

# *Transforming Revivals*



**This book is also Part 2 of *Great Revival Stories***

**Geoff Waugh**

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These stirring stories of [Transforming Revivals](#) include accounts from [Flashpoints of Revival](#), 2<sup>nd</sup> edition 2009, and [South Pacific Revivals](#), 2<sup>nd</sup> edition 2010, and [Revival Fires](#), 2011, and include articles from [the Renewal Journal](#).

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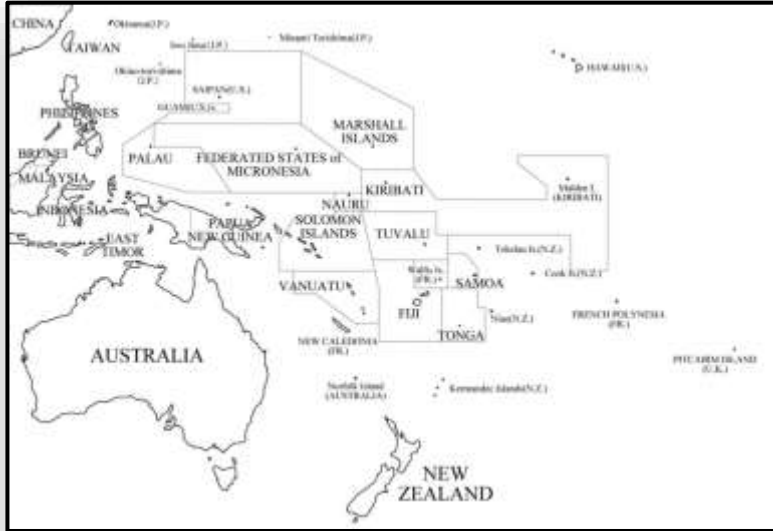
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**Australia**



Logo: lamp & scroll,  
basin & towel,  
in the light of the cross

***To George & Lisa Otis Jr  
Steve Loopstra and  
all the Sentinel Group  
with loving appreciation for your  
pioneering research and ministry  
in transforming revivals***



*South Pacific and surrounding nations*

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Details on [www.renewaljournal.com](http://www.renewaljournal.com)

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## ***Preface***

Transforming Revivals transform ecology (the land) as well as individuals, churches, communities, and even nations. They are the literal fulfilment of God's promise: If my people, what are called by my name, will humble themselves and pray, and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land.

The first chapters of this book survey transforming revivals in Australia and the South Pacific islands – selected from my book ***South Pacific Revivals*** (2<sup>nd</sup> edition, 2010).

Then in Chapter 5 this book expands to cover global transforming revivals researched and documented by George Otis Jr and the Sentinel Group. See their website on [www.glowtorch.org](http://www.glowtorch.org)

As you read these stories, you too can pray for revival, including asking God to touch you in new ways. This is God's purpose right now, everywhere. God promised to pour out his Spirit on everyone – not just on good people, and not only on church people. Jesus promised that the Holy Spirit would fill us with power to be his witnesses.

That can happen as you read this book. I pray that it will.

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*South Pacific church and community leaders  
pray together at a baptismal service on  
South Pentecost Island, Vanuatu*

# *Introduction*

## *Australian Aborigines*

This Introduction by Rev Dr Djiniyini Gondarra, an Australian Aborigine, tells how whole communities were transformed in the wide, brown land of Australia when revival swept through aboriginal communities from 1979. It is reproduced from the first issue of the *Renewal Journal* – see [www.renewaljournal.com](http://www.renewaljournal.com) and is included as a chapter in *Best Revival Stories*.



The Lord poured out his Spirit on Elcho Island in northern Australia on Thursday, March 14, 1979. Rev Djiniyini Gondarra was then the Uniting Church (formerly Methodist) minister in the small community of Galiwin'ku at the south end of the long narrow island. He had been away on holidays in Sydney and Brisbane, returning on the late afternoon Missionary Aviation Fellowship flight.

He was travel weary and just wanted to unpack and go to bed early. Many of his people, however, had been praying for months, and some of them had prayed together every day while he had been away. They wanted to have prayer and Bible study with him in his home. This is his account of that Pentecost among Aborigines in the Arnhem Land churches across the north of Australia:

After the evening dinner, we called our friends to come and join us in the Bible Class meeting. We just sang some hymns and choruses translated into Gupapuynu and into Djambarrpuynu. There were only seven or eight people who were involved or came to the Bible Class meeting, and many of our friends didn't turn up. We didn't get worried about it.

I began to talk to them that this was God's will for us to get together this evening because God had planned this meeting through them so

that we will see something of his great love which will be poured out on each one of them. I said a word of thanks to those few faithful Christians who had been praying for renewal in our church, and I shared with them that I too had been praying for the revival or the renewal for this church and for the whole of Arnhem Land churches, because to our heavenly Father everything is possible. He can do mighty things in our churches throughout our great land.

These were some of the words of challenge I gave to those of my beloved brothers and sisters. Gelung, my wife, also shared something of her experience of the power and miracles that she felt deep down in her heart when she was about to die in Darwin Hospital delivering our fourth child. It was God's power that brought the healing and the wholeness in her body.

I then asked the group to hold each other's hands and I began to pray for the people and for the church that God would pour out his Holy Spirit to bring healing and renewal to the hearts of men and women, and to the children.

Suddenly we began to feel God's Spirit moving in our hearts and the whole form of our prayer suddenly changed and everybody began to pray in the Spirit and in harmony. And there was a great noise going on in the room and we began to ask one another what was going on.

Some of us said that God had now visited us and once again established his kingdom among his people who have been bound for so long by the power of evil. Now the Lord is setting his church free and bringing us into the freedom of happiness and into reconciliation and to restoration.

In that same evening the word just spread like the flames of fire and reached the whole community in Galiwin'ku. Gelung and I couldn't sleep at all that night because people were just coming for the ministry, bringing the sick to be prayed for, for healing. Others came to bring their problems. Even a husband and wife came to bring their marriage problem, so the Lord touched them and healed their marriage.

Next morning the Galiwin'ku Community once again became the new community. The love of Jesus was being shared and many expressions of forgiveness were taking place in the families and in

the tribes. Wherever I went I could hear people singing and humming Christian choruses and hymns! Before then I would have expected to hear only fighting and swearing and many other troublesome things that would hurt your feelings and make you feel sad.

Many unplanned and unexpected things happened every time we went from camp to camp to meet with the people. The fellowship was held every night and more and more people gave their lives to Christ, and it went on and on until sometimes the fellowship meeting would end around about midnight. There was more singing, testimony, and ministry going on. People did not feel tired in the morning, but still went to work.

Many Christians were beginning to discover what their ministry was, and a few others had a strong sense of call to be trained to become Ministers of the Word. Now today these ministers who have done their training through Nungilinya College have been ordained. These are some of the results of the revival in Arnhem Land. Many others have been trained to take up a special ministry in the parish.

The spirit of revival has not only affected the Uniting Church communities and the parishes, but Anglican churches in Arnhem Land as well, such as in Angurugu, Umbakumba, Roper River, Numbulwar and Oenpelli. These all have experienced the revival, and have been touched by the joy and the happiness and the love of Christ.

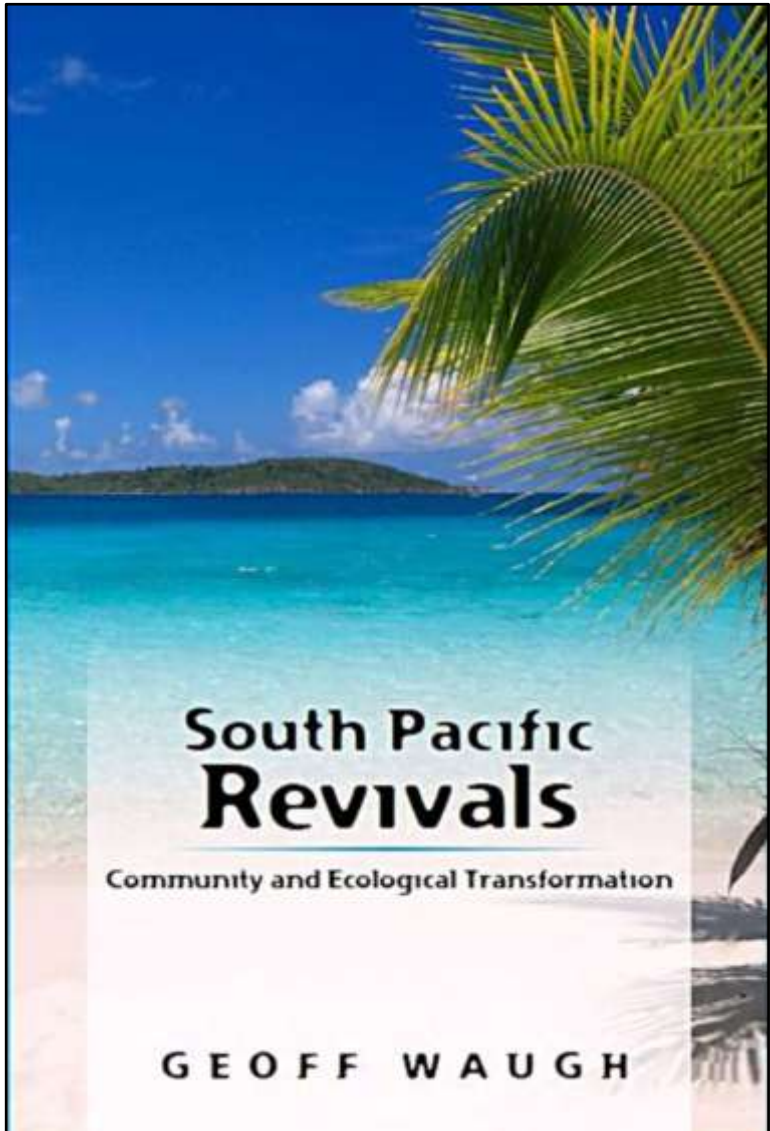
The outpouring of the Holy Spirit in Arnhem Land has swept further to the Centre in Pitjantjatjara and across the west into many Aboriginal settlements and communities. I remember when Rev. Ronang Garrawurra, Gelung and I were invited by the Warburton Ranges people and how we saw God's Spirit move in the lives of many people. Five hundred people came to the Lord and were baptised in the name of the Father, the Son, and the Holy Spirit.

There was a great revival that swept further west. I would describe these experiences like a wild bush fire burning from one side of Australia to the other side of our great land. The experience of revival in Arnhem Land is still active in many of our Aboriginal parishes and the churches.

We would like to share these experiences in many white churches where doors are closed to the power of the Holy Spirit. It has always been my humble prayer that the whole of Australian Christians, both black and white, will one day be touched by this great and mighty power of the living God.



*Aborigines baptised at Elcho Island (2010)*



***South Pacific Revivals***

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# **1 Solomon Islands**



*Sir Peter and Lady Margaret Kenilorea,  
the first Prime Minister of the Solomon Islands and his wife,  
hosts of our mission team*

## ***Honiara and Malaita, 1970***

The South Seas Evangelical Church and the Methodist Church (now the United Church) experienced strong revivals in the Solomon Islands. Revivals also produced many independent churches and movements including many Pentecostal churches.

Muri Thompson, a Maori evangelist from New Zealand, visited the Solomon Islands in July and August, 1970, where the church had already experienced significant renewal and was praying for revival. Many of these Christians were former warriors and cannibals, gradually won to Christ in spite of initial hostility and the martyrdom of early missionaries and indigenous evangelists.



Everywhere people were talking about what the Lord had done to them. Many received healings and deliverance from bondage to evil spirits. Marriages were restored and young rebels transformed.

Everywhere people were praying together every day. They had a new hunger for God's Word. People were sensitive to the Spirit and wanted to be transparently honest and open with God and one another.

The South Seas Evangelical Church Bible School constantly abandoned normal lectures as the Spirit took over the whole school with times of confession, prayer and praise.

Teams from these areas visited other islands, and the revival caught fire there also. Eventually pastors from the Solomon Islands visited other Pacific countries, seeing similar moves of God there also.

### ***Marovo Lagoon, 2000***

Methodist missions established strong churches in New Georgia a hundred years ago. These are now part of the United Church of the Solomon Islands. Munda, on the south-west of New Georgia where the pioneers began, has the church's headquarters with its administration, hospital and schools. It lies 50 miles from Seghe on the south-east coast in the Marovo Lagoon with its 70 kilometres of lagoon with 1,000 islands. Seghe Theological Seminary is the national Bible College for the United Church.

James Mitchener in *Tales of the South Pacific* said, "I think Segi Point, at the southern end of New Georgia, is my favourite spot in the South Pacific. Behind the point, hills rise, laden with jungle. The bay is clear and blue. The sands of Segi are white. Fish abound in the nearby channel." Seghe (formerly spelt Segi) in the south east of the island and Munda in its south west both have airstrips built with crushed coral during World War II. That makes it easy to visit these areas.

Revival movements spread through the western Solomon Islands, especially in the Marovo Lagoon, beginning at Patituvu in 2000. Patituvu is a large village at the southern end of the lagoon, just across the lagoon from Seghi.

I visited the area in July 2003, and first saw this revival on Nusa Roviana Island near Munda.

I visited Seghe and Patutiva in the Marovo Lagoon where the revival had been spreading powerfully, especially among children and youth. Some adults became involved, also repenting and seeking more of the Holy Spirit. The revival included these effects:

Many youths that police used to check on because of alcohol and drug abuse became sober and on fire for God, attending daily worship and prayer meetings. A man who rarely went to church was leading the youth singing group at Seghe. Adults publicly confessed hatreds and many were reconciled after years of longstanding divisions and strife.

Worship was transformed, often held daily. Communities changed. God gave many revelations, especially words of knowledge about hidden things, including magic artefacts and good luck charms. Jesus will have no rivals! Children showed parents where they hid these things. If other adults did that there would be anger and feuds, but they accepted it from their children. One boy told police that a man accused of stealing a chain saw was innocent as he claimed, and the boy gave them the name of the culprit, by a 'word of knowledge'.

Revival continued to spread throughout the region. Revival movements brought moral change and built stronger communities in villages in the Solomon Islands. Ashley Ngrah researched the revival and summed up the effects of the revival with these observations:

1. Revival brought higher moral standards. People involved in the revival quit crime and drunkenness, and promoted good behaviour and co-operation.
2. Christians who once kept their Christianity inside churches and meetings talked more freely about their lifestyle in the community and among friends.
3. Revival groups, especially youth, enjoyed working together in unity, including a stronger emphasis on helping others in the community.

4. Families were strengthened in the revival. Parents spent more time with their youth and children to encourage and help them, often leading them in Bible readings and family prayers.

5. More people began using new gifts and ministries including revelations and healing. Even children received revelations or words of knowledge about hidden magic artefacts or ginger plants related to spirit power, and removed them.

6. Churches grew. Many church buildings in the Marovo Lagoon have been pulled down to be replaced by much bigger buildings to fit in the crowds. Offerings and community support have increased.

7. Unity. Increasingly Christians unite in reconciliation for revival meetings, prayer and service to the community.

Confusion and suspicion continue however, as seems typical of all revivals. Genuine manifestations of the Holy Spirit are sometimes mixed with excessive human reactions or demonic intrusions. So we have been involved in helping people to understand and participate in these powerful outpourings of God's Spirit.

As we keep praying for people to be filled with the Spirit, and as they learn to step out in faith and pray for others, revival spreads. We don't make it happen. God does. We co-operate with him.

Our revival mission teams constantly saw God touching people, and us, in powerful ways. Many were filled with the Spirit. Many discover new gifts of the Spirit in their lives.

***Revival mission team, December 2003***



*South Pacific revival mission team at the home of  
Sir Peter and Lady Margaret Kenilorea*

A team of law students from the University of the South Pacific Christian Fellowship in Port Vila, Vanuatu, joined me with some others in Honiara and the Western Solomon Islands in December 2003. Sir Peter and Lady Margaret Kenilorea hosted the team in Honiara. Sir Peter was the first Prime Minister of the independent Solomon Islands, and was then the Speaker in the Parliament.

Dr Ronald Ziriu, then administrator of the United Church Hospital in Munda in the western islands hosted the team there, which included his son Calvin. The team had to literally follow Jesus' instructions about taking nothing extra on mission because the airline left our luggage in Port Vila! We found our bags at Honiara two weeks later after our return from the western islands.

The team first experienced the revival on Nusa Roviana Island across the lagoon from Munda. We took the outboard motor canoe with Rev Fred Alizeru from Munda. Children and youth lead the worship in a

packed church. Then many of them slept on the floor during the speaking and while the team prayed for the people.

We held meetings in the main church at Munda and in surrounding villages and churches as well. Children and youth always responded freely. They usually led the worship with revival songs. Their simple, strong faith and ardent love for Jesus touched us all. I really appreciated some of them praying for me with humble prophetic insight. So many revival leaders are very young.

We taught in morning sessions about revival and answered questions. One mother, for example, asked about the meaning of her young son's vision of Jesus standing with one foot in heaven and one foot on the earth. What a beautiful, powerful picture of Jesus' claim that all authority in heaven and on earth has been given to him (Matthew 28:18), seen in a child's vision.

Those powerful, yet simple and natural effects of revival in strong worship, visions, revelations, healings and deliverance continued to spread throughout the Solomon Islands.

### ***Guadalcanal Mountains, 2006***

I led a different revival mission team of 22 visiting the Solomon Islands for a month in November-December 2006. Most of them came from Pentecost Island, Vanuatu, on their first international mission. The rest came from Brisbane – an international group of Bible College students (from Holland, England, Korea, and Grant Shaw who grew up in China) plus Jesse Padayachee, an Indian healing evangelist originally from South Africa, now in Brisbane, who joined the team for the last week. Jerry Waqainabete and his wife Pam (nee Kenilorea), participated in Honiara. Rev Gideon Tuke, a United Church minister, organized the visit. Gideon had been one of my students at the Uniting Church Theological College in Brisbane and joined me in revival mission trips to churches in South Australia as well as in Queensland, and also in Vanuatu.

In the Solomon Islands the revival team of 15 from Vanuatu and 6 from Brisbane visited villages in the Guadalcanal Mountains, three hours drive and seven hours trekking from Honiara. We held revival

meetings in November 2006 to encourage revival leaders. The team trekked up mountain tracks to where revival was spreading, especially among youth. Those young people went in teams to the villages to sing, testify, and pray for people. Many gifts of the Spirit were new to them. The team prayed for the sick and for anointing and filling with the Spirit. They prayed both in the meetings and in the villages.



*Mathias and Grant with leaders on Prayer Mountain in the Guadalcanal Mountains of the Solomon Islands*

Revival in the Guadalcanal Mountains started at the Bubunuhu Christian Community High School on July 10, 2006, on their first night back from holidays. They took teams of students to the villages to sing, testify, and pray for people, especially youth. Many gifts of the Spirit were new to them - prophecies, healings, tongues, and revelations (such as where adults hid magic artefacts).

## ***Choiseul Island, 2006***

We saw 1200 youth gather in the far west Solomon Islands for a national convention where again God moved powerfully on them. "I was deeply touched and feel like I have left a part of myself in Choiseul," Grant Shaw in our team noted. "God did an amazing thing with the young people and I really believe that he is raising up some of them to be mighty leaders in revival."

A young man who was healed that night returned to his nearby village and prayed for his sick mother and brother. Both were healed immediately. He told the whole convention about that the next morning at the meeting, adding that he had never done that before.



*A study group at the National Christian Youth Convention  
At Choiseul Island in the western Solomon Islands*

The delegation from Kariki islands further west, returned home the following Monday. The next night they led a meeting where the Spirit of God moved in revival. Many were filled with the Spirit, had visions, were healed, and discovered many spiritual gifts including discerning spirits and tongues. That revival has continued, and spread.



*Youth from the Kariki at the national convention  
saw revival begin in their islands straight after the convention*

### ***Revival Movements, 2007***

Many revival movements continue to spread in the Solomon Islands. Visiting teams have participated and encouraged leaders.

**Honiara**, the capital has seen many touches of revival. A week of evening revival meetings spontaneously erupted in Wesley United Church in Honiara in September 2007. That was the first time they had had such a week of revival meetings, including joining with youth of other churches. Calvin Ziru, their youth leader had been worship leader in the law student team we hosted in Brisbane in 2002. He was then legal advisor to the parliament in the Solomon Islands, ideally placed to lead combined churches youth revival meetings and also help in the parliamentary Christian fellowship.

**Seghe** lies at the south east point of New Georgia in stunning scenery. We held revival meetings at the Theological Seminary at Seghe in the fantastic Marovo Lagoon – 70 kilometres with hundreds of tropical bush laden islands north and west of New Georgia Island.



Morning teaching sessions, personal prayers in the afternoons and night revival meetings, with worship led by the students, filled an eventful week in September 2007. That was the first time the seminary held such a week. Meetings included two village revival services in the lagoon, including a long one at Patutiva village, where revival started in Easter 2003. That meeting went from 7 p.m. to 1.30 a.m. with about 1,000 people! We prayed personally for hundreds after the meeting 'closed' at 11 p.m.

**Simbo.** A tsunami ravaged Gizo and Simbo islands in April 2007. It smashed all the Simbo canoes, except Gideon's and his brother's which were then on the ocean on the two hour trip from Simbo to Gizo. Strong moves of the Spirit continue on Simbo. Tapurae village on Simbo has hosted many revival meetings. It was wiped out by the tsunami, so the villagers relocated to higher ground. Those villagers have a revival prayer team of 30, and no one from that village needed medical help from the clinic in three years since they started regularly praying for the sick, laying on hands and casting out spirits.

**Gizo**, the provincial capital of the Western Region, is the Solomon Islands' second largest town. Its unique airstrip fills a small island near the town, with its pressed coral runway covering the whole length of the island. Travellers ride in a canoe or a launch across to the town. The central United Church hosted revival meetings in October 2007. The Premier of the region asked penetrating questions and joined those who came out for prayer. He testified that he was immediately healed from stress-related head pain and tension.

Healings and testimonies have been a normal part of revival movements in the Solomon Islands and in the South Pacific. People see these as usual and to be expected when the Spirit of God is moving among them as in revival meetings or in personal prayers for one another.



*Gizo's small island airstrip*

**Taro.** The regional centre for Choiseul province in the west Solomon Islands hosted an amazing week of unprecedented unity among all the churches, the United Church, SDAs, Catholics and Anglicans. The meetings included 30 leaders from Kariki in the Shortland Islands region, further west. Revival started in Kariki the day after leaders returned from the National Christian Youth Convention in Choiseul Island the previous December.

The region's premier and officials attended a meeting at the regional parliament house, which included praying with people afterwards. So did the director for medical services and his staff at a meeting at the hospital. Others gathered at the Catholic Church for a meeting and personal prayer there. Each night we held combined churches revival meetings on the soccer field, with huge responses for prayer every night. Pastor Mathias from Vanuatu shared in speaking and led worship in the prayer groups.

In all these places people made strong commitments to the Lord, and healings were quick and deep. Both in Vanuatu and in the Solomon Islands the people said that they could all understand my English, even those who did not speak English, so they did not need an interpreter. Another miracle.

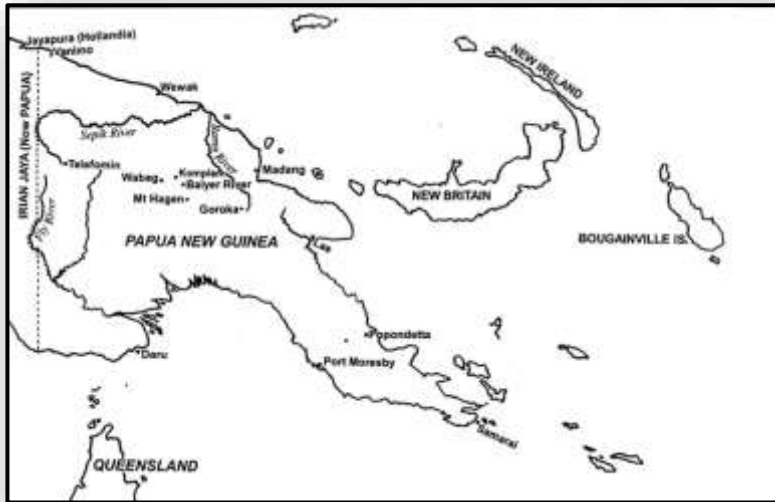


*International mission team at Honiara airport*

*Gideon (Solomons), Jerry (Fiji), Jesse, Grant (Australia), Sunim (Korea),  
Christopher, Marry, Arjen (Netherlands)*

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## 2 Papua New Guinea



Revival spread throughout the rugged, isolated tribal communities of Papua New Guinea, often sparked by visits from Solomon Island pastors, following their revival of 1970.

