

HEALING LIVES

FALL 2024


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Ownership
Empowerment
Integrated Development
Sustainability
Replication

HEALING LIVES

FALL 2024

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Welcome to this issue of Healing Lives! We are so glad to share it with you because GOD is at work in many exciting ways and you'll find yourself praising Him as you read these great stories.

You'll be reminded of Stan Rowland, the extraordinary developer and father of Community Health Evangelism (CHE) who met the Savior face to face just a couple months ago. You will find the dedication article on page 4.

You'll also explore the concept of OEISR, an acronym for the key concepts of Ownership, Empowerment, Integrated Development, Sustainability and Replication upon which the strategy of Community Health Evangelism is built. These concepts are expanded in the article *Cardinal Signs of Sustainable Transformation* on page 6.

You will then find each of these ideas further exemplified with real-life ongoing stories. You'll observe each concept in action, transforming communities and individuals as it is implemented by people in their own communities. Here is a sampling.

- In *Update on Bolae* on page 17, you will be inspired by the determination for change and the people's resilience.

- Be amazed at one woman's attitude and testimony, touching the lives of the people around her in *A Garden of Lives* on page 20.

Be sure to *Do a CHE Lesson* with a few friends or study group on page 30.

Recently, Medical Ambassadors International (MAI) held a fundraising concert featuring Jason Grey, a Christian songwriter and Centricity Music recording artist. To hear Jason sing *I Will Rise*, click the QR code on the right.



Nancy Ishisaka

The MAI office staff is grieving the sudden passing of our co-worker and friend, Nancy Ishisaka. Among many other duties, she played a significant role in the lives of our donors in writing notes, calling, and praying with them. We celebrate Nancy as she is now celebrating with our Lord in heaven and has heard His words: "Well done, good and faithful servant. Enter the joy of your Lord."

In MEMORY of STAN ROWLAND

from **Dr. Paul Calhoun**, *former Executive Director of MAI*

Recently, Stan Rowland, beloved to so many of you, suffered a fall, drifted into a coma and passed away several days later at the age of 88. On September 12, what happened so quietly as he slipped away from us, simultaneously must have been loudly celebrated in Eternity as a triumphant event. You and I can imagine his friends and family, the angelic hosts and the Lord Himself welcoming one of the heroes of the faith. This Kingdom warrior, whose full legacy has yet to reach its zenith here on earth, received the Lord's embrace and heard, "Well done, good and faithful servant, you have been faithful in this; I am putting you over much."

Our Lord uniquely crafted Stan for a task which would change the way in which the Church does missions. Stan received a master's in business administration from Harvard and founded a company which filled the niche of providing administration services for small hospitals all over the western United States. But in the 70s he and his wife, Rose, took the bold step of leaving the business



world and committing themselves full time to Campus Crusade for Christ International.

Simultaneously in 1974, the First International Congress on World Evangelism held in Lausanne, Switzerland made the evangelical world aware of the importance of coupling evangelism and discipleship with ministry to physical needs. Yet there were two problems. First, the awareness and acceptance of this wholistic ministry principle was slow in developing throughout the evangelical world. It wasn't until the 90s that this commitment became widely embraced. But secondly, once accepted, how was wholistic ministry to be implemented?

In response to Lausanne One, Bill Bright, founder of Campus Crusade, turned to Stan because of his background in hospital administration. Stan was charged with developing the "how to" program which would combine community development with evangelism and discipleship. Over a period of the next ten years Stan faithfully hammered out



what came to be known as Community Health Evangelism (CHE).

In 1989, Stan came to Medical Ambassadors, which adopted CHE as its exclusive mode of operation. Now the Church had the how to, the means of combining simultaneous ministry to the spiritual and the physical. It was Stan's vision from the beginning that this mission tool, complete with thousands of readily transferable lesson plans, would not be held as protected intellectual property. Not only was CHE material freely shared with other mission organizations, but MAI proactively engaged in training churches, organizations and individuals all over the world. First, Vision Seminars acquainted people with this strategy. Then a series of three trainings of trainers prepared leadership for action.

As a result, today nearly 500 organizations are actively using CHE throughout the world! The vision of thousands of local churches has been expanded both domestically and abroad. The impact on a dark world in multiplied thousands of villages both physically and spiritually is only fully tracked in heaven; "for God is not so unjust as to forget [Stan's] work and the love [he has] shown in ministering to the saints" (Hebrews 6:10). Stan was God's gifted man, driven with a passion unique only to the rare few whom our Lord chooses as His champions.

Our heartfelt empathy to you, his nuclear family left behind, Rose, Keri, and Scott.

Until we meet again, dear friend.



Most assuredly, I say to you,
he who believes in Me has
everlasting life.

John 6:47

Cardinal Signs of Sustainable Transformation

by Dr. Ravi Jayakaran, *President*



My friend, Brian Fikkert, tells a poignant story. Let me summarize it: In a desire to help poor people in a nearby housing project, a church decided to deliver Christmas gifts to the children who lived there. Church members went door-to-door, singing carols and delivering wrapped toys to excited kids and smiling mothers. However, there were only a few men around. The church members felt so good about their outreach, they resolved to give things to these families multiple times a year.

In time, though, the positive outlook changed to discouragement. The church members had hoped the people in the project would have better lives because of their help but nothing had changed. They grumbled, "Pastor, these people don't deserve our help. The women just have babies and collect their welfare checks. And the men are simply absent. We're tired of trying to help."

In reality, the men in those apartments had dashed out the back door when they heard the Christmas carols, unable to face the people bringing gifts to their children—gifts they could never give. The shame and sense of inadequacy crushed their self-confidence, decreasing the possibility that these parents could find better jobs or improve their circumstances. Inadvertently, these families had been hurt, not helped.

The church members had also been hurt. First, they had developed a sinful sense of superiority in their ability to help "those poor people." Later, they had felt disdain, not love, for their neighbors. Their effort resulted in an increased distance between the two groups. These things had diminished and damaged the church. (Steve Corbett & Brian Fikkert, *When Helping Hurts*, p. 63-64)

We all want to see transformation happen for people

around us. But how does that come about so that people are not hurt and that changes can be sustained into the future? What factors encourage growth that is both practical (or we might say, "empirical") and spiritual? Such ministry can be called "Integral Mission." What are the signs that this kind of transformation is occurring?



We at Medical Ambassadors see five cardinal signs, or requirements for empirical change to take place. These are Ownership, Empowerment, Integrated Development, Sustainability and Replication (OEISR). MAI trainers who use the strategy of Community Health Evangelism (CHE) employ *lessons* as their tools as they approach the empirical needs of the people—lessons that deal with these five areas. They also understand how people's alienation from God impacts them. So, much prayer becomes another tool used by training teams. And God's Holy Spirit works in people as they respond to the

physical and spiritual parts of the CHE lessons they are given. God works on each life, building and completing their understanding according to His will and design. That's why we paraphrase the psalmist, saying, "*Unless the Lord builds the house, the CHE team works in vain.*" (Psalm 127:1)

Let us look at each of these critical components we refer to as the cardinal signs of transformational development, and let's see how the church in the story above could have done better as they reached out to the people in the nearby housing project.

OWNERSHIP:

Ownership of the program is foundational. Most families and communities have built a strategy for surviving. Where there is a strong sense of owning their survival strategy, people will be keenly engaged with strengthening it and countering things that would weaken it.

Ownership of the original strategy provides the foundation to build a new and improved survival strategy, as community people begin to ask, "What could we do to make this an even better place?" This concept was completely missing as the church in Fikkert's story sought to help the poor people nearby. The church members didn't ask their neighbors about their lives or what they thought could bring about change for the better. A "hand up" not a "hand out" was what they needed!

