



EFCA

Crisis Response

Chincha, Peru
Earthquake Response

Travel Information

(Revised 2-11-08)

touchglobal

TABLE OF CONTENTS

Geography	3
Population Statistics	4
History	5
Government	6
Economy	6
People	7
Religion	11
ReachGlobal Vision for Peru	13
ReachGlobal Ministry in Peru	14
Basic Language Phrases	17
Traveling on the Web	18

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THE GEOGRAPHY OF PERU

Peru is located on the Pacific side of South America and is the third largest country on the continent, about the same size as Alaska. Peru shares boundaries with Ecuador, Colombia, Brazil, Bolivia, and Chile. With the exception of the Lake Titicaca basin in the south, Peru's borders run through sparsely inhabited zones: deserts, mountains, and the tropical forests of the Amazon region.

Although Peru lies just south of the equator, only the Amazon region east of the Andes has the year-round heat and heavy rainfall associated with the tropics. In the mountains temperatures drop with elevation, and the highest peaks are always snow covered. The western slopes of the Andes and the narrow coastal plain along the Pacific are dry. The mountains block the moisture-laden trade winds that would otherwise blow westward from the Amazon region. The cold Peru, or Humboldt, Current from the Antarctic flows northward along the coast, lowering temperatures in the coastal region. Air masses moving landward from the South Pacific high-pressure system are cool and stable, producing clouds and fog but little rain.

Peru can be divided into three regions. They consist of the desert coastal plain, 20 to 100 miles wide, comprising about one eighth of the country; the Andean, or sierra region, with more than a quarter of Peru's territory; and the selva, or Amazon region, comprising about three fifths of the country.

The coastal plain is a barren desert except for the scattered valleys that are found wherever rivers flow westward from the Andes. Much of the coastal region has scattered low hills or mountains, leaving relatively little flat land for settlement. Offshore along the coast is a string of small islands, remnants of an ancient mountain range. The millions of seabirds that roost on these islands have over the centuries deposited tons of guano a valuable source of fertilizer.

The sierra is for the most part rugged and barren. Much of the highlands, particularly in the southern part, is a high plateau with an elevation of 13,000 feet or more. This is the region known as the altiplano. Here Quechua and Aymara Indians live by farming and herding, much as their ancestors did in Inca times.

The selva (or jungle) is a hot, humid region, covered with the dense vegetation typical of a tropical forest zone. Only a few highways roads connect the Selva to the sierra and coast, permitting shipment of timber and tropical fruits and vegetables to markets in the cities of Peru. A number of large rivers flow north- and eastward out of the sierra, crossing the plains of eastern Peru to join the Amazon River system. The headwaters of the Amazon River are located in Peru.

POPULATION STATISTICS

Population: 28,012,899

Age structure:

0-14 years: 35%
15-64 years: 61%
65 years and over: 4%

Population growth rate:

1.75%

Birth rate: 24.48 births/1,000 people

Death rate:

5.84 deaths/1,000 people

Infant mortality rate:

40.6 deaths/1,000 live births

Life expectancy at birth:

population: 70.01 years
male: 67.63 years
female: 72.5 years

Ethnic groups:

Amerindian 45%, Mestizo (mixed Amerindian and white)
37%, European 17%, Black, Japanese, Chinese, and other

Compared to USA:

Age structure:

0-14 years: 21.25%
15-64 years: 66.11%
65 years and over: 12.64%

Population growth rate:

0.91%

Birth rate:

14.2 births/1,000 people

Death rate:

8.7 deaths/1,000 people

Infant mortality rate:

6.82 deaths/1,000 live births

Life expectancy at birth:

total population: 77.12 years total
male: 74.24 years
female: 79.9 years

CHURCH STATISTICS:

Religions	% of population	Adherents	Annual growth
Christian	90.06	23,110,900	+1.4%
non-religious/other	8.32	2,135,051	+5.3%
Traditional ethnic	1.20	307,940	+3.5%
Buddhist	0.31	79,551	+2.4%
Baha'i	0.09	23,096	+1.7%
Jewish	0.02	5,132	+1.7%

Approximately 25% of Peruvians are Christo-pagan, believing more in animism and witchcraft than in Christianity.

Christian	Denomination	% of population	Number (,000)	Annual growth
Protestant	56	6.58	1,688	+5.5%
Independent	97	3.98	1,020	+8.4%
Anglican	1	0.01	2	-1.0%
Catholic	1	68.97	17,700	-0.4%
Marginal	4	3.27	840	+4.2%
Unaffiliated		15.04	3,860	n.a.

A BRIEF HISTORY OF PERU

Many cultural groups had developed in different parts of Peru by the middle of the 13th century AD. About AD 1438 the Incas set out on a period of conquest, ultimately controlling present-day Peru, western Bolivia, Ecuador, and northern Chile and Argentina.

