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# Dando um Jeito: An Integrated Theological, Historical, Cultural and Strategic Study of Missio Dei To, In and Through Brazil

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*DANDO UM JEITO*: AN INTEGRATED THEOLOGICAL, HISTORICAL, CULTURAL AND STRATEGIC STUDY OF *MISSIO DEI* TO, IN AND THROUGH BRAZIL

by

JOÃO MORDOMO

A Doctoral Dissertation
Submitted in Partial Fulfillment
of the Requirements for the Degree of
Doctor of Philosophy
in Religious Studies
with an emphasis in Christian Leadership
in the Division of Graduate Studies
of Vision International University

2014

The Doctoral Dissertation of João Mordomo

is approved and accepted in quality and form.

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# ABSTRACT

Since it's *descobrimento* on April 22nd, 1500, Brazil proved to be resistant to Protestant and Evangelical Christianity until the 20th century. However, by the end of the century, Brazil had, in many missiologists' minds, transitioned from being a missionary field to a missionary force. There is one Brazilian trait in particular that serves well to describe both God as He has orchestrated the evangelization of Brazil, and Brazilians as they increasingly have fulfilled their role in God's global mission to, in and through Brazil. This trait is summarized in the expression *dar um jeito* (pronounced "*darh oon jhei'-to*"). While a literal translation into English does not make much sense, its meaning can most accurately be conveyed with "make a way." Its participle form (*dando um jeito*) would be "making a way," and that is a wonderful description of God on mission to, in and through Brazil. For over 500 years, despite difficulties, hostilities, resistance and obstacles, He has been "making a way" for His Gospel to be proclaimed, His name to be known, His Son to be worshiped and His mission to be completed – first *to* Brazil, then *in,* and now among the nations *through* Brazilian Evangelical missionaries. By way of an integrated research

methodology, situated within a naturalistic paradigm, and based upon the

grounded theory method, this dissertation analyzes data and makes inferences

from a variety of theoretical as well as disciplinary perspectives, in an attempt to

uncover, examine, understand and integrate selected theological, historical,

cultural and strategic reasons for Brazil's resistance to the Gospel, as well as to

show how God has overcome the resistance, in order for the Gospel to continue

to impact Brazil, and for the Brazilian Evangelical church increasingly to become

a missionary "powerhouse" in the 21$^{st}$ century.

**KEYWORDS**

# ABBREVIATIONS

AMTB          *Associação de Missões Transculturais Brasileiras* (Brazilian Cross-Cultural Missions Association)

APMB          *Associação de Professores de Missões do Brasil* (Brazilian Association of Missions Professors)

B4T          Business for Transformation

BAM          Business as Mission

CCI-Brasil          Crossover Communications International – Brasil (known in Brazil as "*Comunicando Cristo Interculturalmente*")

CIA          Central Intelligence Agency

CLADE          *Congreso Latinoamericano de Evangelizacion* (Latin American Congress on Evangelization)

COMIBAM          *Cooperación Misioneira Iberoamericana* (Ibero-American Missionary Cooperation)

CPM          Church-Planting Movement

DAI          *Departamento de Assuntos Indígenas* (Department for Indigenous Affairs of the Brazilian Cross-Cultural Missions Association)

EMS          Evangelical Missiological Society

ESV          English Standard Version of the Bible

FTBP          *Faculdade Teológica Batista do Paraná* (Paraná Baptist Theological Faculty)

| | |
|---|---|
| FTL | *Fraternidad Teológica Latinoamericana* (Latin American Theological Fraternity) |
| IMA | Introduction to Missionary Anthropology |
| LCWE | Lausanne Congress (later Committee) for World Evangelization, today known as the Lausanne Movement |
| LOP | Lausanne Occasional Paper |
| MACI | *Missão Amigos dos Ciganos* (Friends of Gypsies Mission, a ministry unit of CCI-Brasil) |
| MEAB | *Missão Evangélica Árabe do Brasil* (Evangelical Arab Mission of Brasil) |
| NIV | New International Version of the Bible |
| PEM | *Profissionais e Empresas em Missão* (Professionals and Businesses on Mission, a department of the AMTB) |
| PMM | Professional Ministry Model |
| SEPAL | *Servindo aos Pastores e Líderes* (Serving Pastors and Leaders, the Brazilian branch of OC International) |

## DEDICATION

To the Lord Jesus, the Christ, in whom I live and move and have my being eternally, my hope of glory.

To Sonia, Gabriel and Giovanna, for whom, more than any other humans, I live and move and dedicate my being, for their eternal hope and glory in Jesus Christ.

To my parents, Jack and Carolyn who, through their dedication to Jesus Christ, to their children, and to the outworking of God's will in their lives, have served as genuine, motivating and deeply encouraging examples of what it means to live in hope and be rewarded – in the case of my mother, who is now with Jesus – with eternal glory.

# ACKNOWLEDGEMENTS

While this doctoral dissertation has my name on it, I would be remiss if I did not recognize that the final product is based on much more than my years of research into the subject of God's mission to, in and through Brazil. My research – both in terms of the subject matter I chose as well as my ability to do the research – is the culmination of years of experience and reflects the influence of many godly and capable men and women in my life. I am deeply grateful to God as I consider and thank the people whom He has used to mold my life, ministry and research. And I am profoundly humbled as I realize that my list of personal, professional and academic mentors reads like a "Who's Who?" of Christian leadership and scholarship. Just as I could never merit the free gift of salvation that I have received in Jesus Christ, I also could never earn or deserve to have such an incredible group of people mentor and mold me on this journey of life, ministry and research. I can, however, humbly and gratefully acknowledge the profound impact of at least some of these agents of grace and transformation in my life:

- My wife Sonia was more gracious and patient than I could have hoped for as my doctoral journey carried on year after year. She put up with my physical absences, occasional mental and emotional absences (even when I was physically present) and even bravely faced (and then wisely fled from!) a hurricane, with a baby in tow, in a country that was not her own,

while I was a world away taking a doctoral course. I'm deeply grateful to her for persevering as I plodded, er, pressed on, toward my goal.

- Dr. Bill Jones, president of Columbia International University, and with whom I co-founded Crossover Communications International (CCI) 26 years ago. This dear friend and mentor who invited me on the journey to the nations that is called CCI has taught me more about living a life of integrity, discipline and stewardship – and what they mean for godly leadership – than anyone else I know. My research flows from a deep desire to honor God as an effective leader of a global missions movement, a desire instilled in many ways by Bill.

- Dr. Enoch Wan, president of the Evangelical Missiological Society, head of the Doctor of Intercultural Studies program at Western Seminary, and missiologist *par excellence*. He is a masterful mentor of both missiology and academic process and I am deeply grateful that he has been willing to stick with me over the past decade!

- Dr. Marshall Christensen, founder of Co-Serve International, provost of the Kazak-American Free University at East Kazakstan State University, former president of Warner Pacific College and Fulbright scholar. A gifted encourager and educator who showed me the importance of integrating education, business and missions for the sake of God's global purposes.

- Dr. Gerry Breshears, professor of theology at Western Seminary and past president of the Evangelical Theological Society. He instilled in me an

appreciation for systematic theology that informs all of my studies, not just those in theology.

- Dr. Ralph Winter, one of the 21st century's most extraordinary missiologists, founder of the U.S. Center for World Missions and William Carey International University. His *brilliance* in all fields, not just missiology, inspired me to see, understand, and appreciate missions as being broad and deep and fully integrated with other domains of knowledge, and relevant in all domains of life. His *words* one fateful day in early October of 2004 at the Lausanne Forum in Thailand ultimately led to my pursuing a Ph.D. (Our lunch conversation pertained to missiological studies. He commented that a D.Min. is a "doctor of minimums." I responded, "That's why I'm doing a D.Miss." To which he replied, "A D.Miss. is a *near miss*. You are doing Ph.D. level work but you don't get a Ph.D. for it!" At which point I entered into a small but very real personal crisis!)

- Dr. William Lane Craig, past president of the Evangelical Philosophical Society and old friend from Brussels. I have watched in awe over the past 25 years as he has skillfully defended Christianity and biblical worldview. He constantly inspires me to strive to go beyond my perceived intellectual limits.

- Philip Green, an extraordinary CEO and board chairman of multinational companies and charities, whose circles of relationships include queens,

princes, Popes... and me! His friendship, words and example constantly compel me to strive for excellence, to work hard, to dream big and to integrate business and charity in the service of the King.

- Roger Kearns, Wesley Figueira and Michael Norman, gifted business professionals who have supported me in many missionary endeavors and served as examples that business and missions really can function in a complimentary fashion if we are willing to take a risk and pay a price.

- Mats Tunehag, global "business as mission" statesman and guru whom the Lord used in 2001 to inspire my "business as mission" "aha" moment and to mentor me as I began to lead a mission agency down the "business as mission" road.

- Dr. William Wagner, president of Olivet University and past vice-president of the Southern Baptist Convention. My first professor of missiology whose own passion for, and commitment to, missions and academic pursuits inspired me to pursue a life of missions and missiology.

- Dr. Donald Tinder, Dean of Olivet Theological College & Seminary by way of Yale University. My first (and best!) professor of church history who instilled in me a love for God's redemptive story.

- Dr. C. Neal Johnson of Hope International University whose professional and academic backgrounds in banking, law, public administration, business and missions uniquely qualified him literally to write the book

on "business as mission." His warm and thoughtful encouragement and support at strategic moments over the past decade have served as booster shots for me when my strength was waning.

- Dr. Roberto Silvado, president of the Brazilian Baptist Convention, senior pastor of my church and the person who invited CCI to establish a missionary training and sending base in Brazil. He took a big risk by inviting me, a gringo who was still learning to speak Portuguese, to teach at the Paraná Baptist Theological Faculty.

- Dr. Valdir Steuernagel, past board chairman of World Vision International and key theological thought leader for the Lausanne Movement, the World Evangelical Alliance and the Brazilian Evangelical Alliance. He has blessed me both as an outstanding example of a thoughtful and critical Brazilian missiologist and by providing me a vehicle to teach missiology through his invitation to serve at the Curitiba Faculty of Evangelical Theology, which he co-founded.

- Drs. Paul Hiebert, David Hesselgrave, and Donald Smith, whose classes on missionary anthropology and cross-cultural communication opened my eyes and empowered my mind, and whose informal and personal conversations during breaks, in their offices, or in rides to the dorms reminded me that Jesus spent most of His time investing in His disciples not in a classroom setting, but in day-to-day "real life" interactions.

- Dr. John Piper, whom I have never had the privilege of meeting personally, but whose preaching, teaching and writing has taken me to unexpected intellectual and emotional depths with God, His Word, His world and His mission. My life and ministry were forever changed through an encounter with one of his books in 1995, and can be divided very clearly into pre- and post- *Let the Nations Be Glad* periods.

- Dr. Stan DeKoven, president of Vision International University, whose leadership God has used to inspire me and to build an educational network that is both academically rigorous and ministerially relevant in America and dozens of countries around the world.

- Dr. Joshua Reichard, an interdisciplinary thinker, researcher and educator whose work and interests serve to remind me of the importance of *being* interdisciplinary.

- My CCI colleagues around the world, whose faith, sacrifice, commitment and service daily inspire me to strive for excellence in all my endeavors, regardless of the cost, for the glory of my King and His Kingdom.

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# CHAPTER ONE: INTRODUCTION

## 1.1 Problem Statement

History serves as witness to, and is replete with examples of, the reality
that persecution, suffering and difficulties generally accompany the advance of
the Gospel through time (diachronic) and around the globe (synchronic).[1] This
seems to have been true of *missio Dei* ("the mission of God") to, in, and through
Brazil. There has been little scholarly study of, or reflection upon, the theological,
cultural and strategic obstacles – in their historical contexts – to the advance of
the Gospel in its Evangelical form to and through Brazil during its 500-year
history as a nation. It is taken for granted today that Brazil (and its larger Latin
American context) has, as Luis Bush declared at the COMIBAM congress in São
Paulo in 1987, transitioned "from a mission field" to "a mission force."[2] This
transformation, however, has not come without a cost, and while the Evangelical

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[1] Yale church historian Kenneth Scott Latourette skillfully documents this thread of resistance throughout his
magisterial seven volume *A History of the Expansion of Christianity* (New York: Harper & Brothers, 1937).

[2] At COMIBAM (the Ibero-American Missionary Congress) in São Paulo, Brazil, in 1987, Luis Bush declared, "From
a mission field, Latin America has become a mission force." (Cited in Oswaldo Prado, "A New Way of Sending
Missionaries: Lessons from Brazil," *Missiology: An International Review* 33:1 (2005), 52.) Later in 1987 he wrote, "I
have arrived at the conclusion that the Evangelical churches in Brazil have everything [they need] to be an expressive
force in the area of world missions." (My translation. Cited in C. T. Carriker, *Missões e a Igreja Brasileira*, Vol. 1 [São
Paulo: Editora Mundo Cristão, 1993], 35.)
Cited in Oswaldo Prado, "A New Way of Sending Missionaries: Lessons from Brazil," in *Missiology: An International
Review* 33:1 (2005), 52.

church in Brazil is increasingly at the forefront of the global Evangelical missions movement, insight is needed into how the Gospel arrived and spread in Brazil in order for the Evangelical church to continue to proclaim the message of Christ both within Brazil and among all nations.

## 1.2    Statement of Purpose

The purpose of this study is to explore selected theological, historical, cultural and strategic components of God's mission to, in and through Brazil – and how the God of the Gospel has overcome obstacles in all four areas – with a view toward providing insights for mission leaders, missionaries and churches that will help them advance the Gospel throughout Brazil and around the globe. It is intended to be an exercise in leadership, documenting and examining God's mission *to*, *in* and *through* Brazil, in order to discover how Brazil has gone from, in Luis Bush's words, a "mission field" to a "mission force," despite encountering a variety of obstacles. Additionally, it is intended to provide fuel (information, analysis, tools) to equip and encourage leaders of the Brazilian Evangelical missions movement to more actively and effectively play their role in the task of world evangelization.

## 1.3    Setting of the Problem

Since it's *descobrimento* on April 22nd, 1500,[3] Brazil has proved to be

resistant to Protestant and Evangelical[4] Christianity until the 20th century.

However, by the end of the century, Brazil had, in many missiologists' minds,

transitioned from being a missionary field to a missionary force. There are

significant theological, historical, cultural and strategic reasons for this, and they

must be examined, understood and integrated in order for the Gospel to

continue to impact Brazil, and for the Brazilian Evangelical church increasingly

to become a missionary "powerhouse" in the 21st century.

There is one Brazilian trait in particular that serves well to describe both

God as He has orchestrated the evangelization of Brazil, and Brazilians as they

increasingly have fulfilled their role in God's global mission. This trait is

summarized in the expression *dar um jeito* (pronounced "*darh oon jhei'-to*"). While

a literal translation into English doesn't make much sense, its meaning can most

accurately be conveyed with "make a way." Its participle form (*dando um jeito*)

would be "making a way," and that is a wonderful description of God on

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[3] By the Portuguese explorer Pedro Álvares Cabral. See, among many: Bueno, Eduardo, *Brasil: Uma História: A Incrível Saga de um País* (São Paulo: Editora Atica, 2002), 26-36.
[4] Unless otherwise noted, throughout this paper I follow Barrett and Johnson's definition of "Evangelicals": "A subdivision mainly of Protestants consisting of all affiliated church members calling themselves Evangelicals, or all persons belonging to Evangelical congregations, churches or denominations." (*World Christian Trends, AD 30 - AD 2200* [Pasadena: William Carey Library, 2001], 858.)

mission to, in and through Brazil.[5] For over 500 years, despite difficulties,

hostilities, resistance and obstacles, He[6] has been "making a way" for His Gospel

to be proclaimed, His name to be known, His Son to be worshiped and His

mission to be completed – first *to* Brazil, then *in,* and now among the nations

*through* Brazilian Evangelical missionaries.

## 1.4    History and Background of the Problem

This study has come into being due in large part to the difficulty that I

encountered, as the leader of a Brazilian missions agency, in trying to mobilize

Brazilian Evangelical missionaries to unreached people groups in restricted-

access countries. While the Brazilian Evangelical church holds incredible

potential on the global missions scene, I realized that many Brazilian

missionaries[7] were unsuccessfully confronting the fourfold barriers of "getting

out" of Brazil, "getting in" to restricted countries, "staying in" those countries,

and "sinking in" to social networks in order to serve as vehicles of God's

transformation. As I considered these four barriers, I realized that there were

significant theological, historical, cultural and strategic factors that needed to be

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[5] I will develop this topic further, from a cultural perspective, in chapter five.

