's School?

Can we make a list of m/p[hone numbers and emails with People we can link with?

Microfinance: (See report for numbers of women and the interest charged)

Solar Power: It wasn't felt that solar power was needed in the school because all teaching is in daylight. Again, the most urgent need expressed was for lap-tops and a printer. Some, but not all, of the solar lights supplied by Claudia worked well.

Biomass generator: Its not yet working and, of course, there is a need for three cows (!) and the Zande people are not traditionally cattle-owners. Bishop Sam went to see a biomass system in Uganda and was convinced of its usefulness, but he feels that extending his house is a priority. Some of the underground work for the biomass generator has been done, but not seen as a priority.

Mothers Union: They are trying to complete their office. MU members are involved with family counselling, hospital visitation and the cleaning of one old person's home. Where they can, they supply food and firewood to the needy. MU members are often authorised to take communion to the sick.

TBAs: They meet for discussion and input every Wednesday and it would be good if the more experienced ones could have refresher training. As for others to be trained they would like to advertise for any S4 students to go for training to Maridi, which is the only place with the necessary facilities for training midwives. The training so far received really does seem to have made a difference –especially in regard to infant mortality.



The Cotton factory, (left) once employing 4000 people closed in 1990 – full of old British made engineering – Platt, Crossley, Brush, British Thompson Houston; an industrial archaeologist's dream! On the right, modern industry: TIMBER with much for export.

Answers:

No.
Yes, local
Only from Uganda.

Going well with about 60 kids. 2 of 3 teachers Pewsey supported. (See elsewhere in this report)
"Parents would be asked to help" said the bishop. Parents have already helped the ECS prim. sch. Costs???
A small income from outside users, mainly used by diocese
Multiplicity of networks so the bishop has 3 phones.
Supply two lap-top computers to the schools, which could be re-charged at diocesan office*
Yes.

***We could probably supply a lot of second hand lap-tops and need to do the research about this.**





Impressions:

Bishops are, within a diocese such as that of Nzara, absolutely vital as the access points for outside help. In the west, we might well question the absolutism this involves, because episcopal leadership can be exploited for personal gain and temptation is sometime succumbed to. The evidence in Nzara is that the bishop, in seeking outside help, has the deepest needs of the people of his diocese in mind. He's involved with all sorts of committees within South Sudan and has the benefit of international links. Sadly, what is true of Nzara is not true of Yambio. A balance has to be struck between the international provision, which will suddenly transfer a bishop from a peasant economy to the affluence of western homes and hotels and the deep needs of people who are desperately poor, and for whom, if he is genuine, as I believe Sam to be, their interests are paramount. Sam Peni is a real leader, has imagination and initiative, but the constant welcome and hospitality, as well as the provision his family makes for children other than those of his immediate family, shows a man very much in touch with those whom God has called him to serve. I was impressed, for instance, that when I handed Sam some money, it was immediately passed over to the diocesan treasurer, Anna, who is also a leading light within Mothers' Union.

It is still a hierarchical and male dominating society. I had a very interesting conversation with Sentina, the bishop's wife. Her English is superb, although she has never been to the UK. She has been with her husband on a visit to Iowa, USA. Her formal education only reached to P4 and was interrupted by the LRA and violence. She would have loved to have studied further. She did have a year with Bishop Sam at Carlisle College, Nairobi. She talked about how the role of women is so often confined to "child-bearing and rearing" and that men have yet to learn to "serve" their wives. I remarked that the man who heated water for me, morning and evening, so that I could "shower" was prepared to do what stereo-typically I had assumed was work for women, but Sentina's comment was: "But he'd never do that for his wife". Husband and wife might work together in the fields, but once in the home, the man would expect to be able to sit back, have his food cooked and all his needs attended to. I think that any future invitations to Sam to come to Pewsey should include his wife. I think, too, that some of the women would love not simply to receive instruction in "child-rearing and hygiene", health" and "Nutrition –vital, as these are-, but to learn how to read and write, know more of the Bible and to be introduced to aspects of living, which are not solely domestic. This is what Sentina intimated to me.

I am always struck and always impressed by “child behaviour” in home and school. Children are up with the crowing cocks at dawn and in Sam’s compound, every child had his or her function – sweeping away dead leaves, going to the well (pretty hazardous from our picky health and safety perspectives) to pull up the water, lighting and fanning the fire between four stones, cooking for tea, washing clothes, tending plants. At one point, I noted the compound’s cock, an otherwise very arrogant and noisy neighbour, submitting to child ministrations. They’d noticed a sore on his plumage and head and were dealing with this with the hot ash from a smouldering stick –it seemed to work. I heard very little crying from children –even from the babies and this sense of discipline carries over into school life, where only a fraction of the discipline problems we face in the west seem to occur. The disabled three year old son of the bishop was quite a favourite with everyone. It wasn’t all work with the children, though, and it was good to see some genuine play –they grabbed at the balls and pencils I’d brought along.