The Spanish explorer, Francisco Pizarro, landed in Peru in 1527. He returned in 1532 with a small army and conquered the Inca Empire. Spain consolidated its control over Peru, which remained under Spanish domination for almost 300 years. During the independence movements of the early 19th century, Peru remained loyal to the Spanish crown. Peruvian independence came about as a virtual by-product of the successes of other Spanish colonies in their wars of independence. Following the Argentine liberator General José de San Martín's capture of Lima in 1821, Peru's independence was proclaimed.

For the next 150 years Peru was alternately controlled by an elected government or by military dictatorships.

In 1980, for the first time in many years, presidential elections were held. In an election upset in 1990, Alberto Fujimori, an agricultural economist of Japanese descent won the presidency.

Because of multiple threats Fujimori suspended the constitution and shut down the national legislature and the courts. He succeeded in stabilizing the economy and capturing the leader of the Shining Path terrorist group, which helped him win reelection in 1995.

During the April 2000 election Fujimori won a third term in a questionably close race for the presidency, but later in the year fled to Japan after being implicated in drug and financial scandals concerning his former spy chief. In November, Fujimori was dismissed from office by Congress and an interim president was appointed. Although Fujimori had been charged with various crimes, Japan would not extradite him to Peru because Japan claimed that he was a Japanese national.

In July of 2001 Alejandro Toledo, was elected as the nation's first indigenous president. Toledo vowed to reform Peru's criminal justice system, promote foreign investment, and reduce unemployment.

Toledo's presidency has been distinguished mostly by scandal and excessive spending on personal perks. In May 2003, the government declared a state of emergency when teachers, farmers and government workers went on strike for a month.

In November 2005 Fujimori returned to South America and announced that he planned to run for the Peruvian presidency once again. He was quickly arrested and jailed upon his arrival in Chile. Recently Peru was successful in extraditing Fujimori to Peru where he is undergoing trial for various charges, including implications in murders.

Alan Garcia (president from 1985-1990) was re-elected in 2006. He had to flee the country after his first presidency for his involvement in the BCCI scandal, and spending of the national reserves. After living in Paris for several years, he returned to run in 2000, losing narrowly to Toledo, but winning in 2006. He has tried as no other president

before him to court the Catholic Church as well as the evangelical church. After 3 months in office he admitted to having a 18 mos. old child by another woman while separated from his wife.

THE GOVERNMENT OF PERU

Peru is a republic, divided into 24 departments or states, each with a local mayor who resides in the departmental capital.

Presidents may serve no more than two consecutive terms. Two vice presidents are also elected. The president governs with the assistance of a Council of Ministers, appointed by the president. Legislative power is exercised by a one-house Congress composed of 120 members who are elected by a system of proportional representation to terms of five years.

All citizens over age 18 are required to vote (or pay a fine). Peruvians (and foreigners) are required to carry their official identity with them at all times.

The judicial system is headed by the Supreme Court, which is composed of a president and 12 judges, and includes higher courts and the courts of first instance.

THE ECONOMY

Peru has a developing mixed economy based largely on manufacturing, services, agriculture, and mining. The petroleum industry and most other industries were nationalized between the late 1960s and early '70s, and the nation's financial system was nationalized in 1987, but the government privatized many sectors in the 1990s. Unemployment and underemployment (working for less than minimum wage) are widespread. Minimum wage is around US \$250/month.

Peru has extraordinarily rich mineral resources, including copper, gold, silver, iron ore, phosphates, and manganese. The Amazon basin, the northern desert, and the narrow continental shelf have large petroleum and natural gas deposits.

Agriculture employs about one-third of the workforce. Subsistence farming predominates in the Andes; by contrast, the farms located in the irrigated valleys, or oases, along the coast have generally high yields and tend to raise crops for export. Less than three percent of the country's total land area is arable, and harvests have not kept pace with the country's population growth. Droughts are frequent, irrigation is inadequate, and the land-reform law of 1969 has benefited only a limited number of peasants. Sugarcane, cotton, coffee, potatoes, asparagus, corn, and rice are major crops. Peru produces more coca than any other country; the plant is primarily cultivated for cocaine, which is smuggled to Colombia for processing, and from there to the United States and Europe. Sheep, llamas, alpacas, and a limited number of vicuñas are raised for wool. Prior to 1972 Peru had been the world's leading fishing nation, with anchovies as the main catch.

Manufacturing accounts for approximately one-fourth of the GDP and employs more than one-tenth of the workforce. Industries are heavily concentrated around Lima and Callao.

15% of Peru's roads are paved, and the country's two railroad systems are not interconnected.

The average workweek in Peru is slightly more than 48 hours, one of the longest in the world. Employees are expected to work at least half a day on Saturdays. Businesses are open at least six days a week. Some small businesses close between 1:00 and 3:00 p.m. each day for a *siesta* (break), but this is not as common today as it once was. Many shops are open late into the evening. Business hours vary slightly according to the season, but generally they are between 8:00 a.m. and 5:00 p.m. Some government offices may close as early as 1:00p.m.

