

INDIGENOUS TRAINING MINISTRIES, INC.

REVC'S NEWS & VIEWS

by
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TOGETHER WE CAN MAKE A DIFFERENCE

YURIMAGUAS, PERU



In December, I made another trip through the foothills of the Andes to Yurimaguas, Peru, at the request of Susan Holowecky, our CTC director. Vicky and I had been there last June to team teach. Susan

cy? I don't say this in any way to belittle these wonderful men as they are doing the very best they can with the tools and education they have.

There are many deep concepts within the Covenant teaching. It took a lot of repetition to hopefully help them grasp how God foreshadowed in the Old Testament, or Old Covenant, things such as the new birth and indwelling of the Holy Spirit that were not realized until the New Testament, or New Covenant. In these four days, we were able to help them understand, among other things, what communion is and why and how they should enable their congregations to receive the Lord's Supper. This had never been done before now.

needed to get another session in with both the day and evening groups before the year's end. The groups were ready for our Covenant class.



Complicating the receiving of communion is the fact that the Shawi people do not make their own bread and do not live near a convenience store or have money to spend. Instead, they would perhaps have to substitute plantains, a food like bananas, for bread. They could crush the plantains and fry them. Naturally, they also do not have wine or grape juice. Most likely they would substitute "chicha," a drink served to special guests. Chicha is made two different ways: the non-fermented type is crushed corn that is then boiled; the fermented type is made by a woman, or group of women, who chew yucca root, spit the juice and saliva into a bucket, then allow the juice to ferment. Our Shawi Christians make the non-fermented kind. I have been honored to try both kinds. If ever you come to visit Vicky, Sarah, and me, you need not worry about being served chicha!!! It may look like orange juice, but its **NOT!**



The plan was for me to teach for four days, day and night, with Susan translating. That way, I would be free on Friday to go visit some of the villages.

By the way, we are planning to

Getting off the subject of Covenant a bit, I spoke to the Shawi Indians very directly about their cultural custom in which the men walk in front of their families with their children behind them and the wives much further behind. Naturally, it is one thing to do so in the jungle, when there is the threat of danger, but quite another thing to do so in a place of safety. For these men, it is more of a macho status and meant to demean the wife who is often regarded more as property than as a helpmate.

take a team there from the First United Methodist Church of Tarpon Springs this coming June.

I was not very excited about teaching both groups but figured I could do it if Susan



could. The day group included about **33 Shawi Indians**, many of which are pastors and have had little in the way of Bible training. Several in this group have had only an elementary level education. To make matters more difficult, Susan was translating into Spanish, a second language to most of them. Often in the Shawi language, there are not even words to help them understand such concepts as circumcision, communion, prophets, and prophecy.

Several of the wives were sitting in the back of the room, most often barefoot, with a few of the younger ones breastfeeding their children. They were doing their best to sit in on the teaching as they were able. They became extra attentive when we taught about marriage which is probably the nearest thing we have today to a blood covenant relationship. I spent several minutes discussing the importance of giving value to our wives and our responsibility to see them as our partners, not our property. It was especially helpful when I made an impromptu Skype call to Vicky, asking her to speak to the men and their wives, without any forewarning. I wanted her to explain how she sees our relationship and what it means to her as a woman. From the smiles on the faces of the wives, I know they were encouraged. I pray that their husbands take her words to heart.

One of the leaders within the group had more education than the others. We had to stop several times and ask him to explain concepts in Shawi. He admitted many times there was no word in the Shawi language for the concept. Can you imagine a pastor without understanding the difference between a prophet and a prophe-

I got up very early on Friday to make a journey to a couple of the villages where our students live. The main road is under construction, open early in the morning, for an hour at noon, and then not

again until after 6 pm. Our goal was to get beyond where they shut the road down in the morning, visit the villages we wanted to see, and get back to the construction point in time to get through it at noon.

We visited two villages in the time we had. The first village was next to the dirt road we were on where several of the villagers were waiting to greet us. They were excited about the possibility of a team coming from the USA to minister to them. We examined the



facilities they had for us to use and got a feel for the possible number of people that would attend the service. The folks were very gracious and presented us with several bunches of plantains, some watermelon, and another yellow fruit that was new to me. As we were about to conclude our discussions, one of the older women walked in carrying a bucket of yellow liquid (yes, it was chicha!) and some bowls. They quickly served us then stood back to watch our reactions to their brew, the non-fermented kind. After that, we posed for some photos and had a time of prayer.



The second village was further up the road toward the mountains where we parked the truck along the roadside and walked on a somewhat muddy path to the river. A man was waiting there to take us across the river in a canoe. We had to wade into the river and climb into the dug-



out canoe. There was some water in the bottom of the boat so we could not sit; instead, we balanced ourselves on the balls of our feet with our legs spread and knees resting against the inside walls of the canoe. Although not very comfortable, it was, fortunately, a relatively short distance across the river. I managed to snap this photo as we were crossing. This village is larger than the first one, and their meeting place structure much larger as well. The student who is attending our CTC program was the only person who



greeted us. He answered all my questions before walking us back to the river and seeing us safely to the other side. On my way, back to the



truck, I spotted these two women doing their laundry in the muddy river. Once at the truck, we ate some "wanee" while waiting for the road to open. It tasted like seasoned rice with some little pieces of chicken buried inside. It was quite tasty.



From these two meetings, I believe we will try to serve four villages, all of which are predominantly un-evangelized. Please pray for this team and all the supplies we will need to accomplish what we believe God has for this effort.

On the lighter side, there is a small restaurant next to the hotel where I stayed that serves a "hamburguesa royal," a quarter pound cheeseburger with all the trimmings that is a meal in itself. I managed to have four of them as my dinners while I was in Yurimaguas. They only cost seven soles, or \$2.22, each.



How can you help? I am glad you asked! This CTC group is our most expensive group of students. As of now, we have received only one offering designated to help support their training. **Some of these men come twelve hours by canoe to be in the CTC program.** All of them are studying to pastor or lead others to Christ. However, they lack the Bible training to help them be effective preachers who proclaim the truth rather than false doctrine. It costs about **\$1200** each time we bring the students together as we help with their transportation, food, study materials, and housing while they are with us. This also includes the ones who bring their families. These are dear brothers and sisters who often have no shoes and sometimes even lack a change of clothing! Despite this, they want to serve God and win their fellow Shawi villagers to Christ. Surely, we who have **soooo** much can **make a difference in the Shawi nation** by helping to support their Bible training.

Know we can do nothing without your personal support and project support. Please stand with us and know that I am praying for God's richest blessings upon you. Blessed to be a blessing! **Please take a moment to ask God what you should do to help. You can't out give God, but you can do nothing and receive nothing. TOGETHER WE CAN MAKE A DIFFERENCE!**

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