

Introduction

Following a successful visit to Maridi, Lui and Yambio last February, SOMA received an invitation from the Bishops to conduct another series of seminars. Teams were put together by SOMA USA and SOMA UK, and included members from UK, USA and Kenya. A SOMA member from the Sudan was invited, but in the end was unable to join us.

Each team had its own programme. The Yambio team conducted a seminar based on Ephesians, and took a Youth worker to work with some of the primary children. The Maridi team had a looser brief, to minister into the healing of memories as Maridi had had a traumatic history, and to consider with the delegates the meaning of what had happened to them and how God was leading them forward. The Mundri/Lui team was asked by the dioceses to pick up the topic of Evangelism, though it was clear from our preliminary discussions with the local senior church staff that the needs were many, and our brief could appropriately be broader.

I was asked to lead the Lui/Mundri team.

The Lui/ Mundri team.

The teams travelled into the Sudan together, taking time to do some preliminary work to prepare ourselves while we were in Arua. After spending the night in YeI, the 3 teams went their various ways, returning to YeI at the end of the mission so that we could debrief and leave together. The actual seminar was conducted in Kotobe where the Mundri church has moved to escape the bombing and fierce fighting which occurred before Mundri was taken. We had 72 delegates from the dioceses of Lui and Mundri, mostly local pastors, though we did have Mother's Union leaders, youthworkers and an SPLA chaplain with us. Because the church has few resources, SOMA paid for the food and other basics like soap, and provided the teaching manuals, student workbooks and teaching materials. SOMA had to pay for this from its limited Mission fund, and we are grateful for the donations that were received towards these costs.

The Team consisted of two very experienced CMS Mission partners, David and Heather Sharland, and a GP from Marlborough, with myself (Rector of 3 parishes) as leader. The fifth member, Capt. Jonathan Soro Bully had to pull out at the last minute - in fact we only knew this when we arrived at Entebbe airport.

A typical day for the team was :

6.30 a.m. Rise.

7.30 a.m. Morning Prayer (in Moru!!!)

8.30 a.m. Breakfast

9.30 a.m Session 1.

10.30 a.m. Break

11.00 a.m. Session 2

12.30 p.m. End of morning sessions

1.00 p.m. Lunch

1.30 p.m. Team Meeting (to discuss the programme and make amendments etc.)

2.30 p.m. Session 3

3.30 p.m. Prayer time, in small groups, ending when appropriate , though formally at 4 p.m.

6.00 p.m. Team prayer time

7.30 p.m. Evening meal

8.00 p.m. Worship, address and question time at the delegates compound.

We were conscious that domestic arrangements for them (and us) depended on cooking on open fires , heating water for washing in sufrias and so on. It is important to remember the needs of the body as well as the spirit, so we tried to keep to time, knowing they had to work hard at ordinary housekeeping , which we can take for granted.

The teaching and sharing.

The course we led was designed to be experiential , helping to build faith, as well as offering teaching. We covered a lot of Biblical teaching around the are of evangelism. We gave time to cultural considerations, asking what could be kept of local culture and what was incompatible with a Christian faith . We gave time for testimonies, and received a moving testimony from the SPLA Chaplain who had found faith through the sheer love and persistence of a local group of Christians. We made time to pray in small groups each day, sharing our needs and pains. We gave teaching on the nature of the church, and on the meaning of Holy Communion , and the course ended with a celebration of communion.

We also made time for symbolic acts. A large cross was erected in the middle of the church, and small pieces of paper given out, so that people could write the things that were coming between them and God. Then we put our sins on the cross, and knelt for a time in silence around the cross, before sharing in the general confession followed by the absolution. The papers were removed (without being unfolded) and placed in a bowl and burnt. We all found this a moving and cleansing time before God. Later, there was discussion of the pain and suffering around us, and this was also taken to the cross and offered in prayer to God. Later still, we prayed for a fresh anointing of the Holy Spirit.

Pain and fear.

When we first arrived we were struck by the fear that surrounded us. The SPLA were engaging in forced conscription and were all around us. Even our driver was nearly conscripted. Anyone over 15 and under 50 is liable to be taken , with no opportunity to say goodbye or to pack belongings. Some families lose all their menfolk. Where the Bishop is present in the area, the church has been able to use its influence , for example to get primary teachers released. Each time the army truck passed the church where we were teaching, the delegates looked anxiously out, and for a moment we had to pause in our work.