[6] I believe that Christian mission flows from the mission of God (*missio Dei*). As Moreau, Corwin and McGee have noted in *Introducing World Missions: A Biblical, Historical, and Practical Survey*, "God is the one who initiates and sustains mission." (Grand Rapids, MI: Baker Academic, 2004, 17).

[7] In order to avoid redundance, when I refer to missions, missionaries, mission agencies, churches, etc., I am referring to their Evangelical forms unless otherwise noted.

researched and understood in order to find a key, or keys, for our organization

and others to overcome the challenges, and for the Evangelical church in Brazil,

as well as its cross-cultural missions movement, to reach its full potential.

## 1.5    Significance of the Project

This research project is unprecedented. It is the first of its kind that seeks

to examine the rise of, and challenges to, the Brazilian Evangelical missions

movement to, in and through Brazil, from theological, historical, cultural and

strategic perspectives. It will give church leaders, mission leaders and

missionaries insight into how they and their organizations can most effectively

recruit, train, send and support Brazilian cross-cultural missionaries to

unreached peoples inside and outside of Brazil.

## CHAPTER TWO: RESEARCH AND PROJECT DESIGN

### 2.1 Nature of the Study

Properly construed, this study is missiological in nature. Missiology is,

however, often a misunderstood, if not orphaned, discipline. As a relative

newcomer to theological circles, it also is often marginalized. Although the

church has always reflected on its mission, the word "missiology" is a fairly

recent construct (a Latin and Greek hybrid), likely first having been employed by

French-speaking Catholic mission scholars and missionaries (*missiologie*) in the

sixteenth century.[8] The German word *Missionswissenschaft* meant virtually the

same thing – "mission science" – and was promoted by the first Catholic

missiologist (and founder of the first Catholic chair of missiology, at the

University of Münster), Josef Schmidlin, beginning in 1910.[9] In turn, Schmidlin

was building on the work of Gustav Warneck, who pioneered the teaching of

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[8] See Myklebust, Olav Guttorm, *The Study of Missions in Theological Education* (Oslo: Egede Instituttet, 1955), 38; cited in Hogg, William Richey, "The Teaching of Missiology: Some Reflections on the Historical and Current Scene.**"** *Missiology: An International Review* 15:4 (1987), 489. See also Verkuyl, Johannes, *Contemporary Missiology: An Introduction* (Grand Rapids: W.B. Eerdmans Pub. Co, 1978.), 2.

[9] Oborji, Francis A., *Concepts of Mission: The Evolution of Contemporary Missiology* (Maryknoll, NY: Orbis Books, 2006), 41,45. See also, Dries, Angelyn, *The Missionary Movement in American Catholic History* (Maryknoll, N.Y: Orbis Books, 1998), 125. It should be emphasized that the Roman Catholic Church has always been a pioneer in the development of missiology and missiological training. In 1919 Pope Benedict XV instituted the teaching of missiology at the Pontifical Urban University and in 1932 both the Pontifical Institute of Missionary Science and the Gregorian University began granting the doctorate in missiology degree. See Shenk, Wilbert R., "Missiology," in Hillerbrand, Hans J. (ed.), *The Encyclopedia of Protestantism,* Taylor and Francis e-Library version (New York, NY: Routledge, 2004), 1380.

"mission theory" at Halle in Germany from 1896 to 1910,[10] and is considered by many scholars to be the "real founder of the science of missions."[11] However, I am in agreement with Dutch missiologist Johannes Verkuyl that although it is a "linguistic monstrosity," the generally preferred term is "missiology."[12]

Historically, missiology has been included within the classical (post-Enlightenment) fourfold division of theology – biblical studies, church history, systematic theology and practical theology – as a subsection of the practical theology category, largely as a result of Friedrich Schleiermacher's very brief mention of the "theory of mission" under this heading.[13]

On the other hand, it has been argued that missiology – *missio Dei* and the study of it – is not a subset of, and subordinate to, theology, but rather it is the basis of, and source for, theology. For example, in 1908 theologian Martin Kähler

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[10] See Langmead, Ross, "What is Missiology?" *Missiology: An International Review* 42:1 (2014), 68.
[11] Myklebust, Olav Guttorm, *The Study of Missions in Theological Education*, 280; cited in Hogg, William Richey, "The Teaching of Missiology: Some Reflections on the Historical and Current Scene.**"** *Missiology: An International Review* 15:4 (1987), 491.
[12] Verkuyl, Johannes, *Contemporary Missiology: An Introduction* (Grand Rapids: W.B. Eerdmans Pub. Co, 1978.), 2.
[13] Schleiermacher, Friedrich, and Friedrich Lücke, *Brief Outline of the Study of Theology* (Edinburgh: T. & T. Clark, 1850.), 202. This is not intended as a slight to Schleiermacher. Having been influenced by Moravian Brethren and their missionary zeal (though not their pietistic theology), and as evidenced variously in his writings on Christian ethics and practical theology, he clearly cared about the spread of the Gospel.

argued that mission is "the mother of theology," and that theology began as "an

accompanying manifestation of the Christian mission."[14]

More recently, Martin Hengel and David Bosch have suggested that "the

history and the theology of early Christianity are, first of all, 'mission history'

and 'mission theology'."[15] In the same spirit, Frampton Fox, of India's Union

Biblical Seminary has made the case for missiology as the "fifth discipline" in the

theological academe,[16] as has Dutch missiologist Jan Jongeneel.[17] They are driven

by the conviction that, in the words of Franciscan theologian Nilo Agostini, "the

mission is not defined by the Church, but the Church is defined by the mission of

Jesus Christ…the Church, therefore, finds the reason for her being in the

fulfillment of this mission."[18]

The uncertainty concerning missiology's (and this dissertation's!) place in

the theological encyclopedia is reflected by Dutch missiologist J. H. Bavinck

when he writes *in the same short paragraph* that "The object of missionary science

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[14] Kähler, Martin, *Schriften zur Christologie und Mission* (Munich: Chr. Kaiser Verlag, 1971), 190 (trans. David Bosch); quoted in Bosch, David, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 1991), 16.

[15] Bosch, David, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 1991), 15.

[16] Dasan, Ebenezer D, and Frampton F. Fox, *Missiological Education: Theological Integration and Contextual Implications: Papers from the 13th Cms Consultation* (Delhi: Indian Society for Promoting Christian Knowledge for Centre for Mission Studies, 2009), 73-95.

[17] Jongeneel, Jan A.B. "Is Missiology an Academic Discipline?" *Exchange*, 27:3 (July 1998), 208-221.

[18] Agostini, Nilo, "A Missão Hoje: Consciência e Desafios." < http://www.niloagostini.com.br/ artigos/2010/pdf/16_260510_ social.pdf>. Accessed on November 22, 2013. My translation.

is too intimately interwoven with the other subdivisions of theology to permit

missionary science to be isolated…It's subdivisions cannot be radically

separated. Nevertheless, there is every reason to conceive of the science of

missions as an independent entity."[19] His apparent double-mindedness seems to

indicate clearly that the relationship between mission/missiology and theology

remains open for thorough inquiry. As William Richey Hogg has pointed out,

> with the rise of a theological understanding of *Missio Dei* in the second
> half of the 20th century, through the World Council of Churches, the
> Documents of Vatican II, the *Evangelii Nuntiandi* of Paul IV in 1975, and
> the recent USA Catholic Bishops' statement, "To the Ends of the Earth: A
> Pastoral Statement on World Mission" (Catholic Bishops: 1986), need for
> radical reorientation is evident. *In short, is mission a subsection of practical*
> *theology, or is mission, understood as* Missio Dei, *the basis of and source for*
> *theology in a dynamic, living church?[20]* (italics mine)

It is best, perhaps, to answer Hogg's question not by arguing for domain

sovereignty or superiority, subordinating one discipline to another (*i.e.*

missiology as emanating from theology, or vice versa), for throughout Scripture

and church history missiology and theology have proven to be interdependent.

This reality, according to Ross Langmead of Whitney College in Australia,

should be celebrated. He has argued that:

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[19] Bavinck, J H., *An Introduction to the Science of Missions* (Philadelphia: Presbyterian and Reformed Pub. Co, 1960), xix-xx.
[20] "The Teaching of Missiology: Some Reflections on the Historical and Current Scene.**"** *Missiology: An International Review,* 15:4 (1987), 504.

a trinitarian missiology is at the heart of all of theology. Missiology should both permeate theology and exist as a subject area to accompany missionary praxis, making theological education at least missiological to the core, if not itself missional. Missiology is part of practical theology, praxis-based and oriented to specific contexts. It draws on both theological and other disciplines (particularly the social sciences) as an interdisciplinary enterprise rather than as a discipline in its own right."[21]

In a similar fashion, Andrew Kirk reasons that "All true theology is,

by definition, missionary theology, for it has as its object the study of the ways of

a God who is by nature missionary and a foundational text written by and for

missionaries."[22]

This "study of the ways of a God who is by nature missionary" extends

far beyond the boundaries of theology, however. Missiology is, by nature,

interdisciplinary, including components not just of biblical and theological

studies (theology of mission/s, for example), but also history (of mission/s), social

sciences (missionary anthropology and cross-cultural communication, for

example), strategy (church planting movements, for example), research

(qualitative and quantitative), and more. According to Dutch missiologist

Johannes Verkuyl, "Missiology's task in every age is to investigate scientifically

and critically the presuppositions, motives, structures, methods, patterns of

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[21] "What is Missiology?" *Missiology: An International Review* 42:1 (2013), 67.
[22] *The Mission of Theology and Theology as Mission* (Valley Forge, Pa: Trinity Press International, 1997), 50.

cooperation and leadership which the churches bring to their mandate."[23]

Internationally renowned scholar and missiologist, Father Louis J. Luzbetak,

SVD, describes missiology as integrating and multidisciplinary in character and

holistic in approach, and by way of Drs. Alan Tippett and Arthur Glasser

presents the missiological process in the form of the following flowchart:[24]
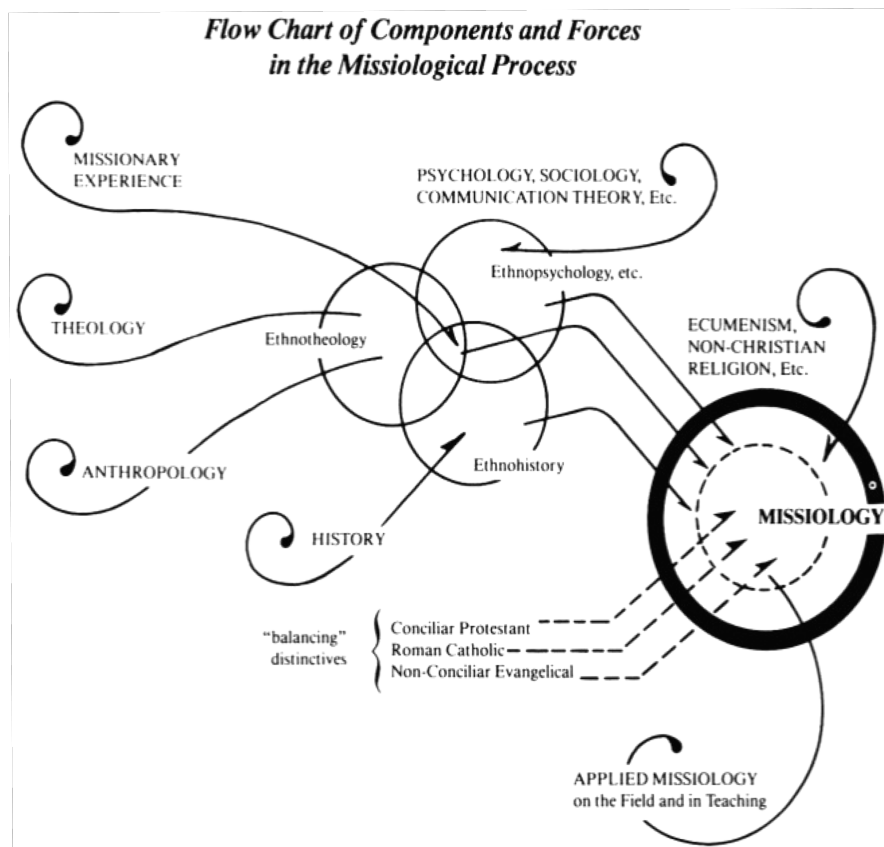
**Figure 1: Father Louis B. Luzbetak's flow chart of components and forces in the missiological process.**

[23] *Contemporary Missiology: An Introduction* (Grand Rapids, Michigan: Eerdmans. 1978), 5.
[24] Luzbetak, Louis J., *The Church and Cultures: New Perspectives in Missiological Anthropology* (Maryknoll, N.Y: Orbis Books, 1988), 14-15.

When whittled down to its essence, missiology and its process requires

theory, reflection (and interaction), and action (experience), which Dudley

Woodberry has called "the book, the circle and the sandals."[25] In a similar

fashion, this dynamic missiological interaction between theory, reflection and

experience is described by renowned missiologist David Hesselgrave as the three

sources of missiology: revelation, reflection and research.[26]

**Three Sources of Missiology**

**Revelation**
(Sacred Scripture)

**MISSIOLOGY**

**Reflection**
(Sound thinking)

**Research**
(Scientific observation)

*Figure 2: David Hesselgrave's Three Sources of Missiology*

Likewise, missiologist Gailyn Van Rheenen also takes a trichotomistic

approach by dividing missiology, not into three activities or sources, but into

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[25] Woodberry, J. Dudley, "Past Symbols of Interacting Theory, Reflection and Experience." In Woodberry, J. Dudley, Charles Van Engen and Edgar J. Elliston (eds.), *Missiological Education for the 21st Century: The Book, the Circle and the Sandals* (Maryknoll, NY: Orbis Books, 1997), 3-8.
[26] Hesselgrave, David J, and Earl J. Blomberg, *Planting Churches Cross-Culturally: A Guide for Home and Foreign Missions* (Grand Rapids, MI: Baker Book House, 1980), 45-47.

three interdependent domains, with theology serving as the foundation for social

sciences (culture), which in turn allow for strategy to be developed.[27]
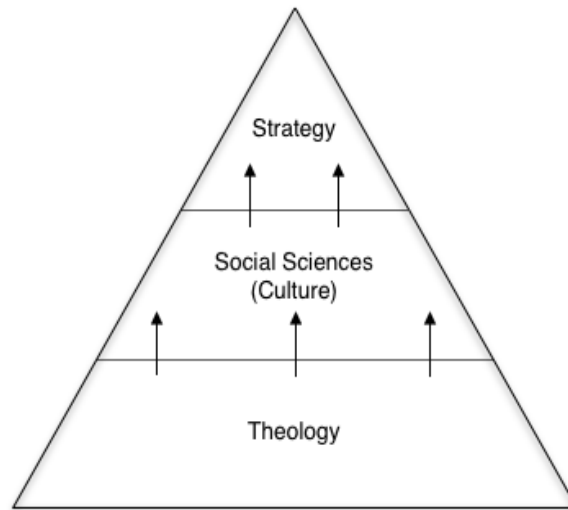


*Figure 3: Gailyn Van Rheenen's Three Interdependent Domains of Missiology*

Similar paradigms have been used in both scholarly and popular contexts

and publications for decades, but it is probable that none have been more well

known or employed than that of missiologists Ralph Winter and Steven

Hawthorne in their *Perspectives on the World Christian Movement* book and course.

Originally developed in the 1970's in conjunction with their work at the U.S.

Center for World Missions, the material examines God's global mission from

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[27] "The Discipline" <http://www.missiology.org/?page_id=20#theology>. Accessed on December 15, 2013.

biblical (and theological), historical, cultural and strategic perspectives. Van

Rheenen calls this the "missional helix,"

> a spiral because the missionary returns time and time again to reflect theologically, culturally, historically, and strategically in order to develop ministry models appropriate to the local context.  Theology, social understandings, history of missions, and strategy all work together and interpenetrate each other.  Thus praxis impacts theology, which in turn shapes the practice of ministry.  In the following diagram the broken line between the four elements of strategy formation demonstrates how each interacts with the others.[28]

TR – Theological Reflection

CA – Cultural Analysis

SF – Strategy Formation

HP – Historical Perspective
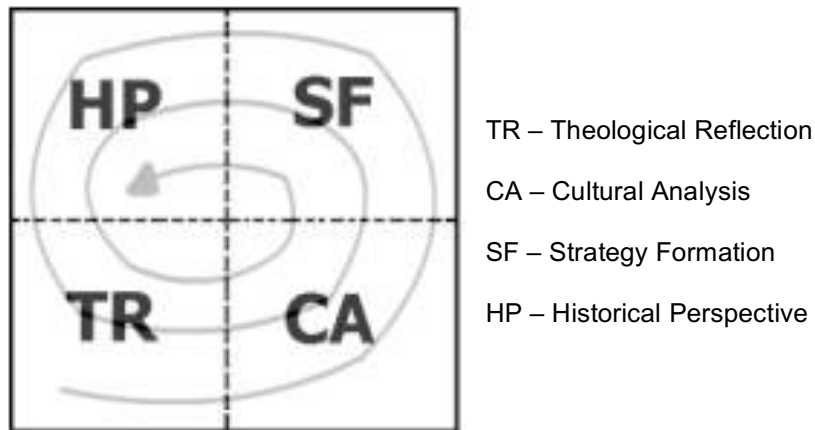
*Figure 4: Gailyn Van Rheenen's Missional Helix*

This paradigm has stood the test of time and serves well for the purposes

of this dissertation. I have attempted an integrated study of God's mission to, in

and through Brazil from theological, historical, cultural and strategic

perspectives. And while this dissertation is missiological in nature, taking into

consideration all of the above tensions – which are summed up well by

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[28] <http://www.missiology.org/?p=203>. Accessed on January 15, 2014.

missiologist Tom Steffen when he writes that missiology "continues to be an enigma at best or an unwanted stepchild at worst"[29] – we are best served in the academy by categorizing the present interdisciplinary study under "religious and theological studies," allowing for both the theological and the non-theological, but missiological (and thus religious) content to be studied, analyzed and integrated.

