

Sunday 28 September
 Sunday 28 September
 Wednesday 1st October
 Thursday 2 October
 Friday 3 October
 Saturday 4 October
 Monday 6 October
 Saturday 11 October
 Saturday 18 October
 Monday 20 October
 Friday 24-26 October
 Sunday 26 October
 Monday 3 November
 Wednesday 5 November
 Thursday 6 November
 Saturday 8 November
 Friday 12 March 2004

Harvest Lunch in Church Hall, 1 pm
 Monthly Informal service at 8.15 pm
 Holy Communion at 11 am, followed by a light lunch
 Anchor: Mary Godin, chaplain at Tolworth Hospital
 Taizé Hour at Holy Trinity, 8.30 pm
 Concert in church at 7.30 pm: Fauré to Frivolous
 Men's Fellowship Opening Supper, 7.30 for 8 pm
 Concert in church at 8 pm: Rachmaninov Quartet
 Parish Walk
 DASH group meets in Upper Church House, 8 pm
 Youth weekend away
 Monthly Informal Service at 8.15 pm
 Men's Fellowship Ladies Night: Gillian Haig-Brown
 Holy Communion at 11 am, followed by a light lunch
 Anchor: Barbara Mason on the Magistracy
 Concert in church at 8 pm: The Etesian Ensemble
 Parish Weekend away at High Leigh

REGULAR SUNDAY SERVICES

	8 am	10 am	6.30 pm
1st Sunday	Holy Communion (trad)	Morning Praise	Evening Prayer
2nd Sunday	Holy Communion (trad)	Morning Praise	Holy Communion Ord. 1
3rd Sunday	Holy Communion (trad)	All Age Service	Evening Prayer
4th Sunday	Holy Communion BCP	Holy Communion Ord. 1	Evening Prayer
5th Sunday	Holy Communion (trad)	Morning Praise	Evening Prayer

WEEKDAY SERVICES

Monthly on a Wednesday (see diary above): Holy Communion (Prayer Book)
 2nd and 4th Wednesdays, at 2 pm: Toddlers' Praise (in the Church Hall)
 Every Wednesday, at 7 am: Prayers for 30 minutes (in the Quiet Room)
 Every Thursday, at 3.45 pm: Intercessions (in the Quiet Room)

Monthly on a Thursday, at 11.45 am at Wingham Court: Holy Communion
 4th Thursday in month, at 11.30 am at the Day Centre: Holy Communion

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October 2003

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INSIDE THIS MONTH'S MAGAZINE

A CHALLENGING WELCOME

Julian's letter - page 2

YOUNG PEOPLE TODAY

Asa's new slot - page 5

OUR HARVEST APPEAL

This year's good cause explained - centre pages

HEBREW, GREEK, LATIN?

Bible languages sorted out

ARCHBISHOP FROM NIGERIA TO VISIT CLAYGATE

Holy Trinity is expecting the visit of an Archbishop from Nigeria at the beginning of the month. It is one of the first fruits of a scheme not simply to link the Diocese of Guildford with the country of Nigeria (Bishop John visited the country in 2001) but to link each of Nigeria's 12 Provinces with one of the twelve Deaneries in the Guildford Diocese. The Archbishop is from the Province now linked with the Emly Deanery of which we are a part. The Nigerian church is vibrant and growing fast. Its 20 million Anglicans (predicted to increase by 75% over the next 25 years) represent one quarter of all the world's Anglicans, another quarter of whom live in other African countries.

VICAR: CANON JULIAN HENDERSON

LAY ASSISTANT MINISTER: VALERIE BAGLEY

CURATE: THE REVD DAVID KING

NON-STIPENDIARY MINISTER: THE REVD DR LINDA MORGAN

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CONCERTS IN HOLY TRINITY

**Saturday 4th October at 7.30
pm
FAURE TO FRIVOLOUS**

A local contribution to the worldwide "Voices for Hospices" programme, involving 500 simultaneous performances around this country and elsewhere. The programme includes choruses and solos by Handel, Mozart, Mendelssohn, Fauré, Gilbert and Sullivan and musical shows. If you would like to "come and sing", there is a rehearsal at 3.15 until 6 pm. Otherwise, come to listen and enjoy. Tickets (to sing or listen) cost £10 in aid of the Princess Alice Hospice.