Communities actively engage with interventions that build upon their own survival strategy. But the church members did not know this; they never recognized that the best kind of help is to participate in the community's program, rather than asking it to participate in theirs. As communities work together, with the encouragement of MAI trainers, they begin to see good changes occur—both on the practical, empirical level and in the spiritual dimension. Clearly God is at work in all aspects of life. "*It is God who works in you to will and to act in order to fulfill His good purposes.*" (Philippians 2:13)

EMPOWERMENT:

Some might argue that with empowerment comes ownership. However, I would suggest empowerment happens because the community feels a sense of ownership, recognizing they are the chief stakeholders of their own development process. The church members, in our example above, identified a need (lack of Christmas

gifts) and proceeded to meet that need, with no input from the families they served. The community felt absolutely no ownership of that project, and as a result they felt ashamed and disempowered.

There is a lovely story, attributed to Mahatma Ghandi, of a wise man who told some villagers, "One day people will come to help you and wish to solve all your problems." The village immediately appointed two people every day to watch at the entrance of the village and to welcome these special people. Soon, all the people in the village had taken their turn, and the rotation began a second time. But then a realization dawned on the watchers. "Perhaps no one else is coming. Perhaps we are the ones who must do what is necessary...we ARE the people for whom we are waiting!"

Empowerment is the by-product of a community taking responsibility for its own transformation. But here, too, the Holy Spirit works in the lives of people to empower, motivate, and keep them going as they build, strengthen, and fuel their survival strategies.

INTEGRATED DEVELOPMENT:

Community development is never a simple thing. As communities build their survival strategies, the problems they address are always multi-dimensional. After all, their needs and resources relate to all sectors of life. So, CHE facilitators who are helping communities to help themselves must always point them to interventions that integrate with each other and are not single-pronged programs but address a multitude of community concerns simultaneously.

You can see that the church members in our story had a one-size-fits-all approach to helping their less fortunate neighbors. Handing out gifts didn't help because it didn't connect with any of the multiple needs the neighbors felt.

One other crucial aspect of an integrated approach is this: spiritual needs must always be addressed. People need the Lord! Thus, fervent seeking of God in prayer is a necessary precursor to entering a new community. As the training team seeks to do this, the Holy Spirit opens multiple response opportunities by pointing out key people within the community who are open to seeing transformation happen.

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SUSTAINABILITY:

When change and transformation begin to happen in a community, it's a thrill. But to ensure these changes are sustainable, the leaders must make certain that the changes are desired by the people, finding traction and energy from within the community's own survival strategies and not driven by outsiders. Only when this intrinsic energy occurs, will the change be sustainable, growing and strengthening over time. Such a change will be able to multiply itself and be attractive enough to be emulated by the neighboring community.

Luke 16:9-12 reminds us to use worldly wealth for eternal purposes, and if we are faithful with little, God will supply more. Faithful stewardship marks the pathway to sustainability. Sustainable development brings to the forefront the teaching of II Corinthians 9:8 where believers are admonished to serve not as "containers" but as "conduits" of material blessings.

Sadly, none of this happened in the housing project next to the church. Nothing changed for the better for the recipients of those handouts. And the givers found themselves disheartened and judgmental in a non-sustainable, one-way ministry that seemed to go nowhere. It's a poignant story.

REPLICATION:

A sure sign of a successful CHE program is when it replicates elsewhere through the initiative of the first community. In some parts of the world, MAI has seen whole districts where a thousand villages have been transformed by the CHE strategy—one by one.

It is the desire of global CHE leaders to see the transformation that has occurred in a village become a movement. According to experts who have studied movements, a self-propagated change movement becomes unstoppable when it reaches the fourth generation.

Interconnectivity of these five cardinal signs: These five aspects are so strongly connected that even a well-crafted and integrated program will fail unless all of them are well-balanced within it. This makes it clear that launching a successful transformational development program involves seeing what God is doing in the community and joining Him. The empirical and the spiritual need to be closely involved with each other in integral mission.

A well-balanced program—with Ownership, Empowerment, Integrated Development, and Sustainability—can be maintained by the people themselves and can Replicate spontaneously after any external influence ends. They can say, with pride and gratitude, "Look what we have accomplished with the help of God!"

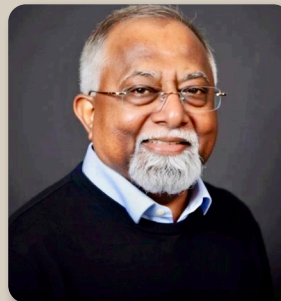
Meaning of terms as used in this article:

Empirical: Based on, concerned with, or verifiable by observation or experience rather than theory or pure logic.

Survival Strategies: A community's survival strategy is the mix of things it does as a corporate group or subgroups to survive in its environment.

Movements: A movement is a wave of transformation that continues from one generation of peers to another.

Integral mission: Is the process by which the gospel is shared through word and deed. Integral mission involves the physical programs and the spiritual dimension. CHE attempts to bring these two dimensions together in seamless continuity.



Dr. Ravi I. Jayakaran has over four decades of leadership experience in international poverty reduction and strategic programming. He is the President of Medical Ambassadors International and the Catalyst for Integral Mission for the Lausanne Movement.

Dr. Jayakaran has worked in senior management positions in the corporate sector, International NGOs including World Vision International, the Asian Development Bank (ADB) and the United Nations Development Program (UNDP). He has lived and worked long-term in India, Cambodia, China, and the US and provided technical support in more than 23 countries.

Ravi and his wife Vimla came to know the Lord Jesus Christ as their personal Savior while they were in university. Besides their engagement with Integral Mission, they are actively involved with their local church, small group and Christian Counseling. Ravi and Vimla celebrated their 46th wedding anniversary in May of 2024. They have two adult sons. Ravi and Vimla currently live in Ripon, California.

OWNERSHIP IMPACTS THE FUTURE

by **Dr. Nzuzi Mukawa**

Regional Coordinator, Central Africa

In a rural region of the Democratic Republic of Congo, more precisely in Kasai, the community had lived for generations on agricultural land without official property titles. Members of this community, although deeply attached to their land, were often vulnerable to forced evictions and loss of livelihoods due to land conflicts with private companies or influential groups. Without land titles, farmers did not have access to bank loans to invest in better seeds, technologies or agricultural equipment. This severely limited their ability to improve their production and standard of living.

The Intervention

Congolese workers, using the strategy of Community Health Evangelism, launched a development project to help the community legally secure ownership of their land. This project consisted of mapping land, formalizing land ownership through legal titles, and raising community members' awareness of land rights. Women, often excluded from the ownership process in many cultures, were particularly targeted to receive land titles in their names.

Short-Term Impact

The first direct consequence was a reduction in land conflicts. Farmers, now having legal documents proving their ownership rights, were able to repel attempts at hostile take-overs. At the same time, local banks began offering loans to these farmers, as the title deed served as collateral. This allowed farmers to buy better seeds and invest in irrigation systems, which immediately increased their yields.

Long-Term Impact

Over time, families used the increased income to invest in their children's education, improve their housing, and diversify their crops to better protect themselves against

market fluctuations. Additionally, women who obtained land titles saw an improvement in their social position in the community, becoming more financially secure and socially respected.

At the community level, security of land ownership encouraged collective investments in infrastructure projects, such as the construction of roads and local markets. Farmers began to work together more, creating cooperatives to better negotiate prices for their products and access new markets.

Results

After several years, the community saw a significant increase in its standard of living. Agricultural productivity had doubled, children's school enrollment rates had increased, and poverty levels had fallen sharply. Women had become more important members of the economy, contributing more to community development. Property rights had not only protected the community against external abuse, but also served as a lever for sustainable economic development.