## 2.2    Methodology, Paradigm and Framework

Missiologist Enoch Wan affirms that "By nature and history, missiological research is relatively more inter-disciplinary than other fields of evangelical enquiry."[30] Consequently, a varied research *methodology* is required, as missiology relies on numerous conversation partners, and an organic and dynamic *paradigm* and *framework* must be utilized.

This study covers a broad scope of domains including theological and biblical studies, history, anthropology and sociology, business, and missions strategy, and thus the best *methodological approach* is, in missiologist Enoch Wan's

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[29] Dasan and Fox, *Missiological Education: Theological Integration and Contextual Implications: Papers from the 13th Cms Consultation*, 74.
[30] "The Paradigm and Pressing Issues of Inter-Disciplinary Research Methodology." Global Missiology, Vol. 2, No. 2 (Jan. 2005). <http://ojs.globalmissiology.org/index.php/english/article/viewFile/97/281>. Accessed on September 10, 2012.

words, "an integrated inter-disciplinary missiological research."[31] According to

Wan, this integrated, or integrative, or interdisciplinary, approach – which he

defines as an "academic and systematic study conducted by using elements (e.g.

theory, methodology, etc.) from one or more disciplines in the attempt to achieve

a high degree of coherence or unity"[32] – has three significant benefits over a

singular quantitative or qualitative approach, namely:

> 1) disciplinary synergism: It integrates into a macro-paradigm what otherwise is a set of independent disciplines of study. The researcher is enabled to widen the scope of knowledge and is opened to see the whole in which the parts interact together for a more holistic understanding of reality and better theoretical formulations about that reality.
> 2) mutual enrichment: There is potential for a mutual enrichment among the disciplines which enter into a dynamic interaction. This enrichment would eventually mean a mutual borrowing, questioning, and reformulating of what constituted an individual discipline's method before entering into dynamic interaction. This process sharpens the precision of a research undertaking, thus securing results that are more systematic and closer to the reality of the subject matter under research.
> 3) research advancement: This integrated inter-disciplinary approach in research processes would also secure the right adjustments to problem solving and theoretical proposals for the explanation of phenomena under research. This in turn will increase the acuteness of implementing new paradigms into particular fields of practice or knowledge. In addition, the reality of the vastness of the created order, the diversity of human culture, the complexity of life, etc., requires that comprehensive and coherent understanding be informed by the findings of multiple disciplines and various fields.[33]

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[31] Wan, "The Paradigm and Pressing Issues of Inter-Disciplinary Research Methodology."
[32] Wan, "The Paradigm and Pressing Issues of Inter-Disciplinary Research Methodology."
[33] Wan, "The Paradigm and Pressing Issues of Inter-Disciplinary Research Methodology."

For these reasons, an *integrative research methodology* has been adopted, employing an approach that is based on both field and archival research, both qualitative and quantitative in nature, focused on the relationships between theological, historical, cultural and strategic dimensions of God's mission to, in and through Brazil. It includes biblical studies, historical studies, biographical studies, sociological and anthropological studies, case studies, and comparative studies.

Additionally, the present study is situated within what is known as the *naturalistic paradigm*, which is strikingly appropriate for a missiological investigation. Lincoln and Guba describe the paradigm thus:[34]

- Realities are multiple, constructed, and holistic

- Knower and known are interactive, inseparable

- Only time- and context-bound working hypotheses are possible

- All entities are in a state of mutual simultaneous shaping, so that it is impossible to distinguish causes from effects

- Inquiry is value-bound

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[34] Lincoln, Yvonna S., and Egon G. Guba, *Naturalistic Inquiry* (Beverly Hills, CA: Sage Publications, 1985), 37-38.

The key benefit of this paradigm to the present study is a characteristic called "emergent design."[35] It allows the research design to emerge throughout the research process rather than depending upon an *a priori* construct, for it is inconceivable that enough could be known ahead of time about the relationships between the theological, historical, cultural and strategic components of God's mission to, in and through Brazil, to devise the research design. Nonetheless, there is one methodological approach that fits hand-in-glove with the naturalistic paradigm.

In addition to being situated within a *naturalistic paradigm*, this research is based upon the *grounded theory method*, a systematic methodology that allows for the discovery of theory through the analysis of data and inductive inferences from a variety of theoretical as well as disciplinary perspectives.[36] Grounded theory has been recommended by scholars for empirical research in areas where few or no theoretical studies have been conducted previously,[37] which is the case for the theological, historical, cultural and strategic components of *missio Dei* to,

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[35] Lincoln and Guba, *Naturalistic Inquiry*, 41.
[36] It is based on the work of Glaser, Barney G., and Anselm L. Strauss in *The Discovery of Grounded Theory; Strategies for Qualitative Research* (Chicago: Aldine Pub. Co., 1967).
[37] See, for example: Eisenhardt, K. "Building Theories from Case Study Research." (Academy of Management Review, vol. 14 (4), Oct. 1989, 532-550); Charmaz, Kathy, *Constructing Grounded Theory: A Practical Guide Through Qualitative Analysis* (London: Sage Publications, 2006); Clarke, Adele, *Situational Analysis: Grounded Theory After the Postmodern Turn* (Thousand Oaks, CA: Sage Publications, 2005); and Miles, Matthew B., and A. M. Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (Thousand Oaks: Sage Publications, 1994).

in and through Brazil. Rather than beginning with a hypothesis, the first step of

this study was to collect data through a variety of methods from a variety of

fields of inquiry. From the data, concepts emerged. From the concepts, categories

were formed. This "highly iterative process"[38] consisted of a continuous

assessment and comparison of the data, and shaping and adapting the constructs

to fit with new insights gained from the data processing. Thus the grounded

theory was well suited for the present study.

Finally, the *framework* for this dissertation is that of "thesis by

publication,"[39] also known as an *article thesis* or *integrated article thesis*,[40] *journal-*

*article thesis*[41] or *compilation thesis*.[42] This genre of doctoral dissertation is standard

format in natural, medical and engineering sciences, and is increasingly utilized

in the social and cultural sciences by universities around the globe.[43] Such a

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[38] Eisenhardt, "Building Theories from Case Study Research," 541.
[39] <http://www.deakin.edu.au/current-students/research/thesis-structure.php#publication>. Accessed on November 9, 2013.
[40] <http://www.sdc.uwo.ca/writing/gradhandouts/thesis1.pdf>, 3. Accessed on November 9, 2013.
[41] <http://www.calstatela.edu/academic/english/gculm-jour.php>. Accessed on November 9, 2013.
[42] <http://www.globalstudies.gu.se/english/education_student/third_cycle-postgraduate_studies/+/>. Accessed on November 9, 2013.
[43] Examples include: Deakin University in Australia (see note 7 above), Monash University in Australia (<http://www.monash.edu.au/migr/examiners/publication/>, accessed on 9 November 2013), The University of Sydney in Australia (<http://sydney.edu.au/stuserv/learning_centre/help/thesis/th_publication.shtml>, accessed on November 9, 2013), and many other Australian universities; The University of Western Ontario in Canada (see note 8 above), and numerous other Canadian Universities; The University of Gothenburg in Sweden (see note 10 above), The University of Turku in Finland (see <http://www.utu.fi/en/research/utugs/Documents/DoctralTraining Developmment2012.pdf>, accessed on November 9, 2013) and other Scandinavian universities; a growing number of UK universities (see < http://www.timeshighereducation.co.uk/416988.article>, accessed on November 9, 2013); and some American universities such as The University of Vermont (<http://www.uvm.edu/~gradcoll/pdf/guidelines. pdf>, 1-3 (accessed on November 9, 2013) and California State University, Los Angeles (see note 9 above).

dissertation consists of a collection of research projects and publications and may

be comprised of already published journal articles, conference papers, book

chapters, and not yet published manuscripts. All of these formats are utilized in

the present dissertation, which represents a sampling of the culmination and

conclusion of years of conducting various types of research intended to discover

and demonstrate the most efficient and effective ways for the Gospel to

overcome all obstacles and take root and blossom *in* Brazil, and *through* the

Brazilian Church. Integration, synthesis and analysis have been conducted and

conclusions have been drawn by combining and comparing the results of these

multiple research projects and papers.

## 2.3    Assumptions

*Missio Dei*, the mission of God, begins with God Himself. He is the great

and glorious creator and sovereign Lord over all creation. Humans are created in

His image but enslaved to their sinful nature. The story of the Bible – God's

inspired, infallible, authoritative Word, from Genesis to Revelation[44] – as well as

the story of redemptive history, is the story of this glorious God who deserves

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[44] I hold to the Chicago Statement on Biblical Inerrancy and affirm that "Holy Scripture, being God's own Word, written by men prepared and superintended by His Spirit, is of infallible divine authority in all matters upon which it touches…Being wholly and verbally God-given, Scripture is without error or fault in all its teaching…" See http://www.bible-researcher.com/chicago1.html (accessed on October 12, 2013).

and desires to be known and worshiped among all peoples (Ps. 96:3-4) and who

is bringing this about through the redemption of people from all nations. Once

people become part of His family, the Church, they are invited and commanded

to participate in His ongoing mission of gathering the rest of this "people for His

name" (Acts 15:14). The Church in Brazil clearly and increasingly is part of this

process of being gathered and helping to gather. The Great Commission (cf.

Matt. 28:18-20) is for the *whole* body of Christ, not merely a portion of it. It is

incumbent upon every member, and every church, from all nations, to joyfully

assume responsibility for sending or taking the message of salvation in the

glorious Lord Jesus Christ to all nations (1 Peter 2:9-10).

God has summoned every one of His children in Brazil to be involved

personally in His mission, and He equips them to do so, having declared that all

legitimate activities and professions can and should be used in His mission (1

Cor. 10:31; Col. 3:23). Formal missiological training in missiological or theological

institutions is necessary for some, especially those among the "clergy." However,

God has called all of children – including the "laity" – to engage in His mission,

and one activity seems ideally suited for bringing glory to God in holistic

fashion: business. It is an activity and vehicle by which total transformation –

spiritual, social, economic and environmental – can be brought to people and

peoples, cities and regions, nations and societies. Through business enterprise,

people, who are created in God's image, participate in His mission by being "like

Him" – mirroring Jesus' life and mission – by way of innovation, job creation,

economic stimulation and the development of natural venues for the sharing of

the Gospel. This in turn brings profound benefits on an individual level (such as

the feeling of dignity that comes from working in a legitimate job, and the sense

of security in the knowledge of eternal salvation) and on a collective level (such

as poverty eradication, better educational systems, disease alleviation, etc.).

Additionally, it is business development today – similar to education and

medicine 100 years ago – that is opening the doors for Gospel messengers in

restricted-access countries and contexts.

There are many within the Brazilian Church who are gifted to put

business to work for the sake of mission, and many who are gifted to work as

professionals. These factors, when combined with Brazilian historical, cultural,

economic and religious traits, make the Brazilian Church ripe for effective global

ministry.

## 2.4  Scope and Limitations

Delimitations: this research is broad and multidisciplinary in nature,

covering multiple domains (biblical, religious and theological studies, history,

missiology, anthropology, sociology, education, business), utilizing multiple

research tools and techniques (including both field and archival research), and

multiple languages (Portuguese and English). Additionally, Brazil is home to

both the largest Catholic population in the world as well as one of the largest

Evangelical populations in the world. While I would be very interested in

including the Catholic Church in my study, it is far beyond my means and

resources and the scope of one Ph.D. dissertation. Finally, although there are

hundreds (if not thousands) of possible research components to an integrated

study like this, I only endeavored to conduct research that would be directly

beneficial to the organization I lead, CCI-Brasil, and to the Brazilian Evangelical

missions movement at large.

Limitations include the fact that Brazil is over 500 years old and that in

many cases record keeping by churches and missions was sporadic and

superficial at best, non-existent at worst. Additionally, Brazil is a vast country

and I was constrained to doing much of my archival research via internet rather

than in physical libraries.

## 2.5    Procedure

1) This study relied heavily upon field-based (i.e. the American researcher was based in Brazil) archival research, thus the first step was to *gather and evaluate information* documented in written form from sources such as:

- The Bible

- Refereed journals

- Books and serial monographs

- Series sponsored by associations and groups (e.g. Evangelical Missiological Society)

- Websites (theology, biblical studies, missiology, history, education, business)

- Term paper, monograph, thesis and dissertation databases

2) Questionnaire-based field research was conducted.

3) The information was organized.

4) The information was analyzed.

5) Conclusions were drawn.

## 2.6    Organization of the Study

Chapter One of this study highlights the historical, sociological and missiological factors which have made this research necessary. Chapter Two

outlines the nature of this study. Chapter Three addresses the biblical basis for, and theological impediments to, *missio Dei* to, in and through Brazil, while Chapter Four examines the mission of God to, in through Brazil from a historical perspective. Chpater Five deals with components of Brazilian culture that create a favorable outlook of Brazilians toward foreigners, and favorable reception by those foreigners. Chapter Six studies the strategic dimension of *missio Dei* through Brazil, specifically related to missionary training and the use of the "business as mission" model. Conclusions and recommendations finalize this study in Chapter Seven.

## 2.7    Definitions

- The 10/40 Window: According to the Joshua Project,[45] the 10/40 Window is the rectangular area of North Africa, the Middle East and Asia approximately between 10 degrees north and 40 degrees north latitude. It includes the majority of the world's Muslims, Hindus, Buddhists and communists. An estimated 4.65 billion individuals residing in approximately 8,749 distinct people groups are in the 10/40 Window. It is home to some of the largest unreached people groups in the world such as the Shaikh, Yadava, Turks, Moroccan Arabs, Pushtun, Jat and

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[45] <http://www.joshuaproject.net/10-40-window.php>. Accessed on November 11, 2013.

Burmese. There are several important considerations: first, the historical and

Biblical significance; second, the least evangelized countries; third, the unreached

people groups and cities; fourth, the dominance of three religious blocs; fifth, the

preponderance of the poor; sixth, the strongholds of Satan within the 10/40

Window.

- "Business as Mission" ("BAM"): "BAM is broadly defined as a for-profit

commercial business venture that is Christian led, intentionally devoted to being

used as an instrument of God's mission (*missio Dei*) to the world, and is operated

in a crosscultural environment, either domestic or international."[46] More

specifically, and for the purpose of this study, I define BAM as "the

doxologically-motivated strategic development and use of authentic business

activities (especially small to medium sized, or SME) to create authentic ministry

opportunities leading to the transformation of the world's least-reached people

and peoples spiritually, economically, socially and environmentally." A virtual

synonym for "BAM" is "Business for Transformation" ("B4T"). This is preferred

by those who wish to avoid the use of the word "mission."

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[46] Johnson, C. Neal, *Business as Mission: A Comprehensive Guide to Theory and Practice* (Downers Grove, IL: IVP Academic, 2009), 27-28.

- Church: with a capital "C", refers to the whole body of true Christ-followers, who comprise Christ's Church, independent of denominational affiliation or lack thereof.

- Church Planting Movement (CPM): "A Holy Spirit-inspired and controlled process of planting indigenous churches among a specific people group or a geographical location that would rapidly grow, mature, and multiply themselves and spread spontaneously into the whole population."[47]

- Contextualization: "a dynamic process of the church's reflection, in obedience to Christ and his mission in the world, on the interaction of the text as the word of God and the context as a specific human situation."[48]

- Creative-access nations (formerly and still sometimes known as creative-access nations[49]): At least 70 countries in the world are considered hostile to the Gospel.[50] "These nations require creative ways for Kingdom workers to gain entrance for expansion that

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[47] Ponraj, S.D. *Strategies for Church Planting Movement* (Chennai, India: Mission Educational Books, 2011), 20. His definition concludes with "without outside help." My definition does not include that component.