**Saturday 11th October at 8 pm
RACHMANINOV
STRING QUARTET**

The new season of the Oxshott and Cobham Music Society, all of whose concerts take place in Holy Trinity, begins with this outstanding Russian quartet playing a programme of Russian music, by Borodin, Shostakovich and Tchaikovsky. Tickets for non-members cost £10 on the door. The next concert in the series is on

**Saturday 8th November at 8 pm
THE ETESIAN ENSEMBLE**

will play a programme of music for wind instruments and voices, by Mozart
AND AT THE CATHEDRAL...

Thursday 9th October at 8 pm
Organ recital by David Dunnett from Norwich Cathedral. Programmes of admission £6 (concessions £5).

Saturday 11th October at 5 pm
Diocesan Choirs Festival

Friday 17th October at 7.30 pm
Civic Concert by the Guildford Philharmonic Orchestra. Tickets £18.

BROKENVILLE

Imagine that there has been some sudden and devastating catastrophe. You find yourself alone and unable to remember who you are. You wander into the ruins of a once lovely home, and there you find others have gathered - all as bewildered as you are. A distraught child needs comforting, and an old woman tries to read her a story, but all the books are burnt. One by one she enlists the help of the others in making up stories for the child, and so they find comfort for the child and for themselves.

Six stories are told in all and by the end, although things are not all well, at least the storytellers have found out a little about themselves and felt the healing power of the imagination.

This is the story of *Brokenville* by Philip Ridley, a play written for the Royal National Theatre's "Connections" programme. It will be performed
in Holy Trinity
on Monday 17th November at 8 pm.

The performers are a unique integrated theatre company based at Dorincourt, the Queen Elizabeth's Foundation in Leatherhead, and called the Freewheelers. Since 1995 they have been touring to many schools and other venues in the area with their poetic and funny shows. Their purpose is to explore how theatre links people together, and to show that the barriers often created around disability do not exist except in people's minds.

In this version the stories told by the central characters are fully realised in mime and movement by a large cast. In the beautiful setting of Holy Trinity it should be a moving and thought-provoking experience, but one with plenty of laughter.

In November, tickets will be available after church services and from David Wakefield on 01372 465381.

Church on the Heath gets go-ahead

Plans for a new church building in the new community of Elvetham Heath, featured in our centre pages in the February issue of *Insight*, have been approved by the local planning authority. The design had attracted very favourable reaction in the community and beyond.

Now the pressure is on to raise the money needed for the new development, which amounts to £2 million. The church's "Breaking New Ground" appeal is being stepped up. Commitments at present have reached £750,000, and Holy Trinity contributed £4000 from its outward giving budget last year.

The start-up Christian community in this major housing development near Fleet in Hampshire now averages about 100 every Sunday, though a recent congregation of 200 severely tested the community centre in which it is currently meeting.

Taizé comes to Holy Trinity

If you have not yet experienced the special appeal of Taizé, perhaps because the services were often a little way away, this month gives you a fresh chance.

The October Taizé will be held at Holy Trinity at 8.30 pm on Friday 3rd October, offering an hour of quiet reflection, with space to worship God and listen to him. The services are monthly, and we are hosting this one on behalf of Churches Together in Esher and Claygate.

Diocesan clergy to meet together

Our clergy (including Valerie) will be away at the triennial Diocesan Clergy Conference for three days this month. It will be Bishop John's last meeting with the clergy of the Diocese before he moves next month to become the Bishop of Chelmsford.

Bishop John's last service in Guildford Cathedral will be the Cathedral Eucharist at 9.45am on Sunday 2nd November. All are welcome.

Informal service being held this month

Since it is still a new venture and had not originally been planned for October, it may be worth a reminder that Holy Trinity's new-style contemporary service will be taking place on Sunday 26th October at 8.15 pm.



Anchor hears Valerie's story

We had all looked forward to Valerie Bagley's postponed visit and it proved to be a delightful evening in every way.

Valerie told us the story of her life as a Christian, from the moment she crept hesitantly into the back of a church in Manchester and found herself greatly moved by the service. She was warmly welcomed by the church - an independent one - and became a Christian.

She found herself wanting to go to Bulgaria. Why Bulgaria? She didn't know but a series of coincidences and chance meetings with people convinced her more and more that God wanted her to go there. She applied for a place in a University in Bulgaria and was accepted. Strangely enough, the Berlin wall had come down the day after she accepted the post so she was entering into an unknown situation.