The pain is also palpable. Most of the delegates spoke of loosing loved ones - some had lost all their children , or brothers and sisters, and the losses were enormous. One woman had lost five children, another both her husbands. The main causes were war and sickness.

Visit to Mundri and Lui.

On the Saturday we were able to visit Lui and Mundri. We began the day with prayers and a teaching session , and left the delegates the task of preparing dramas, while we went in the Land Cruiser on our visiting. First we visited Mundri church and the old diocesan offices. These were shelled but mostly intact. There was some shrapnel damage to the roof of the church, but it still felt a Holy Place. Both the Sharlands had worked in Mundri as single people. Heather had been abducted by SPLA soldiers (with Marc Nickel), and made to march many miles before being released in Kenya. All of us were saddened to see a once thriving town deserted because of the war, and we prayed that the ground might be reclaimed for God. There were tears as we felt God's own pain for His people.

We went on to see the old Bishop Gwynne College, most of it still standing , though some of the buildings have been damaged and some of the roofs are down . Graffiti of guns and war was chalked on the classroom walls, alongside evidence of Bible teaching still there when the college was abandoned. We went into the beautiful chapel with its lovely window, dusty but still intact, and knelt together and prayed for the time when it would once again be used for worship and teaching.

The Atonovs have destroyed the road bridge between Lui and Mundri, and the river was too deep to ford. However Samaritan Purse have constructed a footbridge suspended from cables - wobbly but quite safe. We were met on the Lui side by a vehicle which took us to the hospital. In spite of the repeated bombing raids in February, the main buildings are intact and the only the outpatient building has been lost. One person died in the bombings - she trod on a landmine while trying to take cover in the bush. We were taken around the hospital - basic but clean and well run . It is staffed by two American doctors and local nurses. It is still seen as the Diocesan hospital , and there is the hope that Salisbury Diocese will support it if ever Samaritan Purse withdraw.

We were then taken the short distance to Lui Cathedral, to be greeted by a procession of singing young people, and escorted with song into the church, where we spent a lot of time exchanging formal greetings. They send their greetings to our bishops, and to our churches. Likewise we gave our greetings. In spite of the formality there was real warmth. "It is enough that you have come here, that we are not forgotten , that you stand with us in our time of need", they said.

The Dramas.

After church in the morning, we returned in the pouring rain to watch a presentation of two dramas. The first was like a Medieval mystery play. A convincing looking witchdoctor succeeds in getting the pastors behind an upended table. Finally there is the last judgement, the dividing of sheep and goats (at this point a real goat wandered in from the torrential rain). As real lightning flashed and thundered outside,

flames were brought in , and the devil, the witchdoctor and the couple were cast into the fire while the assembled church ascended singing into Zion.

The second drama was a quieter and more thoughtful affair. A business man has two lazy children , who pretend to have passed their exams and ask him for a present as reward. But he knew them , and decides to set them a challenge. In the back of two Bible he tapes two cheques, and tells them they must read the whole book before they next see him. They return , pretending they have completed the task, but when quizzed admit their laziness. He shows them the cheques that they would have found if they had done as asked. "God provides for us, but we must also be industrious in serving him", the father says. Then the author of the play come to the front and reminded us of the rewards promised to God's servants in Revelation , which like the cheque is at the end of the Bible.

Additional Comments.

The atmosphere in the South is more relaxed than when we were last there. The checkpoints remain but they are longer manned by a host of armed soldiers, and the SPLA security guard they put with us disappeared to visit his family in Kotobe and that was the last we saw of him. There were lengthy and careful baggage check at the border, and one of the other team members was foolish enough to take a photo there. She had her camera confiscated and received a lecture from the authorities. There is evidence of bombing everywhere we went, but we ourselves were spared the ordeal, though the Maridi team were over from their beds when an Antinov passed, as it was feared it might return. There was also consternation when a MIG overflew Kotobe, but it did not return - it was probably headed for the Congo. People remain understandably very watchful, fearing any bombing raids. There is some risk travelling - we passed the place where two people had been robbed at gunpoint a fortnight before. We saw evidence that some of the aid organisations, including Oxfam , have resumed their work in the South.

The Church seems to have the respect of the SPLM (political wing of the SPLA) . At our final "Goodbye" session , the local SPLM dignitary came to be with us and to thank us, and amazingly apologised for the abduction of Heather 7 years ago. He said the army was now better organised and more mature. There does seem to be a genuine attempt to think about good local administration by senior people, even if on the ground the soldiers make some harsh decisions.