THE PEOPLE OF PERU

THE POPULATION:

Peru was the most densely settled area in South America in pre-Hispanic times. Although the exact population of Incan Peru is unknown, it probably was more than six million. During the first century of Spanish domination, the number of Indians declined by almost 80 percent as a result of the introduction of European diseases such as smallpox and measles, overwork, and malnutrition. The country's first accurate census (in 1795) showed the terrible effect of Hispanic domination of the Incas: the population had declined to slightly more than one million.

Since World War II the population has grown rapidly. Most parts of the country have had a sharp decline in death rates, caused mainly by sanitation improvements and better health care. At the same time birthrates have remained high. In 1940 Peru had slightly more than six million people; however, by the 1987 census the population had increased to almost 21 million people. At present the population of Peru is approximately 28 million and is growing at 1.4 percent annually.

Peruvian society consists of three broad social groups: people of European ancestry, people of mixed European and indigenous descent, and indigenous populations. These groups, however, are based not only on biological inheritance but also on such factors as education, occupation, and wealth. Fifteen percent are of European descent (mostly Spanish). 5% of people of relatively unmixed European ancestry form the class of elite leaders of Peruvian society. They are usually well educated, speak Spanish (and usually English or French as a second language), and have high-paying jobs. Another 37% of the people are *mestizos* (mixed European and Indian heritage). These Peruvians of mixed European and Indian descent speak Spanish can read and write, and usually have an active role in the national political and economic systems. About 45% of the population is indigenous, descendants of the great Incan Empire. Some speak Spanish, along with Quechua, Aymara or another indigenous language, may not read or write, wear clothing made by hand, and work mainly as rural farmers and herders. In Peruvian society, however, upward mobility is quite possible. Peruvians from rural areas can move to a city, pursue higher education, change their dress, find work, and thus move into the mestizo class. There are many ethnic and linguistic divisions in the jungle and mountain regions, some of whom are still fairly isolated.

In addition to these three groups, in Lima and other coastal cities there are Chinese and Japanese communities. Population density is generally low, however, because of Peru's large land area. Peru's population is ethnically diverse. Lima is the largest city,

with more about seven million residents. Seventy percent of all people in Peru live in urban areas. About half of the population is younger than age 20.

Peruvians are strong willed and nationalistic. They have been through many trials, politically and economically, but maintain a strong desire to endure and succeed. The people have a good sense of humor and are accommodating and eager to please. Still, they are also very sensitive about some things. Jokes about their lifestyle, especially those coming from foreigners, are offensive. Personal criticism, if necessary, is expected to be expressed in a positive or manner. The Peruvian concept of time is more relaxed than the concept of time in the US. Appointments and other meetings may not begin on time and Peruvians generally consider people to be more important than schedules. However, international visitors, to whom punctuality is more important, are expected to be on time for appointments.

Many indigenous Peruvians, especially those who supported the Shining Path, feel they are discriminated against by Peru's *mestizo* and European populations. Usually from rural areas, those who move to the city are often looked down upon. This has fueled great resentment among the indigenous population and is one source of the country's social problems. The 2006 elections involved a close race between a true politician, Alan Garcia, and a "man of the people" with military experience, Ollanta Humala, who won the support of much of the rural areas. Urban residents, particularly in Lima, are turning their attention to economic progress. People are generally optimistic about the country's future, especially with the return of democracy, the end of the Shining Path movement and economic reforms.

PERSONAL APPEARANCE: People in Lima and other urban areas regularly wear Western-style clothing. Being well-dressed with shoes polished is important to Peruvians. Rural *campesinos* (people from rural areas) often wear traditional clothing related to their ethnic background. Their clothes are commonly made of hand-woven fabrics.

EDUCATION: Education is compulsory, where possible, and free for children between ages six and fifteen. In state schools, Basic materials are often lacking and facilities are inadequate. Many pay to go to private schools which are available in a wide price range. In the 1980s, Peru increased efforts to extend primary schools into remote areas. Secondary education is also free in Peru, but many children in rural areas do not attend because of a lack of facilities. Adult-literacy programs and technical education have high government priority. The average adult has completed at least six years of school, and more young people are staying in school. Peru has more than 30 universities, including the University of San Marcos in Lima, the oldest in the Americas (founded in 1551). Peru's relatively high literacy rate (about 87 percent) is comparable to most South American countries.

THE FAMILY: The family unit is important in Peru. Nuclear families have, on average, three children, although older adults may come from families of 5-10 children. The father is the undisputed head of the family, while the mother spends most of her time directing and performing household duties. Women occasionally work outside the home, a trend that is more evident in urban areas, especially if there is no present male

bread-winner. Many-families live in humble circumstances without some of the modern conveniences common in more industrialized nations.