[48] See Nicholls, Bruce J., "Contextualization," in Ferguson, Sinclair B. and David F. Wright, *New Dictionary of Theology* (Downers Grove, IL: InterVarsity Press, 1988), 164.

[49] Steffen, Tom, "Creative-Access Platforms," in Barnett, Mike, and Robin Martin, *Discovering the Mission of God: Best Missional Practices for the 21st Century* (Downers Grove, IL: IVP Academic, 2012), 518.

[50] Barrett, David B. and Todd M. Johnson, Eds., *World Christian Trends, AD 30 - AD 2200* (Pasadena: William Carey Library, 2001), 60.

addresses people's social and spiritual needs."[51] They have thus

been termed "creative-access nations."

- Cross-cultural worker: I employ this word interchangeably with

"missionary." However, the latter carries both colonial baggage and security

risks, making the former increasingly useful and accepted. The work of

missionaries or cross-cultural workers is to engage in missions, as defined below,

within another culture, be that within their country of birth or in another

country.

- Doxological missiology: A missiology ("the conscious, intentional,

ongoing reflection on the doing of mission"[52]) that is grounded in and motivated

by the biblical imperative (the doxological motivation below) to see Jesus Christ

worshiped among all peoples.

- Doxological motivation for missions: The preeminent motivation in

Scripture with respect to participation in the *missio Dei:* a profound and driving

desire to see Christ proclaimed and worshiped among all ethnic groups in the

world. This is in contrast (but not opposed) to the often utilized and highly

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[51] Steffen, "Creative-Access Platforms," 518.
[52] Neely, Alan, "Missiology," in Moreau, A. Scott, *Evangelical Dictionary of World Missions* (Grand Rapids, MI: Baker Books, 2000), 633.

emphasized soteriological and anthropological motivations for missions which, though important and not to be diminished, are biblically subordinate to the doxological motivation. "The final and ultimate goal of missions, according to Voetius, is the glorification and manifestation of divine grace (gloria et manifestatio gratiae divinae). God is not only the first cause but also the ultimate goal of missions. The highest purpose is therefore not the salvation of sinners (Eph. 1:10) but the honor of God (Eph. 3:10-11; Rom. 11:32)."[53]

- Evangelicals: A subdivision mainly of Protestants consisting of all affiliated church members calling themselves Evangelicals, or all persons belonging to Evangelical congregations, churches or denominations."[54]

- Gospel: God Himself is the Gospel, presented as the glorious gift of Jesus Christ. At the heart of the Gospel is the message that the glorious gift died for our sins and was raised from the dead, so that there is now no condemnation for those who believe, but only everlasting joy. The outworking of the Gospel is the restoration of humans to union with God and communion with others, in the context of a community, for the good of others and the world, and for the glory

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[53] Jongeneel, J A B. "The Missiology of Gisbertus Voetius: the First Comprehensive Protestant Theology of Missions." *Calvin Theological Journal* 26:1 (April 1991), 47-79.
[54] Barrett and Johnson, *World Christian Trends*, 858. I am aware that there are self-denominated Evangelical Catholics (or Catholic Evangelicals) and Orthodox Evangelicals, but they are not included in my study.

of God.

- *Missio Dei*: Christian mission flows from *missio Dei*, the "mission of God," for "God is the one who initiates and sustains mission."[55] His mission is to be worshipped eternally by representatives from among all peoples, through the redemption of individual people.

- Missionary: see "cross-cultural worker".

- Mission: see "*Missio Dei*".

- Missions: Those activities conducted by Christ-followers individually and collectively in order to fulfill the mission of the Church, which is the mission of God Himself (see *Missio Dei*). I use the term in the narrow sense, referring to the God-given missionary task to make disciples of all nations, rather than in the broad sense, which would refer to the whole scope of God's intentions in the world.

- Protestants: Those denominations, churches and people who hold to forms of Christian faith and practice that originated with the Protestant Reformation.

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[55] Moreau, A. Scott, Gary R. Corwin, and Gary B. McGee, *Introducing World Missions: A Biblical, Historical, and Practical Survey* (Grand Rapids, MI: Baker Academic, 2004), 17.

- Unreached People Group (UPG): According to the Joshua Project,[56] an unreached (or least-reached) people is a people group among which there is no indigenous community of believing Christians with adequate numbers and resources to evangelize this people group. The original Joshua Project editorial committee selected the criteria less than 2% Evangelical Christian and less than 5% Christian Adherents.

## 2.8    Literature Survey

## 2.8.1  Introduction

The present integrated study contains several key components. A vast amount has been written about some of them, such as Brazil (history, culture, religion, etc.), learning styles, and biblical theology of mission/s. A fair amount has been written about other components, such as the Church in Brazil (historical growth, current realities, etc.). Very little, however, has been written about my foundational theological position/motivation for life and missions, i.e. the doxological motivation, and very little has been written about BAM in general, with almost nothing having been written about BAM in and from Brazil, in particular. Additionally, very little has been done with respect to how the false dichotomies between sacred and secular, and between clergy and laity, have

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[56] <http://www.joshuaproject.net/definitions.php>. Accessed on November 11, 2013.

hindered the integration of the doxological motivation with the BAM model. The focus of this literature review, then, is the doxological motivation for missions, the role of laity in missions, and the BAM model for missions.

Throughout redemptive history, the harmonious integration of the "sacred" and "secular," and the drive to see God glorified among all nations through the practice of any and all types of business activities,[57] has neither been fully appreciated, nor intentionally, consistently and successfully practiced by God's people. There has been very little, if any, integration of the doxological motivation with the BAM model. My literature review will bear this out. Whereas in most academic disciplines it would be common to find thousands upon thousands of books, papers, articles, theses and dissertations on the subject at hand, this is not the case with either of my two primary areas of interest, and much less so when considering the integration of the two. In fact, few, if any, attempts have been made to show the intimate relationship between the doxological motivation for missions (and its resulting doxological missiology) and the BAM model. However, there is not a complete dearth of literature, and I will review some of what is available.

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[57] I do not include among these, of course, a handful of illicit activities such as prostitution and the trafficking of people, drugs and arms.

Additionally, there is a plethora of material available on research

methodology within the social sciences, but there is very little with respect to

missiological research. I will review relevant literature from both domains.

## 2.8.2 Thematic Background

The phrase "doxological missiology" is, surprisingly, virtually unknown

within biblical studies, theology and missiology.[58] For example, in a general

Google search,[59] the phrase turned up only three times, with only one being of

any significance.[60] In Yahoo and Bing searches, it only appeared twice. It did not

appear in any book titles in searches on Google Books, Amazon or WorldCat.

Within the scholarly arena, it did not appear in Google Scholar or in any

religious, theological or missions/missiological journals included in the ATLA

Religion Database.[61] The phrase was also not to be found in archival searches of

theses and dissertations either in Yale University Library's collection of over 6200

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[58] The concept of doxological theology, however, is not entirely unknown. See, for example, Geoffrey Wainwright's book *Doxology: The Praise of God in Worship, Doctrine, and Life: a Systematic Theology* (New York: Oxford University Press, 1980) and Christopher C. Green's *Doxological Theology: Karl Barth on Divine Providence, Evil and the Angels* (London: T&T Clark International, 2011). My contention, however, is that if anything is doxological, it *necessarily* includes a missiological component.

[59] On September 12, 2012.

[60] There was a fourth occurance, but it was associated with my own internet presence.

[61] This includes all major theological journals (such as Evangelical Review of Theology, Journal of the Evangelical Theological Society, Bibliotheca Sacra, the Journal of Theological Studies, and many more) as well as missiological journals such as the Evangelical Missions Quarterly, the International Bulletin of Missionary Research, the International Journal of Frontier Missions, the International Review of Missions, Missiology: An International Review, Mission Studies: Journal of the International Association of Mission Studies, Missionalia, Transformation: An International Evangelical Dialogue on Mission and Ethics, and many others.

doctoral dissertations on missiology,[62] or in the Theological Research Exchange

Network's (TREN) collection of 20,000 theological theses and dissertations.[63]

"Doxological" can be found as an adjective associated with various

disciplines and fields within theology and Christian life and ministry. It is often

associated with music and arts.[64] There is "doxological liturgy"[65] and "liturgical

doxology,"[66] "doxological preaching,"[67] "doxological theology,"[68] and a

"doxological concept of history."[69] There is a growing body of work on "living

doxologically."[70] "Doxological evangelism" shows up dozens of times in a

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[62] <http://resources.library.yale.edu/dissertations/default.asp> (accessed on September 12, 2012). This collaborative effort with the International Bulletin of Missionary Research includes over 6200 doctoral level English-language dissertations and theses (including Th.D., Ph.D., D.Miss. and D.Min.) written since 1900, without regard to country of origin. Tellingly, the words "doxology" and "doxological," even when searched independently from "missiology," were not used in any of the over 6200 dissertations.

[63] The Theological Research Exchange Network (TREN) is a library of over 19,865 theological thesis/dissertation titles representing research from as many as 132 different institutions. <http://www.tren.com>. Accessed on September 12, 2012.

[64] See, for example: Fortunato, Frank, Carol Brinneman, and Paul Neeley, *All the World is Singing: Glorifying god through the Worship Music of the Nations* (Tyrone, GA: Authentic Publishing, 2006).

[65] See, for example: Senn, Frank C., "Worship, Doctrine, and Life: Liturgical Theology, Theologies of Worship, and Doxological Theology." In Currents In Theology And Mission 9, no. 1 (February 1, 1982): 11-21. ATLA Religion Database with ATLASerials, EBSCOhost (accessed September 13, 2012).

[66] Mannion, M. Francis, "Rejoice, Heavenly Powers! The Renewal of Liturgical Doxology." Pro Ecclesia 12, no. 1 (December 1, 2003), 37-60. ATLA Religion Database with ATLASerials, EBSCOhost (accessed September 14, 2012).

[67] See, for example: Wainwright, Geoffrey. "Preaching as Worship." Greek Orthodox Theological Review 28, no. 4 (December 1, 1983), 325-336. ATLA Religion Database with ATLASerials, EBSCOhost (accessed September 13, 2012).

[68] See, for example: Wainwright, Geoffrey, *Doxology: The Praise of God in Worship, Doctrine, and Life: a Systematic Theology* (New York: Oxford University Press, 1980); and Schreiner, Thomas R., *New Testament Theology: Magnifying God in Christ* (Grand Rapids, MI: Baker Academic, 2008). For an Indian approach, see Sumithra, Sunand, *Holy Father: A Doxological Approach to Systematic Theology* (Bangalore, India: Theological Book Trust, 1993).

[69] Jenson, Robert W., "Doxological Concept of History in the Theology of Peter Brunner," in *Zur Auferbauung des Leibes Christi; Festgabe für Peter Brunner zum 65 Geburtstag* (Kassel: Johannes stauda Verlag, 1965), 181-198. ATLA Religion Database with ATLASerials, EBSCOhost (accessed September 13, 2012).

[70] See, for example: May, Melanie A. "Living Doxology." Brethren Life And Thought 44, no. 3 (June 1, 1999): 23-31. ATLA Religion Database with ATLASerials, EBSCOhost (accessed September 14, 2012); and Morgan, David, *Gifts in God's Image: Living for the Glory of God's Kingdom* (Nashville, TN: Thomas Nelson, 2013).

Google search.[71] Other less used domains include "doxological ecclesiology"[72] and "doxological anthropology."[73] John Jefferson Davis refers to the "doxological imagination."[74] And within the field of psychology or neurotheology, there is "doxological extended cognition."[75]

The first and only use of the phrase "doxological missiology," however, seems to have been by Ron Sider, *en passant*, in a response to Christopher Little's 2008 article entitled "What Makes Mission Christian?" He writes, "There is no logical connection between a *doxological missiology* and the particular theses Little wants to support"[76] (italics mine). Sider does not attempt to define or develop a doxological missiology.

We must expand our search if we are to do a thorough literature review on the concept of doxological missiology by including the words "doxology" and

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[71] See, for example: "Doxological Evangelism" (www.redeemersa.org/sermons/sermon082105.pdf; accessed on September 13, 2012); "Doxological Evangelism" (www.grace-pca.net/doxological-evangelism; accessed on September 13, 2012); Doug Birdsall, "Doxological Evangelism: Learning to Share God's Glory with the World," Lausanne World Pulse, Dec. 2007, <http://www.lausanneworldpulse.com/leadershipmemo/12-2007?pg=all>. Accessed on September 13, 2012.

[72] See, for example, Inagrace Dietterich, "A Doxological Ecclesiology," at <http://centerforparishdevelopment. wordpress.com/2012/03/04/doxological_ecc1/>. Accessed on September 12, 2012.

[73] See, for example, Amy C. Schifrin, "Response to Sayler Liturgical Texts, Ritual Power, and God's Glory: The Deconstruction of a Homosexual Identity through the Lens of a Doxological Anthropology," in Dialog: A Journal of Theology (Vol. 44, Issue 1, March 2005), 90–92.

[74] Davis, John Jefferson, "Real presence, the ontology of worship, and the renewal of evangelical doxological imagination," Evangelical Review Of Theology 32, no. 4 (October 1, 2008), 323-345. ATLA Religion Database with ATLASerials, EBSCOhost (accessed September 13, 2012).

[75] Holland, George Adam, "Doxological Extended Cognition," Zygon 42, no. 3 (September 1, 2007), 749-766. ATLA Religion Database with ATLASerials, EBSCOhost (accessed September 13, 2012).

[76] In "Responses to Christopher Little's 'What Makes Mission Christian?'" (International Journal of Frontier Missions, 25:2 (Summer 2008), 80.

"doxological" without the "missiology" appendage, as well as conceptual

cognates of "doxological" – such as "glory" – and etymological cousins of

"missiology" – such as "mission" and "missions." It will also be helpful to

include words like "nations" and "peoples." Although the paucity of such

vocabulary within missiological journals and books is surprising,[77] it is

nonetheless now possible to find articles such as "Doxological Basis of the

Christian Mission"[78] and expressions such as "missional doxology"[79] and

"doxological mission."[80]

Although the results reveal scant academic or popular-level attention to

the theme of doxological missiology, the literature now begins to reveal that it

can be found in a very general way in materials related to biblical studies,

theology and missiology. In addition to the above-mentioned "Doxological Basis

of the Christian Mission," examples of articles, papers and chapters include "The

Story of His Glory,"[81] "Declare His Glory,"[82] and "Changing Motivations for

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[77] The International Bulletin of Missionary Research, for example, had no articles whose titles included "doxology" or "doxological" and only one which included "glory," and it was not related to the glory of God but rather to the "glory…of all nations". (http://www.omscibmr.org/index.php. Accessed on September 12, 2012.)

[78] Arapura, John G., "Doxological basis of the Christian mission," Muslim World 53, no. 3 (July 1, 1963): 173-177. ATLA Religion Database with ATLASerials, EBSCOhost (accessed September 13, 2012).

[79] Purves, Jim, "The Missional Doxology of the Philippian Hymn," Baptistic Theologies 3, no. 1 (March 1, 2011): 15-30. ATLA Religion Database with ATLASerials, EBSCOhost (accessed September 13, 2012).

[80] Little, Christopher R., *Mission in the Way of Paul: Biblical Mission for the Church in the Twenty-First Century* (New York: P. Lang, 2005), 47ff.

[81] Hawthorne, Steve, in *Perspectives on the World Christian Movement: A Reader*. Second Edition (Pasadena, CA: William Carey Library, 1992). Interestingly, neither this chapter nor theme appeared in the first edition in 1981.

Missions: From 'Fear of Hell' to 'The Glory of God'".[83] In book form, examples include *Declare His Glory Among the Nations*,[84] *Let the Nations Be Glad*,[85] *For the Sake of His Name: Challenging a New Generation for World Missions*[86] and *Through God's Eyes: A Bible Study of God's Motivations for Missions*.[87]

If there is an increased interest in the concept of doxological missiology – an interest in God's glory as the motivation and goal of missions – the turning point seems to have been in the mid 1990s, due in large part to John Piper's modern classic entitled *Let the Nations Be Glad: The Supremacy of God in Missions*.[88] It is not uncommon to read or hear expressions like: "missions is not the ultimate goal of the church; worship is"; "worship is the fuel and goal of missions"; "in missions we simply aim to bring the nations into the white-hot enjoyment of God's glory." All of these come from John Piper.[89] But while the doxological motivation for missions has gained traction on a popular-level, there has been

[82] Wiebracht, Dean S. *God's Heart for the Nations: Bible Studies on Missions* (Manila, Philippines: OMF Literature, 2001), 58ff.