Thanks.

I am grateful to SOMA for the privilege of leading a team , and to our hosts in the Sudan who invited us and cared for us so well. We could not have managed the logistics without the help of the CMS Mission partners, and it was wonderful to have them alongside us on the mission itself. On a personal level, I am grateful for the support of the Diocesan Sudan Committee and Bishop Peter, and of my colleague Rev. Ann Fielden and those who held the fort in the Parishes. And all of us were grateful for the prayers of our intercessors all over the world, and prayers of our churches, friends and family at home.

Appendix A: Diary of the visit.

Thursday, 7th September.

The British and American teams met at the airport something of a reunion! I was glad to see Scott, Gwen and Fran Boyle who I already knew and Don Brewin and I had collected David from our own team. Also at the airport Jan O'Brien, Cynthia Seeliger and Joyce Shepherd. It turned out that it was Jan's birthday so we went for a meal together and celebrated the 50th birthday of Jan with some drink and some food. The flight passed happily enough and we arrived at Arua airport but no sign of Jonathan Soro Bully from our team. Eventually we rang him to find he was not coming, as his college would not release him. However he had not let us know. This meant the team going to Lui/Mundri was now down to four. We waited interminably for a plane to come from MAF, eventually having news that they were delayed, then this morning a plane came and some of the team left. Finally at 3.30 we went to sit in the big MAF plane then only to be told that it was not taking off as they had fuelled it too heavily. Perhaps this was just as well as the weather was absolutely terrible, a storm was raging around us. We then got taken to a very nice hotel. The International Botanical Hotel was between Kampala and the airport and we had a very pleasant evening drinking cold beer and eating and having a nice luxurious room - not the way I expected to start the SOMA programme. There was a wonderful view of the lake from the room.

The whole idea of spiritual warfare and spiritual mapping is attractive and gives a handle to working in difficult situations, though I do have some queries about its theology. My own present concerns enabling the team to work together resolving issues over the course itself and also having trust myself.

Friday, 8th September.

We finally arrive in Arua. So Father you are here; looked at Psalm 149, Ezekiel 13 verse 7 onwards and Jeremiah 6 , 30. Met David and Heather. David Sharland was a CMS man in the Congo for many years, parents have been in the Sudan in the 1980s at Mundri. Heather was a missionary for 13 years, had worked in Mundri in 1987 and had been kidnapped by the SPLA. Also had been to Swaziland and Cambodia. She was a nurse. Yosa her driver had been with CMS since 1980, four children aged 16, 12,9 and a baby. Parents were in a Congo refugee camp. We also met Wilson, driver of the other vehicle who was a Christian. He had been a soldier, had lived in Juba and had been in Zaire. We had a big team meeting with prayer and sharing, seeking God's guidance for the future. We went shopping for exercise books and so on in Arua. The word Arua by the way means prisoner. Mundri means defeat. We went to pray and Don went to pray for an aggressive dog called Askari - soldier. Elizabeth decided the name should be changed to Asham - peace. Cynthia thought we should break generational strongholds especially witchcraft. David spoke about the robbery that happened to him in the Sudan. It was decided that we would divide up the money between us as a precaution. Traditional African saying, 'the man with one

wife is like a man with one eye.' This gave us some humour.

Sunday, 10th September.

After not such a good night's sleep interrupted by torrential rain, we went to Bishop Alison Bible School for their 8.30 a.m. service, readings were about sacrifice of faith which faced me with the reality of what we were going into. Uncomfortable He has your name on the palm of His hand, which was more reassuring. Unforgettable and preaching religion has a way of biting when it could actually happen to you. Afterwards we went to see Bishop Francis Lowe in Rockon, sat in the shade under the trees, drinking tea. Then we went to see the Ugandan Bishop who was out but had time with his son who has a youth ministry and promotes celibacy as the right thing but also as a defence against AIDS. Discovered 52% of college girls are celibate in the USA. Afterwards we went to the SIL compound and met a Dutch and Irish missionary. Sent an E-mail home, saw the famous dog, which was without his muzzle and seemed calm enough, although Don would not stroke him. Strange conversation between David Sharland and Don about what happens to an evil spirit in a dog if it is killed. Met for lunch, slept until 3 p.m.