The main staples in diet include rice, beans, potatoes, fish, and a variety of tropical fruits. Soups are common. Corn and potatoes are native to Peru, main staples in rural areas. Dozens of varieties of potato can be found in Peru, and are studied by scientists from around the world at the IPP (Instituto Peruano de la Papa). *Ceviche* (raw fish seasoned with lemon) is popular on the coast. *Papa a la Huancaína* is a baked potato topped with sliced eggs and a creamy orange colored sauce made of cheese and peppers (*aji*). Most dishes begin with an “aderezo” or base of sautéed onion and garlic. Fresh vegetables are eaten in season. Most food is purchased on a daily basis, either in small corner stores (in cities) or large open-air markets. Bargaining is common in the open-air markets. Lima currently has many modern supermarkets (Metro, Wong, Plaza Vea, Tottus, Vivanda).

Proper table manners are important. Peruvians use the continental style of eating, with the fork in the left hand and the knife remaining in the right. Both hands (but not elbows) are kept above the table at all times. Families enjoy having visitors eat with them. Casual conversation freely accompanies the meal. Reading at the table and eating quickly is rude. In a restaurant, one summons the waiter by waving. If service is included in the bill, a small tip is still given, and if service is not included, a 5% tip is expected.

HEALTH: Medical care is adequate in major cities but less so in other areas. Quality care is only available through private clinics. State Hospitals are often short on medicine and food, among other things. Many Peruvians are superstitious about health care and are reluctant to use medical facilities, due the negative experiences of many. Some prefer to use home and herbal remedies before going to a doctor.

A 1991 cholera epidemic overwhelmed Peru, killing more than 1,200 people and causing about 200,000 to become ill through infected water and fish. Since then Peruvians are more likely to boil all drinking water. Nearly 25% of all school-age children suffer from malnutrition. Peru's infant mortality rate is 40 per 1,000 (see chart on p.35). Life expectancy is about 70 years.

ETIQUETTE: Both men and women shake hands when meeting and parting. Friends often greet each other with a kiss on one cheek (actually touching cheeks while making a kissing noise). When being introduced to someone new women would kiss on the cheek both men and women, while men would shake hands when meeting another male. Men may greet close friends with an *abrazo* (hug). An arm around the shoulder or a pat on the back is a polite way to greet youth. *¡Buenos días!* is a typical Spanish greeting. Friends are addressed by their first names, but elderly people and officials are referred to by their title (*Señor, Doctora*, etc.) and last names.

One beckons a person by waving all of the fingers of one hand with the palm facing down. During conversation, people stand close to each other and constant eye contact is important. Some use hand gestures a great deal. When seated, men may place the ankle of one leg on the knee of the other, but this is inappropriate for women. On the other hand, women may cross their legs at the knee, but men usually do not.

VISITING: Peruvians enjoy visiting one another. Between friends and relatives, most visits are unannounced. In other cases, it is polite to make advance arrangements. Visitors are expected to feel at home and be comfortable. The traditional greeting *Está en su casa* (You are in your house) reflects Peruvian hospitality. Hosts always offer their guests something to drink and other refreshments, but declining them gratefully is not impolite. In many areas, if guests visit around 5:30 p.m. they are invited to stay for *lonche*, which is a light breakfast-type meal or snack eaten around 6:00 p.m. Hosts appreciate special acknowledgment of children in the home. It is polite to show concern for the health of the host's family and relatives. Gifts are not expected when one visits the home, but small gifts such as fruit or wine are welcome on any occasion. Those invited to dinner would commonly give these. A polite guest eats all of the food that is offered. Excuses for not eating something should be very tactful.

DATING AND MARRIAGE: In the past, some group dating occurs in the late teen years, but dating in couples is almost strictly reserved for courtship. Cable television, the internet, and unsupervised youth seem to feed the desire to have a boyfriend or girlfriend. Ages range for sexual experiences continue to lower and teenage pregnancy, although culturally embarrassing, is more and more commonplace. The youth in urban areas enjoy dancing and other activities. Men usually marry in their late twenties, while women generally marry in their early twenties. People in rural areas often marry at a younger age. Common-law marriages are prevalent and widely accepted, and living together (*conviviendo*) is becoming more and more common in all areas of Peru.

RECREATION AND HOLIDAYS: The most popular sport in Peru is soccer. Peruvians carefully follow World Cup competition, especially when their country's team is participating. Basketball, volleyball, and baseball have a smaller following. Families enjoy picnics, and movies provide entertainment. Sunday is a favorite day for family outings. Birthdays are very important, and friends are expected to visit friends on their birthday, and call them to wish them well. Children's birthdays (called "matinees") can be great productions with hired clowns, even for 1 year olds. The quinceaños (15 year old birthday party) for a young woman is a very important event that the family will try to finance at all cost.

Music is important to most Peruvians. International music is popular, especially with the youth, but traditional music: Andean, Criolla (Spanish-Peruvian) and Negroide (Afro-Peruvian) are also very popular. Two instruments that are often used to play traditional music are the *charango*, a small guitar of sorts, and the *zampoña* or panpipe, an assortment of vertically placed flutes tied together. El *cajon* is a wooden box used as a percussion instrument with música Afro-Peruana.