***South Pacific Revivals*** (2010) gives fascinating details of many local revivals in Papua New Guinea, omitted here. This chapter focuses on recent transforming revivals which changed communities and the ecology.

### ***Healing the Land, 2006-2007***



*Walo and Namana Ani*

Rev Walo Ani and his wife Namana describe community transformation through revival and Healing the Land (HTL) on the south coast of Papua New Guinea.

#### ***Karawa Village***

It was a very exciting week in August 2006 where we saw the Lord move mightily in the lives of the village elders, chiefs, church leaders and the people. A group of dedicated young people's prayer ministry team started praying and fasting from 1st of July for the HTL Process. We witnessed repentance, forgiveness and reconciliations between family and clan members, and between individuals.

The Lord went ahead and prepared the hearts of people in every home as we visited. They were ready to confess their sins and ask for forgiveness from each other and reconcile. In some homes, members of families gave their hearts to the Lord. Visitation of homes took two days. On the third morning, after the dedication

of the elements of salt, oil and water, the village elders and chiefs publicly repented as they identified with sins of their forebears; and each of them publicly gave their clans to the Lord.

Three dinghies and a big canoe with people all went in different directions up several rivers and along the nearby coast to anoint specific places for cleansing that had been defiled through deaths and killings in the past.

That night there was a time of public confession and renouncement of things that were a hindrance in the lives of the people around a huge bonfire. It was a solemn night; the presence of the Lord was so powerful that people were coming forward and burning their witchcraft and charms publicly. No one could hold back, even the deacons and church elders, village elders, women and young people were all coming forward. Young people started confessing their sins and renouncing and burning drugs, cigarettes and things that were hindering their lives from following Christ.

A young man, who had murdered another young man about 11 years ago, came forward and publicly confessed his sin and asked for forgiveness from the family of the murdered man. That was a big thing; there was a pause and we waited and prayed for someone from the other side to respond. Only the Lord could do this.

The younger brother of the man who was killed came out finally, and offered forgiveness. We could hear crying among the people; it was a moving moment where God just took control. Mothers, brothers and members of both extended families became reconciled in front of the whole village. We could sense the release upon both families and village. It was an awesome time; the meeting went on into the early hours of the next morning. At the end of all this at about 2am the pastor stood up and said the prayer to invite Jesus into the community.

The village is not the same; you can sense the release and freedom of Christ in the lives of the people. The Holy Spirit is still moving in people's lives and they are coming to their pastor for prayer. Recently, a young man surrendered two guns to the pastor. News

of what God has done and is still doing has spread to neighbouring villages. God birthed a new thing in our area and I believe that many more villages will see the transforming power of God because they are hungry and desperate to see change in their communities.

***Update, February 2007***

Walo did three nights of HTL follow up in Karawa village and reported that the meetings in the village were packed. He spoke on the bow and arrow concept – reliable bows enable reliable arrows to hit the mark (reliable parents are like the bows). The people were asked to bring their bows and arrows. They brought their bows but interestingly no one had any arrows. That was really a challenge and eye opener to everyone. The HTL prayer team has taken on board the bow and arrow concept and they are going to do house to house visitation to explain this concept. Three widowers and several widows were rededicated to the Lord. They were anointed with oil and prayed that untimely death will not occur in the village any more.

Walo reported that there were a lot of testimonies arising seven months after the HTL Process. Two water wells which had a salty taste were anointed with oil and now have good fresh water in them. One of the rivers that was anointed and prayed for now has fresh water instead of salty water half way up the river.

Alukuni, one of the villages which experienced their pigs being stolen by the Karawa young people over the years, testified that since HTL in Karawa none of their pigs had been stolen so far. Righteousness is rising up in the village.

The king tides in January to March usually caused floods in the middle of Karawa village dividing the village in two. After the HTL Process last August, the 2007 king tides have not caused any flooding. Praise the Lord!

A barren woman conceived after one of the visitation teams dealt with the generational curses holding her in bondage for sixteen years. Nine months after the Karawa HTL Process she gave birth to a beautiful baby boy named Simon.

There is abundance of fruit and garden food and two harvests of fruit on the orange trees have been observed so far.

A hunger for prayer has risen among the young people. Straight after the HTL Process young people from one of the clans started a prayer group which is still going on. Two other clans started prayer groups after a lot of struggle to get going over the years. The HTL team was the main support behind “Kids Games” which were held December 2006 in the neighbouring village of Keapara.

The studies were on Joseph and when they came to the section on forgiveness the Lord moved in a powerful way and revival started among the children. They stood and asked for forgiveness from their parents. There was crying and reconciliation between children and parents. The Lord is arresting the hearts of the young, the old and the children and there is no holding back.

### ***One Year Thanksgiving, October 2007***

Karawa is still experiencing the blessings of God with abundance of crabs, fish and garden produce. The economic life of the village is growing stronger. There have also been some challenges.

A week before we arrived there had been a murder of one of the Karawa men who was living in his wife’s village nearby. He went missing for three days on his fishing trip. All the Karawa people prayed during this time and search parties went out to look for him. On the third day they found his body and thanked God, as in the past people missing on fishing trips were never found. The testimony from this is the Lord kept all the Karawa young men calm although the urge to take the law into their own hands was there. They testified that if it had not been for the transforming work of the Lord in their lives since the HTL Process, they would have caused trouble in the nearby village.

One of the things prayed for was good education for their children, especially the smaller ones who do elementary schooling and did not have proper classrooms. Nine months after the HTL Process, Karawa which was the second last on the list of applications for school funding, was brought up to second priority and their application was approved. A semi-trailer loaded with building



materials for two classrooms worth K75,000 (Kina, about AU\$35,000) arrived in the village. The classrooms have now been built and the children are using them. Only the Lord could have done this.

### ***Makirupu Village***

Makirupu is about 2 hours drive east of Port Moresby, with a population of about 600. The United Church was the established church there and CRC and AOG have also planted churches there in recent years which caused a lot of offences between families.

In March 2007, we had eight days for the HTL Process, two teaching sessions in the mornings and one at night. From 2-5.30 pm for four days the prayer team did house to house visitation of all of the 126 homes in the village. The HTL team of seven and the prayer team all fasted and prayed for those eight days. The teaching was done in the language people understood very well.

The Lord moved in a mighty way convicting people of land disputes, immorality and fornication, fear of witchcraft and sorcery (fear was at its peak when the HTL Process began), lies, gambling, stealing, marriage problems, witchcraft, sorcery and charms and many other issues. Miracles of healing started from day one; people who were deaf began to hear, their ears were healed.

From research I had done we discovered that the mission land was defiled by three previous pastors who had ministered in the village and who had committed adultery and fornication in the last 30 years, the last one about 18 months before. This involved the last pastor and a young girl in the church behind the pulpit areas in the church building. That pastor was suspended from ministry.

There was a court case between the family of the young girl (who defended her saying she was innocent) and the deacons of the church. There was actual physical fighting as well. This case involved the whole village; almost all the young people left the church. Because of this, the life and attendance of the services were affected. The life of the church was slowly dying away. This issue was never resolved properly; it was like a dark shadow

hanging over the whole village. Our first focus of prayer would be the cleansing of the mission land.

On the second night of prayer this evil manifested itself in a snake that lay across the doorway of the current pastor's house. The prayer team killed it on the spot. The next morning I spoke on Roots and Foundations and how curses come into communities and defile the land and people. That night we had a time of identification repentance and the current pastor came forward and repented on behalf of the three former pastors of adultery and fornication. Something happened in the heavenlies. A deacon came forward and repented on behalf of the deacons, followed by a women's leader all repenting of the same sin and their involvement in it. More people came out and confessed.

The presence of the Lord was very heavy in the church. I asked if there was anyone to repent on behalf of the young people and the young girl who had committed fornication and adultery with the last pastor came forward, trembling and crying, confessing, repenting and asking for forgiveness from God and the whole village. The people were amazed at what God was doing. Only He could do that.

The girl who had denied outright what she had done 18 months ago was arrested by God's presence and could not hide any more. A Sunday School representative came forward and repented and asked for forgiveness. A former deacon could not hold back. He came forward and confessed that he had been the messenger boy for the pastor and the girl and he said sorry to the Lord for denying Him.

Because of this incident 18 months ago, all the young people had left the church but when the air was cleared, the next day all the young people came and the church building was full to capacity. The fear of the Lord entered the hearts of the people. That same night the anointing elements were mixed and the mission land was anointed, cleansed and rededicated to God. It was an awesome time.

The AOG pastor also asked for forgiveness from the United Church for leaving the church and causing division. He and his wife and

all his church members were part of the prayer warrior team right from day one of the Process. A couple of days later the CRC members started joining us and by the end of the Process all three churches were united to see change in the community. The prayer warrior team grew from 7 to 40. Praise God!

The next day news of what had happened had reached everyone in the village and the nearby villages and more people came for the meetings. They were hungry to hear the Word of the Lord. The next few days people were seeing signs and wonders, something they had never experienced before. Revival had started and the fear of God came upon the people. Also on the third day the village chief invited Jesus into the community.

On the last day the whole village gathered at the spot where the village was started some five or six generations ago. Anointing oil was mixed and all the chiefs and village elders were anointed and reinstated. After that, groups of people and prayer team took oil to certain places previously defiled because of bloodshed in the past on garden land. They anointed these places while deacons took oil to the boundaries of the village and the beach and dedicated the land back to God.

After lunch everyone came back to the village and started a bonfire. Church deacons and leaders were the first ones to come forward with confessions of adultery, immorality and witchcraft. Families with land disputes came out and reconciled with people they had taken to court. Young people came out with charms and magic and burnt them in the fire. A mother came out with her ten year old daughter and confessed she had handed down her sorcery and magic to her and said she was sorry, asking for forgiveness from God. Both were prayed for. Husbands and wives reconciled, artefacts of magic and idolatry were burnt. God was doing His cleaning up in the lives of the people.

The next day we had a time of celebration and you could see the release and freedom in people's lives; singing was coming from their hearts and joy was bubbling over. The Lord had again touched people's hearts and His presence was so evident that the people did not want to stop celebrating, although it was getting dark and there was no light.

The land and the people are being healed. The day after the Process a couple of men went crabbing and caught bigger and more crabs than usual.

A week later a lady went to her garden to find that the bad weed which had been a problem to most gardens had started to wither and die. She went back to the village and told everyone.

The fear that had gripped the hearts of the people had also been broken in prayer and now women are going to their gardens on their own – something they could not do before. A few days after the HTL Process, men began to go fishing and to their surprise they were catching more and bigger fish than before.

There has been a case of instant healing of a patient with a stroke after the AOG pastor and his wife shared with her family about Roots and Foundations and how curses come into lives. The whole family confessed, repented and reconciled with each other.

The pastor's wife had some of the oil that was mixed in the village the week before and began anointing the lady while they prayed. To their surprise, she was healed instantly. She began to speak and eat on her own. The pastor said he had never experienced anything like this before. The presence of the Lord was so great they all started worshipping Him and time was not an issue any more. Praise God for this miracle!

During the Process, the pastors of the AOG, the United Church and an Elder of the CRC church, standing on behalf of the pastor, all repented of all the offences and misunderstandings between them in the past. So now the three churches have decided to have a combined service once a month in the middle of the village. The young people from all three churches are already having combined prayer meetings and they are in the process of building a big shelter in the middle of the village for the combined church services.

### ***Update 6 months after the HTL Process***

A couple of months after the HTL Process a security firm from the city turned up in the village and recruited all the young men who

had been stealing and causing problems. These young men had been stealing pigs and other things and then reselling them in the city. One of them could not fit into city life so he went back to the village. He stole a pig and when his family found out they chased him out of the village. He went to stay with relatives in another village and in the process found the Lord there!

The villagers reported there has not been any stealing since the men were employed. There has also been increase in their garden produce, fruit and nut trees. The people are able to see their own produce come to maturity and sell it, whereas in the past it would have been stolen.

Makirupu and one of the nearby villages are known for getting floods during heavy rains. One month before we got there, it had been raining heavily but the Lord has kept the floods away. This is an answer to the people's prayers. However, the other village got the floods and we got to see some of the houses still surrounded by flood waters when we were there. It surely is amazing!



*The sea is dedicated to God*

## ***Kalo Village***

Kalo is the village where in 1881 four Cook Island missionaries and their families were killed. The killings were led by the chief of one of the clans. Walo had three meetings with the clan leaders and the history was told and confirmed. Since the killings this particular clan has been under a curse and the whole village is also affected by it. The leaders and the people of this clan know that they are under a curse and they are desperate to be freed from it. There have been unexplained deaths, not many of their children go beyond high school; those that go to work in towns don't last long and they lose their jobs.

The outcome of the talks is that the leaders of this clan called all their families together, from far and near to come and start the repentance and reconciliation Process. This was supported by the pastor and all the Church and clan leaders of Kalo. It was a moving occasion and the leaders agreed to proceed with the HTL Process and a bigger reconciliation event with the relatives of the Cook Island missionaries present in the near future.

Every year at their Church anniversary the Kalo people used put on the play of the landing of the Cook Island missionaries and their killings but straight after putting on this play, someone always died. They cannot explain it and they don't put it on any more. After talks with Walo, they have decided to do the play again but this time including a time of repentance, forgiveness and reconciliation after the play.<sup>1</sup>

Healing the Land involved community repentance, reconciliation and rededication of all the people to God, along with acknowledging our stewardship under God for the land and the sea. This commitment continues to spread throughout the South Pacific islands, especially in Fiji, Vanuatu, Papua New Guinea and also the Solomon Islands.

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<sup>1</sup> Vuniani Nakauyaca & Walo Ani, 2007, *A Manual for Healing the Land*, Toowoomba City Church, pp. 77-82.



*Papua New Guinea village baptisms*

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### **3 Vanuatu**



*Vanuatu village pastors pray in revival meetings  
Pastors Rolanson and Owen pray for leaders on South Pentecost*

Vanuatu, formerly called the New Hebrides, is a nation of over 80 islands between the Solomon Islands and Fiji. It has seen many revival movements. More details of local revivals are included in *South Pacific Revivals* (2010). This chapter focuses on community and ecological transforming revivals.

#### ***Healing the Land, 2006-2007***

Pastors Walo Ani and Harry Tura<sup>2</sup> tell how revival transformed whole communities in Vanuatu, including healing of the land.

#### ***Hog Harbour, Espiritu Santo***

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<sup>2</sup> Nakaayaca & Ani, 2009, *A Manual for Healing the Land*, Toowoomba City Church, pp. 82-83, and personal prayer letters by Harry Tura.

*The island was named Espiritu Santo because that is the island where over 400 years ago in May 1606 Ferdinand de Quiros named the lands from there to the South Pole the Great Southland of the Holy Spirit.*

After hearing about the Healing the Land stories of Fiji, Pastor Tali from Hog Harbour Presbyterian Church invited the Luganville Ministers Fraternal to run a week of HTL meetings in Hog Harbour village.

In April 2006 the Fraternal, under the leadership of Pastor Raynold Bori, conducted protocol discussions with the Hog Harbour community leaders and explained to them what the Process involves. In May 2006 six pastors from Luganville did the HTL Process and God's presence came on the people that week.

Here are some of the stories of Healing the Land in a village of 800 people:

- Married couples were reconciled.
- Schools of big fish came to the shores during the reconciliation.
- A three year old conflict, bloodshed and tribal fighting that could not be stopped by the police, ended with reconciliation.
- The presence of the Lord came down on the village.

In June of 2006, 12 pastors from the Luganville Fraternal were invited by the Litzlitz village on Malekula Island to do the HTL Process there. These pastors spent three weeks teaching and doing the Process during which many instances of reconciliation and corporate repentance were witnessed. Village chiefs and the people committed their community to God.

One year later the President of Vanuatu re-covenanted the Nation to God on the island of Espiritu Santo.

*Pastor Harry Tura, then pastor of Bombua Apostolic Church in the main town of Luganville Espiritu Santo Island, adds these stories of transforming revival in Vanuatu.*

I wish to indicate to you what God is doing now in Vanuatu these days as answers to your prayers, and ask that you continue to pray for us.

## ***Litzlitz Village, Malekula Island***

I went to Litzlitz village community on the island of Malekula on Sunday, June 4, 2006, and the Transformation activities started on the same day. The study activities and the process of healing the land closed on the following Sunday, June 11. The presence of the Lord was so real and manifested and many miracles were seen such a people healed, dried brooks turned to running streams of water, fish and other sea creatures came back to the sea shores in great number and even the garden crops came alive again and produced great harvests.

Miracles happened three days after the HTL Process:

- The poison fish that usually killed or made people sick became edible and tasty again.
- The snails that were destroying gardens all died suddenly and didn't return.
- As a sign of God's transforming work a coconut tree in the village which naturally bore orange or red coconuts started bearing bunches of green coconuts side by side with the red ones.
- A spring gushed out from a dried river bed and the river started flowing again after the anointing oil was poured on it when people prayed and repented of all the sins of defilement over the area.
- A kindergarten was established in the village one week after the HTL Process took place.
- Crops are now blessed and growing well in their gardens.

## ***Vilakalak Village, West Ambae Island***

On Tuesday June 20, 2006, I flew to Ambae Island to join the important celebration of the Apostolic Church Inauguration Day, June 22. After the celebration I held a one-week Transformation studies and activities of healing the land at Vilakalak village

community. It began on Sunday June 25 and closed on Saturday July 1, 2006.

A lot of things had been transformed such as people's lives had been changed as they accepted Christ and were filled with the Holy Spirit for effective ministries of the Gospel of Christ.

The Shekinah glory came down to the very spot where we did the process of healing the land during the night of July 1. That great light (Shekinah glory) came down. People described it as a living person with tremendous and powerful light shining over the whole of the village community, confirming the Lord's presence at that specific village community area. On the following day people started to testify that a lot of fish and shell fish were beginning to occupy the reefs and they felt a different touch of a changed atmosphere in the village community. I flew back to Santo on Tuesday, July 4.

The lands and garden crops then started to produce for great harvests, and coconut crabs and island crabs came back in great abundance for people's daily meals these days. The people were very surprised at the look of the big sizes of coconut crabs harvested in that area. I went there a month later to see it. You can't believe it that the two big claws or arms were like my wrist when I compared them with my left wrist. That proved that the God we serve is so real and he is the owner of all the creatures.

We started the Transformation studies and activities at my church beginning on Monday, July 17, and closed on Sunday, July 23, 2006. After the Transformation studies and activities had been completed, we did the final process of healing the land on Sunday, July 23. As usual the Shekinah glory of the Lord's presence appeared the following night of Monday, July 24. The people were amazed at the scene. That confirmed that God is at work at that specific area.

A lot of changes are taking place at our church base and its environment - the land, the sea, and the atmosphere above us. People experience the same blessings as the others had been through.

On Sunday, August 13, 2006, I took a flight to West Ambae again because the Walaha village community had requested me to carry out the Transformation studies and activities and healing of the lands in their area.

The Transformation studies started on Monday, August 14. Again the presence of the Lord came down (Shekinah glory) on the whole village community early on Wednesday night and they all witnessed the scene the following day. They were very excited and began praising God all over the place. I took a flight back to Santo on Tuesday, August 22.

The revival is now taking place at that particular community and lives are totally changed and people turned out to be experiencing a mighty difference of atmosphere and have been transformed to people of praise and worship.

All sorts of fish are coming back to the reef and garden crops came green and are now beginning to produce a great abundance of harvest at the end of this year by the look of it now.

This is all the hand of the Lord who does the work which is based on the transformation key verse in 2 Chronicles 7:14, which reads:

“If my people who are called by my name shall humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven and forgive their sins and heal their land.”

### ***Lovanualikoutu Village, West Ambae***

Walo Ani and a team conducted more of the HTL Process in Vanuatu.

In 2004 Walo was invited by a pastor in West Ambae to do the HTL Process there. It wasn't until May 2007 that a small team consisting of Pastor Walo Ani, Deryck and Nancy Thomas of Toowoomba Queensland and Tom Hakwa from Lovanualikoutu village (who then worked for Telekom Vanuatu in Port Vila) flew to West Ambae to do the HTL Process. The protocol was done by Tom some months before the team's arrival and a prayer team was already praying and fasting a month before the actual event

took place. Deryck and Nancy coordinated the home visitation teams and saw many miracles of people restored to the Lord and witchcraft destroyed. The Chief said the sinner's prayer on behalf of the community one night and they all surrendered their lives to the Lord as he invited Jesus into the village.

In the morning of the last day one of the teams was trying to pray down a stronghold in the bush when a bone fell through a hollow tree, taking them by surprise. They all jumped back but then stepped forward and dealt with it once and for all. Many taboo (sacred) places were demolished and items of witchcraft and idolatry were burnt in a bonfire as reconciliations flowed till after midnight.

Also on that morning a team of people swam out to sea with the anointing oil to worship there and dedicate the sea and reef back to God. The day after the team's departure from the village a pastor who went out spear fishing saw a large migration of fish. He in fact reportedly speared two fish together at one stage. When he reported this to the Chief there was dancing and rejoicing under the cocoa trees where the Chief and some young people had been working.

During the reconciliation when the Chief began to speak, a light shower fell from the sky. There were no clouds but only a sky full of millions of stars. Surely God was in this Process! The prayer team continues to see visions and witness miracles of more reconciliation and repentance. Harvests from sea and land have begun to be more abundant than ever before witnessed.

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## 4 Fiji



*Burning artefacts used for witchcraft during Healing the Land with repentance, reconciliation and rededication*

Fijians have seen many powerful moves of God's Spirit such as when churches joined in unity and repentance in 2001 following the coup and rioting in 2000. See the Sentinel Group's DVD, "Let the Seas Resound." Here are a few more local examples of touches of revival.

Law students from the Christian Fellowship (CF) of the University of the South Pacific experienced strong touches of revival at their Christian Fellowship (CF) in 2002 at their Law School in Vanuatu. The leaders were mostly from Fiji. They grew strong in faith.

Jerry Waquainabete, one of the Fijian students, returned home after their mission visit to Australia, and prayed for over 70 sick people in his village, seeing many miraculous healings. His transformed life challenged the village because he had been converted at CF at the law school after a wild time as a youth in the village. The following year, 2003, Jerry led revival in his village. He prayed early every morning in the Methodist Church. Eventually some children and then some of the youth joined him early each morning. By 2004 he had 50 young

people involved, evangelising, praying for the sick, casting out spirits, and encouraging revival.

By 2009 Pastor Jerry, then a lawyer, led a church in Suva, the capital, and also one in his seaside village of Kiuva, just north of Suva. The Spirit of God moved strongly in those churches.

I appreciated opportunities to lead revival mission teams, which included Jerry, in Australia, Vanuatu, the Solomon Islands, and Fiji.



## ***Lautoka and Navua, 2007-2008***

I also appreciated being part of the combined Kenmore Baptist Church (KBC) and Christian Outreach Centre (COC) teams in Fiji in 2007-8. Team leaders returned many times after that also. The teams, led by senior pastor Ric and Anne Benson and pastor Jesse and Cookie Padayachee, worked with the COC churches in Lautoka in the west and Navua on the Coral Coast in the south east. We saw many saved and healed in morning visits to villages, as well as at the large night meetings.