Conclusion

This story shows that securing property, whether individually or collectively, can have a transformative impact on a community. By strengthening legal and economic security, property allows individuals to better plan their future, take calculated risks to improve their situation, and contribute more significantly to the overall development of their society.



Dr. Nzuzi Mukawa is the Regional Coordinator for MAI programs in Central Africa. Nzuzi has a PhD from Trinity International University in Illinois. He and his wife, Chantal, live in Kinshasha, DRC. They have 3 children who are studying in the United States.

OVERVIEW OF COMMUNITY OWNERSHIP

by Dr. Nzuzi Mukawa

Regional Coordinator, Central Africa

Community ownership of the development process refers to the active participation and direct control of local communities in the planning, implementation and evaluation of development projects that concern them. This method aims to ensure initiatives meet the real needs of populations, are culturally relevant, and have a greater likelihood of long-term success.

Components of Community Ownership:

Involvement from the beginning: Communities must be involved from the earliest stages of the development process, from identifying problems to designing solutions.

Local needs assessment: Surveys, consultations and participatory discussions are conducted to understand the specific needs, priorities and challenges of the community.

Local capacities: Existing skills and resources are assessed within the community to identify what can be improved or strengthened.

Community leadership: Local leaders are encouraged to take an active part in decision-making, ensuring the inclusion of representatives from all groups (women, youth, minorities).

Transparency and accountability: Projects should include clear monitoring and evaluation mechanisms, with regular communication between all those participating to ensure transparency of activities.

Training and capacity building: Training is provided to help communities manage resources, understand the technical aspects of projects, and develop the skills needed to lead long-term initiatives.

Ownership of results: Ensure that the community feels ownership of the project results, which requires continued involvement and a gradual transfer of responsibilities.

Equitable partnerships: Collaborations are established between the community and other involved parties (NGOs, governments, businesses), where each participant has an equal voice.

Sustainability: Initiatives are planned to take into account local capacities and local resources. Thus, the results can be maintained after the withdrawal of outside trainers.

Participatory evaluation: The community is involved in the evaluation of projects to measure their impact and adjust strategies, if necessary.

Community ownership in the development process is crucial to ensure that projects are not just imposed from the outside but are co-constructed with those who will directly benefit from them. This includes actively involving community members at every stage of the project, strengthening their skills, and creating a sense of shared responsibility. This approach increases the relevance, effectiveness, and sustainability of development initiatives.

Community ownership of the development process transforms communities into key actors in their own progress, rather than just passive beneficiaries. By giving them the tools, voice, and responsibility, projects become more sustainable and better aligned with local needs. This reduces the risks of dependence and failure while ensuring better management of resources and a real improvement in living conditions in the long term. Community ownership is thus a catalyst for more just, inclusive and sustainable development.



At present MAI works in **3,007** communities around the world impacting directly or indirectly a population of over **3.4** million people in **76** countries with **59,102** volunteers.

School boys in Haiti



Mayan woman
selling homemade
products

EMPOWERED FROM WITHIN

by **Dr. Bibiana Mac Leod**, *Technical Advisor for Disaster Response, Orality & Special Projects*

When we teach Community empowerment, we use the story of the mountain village:

Villagers living at the top of a mountain are distressed that people keep having accidents as they descend the steep path. Many have been wounded or killed. Outsiders arrive, offering help. At first, an ambulance is placed at the bottom, to carry the wounded to the nearest hospital. But once it starts to break down, the villagers inform the donors: "Your vehicle has broken down!" So, it gets fixed once, twice, three times, but the breakdowns continue due to the bad roads and lack of maintenance. The villagers await the ongoing aid until at last the donors' patience and funding are drained. The ambulance is abandoned at the side of the road, and people keep falling.

Soon, however, the villagers find a group of outsiders with a better idea. A clinic at the foot of the mountain can treat fall victims immediately, with no need for transportation. The donors willingly build and staff the new clinic. The villagers are elated. It goes well for a while, but when the staff closes the clinic for vacation, villagers locate their benefactors to complain: "Your clinic needs to offer us more services than this!" However, the group that built the clinic and offered to pay for staff to serve them has limited resources and cannot continue to help them, leaving the place unattended and empty after a couple of years.

As the villagers consider what to do next, an old resident of the town raises his voice: "We have seen that those solutions from the outside have not helped us solve the

root of our problem! With our own resources, let's build a fence along the pathway and make sure we maintain it, replacing parts that get broken or rot!" It took time and hard work, but everybody participated, and the fence was built. Now, when someone falls, he does not roll down the mountain, breaking a bone or getting hurt. People in this village are very proud of their work and keep the path clear and the fence repaired all the time.

There are smiles on the faces of our audience as we finish the story. They can see themselves in the first two solutions given by outsiders. So many times, people have tried to help, and projects have been left halfway done, or relationships have been broken with those that had come with very good intentions. The audience has experienced the disempowerment that usually is the outcome of solutions given by outsiders. The message received by "beneficiaries" is loud and clear. People hear their benefactors saying: "We come to do what you cannot do for yourself; you are poor, we are rich; we can tell you how to be freed from poverty, how to get where we are..." There is nothing more damaging to dignity than this attitude.

**Empowerment
does not
mean that
the powerful
extend
power to the
powerless.**

Empowerment does not mean that the powerful extend power to the powerless. We cannot give what we do not possess to kindle transformation and wholistic development. We recognize Jesus and His transformative message as the engine which moves us and others towards His purpose of a fulfilling life. Righteousness and justice (the Hebrew words of **Tzedekah** and **Mishpat**) are foundational to empowerment. These qualities are attributes that

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Woman in Bolivia making her way down the mountain to her village with donkeys

God possesses, and we are to follow in His path. When those that are in the process of development understand their role, their value, and their capacity, ideas and actions flow naturally because they are also following the One that inspires them.

Empowerment looks at the gifts every community has been given, explores them in the company of those that belong there, and recognizes the strengths and inherent values of the group. We witness who they are, and the many possibilities that come with their gifts, so they can put them to use and learn to value themselves and their place in society. This process is lengthy, sometimes painful, likely with a few setbacks and not a few challenges. As we discover the gifts of this community, we also discover ourselves, even our vulnerabilities, and work on improving our approach, deepening relationships, and allowing the Holy Spirit to transform all of us.

Empowerment, then, includes allowing others to influence us for transformation, giving them the right to step up, step in, and even to step out of some situations in which they may not feel comfortable. Empowerment is essentially and mostly listening, and letting others take the drivers' seat in the development process. You may say that we ought to let God be in

control, not others. That is true, but then the co-pilot is the community, not us, the outsider. And as we listen, we listen carefully, taking notes, and using the information we receive to ask more questions. We let them find the answers, with less and less input from our own opinion, unless asked or needed to avoid damage.

In summary, sustainable development cannot happen by pushing it from the outside. Our role is to let their imagination loose, allow them to think of new ways of looking at a problem and finding alternative routes to become whole as a community, as a family, and as individuals. We can share our feelings, in awe of the value and dignity inherent in each person, encouraging those walking with us to release any fear of failure, to let go of guilt, shame, a sense of unworthiness, or a lack of hope, and to replace it with God's amazing resurrection power. This will affect the way people think of themselves, of others and of the places they live, giving them the purpose to thrive in a wholistic way.



Dr. Bibiana MacLeod is MAI's Technical Advisor for special projects including Oral Cultures, Disaster Response, Anti-Human Trafficking and Trauma Healing. Bibiana is a Medical Doctor and lives in Nova Scotia, Canada with her husband, Alexander.