Many local holidays honor patron saints, celebrate the harvest, or provide recreation. National holidays include New Year's Day, Easter (Thursday-Sunday), Countryman's Day (June 24), St. Peter and St. Paul's Day (June 29), Independence Day (July 28), National Day (July 29), St. Rose of Lima Day (August 30), Navy Day (October 8), All Saints' Day (November 1), Immaculate Conception (December 8) and Christmas (celebrated at midnight on the 24th).

RELIGION IN PERU

Like many Latin American countries, Peru's predominate religion is Roman Catholicism, which after more than 460 years has remained a powerful influence in both state and daily activities. Traditional processions and personnel are centered in Lima and the cathedral is symbolically located next to the National Palace on the central square from which all points in Peru are measured. The ceremonial functions of the state are integrated into the rites of the church, beginning with the inauguration of the president with High Mass in the cathedral, Holy Week events and observances of major Peruvian saints' days and festivals. Catholic religion's moral dictates and values are profoundly embedded in Peruvian culture and parish priests and bishops play active roles in local affairs. Slowly the church has lost some of its dominance through losing exclusive control of education, maintenance of vital statistics, marriages and the organization of daily life around church rites. Currently less than 20% of Peruvians attend mass once or twice a month, and less than 15% of Catholic clergy in Peru are from Peru.

The policies of the church historically have been very conservative, and the various parishes and bishops were great landlords. The 1950-70's brought changes with many nuns and priests working to assist the poor.

The constitution of 1979 ended Roman Catholicism's status as the established religion, although it recognized Catholicism "as an important element in the historical, cultural, and moral formation of Peru." Other religions are permitted and tolerated, and small numbers of Protestants, Jews, Buddhists and Muslims live in Peru.

Every village, town and city has its own church or cathedral, patron saint and special religious holidays. Both religious devotion and a desire to serve in community functions for prestige and political purposes spur participation in these events. Most involve large fiestas with abundant alcohol.

In communities that maintain strong native cultural traditions Roman Catholicism is intricately mixed with facets of Incan beliefs and practices. The native populations hold firm animistic beliefs about spirits and forces found in natural settings, such as mountains and forests. Many places are seen as inherently dangerous, able to cause diseases and to be approached with caution. The Spaniards, in converting the Incas to Catholicism, followed a deliberate strategy of syncretism that was used throughout the Americas. This process substituted Christian saints for local deities and used existing temple sites as church locations.

A quote from the AP news service when Toledo became president, will show you the pervasive nature of syncretism in Peru: MACHU PICCHU, Peru (AP) - *Returning to his Indian roots a day after being inaugurated as Peru's first democratically elected president of Indian descent, Alejandro Toledo was blessed Sunday in a traditional ceremony atop this ancient ruins. Villagers on steep terraces of the "Lost City of the Incas" blew into conch shells, producing an eerie sound that drifted over the mountain peaks, while an Indian shaman called on the gods to help Toledo as he seeks to battle widespread poverty and root out corruption. The ceremony performed on the mountaintop religious sanctuary is an ancient ritual called the "pago a la tierra," which gives thanks to the Pachamama, or the*

Earth Mother, and to the "apus," the spirits of the Andean heights. It was in gratitude for Toledo's election last month.

The annual celebrations of village patron saints' days often coincide with important harvest periods and are clearly reinterpretations of pre-conquest harvest observances disguised as Catholic feast days. Catholic rites promote the fertility of animals and religious ceremonies that evoke natural and spiritual forces require animal sacrifices and the burial of ritual items to please the local patron saint.

Religious practices conform to divisions in the Peruvian society. Coastal cities, with large percentage of people having Spanish ancestry, follow general Roman Catholic practices, while Andean towns and villages reflect the syncretism of animism with Catholicism.

Although Roman Catholicism is no longer Peru's official religion, the country's constitution recognizes the religion as deserving government cooperation. 85 to 90% of Peru's population claims to be Catholic, although many are so in name only. Since 1970 Protestantism has been winning converts at a relatively rapid rate among the urban poor and native populations.

CHRISTIANITY IN PERU:

The Catholic Church is in a crisis. Over 80% of its clergy are foreign. It is polarized between the traditionalists and those who espouse liberation theology. The charismatic movement has had a deep impact, but those touched have often formed autonomous groups or joined evangelical churches. There has been large loss of numbers to indigenous religious movements and foreign sects, as well as to evangelicals.

Evangelicals were only 0.8% (76,000) of the population in 1960, 2.9% (500,000) in 1980 and 6.5% (2.2m) in 2000. The greatest growth occurred in the worst times of violence and social breakdown. Persecution between 1980 and 1994 was sometimes severe at the hands of both the terrorists and the army, each regarding evangelicals as a threat. Over 525 evangelicals were martyred and some sentenced to imprisonment on trumped-up charges. After peace came, growth slowed.

