



ANGLICAN RENEWAL MINISTRIES WALES

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Contents

A Message from our Chairman Nick Jones.....	2
Jesus would not entrust himself to them.....	3
A Response to our spontaneous reactions to Natural Disasters By Nigel Coatsworth.....	5
TRANSFORMATIONS. Niall & Geraldine Griffin.....	9
CHRISTIAN UNITY – By John Cantrill.....	10
Book review - The Wounds of Jesus.....	11
News from our members.....	11
Local Houses of Prayer across Wales – News from Ffald-y-Brenin.....	11
More news from MYNYDD BACH SCHOOL, L.O.S.T. - UGANDA.....	12



A Message from our Chairman Nick Jones

Dear Friends,

During the school half term break, Chris (my wife) and I spent a few days visiting Paris. It was my first visit, and although I prefer the countryside, I would have to say that we had a wonderful time. I was very impressed. It was, however, really cold with a wind chill factor to make it seem worse. A week or so later it snowed, just before the Wales / France match. Then we seemed to get into a system of cold weather here at home. And now as I write this message it is shortly before Easter and the reminder that spring is on its way. It seems that the coldest weather of winter has been just at the time of change with the daffodils, crocus and snowdrops all appearing. It is also said that the darkest hours are just before the dawn.

Reflecting on the Gospel accounts of the Passion and death of our Lord Jesus that pattern is one that emerges too. At the time we now celebrate as Palm Sunday, the disciples must have been riding high, as it were, with Jesus apparently so popular and seemingly unstoppable. And then, Maundy Thursday, and the dark night at Gethsemane where Our Lord struggled with anguish. Then even darker still the trial, crucifixion and death of Jesus. How much more dark and hopeless could things become? Only perhaps, the darkness of the heart that Peter would have experienced as he wrestled with the guilt and shame of denying and deserting his Lord. But, like the winters harshest weather just before the spring, so the deepest darkness of despair is just before the dawn of the Resurrection morning.

These reflections find resonance also in my thought at this time in relation to ARM (Wales) and the debate surrounding the Flames of Fire conference. A proposal born out of the best of intentions and motive seems now to be one, which has caused division and distrust. To make matters worse, the intention of trying to enable ARM (Wales) the space to focus on Renewal within the Church in Wales also seems doomed to failure as the focus on the conference now seems to be more intense than ever before. So may I commend this matter to your prayers, that His Light might expose the way ahead and rekindle hope and passion for following in His way, wherever that might lead, for the sake of His Kingdom.

As for the Conference preparations, these are progressing, if slowly. There have been unwanted delays in preparing and printing the application forms, but these have now been sent out. The main speakers at the conference include some familiar friends such as Christina Baxter, Stuart Bell, Bruce Collins, and (from last years conference) Kenny Borthwick (who leads CLAN Gathering, Scotland). The theme for the conference is based on John 4 v 35, □ Open your eyes and look at the fields. □ We continue to look for some one to replace Roger Waggett as Site Manager, a role he has played so ably since the start of the conference. We shall also be missing the organisational skills of Wing who will be taking up a post in Worthing, England. So please pray for these jobs to be filled also.

With my prayers, Nicholas



Jesus would not entrust himself to them.....

These words jumped out at me a few weeks ago as I read Chapter 2 of John's Gospel. Why wouldn't Jesus trust those who were listening to his message; does he trust us today? The passage suggests that he knew the nature of men and I cannot see that we are any different. But they did not understand the nature of Jesus' mission and were not ready to totally submit to him and trust him. They expected the Messiah to lead an army against the Romans but Jesus was prepared to go to the cross carrying the sins of the world without complaint or resistance. At that stage they did not realise the important necessity of one man suffering death so that the rest of Israel might live; Caiaphas prophesied something that he didn't understand in terms other than life alongside the Roman occupation. (John 18:14) We might think we now know the truth, certainly we have the written New Testament to inform us; but today in a scientific and technical age we live amongst influential and respected people who deny the truth. They write in our newspapers, speak on radio and television and teach in our schools, colleges and universities. But also we live in a multicultural world and other faiths, even paganism and New Age vie for equality, we must be politically correct and not offend others with our "opinion of the truth"! So is it any wonder that unless children grow up in a Christian environment they will be confused? It seems that most of our traditional churches are making very little impact on them or their parents.