PRINCIPLES FOR EMPOWERING

by **Dr. Bibiana Mac Leod**, *Technical Advisor for Disaster Response, Orality & Special Projects*

Over time, changes have come to communities around the world. People who lived together in a particular area had the assumed and implicit job of caring for each other. But these traditional practices have been eroded. The local support systems that provide security and support to the members of the community need to be rebuilt, strengthened, and sustained.

Nevertheless, there is hope. Those who can be trusted are still there. They must be identified, motivated, equipped, and accompanied in their service to their peers. We want to witness the rebuilding of true community. We want to see safety come back to the neighborhood, economic growth, seeking solid family values, and recreating healthy habits. We want measures put in place to protect those most vulnerable. We want to see communities receiving those wounded who need to be reintegrated and healed within the embrace of their fellow brothers and sisters who have the skills and tools to do it well. These are “our” dreams, but how can they become “their” dreams?

Through the years we have learned key principles to implement this vision for transformation through community empowerment:

Principle 1: Discover what God has been doing. We recognize that God is already present in communities and local churches, and we are simply called to join Him. We humbly ask Him to show us who, what, how, and where He has been at work so we may join Him. It also requires a humble inquiry into the story of this place and its people, with a sincere attitude of interest and curiosity. It starts with prayer for direction and continues with getting to know people and letting them know us, coached by the Holy Spirit.

Principle 2: Community mapping and relationship building. My husband used to say: “Learn to ‘waste’ your time with the neighbors.” Become present in their lives, their gatherings, celebrations, and even share in their suffering. As you get to know them, find key actors

in the community, identify influencers, their gifts and interests, and find informal groups and institutions that are also present. Have local people participate in the gathering of information as part of the next principle.

Principle 3: Local ownership and local resources first. From the beginning, let people lead and create their agenda; let them prioritize and make decisions, make plans, and involve others.

Principle 4: Integration. If transformational development will take place, the approach to follow must be integral—emotional, spiritual, physical, and social. To empower communities to do so, we help them see that economic development or physical changes are related to emotional and spiritual conditions.

Principle 5: Participatory learning. Following Paulo Freire’s *Pedagogy of the Oppressed*, we believe people are empowered when they find answers in themselves and are allowed to express their own ideas on how to address the challenges present in their own lives and communities.

Principle 6: Multiplication. Second Timothy 2:2 says: “And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.” As we model multiplication and share power with those we teach, we let them be the key actors in the process.

Principle 7: Networking and collaboration. I believe the ultimate expression of empowerment is to foster interdependency, not independence. People recognize they do not own the full response but allow others to enter their circles of influence and join in partnership with confidence in their skills and what they can contribute to the conversation. They feel empowered and not pushed away by the “specialists.”

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Below is a checklist that could help us develop a practice of empowering communities for transformation.

- Pray that God will show us where He is at work already, how we can join Him, and who are the people we need to meet and engage in conversations.
- Visit the community and its churches, do research, learn about local institutions and informal associations, share your concerns and vision
- Meet people, go to places where they gather, have personal conversations, and share your concerns and vision while you hear their own. Interact, communicate, and receive what they have to give. Ask questions humbly, with sincere interest in their lives, their concerns, and their dreams.
- Build a database with all the information, asking other community members to join in the gathering of information. Let them make changes, develop their own questionnaires, tabulate and “own” the data, finding out who is available and what they want to change, what skills are out there, who wants to be involved.
- Offer the database to other community groups and ask how to improve it or complete it.
- Invite key leaders to gather the community to choose and form a task force.
- The task force should receive training in areas they may need help. They then should make an action plan, assigning tasks according to skills and availability, asking volunteers from the community

to join them. In this way, teaching can be multiplied through home visits and/or group gatherings.

- Initiators should continue to visit regularly and accompany the process without controlling yet facilitating each step by asking questions and keeping accountability and transparency as they follow the people’s plan.
- Foster partnerships, build relationships with different sectors, always inviting local leaders to initiate conversations and find common action points to partner with other groups.
- Facilitate resources where there is a need to build capacity or find outside help. Do not start with outside resources to guarantee sustainability in the long term. Be aware of actions that could create dependency.

One last word: self-awareness. The process in which we get involved as we interact with communities requires our own transformation first. It is hard for us, as facilitators and catalysts, to develop the art of empowering others. Things seem to be easiest done by filling the gap, giving instructions or doing things by ourselves. That is why our own worldview must be also addressed. We must identify our own biases and intentionally work to let the community take the lead. These practical ideas help us have a roadmap, but it all starts with a humble attitude of learning from others and letting go of our own desire to control the process. May God find us faithful and following Jesus’ example, as we wash the feet of those in the community we serve.



Guatemalan girl drinking water from a tap in her village.



UPDATE ON BOLAE* integrated health program

by Tirus Githaka
Regional Coordinator, East Africa

"Model families have demonstrated a number of positive traits, including keeping their homes clean, constructing and maintaining pit latrines, maintaining good relationships with their neighbors, keeping themselves and their family members clean, keeping their surroundings clean, separating their shelter from that of their animals, regularly getting vaccinated, and working closely with health extension workers."

"Acceptance of the health extension workers in the community also increased over the past five years. Previous reports of community members letting their dogs loose on the health extension workers have significantly diminished and more doors are being opened for health services, prayer and sharing of the Gospel." -comment made by a community leader.

The Bolae* region is a remote area in Africa. Bolae region hosts three unreached communities and a small evangelical population. Being an outsider poses

This program is a partnership between Network Beyond, MAI, and CVH, a local organization in the community.

a challenge since strangers are not readily welcomed. Outsiders are easy to spot since the community members all know each other. Becoming a Christian here means being quickly ostracized and forced out of the community and, therefore, conversions are rare. Five years ago, we sought to develop an integrated ministry in Bolae dealing with both physical and spiritual needs of the community. However, the government of this country has strict policies against NGOs (non-governmental organizations) participating in spiritual work and against faith-based organizations participating in development work. Therefore, integration of physical and spiritual ministry is a challenge due to the government guidelines.

The strict control of local NGOs by local government also proved a challenge since the government staff who are from other faiths monitor activities of NGOs. Any attempt at conversion would be reported to the local spiritual leaders, who would call on their followers to resist the

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new program as well as push for the NGO to be expelled from the region.

Having desired to start a program in the area, we sought assistance from Mohas*, a convert from one of the unreached people groups. We, however, encountered another challenge. We noted that in some situations people who had initially become believers from some unreached communities would act as gatekeepers in their communities and would block evangelism efforts by other organizations unless they were paid or appointed to lead the efforts. These individuals are also quite busy since any organization wishing to start an outreach in the region seeks to connect with them. When we couldn't come to a consensus with Mohas about how to start and develop the program, he stepped away and we were left stranded.

It took another two years before we could embark on another venture to the area. In 2017 we were introduced to an NGO willing to work in the region. This NGO had been registered by a church and was interested in both physical and spiritual change in the community. In the follow-up plan five individuals (one of whom is a nurse) would be recruited from the community and be trained as health extension workers. These five individuals should be born again, have completed their high school education, be fluent in the local language dialects, reside in the neighborhood and have some basic health training. To ensure their desire for evangelism as well as the integration of both physical and spiritual

ministry, the local churches were involved in their selection and vetting. The team was trained in the government health extension workers' curriculum. This training included modules in First Aid, safe childbirth, water purification, diagnosis and treatment of intestinal parasites, diarrhea, malaria and tuberculosis (TB), among other lessons. Through lessons from CHE (Community Health Evangelism) they were also trained in evangelism and outreach to people of different faiths. The role of health extension worker included conducting home visits and providing health outreach services to encourage disease prevention within the community. The five health extension workers also referred patients to health centers and conducted follow up on referrals. The health nurse provided other services including vaccination and family planning services at the health outpost. After their training, the local government allocated about 400 homes to each worker to visit and teach on community health. That was five years ago. This year, during the five-year evaluation of their activities, the following results have been achieved and **we can only thank God** for them. In total, over 2000 homes have been visited and different health lessons taught. Evangelism and discipleship have also been done with varying results.