[83] Pocock, Michael, Gailyn Van Rheenen, and Douglas McConnell, *The Changing Face of World Missions: Engaging Contemporary Issues and Trends* (Grand Rapids, MI: Baker Academic, 2005), 161ff.

[84] Howard, David M., *Declare His Glory Among the Nations* (Downers Grove, IL: InterVarsity Press, 1977).

[85] Piper, John. *Let the Nations Be Glad: The Supremacy of God in Missions.* 2nd Edition (Grand Rapids, MI: Baker Academic, 2007).

[86] Doran, David M., Pearson L. Johnson, and Benjamin Eckman, *For the Sake of His Name: Challenging a New Generation for World Missions* (Allen Park, MI: Student Global Impact, 2002).

[87] Cate, Patrick O., *Through God's Eyes: A Bible Study of God's Motivations for Missions* (Pasadena, CA: William Carey Library, 2004).

[88] Grand Rapids, MI: Baker Academic, 1993.

[89] Piper, *Let the Nations Be Glad*, 17.

very little attention paid to it on an academic one. The closest anyone has come

to a rigorous development of a doxological missiology is Christopher Little. He

states that "It is…my conviction that the contemporary evangelical movement

stands in need of recovering the doxological theme in mission."[90] Thus, he

devotes a portion of his book entitled *Mission in the Way of Paul: Biblical Mission*

*for the Church in the Twenty-First Century*[91] to this theme. In his chapter called

"The Theological and Practical Orientation of Pauline Mission," Little outlines

the biblical basis for a doxological theology of mission, describes the nature of

Paul's doxological mission, presents the means by which Paul sought to fulfill his

doxological mission and highlights the outcomes of his doxological mission.[92]

    If very little has been written on doxological missiology, virtually nothing

has been written on its relationship to the BAM ministry model. I could find no

literature that directly linked the two. *That is, in fact, the objective of this*

*dissertation*. What is required, then, is a review of the broader body of literature

related to BAM and its cognates such as "business for transformation," as well as

similar constructs such as "Kingdom business," tentmaking and marketplace

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[90] "What Makes Mission Christian?" In Evangelical Missions Quarterly, Vol. 42, No. 1 (Jan. 2006), 84. And article of same name in IJFM (25.2 Summer 2008, 65-73). Both based on Fuller Seminary Ph.D. dissertation, published as *Mission in the Way of Paul: Biblical Mission for the Church in the Twenty-First Century*, 47-73.

[91] New York: P. Lang, 2005; based on his Ph.D. in intercultural studies from Fuller Seminary School of World Missions.

[92] Little, *Mission in the Way of Paul*, 47ff.

ministry, keeping in mind that we are concerned very specifically with the use of business and economic activities to facilitate the fulfillment of the Great Commission, i.e. to make disciples of all nations. In addition, we must examine the literature related to work, vocation, calling, the sacred-secular divide, and the role of the "laity" in God's global Kingdom causes.

Although the use of business in and for missionary endeavors is not new – it has occurred throughout redemptive history, though never as a prevailing model – the literature seems to reveal that as recently as the 1990s, very few people were intentionally utilizing business for missions or attempting to develop a model which integrated business and missions. The literature affirms this. In an ATLA Religion Database search[93] of works (articles and reviews) whose titles include "business" and "mission" or "missions," dating back to 1947, 55 of the 62 publication dates were from the year 2000 on. Similarly, when we consider books published on the subject, until around 1997 there was only one publication of significance: William Danker's *Profit for the Lord: Economic Activities in Moravian Missions and the Basel Mission Trading Company*.[94]

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[93] On September 14, 2012.
[94] Grand Rapids: Eerdmans, 1971.

By the beginning of the twenty-first century, however, the literature

reveals a clearly identifiable surge of interest in the relationship between

business and mission. Some examples of articles include "The Integration of

Business and Business as Mission,"[95] "Business As Mission In Creative Access

Countries: Ethical Implications And Challenges"[96] and "Integrating A Business

As Misssion Focus Into A Traditional Mission Agency."[97]

In a similar fashion, at the end of the 1990s, books related to BAM began

to appear in increasing numbers. Although they now number a few dozen,

several stand out as being of great significance, such as *Great Commission*

*Companies: The Emerging Role of Business in Missions*,[98] *On Kingdom Business:*

*Transforming Missions Through Entrepreneurial Strategies*,[99] *God Is at Work*, [100]

*Tentmaking: Business As Missions*,[101] *Business As Mission: From Impoverished to*

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[95] Swanson, Bruce E., "The Integration Of Business And Business As Mission." Evangelical Missions Quarterly 47.4 (2011): 478-481. ATLA Religion Database with ATLASerials. Web. September 14, 2012.

[96] Cuartas, Victor H., "Business As Mission In Creative Access Countries: Ethical Implications And Challenges." Evangelical Missions Quarterly 47.3 (2011): 296-302. ATLA Religion Database with ATLASerials. Web. Accessed September 14, 2012.

[97] Sharp, Larry W., "Integrating A Business As Misssion Focus Into A Traditional Mission Agency." Evangelical Missions Quarterly 47.1 (2011): 40-47. ATLA Religion Database with ATLASerials. Web. Accessed September 14, 2012.

[98] Rundle, Steve, and Tom A. Steffen, *Great Commission Companies: The Emerging Role of Business in Missions* (Downers Grove, IL: InterVarsity Press, 2003).

[99] Yamamori, Tetsunao, and Kenneth A. Eldred, *On Kingdom Business: Transforming Missions Through Entrepreneurial Strategies* (Wheaton, IL: Crossway Books, 2003).

[100] Eldred, Kenneth A., *God Is at Work* (Montrose, CO.: Manna Ventures, 2005).

[101] Lai, Patrick, *Tentmaking: Business As Missions* (Waynesboro, GA: Authentic, 2005).

*Empowered,*[102] and *Business As Mission: A Comprehensive Guide to Theory and Practice.*[103] The last book, written by C. Neal Johnson, is over 500 pages long and is true to its subtitle: it is by far the most comprehensive resource available on BAM. Johnson is, perhaps, uniquely qualified to write such a book. His career of over 30 years includes significant experience as an attorney, banker, educator, professor and international business consultant. Additionally, he holds both a JD and PhD in intercultural studies. His experience and academic background allow him to deal very capably with both the theory and the practice of "business as mission."

Although not a book, per se, the *Lausanne Occasional Paper on Business as Mission*, written in 2004 by a team of over 70 people from around the world, is an essential component of any serious literature review of "business as mission."

In addition to books – and perhaps most important vis-à-vis our review of literature related to BAM – we must review theses and dissertations in this field, of which there are very few. Only one was encountered in a search of the TREN

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[102] Steffen, Tom A., and Mike Barnett, *Business As Mission: From Impoverished to Empowered* (Pasadena, CA: William Carey Library, 2006).
[103] Johnson, C. Neal, *Business As Mission: A Comprehensive Guide to Theory and Practice* (Downers Grove, IL: IVP Academic, 2009).

database,[104] and none were found in the Yale University Library's database of over 6200 doctoral dissertations on missiology.[105] The only others that I could locate were entitled "The Use of Business in Missions in Chiang Mai, Thailand,"[106] "God's Mission To, Within, and Through the Marketplace: Toward a Marketplace Missiology,"[107] "Business as Mission: The Effective Use of Tentmaking in _____ ,"[108] and "Enhancing the Viability of Brazilian Business as Mission Missionaries."[109]

Broadening the search and looking for "BAM"-related research "hidden" among works on "tentmaking" and "bi-vocational" ministry yielded very little fruit. The one exception was the January edition of the International Journal of Frontier Missions, which seemed to be the first missiological publication to deal with business in missions from a current, strategic perspective, not merely historical, by including articles entitled "Starting a Business in a Restricted Access Nation," "Business Power for God's Purposes," "Strategic Impact

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[104] Suozzo, Joseph C. "Being About Our Father's Business: Characteristics of Selected Tentmaking Entrepreneurs In South Asia". M.A. thesis, Columbia International University, 2000. See note 25 above for more on TREN. Accessed on September 17, 2012.
[105] See note 24 above. Accessed on September 17, 2012.
[106] Russell, Mark Lowery. Ph.D. dissertation, Asbury Theological Seminary, 2008.
[107] Johnson, Neal C. Ph.D. dissertation, Fuller Theological Seminary, 2004.
[108] Name and location withheld. Ph.D. dissertation, The Southern Baptist Theological Seminary, 2011.
[109] Dunn, Timothy Paul. D.Miss. dissertation, Fuller Theological Seminary, 2012.

Through Multiplying Modular Business," and "How Business is Integral to

Tentmaking."[110]

To conclude our thematic literature review, two observations must be

made. First, the Bible itself will be a primary source and crucial in developing

our two primary themes, the doxological motivation for missions ("doxological

missiology") and BAM. Second there is an additional category of literature to be

reviewed, related to such topics as work, vocation and calling, the sacred-secular

dichotomy, and the role of the laity in God's global Kindgom activities, but with

respect to doxology and "business as mission," they serve to provide a

theoretical underpinning, and as such fall into the theoretical review below.

### 2.8.3 Theoretical Background

As mentioned above, there has been no identifiable attempt to develop a

doxological missiology, there is no identifiable work providing a systematic and

thoughtful biblical basis for "business as mission," and very little has been

written on the subject in general. Linked to this paucity of material is the reality

that there is no theoretical underpinning for either theme. The best that can be

done is to examine the *connections* between the two themes and therein find

[110] *International Journal Of Frontier Missions,* vol. 15, no. 1 (1998). <http://www.ijfm.org/archives.htm>. Accessed on September 17, 2012.

something of a theoretical background for the two themes themselves. This can be done by examining integrating topics such as work, vocation and calling, the sacred-secular dichotomy, and the role of the laity in missions. The primary reference point is, of course, the Bible itself.

When we move beyond Scripture itself, we are well served by those who have developed or contributed toward the development of theologies of work, calling and vocation, often with a particularly doxological bent. The historical sweep of names includes those of Augustine, Martin Luther, John Calvin, Jonathan Edwards, Karl Barth and others, representing group such as the church fathers, Reformers, Puritans and others. Their body of work is too vast to be considered here. Of great interest where missions is concerned, the list includes names and groups like the Moravians, the Wesley brothers, William Carey, and the Basel Mission.

When the literature of the past generation is examined, there is no shortage of material, but several writers stand out for having done notable services for a theoretical study of my subjects:

- Wayne Grudem and his work entitled *Business for the Glory of God*,[111] which is one of the very few attempt to link the doxological motivation to business

- R. Paul Stevens has developed a biblical foundation for vocation, work, calling and ministry, and thoroughly examined the laity/clergy dichotomy, in his books entitled *Doing God's Business: Meaning and Motivation for the Marketplace* and *The Other Six Days: Vocation, Work, and Ministry in Biblical Perspective*.[112]

- In a similar vein, professors Gary D. Badcock and Douglas J. Schuurman make solid contributions to the "theology of vocation" arena with *The Way of Life: A Theology of Christian Vocation*[113] and *Vocation: Discerning Our Callings in Life,*[114] respectively.

- Roman Catholic theologian and former U.S. ambassador and Templeton Prize winner Michael Novak weighs in with *Business As a Calling: Work and the Examined Life*.[115]

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[111] Grudem, Wayne A, *Business for the Glory of God: The Bible's Teaching on the Moral Goodness of Business* (Wheaton, IL: Crossway Books, 2003).

[112] Stevens, R. Paul, *Doing God's Business: Meaning and Motivation for the Marketplace* (Grand Rapids, MI: William B. Eerdmans Pub. Co, 2006); and *The Other Six Days: Vocation, Work, and Ministry in Biblical Perspective* (Grand Rapids, MI: W.B. Eerdmans, 1999).

[113] Badcock, Gary D., *The Way of Life: A Theology of Christian Vocation* (Grand Rapids, MI: W.B. Eerdmans, 1998).

[114] Schuurman, Douglas J., *Vocation: Discerning Our Callings in Life* (Grand Rapids, MI: W.B. Eerdmans Pub. Co, 2004).

[115] Novak, Michael, *Business As a Calling: Work and the Examined Life* (New York: The Free Press, 1996).

- Roman Catholic priest and founder of the Acton Institute for the Study of Religion and Liberty, Robert Sirico, contributes a short but useful book entitled *The Entrepreneurial Vocation*.[116]

- On a popular level, Ed Silvoso's book *Anointed for Business* challenges Christians to use their influence in the marketplace to change the world for Christ.[117]

- With respect to money, work and ethics, Sir Fred Catherwood, whose vast experience includes running companies, serving as chairman of the British Overseas Trade Board and as a member of the European Parliament (including a tenure as Vice President), adds *The Creation of Wealth*[118] to the list.

### 2.8.4  Methodological Background

Due to the broad scope of domains within this study – missions theology, missions history, missions strategy – an integrated research methodology has been employed, seeking a high degree of unity and coherence not only in the methodology but also in the results. This integrated – or multidisciplinary – approach has been archival in nature, primarily centered around biblical and historical (diachronic) surveys of the nature and process of *missio Dei* in Brazil, as

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[116] Sirico, Robert A., *The Entrepreneurial Vocation* (Grand Rapids, MI: Acton Institute, 2001).
[117] Silvoso, Ed, *Anointed for Business* (Ventura, CA: Regal, 2002).
[118] Catherwood, H. F. R., *The Creation of Wealth: Recovering a Christian Understanding of Money, Work, and Ethics* (Wheaton, IL: Crossway Books, 2002).

well as the development of both the doxological motivation and the BAM model throughout redemptive history. It included biblical studies (including word studies), historical studies, biographical studies, case studies, and comparative studies.

There is ample literature available on integrated research methodology itself, as well as on the individual components that will be utilized, such as biblical, archival and historical studies. Concerning integrated research methodology, there is much scholarly literature available in journals such as the Journal of Mixed Research Methods[119] and in books such as Teddlie and Tashakkori's *Foundations of Mixed Methods Research: Integrating Quantitative and Qualitative Approaches in the Social and Behavioral Sciences.*[120] Enoch Wan has written about integrative missiological research theory and methodology,[121] and Viggo Sogaard's book, *Research in Church and Mission,*[122] although not specifically about the integrated research approach, covers a variety of research methodologies that apply specifically to missiology. David Bosch and Harvie

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[119] <http://mmr.sagepub.com>.

[120] Teddlie, Charles, and Abbas Tashakkori, *Foundations of Mixed Methods Research: Integrating Quantitative and Qualitative Approaches in the Social and Behavioral Sciences* (Los Angeles: SAGE, 2009).

[121] Wan, Enoch, "Rethinking Missiological Research Methodology Exploring a New Direction,"<http://www.enochwan.com/english/articles/pdf/Rethinking%20Missiological%20Research%20Methodology.pdf>. Accessed on September 10, 2012. And "The Paradigm and Pressing Issues of Inter-Disciplinary Research Methodology." Global Missiology, Vol. 2, No. 2 (Jan. 2005). <http://ojs.globalmissiology.org/index.php/english/article/viewFile/97/281>. Accessed on September 10, 2012.

[122] Søgaard, Viggo, *Research in Church and Mission* (Pasadena, CA: William Carey Library, 1996).

Conn have written two of the books that most aptly demonstrate the integrated,

or interdisciplinary, approach,[123] which serve as examples for the present study.

The primary research within the theological component was aided in

general by the Logos Bible Study Program[124] and it's Scholar's Library, and in

particular by utilizing books such as *Wuest's Word Studies from the Greek New*

*Testament: For the English Reader*, by Kenneth Wuest,[125] Vincent's *Word Studies in*

*the New Testament*,[126] and *The Complete Word Study Bible: King James Version*, by

Zodhiates and Baker.[127]

The archival component of the study was aided by Michael Hill's book,

*Archival Strategies and Techniques*,[128] and the historical research methodology was

informed by Barzun and Graff's *The Modern Researcher*.[129]

Finally, as for the overall research design, two books proved most helpful:

John W. Creswell's *Research Design: Qualitative & Quantitative Approaches*,[130]

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[123] Bosch, David Jacobus, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 1991); Conn, Harvie M., *Eternal Word and Changing Worlds: Theology, Anthropology and Mission in Trialogue* (Grand Rapids: Zondervan, 1984).

[124] <http://www.logos.com>.

[125] Wuest, Kenneth Samuel, *Wuest's Word Studies from the Greek New Testament: For the English Reader* (Grand Rapids, MI: Eerdmans, 1973).

[126] Vincent, Marvin Richardson, *Word Studies in the New Testament* (New York: Charles Scribner's Sons, 1887).

[127] Zodhiates, Spiros and Warren Baker, *The Complete Word Study Bible: King James Version*. electronic ed. (ChattanooGA: AMG Publishers, 2000).