Throughout the seven years she was in Bulgaria she learnt to accept the mountainous difficulties which everyone encountered - writing and receiving letters which

sometimes took weeks to get there (or not at all!), endless queuing for everything, unreliability of the transport service, telephones etc.. Above all, learning the language was immensely difficult - from the basic Cyrillic alphabet onwards. She did master it, however, and supplemented her meagre income with translation work.

She found that there were a few Christians there and they formed groups for worship and made considerable outreach into the community. They also made some headway by going in and befriending the Bulgarian gypsies.

It was a hard though rewarding life, but after nearly 7 years she was so exhausted that she felt she had very little more to give and began to want to come home permanently. This time she felt it harder to discern God's will, but, eventually, having come back and found a job in the South of England, which in turn led to her coming to Claygate, she feels that it was the right decision. However, she has many friends and fond memories of her time in Bulgaria.

AT THE PCC

Following its practice of spending time at each meeting focusing on specific aspects of Holy Trinity's work, the PCC heard at its June meeting about the Communications Advisory Group, and in September about the church's administration. In addition:-

- On finance, the PCC heard that our Parish Share - most of which is used by the Diocese to support our ministry - was expected to rise in 2004 to almost £108,000.
- New uses of Upper Church House are being explored, together with ensuring its fitness for such use.
- Council debated a number of issues related to the Missionary Team's work, a discussion which is to be continued.
- Julian Stedman was re-elected as Holy Trinity's representative on the Claygate Recreation Ground Trust.

Men's Fellowship

The new season's programme for the Men's Fellowship has now been published. Do ask Jon Davey on 810106 for a copy if you are not a member and are interested, or if you know a man in the village who might be (you don't need to be a church member to join). The annual subscription is £3.50.

The opening supper on 6th October (tickets £5) has Paul Griffiths from the London City Mission as speaker, and it will be followed on 3rd November by an interesting talk by Gillian Haig-Brown, the Esher optometrist, on "How our eyes work". This will be a Ladies Night, to which any lady of the church is cordially invited - no tickets needed, just turn up on the night!

Please note one small change this season: meetings will be starting 15 minutes earlier, at 7.45 for 8 o'clock.

Continuing our series on THE BACKGROUND TO THE BIBLE

The languages of the Bible

THE OLD TESTAMENT

The original language of the Old Testament was *Hebrew*, the tongue of the ancient Israelites. However, a few passages from parts of books dating from later Old Testament times are written in *Aramaic*, a closely related language the use of which became more widespread through the influence of the Assyrian Empire. That language was in wide colloquial use throughout the Near East by New Testament times, and is thought to be the language that Jesus spoke in.

After Alexander the Great conquered the region in the 4th century BC, Greek became the most widely used language. Alexander established a new city in Egypt called Alexandria and numbers of Jews were forced to emigrate there. With those who moved there voluntarily, a thriving Jewish community developed in the city and, in a Greek-speaking environment, they felt the need to have the Hebrew scriptures translated into Greek.

Tradition has it that seventy scribes were locked away to undertake this task and independently came to exactly the same translation! This *Greek* version of the Hebrew Bible is known as the *Septuagint*, often abbreviated as *LXX* (after the seventy scribes who produced it). Since the early Christians tended to speak Greek rather than Hebrew, it was usually the Septuagint on which they relied for the Old Testament scriptures. But there were differences. More writings were included in the Septuagint than in the Hebrew scriptures, and this is how some Bibles have additional books forming the *Apocrypha*, accepted as scriptural by Catholics rather than Protestants.

So those translating the Old Testament into English have two sources, the original Hebrew and an ancient Greek translation.

It is important to have a cross-check of this kind, because Hebrew was written using only consonants, the vowel sounds being left for the reader to interpret according to the context. To overcome this confusion, but not until the seventh century AD, Jewish scholars fixed the meaning of the Hebrew by adding annotations to it. This version is known as the *Masoretic Text*.

THE NEW TESTAMENT

The books of the New Testament were all written in *Greek*, the accepted language of the time. This means that what the gospels report Jesus as saying is itself a translation, since he spoke a dialect of Aramaic. In rare cases, the Greek text quotes the Aramaic words he actually used and when that happens our English text also leaves the sayings in their original language - eg *Abba* (Father) and Jesus' words from the cross *Eloi, Eloi, lama sabachthani?*

As Latin replaced Greek as the dominant language of the west, and Rome became the centre of western Christianity, there were moves to translate the original Greek into *Latin*. Most notable was Jerome's translation around 400 AD, of both Old and New Testaments, and this became known as the *Vulgate* (meaning *popular*) Bible and was accepted as the standard version.