3 p.m. meeting when we look at some scriptures, Ezekiel 13, 17, Isaiah 52, Psalm 31, Isaiah 55, Revelation 7, 9 Revelation 1, 13.

Monday, 11th September.

Ready to go, a good night's sleep, prayer for the team. Everyone seems happy enough. Good meeting with our own team, enthusiasm and willingness to try and work with material and adapt it. Lots of little things to think of, money for the trip, overnight bag, passes etc. The main apprehension now is being robbed. We can only trust God that we will be all right. The Yambio vehicle sent to greet us arrived two days late, as they were leaving so they had to turn round and follow us. Eventually the SOMA vehicle turned up and we were all able to leave. We arrived safely at YeI in the evening after a smooth journey, although considerable checks at the border. Generally things seemed much more relaxed. At YeI Paul greeted us. He remembered me from last year's Yambio trip and seemed genuinely pleased to see me, though he looked sad when I said we could not help with a bursa. We are staying at the diocesan offices, no sign of offices but somewhere there when I rigged up a net using a cat's cradle of string and had a good bath with a bucket of water.

Tuesday, 12th September.

We set off early, long journey, men under the Sharlands were robbed and prayed for our safety there. I think the robbery was by off duty SPLA passed where orders but just trying to get some extra stuff for themselves. The Sharlands have not spoken about it but I think it was a very frightening experience with them faced down on the ground and indeed Heather was badly bruised. Stopped at a row of mud kiosks and bought some flip flops and some tea. Said farewell to the other two teams, continued down a very narrow road to Kotobe. The greetings seemed muted once we got to Kotobe, hardly anyone around. We even wondered if we were expected but there was hot water and a meal and we were reassured that the delegates had all come. In the evening we had a long committee meeting about programmes and budgets and when we were asked why they had chosen evangelism they told us of many of their problems and it was obvious that the course would be much more broad than that. They had a concern about witchcraft coming in through the refugees from Zaire, about the church falling away morally and about the fear around caused by the war. I think some of the muted greeting was because they did not know us, because some issues were unresolved but also I think there was much fear around especially in the morning and I think some of the fear was because the SPLA were recruiting and conscripting at that time so that any young men over 15 could be taken straight away into the army to go to the front line. Eventually David and I worked on figures until 11 p.m. and finally slept well in our little tukals.

Wednesday, 13th September.

The day started at 6.30 a.m. with a bath and tea, then a church service in Moru and there was an anxious atmosphere there, with talk of fear of the war. Then we started our own main meeting at 9.30 a.m. I introduced us with cartoons of each person. The atmosphere gradually broke as the day went on, Heather gave testimony, David gave teaching, then a prayer exercise. By the end of the day the atmosphere had lightened and everyone was happy. We are a small team easy to get on well with each other. Dr David has been appointed our chaplain and will preach on Sunday. We set up a prayer tree to attach prayers to in the morning. We have asked for some informal worship tonight, discovered Creddie's card what a wonderful message from her in it. In the evening we went to the delegates camp. A brightly moonlit night, a wonderful atmosphere, the children were singing, the pastors were enjoying themselves. There was no warning when they asked me to preach and I spoke from Psalm 23 about the God who goes ahead of us. Then we had a good question and answer session. " Why does the British government allow Muslims to build mosques in England?" "Is it true that some churches are being sold to Muslims to use as mosques?" " Can we charter a plane to do a youth exchange?" All very interesting questions. There are many beautiful lizards around.

Thursday, 14th September.

After a night of waking and sleeping because it was so hot, I finally awoke and it was David's birthday. David and Heather Sharland had got a card and photo of themselves and made a garland of flowers for Dr. David, as we went to breakfast. We sang happy birthday to him. There were some delicious bread rolls to go with the coffee, supplemented afterwards with apricots, how useful they have proved. Heather is rather diffident about teaching and preaching, though actually she is very good. We start today with the prayer tree and it is the first chance for Dr. David to do some teaching. I pray that we lead them into a time of ministry. The prayer tree enabled many people to share their prayers, mostly wonderful prayers for forgiveness that they should be better servants of the Lord. Then David gave his testimony and then the army chaplain said he would testify. It was a deeply rejected testimony; he had been a drunkard seeking God and even praying when he was drunk. The churches ejected him but eventually he found a group that welcomed him, prayed with him and invited him along just as he was. They made a feast for him but he missed the feast as he was called off to fight. Then they called him again and he went nervously in uniform. They put flowers around his neck and a basket of fruit seeds on his head. He gave his life to Christ. They challenged him about ministry. He accepted that he would work in ministry. Later the SPLA passed appointing chaplains and the diocese ordained him and made him a chaplain to the SPLA. Afterwards we talked about the Emmaus Road and the woman at the well and had a time of ministry and prayer.