Impact of the Intervention

There was noted improvement in sanitation in the communities allocated to the health workers. The percentage of homes with access to sanitation significantly increased with the construction of 450 new toilets, 340 new bathing spaces and the digging



of 630 new rubbish pits in the households that received training. Use of pit latrines, construction of separate animal houses, water purification and increased uptake of family planning services are other changes seen in the community. Vaccine coverage also increased considerably in the areas where health extension workers were stationed with a much higher percentage of kids having received the DPT, measles, polio, and tuberculosis vaccines. Overall, there was an increase of over 2400 children in the community having received and completed their vaccination schedules. During the period, 2600 mothers were trained in nutrition, and 3100 students were given education on HIV/AIDS through school health clubs. Forty-two hundred households were trained in malaria prevention, and their houses sprayed with insecticides to reduce the spread of malaria. The spiritual ministry also grew when over 3400 members with a cultic Christian background heard the Gospel, and ten persons gave their lives to Christ. On the other hand, 4300 persons from two unreached people groups were presented with the message of the Gospel, and 13 persons gave their lives to Christ. The health extension workers also trained individuals in establishing kitchen gardens for nutritional needs. Fifty young people were trained in business skills to alleviate unemployment. This program continues to the next level of development, and more people are being reached with the Gospel of Jesus Christ.

"They are persuading the neighborhood to make changes. They are instructing the neighborhood. We previously experienced a variety of illnesses. We are currently discovering how to prevent diseases, so there are no epidemics. We have set up pit latrines and separated the animal shed from our shelter to keep our kids clean. As a result, we don't have eye conditions or diarrhea. We do not smoke, and we keep the kitchen and the bedroom apart." -further comments from the community leader.



AFTER
A protected wood stove, much safer than an open fire pit.



Typical scene in Ethiopian villages

*Names are fictitious, for the sake of security. A detailed report with specific project actions and other impact details can be shared with those who are interested. This article features some sensitive work among unreached communities and should not be shared on social media without the consent of the authors.



Tirus & Winnie Githaka are the co-Regional Coordinators of MAI programs in East Africa. Tirus and Winnie live in Nairobi, Kenya. They have two sons, Toria and Tugi.

For more information and to read the entire report, please send your request to Anja@med-amb.org

A GARDEN OF LIVES

by **Winnie Githaka**
Regional Coordinator, East Africa

When we recently visited Evalyn's home with some of the interns that were learning about CHE, one of them remarked, "I think the only thing she buys is salt."

Evalyn is one of the CHE trainers serving in Western Kenya where, together with two other trainers, they are implementing CHE in eleven villages. Indeed, Evalyn's home is a true reflection of what she teaches others in the community. It is a model home where everything she needs (spinach, traditional vegetables, onions, tomatoes, beans, corn and bananas) is growing on her very small farm. She grows enough for her family and even has extra to sell. Her small garden is organized in such a beautiful way that it's clean and appealing to the eye. The crops are easily accessible, healthy and appetizing. We could see the bananas were ripening on the tree, but she had not even noticed that she needed to harvest them, likely because she was already well supplied.

We had visited Evalyn several times before, but this was the first time her husband had stayed with Evalyn during our visit. In fact, he was helping explain Evalyn's garden, even though he was not the one regularly working in the garden. Previously, he had been out in the gold mines, but now he seemed to be spending more time at home.

Evalyn shares the role of wife with her husband's second wife. The co-wife's house is just a few meters away from Evalyn's home. On the day of our visit, only one of the co-wife's children was home. Introducing him to us as "my son," Evalyn didn't show any disparity towards the boy, neither was she aloof with the other family members. In fact, this "son" seemed very fond of Evalyn; her impact on him was evident.

As we visited the other homes that Evalyn served, the villagers gave testimonies of how they had given their lives to Christ through her witness. One particular lady said she was on the verge of committing suicide, but Evalyn had taken time to mentor and pray with her as she started her recovery journey. Many of Evalyn's neighbors



raved about her love, her teachings, and gentle corrections. She is their role model. She is also a member of the savings group and is encouraging others to join.

Evalyn is modeling the kind of leadership that makes God smile. Her husband is won over, and the co-wife is accepted and loved, Evalyn's children and stepchildren model the ways of the Lord, and her neighbors are won over to Christ and loved, They are taught to be self-supporting through simple farming methods, savings and borrowing loans. It is evident her love for Jesus pours generously into the lives of others.

We were indeed inspired by Evalyn's leadership, and she has helped us appreciate the leadership role that the teams in the communities play. Leadership does not have to consist of official titles and roles. We simply need to step into the spaces God has provided for us to shine His light in service to others.





CAN THIS IMPROVEMENT BE SUSTAINED?

by **Dayo Obaweya**

Regional Coordinator, West Africa

In the developing world it is not uncommon to see a well, donated by a good-hearted outsider, that has fallen into disrepair and is no longer usable. The local people never felt ownership of it nor had they been given any knowledge of how to maintain it.

Community 'A' in Nigeria has existed for over one hundred years. During most of those years, the community has suffered from lack of good drinking water. The community has a stream in their area that is available for use both by households and by their animals.

It was not surprising that community residents suffered from water-borne diseases. When a team of Community Health Evangelism workers were invited to help in solving this water problem, the door was opened to using the CHE strategy.

In an initial discussion with the leaders of the community, it was agreed that a committee would be set up to plan a health screening for the residents in the community. (This is a sensitization program that enables residents of a community to be aware of their health challenges and together to find solutions, using the available local resources.)

When the health screening was conducted, water disease was identified as a majority health challenge. Bilharzia (a disease caused by water-borne parasites) was the topmost health problem during analysis of the screening results. At a community committee meeting where the health results were presented, these three questions were addressed:

1. Who will own the agreed-upon water purification project?

2. What are the benefits of owning the project?
3. Where can the community get resources to execute such a project?

A committee was formed based on neighborhood representation for this priority project. Items identified as needed included:

1. Water source
2. Wood to protect water source
3. Purification system using solar-disinfected (SODIS) bottles of water; this was later exchanged for a chlorination system by DUVON.

At the end of the project planning, it was discovered that most of the needed items were available in the community. The Trainers and an NGO that was operating near the community could also give support by providing whatever they could not obtain locally.

...the door was opened to using the CHE strategy.

As a first step, the community mobilized themselves to cut sticks, forming a wall to stop the animals from entering the water and to prevent humans from throwing in garbage.

The second effort was pooling money together to buy filter "candles," the core purification component of a filtration system. This again was successful as the community was able to purchase two candles at about \$50.00 each. Then they bought two large water tanks. The people who needed clean water collected water from the stream and poured it into the top tank to pass through the candles and flow into the second tank. This was done for two years with gratifying results. Community residents had enough water to drink and cook.

A health survey was carried out and it was discovered that water-borne diseases had been reduced drastically.

During an informal evaluation survey, it was found the community had grown and needed to increase the volume of water availability for its residents. The community committee decided to approach the NGO for assistance in solving the problem. An agreement was made to install chlorination equipment using battery power.

The community provided water, two water tanks, a battery, cables for connection, and two faucets. Members of the community were trained how to install and maintain the purifier. The community committed to using this setup for over ten years. The residents could charge the batteries and flush the system when needed.