The Latin Vulgate was the Bible of the medieval church, and it was used as the basis of the first translations into English. It came to be recognised, however, that not only was the Vulgate a translation but, because its circulation depended on the repeated copying of manuscripts, there was by that time no one standard form of it and errors had crept in.

Modern English translations have been based on the earliest possible sources in the original language - more of which have been discovered over the years - in order to

A warm welcome goes a long way. The welcome we offer demonstrates how we see others. A good welcome says that people are valued and cared for. A poor welcome says that they are not special nor the focus of our interest.

A Christian church must extend a warm welcome to all. The love of God is not reserved for a few favourites. Jesus' death on the cross was for the sins of all mankind in all generations and in all places. So there's no sign over the church door limiting who can enter. The welcome that others receive is crucial in that it can make or break a link with church and God and faith. Some are able to say how important a good welcome was to them; others can say how damaging a bad welcome proved to be, and where that has been the case I am sorry.

Holy Trinity has always sought to make people feel welcome at their Sunday services. Lots of volunteers come early to set things up, hand out books and service sheets, talk to people and clear up afterwards. They make a huge difference to how regular attenders and visitors feel about being present.

But we are not complacent and want to make things even better. So we are introducing a few changes to our procedure, involving some new people on the welcome rotas and appointing service coordinators to oversee the practical details of each service. This new system, not radically different from what we have been used to, will start on Sunday 19th October. All involved in helping offer a welcome on one of those rotas has been invited to a training evening on 2nd October to help ensure that our welcome is the best it can be.

But our welcome is not just to church services. Our concern is also a deeper one, to welcome people into the family of faith, inviting everyone to believe and follow Jesus Christ. This is a harder task, as the challenge to believe at first glance may not be perceived as very welcoming and affirming. The first command of the Gospel is to repent and turn from ways that are not in accordance with His Word. God invites us to turn to Him on His terms, and these may be very different from what we want or expect to hear.

It is too easy for a Christian leader to duck an uncomfortable pastoral decision by lowering God's standards, to make a person feel welcome by failing to tell them what God really requires of them, to say only what the other person wants to hear. The demands of Jesus Christ are uncomfortable and unwelcome to our society today and Christians fail in their responsibility as His representatives, if we water down the call to live the way God intended.

So while it is down to the church to offer a warm and personal welcome to all, to have open arms and be inclusive, that does not mean we teach or affirm the standards in our culture which are contrary to what God has revealed. As much as I like to be well-thought of, my first commitment as a Christian leader must be to please God and teach His ways, however unpopular that might be.

If anyone wants to discuss this with me, please get in touch.

Julian.

Parish Personalities

David Morgan is the subject of this month's Insight Inquisition.

Where were you brought up?

In Chessington.

How long have you lived in Claygate?

For 28 years.

What do you like most about it?

The variety and colour of the trees, especially in spring and autumn.

And if there was one thing you could change?

After long hard thought, I can't think of anything wrong with it.

Where would you locate your ideal home?

Studland, Dorset (for sea and coastline).

What is the least welcome part of your daily round? Tidying up (home or office).

Which personal trait do you struggle most to overcome? Dilatoriness.

What food are you most partial to?

Moussaka and cheesecake.

And leave on the side of your plate?

Asparagus.

What do you watch on television?

Novel adaptations (George Eliot and John le Carré being the favourites).

What would your desert island book be?

C G Jung's Psychology and Religion - East and West.

What is your favourite music?

Beethoven's Missa Solemnis.

And your favourite hymn?

"The King of Love my Shepherd is".

Which passage of the Bible is most telling for you personally?

Isaiah 55, for a statement of the over-abundant, exuberant prodigality of God's goodness.

Do you have an unfulfilled ambition?

To understand Quantum Theory.

From the Parish Registers

We welcome into the family of the Church:

**James Arthur Aylmer-Hall
Gabriella Christian Lilley
Lily-Rose Lacey
(all baptised on 7th September)**

We offer sympathy to the relatives and friends of:

**Nellie Cheeseman
(24th August)
Margaret Mary Mole
(25th August)
Molly Chapman
(25th August)
Frank Edward Bruce
(7th September)**

Farewell to the Hackers

Audrey and Denis Hacker were called to the front of the church on 31st August to receive our thanks, good wishes and prayers as they prepared to leave Claygate after almost 50 years in Crediton Way. Julian recalled the many ways in which they had been involved in serving the church and the community over that time, and asked God's blessing on their new life in the village of Hale.