[128] Hill, Michael R. *Archival Strategies and Techniques*. Newbury Park: Sage Publications, 1993.

[129] Barzun, Jacques, and Henry F. Graff. *The Modern Researcher*. Fourth Edition. New York: Harcourt Brace Jovanovich, 1985.

[130] Creswell, John W. *Research Design: Qualitative & Quantitative Approaches*. Thousand Oaks, CA: Sage Publications, 1994.

which includes a chapter on combined designs, and *Social Research Methods:*

*Qualitative and Quantitative Approaches,*[131] by H. Russell Bernard.

### 2.8.5  Summary

There is a paucity of research available concerning doxological missiology

and it's relationship to "business as mission," and none that relates to these

subjects with respect to the Brazilian Evangelical Church. Much original archival

research, biblical, theological and historical in nature, was undertaken in order to

integrate these two components within the theolological and strategic sections of

this dissertation, as well as within the historical and cultural contexts.

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[131] Bernard, H. Russell. *Social Research Methods: Qualitative and Quantitative Approaches*. Thousand Oaks, CA: Sage Publications, 2000.

# CHAPTER THREE: A THEOLOGICAL STUDY OF *MISSIO DEI* TO, IN AND THROUGH BRAZIL

## 3.1    Introduction

Brazil is a world of paradoxes. On the one hand, for example, there are the remnants of the age of modernity, which had as its basic assumptions the progress of mankind throughout history, with scientific reason and rational control of our destiny as the primary vehicles of this progress. In Brazil this mindset was clearly manifest from 1964-1985, during the *ditadura militar*, whose leftist revolutionaries saw a utopian future as an achievable goal.[132]

It is clear, however, that we have entered the postmodern age, which is characterized by confusion and a lack of anything absolute or certain. In man's search for a solid foundation, for a sense of meaning and purpose, some have determined to build that foundation with their own logic and understanding, and in their pride have become hostile toward things spiritual and toward God himself. Others have given up hope and become fatalistic, believing they can make no difference in this world because their lives have no meaning or purpose.

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[132] Brazilian philosopher Olavo de Carvalho has developed this theme in his theory of the "revolutionary mentality," which he describes as "the permanent or transitory state of spirit in which an individual or a group believes himself capable of remodeling the whole society – if not human nature in general – through political action." ("The Revolutionary Mentality," *Diario do Comercio*, 13 August 2007. Available at <http://www.olavodecarvalho.org/english/articles/070813dc_en.html>. (Accessed on December 15, 2013).

It is in the midst of these paradoxes, this mass of humanity longing for and searching for the Truth – and coming up both with thousands of "solutions" and with none at all – that the Brazilian Church is to serve as the light that shines the Truth, the path that leads to the Truth, and the voice that proclaims the Truth. But to do so, she must understand the purpose of her existence and the nature of her mission. She must know the heart of the Father as revealed in Scripture from Genesis to Revelation. She must comprehend God's desire for the redemption of humanity and how He will accomplish His goal, both inside and outside of Brazil, with her as the primary vehicle. God's mission to, in and through Brazil must be understood within the context of an orthodox and proper biblical theology of missions.

It is to the Bible we turn in order to lay a foundation for this study. There God has shown to the Brazilian Church His mission, and He has called her to participate with Him in fulfilling it. His mission must become her mission, the fire that consumes her, and she must understand it well and seek to fulfill it by the power God grants her through the Holy Spirit.

It is not my intention to undertake here a purely academic exercise of constructing a biblical theology of mission/s to compete with, or even

compliment, the numerous outstanding works that already exist.[133] My desire is

to develop a brief biblical and practical theology of mission/s, with the average

Brazilian Evangelical reader in mind. One which is accessible, useful and

effective to provide the biblical foundation for the redemptive activity of God the

Father, the Son and the Holy Spirit throughout history. In so doing, this brief

biblical theology of mission will both serve as the biblical and theological

foundation for this dissertation and provide the Church in Brazil with a clear and

proper understanding of the mission of God, the mission of His people, the

message to proclaim, the motivations to participate, and the means of

participation.

### 3.1.1  The Mission of God

There is a common misconception today among many Evangelicals that

since God seems to have behaved differently in the Old Testament than in the

New Testament, He must have had a different mission and used completely

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[133] A small sampling of outstanding works that fall within this general category, from a Protestant perspective, includes *The Mission of God* (Christopher J. H. Wright), *Missions: The Biblical Motive and Aim* (John M. L. Young), *The Open Secret: An Introduction to the Theology of Mission* (Lesslie Newbigin), *A Biblical Theology of Missions* (George W. Peters), *Down to Earth: A Biblical Theology of Missions* (Frampton F. Fox), *What is Mission? Theological Explorations* (J. Andrew Kirk), *Announcing the Kingdom: The Story of God's Mission in the Bible* (Arthur F. Glasser et al.), and *Christian Missions in Biblical Perspective* (J. Herbert Kane). For a Charismatic perspective, see Andrew Lord's *Spirit-Shaped Mission: A Holistic Charismatic Missiology*. From a Catholic standpoint, Stephen B. Bevans, SVD and Roger Schroeder, SVD, have written *Constants in Context: A Theology of Mission for Today* (whose first section treats theology of mission biblically and theologically, while the rest of the book deals with theology of mission in a looser sense). Archbishop Anastasios' compendium called *Mission in Christ's Way* (borrowing a title from Anglican Bishop Lesslie Newbigin) approaches an "Orthodox understanding of mission" and contains significant biblical and theological material.

different methodology in the Old Testament, *if* He even had missionary

objectives in the Old Testament. Because of this many Brazilians Evangelicals do

not perceive God as a missionary God until the New Testament. But a proper

biblical theology of missions can set their thinking straight, helping them see that

God has *always* been a missionary God. In fact, the most significant arguments

for missions do not come from any passage of Scripture but rather from the very

character of God as revealed in Scripture. He cannot, in light of Scripture, be seen

in any other way. He is a missionary God by nature and He always acts in a

manner consistent within His being and nature, throughout Scripture and

history (Heb. 13:8; 2 Tim. 2:13). This means that the idea of missions spans the

length of the Bible. God is on a mission – He is the initiator of mission (*missio Dei*)

– and this is where a proper and practical biblical theology of mission/s must

begin, with the unified redemption activities – the mission – of God the Father,

God the Son and God the Holy Spirit (Mark 12:29). In the words of Jurgen

Moltmann, "It is not the church that has a mission of salvation to fulfill in the

world; it is the mission of the Son and the Spirit through the Father that includes

the church."[134]

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[134] *The Church in the Power of the Spirit: A Contribution to Messianic Ecclesiology* (London: SCM Press, 1977), 64.

### 3.1.1.1    The Mission of God the Father

The grand mission of God is to glorify Himself. God's passion is that He

be glorified. He is egocentric, but not in the sense of humanity's tainted and

ungodly egocentrism. Rather, He knows that His own glory is the one thing

infinitely worthy of upholding, so He is zealous for that glory (Isa. 48:9-11). He

also knows that His creation is most satisfied in Him when He is most glorified

in them.[135] So God's mission, for the sake of His glory and of His creation, is to be

honored, worshiped, glorified. Everything He does is intended to bring glory to

His Name (cf. Isa. 43:6-7; Jer. 13:11; Ps. 106:7-8, Eph. 1:4-6, etc.).

> The final and ultimate goal of missions, according to Voetius, is the
> glorification and manifestation of divine grace (gloria et manifestatio
> gratiae divinae). God is not only the first cause but also the ultimate goal
> of missions. The highest purpose is therefore not the salvation of sinners
> (Eph. 1:10) but the honor of God (Eph. 3:10-11; Rom. 11:32).[136]

This is not to say that He is not deeply concerned with humanity and the

salvation of many. To the contrary, to be truly and fully glorified, He desires to

be glorified *among all the nations* (Ps. 67; Ps. 96). He desires individual

worshippers from every tribe and tongue and nation (Rev. 5:9). In order for this

mission to be fulfilled, therefore, the knowledge of His glory must fill the earth,

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[135] An expression popularized by pastor/theologian John Piper.

[136] Jongeneel, J A B. "The Missiology of Gisbertus Voetius: the First Comprehensive Protestant Theology of Missions." *Calvin Theological Journal* 26:1 (April 1991), 47-79.

as the waters cover the sea (Hab. 2:14). In other words, His kingdom must be

established in the hearts of men.

God's mission, then, is to receive *worship* from representatives from *all*

*peoples* as His *Kingdom* marches forth through history claiming the "territory" of

men's hearts.

### 3.1.1.1.1    Worship

Worship is central to a biblical theology of mission/s for Brazilian

Evangelicals because it is the ultimate goal of missions. As John Piper states, "we

simply aim to bring the nations into the white hot enjoyment of God's glory. The

goal of missions is the gladness of the peoples in the greatness of God. "The Lord

reigns; let the earth rejoice; let the many coastlands be glad!" (Ps. 97:1). "Let the

peoples praise thee, O God; let all the peoples praise thee! Let the nations be glad

and sing for joy!" (Ps. 67:3-4). He is the most glorified and people are the most

joyful when they are worshipping Him."[137] John gives us a vision of what true

worship is like in Rev. 4:8-11 and 19:1-7. It is the white hot and unceasing

worship of the redeemed at the throne of God.

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[137] Piper, *Let the Nations Be Glad*, 11.

### 3.1.1.1.2    The Nations

Who are these redeemed? A proper biblical theology of missions makes clear God's heart for *the nations.* God's goal, and therefore our goal in missions, isn't merely to have the highest absolute number of people, from the most responsive regions of the world, worshipping before His throne. Rather it is to have people *from every tribe and tongue and language* worshipping Him (Rev. 5:9). This flies in the face of numerous mission strategies, but it is the desire of the Lord as seen in Scripture, for He knows that His glory "increases in proportion to the diversity of those who recognize its beauty."[138]

We know from the language Jesus used that the Great Commission of Mat. 28:18-20 is still valid for us today. We can also gather, again from His choice of words – *panta ta ethne* ("all the nations") – that His intention is for people groups, not just random individuals, to hear the glorious news of His Gospel's salvation. This concept is affirmed throughout Scripture. In the New Testament, the word *ethne* usually refers to a nation (for example, Acts 13:19; Rev. 11:9), or people group, and the word *ethnos* (singular of *ethne*) *always* does (for example, Matt. 24:7; Acts 2:5; Rev. 5:9).

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[138] Piper, *Let the Nations Be Glad*, 216.

In the Old Testament, God's heart for the nations is also revealed, and nowhere more clearly than in Gen. 12:3, in what is known as the Abrahamic Covenant. Here God expresses His desire that all the *families* of the earth be blessed. The Hebrew word used here (*mishpahot*) implies that God intends to bless fairly small groupings of people. These groups are perhaps best defined by the word "clan." So we learn from Scripture that God's heart is to redeem not merely individuals from anywhere, and not merely political nations, but rather fairly small groups ("nations," "peoples," "tribes," "clans").

God's heart for the nations is further seen throughout the Old Testament in four categories identified by John Piper as: 1) *exhortations* to declare His glory among the nations (for example, Ps. 9:11; 96:3; 105:1; and Isa. 12:4 and 34:1), 2) *promises* that the nations will one day worship Him (for example, Ps. 2:8; 86:9; Isa. 25:6-7; 51:5), 3) *prayers* that God be praised among the nations (for example, Ps. 67:1-5 and 72:17) and 4) *personal plans* to make God's greatness known (for example, Ps. 18:49 and 108:3).[139]

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[139] Piper, *Let the Nations Be Glad*, 181-188.

### 3.1.1.1.3    The Kingdom of God

So throughout Scripture we see that God's desire is to receive glory from men and women from all nations by reigning in their hearts. The Bible calls this reign the Kingdom of God. We understand two meanings of this kingdom. First, we learn from the Hebrew word *malkuth* that the primary meaning is God's authority or reign or sovereignty – his universal rule (Ps. 103:19; 145:11) – as opposed to his *realm*, which is the second meaning. We see this same first meaning in the use of the Greek work *basileia* found in Luke 19:11-12. God's reign is in the hearts of men and it is everlasting.

The realm of God, the second meaning of the Kingdom of God, is in heaven and earth. This was the hope of Israel, a day when God's anointed One would rule the world from the throne of David and there would be peace in the world with the unrighteous banished forever. Not just humanity, but all of creation, would be restored. The prophets foretold of this day (Isa. 2:4; 11:6-10) and Jesus Himself announced that the establishment of this realm was at hand (Mt. 4:17). The mission of the Father is to receive glory from representatives of all peoples – for His Kingdom to *reign* in their hearts (Mark 10:15) – as they worship Him as members of his *realm* – His Kingdom – in earth and in heaven. This mission is not merely that of the Father, for He tasked first Israel, then the

Church, with the same mission. (The concept of the Kingdom of God will therefore be developed further when we examine the mission of Israel and of the Church.)

### 3.1.1.2    The Mission of God the Son

In fact, the Bible tells us of yet another who was on mission, One who both perfectly fulfilled the mission of the Father and perfectly served as a model for Israel and the Church. It was the Son of God, the Messiah, Jesus. God isn't simply "up there" somewhere, controlling His soldiers to advance His causes yet remaining aloof from the activity. Rather, he emptied Himself (*ekenosen;* Phil. 2:6-12) and became a man in order to personally participate in fulfilling the mission.

God the Son has several crucial roles in the mission to redeem mankind, none of which is more clearly seen than His role as the Suffering Servant. It was He – Jesus, the Messiah – about whom Isaiah spoke in Isa. 53. In this role, rather than as the conquering political hero that most Jews expected and hoped for, Jesus advanced the Father's mission in two ways. First, He was a model for both Israel (by way of the prophets' – most notably Isaiah's – messages) and the Church (Jn. 17:18; 20:21) in their co-mission with God to serve as conduits for His redemption. God intended Israel to endure whatever suffering was necessary in

order to be a blessing to the nations. In the same way, the Church is to suffer for the glory of His name among the nations (Phil. 1:29; 2 Tim. 3:12).

Secondly, and most importantly, it was Jesus, the Suffering Servant, who underwent the wrath of God by taking the sins of humanity upon Himself and dying an agonizing death. It was this perfect offering that opened the way for men and women from all nations to be reconciled to the Father and give Him the glory due His name. It was because Jesus perfectly fulfilled the mission the Father gave Him (Heb. 10:4-10), creating the means by which the redeemed look forward to an eternity of joyful satisfaction in the presence of God as they worship before His throne.

In completing His mission, Jesus offers a salvation that effects not just our eternity, but also every dimension of our lives in this world. The salvation that He offers is holistic, because He cares about the total well-being of His children. Jesus demonstrated this concern on a daily basis. It is true that His priority was the spiritual, but not to the utter neglect of the physical. It was not uncommon for Jesus to heal the blind (Mt. 9:27-30), the crippled (Lk. 13:11-12), the sick (Lk. 7:1-10), raise people from the dead (Jn. 11) and cast out demons (Mt. 8:28-32). He fed people when they were hungry (Mt. 14:15-21). Jesus showed tremendous compassion for the physical needs of people and, in fulfilling His mission in such

a way, acted as an example for His followers to model. Our biblical theology of missions cannot overlook the need for compassion and for ministering to the physical needs of people in order to ultimately (or perhaps better, simultaneously) minister to their spiritual needs.

### 3.1.1.3    The Mission of God the Holy Spirit

Yet as any Christian will attest, meeting the needs of people can be difficult, painful and frustrating! Participating with God in mission is not easy. What do you do with someone who doesn't want what you have to offer, or doesn't believe it, or just doesn't care? Mercifully, God has not left us to our own devices to fulfill His mission. He has provided us everything we need to serve Him well (2 Pet. 1:3). That provision and power comes in the person of God the Holy Spirit. He, too, has specific roles in fulfilling the mission of God. He teaches (John 14:26), guides (Rom. 8:14), intercedes (Rom. 8:26), comforts (John 16:7), and does much more. He is very present in the Old Testament as well. He is seen as a wind (Exod. 14:21), a force (Hos. 13:15), and a power (1 Kings 18:45). It was in this role that Jesus said He would come to the early Church, "But you will receive power when the Holy Spirit comes on you..." (Acts 1:8). It could be argued that this is His primary role - to provide power to complete the Father's mission.

From the rebellion of Satan and his angels (Matt. 25:41; Rev. 12:4) to the rebellion of Adam and Eve (Gen. 3:1-6) to the rebellion at the tower of Babel (Gen. 11:1-9) to Elijah's encounter with the prophets of Baal (1 Kings 18:21-39), and throughout the history or Israel and of humanity, men and angels are found striving in opposition to the will of God. It is the role of the Holy Spirit to stand against this sort of opposition, either personally or by empowering the servants of the Lord. Today we call this type of encounter a power encounter,[140] and it is an essential element in our biblical theology of missions, because it is something that the Church will face until the end of time.