Problems caused by the rapid growth are:

- a. Unity: There are sharp divisions within some denominations over the issue of worship styles and charismatic gifts. There has been too little fellowship between leaders.
- b. Christians in name only: This is rapidly becoming a major issue in all evangelical groups. Apathy is widespread. Jehovah's Witness, Mormons and an indigenous sect, the Israelitas, have been highly successful in recruiting fringe evangelicals who have not been disciplined.
- c. Trained Leadership: The lack of trained, mature leaders is so critical that further church growth is endangered. Doctrinal confusion, deficient theology and the multiplication of sects must be answered by clear biblical teaching, but few pastors have the gifts and training. Immorality, alcohol abuse and sin are often ignored and practiced by pastors. Many pastors can be legalistic and domineering, inhibiting initiative and stimulating apathy in their followers.

The Quechua and Aymara peoples, the descendants of the Incas, have begun to emerge from centuries of oppression, poverty and isolation. The Quechua Church has grown rapidly as Christianity has become indigenized in Scriptures, structures, worship and music. Whole villages have been turning to Christ.

Foreign missions have passed through difficult times, especially those from USA (68% of the missionary force); anti-American press reports, spy scares, and the widespread activities of Mormons and Jehovah's Witnesses have not helped. Historically, much of the missionary effort is directed to pioneer work in the eastern jungle, Bible translation and leadership training.

Student ministry is strategic for Peru's future. There is widespread disillusionment and frustration, and Christian students need great courage to stand out for Jesus. The 714,000 student population has a lower proportion of Evangelicals than any other major section of the population.

Christian media in Peru

- a. Radio has a wide audience, both the local Radio del Pacifico in Lima, and the large international stations of HCJB Ecuador (Spanish and Quechua), and TWR Bonaire (Spanish) with thousands of hours of broadcasting per week in Spanish and 100 in 17 Quechua dialects. A range of programming is available from reliable and not so reliable preachers/teachers.
- b. Christian programs on local television can reach those otherwise closed to evangelical influence
- c. The JESUS film is shown on television every Easter week and has been viewed by most of the population either on film or on TV.

EFCA REACHGLOBAL VISION FOR PERU

A VISION OF THE MINISTRY

THE PAST:

The first concentrations of missionary effort began about 100 years ago with early 1900's seeing more activity. The Evangelical Church of Peru emerged through the efforts of Methodist, Brethren, Assemblies, RBMU and CMA missionaries and the Evangelical Union of South America.

There has been significant growth of the evangelical community in the past ten years, with about 10% of Peru converting to some form of evangelical Christianity. The evangelical population in Lima is just under five percent.

The EFCA began work in Peru in 1975 with one couple. In 1976 another couple and a single woman joined them. All five veteran missionaries had previously worked in Venezuela. In 1978 the first Evangelical Free Church was established. In 1979 the Association of Evangelical Free Churches was formed.

THE PRESENT:

The purpose of the EFC mission to Peru (IELAP) is "to glorify God by launching a vibrant Peruvian church-planting movement with an international vision through starting

new churches and strengthening existing ones so that they become mature, reproducing churches.” Their focus on church planting, uses the cell group model as their main strategy.

2001 was a year of defining the vision of both the mission and the national church. Both organizations have developed vision statements that seek to plant churches and to be Great Commission oriented. Evaluating current needs of the existing churches and available mission personnel, current staff have been placed within the existing churches to help strengthen them and in turn prepare them to plant future works. The desire is to always work in partnership with future church plants. A current plant is in progress in Condevilla, a work started by an established church in San Felipe, el Buen Pastor. Future works are in discussion. A newly approved project is located in Tarma, a city in the central Andes. Chinchipe to the south is being developed as a training ground for future missionaries and leaders as the church responds to the needs of those who suffer the consequences of the August 15th, 2007 earthquake.

Leadership training is seen as the greatest need within all of the churches. Currently, all of the national pastors have finished, or have almost completed formal seminary training while they continue to minister. In 2006 a mentoring class for leaders began. Please pray for this area as our greatest need is for leaders of vision to start future works.

EFCA REACHGLOBAL MINISTRIES IN PERU

MINISTRY IN PERU WITH THE EFCA REACHGLOBAL

In order to work in Peru one must **enjoy people**. The famed Latin orientation to relationships is no myth. If you are not a ‘people person’ you will have difficulty getting below the surface in evangelism, discipleship, business, social, and other relationships. Good interpersonal skills with a willingness to grow in this all-important area are essential to ministry in Peru. As you learn to enjoy Peruvians you will make deep, rewarding, friendships that will add great richness to life.

One must be **flexible** to thrive in Peru. Things do not run nearly as smoothly as they do in North America and this can be a source of great frustration for the North American and Peruvian alike. As a result of daily routines taking much more time, one must learn to be a plan well, recognizing that plans can break down at any time. An ability to “roll with the punches” will help you have success and enjoy your ministry.