**A 'magic man' in one village came for prayer after seeing healings in his village. Three women and a man who had done fire walking from another village made commitments to Christ, renounced their spirit involvement and were healed from constantly itchy skin irritations on their legs. Jesse prayed for 11 people in the Suva hospital who were then sent home soon afterwards.**

In spite of political turmoil in Fiji, and perhaps because of it, God is moving strongly in many communities and churches. Even the police in Fiji have been involved in evangelism, with police bands leading worship, and Christian police preaching, all in uniform. Some of them argue that where they are involved in evangelism the crime rate has dropped dramatically!

*Suva, 2007-2009*



*Lawyers and leaders at Navua revival meetings  
Seini and Jerry with Mathias (from Vanuatu) in centre*

I visited the young lawyers I had hosted for a month in Brisbane in November 2002 when they were students. In Australia, I drove them around and took them to meetings, and now they drove me around and took me to meetings!

I spoke at the combined inter-tertiary Christian Fellowships prayer rally weekend in October 2008. The Fiji School of Medicine Christian Fellowship organised and led it. Over 500 tertiary students met for two nights of worship and prayer.

The Fiji School of Medicine Christian Fellowship has about 200 doctors in training with some trainee dentists. They impressed me. Their leaders seek God, and respond strongly to him. Their worship team led the combined campuses rally on the Friday and Saturday nights. Buses brought in groups from the various universities and colleges. Different Christian Fellowship (CF) groups presented powerful Pacific dances to strong Christian songs. The prayer team prayed personally for over an hour at the end of each meeting for the

hundreds of tertiary students who responded, while the School of Medicine CF continued to lead appropriate and anointed worship.

Romulo reported: “Inter-tertiary went very well at Suva Grammar School that was hosted by Fiji School of Medicine CF. It was an awesome two nights of fellowship with God and with one another. The Pacific Students for Christ combined worship was a huge blessings for those that attended the two nights of worship. Pastor Geoff spoke on Obedience to the Holy Spirit - this being a spark to revival and power.”

“Students came in droves for prayers and the worship lit up the Grammar School skies with tears, repentance, anointing and empowerment. The worship by Fiji School of Medicine students brought us closer to intimate worship with the King. It was a Pacific gathering and each and every person there was truly blessed as young people sought a closer intimate relationship with the King. We were blessed beyond words. Thank you all for the prayers, the thoughts and the giving.”

Roneil, a Fijian Indian, added, “It was all so amazing, so amazing that words can’t describe it. For me, it was obvious that the glory of God just descended upon the people during the Inter-tertiary CF. I’ve never seen an altar call that lasted for way more than an hour. I myself just couldn’t get enough of it. It was and still is so amazing. God’s anointing is just so powerful. Hallelujah to Him Who Was, Who Is and Who is to Come.”

Similar scenes have been repeated in the following years as well. University and college students responded in huge numbers. We prayed for hundreds of them. Their leaders do that constantly also.

I was deeply moved to see God’s Spirit powerfully present at two congregations of the Redeemer Christian Church of God. Pastor Jerry is senior pastor of their churches in Samabula, Suva, and in his seaside home village of Kiuva north of Suva. Romulo described part of our visit in 2009 this way:

“Two of the memorable highlights were the washing of leaders’ feet at RCCG Samabula and the worship service on Wednesday at RCCG Kiuva village. In fact I remember picking up the pastors on Sunday morning,

and seeing Pastor Geoff carrying towels, I said to myself, “This is going to be fun.” And fun it was.

“God was teaching the church the principles of servanthood, demonstrated not just by words but by actions. It was a moving experience as Pastor Geoff on his knees started washing feet, drying them with a towel and speaking into the lives of leaders. Powerful also was the fact that Pastor Geoff’s leading was to wash the feet of leaders.

“That Sunday former PM Rabuka, who heard of the Pastor’s visit, came to church for prayer. Of course the leading for Pastor Geoff to pray for leaders meant Rabuka would get his feet washed too. One of the acts that will be embedded forever in my mind was seeing Rabuka sit on the floor, remove his coat and wash the feet of Pastor Geoff and KY Tan. He then dried their feet with his ‘favourite’ Fiji rugby coat (he played in their national rugby team). I was blown away by this act of humility, as demonstrated by Christ on his final night with the disciples before his arrest and execution.

“On Wednesday night, (their last night in Suva), we were at Kiuva village in Tailevu. The powerful and angelic worship of young people and kids in Tailevu made the atmosphere one of power with a tangible presence of the Lord in the place. We saw a glimpse of revival and the power of God at work in such a simple setting. I was blessed to witness for myself the prevalent hunger in the body as lives connected with God. In all, it is purely refreshing being in the presence of God and being touched and filled by the Holy Spirit.

“Mighty moves of God continue to amaze us when we seek after him. We continue to witness the greatness of God and his willingness to use our lives as we remain available and yielded to him. Indeed miracles and wonders have followed us and the best part of it all is just seeing the power of the Word of God bring life to them that believe.”

## *Healing the Land, 2002-2007*



*Vuniani Nakauyaca*

Transforming revival continues to spread globally. DVDs produced by The Sentinel Group ([www.sentinelgroup.org](http://www.sentinelgroup.org)) report on community transformation around the world, especially in *Transformations I* and *II*, and reports from Fiji in *Let the Seas Resound*. This brief update describes recent revivals in the Fiji islands, similar to revivals multiplying in the twenty-first century with significant healing of the land. Rev Ratu Vuniani Nakauyaca reports here on many communities transformed in Fiji, through repentance, reconciliation and unity.

One of the first instances of this occurred in 2002, when Chief Mataitoga of Sabeto village (between Nadi and Lautoka) had a dream from the Lord.

The village had a lot of social problems as well as enmity and divisions. As a result of the dream, he called his people together to pray and fast to seek God for answers and healing. Over a period of two weeks, many of the clans spent time with the Chief to sort out their differences.

They had meetings every night and God brought about reconciliation and unity in the church and village, many relationships being healed.

There had only been one church in the area until the Pentecostal revival of the 1960s which spread across the cities and towns and into the rural areas during that period. Because of the rejection of the Pentecostal experience by some people, many villages had two churches, one Methodist and one Pentecostal. This caused division between friends and family, with many people not communicating and carrying bitterness and resentment for decades.

When Ratu Mataitoga directed his people to come together as one, there was a move of the Holy Spirit with real repentance and forgiveness. Unity in the village was restored.

The long term results of this action were only revealed with the passing of time. Productivity of the soil increased and long absent fish varieties returned to the reef. Mangroves that had died and disappeared have begun to grow again. The mangroves are very important for the ecology, providing shelter and breeding grounds for all kinds of fish and crabs, which were part of the staple diet of these villages.



*Burning items of idolatry*

The Healing the Land (HTL) Process, as it is now officially recognized, really started on the initiative of Pastor Vuniani Nakauyaca. For him it was a personal journey that resulted from an accumulation of various events.

The Pacific Prayer movement had a desire to see that prayer, repentance and reconciliation were carried out where necessary on location - where missionaries had been killed or where tribal conflict had taken place. These were all based on a bottom up or grass roots approach to bring healing and reconciliation.

Vuniani had visited Argentina and seen the beneficial results of reconciliation with the British over the Falklands war. He also visited Guatemala to see the Almolonga transformation (see Transformations 1 DVD). This was a singularly dramatic community change. Jails and public bars closed, land fertility increased and crop production levels had to be seen to be believed.

What he saw brought a deeper desire in his heart to see this happen in Fiji, to give room for God to bring about community and national transformation in similar ways to what he had seen overseas. He saw the need to appropriately respond to the circumstances and use the spiritual tools available to see the nation transformed.

## ***Nuku Village, Viti Levu***

After returning to Fiji, he called some people together to seek God for solutions. They felt they should begin at Nuku, and this took place on April 1-10, 2003. Nuku is about 65 kilometres north of Suva, on the main island of Viti Levu.

The inhabitants of Nuku had been suffering feuds, infertility, mental illness and social problems for decades. The water of the stream that flowed through the village had been polluted since a day 42 years previously, the water and banks being filled with slime.

At that time, children were swimming in the stream when the water suddenly turned white and they all ran for their lives. Fish died and grass died.

Vuniani, as a child, was swimming in the river when this happened, so he knew the background story. It was believed that the polluted water caused blindness, infertility, madness and even death.

Vuniani and the team went up to Nuku to activate the Process. The key Scripture they went with was 2 Chronicles 7:14, *“If my people, who are called by My name, will humble themselves and pray, and seek my face, and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land”*.

They had two weeks of prayer meetings, the Methodist, Assemblies of God and Seventh Day Adventist churches being represented. They spent time studying Bible references on defilement and Healing the Land.

This led them to repent and confess their sins and the sins of their forefathers, in the same way as Nehemiah did. These included killing and cannibalism, idolatry, witchcraft, bloodshed, and immorality.

They went to the high places in the area to cleanse them of the sinful acts that had taken place there. The elders confessed sins of their forefathers.



Reconciliation first took place within families, then clans and finally within the tribe. The chief of the area led a corporate prayer of repentance with the whole tribe.

On the third day of the Process, some women came running and shouting into the village, announcing that the water in the stream had become pure again. It is still pure today.

Nuku village had been heavily populated, but because of feuds and disputes, people were chased out or just left and went to live in other villages. Deputations were sent out to these to apologise for the past offences. A *matanigasau* (traditional apology) was sent to two villages, inviting the people to return if they wished.

The whole community now counts themselves as very blessed. The productivity of the land has increased. The stream water is pure and since that time shrimps and fish have returned to the waters.

The fertility of the banks and agriculture has radically improved. Some people have even reported that the water has demonstrated healing properties.

***Nabitu Village, East of Nausori***

What occurred in this village was very much a follow on from what was happening around the country at the time. There was a split in the tribe and there were a lot of unresolved issues.

During a business meeting in the local church, which was situated right in the middle of the village, a fist fight broke out. There was always a heaviness in the village, like a hovering dark cloud. This affected people negatively and there were not a lot of jobs available.

On the advice of chiefs, the people came together on their own initiative for a time of corporate repentance. A lay preacher in the Methodist Church facilitated the Process. There was instantly a change in the atmosphere. The heaviness that had been there had lifted and everyone could feel it. The division in the church was healed.

The lesson learned from there is that Satan's hold over people and places is tenuous to say the least. It only takes one man to lead many into forgiveness and healing. Satan has to leave, along with the oppression and curses.

## ***Vunibau, Serua Island, at the Navua River***

The HTL Process in this place was scheduled over a 14 day period. During the Process the mixture of elements was poured out onto the sand on the beach.

Later that day, an elderly lady and her son went fishing on the beach. They cast the net out but when they tried to haul it back in, it seemed to be stuck. They thought that perhaps it had been caught on a stump or rock, but they found that the net was actually so full of fish that they could not pull it in.

They started walking back to the village to tell everyone, and the lady was following her son walking along the beach. Wherever his footprints were in the sand a red liquid appeared. As she walked in his footsteps she was healed of migraine, knee ailments and severe back pain, all of which she had suffered for many years.

This healing has been permanent. As soon as they returned to the village she told the whole community what had happened.

All the people rushed down to the beach to see this phenomenon, including the HTL team that was still there at the time.

To their amazement, right on the spot where the elements had been poured onto the sand, there was blood coming out of the sand and flowing into the sea.

A backslidden Catholic man gave his life to the Lord on the spot. Photos were taken.

Vuniani was called from Suva (about an hour away) and he also witnessed the blood coming out of the sand. This actually happened twice.

It was understood to be a confirming sign from the Lord that He was at work in the reconciliation and healing Process:

*“There are three that bear witness on earth, the Spirit, the water and the blood” (1 John 5:6-7).*

This was similar to the miracle of the healing of the waters in Nuku, which was also recognized as a sign of God's cleansing and healing that was taking place amongst the people. God is authenticating what he is doing.

At Vunibau many other signs quickly followed. Large fish returned to their fishing grounds.

On one occasion, considerable quantities of prawns came ashore so that people could just pick them up.

Crabs and lobsters have also returned, and they have been able to sell the large lobsters for up to \$25-\$30 each.

After this sign of the blood, Pastor Vuniani recalled the scripture in Acts 2:19 where the Lord had spoken through the prophet Joel that *"I will grant wonders (signs) in the sky above, and signs on the earth below, blood, and fire and vapour (pillars) of smoke"* (NASB).

He wondered what would come next after the sign of the blood and felt that the next sign would be fire.

## ***Nataliera, Nailevu North***

In Nataliera village there were four churches. There was no communication between their members, affecting even closely related families within the village.

Traditional witchcraft was still being practised and there were about eight sorcerers there. In addition, there had been many more deaths than would be normal.

After forgiveness and reconciliation, the members of these four churches would meet every Wednesday for prayer and fasting.

On the first Sunday of every month, the four congregations would combine for one large gathering.

An Eco Lodge, previously closed, is now prospering after the HTL Process.

For many years the fishing on the reef had become lean. Large fish were very scarce and for many years the catch had only ever comprised “bait fish” – the very small ones. Much of the coral reef was dead and what was left seemed to be dying.

After reconciliation, on two separate occasions fire was seen to fall from the sky onto the reef. After this, large fish returned in abundance.

The coral is now regenerating and new growth can be seen in abundance.

When stormy weather strikes and the boats can't go out, the women pray and large fish swim in close to the shore and become trapped in a small pond so that the women are able to just wade in and catch them.

When women from neighbouring villages heard of this, they tried praying for the same provision, but without the same result.

***Draubuta, Navosa Highlands, north of Sigatoka***

Vuniani's son, Savanaca, was working with two teams in the highlands. While they were there, pillars of smoke descended on the villages. This was seen by many neighbouring villagers who described it as thick bloodstained smoke. This sign was seen at almost exactly the same time as fire was seen to fall on the reef at Nataliera.

In this area there were many marijuana plantations. The Nadroga council had been trying to prevent the plantings. During the HTL Process, a deputation of marijuana growers approached the team and asked what the Government would do for them if they destroyed their crops. They had a list of demands which they presented to the team.

The marijuana crop was large, and estimated to be worth about \$11 million. There were 9 growers involved.

The team leaders told the farmers that it was their choice, that they should obey God and trust him for their livelihood, without any promises from anyone to do anything for them. If they could not, then they should not participate in the Healing Process.

By the time the Process had finished, the people had destroyed the crop as part of the reconciliation Process. After the HTL ministry, a total of 13,864 plants were uprooted and burnt by the growers themselves. There were 6,000 seedlings as well.

These are a few of the many miraculous events that have occurred in Fiji since 2001. Every week, more such events are happening as the forgiveness, reconciliation and HTL processes are being experienced.

The following summary gives an outline of the Healing the Land (HTL) Process.

## ***Healing the Land Process***

Essential requirements for Healing the Land, used by HTL teams, include these practical steps, as explained in *A Manual for Healing the Land*.

### ***1. The Protocol.***

Discuss protocol, select a “man of peace” to lead, form a council of elders, a community leader invites Jesus into the community, assess the needs of the community, and recognise and work with the men or women of peace.

### ***2. Teaching on Healing the Land***

Six days of teaching concerning commitment to the land, dealing with sin in the church, and dealing with hidden agendas in the community. This involves teaching about the land belonging to God, fallen stewardship, defilements of the land (idolatry, immorality, broken promises, and bloodshed), bow and arrow concept (Psalm 127), roots and foundations of curses, salt of the earth, forgiveness and healing, healing and transformation from Jesus, inheritance and consecration, obedience to the word of the Lord for the community, men and women of peace, and unity in the Body of Christ.

### ***3. Activities of the HTL Process***

Have Protocol discussion, form a council of elders, use the sinners prayer and invitation of Jesus, research and assess and profile the community, teach the Word of God, lead into corporate repentance, allow repentance and forgiveness and reconciliation to flow, develop a prayer team for the village, cover the village in prayer and fasting, organise teams for home visitation, prepare the anointing oil. Final day activities (may involve oil, water, and salt): anoint and reinstate community chiefs and village leaders, public worship after anointing the land, and public repentance, reconciliation and burning of witchcraft items.

#### **4. Celebration**

Celebration may be in dancing, feasting, singing and in taking the Lord's Supper together as the climax of the week.

#### **5. Allow God to Continue the Process of HTL**

Prayer teams stay active, a mid-week united prayer service sustains transformation, share testimonies, share with others usually in teams.

#### **6. Follow-up Ideas**

These include recognising those who made new commitments to God (as in baptisms or prayer for them) and an on-going review each three months, with a thanksgiving event a year later to celebrate the goodness of God on the land and the community.

#### **7. Warnings!**

Four strong powers always at work are *lies, fear, shame and secrecy*. Possible attacks include people speaking discouraging things against transformation – usually from outside, opposition by the devil, criticism by other Christian leaders, complacency, unbelief, and lack of prayer to sustain the transformation.

*A Manual for Healing the Land by Vunami Nakauyaca and Walo Ani, gives further details of the process of Healing the Land. It is available from Toowoomba City Church,*

*PO Box 2216, Toowoomba, Qld 4350, Australia.*

*Website: [www.tcchurch.com.au](http://www.tcchurch.com.au)*

*Email: [tccemail@tcchurch.com.au](mailto:tccemail@tcchurch.com.au)*

*The Healing the Land stories in this book (with some HTL photos) have been gratefully reproduced here, with permission, from the book A Manual for Healing the Land.*





*The community celebrates with a feast*

These reports of transforming revival confirm that God's purposes for us include far more than personal, family, or church renewal and revival. They also include community transformation, including social and ecological renewal and revival.

The accounts of transforming revival continue to multiply in the twenty-first century, calling us all to deeper repentance, reconciliation, renewal and revival.

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# 5 *Snapshots of Glory*

*by George Otis Jr*



*George Otis Jr presents vivid stories of the transformation of cities and regions in the two DVDs Transformation 1 and 2 and other Transformation DVDs. This article about some of those cities is from Chapter 1 of his book Informed Intercession.*

For some time now, we have been hearing reports of large-scale conversions in places like China, Argentina and Nepal. In many instances, these conversions have been attended by widespread healings, dreams and deliverances. Confronted with these demonstrations of divine power and concern, thousands of men and women have elected to embrace the truth of the gospel. In a growing number of towns and cities, God's house is suddenly the place to be.

In some communities throughout the world, this rapid church growth has also led to dramatic socio-political transformation. Depressed economies, high crime rates and corrupt political structures are being replaced by institutional integrity, safe streets and financial prosperity. Impressed by the handiwork of the Holy Spirit, secular news agencies have begun to trumpet these stories in front-page articles and on prime-time newscasts.

If these transformed communities are not yet common, they are certainly growing in number. At least a dozen case studies have been documented in recent years, and it is likely that others have gone unreported. Of those on file, most are located in Africa and the

Americas. The size of these changed communities ranges from about 15,000 inhabitants to nearly 2 million.

Given the extent of these extraordinary stories I have limited my reporting to select highlights. Despite their brevity, these abridged accounts nevertheless offer glorious “snapshots” of the Holy Spirit at work in our day. Readers interested in more details can find them in books like *Commitment to Conquer* (Bob Beekett, Chosen Books, 1997), *The Twilight Labyrinth* (George Otis, Jr., Chosen Books, 1997) and *Praying with Power* (C. Peter Wagner, Regal Books, 1997).

## ***Miracle in Mizoram***

One of the earliest and largest transformed communities of the twentieth century is found in Mizoram, a mountainous state in north-eastern India. The region's name translates as "The Land of the Highlanders." It is an apt description as a majority of the local inhabitants, known as Mizos, live in villages surrounded by timbered mountains and scenic gorges.

The flora is not entirely alpine, however, and it is not uncommon to see hills covered with bamboo, wild bananas and orchids. The Mizos are hearty agriculturists who manage to grow ample crops of rice, corn, tapioca, ginger, mustard, sugar cane, sesame and potatoes.

But it is not farming prowess that sets Mizoram's 750,000 citizens apart. Nor, for that matter, is it their Mongol stock. Rather it is the astonishing size of the national church, estimated to be between 80 and 95 percent of the current population. This achievement is all the more remarkable in view of the fact that Mizoram is sandwiched precariously between Islamic Bangladesh to the west, Buddhist Myanmar to the east and south, and the Hindu states of Assam, Manipur and Tripura to the north.

Before the arrival of Christian missionaries in the late nineteenth century, local tribes believed in a spirit called Pathan. They also liked to remove the heads of their enemies. But in just four generations Mizoram has gone from being a fierce head-hunting society to a model community – and quite possibly the most thoroughly Christian place of comparable size on earth. Certainly in India there is no other city or state that could lay claim to having no homeless people, no beggars, no starvation and 100 percent literacy.

The churches of Mizoram currently send 1,000 missionaries to surrounding regions of India and elsewhere throughout the world. Funds for this mission outreach are generated primarily through the sale of rice and firewood donated by the believers. Every time a Mizo woman cooks rice, she places a handful in a special 'missionary bowl.' This rice is then taken to the local church, where it is collected and sold at the market.

Even the non-Christian media of India have recognized Christianity as the source of Mizoram's dramatic social transformation. In 1994 Mizoram celebrated its one-hundredth year of contact with Christianity, which began with the arrival of two missionaries, William Frederick Savage and J. H. Lorraine. On the occasion of this centennial celebration, *The Telegraph* of Calcutta (February 4, 1994) declared:

Christianity's most reaching influence was the spread of education ... Christianity gave the religious a written language and left a mark on art, music, poetry, and literature. A missionary was also responsible for the abolition of traditional slavery. It would not be too much to say that Christianity was the harbinger of modernity to a Mizo society.

A less quantifiable but no less palpable testimony to the Christian transformation of Mizoram is the transparent joy and warmth of the Mizo people. Visitors cannot fail to observe "the laughing eyes mid smiling faces," in the words of one reporter, on the faces of the children and other residents of Mizoram. And nowhere is this spirit of divine joy more evident than in the churches, where the Mizo's traditional love of music and dance has been incorporated into worship. The generosity of the people is also seen in their communal efforts to rebuild neighbours' bamboo huts destroyed by the annual monsoons.

Eighty percent of the population of Mizoram attends church at least once a week. Congregations are so plentiful in Mizoram that, from one vantage point in the city of Izol, it is possible to count 37 churches. Most fellowships have three services on Sunday and another on Wednesday evening (1).

The state of Mizoram is governed by a 40-member assembly that convenes in the capital of Aizawl. Although there are different political parties, all of them agree on the ethical demands of political office in Mizoram. Specifically, all candidates must be:

- persons with a good reputation
- diligent and honest
- clean and uncorrupt

- nondrinkers
- morally and sexually unblemished
- loyal to the law of the land
- fervent workers for the welfare of the people
- loyal to their own church

How many of our political leaders could pass this test? For that matter, how many of our religious leaders could pass?

## ***Almolonga, Guatemala***



In the mid-1970s, the town of Almolonga was typical of many Mayan highland communities: idolatrous, inebriated and economically depressed. Burdened by fear and poverty, the people sought support in alcohol and a local idol named Maximon. Determined to fight back, a group of local intercessors got busy, crying out to God during evening prayer vigils. As a consequence of their partnership with the Holy Spirit, Almolonga, like Mizoram, has become one of the most thoroughly transformed communities in the world. Fully 90 percent of the town's citizens now consider themselves to be evangelical Christians. As they have repudiated ancient pacts with Mayan and syncretistic gods, their economy has begun to blossom. Churches are now the dominant feature of Almolonga's landscape and many public establishments boast of the town's new allegiance.

Almolonga is located in a volcanic valley about 15 minutes is west of the provincial capital of Quetzaltenango (Xela). The town meanders for several kilometres along the main road to the Pacific coast. Tidy agricultural fields extend up the hillsides behind plaster and cement block buildings painted in vivid turquoise, mustard and burnt red.



Most have corrugated tin roofs, although a few, waiting for a second story, sprout bare rebar. The town's brightly garbed citizens share the narrow streets with burros, piglets and more than a few stray dogs.