A Moment to Meditate

"Simon Peter said to him 'Lord, are you going to wash my feet?'"

John, chap. 13, verse 6

It is not part of our culture to expect our feet to be washed before meals. Times have changed, and what we wear along with them, together with the social niceties of modern life.

The strangeness of the custom to our minds should not allow us simply to assume that, well, that was the way things happened in first century Palestine. That could blind us to the remarkable nature of what Jesus did. For it must have been a shock to the disciples to see him rise from the table, disrobe and wrap a towel round his waist.

Jesus was in effect donning the uniform of a slave whose task it was to perform the hospitable act of washing the feet of guests before supper. No Jewish man would have expected to stoop to such a task. Even a Jewish slave would not do it if a Gentile slave was available for the task. And if no slave was available, there were always women, as we read elsewhere in the scriptures. But a man, especially one of any standing? Perish the thought!

So when Peter said to Jesus "Lord, are you going to wash my feet?", we can hear the incredulity in his voice. As so frequently happened, Jesus was turning worldly expectations on their head. This was not the way that things were supposed to happen. Jesus was aware of that, and said to Peter "You do not understand now what I am doing, but one day you will". The "one day" followed the resurrection, when the eyes of the disciples were opened to the significance of Jesus as never before.

What Peter no doubt then understood was the power of Jesus' death on the cross to cleanse those who come to him. In life he had humbled himself to wash the dust from the feet of men. It was a pointer to the far more significant act in which the Son of God

was brought low on the cross in order that mankind could be cleansed from sin, redeemed and live anew. In accepting that responsibility he showed that love involved servanthood, as he had done earlier in washing the feet of his disciples.

Peter felt it wasn't right to have Jesus wash his feet, but Jesus made plain to him that without his accepting what Jesus offered, they had no future together. How true that is when today we look at the redemption offered through the cross of Christ. Peter didn't need any more persuading, and nor should we.

Having washed the disciples' feet, Jesus told them he had set them an example, for "No servant is greater than his master". In other words, if Jesus humbled himself for us, we have no right in following him to avoid being humbled ourselves, for the sake of our reflecting the love and service he has shown so powerfully to us.

**CHRIST
THE MORNING STAR**

Christ is the morning star who, when the night of this world is past, brings to his saints the promise of the light of life and opens everlasting day.

The Venerable Bede
(673 - 735)
(inscribed on his tomb in Durham Cathedral)

Young People today

Asa Humphreys writes: Heya, this is the first of our monthly slots from Youth Fellowship to let everyone know a bit about the joys and difficulties of being a Christian and a teenager. We would all appreciate your prayers anyway, but hopefully these little slots will help give you a bit more to go on. So onto our first contribution from Katy McEvoy....

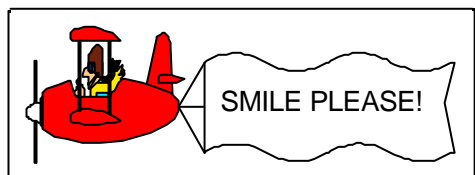
"In case you don't know who I am, which I'm sure many of you may not, I thought I'd give you a bit of background first. I first came to Holy Trinity at the Explorer age with my mum, Sue, and have been coming ever since and I am now 18. You may remember me as the girl who went to Cuba last summer 2002 with Latin Link...

On Sunday 21st September I am going to be leaving Claygate to go to university in Nottingham to study theology. Some Christians believe that studying theology in a secular environment is not beneficial to your faith and in some cases I have seen this happen but it can also have a positive effect on a person's faith and bring them closer to God. So the purpose of writing this is really to ask for you prayers for the latter. As I start I would really appreciate prayer for settling in and being happy as I am the kind of person who worries a lot - so prayer for being a relaxed, happy and joyful Christian would be great. Please pray that

I would find a good Church and get involved in the CU so that I would have lots of Christians to support me, and also that I would make many non-Christian friends and would have the courage to witness to them without being judge- mental. With particular reference to my course, I would value prayer for finding Christian fellowship so we can support each other, that the degree would further my knowledge of God and his character so that I would know him better. When I doubt parts of my faith, please pray that I would always come back to Jesus and remember the sacrifice he made for me and finally please pray against the Devil, as I know he will want to destroy my faith in the next 3 years. My prayer is that I will become a stronger and more confident woman of God and that I would find out who exactly I am, and eventually what God wants me to do after university in order to further His Kingdom."