But it shouldn't be like this, where are the inspired preachers? Where are the committed Christians with testimonies to the power of God acting in their lives?

We as members of a Renewal organisation know that we have the continuing indwelling of the Holy Spirit but where is the evidence of His presence? I am pointing to a gap between our knowledge and our experience. Within ARM(Wales) we have over the years seen God move but that experience is not universal and seldom personal. We believe it possible when we hear of a miraculous healing but most have not experienced it and doubts predominate.

But let us look at how we behave in the Anglican Church. We seem to be bound by a constitution that no one is quite sure about and seems to prevent us taking risks in the way we act. Clergy, when they speak of "faith" often tell us to spell it "risk" but I don't see the evidence of this. The power in our Church seems to belong to the clergy but I thought that it was the power of God working through the Holy Spirit that should operate in the Church; and that means clergy and laity. So I ask again, "does Jesus entrust Himself to us"? Does He even entrust Himself to ARM(Wales)?

Archbishop Barry said in his address to the Governing Body in September 2004, "It's wake up time for the Church in Wales", it's also a wake up time for us in ARM(Wales). Nick Jones has already asked you to pray for us and for Flames of Fire and I say more in the article "The Way Forward" on page 13 but at this point I want to say that I believe we have a role to play in the future of the Church in Wales. That is our calling. How we interpret that calling must be guided solely by the Holy Spirit. (Please pause and read again our statement on the inside back cover and hold that as you read further.)

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I am committed to the Anglican Church and have no desire to leave it but I do get frustrated by its rules. I would like to think of myself as a typical Anglican but I look around me and wonder whether I really fit in. Flames of Fire is not the ideal place to learn how to behave on a Sunday morning, but we can take from it that the Holy Spirit will break through the singing of our praises and take us all into a silent awareness of His presence. Why doesn't that happen in our home churches? It doesn't because on the whole we don't expect it and if it did we would not know how to respond, in fact WE DO NOT TRUST HIM AND HIS PROMISES.

We love and respect the members of our congregations who are happy with the liturgy as it stands, their expectation of the presence of God is personal and satisfying and they don't want to lose what they have. We must also appreciate that to come to Flames of Fire is for them a noisy experience and they may not find God in that environment. To tell them that they are missing something is a mistake, to tell them that we must allow more freedom and change things in order to bring new people in gets us nowhere. So where has the Church gone wrong? We declare weekly that we believe in the Holy Spirit but apart from preaching on the historical coming at Pentecost, do nothing to teach on the implications. Thank God for Charles Wesley through whom many of us learned our theology: but what should we be doing?

Yes, we have some renewed clergy who are not afraid to preach on the whole Trinity at work in us but most of us laity have learned from books and been guided by God Himself. There are others who "know" the truth but whose attempts to teach it are frustrated by fear. How little we know the Holy Spirit, how little we know God. How can we expect Him to trust us with His Holy Spirit if we are afraid? We must deal with that fear and learn to trust Him.

We should be teaching about Baptism in the Holy Spirit in the churches, it is essential if we are to be the Church Jesus wants. I remember when I knew little about the role of the Holy Spirit, I didn't realise what I was missing, at best I thought things were different in the early church. He was a nice way of rounding off our understanding (but actually lack of it) of God as Trinity. Now I just cannot see how the Church can possibly fulfil its mission to the world unless He is in control.