This is a situation that well describes sustainability. To ensure that a project is self-sustainable, the following criteria are important to put in place:

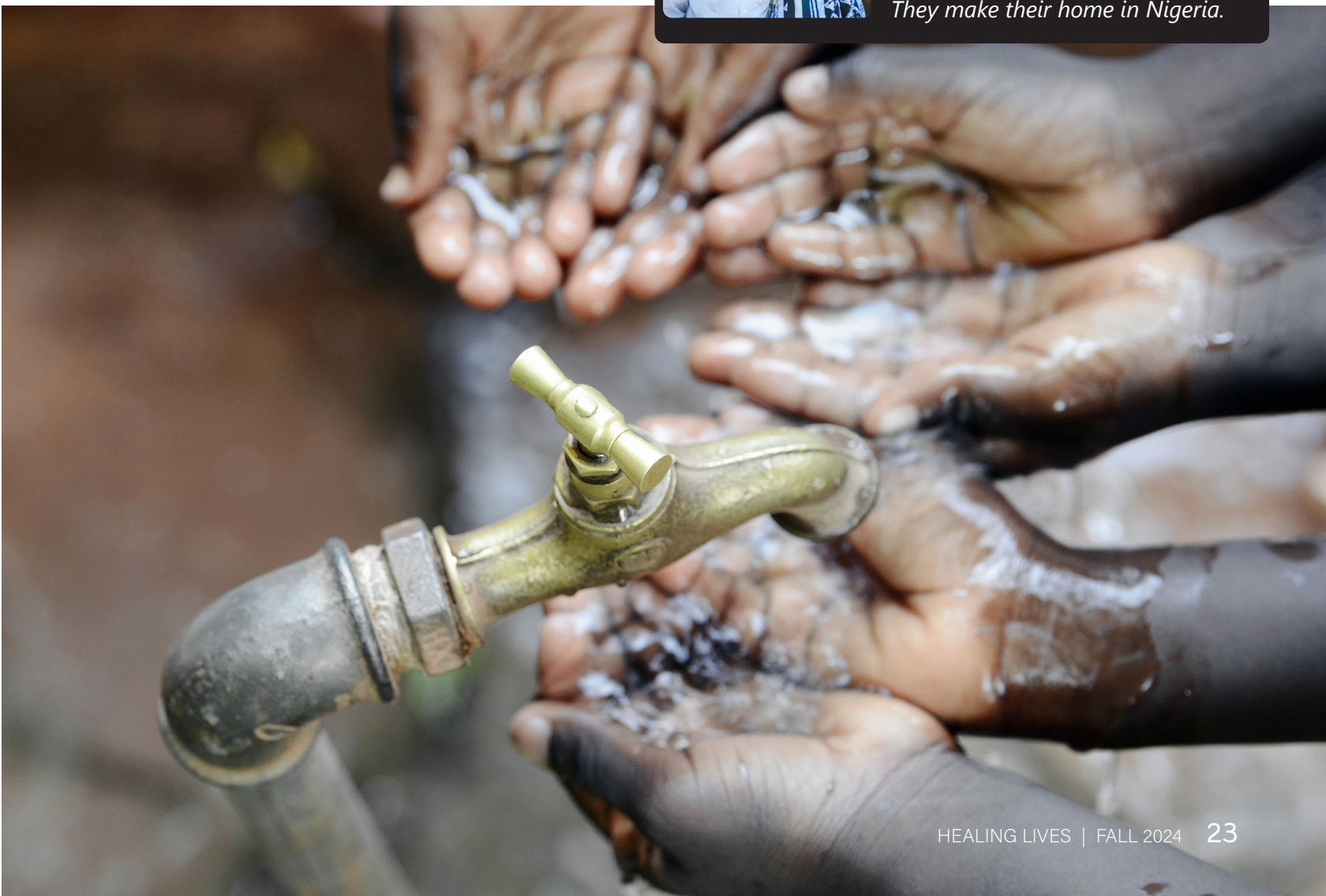
1. Availability of knowledge of the initiative.
2. Passing on knowledge to benefactors.
3. Messages should be supplied and be easily adaptable.

4. Projects must be low-cost, so benefactors can replace parts.
5. Projects must meet the immediate needs of the community.
6. Raw materials for projects must be available to community residents.
7. Project maintenance workers should be from the community.
8. Community understanding on the use of the project must be widespread within the community.

Today Community 'A' has access to safe water and continues to maintain the water system. Other communities nearby are asking for a similar process. The residents have continued to use several other systems to purify their water as learned during the program. And the youth in the community are passing this knowledge to the next generation. This is true sustainability!



Dayo Obaweya is the Regional Coordinator for the West Africa region that oversees the CHE ministry in 17 countries. Dayo serves along with his wife, Tope. They make their home in Nigeria.



DREAMING AND CHANGING THEIR LIVES ... WITH GOD'S HELP



by Nugie Nugroho
Regional Coordinator, SE Asia & South Pacific

Pomo and Yati, a couple from Central Java, Indonesia, were introduced to the strategy of Community Health Evangelism (CHE) some years ago. They were interested in the program because it is holistic in its approach, not just featuring one aspect of change. After discussing it with some friends, the church leaders invited the PKN team to share the vision. (PKN is a local organization partnering with MAI.)

Pomo and Yati joined more than 30 people who participated in a project of planting cassava. However, it was not the planting season, and the crop failed. Many members left until only seven families remained along with Pomo's.

Even though some of their friends were no longer involved in routine CHE activities, they still wanted to follow the program because it offered physical or economic ideas as well as teaching on spirituality, mindset change, and caring for others. They saw that the CHE program differed from other programs in which they had participated.

CHE is a multi-faceted strategy with many aspects. For example, Pomo and Yati studied moral values and learned the depth of God's truth through Discovery Bible Study, a simpler and more participatory study method than what they had previously used.

They remember one of the illustrations in the spiritual teaching describing God's hand holding a man's hand. "It reminded us that God never leaves us in any situation. He is there and with us to face all our problems," said Pomo and Yati.

Yati shared that when her husband was sick with severe gout for a year, she considered how to increase their income and how to help their children stay in school, which was not free. At that time, their children were in secondary and high school.

"We prayed that God would open a way for us to increase our income through small businesses," Yati said, "especially when our oldest children wanted to go to university after high school. At first, I did not agree with their desires, because we needed a lot of money to pay for a university education. I was pessimistic about the children going to university. My husband worked as a carpenter, and I only worked as a helper in the laundry, so our income was limited."

But they believed there must be a way and that God would help. Children's education became one of the motivations for finding and starting a small business. After a long process, God finally opened the way, and they were able to start a mushroom-growing business in 2019.

Pomo and Yati shared that in the CHE group, each family was encouraged to use their skills and knowledge to increase their income. The PKN team invited them to attend a learning session at several mushroom businesses already running. After visiting the mushroom farms, they thought they would need a lot of money to start a mushroom business. However, they eventually found some used items and local resources to start a business, such as leftover sawn logs, which were easy to get without buying, used drums to steam the logs, and a \$200 grant. PKN also helped them connect with a Christian university to improve their knowledge and skills about mushroom cultivation.



“Starting a business is not easy, and we experienced several failures. But we tried, tried, and tried until we could create the proper logs and steam equipment. One of the things we learned was how to respond to failure in business,” Pomo and Yati said.

Learning God's word in the CHE group strengthened them and helped them not to give up. Failure became a lesson for them to get up again. For example, they made 2500 mushroom logs and failed: some were rotten, and the seedlings would not grow. They learned to be patient and not to give up easily. Failure became a catalyst to produce something better until the product succeeded.