Satan uses various ploys to challenge the will of God and to seal the fate of billions of men and women. He deceives them (Jn. 8:44) with false religions such as Islam, Hinduism and Buddhism. He deceives them with various worldly and ungodly belief systems such as materialism, hedonism, humanism and atheism. He imprisons them with oppressive governments. And there is often only one appropriate response, only one thing that can turn those lost hearts to God, a power encounter. A display of godly power so grand and awful and potent that no witness could deny the existence and the saving power of the One True God.

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[140] See Kraft, Charles H., "Power Encounter," in Moreau, A. Scott, *Evangelical Dictionary of World Missions* (Grand Rapids, MI: Baker Books, 2000), 774-775.

Power encounter is the direct intervention of the Holy Spirit in helping His

people – Israel of old or the Church of today – fulfill His mission.

### 3.1.2  The Mission of God's People

If the Triune God is on mission, He is not alone. For in His economy, in

His grand scheme which is often unfathomable to us, He has chosen to use frail

men to help fulfill His goal of redeeming people from all nations and being

worshipped by them for now and eternity. He has always used human

representatives to shine forth His light and proclaim His truth in order to

establish His kingdom.

### 3.1.2.1  The Mission of Israel

After the fall of man in the Garden, God still had the same goal in mind

that He has always had – unbroken fellowship with His creation. Only now, He

would use a different strategy, and this strategy was birthed in one man,

Abraham. God called Abraham and his descendants and gave them a mission.

God initiated a covenant relationship with Abraham and Abraham responded in

faith. It was through him that God intended all other peoples – all other families

of the earth – to be "blessed" (Gal. 3:8). In Gen. 12:1-3, what we might call the

Great Commission of the Old Testament, we see clearly that Abraham (and thus

Israel) was both called and sent on a mission. There is no doubt that Israel

understood her calling when we look at, for example, the numerous Psalms, such as Psalm 67 or 96, which demonstrate a certain concern for the nations. But how, specifically, was Israel to "bless" the nations? How was she to fulfill her mission? This is crucial for us to understand as we consider our biblical theology of missions.

We find Israel's mission clearly spelled out in Ex. 19:4-6. She was to serve as a treasured possession of God, a kingdom of priests and a holy nation. By fulfilling these roles, she would be a light to the Gentiles (Isa. 42:6). First, as God's treasured possession among all the nations, it is significant to note that the Hebrew word in Exod. 19:5, *sᵉgûllâh*, translated "special," "treasured," or "peculiar," denotes any kind of moveable treasure. The emphasis is on portability.[141] The message which Israel possessed was not to remain within her ranks, but rather be taken to the nations through various means. Second, as kingly priests, she was to function in a mediatorial role between the nations and God. Third, as a holy nation, it was her mission to demonstrate to the watching world what it means to be a nation wholly committed to the Lord. She was to

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[141] This aspect of portability is often missing in theological treatments of this word. Walter Kaiser has been a strong proponent and popularizer of "portability" as a key component of the word. See *Toward an Old Testament Theology* (Grand Rapids, MI: Zondervan Publishing House, 1978), 105-107; and *Mission in the Old Testament: Israel As a Light to the Nations* (Grand Rapids, MI: Baker Books, 2000), 22.

reflect the grace of God. She was to show that living in obedience to God leads to prosperity for the nation and the individuals in that nation, not to mention eternal redemption. (This is to fulfill what is variously called the Cultural Mandate or the First Commission – being the kingdom people of God and reflecting His glory – which will be examined in more detail later.)

Israel's posture as she fulfilled her roles was to be that of a servant. She was to follow, and moreover, to emulate, the Servant of Isa. 53, sharing in His redemptive mission. This is how she was to fulfill her destiny to bless the nations. This necessarily entailed suffering for the cause. And perhaps it was for this very reason that Israel never really became a missionary people, for while they accepted converts, they rarely sought them. It was this aversion to the idea of suffering for the mission of Yahweh that caused her rather to suffer as a result of her disobedience. For this type of suffering she received no reward (1 Pet. 2:20).

It was not that Israel was ill equipped to suffer or to fulfill her mission. On the contrary, God had sent them to the world's first and best "missionary training school," that being the experience of their exodus from the throes of Egypt and their experience in the wilderness of Sinai. In order for them to demonstrate to the nations that Yahweh was Lord, they first had to know Him

well and learn to trust Him to overcome the obstacles they would face in the mission. Their flight from Pharaoh and forty years in the wilderness served to accomplish this preparation. They came to know and trust God as the faithful and powerful provider for the needs of their lives and mission.

It is amazing, then, that such a people could somehow fail to take the news of this God to the ends of the earth. After all, weren't they liberated from captivity in order to help liberate the other spiritually captive nations? Didn't they know this? Hadn't they seen God raise up a leader for them (Exod. 3), plague His (and their) enemy (Exod. 8-12), deliver them from that enemy (Exod. 7:5), part a sea (Exod. 14:21,22), guide them personally (Exod. 13:21,22), and provide for them daily (Exod. 16:9-35)? Unhappily, it is part of fallen human nature to fail to live in gratitude and obedience to the One who gives us everything and wants to be our everything. And Israel lived more in accordance with this nature than in obedience and gratitude to Yahweh. Thus she failed to fulfill her role in establishing God's kingdom. For this reason, and because God's plans could not be thwarted, He passed the flame of truth - and the responsibility to bless the peoples of the world - to another group of people, the Church (Gal. 3:29).

### 3.1.2.2 The Mission of the Church

It was upon the completed mission of Jesus Christ at Calvary (Jn. 19:30) that His Church was built. His Church consists of those who profess Him as Lord (Mt. 16:15-18) and serves to advance the kingdom of God. Just as Israel was not the kingdom, neither is the Church. Rather, she fits into God's grand plan as His chosen means of fulfilling His mission. It has been said that the Church does not have a mission, rather, the mission has a Church.

It is important to note the meaning of the Greek word for church (*ekklesia*), which is "called out." As Israel had been set apart to fulfill God's mission, so is the Church. In fact, the mission of the Church is very similar to that of Israel, according to 1 Pet. 2:9 (NIV): "But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light." The primary mission of the Church is to declare the wonderful truth about the risen Lord Jesus Christ to every people group everywhere (Jn. 17:18; Acts 1:8). (This is variously called the Evangelistic Mandate or the Great Commission - declaring the glory of God - and will be examined in more detail later.) She is to do so wearing the mantle of the suffering servant (Philip. 2:1-11, note v. 4), ready to sacrifice everything so that God may receive glory from among all the nations.

In each of the following sections our biblical theology of missions will continue to be shaped as we further develop various practical dimensions of the Church's mission. We will begin by considering the biblical motivations for participating in God's mission. In light of the great cost involved and the fact that our human nature tends to divert us from God's task, there must be reasons for participation which are both crystal clear and rock solid, reasons that will rivet our attention on fulfilling the task that God has given.

### 3.1.3 The Motivations to Participate

While there are many more good reasons for the Brazilian Church to participate with God in His mission than can be examined here, it will help to see that her motivations emanate from two key relationships. Her primary motivation comes from her relationship with the Lord. Her secondary motivation comes from her relationship with the lost.

### 3.1.3.1 The Incomparable Glory of the Lord

The Church of Jesus Christ has experienced something that no one else has. Something of incomparable worth and glory. She has experienced the knowledge and the presence and the power and the provision of God. Her members have the privilege of daily entering into worship of the One who is truly worthy of worship. As John Piper has powerfully and convincingly

argued,[142] worship serves both as the goal and the fuel of missions. It is "the goal of missions because in missions we simply aim to bring the nations into the white-hot enjoyment of God's glory. The goal of missions is the gladness of the peoples in the greatness of of God."[143] "Let the peoples praise you, O God; let all the peoples praise you! Let the nations be glad and sing for joy!" (Ps. 67:3-4b; ESV). Worship is also the fuel for missions, for how can one experience the One True God and not feel compelled to lead other people and peoples to experience that same joy and peace and power? How can one not joyfully and whole-heartedly press toward the marvelous goal of seeing representatives from all tribes and tongues and nations worshipping before the throne of God? His worth demands it. His Church must not selfishly keep the joy of knowing God to herself as Israel often did. God's incomparable worth and majesty must serve as a motivation for missions. This is called the doxological motivation[144] for missions and all other motivations pale in comparison.

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[142] Piper, John, *Let the Nations Be Glad: The Supremacy of God in Missions* (Grand Rapids, MI: Baker Academic, 2003), 17-43.
[143] Piper, *Let the Nations Be Glad*, 17.
[144] See section 2.8.2.

### 3.1.3.2        The Commissions of the Lord

The emotions of worshipping God, however, cannot alone serve as the sole motivation for missions, for emotions are fickle. They cannot sustain Brazilian Evangelicals on their mission. There must be something more, something rock solid, in their relationship with the Lord that serves to motivate them to help fulfill His goal of redeeming humanity. And there is, in the form of His commissions.

The "First Commission," also know as the Cultural Mandate, tasks us with being the kingdom people of God. Israel was, and now the Church is, to live as a holy nation *demonstrating* the glory of God to those around. As such, the First Commission is non-redemptive.

The essence of this commission is found in Gen. 1:26-30 and in Gen. 2:15. God placed all of His marvelous creation into the care of man! The earth is the Lord's, and everything in it (Deut. 10:14; 1 Chr. 29:11; Acts 4:24), yet we are the stewards or managers! We have been given the responsibility to govern this world wisely, because God cares about His creation (Ps. 8). By fulfilling this mandate, the Church acts as a preservative in a fallen world (Matt. 5:13).

Because God has placed man at the center of his creation, and because He values his creation so highly – especially humans, whom He loves sacrificially –

our primary responsibility in stewardship becomes participating with Him to redeem people. He desires that we use our abilities, our positions and influence, our money and our time, as means to joyfully share the wonderful news about salvation with those peoples and people who have yet to hear. So while we are responsible to govern all of creation wisely, we are primarily responsible to help in the process of redemption. This is the true fulfillment of the First Commission and is where the First and Great Commissions meet.

The second commission of the Lord that serves to motivate us to participate in world evangelization is called the Great Commission, or the Evangelistic Mandate. It compels us to use various means to *declare* the glory of God to those who have not yet heard or responded. As such, the Great Commission is redemptive.

This Great Commission is given to us in Matthew 28:18-20, Mark 16:15-18, Luke 24:45-49, John 17:18; 20:21-23, and Acts 1:4-8. There are seven key words which comprise the commission: Receive (the Holy Spirit)! Go! Witness! Proclaim! Disciple! Baptize! Train! Each of these aspects is key to the Church fulfilling her mission. All are crucial in order to adequately make disciples of all nations.

Yet there is a danger that we will respond pragmatically and

systematically and dutifully to these commissions without the kind of

compassion that Jesus always demonstrated toward the lost (Matt. 9:36). It is

therefore important to balance our first and primary motivation - our

relationship with the Lord, with our secondary motivation - our relationship

with the lost.

### 3.1.3.3 The Cry of the Lost

While the cry of the lost is epitomized in Acts 16:23-31 by the Philippian

jailer, it is not always this obvious. The cry of the lost is manifest in numerous

ways including pride, selfishness, guilt, insecurity, lack of purpose, fear,

addictions, lusts, depravity, and so on. It is seen also in spiritual hunger which is

sometimes diminished, but usually enhanced – and never satisfied – by belief in

false religions or pursuit of material possessions and sensual pleasures. Some

people are aware of God and their need for Him, while many are not. Many are

unaware of the desire of the enemy of their souls to destroy them, both in this life

and for eternity (Jn. 10:10; 1 Pet. 5:8), and yet they have a deep-seeded, even

subconscious, need for, and drive toward God, who has "set eternity in the

hearts of men" (Ecc. 3:11).[145] Blaise Pascal explains it thus:

> What is it then that this desire and this inability proclaim to us, but that
> there was once in man a true happiness of which there now remain to him
> only the mark and empty trace, which he in vain tries to fill from all his
> surroundings, seeking from things absent the help he does not obtain in
> things present? But these are all inadequate, because the infinite abyss can
> only be filled by an infinite and immutable object, that is to say, only by
> God Himself.[146]

The Church – in Brazil and around the globe – has the answer, but she

must have the spiritual ears to hear the cry, and she must respond with the

compassion of Christ as she participates in the mission of Christ. For there is a

great cost for those people and peoples (Mt. 25:31-48) who remain lost, separated

from Christ.

### 3.1.3.4    The Cost for the Lost

John 3:16-18, 36 (NIV) explains in no uncertain terms the eternal spiritual

condition of those who die physically while separated from God spiritually.

They stand condemned as subjects of God's wrath forever. Their fate is sealed,

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[145] It is not my intention to examine the merits of Calvinism, Molinism and Arminianism in this brief section. Suffice it to say that all three systems recognize in different ways and to differing degrees the presence of human free agency – i.e. the ability to perceive the reality of God and one's separation from Him – in the salvation process. As leading Calvinist J. I. Packer has written, "Free agency is a mark of human beings as such. All humans are free agents in the sense that they make their own decisions as to what they will do, choosing as they please in the light of their sense of right and wrong and the inclinations they feel." (Packer, J. I., *Concise Theology: A Guide to Historic Christian Beliefs* (Wheaton, IL: Tyndale House, 1993), 85.)

[146] Pascal, Blaise, *Pascal's Pensées* (NY: E.P. Dutton and Co., 1958), pensée 425, 113. Available as a Project Gutenberg eBook at <http://www.gutenberg.org/files/18269/18269-h/18269-h.htm>. Many will recognize this as the source of the popular affirmation that "There is a God-shaped vacuum in all of us," incorrectly attributed to Pascal.

with no hope for any other. It is a sad but true reality that some within

Evangelical ranks – and increasingly so in Brazil – hold to the unbiblical doctrine

called annihilationism.[147] That is to say that either Hell is not a place, but an event

of annihilation (the punishment being the denial of the joy of eternity with God

rather than eternal conscious torment), or that after a certain period of time in

Hell, after experiencing an amount of suffering tantamount to the sin they

committed while physically alive, souls will simply cease to exist. But again the

Bible is unambiguous. Both John the Baptist and Jesus referred to Hell as an

"unquenchable fire" (Matt. 3:12; Mk. 9:43-48). John writes that the torment lasts

"forever and ever" (Rev. 14:10). Sadly, many annihilationists choose to argue

against the eternal nature of Hell based on their moral repugnance to the thought

of a God who would condemn people to an *eternity* of suffering as punishment

for a *limited* lifetime of sinning. However, their reasoning is deficient, for God's

standard and punishment is not on the basis of the *duration* of the sinning but

rather the worth and holiness of the One offended. Certainly this must serve as a

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[147] If not unbiblical, then extremely tenuous at best. For an able rebuttal of annihilationism and other challenges to the biblical and historically orthodox teaching on Hell, see Dixon, Larry, *The Other Side of the Good News: Confronting the Contemporary Challenges to Jesus' Teaching on Hell* (Fearn, Ross-shire: Christian Focus Publications, 2003). Gregory Boyd has made a laudable attempt to reconcile the two positions in his book *Satan and the Problem of Evil* (Downers Grove, IL: InterVarsity Press, 2001): "I will attempt to move beyond the impasse of the traditional and annihilationist understandings of eternal punishment and construct a model of hell that allows us to affirm the essence of both perspectives" (339). But I am of John Piper's mindset and "not persuaded that Boyd's complex and paradoxical 'model' can survive close scrutiny." (<http://www.desiringgod.org/articles/greg-boyd-on-the-the-eternal-suffering-of-agents-who-have-been-annihilated>. Accessed on January 17, 2014.)

motivation for the Church to make the most of every opportunity and resource in order to reach a lost and dying world.

### 3.1.3.5 Compassion and Love

Biblically and historically, two of the most compelling motivations for engaging in evangelism and missions have been those of compassion and love. Believers share the sentiments of Jesus, who "when he saw the crowds, …had compassion on them, because they were harassed and helpless, like sheep without a shepherd." (Matt. 9:36) Additionally, they recognize that "God demonstrates his own love for us in this: While we were still sinners, Christ died for us." (Rom. 5:8) His love was so great, in fact, that He "so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." (John 3:16) And in the way of Christ believers seek to demonstrate God's compassion and love to the world around them, both locally and globally, monoculturally and cross-culturally, among the reached and especially the unreached people and peoples of the world, in free countries and in creative-access nations.

So the Church's primary motivation for missions, as stated above, is doxological,[148] based upon her relationship with the God of glory, and her secondary motivation is her relationship with the lost.[149] And on this latter subject we must be absolutely certain. For if eternal separation from God is as horrible as the Bible teaches, then Christ-followers must know their message well and they must know its value, for they will inevitably be challenged, even from within the Church, on the essence of their message.