"Baptism in/with the Holy Spirit" should follow soon after being "Born Again", often there is a gap of many years and sometimes it just never happens. Recently I heard David Pawson (on God TV) suggest that Evangelists fail to preach both and leave new Christians saved but not sanctified. I think that is true. He wrote a book called "The Normal Christian Birth", it was his first book and is probably his most important. The Church was not ready for that book and his wife said then that it will take fifteen years, I think that time is close. I'll tell you more next time.

Mary Newsom



A Response to our spontaneous reactions to Natural Disasters By Nigel Coatsworth

Theme: *The Mystery of Suffering (A Creation in Travail)* Bible Base: *Romans 8 18-30*

The Tsunami

On Radio Shropshire last week there was a lot of anger being expressed — anger towards the church with its massive wealth, and anger towards God for allowing it to happen.

Regarding anger against God, it is only natural, whenever we face suffering on this scale, for people to give vent to their pain in this way. Sydney Carter's words, put into the mouth of the penitent thief on the cross, speak profoundly to every human being who has known tragedy "It's God they ought to crucify instead of you and me, I said to the carpenter a-hanging on the tree"

God, as the maker of this universe, is the One with whom the buck comes to rest: and a God who allows himself to be crucified is not afraid to take the rap; he almost seems to invite our anger and pain, whether it arises from natural disaster, as in this case, or from man's wrongdoing, as with the 9/11 terrorist attacks on the USA.

I say *invites* our anger to rest on him. He invites our anger, both because he is prepared to take the sting himself, to bear our griefs; and because he would far rather we make a relationship with him, far rather that we look him in the eye, even it means shouting at him and being angry with him rather than that we turn away in bitterness and resentment. If we look him in the eye, however uncomfortable we feel, then we are in the process of *working through* and so of deepening our relationship with him: for as we share with him our pain and anger, we find a God who *receives* our anger, and *still* loves us: a God who is with us in our pain, and does not turn away or push us away.

But if we turn away in bitterness and resentment, muttering to ourselves and to our friends, but not to him, then we *break* that relationship. and we are not in a place to see how much he cares. C.S. Lewis talks in one of his books of the young lad, Digby, talking to Aslan about his mother, who is seriously ill; as he talks he sees a huge tear fall down Aslan's face, and realises that Aslan is even more concerned for his mother than he is.

That is why I can not accept Graham Kendrick's words in his song, "How deep the Father's love" where he says, "The Father turns his face away." Jesus certainly felt forsaken, but there is no evidence that the Father had averted his gaze. I do not believe that God *ever* looks away from pain and hurt. Rather, he is the *more* concerned, the *more* involved, when his children are in trouble, especially when it was his own Son dying in agony on the cross.

Longer Term Questions

But there is another way in which a relationship can die... when deeper questions go unanswered.

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Sometimes these questions are unspoken, sometimes they are not even recognised, but if they are *not* brought to the surface, if they are not processed, then slowly the love, the trust, the warmth we have toward another, slowly all dies, and with it the relationship dies.

The question that many have asked is, “Why did God allow it to happen in the first place?” The passage of scripture that comes to mind is the mysterious phrase of Paul in his letter to the church at Rome; “*We know that the whole creation has been groaning in labour pains until now*” (Rom 8: 22)

When Paul wrote that he certainly was not writing about plate tectonics something - that was only recognised and confirmed in the 1960's — and yet he opens a window onto a world in travail, a creation that is still in the process of coming to birth.

A World in Travail

Scientific endeavour by geologists over the last two hundred years has painted a picture of a world that is alive — vast continents moving, albeit so slowly and gradually, but moving inexorably now this way, now that, all moved by the slow convection of the earth's interior.

Sometimes continents are split open — as Europe and America were millions of years ago: and sometimes continents collide — pushing up great mountain chains such as the Himalayas and the Alps. At such collisions earthquakes and volcanoes are a natural response.

The earthquake that caused the tsunami had its birth some hundreds of years ago as the Indo-Australian plate got stuck as it plunges under the Asian plate.