They remembered a lesson called Dream Mapping. “We captured in pictures and wrote down our dreams for the next five years:

1. To have our own business,
2. To send our children to university.
3. To buy a motorcycle
4. To renovate our house, because it was still wooden and unsuitable.”

“Thank God these dreams can come true. God's grace is helping us realize them through the services of the CHE program.

“We want to share what we have learned; we have tried to teach the people around us how to grow mushrooms. Our neighbors were interested and started to learn, but soon gave up and did not continue. Our challenge is to get them to change their mindset and have a new attitude. Spiritually, we also shared how to do Discovery Bible Study with the cell group in the church and other

families. They were interested, and many experienced a more profound discovery of the truth of the Bible. They can grow in the Word of God differently.”

Yati shared that as a housewife, she was also grateful that she could start a laundry business at home last year, even with simple equipment. She said, “For four years, I worked in someone else's home, and I praise God that I can now have my own business. The number of my customers has also increased, not only from people around us but also from other areas. We also have two employees who helped with the mushroom logs before they specialized in cultivation. We are also grateful that we have bought land behind the house, which can now be used to produce mushroom logs. We have no savings in the bank, but we have an inheritance from our parents in the form of a garden, and from there, we can buy the land with additional income from mushrooms.”

They have some new family dreams for the next five years (2024 – 2029):

- Influencing their neighbors: some of them have begun to form a business but have given up easily. They want to encourage people to persevere in their dreams and to have good character and holistic health.
- They dream their eldest daughter may continue her master's in physics education and the youngest may continue her bachelor's degree.

Pomo and Yati have hope for the future and long for more people to be blessed and know God holistically through the CHE ministries in their community and church.

CHANGE THAT CAN BE REPRODUCED

by **Terry Dalrymple**, *Coordinator, Global CHE Network & Vice President, Alliance for Transformational Ministry*

Part 1

And Jesus came and spoke to them, saying, *“All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age”* (Matthew 28:19-20).

Jesus commands us to bring change in His name, change that is replicable.

Jesus' vision is large: starting from Jerusalem and working its way to the ends of the earth. His vision is also deep: multiplying disciples that will transform families and communities from the inside out.

While His vision is deep and wide, His strategy is simple: obey and multiply. He taught His followers that the values and character of His kingdom would permeate like leaven working itself through the whole lump of dough (Matthew 13:33-34).

Jesus' vision for the nations could not be accomplished by those first twelve disciples alone. His followers would need to obey and multiply to achieve the depth and breadth of the vision He left for them to pursue.

As the Gospel moves from person to person, believers multiply. As believers obey the commands of Jesus, the values of the kingdom of God are reproduced in new homes and communities. This replication of beliefs, values, and behaviors finds its fulfillment in the transformation of whole communities.

God-intended community transformation begins in the hearts of individuals: changing worldviews, ambitions, motives, values, and behaviors. It works through love for

neighbors, kindness, generosity, honesty, purity, hard work, productivity, and so much more.

Each of us in our personal journey with Christ enters with Him into the service of others. We begin by repenting of our sins, including the motives and behaviors that rot our souls and destroy our relationship with God and others. We then believe that God loves us and receive His forgiveness and the gift of the Holy Spirit. Finally, with gratitude in our hearts and empowered by the Holy Spirit, we learn to obey everything Jesus has commanded including love for our neighbors.

If we want to be obedient to everything Jesus commanded, we cannot enter rural poor communities where people are suffering from extreme poverty and turn our faces from their pain. We need ministry models that proclaim salvation through faith in Christ while working to alleviate poverty and ease the suffering. Community Health Evangelism (CHE) is one such model that pursues that vision: a strategy that has created movements of Christ-centered transformational development around the world.

Leaders of the CHE movement have been intentional about change that can be duplicated. The following CHE core values are foundational to catalyzing movements.

Community Ownership:

Development workers must see those they serve, not as projects or the objects of their work, but as partners in the advance of the kingdom of God. Local people must be allowed to take responsibility for their own development, choose their own priorities, research the causes of their problems, and create solutions using local resources. Some of the most important benefits of community ownership are intangible, but essential to human development: dignity, hope, vision, unity, purpose, meaning, and ambition.



Gypsy Moth caterpillars

Asset-Based Development:

Replicating change is made possible when development programs are resourced and controlled by the people themselves, producing sustainable solutions based on their own assets, that aren't reliant on outside resources or support.

Integration of the Physical and the Spiritual:

Beliefs and values inform behavior. If we want lasting and repeatable change, we must replace the lies that produce harmful behavior with truth that sustains the good. Gospel transformation requires that we proclaim Christ as Lord and Savior and teach obedience to everything He has commanded.

Part 2

Let me conclude this article with a story from my book, *Beyond Poverty: Multiplying Christ-Centered Community Development*, that illustrates the process of the replication of change.

In a small village in Central Asia, the residents were struggling for survival and at a loss for what to do. For six consecutive years, gypsy moths had invaded the land, stripping the trees of their foliage and causing nearly five hundred acres of fruit trees not to produce, but to be completely barren. It had gotten to the point that the men

of the village were leaving the area in hopes of finding work in nearby Russia. Their departure left the women to raise their children alone with inadequate resources. Sometimes the men left and never came back. One woman expressed her remorse: "If just six trees would bear fruit, my husband would not have to go to Russia."

A CHE team approached the village, wishing to share the good news of God's kingdom in both word and deed. An elder in the village admonished the team leader, saying, "Unless you have been sent by God, you cannot solve this problem." The people believed that the plague of the gypsy moths had been sent by God as punishment for their sins. The people in this community saw themselves as persons to be pitied; our volunteer team saw them as people made in the image of God, with the capacity as stewards of the earth to manage and overcome the problem they faced.

To the people of the community, the plague was much more than an agricultural problem causing some trees to no longer bear fruit. The gypsy moths presented a social problem—families were splitting up. The pests created an economic problem—the people's primary income source was no longer available. The villagers also experienced the plague as a physical problem—without adequate food, energy levels were low. Lastly, the situation was viewed as a spiritual problem—it was believed that the plague of the gypsy moths was a curse from God.

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The Christian team gathered the local farmers and facilitated a dialogue about what was happening. The farmers themselves described the behavior and life cycle of the moths. Collectively, they knew quite a bit—much more, in fact, than the team from the outside. They had observed that the gypsy moths laid their eggs in sacks in the soil. They also knew that when the eggs hatched, small black-headed caterpillars emerged that would crawl across the ground in the night, climb the trunks to the tops of the trees, and feast on the leaves.

Having identified this cycle, the villagers were encouraged. Together, they came up with a plan to solve the problem. Everyone set out to find and destroy the egg sacks before they hatched. Even the children helped in the hunt. Then, they trapped and killed the caterpillars that weren't killed by tying cloth around the trunks of the trees. When the caterpillars would climb up the trees at night to eat the leaves, they would get caught in the

cloth. In the morning, the farmers would go into the orchards and simply smash the destructive insects. An agronomist was also consulted to help them secure and apply the proper pesticide.

I visited this Central Asian village about a year after the CHE team started their work. When I arrived, the local men and women were already celebrating a \$60,000 harvest of apricots! Because of their collective efforts, nearly nineteen thousand trees had recovered from the gypsy moth plague and had begun to produce fruit once more. The return in revenue was drawing the men home from Russia; at the last report, more than 323 men had returned to be with their families.

The villagers recognized the transformation that had taken place in their community and were insisting on building a monument to honor the Christian team. The CHE volunteers refused, reminding the people what they had initially said: "Unless you have been sent by God, you cannot solve this problem." God was revealing Himself to them, and the best response was to give Him glory for the changes happening in the area.