You can **learn much from the experienced staff** on the field. They have a much better understanding of cultural differences than you can possibly get during your short stay in Peru. Trust their judgment. This is especially true with regards to relationships between you and members of the opposite sex. Many problems can be avoided if all meetings between men and women (or boys and girls) have at least three people present.

Currently most of the EFCA Reach Global work in Peru is centered in Lima, an urban sprawl of over seven million people. Needless to say it is very important to be able to get along well in **an urban environment**. Traffic can be intense and services are slow but if one realizes that by working in the capital of the city a tremendous impact can be

made on the country and other parts of Latin America then living in the city becomes a blessing.

There is currently a God given harmony and a solid team on the EFCA Reach Global Peru field. We also have a great working relationship with the national church.

All our missionaries, regardless of specific task, are involved in evangelism and discipleship. Our purpose is to plant churches that are faithful to the great commission. We want everyone to contribute toward that purpose.

IELAP AND ADIEL

IELAP is the acronym for the Evangelical Free Church of America in Peru (the Mission). ADIEL is the Association of Free Churches in Peru (the national Free Church). The two organizations are separate legal entities, but act as partners to plant churches in Peru.

EL REDENTOR IEL - THE REDEEMER EFC:

In 1978, EFCA-IM missionary David Tader looked for a house in which to start a Bible study, with a view to founding a church. The first Bible study took place in September 1978 with 16 attendees. The first Sunday morning services were held in February 1979.

1985 was a year of growth and activity. The search for a building started, so that the church could move to a bigger locale. In 1986 the church was able to buy some land to begin construction. With the help of the rotating funds of the Free Church Mission, the church bought a piece of land in a strategic location, on Caminos del Inca Avenue, just half a block from Benavides Avenue in Surco. The church was presented as a special project at the General Conference of the Evangelical Free Church of America in 1986, as they celebrated 100 years of missionary work. Response from that project brought in \$40,000 to help build the first phase of the building plan.

The church has hosted more than 20 construction teams, which have helped build a sanctuary that will hold 450 people. Outreach English Classes have been used effectively as an outreach tool for the past two years. The church is currently pastored by Luis Cornejo who also teaches at the Evangelical Seminary of Lima.

BUEN PASTOR IEL - GOOD SHEPHERD EFC:

The Buen Pastor IEL began in Jesus Maria in 1984. Arturo (Cucho) Olguin was their first national pastor, who finished seminary as he began to work there in 1992. He, became a Christian at age 17 through the Young Life movement, and studied at the Evangelical Seminary of Lima. The congregation numbered over 100, until they planted a new church, El Alfarero, in mid-1996. Most are in their 20s and single, creating a youthful atmosphere with a lot of social activities. The church hosted its first short-term team of Outreach English Class teachers in January of 1999, and experienced great results among the 53 young professionals who attended. Currently the church is led by Pastor Ramiro Berrocal, and has grown to over 100 members, with a new sanctuary, and an emphasis on discipleship. They are currently planting a new work in Condevilla, where the Duarte family has moved to lead the work, in conjunction with Buen Pastor and some mission staff.

EL ALFARERO IEL - THE POTTER EFC:

El Alfarero, in San Martin de Porres area, began as a daughter church of the Buen Pastor IEL. The church realized that 1/3 of the congregation lived in that area, more than 45 minutes away from the Buen Pastor Church. Alberto Valdivia, a national pastor led the new congregation, and started their first Sunday with 50 attenders. Many youth were able to invite their non-Christian parents to something now in their neighborhood. They have grown, purchased their own space, and raised funds for all their expenses. Oscar Garcia is their current pastor. He is bivocational as he also holds an administrative job with the police force.

LA VIÑA DEL SEÑOR IEL - THE VINEYARD OF THE LORD EFC

La Viña began with a team focusing on reaching one of the most unreached groups in all of Peru, the upper class of Lima. In 1991 they began with events and outreaches in varied locations in San Isidro with a team of missionaries and nationals. They moved into a more permanent location in 1994, and now have a national pastor, Cesar Ferreyra. They have enjoyed hosting many short-term teams from Minnesota and Pennsylvania with worship and drama outreaches, their main mediums to communicate the Gospel. Currently they have started a Celebrate Recovery ministry, and have become more and more involved in varied missions efforts outside Lima.

LOS PILARES IEL (“The Pillars,” named after neighborhood)

Los Pilares began as a revival of a work that had been closed for years. The ADIEL felt led to re-open the work, and asked Pastor Ebdulio Andrade to lead it in 2001. This church plant was unique in that it was a joint effort of all the ADIEL churches. Los Pilares became an official ADIEL church in 2005. They are a neighborhood church with a children’s and youth ministry, as well as adult cell groups.

OTHER CHURCH PLANTS IN PROGRESS

Through a lay leadership institute, the churches of the national Free church are working together to find the best way to train lay members for ministry.