Although many Christian visitors comment on Almolonga's "clean" spiritual atmosphere, this is a relatively recent development. "Just twenty years ago," reports Guatemala City pastor Harold Caballeros, "the town suffered from poverty, violence and ignorance. In the mornings you would encounter many men just lying on the streets, totally drunk from the night before. And of course this drinking brought along other serious problems like domestic violence and poverty. It was a vicious cycle."

Donato Santiago, the town's aging chief of police, told me during an October 1998 interview that he and a dozen deputies patrolled the streets regularly because of escalating violence. "People were always fighting," he said. "We never had any rest." The town, despite its small population, had to build four jails to contain the worst offenders. "They were always full," Santiago remembers. "We often had to bus overflow prisoners to Quetzaltenango." There was disrespect toward women and neglect of the family. Dr. Mell Winger, who has also visited Almolonga on several occasions, talked to children who said their fathers would go out drinking for weeks at a time. "I talked to one woman," Winger recalls, "whose husband would explode if he didn't like the meal. She would often be beaten and kicked out of the home."

Pastor Mariano Riscajché one of the key leaders of Almolonga's spiritual turnaround, has similar memories. "I was raised in misery. My father sometimes drank for forty to fifty consecutive days. We never had a big meal, only a little tortilla with a small glass of coffee. My parents spent what little money they had on alcohol."

In an effort to ease their misery, many townspeople made pacts with local deities like Maximon (a wooden idol rechristened San Simon by Catholic syncretists), and the patron of death, Pascual Bailón. The latter, according to Riscajché, "is a spirit of death whose skeletal image was once housed in a chapel behind the Catholic church. Many people went to him when they wanted to kill someone through

witchcraft.” The equally potent Maximon controlled people through money and alcohol. “He’s not just a wooden mask,” Riscajché insists, “but a powerful spiritual strongman.” The deities were supported by well-financed priesthoods known as *confradías* (2).

During these dark days the gospel did not fare well. Outside evangelists were commonly chased away with sticks or rocks, while small local house churches were similarly stoned. On one occasion six men shoved a gun barrel down the throat of Mariano Riscajché. As they proceeded to pull the trigger, he silently petitioned the Lord for protection. When the hammer fell, there was no action. A second click. Still no discharge.

In August 1974 Riscajché led a small group of believers into a series of prayer vigils that lasted from 7 P.M. to midnight. Although prayer dominated the meetings, these vanguard intercessors also took time to speak declarations of freedom over the town. Riscajché remembers that God filled them with faith. “We started praying, ‘Lord, it’s not possible that we could be so insignificant when your Word says we are heads and not tails.’”

In the months that followed, the power of God delivered many men possessed by demons associated with Maximon and Pascual Bailón. Among the more notable of these was a Maximon cult leader named José Albino Tazej. Stripped of their power and customers, the *confradías* of Maximon made a decision to remove the sanctuary of Maximon to the city of Zunil.

At this same time, God was healing many desperately diseased people. Some of these hearings led many to commit their lives to Christ (including that of Madano’s sister-in-law Teresa, who was actually raised from the dead after succumbing to complications associated with a botched caesarean section).

This wave of conversions has continued to this day. By late 1998 there were nearly two dozen evangelical churches in this Mayan town of 19,000, and at least three or four of them had more than 1,000 members. Mariano Riscajché’s El Calvario Church seats 1,200 and is nearly always packed. Church leaders include several men who, in earlier years, were notorious for stoning believers.



### *Jesus is Lord of Almolonga*

Nor has the move of God in Almolonga been limited to church growth. Take a walk through the town's commercial district and you will encounter ubiquitous evidence of transformed lives and social institutions.

On one street you can visit a drug-store called 'The Blessing of the Lord.' On another you can shop at 'The Angels' store.

Feeling hungry? Just zip into 'Paradise Chicken,' 'Jireh' bakery or the 'Vineyard of the Lord' beverage kiosk. Need building advice? Check out 'Little Israel Hardware' or 'El Shaddai' metal fabrication. Feet hurt from shopping? Just take them to the 'Jordan' mineral baths for a good soak.

If foreigners find this public display of faith extraordinary, Mariano sees it as perfectly natural. "How can you demonstrate you love God if you don't show it? Didn't Paul say, 'I am not ashamed of the gospel'?"

The contents of the stores have also changed. Mell Winger recalls visiting a small *tienda* where the Christian proprietor pointed to a well-stocked food shelf and said, "This was once full of alcohol."

Town bars have not fared any better. Harold Caballeros explains: "Once people stopped spending their money on alcohol they actually bought out several distressed taverns and turned them into churches. This happened over and over again."

One new bar did open during the revival, but it only lasted a couple of months. The owner was converted and now plays in a Christian band.

As the drinking stopped, so did the violence. For 20 years the town's crime rate has declined steadily.

In 1994, the last of Almolonga's four jails was closed. The remodelled building is now called the 'Hall of Honour' and is used for municipal ceremonies and weddings.

Leaning against the door, police chief Donato Santiago offered a knowing grin. "It's pretty uneventful around here," he said.



Even the town's agricultural base has come to life. For years, crop yields around Almolonga were diminished through a combination of and land and poor work habits. But as the people have turned to God they have seen a remarkable transformation of their land. "It is a glorious thing," exclaims a beaming Caballeros. "Almolonga's fields have become so fertile they yield three harvests per year." In fact, some farmers I talked to reported their normal 60-day growing cycle on certain vegetables has been cut to 25. Whereas before they would export four truckloads of produce per month, they are now watching as many as 40 loads a day roll out of the valley.

Nicknamed "America's Vegetable Garden," Almolonga's produce is of biblical proportions. Walking through the local exhibition hall I saw (and filmed) five-pound beets, carrots larger than my arm and cabbages the size of oversized basketballs (3). Noting the dimensions of these vegetables and the town's astounding 1,000 percent increase in agricultural productivity, university researchers from the United States and other foreign countries have beat a steady path to Almolonga.

"Now," says Caballeros, "these brothers have the joy of buying big Mercedes trucks -with cash." And they waste no time in pasting their secret all over the shiny vehicles. Huge metallic stickers and mud

flaps read 'The Gift of God,' 'God Is My Stronghold' and 'Go Forward in Faith.'



Some farmers are now providing employment to others by renting out land and developing fields in other towns. Along with other Christian leaders they also help new converts get out of debt. It is a gesture that deeply impresses Mell Winger. "I think of Paul's words to the Thessalonians when he said, "We not only gave you the gospel of God but we gave you our own souls as well.'" (4).

Caballeros agrees: "And that's what these people do. It is a beautiful spectacle to go and see the effect of the gospel, because you can actually see it - and that is what we want for our communities, for our cities and for our nations."

Despite their success, believers in Almolonga have no intention of letting up. Many fast three times a week and continue to assault the forces of darkness in prayer and evangelism. On Halloween day in 1998, an estimated 12,000 to 15,000 believers gathered in the market square to pray down barriers against the gospel in neighbouring towns and around the world (5). Many, unable to find seats, hung off balconies and crowded concrete staircases. Led by the mayor and various Christian dignitaries, they prayed hand in hand for God to take authority over their lives, their town and any hindering spirits.

How significant are these developments? In a 1994 headline article describing the dramatic events in Almolonga, Guatemala's premier newsmagazine *Cronica Semanal* concluded "the Evangelical Church ... constitutes the most significant force for religious change in the highlands of Guatemala since the Spanish conquest (6).

## ***The Umuofai of Nigeria***

The Umuofai kindred are spread out in several villages situated near the town of Umuahia in Abia State in southeastern Nigeria (7). A major rail line links the area with Port Harcourt, about 120 kilometers to the south. Like most parts of coastal Africa, it is distinguished by dense tropical flora and killer humidity.

It is possible, even likely, veteran travellers will not have heard of the Umuofai or their homeland. This is not surprising seeing that the kindred's claim to fame has virtually nothing to do with their size or setting. While their history does claim centuries-old roots, the truly newsworthy events are still tender shoots.

Indeed the interesting chapter of the Umuofai story began as recently as 1996. Two Christian brothers, Emeka and Chinedu Nwankpa, had become increasingly distressed over the spiritual condition of their people. While they did not know everything about the Umuofai kindred, or their immediate Ubakala clan, they knew enough to be concerned. Not only were there few Christians, but there was also an almost organic connection with ancestral traditions of sorcery, divination and spirit appeasement. Some even practiced the demonic art of shape-shifting. Taking the burden before the Lord, the younger brother, Chinedu Nwankpa, was led into a season of spiritual mapping. After conducting a partial 80-day fast, he learned that his primary assignment (which would take the good part of a year) was to spend one day a week with clan elders investigating the roots of prevailing idolatry - including the role of the ancestors and shrines. He would seek to understand how and when the Ubakala clan entered into animistic bondage. According to older brother Emeka, a practicing lawyer and international Bible teacher, this understanding was critical. When I asked why, Emeka responded, "When a people publicly renounce their ties to false gods and philosophies, they make it exceedingly undesirable for the enemy to remain in their community." (24).

The study was finally completed in late 1996. Taking their findings to prayer, the brothers soon felt prompted to invite kindred leaders and other interested parties to attend a special meeting. "What will



be our theme?" they asked. The Master's response was quick and direct. "I want you to speak to them about idolatry."

On the day of the meeting, Emeka and Chinedu arrived unsure of what kind of crowd they would face. Would there be five or fifty? Would the people be open or hostile? What they actually encountered stunned them. The meeting place was not only filled with 300 people, but the audience also included several prominent clan leaders and witch doctors. "After I opened in prayer," Emeka recalls, "this young man preaches for exactly 42 minutes. He brings a clear gospel message. He gives a biblical teaching on idolatry and tells the people exactly what it does to a community. When he has finished, he gives a direct altar call. And do you know what happens? Sixty-one adults respond, including people from lines that, for eight generations, had handled the traditional priesthood.

"Let me give you an idea of what I am talking about. There is a local spirit that is supposed to give fertility to the earth. The people of the community believed this particular spirit favoured farmers who planted yams - an old uncle to the potato. A male from each generation was dedicated to this spirit to insure his blessing. When this priest was ready to die, he had to be taken outside so that the heavenly alignment could be undone. He was buried in the night with his head covered with a clay pot. Then, a year after the burial, the skull was exhumed and put in the shrine. These skulls and other sacred objects were never allowed to touch the ground. Of course, sacrifices were also made from time to time. This was the way of life in our community for eight generations."

When the minister finished the altar call, the Nwankpa brothers were startled to see a man coming forward with the sacred skull in his hands. Here in front of them was the symbol and receptacle of the clan's ancestral power. "By the time the session ended," Emeka marvels, "eight other spiritual custodians had also come forward. If I had not been there in the flesh, I would not have believed it."

As Emeka was called forward to pray for these individuals, the Holy Spirit descended on the gathering and all the clan leaders were soundly converted. The new converts were then instructed to divide up into individual family units - most were living near the village of

Mgbarrakuma - and enter a time of repentance within the family. This took another hour and twenty minutes. During this time people were under deep conviction, many rolling on the ground, weeping. "I had to persuade some of them to get up," Emeka recalls.

After leading this corporate repentance, Emeka heard the Lord say, 'It is now time to renounce the covenants made by and for this community over the last 300 years.' Following the example of Zechariah 12:10-13:2, the Nwankpas led this second-phase renunciation. "We were just about to get up," Emeka remembers, "and the Lord spoke to me again. I mean He had it all written out. He said, 'It is now time to go and deal with the different shrines.' So I asked the people, 'Now that we have renounced the old ways, what are these shrines doing here?' And without a moment's hesitation they replied, 'We need to get rid of them!'"

Having publicly renounced the covenants their ancestors had made with the powers of darkness, the entire community proceeded to nine village shrines. The three chief priests came out with their walking sticks. It was tradition that they should go first. Nobody else had the authority to take such a drastic action. So the people stood, the young men following the elders and the women remaining behind in the village square. Lowering his glasses, Emeka says, "You cannot appreciate how this affected me personally. Try to understand that I am looking at my own chief. I am looking at generations of men that I have known, people who have not spoken to my father for thirty years, people with all kinds of problems. They are now born-again!"

One of these priests, an elder named Odogwu-ogu, stood before the shrine of a particular spirit called Amadi. He was the oldest living representative of the ancestral priesthood. Suddenly he began to talk to the spirits. He said, "Amadi, I want you to listen carefully to what I am saying. You were there in the village square this morning. You heard what happened." He then made an announcement that Emeka will never forget.

Listen, Amadi, the people who own the land have arrived to tell you that they have just made a new covenant with the God of heaven. Therefore all the previous covenants you have made with our ancient

fathers are now void. The elders told me to take care of you and I have done that all these years. But today I have left you, and so it is time for you to return to wherever you came from. I have also given my life to Jesus Christ, and from now on, my hands and feet are no longer here (8). As he does this, he jumps sideways, lifts his hands and shouts, "Hallelujah!"

"With tears in my eyes," Emeka says, reliving the moment, "I stepped up to anoint this shrine and pray. Every token and fetish was taken out. And then we went through eight more shrines, gathering all the sacred objects and piling them high.

"Gathering again back in the square I said, 'Those who have fetishes in your homes, bring them out because God is visiting here today. Don't let Him pass you by.' At this, one of the priests got up and brought out a pot with seven openings. He said to the people, 'There is poison enough to kill everybody here in that little pot. There is a horn of an extinct animal, the bile of a tiger and the venom of a viper mixed together.' He warned the young men, 'Don't touch it. Carry it on a pole because it is usually suspended in the shrine.' This was piled in the square along with all the ancestral skulls." Soon other heads of households brought various ritual objects-including idols, totems and fetishes-for public burning. Many of these items had been handed down over ten generations.

Emeka then read a passage from Jeremiah 10 that judges the spirits associated with these artifacts. Reminding the powers that the people had rejected them, he said, "You spirits that did not make the heavens and the earth in the day of your visitation, it is time for you to leave this place." The people then set the piled objects on fire. They ignited with such speed and intensity that the villagers took it as a sign that God had been waiting for this to happen for many years. When the fire subsided, Emeka and his brother prayed for individual needs and prophetically clothed the priests with new spiritual garments. Altogether the people spent nine hours in intense, strategic-level spiritual warfare.

Emeka recalls that when it was over, "You could feel the atmosphere in the community change. Something beyond revival had broken out." Two young ministers recently filled the traditional Anglican

church with about 4,000 youth. And in the middle of the message, demons were reportedly flying out the door! Having renounced old covenants, the Umuofai kindred have made a collective decision that nobody will ever return to animism. "Today," Emeka says, "everybody goes to church. There is also a formal Bible study going on, and the women have a prayer team that my mother conducts. Others gather to pray after completing their communal sweeping." (9).

In terms of political and economic development, good things have begun to happen

but not as dramatically as in Almolonga. Still, there is evidence that God has touched the land here much like He has in the highlands of Guatemala. Shortly after the public repentance, several villagers discovered their plots were permeated with saleable minerals. One of these individuals was Emeka's own mother, a godly woman whose property has turned up deposits of valuable ceramic clay.

## *Hemet, California*

For years this searing valley in southern California was known as a pastor's graveyard. Riddled with disunity, local churches were either stagnant or in serious decline. In one case, street prostitutes actually transformed a church rooftop into an outdoor bordello. The entire community had, in the words of pastor Bob Beckett, "a kind of a nasty spiritual feeling to it."

When Beckett arrived on the scene in 1974, Hemet had the personality of a sleepy retirement community, a place where people who had served their tour of duty came to live out a life of ease (10). Having achieved most of their goals, people simply wanted to be left alone. Though a fair number attended church, they had no appetite for anything progressive, much less evangelistic. Spiritually lethargic clergy were content to simply go through the motions.

But things were not all they seemed. Underneath the surface of this laid-back community was a spiritual dark side that was anything but lethargic. "We discovered," said Beckett, "that illegal and occult activity was thriving in our community." It was a rude awakening.

The Hemet Valley was fast becoming a cult haven. "We had the Moonies and Mormons. We had the 'Sheep People,' a cult that claimed Christ but dealt in drugs. The Church of Scientology set up a state-of-the-art multimedia studio called Golden Era, and the Maharishi Mahesh Yogi purchased a property to teach people how to find enlightenment." The latter, according to Beckett, included a 360-acre juvenile facility where students were given instruction in upper-level transcendental meditation. "We're not talking about simply feeling good; we're talking about techniques whereby people can actually leave their bodies."

These discoveries got Beckett to wondering why the Maharishi would purchase property in this relatively obscure valley and why it would be located in proximity to the Scientologists and the spiritually active Soboba Indian reservation. Sensing something sinister might be lurking beneath the town's glazed exterior, Beckett took out a map and started marking locations where there was identifiable spiritual activity." Noticing these marks were clustered in a specific area, he

began to ask more probing questions. “I began to wonder,” he said, “if there was perhaps a dimension of darkness I had failed to recognize. I didn’t realize it at the time, but I was led into what we now call spiritual mapping.”

The deeper this rookie pastor looked, the less he liked what he was seeing. It seemed the valley, in addition to hosting a nest of cults, was also a notable centre of witchcraft. And unfortunately this was not a new development. Elderly citizens could recollect looking up at the nearby mountains on previous Halloweens and seeing them illumined by dozens of ritual fires. In Hemet and the neighbouring community of Idyllwild, it was not uncommon to find the remains of animal sacrifices long before such matters became part of the public discourse.

Nor were cults the only preexisting problem. Neighborhood youth gangs had plagued the Hemet suburb of San Jacinto for more than a century. When pastor Gordon Houston arrived in 1986 the situation was extremely volatile. His church, San Jacinto Assembly, sits on the very street that has long hosted the town’s notorious First Street Gang. “These were kids whose dads and grandfathers had preceded them in the gang. The lifestyle had been handed down through the generations.”

The danger was so great around the main gang turf that the police refused to go there without substantial backup. “One time I was walking out in front of my church,” Gordon recalls. “Three First Street guys came up behind me, while four others closed in from across the street. They moved me to the centre of the street and asked, “Who are you and what are you doing here?” It was a scary scenario.

“We were one of the first school districts that had to implement a school dress code to avoid gang attire. It was a big problem. There were a lot of weapons on campus and kids were being attacked regularly. The gangs were tied into one of the largest drug production centres in Riverside County.”

It turns out the sleepy Hemet Valley was also the methamphetamine manufacturing capital of the West Coast. One former cooker I spoke

to in June 1998 (we'll call him Sonny) told me the area hosted at least nine major production laboratories. The dry climate, remote location and 'friendly' law enforcement combined to make it an ideal setup. "It was quite amazing," Sonny told me. "I actually had law officers transport dope for me in their police cruisers. That's the way it used to be here."

Sonny cooked methamphetamine in Hemet from 1983 to 1991. His minimum quota was 13 pounds every two weeks - an amount capable of supplying more than a quarter of a million people. And there were times when he and his colleagues doubled this production. Most of the deliveries went to Southern California, Arizona or Utah. Often the deadly powder was trucked out of town disguised as 4x8-foot forms of Sheetrock. "It was fascinating to see it done," Sonny remembered. "Even the paper backing was torn off afterward and sold to people in prison."

The spiritual turnaround for Hemet did not come easily. Neither the Beckerts nor the Houstons were early Valley enthusiasts. "I just didn't want to be there," Bob recalls with emphasis. "For the first several years, my wife and I had our emotional bags packed all the time. We couldn't wait for the day that God would call us out of this valley."

The Houstons didn't unpack their bags to begin with. When the San Jacinto position first opened up in 1984, they drove into town in the middle of summer. Gordon remembers it being scorching hot that day. "We had our six-month-old baby in a Pinto Runabout with vinyl seats and no air-conditioning. We drove down the street, took one look at the church and said, "No thank you." We didn't even stop to put in a resumé."

It would be three years before the Houstons were persuaded to return to the Hemet Valley. "Even then," Gordon says, "we saw it as a chance to gain some experience, build a good resumé, and then look for other opportunities. God, of course, had something else in mind. I remember him saying, "I have a plan, and I'll share it with you - if you will make a commitment to this place." And I'll be honest with you. It was still a tough choice."

For a while, Bob Beckett's spiritual mapping had provided certain stimulation. Then, it too reached a dead end. "The flow of information just seemed to dry up," he remembers. "That was when God asked if we would be willing to spend the rest of our lives in this valley. He couldn't have asked a worse question. How could I spend the rest of my life in a place I didn't love, didn't care for and didn't want to be a part of?"

Yet God persevered and the Becketts eventually surrendered to His will. "As soon as we did this," Bob reports, "the flow of information opened back up. In retrospect I see that God would not allow us to go on learning about the community's spiritual roots unless we were committed to act on our understanding. I now realize it was our commitment to the valley that allowed the Lord to trust us with the information (12).

Once we made this pact, Susan and I fell in love with the community. It might sound a little melodramatic, but I actually went out and purchased a cemetery plot. I said, "Unless Jesus comes back, this is my land. I'm starting and ending my commitment right here." Well, God saw that and began to dispense powerful revelation. I still had my research, but it was no longer just information. It was information that was important to me. It was information I had purchased; it belonged to me."

One new area of understanding concerned a prayer meeting Bob had called 15 years prior. Unable to interpret his spiritual site map or a recurring dream that depicted a bear hide stretched over the valley, he had asked 12 men to join him in prayer at a mountain cabin in nearby Idyllwild. Around two o'clock in the morning the group experienced a dramatic breakthrough - just not the one they were expecting. Rather than yielding fresh insight into the site map or bear hide, the action stimulated a new spiritual hunger within the community.

Now that the Becketts had covenanted to stay in the community, God started to fill in the gaps of their understanding. He began by leading Bob to a book containing an accurate history of the San Jacinto mountains that border Hemet and of the Cahuilla Nation that are descendants of the region's original inhabitants. "As I read through



this book I discovered the native peoples believed the ruling spirit of the region was called Tahquitz. He was thought to be exceedingly powerful, occasionally malevolent, associated with the great bear, and headquartered in the mountains. Putting the book down, I sensed the Lord saying, "Find Tahquitz on your map!"

"When I did so, I was shocked to find that our prayer meeting 15 years earlier was held in a cabin located at the base of a one-thousand-foot solid rock spire called Tahquitz peak! I also began to understand that the bear hide God had showed me was linked to the spirit of Tahquitz. The fact that it was stretched out over the community was a reminder of the control this centuries - old demonic strongman wielded, a control that was fuelled then, and now, by the choices of local inhabitants. At that point I knew God had been leading us."

Bob explained that community intercessors began using spiritual mapping to focus on issues and select meaningful targets. Seeing the challenge helped them become spiritually and mentally engaged. With real targets and timelines they could actually watch the answers to their prayers. They learned that enhanced vision escalates fervour.

When I asked him to compare the situation in Hemet today with the way things used to be, he did not take long to answer. "We are not a perfect community," he said, "but we never will be until the Perfect One comes back. What I can tell you is that the Hemet Valley has changed dramatically."

The facts speak for themselves. Cult membership, once a serious threat, has now sunk to less than 0.3 percent of the population. The Scientologists have yet to be evicted from their perch at the edge of town, but many other groups are long gone. The transcendental meditation training centre was literally burned out. Shortly after praying for their removal, a brushfire started in the mountains on the west side of the valley. It burned along the top of the ridge and then arced down like a finger to incinerate the Maharishi's facility. Leaving adjacent properties unsinged, the flames burned back up the mountain and were eventually extinguished.

The drug business, according to Sonny, has dropped by as much as 75 percent. Gone, too, is the official corruption that was once its fellow traveller. "There was a time when you could walk into any police department around here and look at your files or secure an escort for your drug shipment. The people watching your back were wearing badges. Man, has that changed. If you're breaking the law today, the police are out to get ya. And prayer is the biggest reason. The Christians out here took a multimillion-dollar drug operation and made it run off with its tail between its legs."