Friday, 15th September.

This was an amazing day. At the morning breakfast, Archdeacon Rubin inquired about how God had sent him into Mundri, then an occupied town. The soldiers challenged him on the road but when they tried to fire their guns did not work. The big gun also did not work until Rubin picked it up then a bullet came from it holing his clothes but not passing through his body. Only one bullet grazed his arm, he showed us the scar. He was put in prison and held for three months, but then released and was able then to start the Mundri church. Before this happened, he was in the army and the whole army was taken to the north and there was a plan by the Arabs to kill them but they managed to get a message to the British army at night and prayed this message would get through. In the morning British soldiers came and rescued them. They had thought they would die. This is the point at which Rubin found his faith. The teaching today started with placing our sins on the cross, very moving as we were on our knees confessing our sins. We placed them on the cross with blutak, we then took them off and burnt them and used the words of the absolution. Heather then led a session on healing finishing with people taking their pains to the cross. Then Ron and Dr. David spoke on the Holy Spirit and David Sharland after lunch on the gifts and fruits of the Spirit. Then we prayed for the Holy Spirit to come upon us and then in small groups prayed for the gifts of the Spirit. All of us, I think, found this session helpful and left feeling cleansed, filled and renewed, praise God. Outside there was thunder and lightning and even a short burst of heavy rain. We are still waiting for our SPLA passes to be returned to us from the time of registration. It is not usual for the passes to be held and so I am somewhat concerned and have spoken to Maurice at least twice. Trust we will get them back before we go to Lui and Mundri. However we are under the care of the local church so we have to trust in their wisdom.

Saturday, 16th September.

Woke up early after a good night's sleep, the sky is cloudy but the sun is shining behind it and it could be a sunny day for our trip to Mundri and Lui. We shall see the Frasers' grave (Fraser founded the church), Bishop Gwynne College and the Samaritan Purse Hospital. We started our teaching about culture, Paul in Athens, and had a good session. At the end of the session I had discovered that the passes had been safely returned to David, Praise the Lord. After some tea Maurice and Jeffrey took us to Mundri Church, which is still intact, and the office is still intact though there is shrapnel damage in the roof but everywhere was deserted. We stayed for this place, many tears from the Sharlands. They remember it as a lively and active town, all this has now gone because of the war. We then went to Bishop Gwynne College, a beautiful church deserted, we prayed there. Then we went to the edge of a footbridge across a river and had a rickety crossing across this new footbridge. Heather does not like heights and struggled to get across. At the other side Samaritan Purse met us with a vehicle and took us to the hospital. We were able to pray there and were relieved to see that the hospital was still intact. We were then taken to the Cathedral; a reception team met us outside the Cathedral and escorted us with singing and drumming, many speeches, much joy and a wonderful meal. We finally returned at 6.30 for a bath. In the evening Heather shared from Isaiah 61 relating it to the trip we had made to Lui and Mundri.

Sunday, 17th September.

We got ready for a 7 a.m. service only to find that this was Sudan time and East African time was 8 o'clock. There followed two lovely services, I preached at the first and Dr. David preached at the second. A few people at the first English service but the second was absolutely packed to overflowing, certainly more than 300 people. In the afternoon, it rained, it thundered, it lightened, the rivulets turned to almost rivers around each side of the church but we had a wonderful time. We watched a drama, which starred Satan (one of the chaps with a paper headdress with a face drawn on it) trying to lure away Christians. Eventually a pastor's wife who wants a baby is lured away to the witch doctor who gives her a potion and she gives birth to a baby that is very vulnerable to rain. Then the pastor goes to see the witch doctor because they are worried about this child but the child dies. The final scene was judgment where the pastor, his wife and Satan were taken to one side where they had arranged for actual flames and into the middle of this lot walked a goat - talk about the goat and the sheep. While the church went the other way singing songs as they ascended to Zion. It was a wonderful play, almost like a medieval mystery drama brilliantly executed. The other play was about Matthew 7: 21 - 23 and 24 - 30 and James 4: 3, and it was a man with money business who had got two children who were lazy. They went to school but failed their exams, however, they came back and told their parents they had passed and asked for a reward. The father realised they are lazy, and wants them to learn how to work so he writes a cheque for each of them but he secretly places it at the end of the Bible and then he says if they read all the way through the book then he will give them the money they want. They go away and come back and pretend they have read the bible but it is obvious they haven't so they don't get the money and he then tells them that if they had read the whole book as he told them they would have found the money at the end. Then John who wrote this added some explanation he said remember too that the book of Revelation is at the end of the bible, our reward in heaven comes at the end of our Christian life - brilliant. In the evening, we visited Jeffrey's tukal and met his child called Faith and drank a nice local bottled fizzy drink called Mirinda, care of Pepsi-Cola Company. Then we went to the food tukal where we heard jokes and stories including one about a rabbit who wanted to go to a bird's feast. A wonderful end to the day.