The effect of volcanoes and earthquakes is often disastrous, as we are now witnessing: and yet, without plate tectonics we would be a *dead* world — without coal, without oil and gas; without limestone or sandstone; without soil; and without almost all of the minerals that are essential for everyday life — aluminium, silver, gold, tin, lead, salt, to mention but a few.

The picture that has emerged over the last two hundred years, as scientists have explored the earth — and the life-forms that have inhabited it — is of a world constantly in motion, constantly changing, constantly adapting.

This is the world that God has chosen to make — a creation that groans in labour pains. Labour pains speak to us of suffering — and of new life; and, so it seems, in our world, you can not have one without the other.

In the sight of so much devastation and destruction, of so much death and suffering, this is a hard thing to say — and no consolation to those who have suffered.

But this is the world that God has given us



Religious people often resort to the simple equation “Bad things happen to bad people and good things happen to good people”. But true as that often is, it is *not* the whole picture.

A world that is alive, that changes and grows, that sometimes groans in pain, is a *risky*, dangerous world — but without the life, without change, it would be a dead world, an inert, lifeless world.

How do we respond to a world in labour pains?

So how do we respond to a world that is in travail— and to the God who has given it to us? In that same passage in his letter to the church at Rome, Paul goes on to say that we too, who have the first-fruits of the Spirit, “*groan inwardly as we wait for adoption, the redemption of our bodies — for we were saved in hope.*” And he prefaces this whole section with the words: “*I consider that the sufferings of this present time are not worth comparing with the glory that shall be revealed to us; for the creation waits with eager longing for the revealing of the children of God.*” Paul looks for the day when, “*creation itself will be set free from its bondage to decay, and will obtain the freedom of the glory of the children of God.*” Life on the earth is ever changing, ever moving on, towards a future that God has planned. This does not mean that we wait passively for things to happen.

The story of human endeavour is of people continually rising to new challenges and finding new ways to protect ourselves against an environment that is *now* benign and beneficial, and *now* seemingly bent on destroying these little creatures that live on its surface.

From the first shelters humans built to the Thames Barrier and the Tsunami warning system in the Pacific, we seek to protect ourselves against the extreme vagaries of the living earth which is our home.

Because of our technology, there is a growing culture in the West that imagines that we have a right to a pain-free, cost-free existence. There is no virtue in pain for its own sake: but we delude ourselves if we imagine that life can be totally free of pain and struggle.

But we can not always avoid pain: sometimes nature catches us by surprise and tragedy ensues.

Such tragedy and suffering comes about *not only* because of human sin, but also because we are part of a creation *still* coming into being, *still* being created, *still* coming to birth.

Where is God in all this?

The first creation story in Genesis speaks of God’s Spirit hovering over the waters of chaos: and *still* he does that, seeking to bring order out of a world that is alive and changing.

And as that same Spirit moves within us, he continues to hover, to yearn, to work in us and through us, to bring into being the world that the Father had in mind before he even founded the world. That same Spirit groans within us, praying to the Father with sighs too deep for words.



God asks us to *embrace*, with him, this world that he has made; he asks us to struggle in love with a world that is still in the process of coming into being.

God, I sense, is like a midwife standing beside a mother in labour, encouraging, sometimes alleviating, but not intervening to halt the actual process that is taking place, despite the pain — because of what will emerge. A mother might well ask, “Is all this pain necessary?” And we might ask the same.

I can not even begin to enter into the heart of God as he sees thousands of people — each of them precious to him, their Creator — drowned and killed, and whole communities washed away.