During my visit, the elders of the community took me to meet the principal of their local school, perhaps because he was one of the few villagers who spoke English. After exchanging formalities, I felt a strong urge to pray. This being a Muslim community, I asked permission to pray in Jesus' name. The principal agreed, so I prayed, "Lord, we thank you for your presence here with us. Thank you for pouring out blessings on the people of this community and revealing Yourself to them. I pray that You will continue to bless them and continue to reveal Yourself to them. In Jesus' name, amen."

My prayer was well received. In parting, the principal spoke these words: "There are many stones in our country, but our hearts are not stone. There are many rivers in our country, and our hearts are like rivers flowing with love for you."

Another community member, a woman who had been trained by the Christian team to work with expectant mothers to ensure healthy pregnancies and safe deliveries, tugged at my arm on my way out the door. She looked me in the eye and said with a trembling voice, "Sir, I just want you to know, we serve the same God!"



Gypsy moths



The members of this community are on the road to recovering their identity as people made in the image of God. They are beginning to see themselves as stewards of creation rather than as victims cursed by God. The walls of hostility between Muslim and Christian neighbors are falling. And the people of the community are willing to learn about Jesus.

There is so much more that can be said concerning the replication of change, but this story illustrates the most basic principles:

- The problems they faced were anchored in a lie embedded in the culture; they believed gypsy moths were a curse from God. Solutions to the problem emerged as lies were replaced with truth.
- The community took ownership, researched the problem, and created a solution using local resources.
- The work was resourced and controlled by the people themselves, producing sustainable solutions that weren't reliant on outside resources or support.

After a decade of service in the Philippines, Terry Dalrymple pioneered for Medical Ambassadors International in nine countries in Southeast Asia, working together with partners to establish CHE programs in more than 400 communities. Later as International Coordinator at Medical Ambassadors, he guided the expansion of a growing global movement. Terry currently serves as founder and coordinator of the Global CHE Network.



Community Health Evangelism (CHE) is a proven ministry strategy that seamlessly integrates evangelism, discipleship, and church planting with community health and development. Through CHE ministries, people become followers of Jesus, and whole communities are lifted out of cycles of poverty and disease.

Let's do a

CHE LESSON

submitted by Maggie Conrad

Beauty and God's Word

Try out this lesson on your own, with a friend or small group. And do look up the references!

Story/Role play: Beauty on the Inside?

Two women are talking:

1st woman: Vashti is very beautiful! Why do you think her husband doesn't want her around anymore?

2nd woman: He says she treats him in such an ugly way. Maybe that is why my mom always says we need to be more beautiful on the inside than on the outside.

1st woman: What does that mean? How can you be beautiful on the inside? No one cares about the inside, do they? I need to find out what beauty treatments Vashti uses!

Think about or discuss:

What are the two women talking about?

What do you think is happening?

Could this kind of conversation happen between people you know?

Brainstorm:

How does your culture define beauty? Write down your answers.

In your culture, what do women do to make themselves more beautiful? You can draw or list your answers.

Does your culture have any traditional sayings, songs, or other advice about beauty? Write down the ones you know.

Some examples . . .

1. "Beauty is skin deep, but ugly goes to the bone."
2. "Pretty is as pretty does."
3. "It doesn't matter what you look like on the outside; it's what's on the inside that counts."
4. "Everything has beauty, but not everyone sees it." (Confucius)
5. "You can never be too rich or too thin."
6. "Beauty is in the eye of the beholder."
7. "If you've got it, flaunt it."

What does the Bible say?

How is beauty portrayed in these verses? Write down what you discover.

- Psalm 29:2, Psalm 96:9, 1 Chronicles 16:28 & 29 (The Beauty/Splendor of God)
- 1 Peter 3:1-4 (Inner Beauty)
- Proverbs 31:30. (Physical Beauty and Charm)
- Ezekiel 16:14-15 (Physical Beauty and Its Misuse)
- Psalm 45:10-11 (Physical Beauty)
- Ecclesiastes 3:11 (God makes everything beautiful in its time)
- Isaiah 52:7 (Spiritual Beauty)

What kinds of beauty can a woman have?

Outer Beauty? Inner Beauty?

What kinds of beauty did these three women have?

(divide up the verses if in a group).

- **Vashti:** Read Esther 1:10-12,
- **Esther:** Read Esther 2:7-15.
- **Ruth:** Read Ruth 2:10-13.

What is the difference between what our culture says and what God says about beauty?

Is there anything that God wants you to learn from these verses to help you value and see beauty in the way that He does?

With whom can you share this lesson?

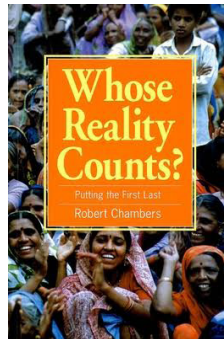
How beautiful on the mountains are the feet of the messenger who brings good news, the good news of peace and salvation, the news that the God of Israel reigns! ~Isaiah 52:7

Book Review - O S E

provided by **Alvin Mbola**

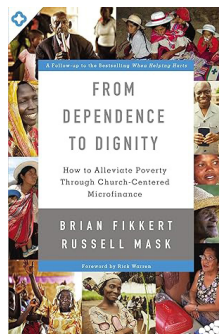
OWNERSHIP

Robert Chambers poses a provocative question in his book, *Whose Reality Counts? - Putting the First Last*. For too long community development has relied on the efforts and realities of outsiders. Ownership by local people has been negated. Chambers applauds the critical work by Paulo Freire and his focus on training oppressed people. Freire emphasized the need for ownership through increased awareness and participation in the process of change, urging the involvement of local people in assessing their situation, in decisions about change, and in implementing those decisions. Such ownership in development brings people to recover their true identity in Christ, recognizing their story within the context of His story says Bryant Myers in *Walking with the Poor*.



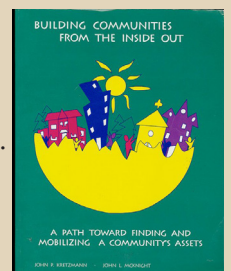
EMPOWERMENT

According to Jude Tiersma in *God So Loved the City*, Jesus came and lived among us "doing and teaching throughout His life" (Acts 1:1). Thus, the challenge to empower the poor begins with being present with people, as modelled by Christ. As observed by Mask and Fikkert in their book *From Dependence to Dignity*, Jesus walked alongside the disciples, teaching them, mentoring them, feeling with them the issues that harassed their lives and their communities. Later, He sent them out (Luke 9:1-2) with **power** and **authority** to proclaim and demonstrate God's love. Power and authority are at the heart of empowerment. Mask and Fikkert describe microfinance ministries that allow members to save and then to draw out loans from their locally owned groups. Such church-based savings groups offer economic empowerment and personal dignity to participants.



SUSTAINABILITY

Robert Chambers has observed that, in order to see sustainable change, communities must begin their development process with their own internal resources. This helps people avoid the pitfalls of only focusing on their problems or lacks. This pitfall is dubbed a "needs-based approach" by Kretzmann and McKnight in their book on asset-based development, *Building Communities from the Inside Out*. But since communities aren't always adequate in their assets, sustainable development may include a need for a reciprocal relationship where external resources supplement the internal ones.* These resources must be used carefully so future generations may enjoy the same resources through proper stewarding of creation (Genesis 2:15). Myers notes that communities' understanding of sustainability must be wholistic and not restricted only to physical sustainability.



*Editorial note: Since the use of local resources is most compatible with sustainability, generally Medical Ambassadors trains people to work with their own resources. However, when outside resources are essential, MAI helps link people to them, while not being the source of such help. Emergency situations are, of course, the exception.

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