There are questions, though, to be asked –especially of teenage boys. Mobile phones and motorbikes only exhaust a limited number of employment opportunities and many leave school, if they get there in the first place, with few skills.....its always these unskilled young males who are vulnerable to enticements to violence and inducements to misbehave. It would be good to help the ECS primary school develop some sports facilities and one of the Ugandan teachers we support is very keen for this to happen. I was in Nzara during the opening stages of the World Cup and it was with some glee that I was told how badly England had done! A local trader had the World Cup matches wired in for one Sudanese pound (about 17p.) a night. An awful number of young males hang around in African townships with nothing to do. Islamic fundamentalism has been held at bay by the general South Sudanese opposition to the Sudan, but that could well change and the LRA lurks across the border in the Congo and has made many recent raids into south Nzara; not so much abduction at the moment, but the theft of goods and food. Its easy to forget what a terrifying impact the LRA has made, but I met at least one clergyman whose wife had been kidnapped and subsequently killed.

Of course, in the hospitality I received, I became a beneficiary. The hut was grass-roofed and the walls made of mud, but not a drip dropped on me from the tropical storm that assaulted the region one night. The solar panels provided light and the bed was isolated from mosquitoes by netting. The food was superb, but I was sometimes left alone to eat it. There was a lot of sitting around and I felt that whereas the bishop was over-employed, the opposite was true for many of the diocesan staff, but then I remember that nobody –not even the bishop- is actually paid. The bishop’s village home and the diocesan compound provide all the food needed and much of this is stored in a granary within the compound. Every day we ate home-grown rice and vegetables and food seemed to be plentiful. The children I saw all looked pretty healthy. The soil in Nzara is obviously good and the pineapples were “de-luxe”.

For me, apart from the mobile phones and motor-bikes, the generators and solar panels and the enormous second hand articulated trucks labouring in from Kenya and Uganda to collect the precious teak, this trip was a fifty year “throw-back”. I’d only been to South Sudan once before and that was in 1961, when I travelled down the Nile on battered paddle boats to Kosti and by train to Khartoum. I was reminded of a year I’d spent in 1964 in an Ibo village in Nigeria. Nzara was like that Nigerian village then –the African “rouge” of the roads, the beat of calling drums, the bare-foot boys climbing trees to tap palm oil, the brilliantly constructed homes of thatched roofs and mud walls, kerosene lit lamps and a sky at night as clear as any planetarium.

Anglican and Roman Catholic Christianity still hold sway, but Pentecostalism and less savory sects will soon arrive. Islam, too, is not dormant, and it was interesting to hear that the MP for Yambio had converted to Islam. On radio, he was busy promoting an Islamic conference. Apparently, he still sometimes attends church and one church had received 10,000 bricks from him, but this is classic Islamic patterning –a benign beginning, a growing influence through the distribution of favours, an infiltration into political, business and educational spheres of power but with the ultimate aim of total domination.

The needs of Nzara all provide fodder for development agencies, but as Christians we have to add to that fodder (bread alone) our prayer and our love. As important as general education is biblical teaching, which alone will give the church its moral and spiritual muscle. Man does not live on bread alone and from Pewsey our good intentions in the provision of micro-finance, ex-patriate Ugandan teachers and training for midwives must never be divorced from the vital importance of helping the church reach out for Christ. Christians everywhere are in the business of transformation. Africa has so much to teach Europe about all of this. In Nzara and elsewhere throughout South Sudan, churches are being built, people are in prayer and the Bible is studied. Paul wrote to the church in Colosse as follows: “Let the word of Christ dwell in your richly as you teach and admonish one another with all wisdom, and as you sing psalms and spiritual songs with gratitude in your hearts to God. And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him”. Let us, in Pewsey, be as willing to help in the training of pastors and church teachers as with the provision of finance for other practical needs.

Some areas for discussion and planning

1. **Our present priorities –the payment of Ugandan teachers, the provision of money for micro-finance and the training of Traditional Birth attendants. (The training of the birth attendants might be something to hand on to the Salisbury medical link and might be included in the Rotary funding)**
2. **Its important for the diocese to present us coherently with applications and their priorities.**
3. **Many needs are so great that they will probably be beyond our resource, so we need to begin to broaden our knowledge base of larger trusts and charities.**
4. **A policy of when and how often to invite Bishop Sam Peni and his wife over to Pewsey.**
5. **How to recruit more regular giving.**
6. **To maintain regular contact with Salisbury Diocesan connections with South Sudan, with Wimbourne deanery, with Peter Marshall, with the Salisbury medical link, Iowa diocese and others who have shown a particular interest in Nzara.**
7. **To keep in touch with Bishop Peni by regular phone link/emails.**
8. **To follow up Mark Green’s suggestions with regard to the provision of bore-holes for the school and the clinic.**
9. **To formally ask Nzara if they would value a party coming from Pewsey to help for up to two weeks and for us, with them, to identify which skills would be useful. Below, I have put together a rough budget for each participant.**

Draft budget for each participant on a Nzara journey:

Air fare of up to £900
 Visas for Uganda and Sudan: entry and re-entry to
 Uganda and visa for South Sudan: c. £105
 Air-fare (MAF) from Kampala to Yambio and return,,
 c.£320
 Cost out accommodation in Uganda and South Sudan
 for sixteen days at £40 per day –total: £640
 Contribution to projects in Nzara: £200.
 Purchase of useful items to take in: c.£50

A total (guestimate) of about £2225.



Lord Jesus, we pray that, in your name, the people of Nzara will be lifted from poverty to prosperity