The ADIEL has joined together for many association events related to training, prayer and missions. An annual youth camp was held for several years at Kawai, thanks to initial efforts by Youth Builders teams in 2000. Young adult mission trips as well as others have been organized for the last three years to Obrajillo, Chacalla, Cerro de Pasco, and Tarma.

Current EFCA ReachGlobal staff in Peru include:

- Tim and Debbie McIntosh. Tim works with Latin American Training Network based in Costa Rica. Debbie ministers within the La Viña del Señor EFC with Celebrate Recovery. Both are involved in the Chacarilla cell group.
- Jim and Kay Panaggio serve in the Condevilla plant. Jim teaches across the association of churches and also serves as the Lima city team leader.
- David and Denise Bruggers serve in the La Viña del Señor EFC.
- David and Kay Block serve in the El Alfarero EFC and in mission administration, Chinchá project.
- Meredith McAllister serves in the Los Pilares EFC, Celebrate Recovery, Chacarilla cell group and Tarma project.

BASIC LANGUAGE PHRASES

Spanish and the Indian language, Quechua, are both officially recognized languages. Another Indian language, Aymara, is also spoken widely. Many Peruvians speak both Spanish and one Indian language. About 30 percent of the people speak no Spanish at all; they speak Quechua, Aymara, or another native language. Peruvians are taught English as a second language and the more educated can speak it well.

PRONUNCIATION:

All vowels are pronounced in Spanish, and their pronunciation is consistent. Here is a simplified key to their pronunciation:

a:	ah as in father	pairs of letters (diphthongs) are pronounced as follows:	
e:	e as in bet	ai:	ay as in eye
i:	ee as in beet	ia:	ya as in yacht
o:	oh as in boat	ei:	ay as in say
u:	oo as in boot	ie:	ye as in yes

GREETINGS:

Good morning	Buenos días	bway-nohs dee-ass
Good night	Buenas noches	bway-nahs noh-chess
Hello	Hola	oh-lah
Good-bye	Hasta luego	ah-stah lu-ay-go
How are you?	¿Cómo está usted?	¿coh-moh estah oos-ted?
Very good, thank you	Muy bien, gracias	mwee bee-ehn, grah-see-us

USEFUL WORDS AND PHRASES:

Yes	Sí	see
No	No	no
good (very good)	Bien (muy bien)	mwee bee-ehn
delicious	Sabroso, rico	sah-broh-soh, ree-ko
thank you	Gracias	grah-see-us
please	Por favor	por fa-vohr
excuse me	Con su permiso	cohn soo pair-mee-soh
your welcome	De nada	day nah-dah
My name is ____	Me llamo ____	may yah-moh ____
What is your name?	¿Como se llama usted?	¿coh-moh say yah-moh oosted
I'm sorry	Lo siento mucho	loh see-ehn-toh moo-choh
Do you speak English?	¿Habla usted ingles? ¿ablah	oo-sted eeng-gleh-z?
I do not speak Spanish	No hablo español	no ah-bloh es-pahn-yohl
very well	muy bien	mwee bee-ehn
Where is ____?	¿Donde está ____?	¿dohn-day es-tah ____?

RELIGIOUS VOCABULARY:

God	Dios	Dee-OHS
Jesus	Jesús	Hay-SOOS
Jesus Christ	Jesucristo	Hay-soo-CHRIS-toh

COLORS (los colores):

white	blanco	blahn-coh
black	negro	neigh-groh
red	rojo	roe-hoe
blue	azul	ah-zool
green	verde	vair-day

NUMBERS (los números):

one	uno
two	dos
three	tres
four	cuatro
five	cinco
six	seis
seven	siete
eight	ocho
nine	nueve
ten	diez

DAY OF THE WEEK (los días):

today is _____	hoy es _____
Monday	lunes
Tuesday	martes
Wednesday	miércoles
Thursday	jueves
Friday	viernes
Saturday	sábado
Sunday	domingo

TRAVELING ON THE WEB

If you are willing to experiment with it, the World Wide Web can be an almost endless source of information about, and directly from, anywhere you choose. One caution: be sure you distinguish between marketing and information. Another difficulty is its lack of hierarchy, hence the name 'Web'. 'Search engines' are services that look for web pages under specific subjects.

Yahoo (www.yahoo.com): and **Google** (www.google.com) are two well-know search engines. There are several others.

Other exits off of the information superhighway you can try are:

Center For Disease Control

(www.cdc.gov)

The CIA World Factbook

(www.cia.gov)

The United Nations

(www.un.org)

FODOR'S travel guide

(www.fodors.com)

US State Dep't Travel Warnings and Consular Information Sheets

(www.state.gov)

Information on travel, languages and exchange rates and links to specific country sites

(www.travlang.com)

Evangelical Free Church of America - ReachGlobal

(www.efcaim.org/international)

EFCA-IM in Latin America
(www.EFCMLatinamerica.org)

Promoción del Peru
(www.peru.org.pe)

Distances between cities
(<http://www.wcrl.ars.usda.gov/cec/java/lat-long.htm>)

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www.livinginperu.com

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