Gangs are another success story. Not long ago a leader of the First Street Gang burst down the centre aisle of Gordon Houston's church (San Jacinto Assembly) during the morning worship service. "I'm in the middle of my message," Gordon laughs, "and here comes this guy, all tattooed up, heading right for the platform. I had no idea what he was thinking. When he gets to the front, he looks up and says, "I want to get saved right now!" This incident, and this young man, represented the first fruit of what God would do in the gang community. Over the next several weeks, the entire First Street family came to the Lord. After this, word circulated that our church was off limits. 'You don't tag this church with graffiti; you don't mess with it in any way.' Instead, gang members began raking our leaves and repainting walls that had been vandalized." More recently, residents of the violent gang house across from San Jacinto Assembly moved out. Then, as church members watched, they bulldozed the notorious facility.

Nor are gang members the only people getting saved in Hemet Valley. A recent survey revealed that Sunday morning church attendance now stands at about 14 percent - double what it was just a decade ago. During one 18-month stretch, San Jacinto Assembly altar workers saw more than 600 people give their hearts to Christ. Another prayer-oriented church has grown 300 percent in twelve months.

The individual stories are stirring. Sonny, the former drug manufacturer, was apprehended by the Holy Spirit en route to a murder. Driving to meet his intended victim he felt something take control of the steering wheel. He wound up in the parking lot of Bob Beckett's Dwelling Place Church. It was about 8 o'clock in the

morning and a men's meeting had just gotten underway. "Before I got out of the car," Sonny says ruefully, "I looked at the silenced pistol laying on the seat. I remember thinking, 'Oh my God, what am I doing.' So I covered it with a blanket and walked into this prayer meeting. As soon as I did that, it was all over. People are praying around me and I hear this man speak out: 'Somebody was about to murder someone today.' Man, my eyeballs just about popped out of my head. But that was the beginning of my journey home. It took a long time, but I've never experienced more joy in my life."

As of the late 1990s, Hemet also boasted a professing mayor, police chief, fire chief and city manager. If this were not impressive enough, Beckett reckons that one could add about 30 percent of the local law enforcement officers and an exceptional number of high school teachers, coaches and principals. In fact, for the past several years nearly 85 percent of all school district staff candidates have been Christians.

The result, says Gordon, is that "Our school district, after being the laughing stock of Southern California, now has one of the lowest drop-out rates in the nation. In just four years we went from a 4.7 drop-out rate to 0.07. Only the hand of God can do that."

And what of the Valley's infamous church infighting? "Now we are a wall of living stones," Beckett declares proudly. "Instead of competing, we are swapping pulpits. You have Baptists in Pentecostal pulpits and vice versa. You have Lutherans with Episcopalians. The Christian community has become a fabric instead of loose yarn."

Houston adds that valley churches are also brought together by quarterly concerts of prayer and citywide prayer revivals where speaking assignments are rotated among area pastors. "Different worship teams lead songs and salvation cards are distributed equally among us. It is a cooperative vision. We are trying to get pastors to understand there is no church big enough, gifted enough, talented enough, anointed enough, financially secure enough, equipped enough, to take a city all by itself. Yes, God will hold me accountable for how I treated my church. But I am also going to be held accountable for how I pastored my city."

One fellowship is so committed to raising the profile of Jesus Christ in the valley that they have pledged into another church's building program. To Bob Beckett it all makes sense. "It's about building people, not building a church. In fact, it is not even a church growth issue, it is a kingdom growth issue. It's about seeing our communities transformed by the power of the Holy Spirit."

## *Cali, Columbia*



For years Colombia has been the world's biggest exporter of cocaine, sending between 700 hundred and 1,000 tons a year to the United States and Europe alone (13). The Cali cartel, which controlled up to 70 percent of this trade, has been called the largest, richest and most well-organized criminal organization in history (14). Employing a combination of bribery and threats, it wielded a malignant power that corrupted individuals and institutions alike (15).

Randy and Marcy MacMillan, co-pastors of the Comunidad Christiana de Fe, have lived in Cali for more than 20 years. At least 10 of these have been spent in the shadow of the city's infamous drug lords.

Marcy inherited the family home of her late father, a former Colombian diplomat. When illicit drug money began pouring into Cali in the 1980s, the Cocaine lords moved into the MacMillan's upscale neighbourhood, buying up entire blocks of luxurious haciendas. They modified these properties by installing elaborate underground tunnel systems and huge 30-foot (10-metre) walls to shield them from prying eyes-and stray bullets. Video cameras encased in Plexiglas bubbles scanned the surrounding area continuously. There were also regular patrols with guard dogs.

“These people were paranoid,” Randy recalls. “They were exporting 500 million dollars worth of cocaine a month, and it led to constant worries about sabotage and betrayal. They had a lot to lose.”

For this reason, the cartel haciendas were appointed like small cities. Within their walls it was possible to find everything from airstrips and helicopter landing pads to indoor bowling alleys and miniature soccer stadiums. Many also contained an array of gift boutiques, nightclubs and restaurants.

Whenever the compound gates swung open, it was to disgorge convoys of shiny black Mercedes automobiles. As they snaked their way through the city’s congested streets, all other traffic would pull to the side of the road. Drivers who defied this etiquette did so at their own risk. Many were blocked and summarily shot. As many as 15 people a day were killed in such a manner. “You didn’t want to be at the same stoplight with them,” Randy summarized.

Having once been blocked in his own neighbourhood, Randy remembers the terror. “They drew their weapons and demanded to see our documents. I watched them type the information into a portable computer. Thankfully the only thing we lost was some film. I will always remember the death in their eyes. These are people that kill for a living and like it.”

Rosevelt Muriel, director of the city’s ministerial alliance, also remembers those days. “It was terrible. If you were riding around in a car and there was a confrontation, you were lucky to escape with your life. I personally saw five people killed in Cali.”

Journalists had a particularly difficult time. They were either reporting on human carnage – car bombs were going off like popcorn - or they were becoming targets themselves. Television news anchor Adriana Vivas said that many journalists were killed for denouncing what the Mafia was doing in Colombia and Cali. “Important political decisions were being manipulated by drug money. It touched everything, absolutely everything.”

By the early 1990s, Cali had become one of the most thoroughly corrupt cities in the world. Cartel interests controlled virtually every

major institution - including banks, businesses, politicians and law enforcement.

Like everything else in Cali, the church was in disarray. Evangelicals were few and did not much care for each other. "In those days," Rosevelt Muriel recalls sadly, "the pastors' association consisted of an old box of files that nobody wanted. Every pastor was working on his own; no one wanted to join together."

When pastor-evangelists Julio and Ruth Ruibal came to Cali in 1978, they were dismayed at the pervasive darkness in the city. "There was no unity between the churches," Ruth explained. Even Julio was put off by his colleagues and pulled out of the already weak ministerial association.

Ruth relates that during a season of fasting the Lord spoke to Julio saying, "You don't have the right to be offended. You need to forgive." So going back to the pastors, one by one, Julio made things right. They could not afford to walk in disunity - not when their city faced such overwhelming challenges.

Randy and Marcy MacMillan were among the first to join the Ruibals in intercession. "We just asked the Lord to show us how to pray," Marcy remembers. And He did. For the next several months they focused on the meagre appetite within the church for prayer, unity and holiness. Realizing these are the very things that attract the presence of God, they petitioned the Lord to stimulate a renewed spiritual hunger, especially in the city's ministers.

As their prayers began to take effect, a small group of pastors proposed assembling their congregations for an evening of joint worship and prayer. The idea was to lease the city's civic auditorium, the Colisco El Pueblo, and spend the night in prayer and repentance. They would solicit God's active participation in their stand against the drug cartels and their unseen spiritual masters.

Roping off most of the seating area, the pastors planned for a few thousand people. And even this, in the minds of many, was overly optimistic. "We heard it all," said Rosevelt Muriel. "People told us, 'It

can't be done,' 'No one will come,' 'Pastors won't give their support.' But we decided to move forward and trust God with the results."

When the event was finally held in May 1995, the nay-sayers and even some of the organizers were dumbfounded. Instead of the expected modest turnout, more than 25,000 people filed into the civic auditorium - nearly half of the city's evangelical population at the time! At one point, Muriel remembers, "The mayor mounted the platform and proclaimed, 'Cali belongs to Jesus Christ.' Well, when we heard those words, we were energized." Giving themselves to intense prayer, the crowd remained until 6 o'clock the next morning. The city's famous all-night prayer vigil - the 'vigilia' - had been born.

Forty-eight hours after the event, the daily newspaper, *El Pais*, headlined, "No Homicides!" For the first time in as long as anybody in the city could remember, a 24-hour period had passed without a single person being killed. In a nation cursed with the highest homicide rate in the world, this was a newsworthy development. Corruption also took a major hit when, over the next four months, 900 cartel-linked officers were fired from the metropolitan police force (16).

"When we saw these things happening," Randy MacMillan exulted, "we had a strong sense that the powers of darkness were headed for a significant defeat."

In the month of June, this sense of anticipation was heightened when several intercessors reported dreams in which angelic forces apprehended leaders of the Cali drug cartel. Many interpreted this as a prophetic sign that the Holy Spirit was about to respond to the most urgent aspect of the church's united appeal (17). Intercessors were praying, and heaven was listening. The seemingly invincible drug lords were about to meet their match.

"Within six weeks of this vision," MacMillan recalls, "the Colombian government declared all-out war against the drug lords." Sweeping military operations were launched against cartel assets in several parts of the country. The 6,500 elite commandos dispatched to Cali (18) arrived with explicit orders to round up seven individuals suspected as the top leaders of the cartel.



“Cali was buzzing with helicopters,” Randy remembers. “The airport was closed and there were police roadblocks at every entry point into the city. You couldn’t go anywhere without proving who you were” (19).

Suspicious that the drug lords were consulting spirit mediums were confirmed when the federalés dragnet picked up Jorge Eliecer Rodriguez at the fortune-telling parlour of Madame Marlene Ballesteros, the famous ‘Pythoress of Cali’ (20). By August, only three months after God’s word to the intercessors, Colombian authorities had captured all seven targeted cartel leaders - Juan Carlos Arminez, Phanor Arizabalata, Julian Murcillo, Henry Loaiza, Jose Santacruz Londono and founders Gilberto and Miguel Roddquez.

Clearly stung by these assaults on his power base, the enemy lashed out against the city’s intercessors. At the top of his hit list was Pastor Julio Ceasar Ruibal, a man whose disciplined fasting and unwavering faith was seriously eroding his manoeuvring room.

On December 13, 1995, Julio rode into the city with his daughter Sarah and a driver. Late for a pastors’ meeting at the Presbyterian Church, he motioned to his driver to pull over. “He told us to drop him off,” Sarah recounts, “and that was the last time I saw him.”

Outside the church, a hit man was waiting in ambush. Drawing a concealed handgun, the assassin pumped two bullets into Julio’s brain at point-blank range.

“I was waiting for him to arrive at the meeting,” Rosevelt remembers. “At two o’clock in the afternoon I received a phone call. The man said, ‘They just killed Julio.’ I said, ‘What? How can they kill a pastor?’ I rushed over, thinking that perhaps he had just been hurt. But when I arrived on the scene, he was motionless. Julio, the noisy one, the active one, the man who just never sat still, was just lying there like a baby.”

“The first thing I saw was a pool of crimson blood,” Ruth recalls. “And the verse that came to me was Psalm 116:15: ‘Precious in the sight of the Lord is the death of his saints.’ Sitting down next to Julio’s body, I knew I was on holy ground.

“I had to decide how I was going to deal with this circumstance. One option was to respond in bitterness, not only toward the man that had done this terrible thing, but also toward God. He had, after all, allowed the early removal of my husband, my daughters’ father and my church’s pastor. Julio would never see his vision for the city fulfilled. My other choice was to yield to the redemptive purposes of the Holy Spirit, to give Him a chance to bring something lasting and wonderful out of the situation. Looking down at Julio I just said, ‘Lord, I don’t understand Your plan, but it is well with my soul.’”

Julio Ruibal was killed on the sixth day of a fast aimed at strengthening the unity of Cali’s fledgling church. He knew that even though progress had been made in this area, it had not gone far enough. He knew that unity is a fragile thing. What he could not have guessed is that the fruit of his fast would be made manifest at his own funeral.

In shock, and struggling to understand God’s purposes in this tragedy, 1,500 people gathered at Julio’s funeral. They included many pastors that had not spoken to each other in months. When the memorial concluded these men drew aside and said, “Brothers, let us covenant to walk in unity from this day forward. Let Julio’s blood be the glue that binds us together in the Holy Spirit.”

It worked! Today this covenant of unity has been signed by some 200 pastors and serves as the backbone of the city’s high profile prayer vigils. With Julio’s example in their hearts, they have subordinated their own agendas to a larger, common vision for the city.

Emboldened by their spiritual momentum, Cali’s church leaders now hold all-night prayer rallies every 90 days. Enthusiasm is so high that these glorious events have been moved to the largest venue in the city, the 55,000-seat Pascual Guerrero soccer stadium (21). Happily (or unhappily as the case may be), the demand for seats continues to exceed supply.

In 1996 God led many churches to join in a collective spiritual mapping campaign. To gain God’s perspective on their city, they began to gather intelligence on specific political, social and spiritual

strongholds in each of Cali's 22 administrative zones (a scene reminiscent of the 41 Hebrew clans that once rebuilt the walls of Jerusalem). The results, stitched together like panels on a patchwork quilt, gave the church an unprecedented picture of the powers working in the city. "With this knowledge," Randy explained, "our unified intercession became focused. As we prayed in specific terms, we began to see a dramatic loosening of the enemy's stranglehold on our neighbourhoods.

"A few weeks later we used our spiritual mapping intelligence to direct large prayer caravans throughout Cali. Most of the 250 cars established a prayer perimeter around the city, but a few paraded by government offices or the mansions of prominent cartel leaders. My own church focused on the headquarters of the billionaire drug lord, José Santacruz Londono, who had escaped from Bogota's La Picota prison in January (22). His hacienda was located just four blocks from my home. The next day we heard that he had been killed in a gun fight with national police in Medellin!" (23).

In partnership with the Holy Spirit, Cali's Christians had taken effective control of the city. What made the partnership work are the same things that always attract the presence of the Lord: sanctified hearts, right relationships and fervent intercession. "God began changing the city," according to Ruth Ruibal, "because His people finally came together in prayer" (24).

As the kingdom of God descended upon Cali, a new openness to the gospel could be felt at all levels of society - including the educated and wealthy. One man, Gustavo Jaramillo, a wealthy businessman and former mayor, told me, "It is easy to speak to upper-class people about Jesus. They are respectful and interested." Raul Grajales, another successful Cali businessman, adds that the gospel is now seen as practical rather than religious. As a consequence, he says, "Many high-level people have come to the feet of Jesus."

During my April 1998 visit to Cali, I had the privilege of meeting several prominent converts, including Mario Jinete, a prominent attorney, media personality and motivational speaker. After searching for truth in Freemasonry and various New Age systems, he has finally come home to Christ. Five minutes into our interview

Jinete broke down. His body shaking, this brilliant lawyer who had courageously faced down some of the most dangerous and corrupt figures in Latin America sobbed loudly. "I've lost forty years of my life," he cried into a handkerchief. "My desire now is to subordinate my ego, to find my way through the Word of God. I want to yield to Christ's plan for me. I want to serve Him."

Explosive church growth is one of the visible consequences of the open heavens over Cali. Ask pastors to define their strategy and they respond, "We don't have time to plan. We're too busy pulling the nets into the boat." And the numbers are expanding. In early 1998, I visited one fellowship, the Christian Centre of Love and Faith, where attendance has risen to nearly 35,000. What is more, their stratospheric growth rate is being fuelled entirely by new converts. Despite the facility's cavernous size (it's a former Costco warehouse), they are still forced to hold seven Sunday services. As I watched the huge sanctuary fill up, I blurted the standard Western question: "What is your secret?" Without hesitating, a church staff member pointed to a 24-hour prayer room immediately behind the platform. "That's our secret," he replied.

Many of Cali's other churches are also experiencing robust growth, and denominational affiliation and location have little to do with it. The fishing is good for everybody and it's good all over town. My driver, Carlos Reynoso (not his real name), himself a former drug dealer, put it this way: "There is a hunger for God everywhere. You can see it on the buses, on the streets and in the cafes. Anywhere you go people are ready to talk." Even casual street evangelists are reporting multiple daily conversions - nearly all the result of arbitrary encounters.

Although danger still lurks in this city of 1.9 million, God is now viewed as a viable protector. When Cali police deactivated a large, 174-kilo car bomb in the populous San Nicolis area in November 1996, many noted that the incident came just 24 hours after 55,000 Christians held their third *vigilia*. Even *El Pais* headlined: "Thanks to God, It Didn't Explode" (25).

Cali's prayer warriors were gratified, but far from finished. The following month church officials, disturbed by the growing

debauchery associated with the city's *Feria*, a year-end festival accompanied by 10 days of bull fighting and blowout partying, developed plans to hold public worship and evangelism rallies.

"When we approached the city about this," Marcy recalls, "God gave us great favour. The city secretary not only granted us rent-free use of the 22,000-scat velodrome (cycling arena), but he also threw in free advertising, security and sound support. We were stunned!" The only thing the authorities required was that the churches pray for the mayor, the city and the citizens.

Once underway, the street witnessing and rallies brought in a bounty of souls. But an even bigger surprise came during the final service which, according to Marcy, emphasized the Holy Spirit "reigning over" and "raining down upon" the city of Cali. As the crowd sang, it began to sprinkle outside, an exceedingly rare occurrence in the month of December. "Within moments," Marcy recalls, "the city was inundated by torrential tropical rain. It didn't let up for 24 hours; and for the first time in recent memory, *Feria* events had to be cancelled!"

On the evening of April 9, 1998, I had the distinct privilege of attending a citywide prayer vigil in Cali's Pascual Guerrero stadium. It was no small event, even in the eyes of the secular media. For days leading up to the *vigilia*, local newspapers had been filled with stories linking it to the profound changes that had settled over the community. Evening newscasters looked straight into the camera and urged viewers, whatever their faith, to attend the all-night event.

Arriving at the stadium 90 minutes early, I found it was already a full house. I could feel my hair stand on end as I walked onto the infield to tape a report for CBN News. In the stands, 50,000 exuberant worshippers stood ready to catch the Holy Spirit's fire. An additional 15,000 'latecomers' were turned away at the coliseum gate. Undaunted, they formed an impromptu praise march that circled the stadium for hours.

Worship teams from various churches were stationed at 15-metre intervals around the running track. Dancers dressed in beautiful white and purple outfits interpreted the music with graceful motions

accentuated by banners, tambourines and sleeve streamers. Both they and their city had been delivered of a great burden. In such circumstances one does not celebrate like a Presbyterian, a Baptist or a Pentecostal; one celebrates like a person who has been liberated!

Judging from the energy circulating in the stands, I was sure the celebrants had no intention of selling their emancipation short. They were not here to cheer a championship soccer team or to absorb the wit and wisdom of a big-name Christian speaker. Their sole objective on this particular evening was to offer up heartfelt worship and ask God to continue the marvellous work He had been undertaking in their city for 36 consecutive months.

“What you’re seeing tonight in this stadium is a miracle,” declared visiting Bogota pastor Colin Crawford. “A few years ago it would have been impossible for Evangelicals to gather like this.” Indeed, this city that has long carried a reputation as an exporter of death is now looked upon as a model of community transformation. It has moved into the business of exporting hope.

High up in the stadium press booth somebody grabbed my arm. Nodding in the direction of a casually dressed man at the broadcast counter he whispered, “That man is the most famous sports announcer in Columbia. He does all the big soccer championships.” Securing a quick introduction, I learned that Rafael Araújo Gámez is also a newborn Christian. As he looked out over the fervent crowd, I asked if he had ever seen anything comparable in this stadium. Like Mario, he began to weep. “Never,” he said with a trembling chin. “Not ever.”

At 2:30 in the morning my cameraman and I headed for the stadium tunnel to catch a ride to the airport. It was a tentative departure. At the front gate crowds still trying to get in looked at us like we were crazy. I could almost read their minds. *Where are you going? Why are you leaving the presence of God?* They were tough questions to answer.

As we prepared to enter our vehicle a roar rose up from the stadium. Listening closely, we could hear the people chanting, in English, “*Lift Jesus up, lift Jesus up.*” The words seemed to echo across the entire

city. I had to pinch myself. Wasn't it just 36 months ago that people were calling this place a violent, corrupt hell-hole? A city whose ministerial alliance consisted of a box of files that nobody wanted?

In late 1998, Cali's mayor and city council approached the ministerial alliance, with an offer to manage a citywide campaign to strengthen the family. The offer, which has subsequently been accepted, gives the Christians full operational freedom and no financial obligation. The government has agreed to open the soccer stadium, sports arena and velodrome to any seminar or prayer event that will minister to broken families.

## ***Global Phenomenon***

As remarkable as the preceding accounts are, they represent but a fraction of the case studies that could be presented. Several others are worth mentioning in brief.

### ***Kiambu, Kenya***

Topping this list is Kiambu, Kenya, one-time ministry graveyard located 14 kilometres northwest of Nairobi. In the late 1980s, after years of profligate alcohol abuse, untamed violence and grinding poverty, the Spirit of the Lord was summoned to Kiambu by a handful of intercessors operating out of a grocery store basement known as the “Kiambu Prayer Cave.”

According to Kenyan pastor Thomas Muthee, the real breakthrough came when believers won a high profile power encounter with a local witch named Mama Jane. Whereas people used to be afraid to go out at night, they now enjoy one of the lowest crime rates in the country. Rape and murder are virtually unheard of. The economy has also started to grow. And new buildings are sprouting up all over town.

In February, 1999, pastor Muthee celebrated their ninth anniversary in Kiambu. Through research and spiritual warfare, they have seen their church grow to 5,000 members - a remarkable development in a city that had never before seen a congregation of more than 90 people. And other community fellowships are growing as well. “There is no doubt,” Thomas declares, “that prayer broke the power of witchcraft over this city. Everyone in the community now has a high respect for us. They know that God’s power chased Mama Jane from town” (26).



## ***Vitória da Conquiste, Brazil***

The city of Vitória da Conquiste (Victory of the Conquest) in Brazil's Bahia state, has likewise, experienced a powerful move of God since the mid 1990s. As with other transformed communities, the recovery is largely from extreme poverty, violence and corruption.

Vitória da Conquiste was also a place where pastors spent more pulpit time demeaning their ministerial colleagues than preaching the Word. Desperate to see a breakthrough, local intercessors went to prayer. Within a matter of weeks conviction fell upon the church leaders. In late 1996 they gathered to wash one another's feet in a spirit of repentance. When they approached the community's senior pastor - a man who had been among the most critical - he refused to allow his colleagues to wash his feet. Saying he was not worthy of such treatment, he instead lay prostrate on the ground and invited the others to place the soles of their shoes on his body while he begged their forgiveness. Today the pastors of Vitória da Conquiste are united in their desire for a full visitation of the Holy Spirit (27).

In addition to lifting long-standing spiritual oppression over the city, this action has also led to substantial church growth. Many congregations have recently gone to multiple services. Furthermore, voters in 1997 elected the son of evangelical parents to serve as mayor. Crime has dropped precipitously, and the economy has rebounded on the strength of record coffee exports and significant investments by the Northeast Bank.

## ***San Nicolás, Argentina***

Ed Silvoso of Harvest Evangelism International reports similar developments in San Nicolás, Argentina, an economically depressed community that for years saw churches split and pastors die in tragic circumstances. According to Silvoso, this dark mantle came in with a local shrine to the Queen of Heaven that annually attracts 1.5 million pilgrims.

More recently, pastors have repented for the sin of the church and launched prayer walks throughout the community. They have spoken peace over every home, school, business and police station and concentrated intercession over 10 “dark spots” associated with witchcraft, gangs, prostitution and drug addiction. The pastors have also made appointments with leading political, media and religious (Catholic) officials to repent for neglecting and sometimes cursing them.

As a result of these actions the Catholic bishop is preaching Christ and coming to pastors’ prayer meetings. The mayor has created a space for pastors to pray in city hall. The local newspaper has printed Christian literature. The radio station has begun to refer call-in problems to a pastoral chaplaincy service. The TV station invites pastors onto live talk shows to pray for the people. In short, the whole climate in San Nicolás has changed.

