

### Background

- In January 2000, an indigenous church planting organization (called Santapan Rohani or “Spiritual Food”) mobilizes previously unorganized Christian believers in a rural community (198 households, 5% Christian and 95% Muslim, unnamed to shield identity) in the Lampung district of Indonesia to meet together.
- Over time, the church grows into an established institution with about 45 regular members.
- Santapan Rohani solicits support from Water Missions International’s Indonesia country program and encourages community to adopt a safe water project.
- A water treatment and distribution center is commissioned in the community on November 27, 2012. Ongoing operation and WASH promotional activities are managed by a safe water committee and supported by the church.
- Over time the local church’s activities (including worship services, household visitations, prayer and children’s ministries) and the safe water project work together to restore community residents to wholesome relationships with God, themselves, each other and creation.



Community’s solar water treatment system and distribution center (top). Residents attend church-organized safe water project commissioning celebration (above left), where government authorities collect first containers of water (above right) and children participate in festivities (below).

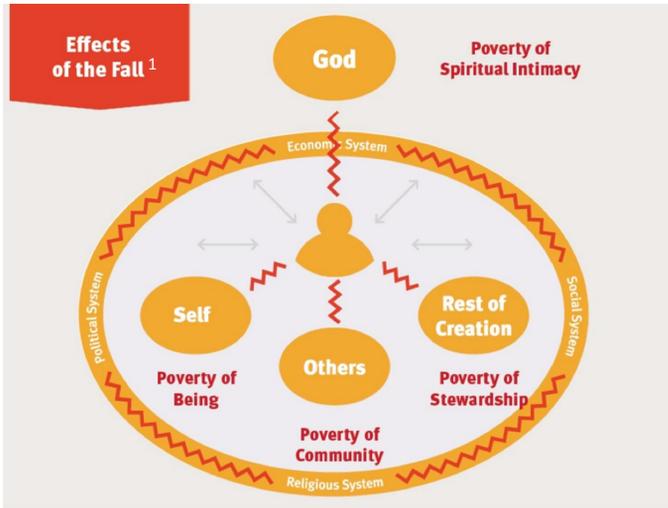


### Challenges

- When WASH programs are integrated into local church activities, the **successes and struggles** of each impact the other.
- This relationship is **exaggerated** in contexts where the Christian church is the minority.
- In other areas, Christians might find themselves **competing** for position and thus may **lack motivation** to engage in socially-minded projects.

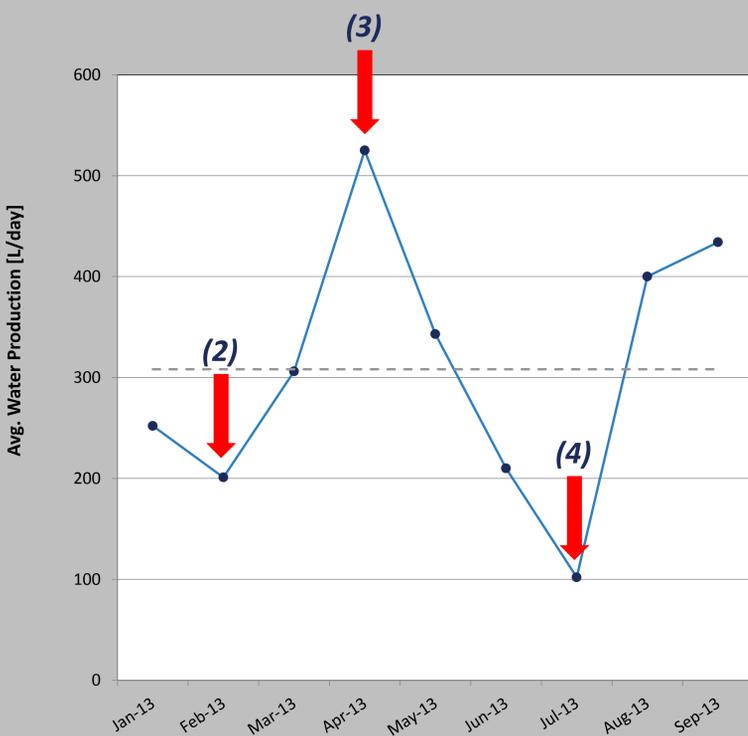
### Conclusions

- In areas where Christians are the minority, the church is likely to be unified and to have a heart for reaching out to the community in love.
- New converts should be welcomed in a strategic and intentional manner, recognizing the impact that they can have on public perception of the church and WASH program.
- Although the church should be central in WASH programming, relationships with other local authorities such as local government and established community-based organizations should be fostered in order to broaden credibility.



### Outcomes

#### Safe water distribution



#### WASH Promotion



WASH promotion event conducted at the local community-based maternal and child healthcare center or “Posyandu” (above). Membrane filter test results on source (left top) and treated (left bottom) water taken November 2012 indicate improvements in microbiological water quality.

#### Key events and activities

(1)	November 2012	Church leaders encourage congregation (consisting of community residents) to support safe water project by collecting and paying for safe water and demonstrating healthy WASH behavior. At this time, <b>~80% of church members collect water</b> on a daily basis and <b>many serve as volunteer WASH promoters</b> (example of church acting as <b>messenger and demonstrator</b> <sup>3</sup> ).
(2)	February 2013	Introduction of advanced treatment process improves water quality and <b>increases community consumption</b> from safe water project.
(3)	April 2013	<b>Nighttime vision of Jesus</b> leads one Muslim family to seek-out church and begin worshipping with Christian believers. Community leaders and residents become infuriated with the Christian church, accusing its leaders of attempting to “Christianize” the community. Safe water project loses favor and <b>begins to struggle financially because community recognizes its connection to the church</b> .
(4)	July 2013	Community’s perception of safe water project begins to improve as a result of Water Missions International’s relationship with local and district leaders and vice mayor, who begin to advocate for WASH in the community. Safe water project performance (water quality and cost recovery) <b>and perception of Christian church</b> both improve.