I know from Jesus, his Son, that he grieves ; but I also know — in some mysterious way that I can not fathom — that he, who did not spare his own Son from suffering and death, has a greater purpose both for those who have died and for those who have survived, and for us who look on and seek to help: as Paul says “*In all things God works for good for those who love him.*”

So I leave you with some words for you to ponder:

*“As my Son embraced humanity
and became one with it,
even to embracing
its sin and broken-ness
on the cross,
so he wants to embrace you
and to become one with you.
he in you, and you in him.
There is absolutely nothing
that matters more
for you
and for the world
than to embrace
and to be embraced
by my Son, Jesus,
born of Mary.
Will you share with us
in the pain
and the glory
of love ?” N.C.*



TRANSFORMATIONS. Niall & Geraldine Griffin.

For most of us life goes on in an undramatic way. Every so often something may happen that makes us perk up for a moment before we settle back into our familiar routine. However, occasionally something happens that makes us sit up, causes our hearts to beat faster and stirs our imaginations. Such an occurrence took place in 1998. A group of us, all National Directors of an Anglican-based Mission Agency who were attending a retreat in Virginia, USA., heard an audio tape about Community Transformation. The tape described what was happening in communities that were 'anointed' by the power of the Holy Spirit as a result of the spiritual leaders within that community working and praying in unity backed up by persistent and ardent prayer on the part of intercessors. These communities were starting to appear in different countries. Some of the results were growth within the different churches, decrease in the crime rate, leaders becoming strong Christians and in one rural area the land becoming measurably more fertile and productive.

The tape was, among other places, taken to Cape Town in South Africa, where it began to have an effect.

Two years later, SOMA, which is the name of the Anglican-based Mission Agency which encourages clergy and others to work in the power of the Holy Spirit, held a Consultation in Cape Town on Community Transformation. This time they had a video instead of an audio tape. As part of this a public Prayer Gathering was held in a stadium which was attended by some 4,000 people. We repented and called out to God to bless the city. A business man caught the vision of what God was doing. He sensed that the Lord was going to begin to move throughout Africa in stages.

In 2001 he organized a Day of Prayer, in the stadium, for the city. 45,000 people including many of the clergy of the different denominations met to pray.

In 2002, people met to pray in stadiums in eight different cities in South Africa.

The following year most of the countries in the southern half of the continent met on the same day to pray.

In May 2004 every country and island group in the entire continent of Africa met on the same day to pray for Africa. More than 20,000,000 people, from Cape Town to Cairo, cried out for their countries and for their continent. In Egypt, for example, Christians from 17 different denominations including Orthodox, Roman Catholic and Protestant prayed together.

This year, 2005, on Sunday 15th May (Pentecost Sunday), Christians in Africa have invited Christians throughout the whole world to join with them to pray. This means that this Global Day of Prayer would start at the most easterly point of the globe and move westwards for 24 hours until the whole world is covered in prayer. It will be the largest Prayer Gathering in the history of this earth.

In our Transformations Committee, which is made up of people of the different denominations mainly from the Belfast area in N. Ireland, we have been praying for several years for God to work in our land. We prayed about how we might be part of this Global Day

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of Prayer. We considered using a stadium but then we felt that the Lord wanted us to meet in the grounds of Stormont which is where our politicians, Members of the Assembly, meet.

This meant writing to the Secretary of State for permission to hold the meeting in the grounds. The letter was endorsed by the heads of all the main denominations.

The Secretary of State has graciously given permission.

As well as the considerable work involved in organizing such an event, our intercessors are praying that 17,000 people will attend. That would be 1% of the population of N. Ireland.

Please pray that God will move the hearts of the people, irrespective of denomination, irrespective of political affiliations and irrespective of divisions, to come before Him in repentance and call on Him to change our people, change our situation, change our attitudes and change our hearts.

CHRISTIAN UNITY – By John Cantrell



Paul once preached at Antioch - and people just believed,
Then he went to Iconium, and a big shock he received
For there (we're told in Acts 14) were wonders and strange signs,
The action was, quite clearly, not on conventional lines.
Then off he went to Lystra, and preached the Gospel

there,

Yet no 'signs and wonders' made the congregation stare;
They had an unexpected shock, which really sent them reeling,
They saw, right in the main street, a miracle of healing!