## ***Villages, cities, countries***

In other parts of the world God has been at work in *villages* (Navapur, India; Serawak, Malaysia [Selakau people]; and the North American Arctic) in *urban neighbourhoods* (Guatemala City; Sao Paulo, Brazil; Resistencia, Argentina; Guayaquil, Ecuador) and even in *countries* (Uganda). The United States has witnessed God’s special touch in places as far-flung as New York City (Times Square); Modesto, California; and Pensacola, Florida.

Early in my ministry I never thought of investigating transformed communities. I was too preoccupied with other things. In recent days, however, I have become persuaded that something extraordinary is unfolding across the earth. It is, I have come to

realize, an expression of the full measure of the kingdom of God. Finding examples of this phenomenon has become my life. And the journey has taken me to the furthest corners of the earth.

## **NOTES**

1. Most of the churches are either Baptist or Presbyterian. But there are also Catholic, Seventh Day Adventist, Salvationist and Pentecostal congregations.

2. Although these confradías are no longer welcome in Almolonga, they can still be found in the nearby communities of Zunil and Olinztepeque.

3. Almolonga's fields also grow cauliflower, broccoli, radishes, tomatoes, squash, asparagus, leeks and watercress. Their flower market sells gorgeous asters, chrysanthemums and estaditas.

4. See 1 Thessalonians 2:8, KJV.

5. Crowd estimates were provided by Mariano Riscajché based on 10,000 plus seats, rotating local believers and the capacity of adjacent buildings. The event was also carried on local cable television.

6. Mario Roberto Morales, "La Quiebra de Maximon," *Cronica Semanal*, June 24-30, 1994, pp. 17,19,20. (In English the headline reads "The Defeat of Maximon.")

7. In African social hierarchy, kindreds are situated between nuclear families and tribes. They can often be spread out in several towns or villages.

8. This is a local expression that means 'I have pulled myself out of your clutches.' 9. George Otis Jr., *The Twilight Labyrinth* (Grand Rapids: Chosen Books, 1997), p. 284.

10. Television personality Art Linkletter made the area famous by proposing it as a mobile home centre.

11. This action was taken around 1976.
12. Bob believes that community pastors need to be willing to make an open-ended commitment that only God can close.
13. This is based on estimates developed by the U.S. Drug Enforcement Administration. Colombia is also a major producer of marijuana and heroin. See 'Colombia Police Raid Farm, Seize 8 Tons of Pure Cocaine,' *Seattle Times*, October 16, 1994, n.p.
14. This statement is attributable to the U.S. Drug Enforcement Agency. See also Pollard, Peter. 'Colombia,' *Encyclopaedia Britannica Online* [database online]. Book of the Year: World Affairs, 1995 [cited March 11, 1997]. Available from [www.eb.com/](http://www.eb.com/).
15. To keep tabs on their operations, cartel founders Gilberto and Miguel Rodriguez Orejuela installed no fewer than 37 phone lines in their palatial home.
16. Documenting the dimensions of Colombia's national savagery, Bogota's leading newspaper, *El Tiempo*, cited 15,000 murders during the first six months of 1993. This gave Colombia, with a population of 32 million people, the dubious distinction of having the highest homicide rate in the World. See Tom Boswell, 'Between Many Fires,' *Christian Century*, Vol. III, No. 18, June 1-8, 1994, p. 560.
17. Two years earlier, as a Christmas 'gift,' the Rodriguez brothers had provided the Cali police with 120 motorcycles and vans.
18. Otis, Jr., *The Twilight Labyrinth*, p. 300.
19. Ibid. This unique group was comprised of Colombian police, army personnel and contra guerrillas. Note: The June 1995 campaign also included systematic neighbourhood searches. To insure maximum surprise, the unannounced raids would typically occur at four A.M. "Altogether," MacMillan reported, "The cartel owned about 12,000 properties in the city. These included apartment buildings they had constructed with drug profits. The first two floors would often have occupied flats and security guards to make them look normal, while higher-level rooms were filled with

rare art, gold and other valuables. Some of the apartment rooms were filled with stacks of 100-dollar bills that had been wrapped in plastic bags and covered with mothballs. Hot off American streets, this money was waiting to be counted, deposited or shipped out of the country.”

The authorities also found underground vaults in the fields behind some of the big haciendas. Lifting up concrete blocks, they discovered stairwells descending into secret rooms that contained up to 9 million dollars in cash. This was so-called ‘throwaway’ money. Serious funds were laundered through banks or pumped into ‘legitimate’ businesses. To facilitate wire transfers, the cartel had purchased a chain of financial institutions in Colombia called the Workers Bank.

20. Dean Latimer, ‘Cali Cartel Crackdown?’ *High Times* [database online, cited 8 August 1995]. Available at [www.hightimes.com](http://www.hightimes.com).

21. The vigils have been held in the Pascual Guerrero stadium since August 1995.

22. After serving six months of his sentence, Santacruz embarrassed officials by riding out of the main gate of the maximum-security prison in a car that resembled one driven by prosecutors.

23. As the authorities probed the mountain of paperwork confiscated during government raids, they discovered at least two additional “capos” of the Cali cartel. The most notorious of these, Helmer ‘Pacho’ Herrera, turned himself in to police at the end of August 1996. The other, Justo Perafan, was not linked to the Cali operations until November 1996 because of a previous connection with the Valle cartel.

24. To appreciate the extent of these changes on the city, one has only to walk past the vacant haciendas of the drug barons. In addition to serving as monuments of human folly, these ghost towns stand as eloquent testimonies of the power of prayer.

25. “Gracias a Dios No Explotó,” *El Pais*, Cali, November 6, 1996; “En Cali Desactivan Un ‘Carrobomba,’ *El.Pais*, Cali, November 6, 1996, n.p.

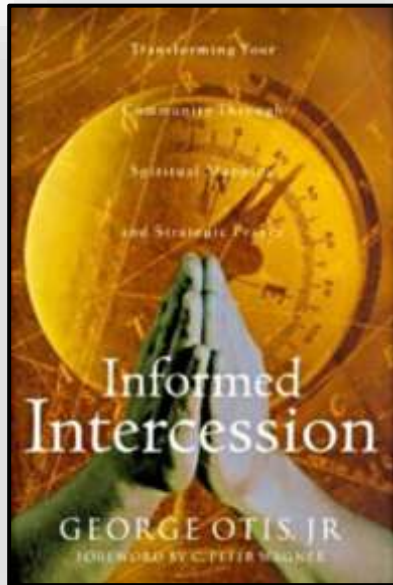
26. For a more complete version of the Kiambu story, see *The Twilight Labyrinth* pp. 295-298.

27. The pastors came out of this season with a five-part strategy for turning their community around: (1) set aside a day for fasting and confession of sin; (2) require Christian men to improve the way they treat their wives and families; (3) promote reconciliation between churches; (4) raise up trained intercessors for the city, and (5) conduct spiritual mapping.

This article from Chapter 1, “Snapshots of Glory” (pp. 15-53) of ***Informed Intercession*** (Renew 1999) by George Otis Jr., is reproduced with permission of Gospel Light publications, Ventura, California, USA [www.gospellight.com](http://www.gospellight.com) from ***Renewal Journal 17: Unity***.

***Informed Intercession: Transforming Your Community through Spiritual Mapping and Strategic Prayer*** by George Otis, Jr. (Ventura: Renewal, 1999).

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***Endorsement by C. Peter Wagner, adapted from the Foreword***

God has been raising up an extraordinary group of leaders for his kingdom in this generation, including George Otis, Jr. I can say with great confidence that the Body of Christ is in good hands for the future. Through these and many others like them, the Holy Spirit has been speaking some new things to the churches. They have the “ear to hear” that Jesus spoke about in his letters to the churches in Revelation.

These things, of course, are not new to God. They are scriptural, and indeed, a few members of the Body of Christ were tuned in to them long before the rest of us began to catch on. As we in repentance began to ask God to “heal the land” (2 Chron. 7:14), we then began to realize how little we knew about stewardship of the land and about the increased spiritual authority that is released when leaders become sincerely committed to the geographical sphere to which they have been assigned

The title of this book, *Informed Intercession: Transforming Your Community through Spiritual Mapping and Strategic Prayer* reflects a

basic premise with which I fully agree: Accurately informed intercession is a critical component in transforming entire communities for Christ.

We all know and practice this principle when, for example, we pray for a friend. If they ask for prayer, our first question is, “What do you want me to pray for?” and we go on from there. But only recently have we learned how to ask such questions to our community and get the answers we need.

George Otis, Jr. has been the pioneer of this important discipline that we now call “spiritual mapping.” As might be expected, the novelty of an activity such as spiritual mapping attracts its share of flakes. While they may be somewhat of an embarrassment to the rest of us, I do admire their zeal. Furthermore, as I have tracked some of them down and discussed this with them, I have yet to meet one who wants to be a flake. They will be the first to admit that they would love to have more role models and better instruction.

This book will meet those needs. This is a remarkable document that will raise the whole spiritual mapping movement to new levels of integrity and usefulness. I would hate to try to use a bread machine or a computer or a chain saw for the first time without an operator’s manual. I am grateful that we now have the operator’s manual for those who desire to attempt spiritual mapping.

What is spiritual mapping for? This can easily become so fascinating that it seems to be an end in itself. George Otis will have nothing of that! The goal is not just to gather information. The goal is nothing less than community transformation. Is this a high standard? It certainly is, and as you read this book you will be increasingly grateful, as I was, for the demands for excellence which persist from beginning to end. For those of us who deeply desire to serve and please the Lord of lords, nothing else would be acceptable.

See also articles on Almolonga, Cali and Bogotá in *Renewal Journal 16: Vision* – Blog on [www.renewaljournal.com](http://www.renewaljournal.com)

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## ***6 The Transformation of Algodao de Jandaira***

### ***A Sentinel Group Report***



*Pastor Enéas Araújo and Simone at Valentina Baptist Church*

The story began in the Valentina Baptist Church located in the coastal city of Joao Pessoa, Brazil. The congregation there was small and very poor, but this did not prevent them from being preoccupied with a broad range of religious activities. Most of the congregants were also quite conservative – neither believing in nor experiencing anything supernatural.

God, however, began to deal with this busy, self-absorbed congregation. A deep conviction set in and the people repented of their sin and small-mindedness. Many cried out for a fresh move of God – and as they did so, the Holy Spirit broke their hearts and inclined them to his purposes.



*Vitoria with Steve Loopstra (Sentinel Group)*

One nondescript member of the church choir, a woman (Vitoria), began to have dreams about a town or encampment called Algodao de Jandaira.

Although she had never even heard of the place, the dreams were so vivid – revealing local terrain, troubled faces, and other considerable detail – that the entire congregation received them as a divine revelation. The problem was that no one had the slightest idea where this community might be. The place was not identified on any map.

One day, however, a church member mentioned this story in passing to an acquaintance. The man confirmed that indeed there was such a place, and that it was in fact not far away. The reason it did not show up on any map was because it was in a desert area with no proper roads.

Excited by this news, the poor Baptist congregants took up a collection that was just enough to purchase one tank of gas. This allowed a small team to head out on an investigatory trip to Algodao de Jandaira. The trip took nearly an entire day owing to the fact much of the driving was in dry river beds.

When the team arrived at the outskirts of the community, they were shocked by what they saw. Not only were the 2,200 inhabitants poorer than the Baptists themselves, they looked like they were starving. There were no visible crops, the animals looked emaciated, and the people were dressed in rags. Everything, including a young girl walking around in red shorts and a blue shirt, was exactly as had been described in the dream.

*The people had attempted to put in a community well, but each time they drilled the hole was dry. It had not rained in the area for 24 years, and there was no water table. As a consequence, water had to be trucked in from the outside. The main dietary item was cactus, but the people had no money to buy salt for flavouring.*

Faced with this trauma – which was likely precipitated by the people’s idolatry – the community had turned even more sharply to spiritism. All manner of rituals and sacrifices were linked to the spirits of nature.

As the team approached the town, they were viewed with great suspicion. The people of Algodao de Jandaira felt vulnerable, and they were not used to outsiders. Unfortunately, the day was waning and the team needed a place to stay. Not knowing what else to do, they approached a small home and knocked on the door.

A woman answered and the team explained the purpose of their visit and asked if she knew of a place where they could bed down for the night. Immediately the woman called the other family members to the door where they welcomed the team inside. *Without realizing it, the team had approached the only evangelical home in the community! It was an answer to prayer for both parties.*

When the investigation team returned to Joao Pessoa and reported what they had seen to their fellow congregants, the people made a vow. They would return to the troubled community once a month

with whatever supplies they could muster. These follow-up trips continued through 2003, with each successive visit serving to further break down the initial suspicion and hostility.

At the end of each visit, after they had delivered their meagre supplies of food, salt and clothing, the team would walk up to a rock outcropping above the village to pray. Overwhelmed by their inadequacy, they asked God why he didn't give the mission to a larger church that, presumably, could do much more for these needy people. They also began to pray that God would speak to government leaders about helping the people of Algodao de Jandaira.

God responded by saying the Christians' prayers were off target. It was not his intention to use either rich churches or the government. Rather, he wanted to work through weak vessels in order to demonstrate his power.

The Baptists' prayers began to take on a real urgency in late 2003. Despite their efforts, the situation in Algodao de Jandaira was deteriorating rapidly. The little water on site was extremely brackish, and many animals were starting to die. After prayer, the congregation decided to forego their traditional Christmas feast and family gift-giving in order to help the people of Algodao de Jandaira. Through this sacrifice, the people were able to purchase 80 gift baskets containing food staples like rice, beans and pasta.

After delivering these Christmas baskets, the team returned home with heavy hearts. Even this gesture seemed futile in light of the enormous needs. Algodao de Jandaira's inhabitants needed so much more – especially a relationship with Christ.

As Valentina Baptist Church began to collect funds for their next visit, the spirit of intercession began to rise within the congregation. God was not one to play games, and they were not about to quit.

On January 24, 2004, the team headed out again on the day-long trek to Algodao de Jandaira. This time, however, something was different. About five miles from the community they approached a riverbed they had crossed dozens of times before. But not this day. For the first time in a quarter century, raging waters were coursing down the

channel. Parking their vehicle, the ecstatic believers hoisted supply sacks onto their shoulders and waded across the river.

As they walked the final stretch to town, a spirit of worship overcame them. Reaching the edge of the village, the team stood in astonishment.



*Algodo de Jandaira*

From the rock outcropping that served as their prayer station, a waterfall was pouring forth life-giving water upon the community below. Children were running in the river, splashing and laughing all around. Men were watering their horses, while goats drank their fill. It was almost too good to be true.

Upon reaching their friends, the Joao Pessoa team heard more of the story. Shortly after their last visit, they were told, the heavens over Algodo de Jandaira had unleashed a deluge.

Water had exploded out of previously dry wells with such force that huge boulders were tossed into the air like pebbles. Young people who had never before seen rain or running water were dumbfounded. Their longsuffering parents were delighted.

After the “Flood of Blessings” – the mayor’s term for the recent miracle – 45 wells were drilled to tap what hydrologists now say is a substantial water table under Algodao de Jandaira. All now provide potable water.



*Baptisms at the dam, Pastors Joao Soares left, Enéas Araújo right*

The once arid and infertile land has been transformed, and is now producing fava beans, papaya, guava, and other crops. At the same time, bees are generating high quality honey, goats are yielding record amounts of milk, and the local river is filled with fish and shrimp.

Not only does this bounty provide for the immediate dietary needs of the people, but for the first time ever they are able to sell their overflow to public schools and outside distributors.

Buoyed by these developments, Algodao de Jandaira has seen its population rise to 3,000. The Valentina congregation has planted a church and social centre in the community, and holds joint services every other month with a local Assembly of God congregation.

Today, a substantial majority of Algodao de Jandaira's citizens follow Christ as their Lord and Saviour. When glory is to be given, it is given to God rather than their former patron saint, Padre Cicero.



The Mayor (left) and Pastor *Enéas* outside former mud brick houses

The town's 24-year-old mayor – recently selected to head a 29-town mayoral association – is happily serving the Lord along with his staff and a majority of the town councilors. Under his leadership, Algodao de Jandaira has landed multiple federal grants worth hundreds of thousands of dollars. During a recent trip to meet with federal officials, the mayor turned on the TV just in time to hear a preacher declare: “You are to go before government leaders and fight for your people.”

When he presented his case the following day, Algodao de Jandaira was the only community in the state of Paraiba to win a grant.

Although Algodao de Jandaira has a small police force, the constables have very little to do. It seems that crime has all but vanished in the aftermath of the 2004 “Flood of Blessings.” To celebrate this victory – and their other manifold blessings – the town plans to erect a monument to the Lord in the spring of 2008.



*Algodao de Jandaira town after the miracle*

In the meantime, local believers are watching The Sentinel Group’s *Quickening* video to better understand the principles that animate transforming revival. For while there is no shortage of gratitude for their recent breakthrough, there is also a growing sense of responsibility toward neighbouring communities still lost in their sin

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# *Conclusion*

Western Christians believe in Jesus and live for him, but I found that many overseas Christians and leaders were more responsive to the Lord and his Spirit, more aware of the spirit realm, and more convinced that Jesus' ministry and New Testament life still happen now just as it did then. They cast out spirits more than we do! They are more likely to pray and obey as the early church did: "In the name of Jesus, be healed."

They expect signs and wonders and pray for God's supernatural intervention amid opposition, like Christians in the early church: "*Now Lord, consider their threats and enable your servants to speak your word with great boldness. Stretch out your hand to heal and perform signs and wonders through the name of your holy servant Jesus*" (Acts 4:29-30). Revivals often restore New Testament church life today.

Christians in many other cultures seem less distracted than we are by media such as TV and DVDs and the internet. That applied to Australian Aborigines also, although now the media increasingly bombard them as well. We may know more about our own culture's gods, such as Hollywood and singing idols, than we do about Jesus' life with his disciples.

In the South Pacific particularly, and in many developing countries, they have a much stronger sense of community and commitment to one another than we do. That can promote unity, serving one another and praying with and for each other as a regular lifestyle, once they repent of typical human jealousies and rivalries. Like the early church, people in revival today still have human faults and failures and need to constantly repent. When they do, God moves more powerfully among them.

However, there's hope for us also, if we, like them, will humble ourselves and pray, and seek God's face and turn from our wicked way. God promises that he will hear from heaven, forgive our sin, and heal the land (2 Chronicles 7:14).

We too can discover the power of God's Spirit, as Jesus promised.

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## ***Appendix: Renewal and Revival Books***

### ***Appendix: Books***

#### **Renewal Journal Publications**

See

[www.renewaljournal.com](http://www.renewaljournal.com)

for Blogs on each book

PDF Boks, eBooks, and Paperbacks

Available on  
Amazon and Kindle  
Most Paperbacks in both  
Basic Edition and  
Gift Edition (colour)

**[Renewal Journal Publications](https://renewaljournal.blog/)**

**<https://renewaljournal.blog/>**

**PDF Books, eBooks, and Paperbacks**

**Most Paperbacks are in both**

**Basic Edition and**

**Gift Edition (colour)**

**Revival Books**

**[Flashpoints of Revival](#)**

**[Revival Fires](#)**

**[South Pacific Revivals](#)**

**[Pentecost on Pentecost & the South Pacific](#)**

**[Great Revival Stories](#)**, comprising:

**[Best Revival Stories](#)** and

**[Transforming Revivals](#)**

**[Renewal and Revival](#)**, comprising:

**[Renewal: I make all things new](#)**, and

**[Revival: I will pour out my Spirit](#)**

**[Anointed for Revival](#)**

**[Church on Fire](#)**

## **Renewal Books**

**Body Ministry**, comprising:

**The Body of Christ, Part 1: Body Ministry**, and  
**The Body of Christ, Part 2: Ministry Education**,  
with  
**Learning Together in Ministry**

**Great Commission Mission** comprising:

**Teaching Them to Obey in Love**, and  
**Jesus the Model for Short Term Supernatural  
Mission**

**Living in the Spirit**

**Your Spiritual Gifts**

**Fruit & Gifts of the Spirit**

**Keeping Faith Alive Today**

**The Leader's Goldmine**

**Word and Spirit** by Alison Sherrington

## **Study Guides**

**Signs and Wonders: Study Guide**

**The Holy Spirit in Ministry**

**Revival History**

**Holy Spirit Movements through  
History**

**Renewal Theology 1**

**Renewal Theology 2**

**Ministry Practicum**

## Devotional Books

[Inspiration](#)

[Jesus on Dying Regrets](#)

[The Christmas Message – The Queen](#)

[Holy Week, Christian Passover & Resurrection](#)

comprising:

[Holy Week](#), and

[Christian Passover Service](#), and

[Risen: 12 Resurrection Appearances](#)

[Risen: Short Version](#)

[Risen: Long version & our month in Israel](#)

[Mysterious Month – expanded version Risen:](#)

[Long version](#)

[Kingdom Life series](#)

[Kingdom Life: The Gospels](#) – comprising:

[Kingdom Life in Matthew](#)

[Kingdom Life in Mark](#)

[Kingdom Life in Luke](#)

[Kingdom Life in John](#)

[A Preface to the Acts of the Apostles](#)

[The Lion of Judah series](#)

[The Titles of Jesus](#)

[The Reign of Jesus](#)

[The Life of Jesus](#)

[The Death of Jesus](#)

[The Resurrection of Jesus](#)

[The Spirit of Jesus](#)

***The Lion of Judah* - all in one volume**

***Discovering Aslan - comprising:***

***Discovering Aslan in The Lion, the Witch and the Wardrobe***

***Discovering Aslan in Prince Caspian***

***Discovering Aslan in the Voyage of the 'Dawn Treader'***

***Discovering Aslan in the Silver Chair***

***Discovering Aslan in the Horse and his Boy***

***Discovering Aslan in the Magician's Nephew***

***Discovering Aslan in the Last Battle***

## General Books

[\*You Can Publish for Free\*](#)

[\*My First Stories\* by Ethan Waugh](#)

[\*An Incredible Journey by Faith\* by Elisha Chowtapalli](#)

### Biographical:

[\*By All Means\* by Elaine Olley](#)

[\*Exploring Israel\* – Geoff's family's trip](#)

[\*Light on the Mountains\* – Geoff in PNG](#)

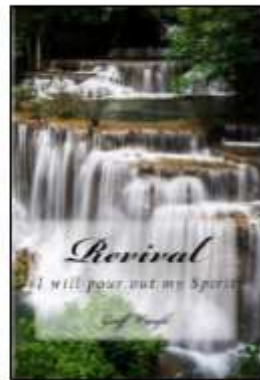
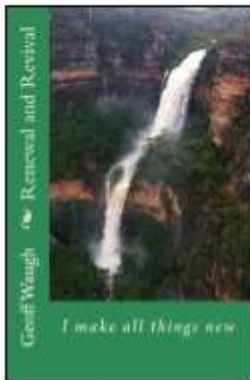
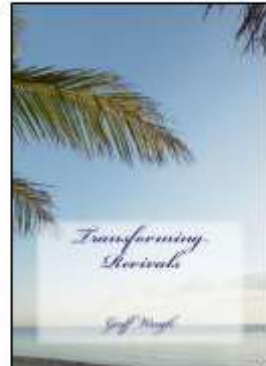
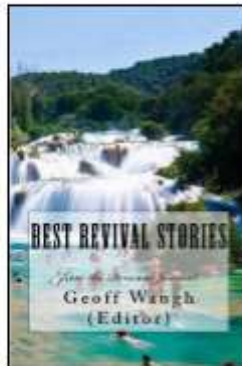
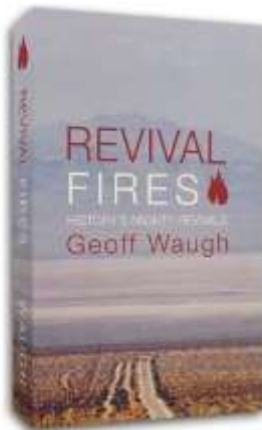
[\*Looking to Jesus: Journey into Renewal & Revival\* - Geoff's autobiography](#)