Monday, 18th September.

We heard the army singing and dancing as they trained, amazing to see them around the place and just how young some of the recruits are. Started teaching on the Church in the first session by me, and then David Sharland led a session on the Church in the World, which included how to make a fireless cooker. Unfortunately Heather who should have shared the session was unwell. She had hay fever and had taken Periton and it had knocked her out. I think probably she had needed the sleep. She joined us for lunch feeling a bit better. In the afternoon Dr David took a session looking at nurturing new Christians and also spoke from Ephesians 6 about the fight against the powers of darkness. As a team we stood up and prayed against the forces of darkness. Then we went on to have a time of ministry with David and I at one end and Dr David and Heather at the other and many people came for prayer. Common feature is loss; many people have lost not just one child but several children or lost parents or grandparents from sickness or in the war. Really there is so much sadness around. Also great concern about sickness, which is quite prevalent. Indeed we started with 80 on the course, we got down to 60 with people dropping out sick although much of the sickness was very temporary, respiratory, flu and stuff. We were tired at the end of the day and it was dark when we finally went across for the evening prayers. The children had written a song in honour of us called 'Welcome Ron and the SOMA team.' David Sharland preached about Jesus in Galilee and in Jerusalem. Then there were questions. One pastor asked 'How did the bad seed get in with the good seed?' so I told them the story of the bird and the rabbit. The birds were having a feast in the sky, the rabbit wanted to go so he slipped into the luggage of a stork and was carried up to the feast in the stork's bag. When the stork arrived he put the bag down and the rabbit slipped out and went and joined in the feast and all the birds asked 'How did the rabbit get into the feast?' Of course he had slipped in when no one was looking and this is what happens with sin, this is how the bad seed got in with the good seed. Another person asked 'How could Abel have got married? Where did the women come from?' A difficult question as they are against any liberal theology.

Tuesday, 19th September.

Woke after a good night's sleep. The tukal is small, cool and quite waterproof with small one-foot square openings for windows each with its own little curtain on a string. There is a table and a very uncomfortable bed and a straw filled pillow but no chair- comfortable enough though. This is our last day and, of course, we will be sad to go. We are going now to have a session on summarising and evaluation and answering any other questions. Afterwards, a goodbye ceremony. The SPLM man appointed to Heather for the kidnap.

Wednesday, 20th September.

Accommodated in the house of a Norwegian worker where we had a restful night after a very tiring journey to YeI. In the morning the interminable journey began down a very bumpy road. David Sharland was ill at this time with Malaria and every bump made him even worse. The border crossing was OK though and we arrived early at the Umbati Centre. The other two vehicles being delayed by the YeI SOMA conference. Afterwards we found that they had a difficult border crossing because Fred had taken photographs and also that the guards had confiscated all their presents.

Friday, 22nd September.

The MAF vehicles came surprisingly early to collect us and we flew out of Arua about 9.30 in the morning. An interesting flight over Uganda, I was in the co-pilot's seat so had a very good view. Finally arrived in Kampala at the MAF airfield which was new to us and after a considerable wait we finally we got a vehicle into Kampala to stay at the Narimi Centre. On the way there we saw a very bad traffic accident with a man lying in the road bleeding from his head profusely and clearly dead.

At the debrief, I very much missed Heather and David Sharland, and realised how close we had become in our short time together.

Flight back to U.K. delayed at Nairobi - about to return to another world!