If that had happened in North Wales, t'would have been a great sensation,
For these events would have produced a new denomination.
The 'healing' group from Conway would have looked in great disdain
On the dear folk from Old Colwyn whose worship seemed so plain;
And the 'signs and wonders' folk from RhyI would be classed as real fanatics
(for they had shown emotion and were classed as charismatics)
But in Bible times they had more sense when the blessings were outpoured,
For they were thrilled to just be called 'Disciples of the Lord.

John Cantrell.

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Book review - The Wounds of Jesus

By Christina Baxter. Zondervan 2004. ISBN 0-310-25791-3.

Canon Dr. Christina Baxter is the Principal of St. John's College Nottingham, and one of our Spiritual Advisers. *The Wounds of Jesus* was the Archbishop of Canterbury's official Lent book. Lent has now passed but that is no reason for not reading it. As Archbishop Rowan says in his foreword, *meditation on the wounds of Christ is an ancient custom in the Western Church*, and here Christina revives it in a modern exposition that is readily accessible to Christians today.

Each chapter contains thought-provoking sections labelled: *What does this mean for us as a faith community* and *for us personally*. And at the end of each chapter there is a practical section: *Questions and Ideas*, to help groups and individuals discuss, think and pray about the topics covered in that chapter, and the issues which arise from them. There are also litanies and prayers that can be incorporated into services or used for private meditation.

As a result this book provides a through grounding in the fundamentals of the Christian faith, which, in conjunction with the bibliography in the text and the notes at the back of the book, can take the reader as deep as he or she wishes to go. Christina in her introduction says the book is intended to *deepen our devotion, enrich our worship and strengthen our discipleship*. I believe that it will go a long way towards achieving these aims.
Brian Newsom.

News from our members

Local Houses of Prayer across Wales – News from Ffald-y-Brenin

It is with joy that I can report that the work of God here at Ffald-y-Brenin Christian Retreat Centre has increased this year.

Young people receiving visitations from Jesus. Remarkable physical, emotional and spiritual healings. Non-believers coming face to face with the Saviour they didn't believe existed, and capitulating at His feet. Many of all ages baptised in the Holy Spirit. Not through anyone's ministry. Just Jesus, often unexpectedly, choosing to meet with people.

Now we believe a revolution is brewing. 2004 was powerful. 2005 promises to be yet more wonderful.

Over the last few weeks we have trained ninety-eight people from across Wales to start home-based Local Houses of Prayer, and some hundreds are waiting for the next Training Days. Some have been Vicars/Ministers wanting to plant networks of prayer and mission across their

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parish. Most have been ordinary, straightforward folk who are willing to start a Local House of Prayer in their homes.

Many people have been asking how they can take the good news of the gospel and renewal into their homes and communities. Knocking on doors and hard-selling the facts of the gospel is not for them; they long for a simple, cringe-free, “non-religious” way to minister life to their friends and neighbours without extreme embarrassment, and see God change them.

So, what is a home-based Local House of Prayer?

In simple terms, two or three meet together regularly to move the hand of God in their neighbours’ lives. (Although there might be just you to begin with, you will move into more effectiveness when there are at least two or three of you.) The kingdom of God comes on earth. Healing and salvation comes to your street and the Father’s will is done, just as Jesus prayed. Instead of you knocking on your neighbours’ doors, the Holy Spirit comes and knocks on their hearts, which is far better!

This is not yet another system, just the release of some Biblical principles which need to be grasped and enacted. They flow from our own experience here, where proud unbelievers are receiving powerful visitations of the Holy Spirit, leading to healing and salvation.

The breath of God is blowing through this initiative with life and power. We believe that hundreds of local Houses of Prayer will be started in Wales alone. Regular Training Days are open for all who would like to know more. If you have a home and a love for God and your neighbours, you qualify!

Please call us on 01348 881 382 if you would like more information.