[\*King of the Granny Flat\* by Dante Waugh](#)

[\*Journey into Mission\* – Geoff's mission trips](#)

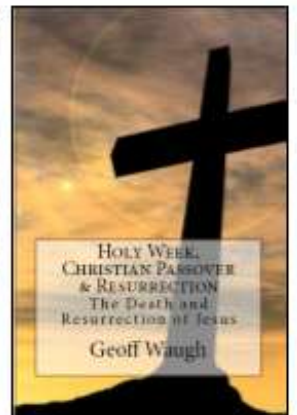
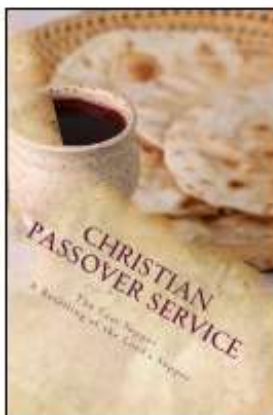
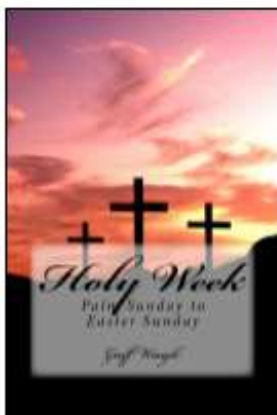
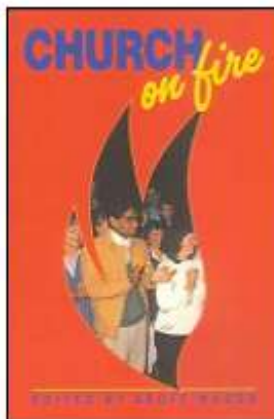
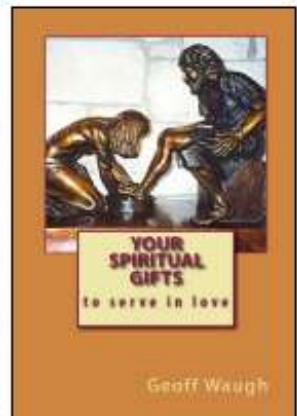
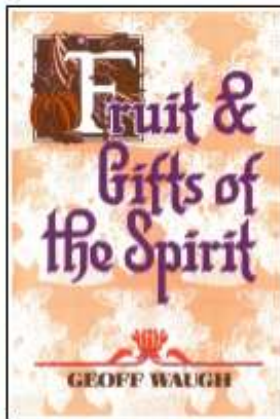
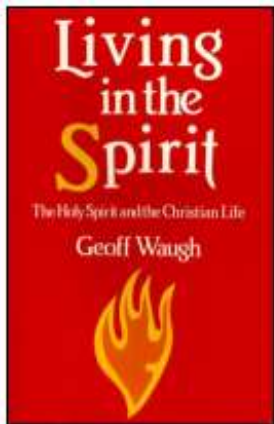
[\*Journey into Ministry and Mission\* - autobiography](#)

[\*Travelling with Geoff\* by Don Hill](#)

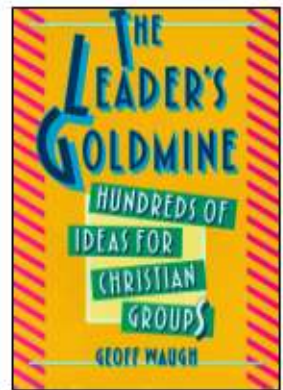
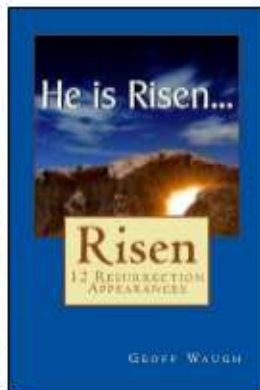
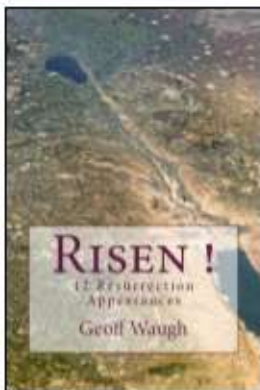
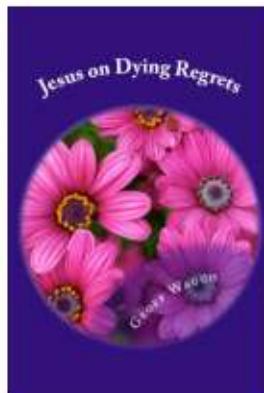
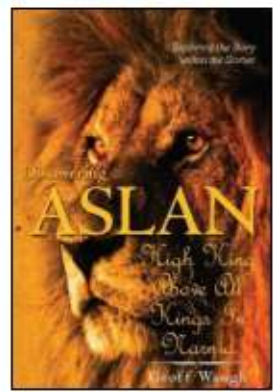


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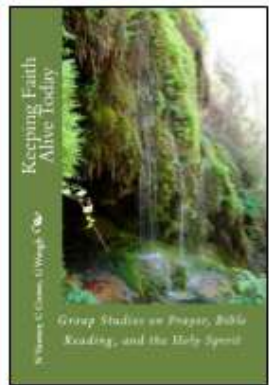
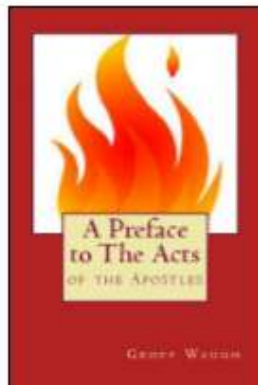
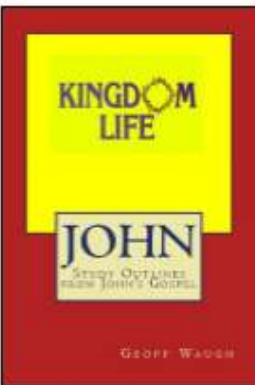
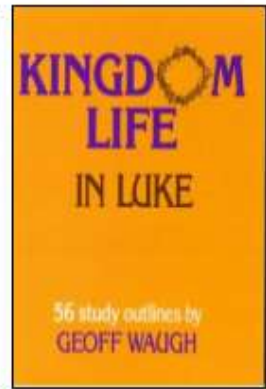
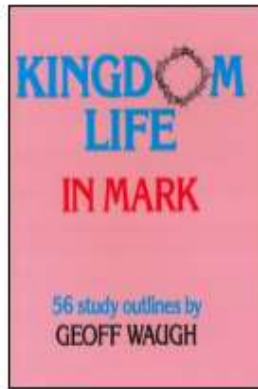
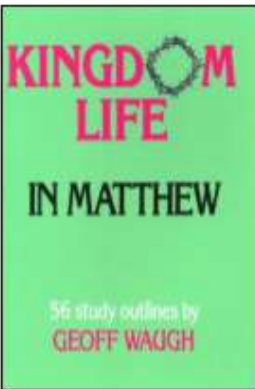
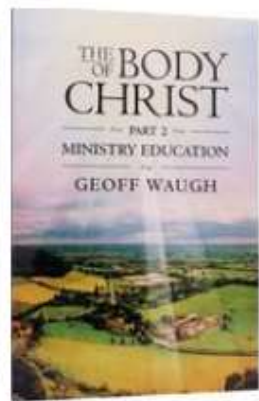
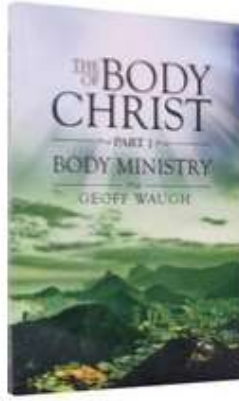
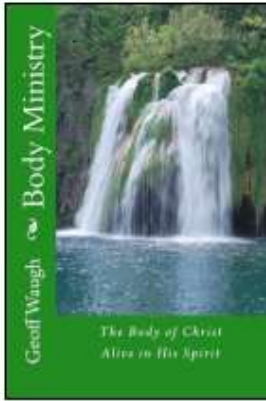




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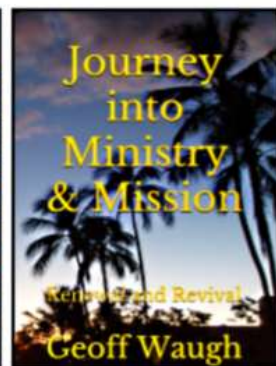
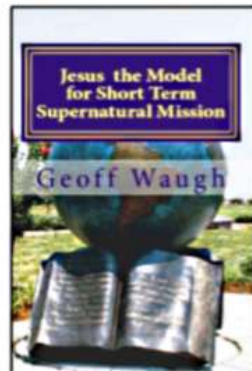
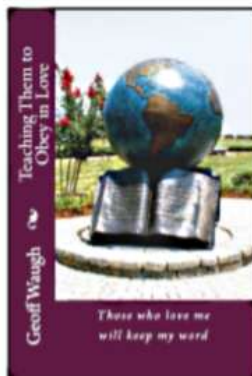


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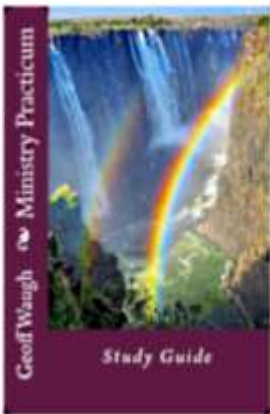
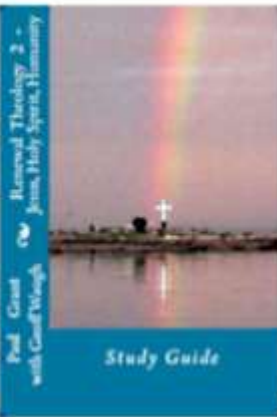
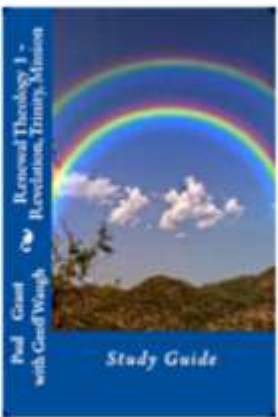
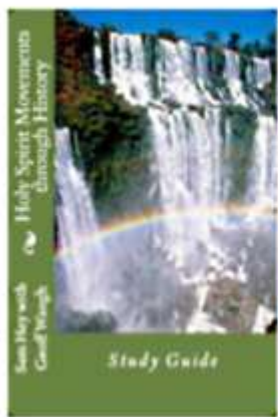
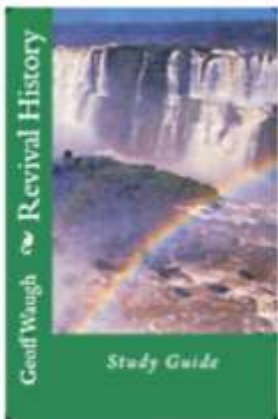
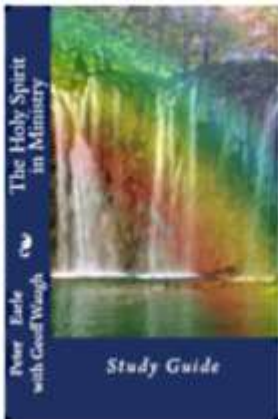


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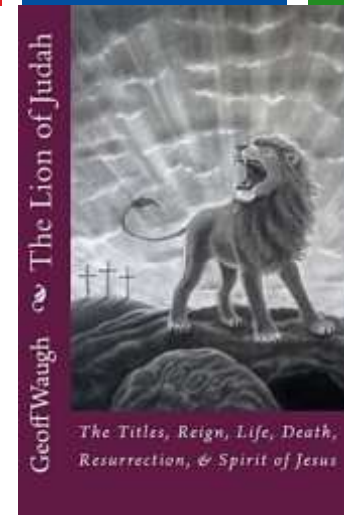
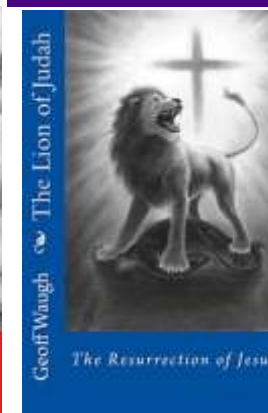
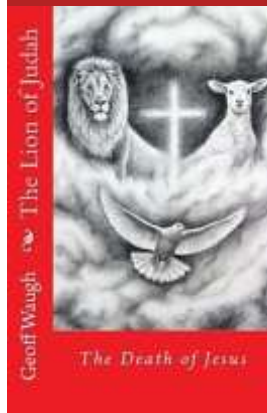
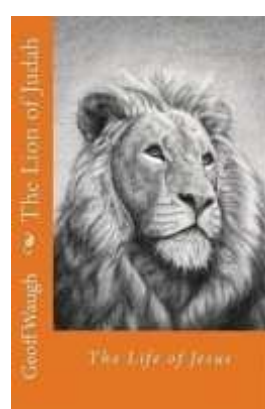




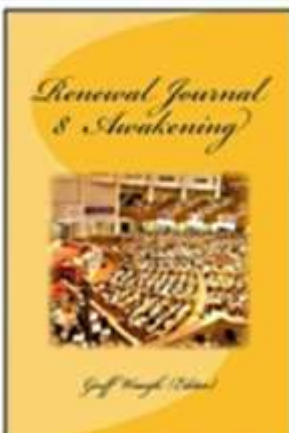
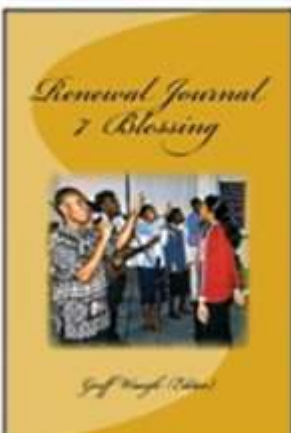
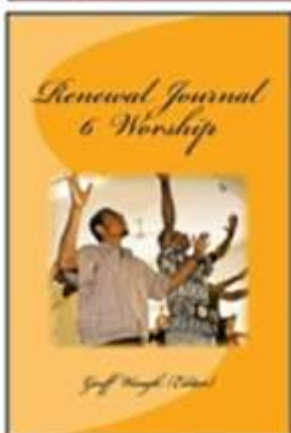
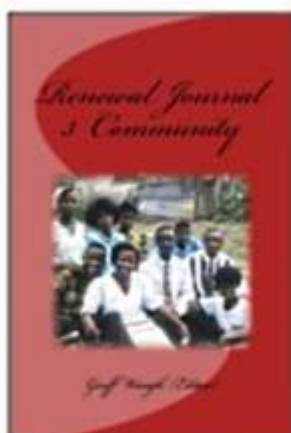
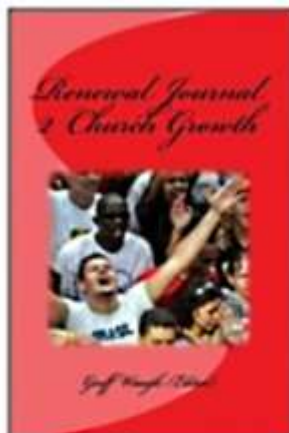
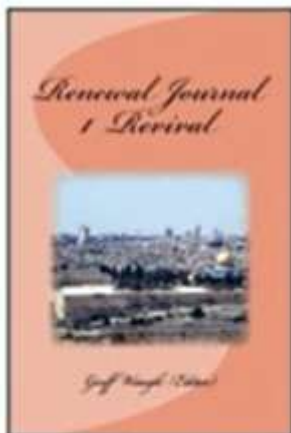
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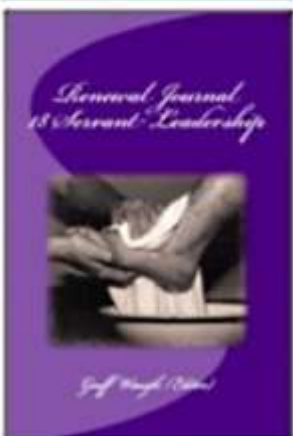
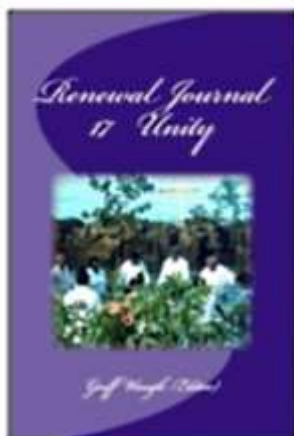
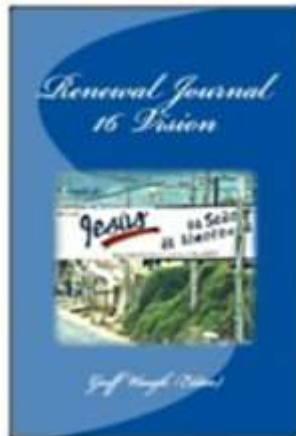
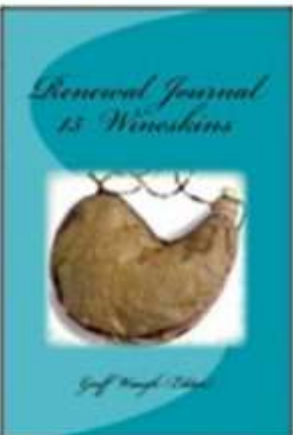
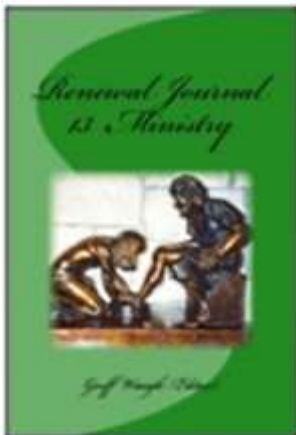
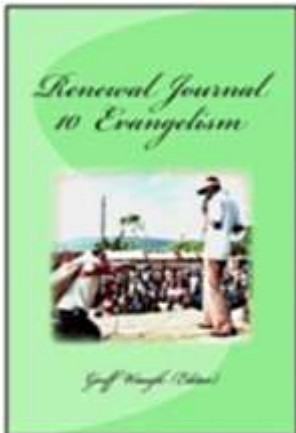


**[The Lion of Judah Series](#)**



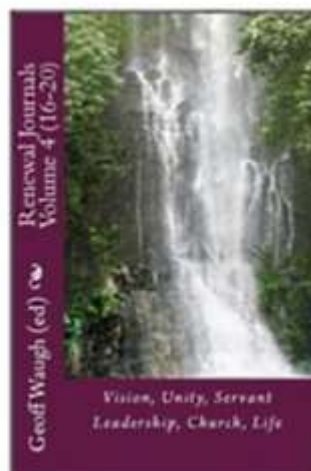
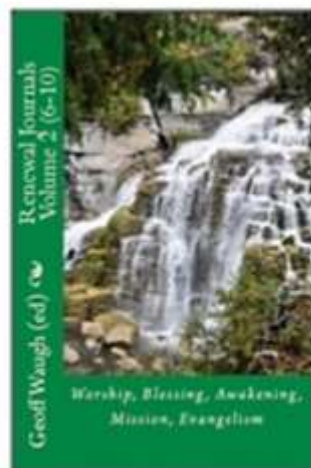
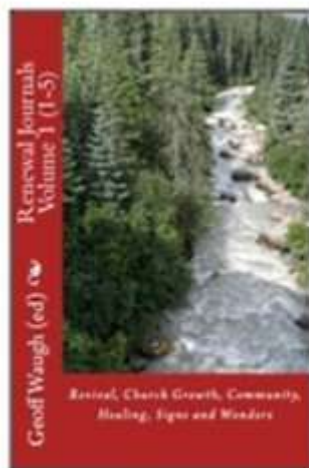
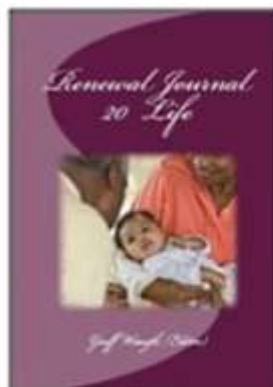
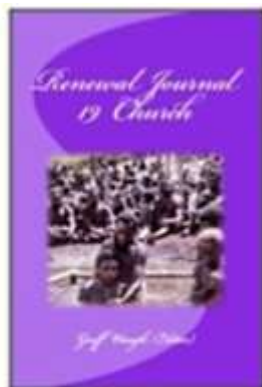
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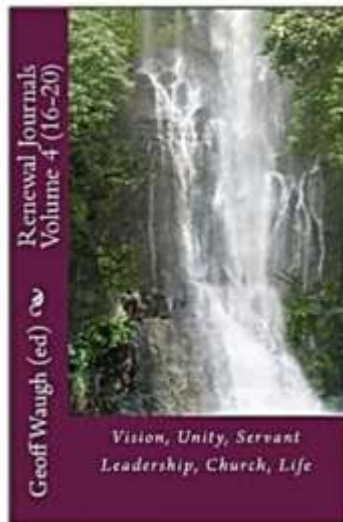
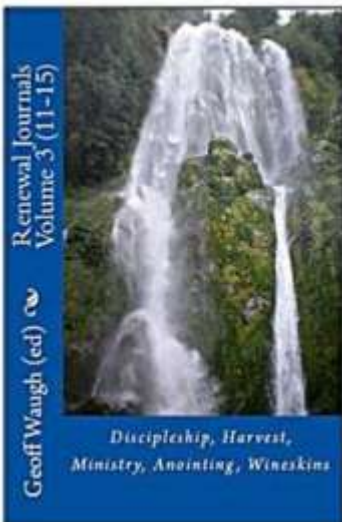
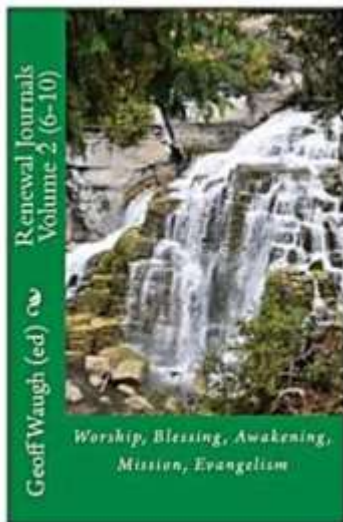
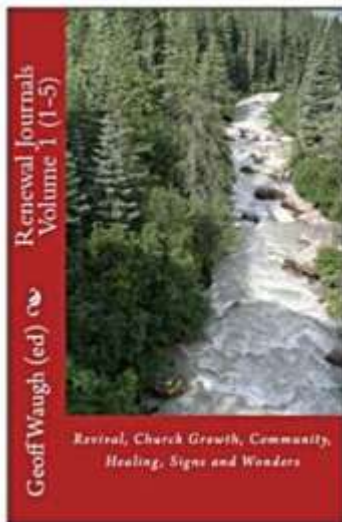




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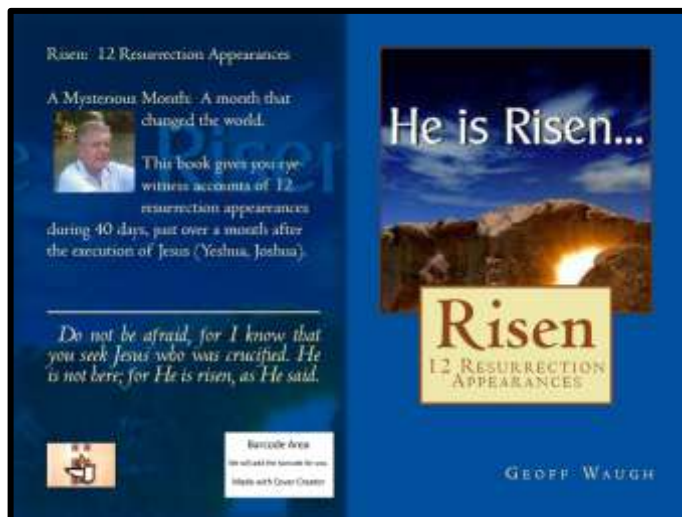