SHINE PARTIES

Holy Trinity's antidote to the less wholesome aspects of Halloween will be coming up at the end of the month. Children will want to know that our annual Shine parties will be held on Friday 31st October. Look out for full details.



Edward had been naughty and sent to his room. After a while he emerged and told his mother that he had thought it over and then said a prayer. "Good", she said. "If you ask God to help you not to misbehave, He will help you." "Oh, I didn't ask Him that," said Edward. "I asked him to help you put up with me."

COME believes that in Uganda, water is life

Holy Trinity's Harvest Appeals

Originally, Harvest Thanksgiving entailed our bringing to church some of the fruits of our own harvest so that we could share God's bounty with those who were less fortunate. As times changed, and fewer people grew their own crops and the most pressing needs were far away, this became a less realistic way of sharing our bounty with the poorest people in the world. In recent years, Holy Trinity, advised by the Missionary Team, has identified a specific project overseas where the money we contribute can make a real difference in other people's lives.

This issue of Insight should appear on the day of our Harvest Lunch at which an illustrated talk will be given on the subject of this year's Harvest Appeal, the Ugandan charity COME. If you missed it, Peter Holmes tells you about it below - and the appeal remains open!

Outward giving by Holy Trinity

In addition to what individual members might contribute to specific appeals at Christmas and Harvest time, Holy Trinity demonstrates its concern for others by devoting ten per cent of its income to Christian work elsewhere, coordinated by the Missionary Team. In this way, we help to support various individuals as our Mission links - Martin and Lucie Brown in Niger, Meg Merrifield in Kenya, Gerard and Sarah Charles in China and Amy Stroud in London - but also other organisations who are engaged in the work to which Christians are called.

What COME is already doing, and seeking to do with your help, in Northern Uganda

Your harvest gift this year will be going to the new COME centre in Gulu, the main town of Northern Uganda. Your giving will help resource the new water supply system for what is a fifteen acre site, with a spill-over benefit for other local residents.

COME Uganda was established in 1980 and has a team of ten full-time workers helping in rural poor villages, in Gulu and in the "Internally Displaced People's" camps. There are over 350,000 people living in these refugee centres on account of the civil unrest being perpetuated by Kony and his rebel Lord's Resistance Army.

COME works especially with women and children, young people and the blind handicapped (57% of the population of Northern Uganda are under 19 years old). Disease, poverty and civil unrest have left this region mutilated and broken. Our new centre is being established with the goal of expanding our outreach development work to rural communities, extending our resource and educational facilities but more importantly to create a sporting, musical and cultural centre that will restore hope among many of the youth in the area.

COME has an excellent track record of fine work. Last year we were able to introduce over 15 protected springs in some of the poorest village communities, helping them improve

farming techniques and create new industries such as fisheries.

Recent civil unrest has forced our work into the secure zone of Gulu town where, with a major grant from the Southwark Diocese Lent Appeal and working with an organisation called Christian Engineers in Development, we have introduced a new safe water supply that will benefit over ten thousand people in West Gulu.

This year we start to develop the water supply system for our new COME centre and this will at the same time provide safe clean water for a part of Gulu which presently has scarce water resources, allowing another area of the town to enjoy major benefits.

This is the project which your gift will help. The scheme is likely to require over £10,000 but a Holy Trinity Harvest contribution will be a substantial help in releasing clean fresh water for a major new venture and for a needy community.

Our water specialist in Uganda is called Noah and he is waiting for a deluge of funds to progress this work. Your giving multiplies enormously in the African context, so please give to this project with a generous heart.

COME(UK) was formed in 1998 as a British charity with a wider brief than simply Uganda, in order to assist in a holistic way those living in adverse conditions.

Next year sees the centenary celebrations of the first missionaries to Northern Uganda and the Church Mission Society are supporting COME in organising a visit to Northern Uganda in November 2004 to participate in the celebrations taking place there. If you think you might be interested in joining in that visit, please contact either COME(UK) or Debbie James of CMS for further details.

Yours in Christ

The Revd Peter Holmes

Vicar of St Peter's Norbiton
and Director of COME(UK)