Roy Godwin

More news from MYNYDD BACH SCHOOL, L.O.S.T. - UGANDA

(Lango Orphans Scholarship Trust)

Visit to LIRA Northern Uganda 1st – 11th February Charles Owens

The first thing that you notice on arriving in Lira is the increased amount of people that are now in town. I am informed that they come in each morning from the surrounding Displaced People Camps either because they have nothing else to do with their day or they are looking for some sort of work.

The other thing that is noticeable, is that there are several construction projects in progress, not the least of them is a 70-bedroom hotel. Despite the uncertainty surrounding this part of Uganda, clearly some are looking forward to a better future.

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I was not able to visit any DP camps on this trip. You now have to get a visiting permit from the military and clearly this takes much longer than my stay in Lira.

I am able to pass on what I managed to find out from my contacts in the Bishop's Office and around town. During the week Stan and I were in Lira, eight people were killed and one hundred children were abducted, all from villages within forty miles of Lira town.

The DP camps are still full. In fact when families leave and go back to their homes to attend to their crops they are often forced back into the camps by the military, on the pretence that they are safer closer to Lira. One can but wonder what is to happen to their claim of ownership when their return to their ancestral homes.

I have been given many different reasons for what is happening in Northern Uganda. The rebel activities are now in their 18th year with no clear sign of coming to an end. The people of Northern Uganda need a change, a change that allows them to go to their beds at night knowing that their crops and their very lives will be in place the following morning. My request is for your prayers for them to have a stable and peaceful future.

It was a very hot and dusty Lira that awaited Stan and I this trip. The journey up from Kampala was not without its exciting moments - a broken back axle that had to be replaced and an over-enthusiastic guard at the Nile checkpoint who insisted on us emptying the truck and searching our luggage.

The road journey up to Lira doesn't get any easier. Our small group arrived safely but very tired at 6.30 pm Thursday. Stan and I had left Bangor at midday Tuesday. However my spirits were lifted the following day as we drove onto the school site, to see a building that in all form, resembled the ideas that were seeded on my drawing board back in January 2002. Although work only started on site in June 2003, we now have a building that looks like a school and is attracting much attention from the people of Lira town.

The site and the building activity is very encouraging for all in this devastated part of Uganda. By the time that you read this report, the roof will have been completed and work started on the fitting out of the classrooms. The building has ten classrooms, with an anticipated class number of thirty children, giving the overall school intake of 300. In keeping with tradition, the new school will be residential from P3 upwards. We will construct dormitory blocks as funds allow and in the mean time we will utilise some of the classrooms to enable the school to come on line at the start of the new academic year 2nd February 2006.

Why you may ask is this school so badly needed, when we are informed that there is free education for all in Uganda? It is our findings that families have to pay for their children to attend school, and that the schools typically have class sizes of around 200, often sharing a teacher with another class. Many children in and around Lira do not go to school and those that do often have to drop out because there is no money at home to support them. Large families are normal, and in many cases the burden is increased through extended families

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cursed by the L R A activities still very much ongoing around Lira, even though we are told differently through the media.

Very many children are being denied an education. It is the belief in LOST Wales that the future of Northern Uganda rests with this deprived generation and our hope is that they may receive every chance in life through a good education. LOST Wales, with LOST Uganda, already run a nursery school for up to 185 deprived children in Lira and are looking forward to the challenge of running this new school when ready. We in LOST are very grateful for the help we have received from Wales. We have been involved in the welfare of many children in and around Lira over the last ten years, and are trying to provide a primary school in Lira town for 300 orphans and deprived children. This construction work has been underway now for almost two years and depends solely on the generosity of those who send us their gifts. Over £40,000 has now been raised and spent on the new school. We now need a further £22,000 to complete the classroom block and enable us to take in the first children.

Please continue to support us, both financially and prayerfully. Thank you. Charles E. Owens

For more information please contact me on 01248 430637 or charleseowens@lineone.net