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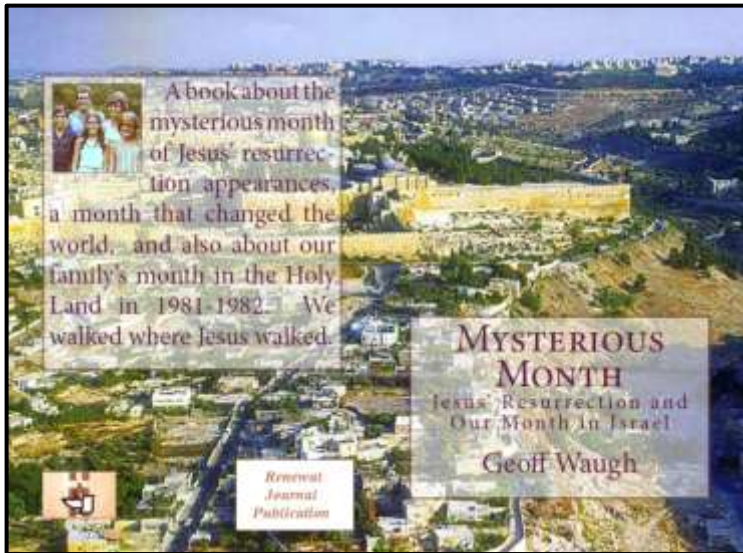
## Double Page Book Covers



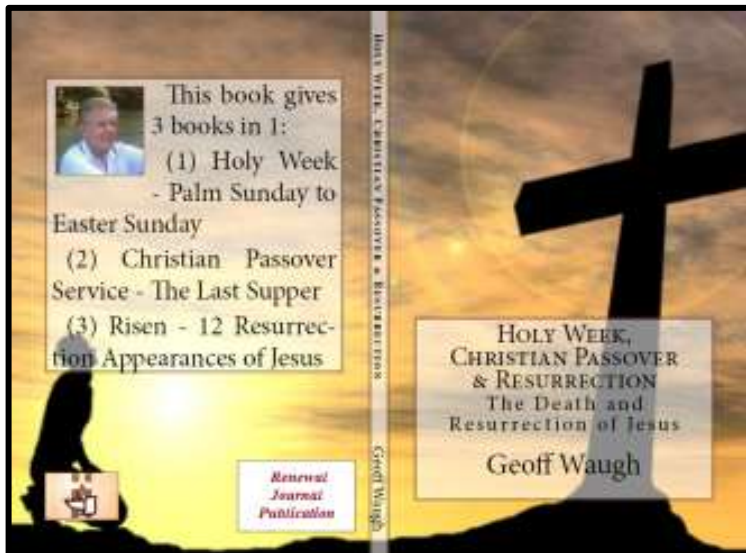
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[Risen! – longer version](#)

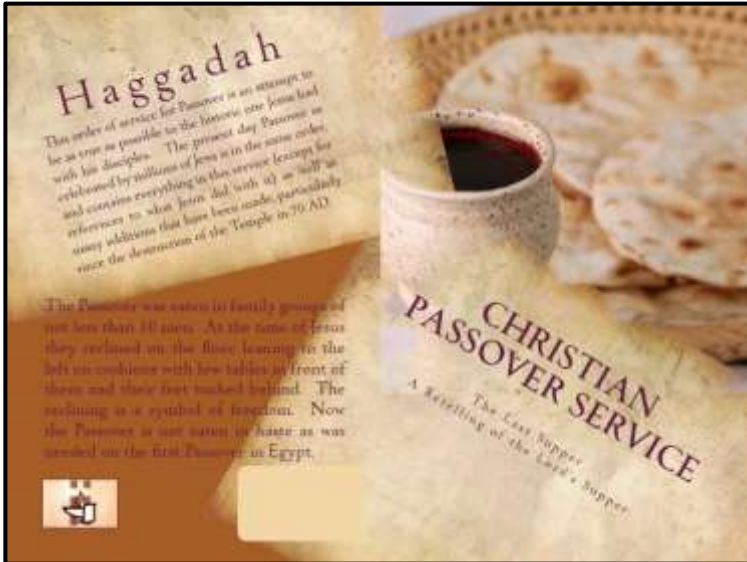


[\*Mysterious Month\*](#)

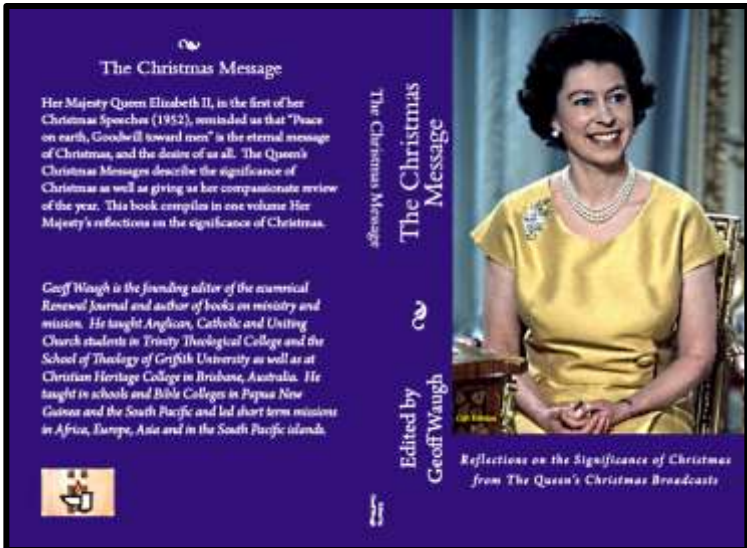


[\*Holy Week, Christian Passover & Resurrection\*](#)

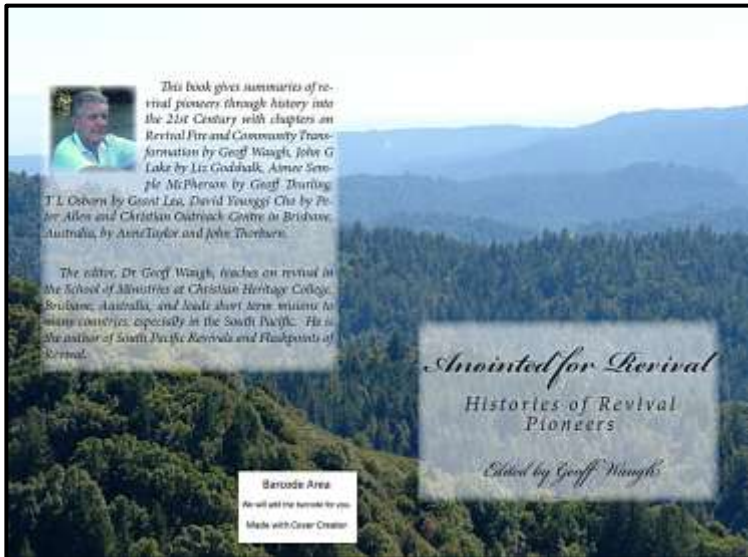




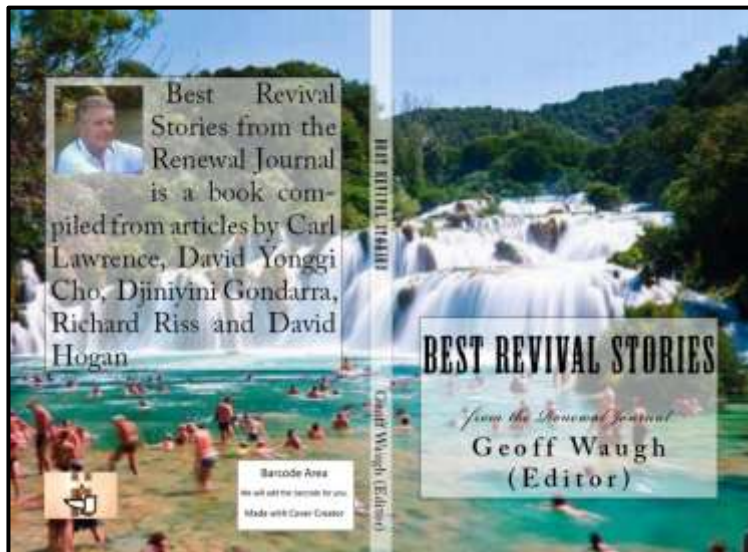
**[Christian Passover Service](#)  
A Retelling of the Lord's Supper**



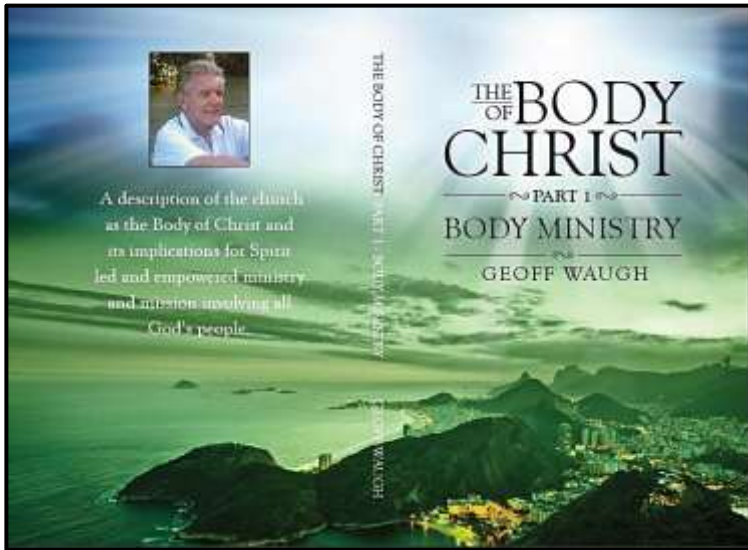
**[The Christmas Message](#)**



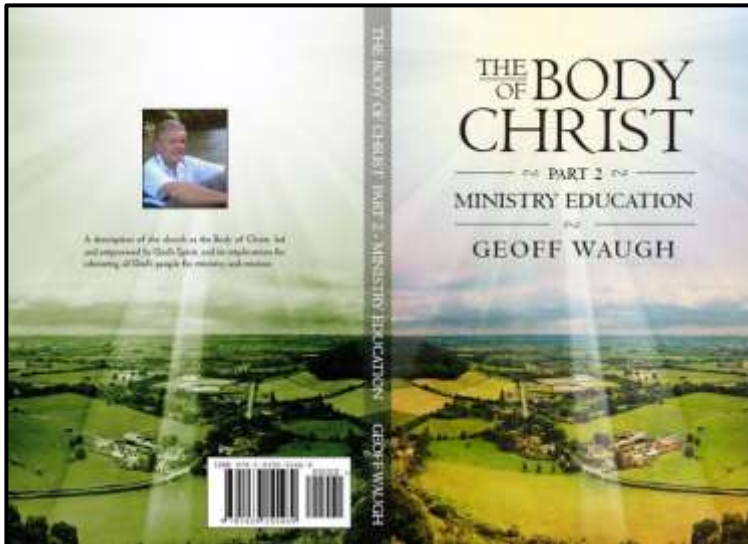
[Anointed for Revival](#)



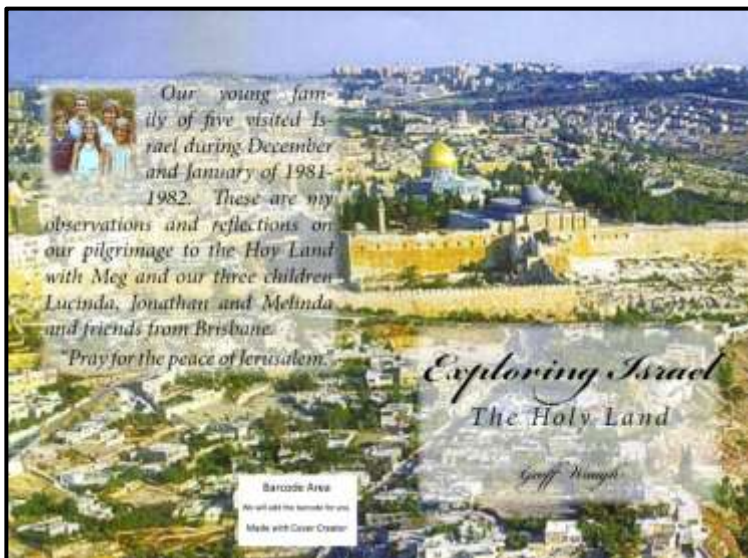
[Best Revival Stories](#)



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***The Body of Christ, Part 2: Ministry Education***



Our young family of five visited Israel during December and January of 1981-1982. These are my observations and reflections on our pilgrimage to the Holy Land with Meg and our three children Lucinda, Jonathan and Melinda and friends from Brisbane.

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[Exploring Israel \(colour\)](#)



Our young family of five visited Israel during December - January, 1981-1982. These are my observations and reflections on our pilgrimage to the Holy Land with Meg and our three children Lucinda, Jonathan and Melinda and friends from Brisbane.

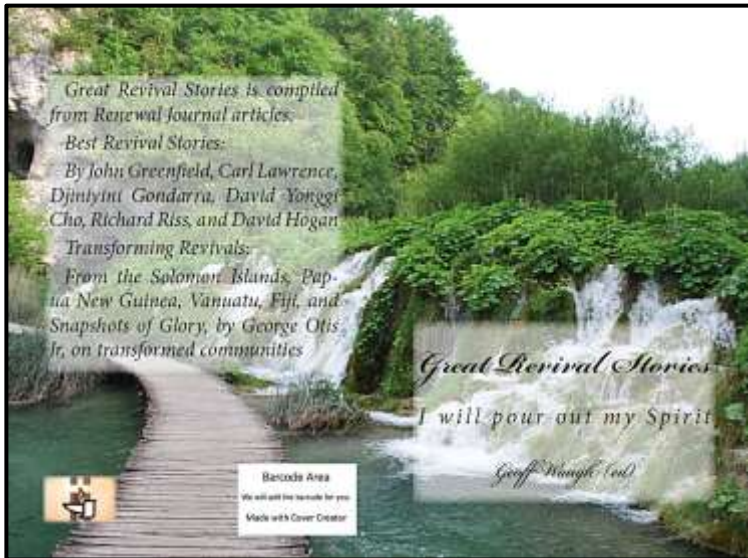
"Pray for the peace of Jerusalem."

**EXPLORING ISRAEL**  
*The Holy Land*  
**Geoff Waugh**

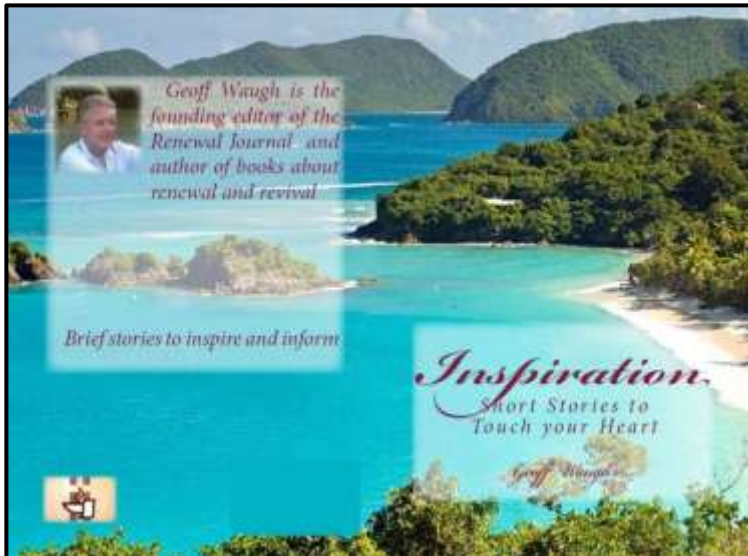
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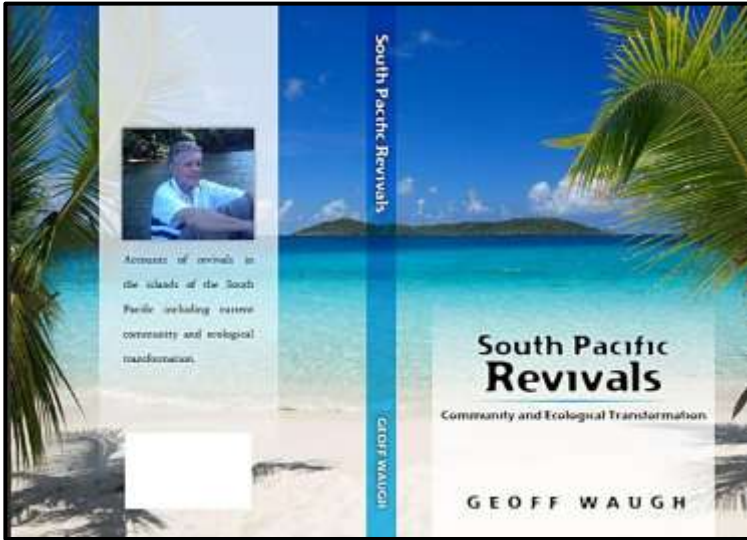
[Inspiration](#)



***Renewal: I make all things new***



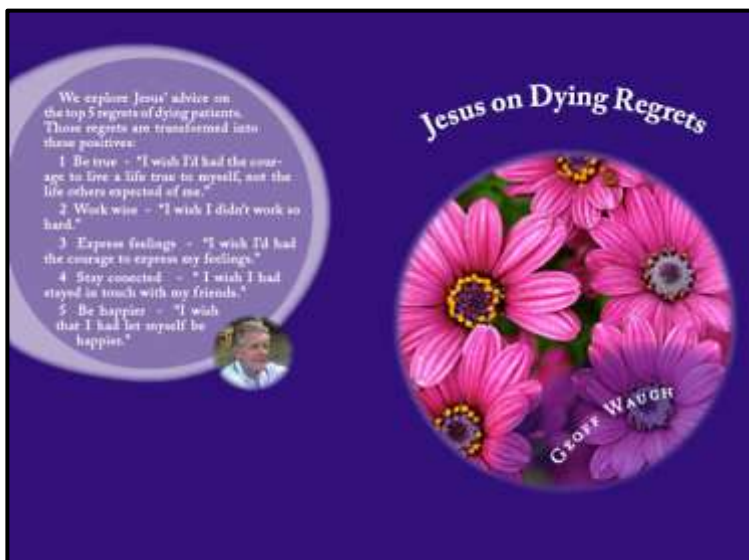
***Revival: I will pour out my Spirit***



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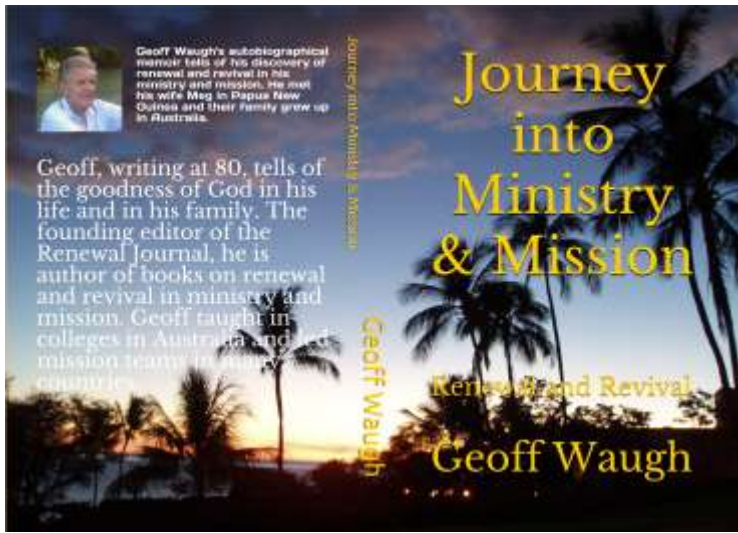


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***Journey into Ministry and Mission***

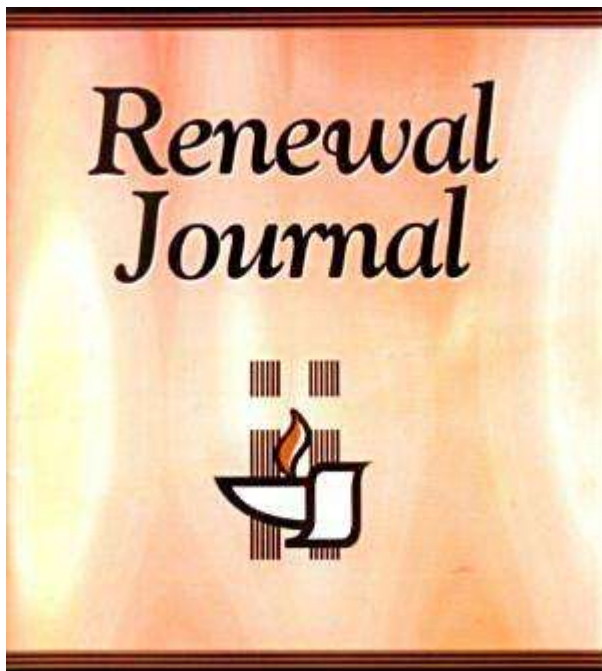
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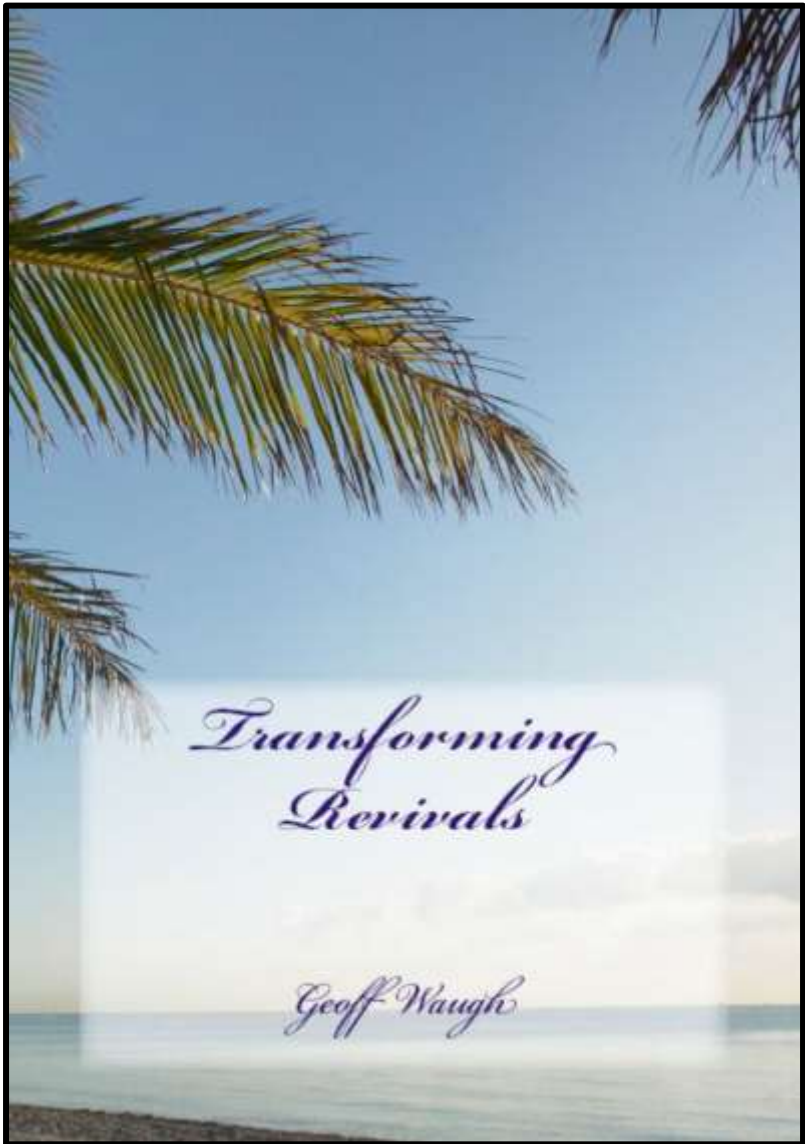
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