### 3.1.4  The Message to Proclaim

It is agreed within the Brazilian Evangelical Church that we must "preach Christ and Him crucified" (1 Cor. 1:23). Unfortunately, there are differences of opinion as to what this means. Therefore our brief biblical theology of missions must be able to answer unequivocally two sets of poignant questions: 1) Is the work of Christ necessary for salvation? Is He really man's only hope? 2) Is *conscious* faith in Christ necessary for salvation? Must someone hear the name of Christ and respond to His claims in order to be saved? If we cannot answer these questions, the very foundation of our mission could be shaken.

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[148] See 3.1.3.1.

[149] One of the few works that skillfully unites both divine and human motives with respect to missionary activities within a specific segment of Church history is Johannes Van den Berg's 1956 publication of his Dutch doctoral thesis, *Constrained by Jesus' Love: An Inquiry into the Motives of the Missionary Awakening in Great Britain in the Period Between 1698 and 1815* (Kampen, Netherlands: J. H. Kok N.V., 1956).

In response to the first category of questions, Jesus Himself gave perhaps the best answer of all when He said, "I am the way and the truth and the life. No one comes to the Father except through me" (John 14:6). Paul echoes this truth in 1 Tim. 2:5-6 when he says, "For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all men – the testimony given in its proper time." It is only through the atoning work of Christ that men can be saved, therefore it is crucial that His work be announced to all the nations (Luke 24:46-47).

While the above response is generally accepted by Evangelical scholars, there is more discrepancy in response to the second set of questions. Some would argue that yes, it is based on the atoning work of Christ that men must be saved, but those who never hear about it nonetheless have the possibility of salvation by relying on the grace of God whom they know through natural revelation (Rom. 1:20). So we must determine whether or not people must *hear* the name of Christ in order to be saved.

Again we turn to Jesus as our authority. In Lk. 24:46-47 He said, "This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached *in his name* to all nations, beginning at Jerusalem." The crucial point here is that it is the name of Jesus

which must be preached. Paul understood this when he wrote that salvation only

comes through the *confession* of Jesus as Lord (Rom. 10:9) and that by calling on

the name of the Lord one can be saved (Rom. 10:13). One cannot confess the

name or call on the name of One about whom he or she has never heard (Rom.

10:14)! So again the mission of the Church is confirmed. She must preach to the

nations the message of the atoning work of Jesus through His death at Calvary.

In light of the incredible weight of this truth, the question now becomes, How

does the Church most effectively propagate this message? How does she

participate with God in His mission of redemption, of making disciples?

### 3.1.5  The Methodology and Means of Participation

There are innumerable activities and ministries that the Brazilian Church

can undertake to reveal the King and His kingdom. Some members may serve as

mobilizers. Others as senders. Some may become cross-cultural missionaries.

However, the goal is always the same: to catalyze the planting of multiplying

churches. This is the methodology established in the New Testament.

### 3.1.5.1      Church Planting

Church planting as methodology for fulfilling Christ's Great Commission

was demonstrated in the life of the early Church, and modeled particularly well

in the life of the apostle Paul. He is seen planting churches throughout the

Roman Empire and then leaving them in the care of others as he moved on. He was a church-planter with the goal of making disciples. While the purpose of this section is not to lay out a detailed strategy for church-planting, it nonetheless must be understood what it means for a local church to make disciples. In what types of ministries must a local church engage in order to accomplish her goal? This question can best be answered by examining five target groups of people and four tactics to impact their lives, because discipleship is a lifetime process and men and women can be found at all points of the spectrum.

Before identifying the target groups and tactics, it is worth noting that no local church alone can fulfill the Great Commission. Nor can any para-church mission organization. However, by working together in strategic partnerships, in the spirit of John 17:22-23, the goal can be reached.

The first target group for any local church or church-planting team is that of non-Christians, whose profile is clearly seen in Gal. 5:19-21. The tactic used to reach them is *evangelizing*. When someone responds to the gospel, he becomes a convert (2 Cor. 5:17), the second target group. He needs to be grounded in the faith. The tactic of a local church here is *establishing*. Once a convert is firmly established in the faith, he enters the third target group, that of the disciple. He may be best described by Gal. 5:22-23. His or her primary need is to be trained

how to serve God well. The tactic the church uses here is *equipping.* At this point

the person segues into various positions of responsibility within the church and

can be classified as a worker or leader, the fourth target group. Whereas a

convert needs to be fed and a disciple feeds himself, the worker/leader feeds

others. During this period of growth, the one who was once a non-Christian and

is now a worker/leader has been catching God's heart for the nations. In our ideal

process of church-planting, many members will reach the point where we can

utilize our fourth tactic, that of *extending.* This is where the church-planting

movement reproduces itself, because the church is (ideally) full of our fifth group

of people, world Christians.

### 3.1.5.2      Going / Sending

While the completion of the Great Commission is, according to Scripture,

the responsibility of all Christians (Mt. 22:36-40; 28:18-20), the burden rests

squarely on the shoulders of those who are referred to as world Christians. A

world Christian is a Christian who has taken personal responsibility for finishing

the task of world evangelization (Col. 1:28-29; Acts 20:24). This does not

necessarily mean that he is a missionary. In fact, there are three primary roles

that world Christians fill. Perhaps the most crucial is that of the missionary, or

the goer. The role of the missionary derives from the Greek *apostolos*, or "sent

one." A missionary is someone called by God and sent by a local church (often via a parachurch organization) to cross geographic and/or cultural boundaries in order to help fulfill the Great Commission. He usually serves full-time, but sometimes he may serve as a tentmaker (Acts 18:3). It is important to note that while every Christian has a responsibility to share his faith and to be a world Christian, every Christian is not a missionary by definition.

The second role a world Christian may fill is that of the sender. A sender gives sacrificially of his money and his time, particularly in prayer, in order to support missionaries and mission endeavors both materially and spiritually. Let us address briefly the role of prayer in our biblical theology of missions. Without adequate prayer the Church cannot possibly complete her task in a manner that glorifies the Father. Prayer is what plugs the Church into the power source. It engages us in the battle in the true sense, for the true battle is not physical but spiritual. Paul makes this very clear throughout his writings. He tells Timothy on two occasions to "fight the good fight of faith" (1 Tim. 1:18; 6:12). He uses the picture of a soldier and his equipment to describe the battle, and concludes with the charge to "pray in the Spirit on *all* occasions" (Eph. 6:10-18). "All occasions" because he knew that there is not a warfare part of life and a non-warfare part of life, not for Christians and not for the Church. Life in this world – for those who

are fulfilling God's mandates - means a life of war. Prayer keeps them in touch

with their headquarters, with their weapons, and with the will of their

Commander in Chief. It brings grace to them and glory to their God. As someone

has said, "You can do more than pray after you have prayed but you cannot do

more than pray until you have prayed."[150]

### 3.1.5.3 Receiving

The power of globalization and the presence of diaspora communities[151] of

unreached people groups around the globe have ushered in unprecedented

opportunities for participating in *missio Dei*. Rather than sending exclusively, the

global Church, and increasingly the Brazilian Evangelical Church, have

opportunities to *receive* people from around the globe and, through the use of

hospitality and evangelism, share the message and love of Christ with them. In

the past, Brazil has received millions of immigrants, including hundreds of

thousands of Arabs (principally from Lebanon), Japanese and others. In the very

recent past, thousands of Haitians and hundreds of Syrians have reached Brazil's

shores.[152]

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[150] This quotation is commonly attributed to John Bunyan and Adoniram Judson Gordon.
[151] For a thorough treatment of diaspora missiology, see Wan, Enoch Y., *Diaspora Missiology: Theory, Methodology, and Practice* (Portland, OR: Institute of Diaspora Studies: Western Seminary, 2011).
[152] I discuss Brazil's rich ethnic history more thoroughly in chapter five. The receiving dynamic in particular will be examined further in section 5.4.

### 3.1.5.4 Mobilizing

Finally, a world Christian may serve in the role of a mobilizer. That is, he

or she invests a significant amount of time in developing his or her

understanding of the biblical mandate for missions, in keeping abreast of the

latest developments in the world of missions, and in reading, researching and

understanding the various needs of unreached peoples, missionaries and mission

organizations, all in order to encourage, challenge and motivate others to go to

the nations as missionaries (or to serve as senders or mobilizers).

### 3.2    Theological Impediments to God's Mission to, in and through Brazil

It is the case with any developing Church that theological pitfalls must be

avoided. The Brazilian Evangelical Church is young, dynamic and

impressionable. At the same time, contextualization of the Gospel and its

implications in the Brazilian context has been slow. Where contextualization has

been attempted, it has on more than one occasion led to excess. Liberation

theology is one example of this.[153] On the other hand, and more commonly, some

theology has simply been imported to Brazil and slightly adapted to the context.

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[153] Liberation theology seeks to interpret the Bible and Christian faith through the lens of poverty and oppression, a historic reality for many Brazilians. Brazilian Catholic priests, Leonardo and Clodovis Boff, are pioneers of liberation theology. They speak of it as a sort of "chemical reaction," whereby faith plus oppression results in liberation theology.

Prosperity theology is the most notorious example.[154] Much research and thousands of scholarly works have been written on both liberation and prosperity theology, and it is not my intention to examine them here. There is, however, a very dangerous theological threat to the Brazilian Evangelical Church and her missions movement that must be examined. It is a theology that has been imported with very little thought to contextualiztion, and it was fraught with errors before it ever reached Brazil's shores. It is variously called freewill theism or "Openness of God" theology. In Brazil this theology gained a foothold primarily due to the work of Clark Pinnock, so I will examine and critique freewill theism primarily as expounded in Pinnock's book called *The Openness of God.*[155]

It will become apparent that I argue from a position that leans toward Calvinism. I am not unaware of positions such as Molinism (middle knowledge).[156] However, Molinism is an attempt to provide a solution to the classic philosophical and theological problems associated with God's providence, foreknowledge and the freedom of humanity, that lies between (and seeks to

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[154] Prosperity theology teaches that it is God's will for all Christians and ministries to be financially blessed, and that faith, positive speech, and generous giving to certain ministries will always increase one's material wealth.

[155] Pinnock, Clark, et al., *The Openness of God* (Downers Grove, IL: InterVarsity Press, 1994).

[156] Molinism has enjoyed a revival of sorts in the latter half of the twentieth century, notably through the efforts of William Lane Craig. For a thorough treatment of Molinism, see his book *Divine Foreknowledge and Human Freedom: The Coherence of Theism, Omniscience* (New York: Brill, 1990).

serve as a viable alternate solution to) Calvinism and Arminianism. Most tenets

of all three positions lie firmly within the bounds of biblical and orthodox

theology. It is not my intention to deal with "internal" issues here, by which I

mean compare and contrast two viable theological positions (i.e. Molinism with

my own more Calvinistic position). Rather, it is my intention to uphold

Calvinism (or Molinism, for that matter) as far superior to the very deficient

theological offering called freewill theism.

### 3.2.1 Case in Point: "Openness of God" Theology

In the 1990s hit movie "Shakespeare in Love," one of the main characters

had a penchant for giving a response that some would consider apropos when

confronting certain theological issues. When asked a question for which he had

no answer, he simply replied, "I don't know. It's a mystery." Some are inclined

to employ the same response in the face of confounding theological arguments,

and it may not be unwise to do so. That having been said, I am not advocating

ignorance or suggesting that there is no value in research and study and healthy

dialogue. To the contrary, I am suggesting that although we must come to grips

with the fact that there are some issues that our finite minds simply cannot grasp

or resolve, we should adopt the posture of the kings of old and "search out this

matter" (Pr. 25:2) of freewill theism.

There are many theological questions to which we might wisely answer, "I don't know; it's a mystery," but it is likely that none has received as much attention in the last few years (or throughout Church history, for that matter) as, "How does one reconcile God's sovereignty with man's freewill?" After two thousand years, theologians and philosophers are still in pursuit of an answer for, as Donald Bloesch points out, "the human mind is not content to bow before mystery. From the beginning of Christian history people have sought to resolve the paradox of salvation either in the direction of embracing divine determinism or in the direction of accentuating human responsibility and autonomy."[157] Inspite of man's best efforts, it is improbable that he'll ever be able to reconcile the issue of how exactly God relates to his creatures with respect to divine sovereignty and human freedom. He may have to be content responding, "It's a mystery." This response should not be faulted or construed as a cop-out. It is appropriate, at least in some cases, because it is biblical. According to Proverbs 25:2, "It is the glory of God to conceal a matter; to search out a matter is the glory of kings." It is part of God's glorious nature to "hide" certain things from us. If we knew everything, we'd be gods. Or, as Bloesch rightly states, it would be too

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[157] Donald Bloesch, *God the Almighty* (Downers Grove, IL: InterVarsity Press, 1995), 71.

much for us: "…even in his revelation, God remains partially hidden (*Deus absconditus*). For God to cause his light to shine on us directly would be to overwhelm us. God reveals only what is adequate for our salvation and vocation as his ambassadors and heralds. God remains mystery even in his revelation…"[158] The apostle Paul affirms this in Romans 11:33 when he declares "Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out!"

While acknowledging such a mystery,[159] Clark Pinnock, Richard Rice, John Sanders, William Hasker and David Basinger are nonetheless among those of late who have "searched out" and wrestled with the matters of divine sovereignty and human freedom. They have sought to explain the nature of God and his relationship with humanity. They present their conclusions in a book called *The Openness of God: A Biblical Challenge to the Traditional Understanding of God.* Their "openness theology," or freewill theism, is a new model, an attempt to find the middle ground between classical theism and process theology.[160] Openness

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[158] Bloesch, *God the Almighty*, 36.
[159] Clark Pinnock, et al., *The Openness of God*, 101. "The concept of God is the most important in theology – and the most mysterious."
[160] Process theology focuses on the dynamic and relational nature of everything that exists, including God, in such a way that it calls into question His sovereignty and supremacy over all of creation. It emphasizes "becoming" over "being" or "substance" and affirms divine participation in the evolving world process. Additionally, it affirms that God Himself is evolving, changing, and in process, to the point that in many instances it begins to merge with New Age thought, panthentheism, extreme environmentalism and more.

theology in its essence[161] is being promulgated and popularized by, among others, a renowned Brazilian pastor-scholar named Ricardo Gondim, under the misleading moniker of "relational theology."[162]

This new model, while thought-provoking, raises certain theological problems which must be addressed. Additionally, there are profound missiological implications involved, and the way the Brazilian Evangelical Church engages in *missio Dei* could be at stake. If only their response to the age-old question had been, "We don't know. It's a mystery."

### 3.2.1.1 Overview of "Openness" Theology

In order to understand and address some of the theological problems and missiological implications of openness theology, it is helpful to first view the five basic tenets of the system, as outlined by David Basinger:

1) God not only created the world ex nihilo but can (and at times does) intervene unilaterally in earthly affairs.
2) God chose to create us with incompatibilistic (libertarian) freedom – freedom over which He cannot exercise total control.
3) God so values freedom – the moral integrity of free creatures and a world in which such integrity is possible – that he does not normally override such freedom . . .

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[161] Albeit under a different name, which in English would equate to "relational theology."
[162] For example, <http://www.ricardogondim.com.br/estudos/teologia-relacional-que-bicho-e-esse/>, accessed on November 8, 2013. In fairness to Gondim, his "relational theology" may be construed as partial freewill theism, but it is, nonetheless, moving away from biblical and historical teachings.

4) God always desires our highest good, both individually and corporately, and thus is affected by what happens in our lives.

5) God does not possess exhaustive knowledge of exactly how we will utilize our freedom, although he may well at times be able to predict with great accuracy the choices we will freely make.[163]

The authors flesh out these five points thus:

> God, in grace, grants humans significant freedom to cooperate with or work against God's will for their lives, and he enters into dynamic, give-and-take relationships with us. The Christian life involves a genuine interaction between God and human beings. We respond to God's gracious initiatives and God responds to our responses…God takes risks in this give and take relationship, yet he is endlessly resourceful and competent in in working toward his ultimate goals… Sometimes…God works with human decisions, adapting his own plans to fit the situation. God does not control everything that happens. Rather, he is open to receiving input from his creatures. In loving dialogue, God invites us to participate with him to bring the future into being.[164]

### 3.2.1.2      Theological Problems with "Openness" Theology

Before moving on to some of the very serious problems, it should be noted that the authors of *The Openness of God* shoot themselves in the foot by giving the impression – readily apparent throughout the book – that they themselves aren't entirely convinced of their own argument. They often hedge with strategically placed escape hatches. For example, throughout the book the authors fall heavily on the side of human freedom, yet they qualify every statement about it. To use

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[163] Pinnock et al., *The Openness of God*, 156.
[164] Pinnock et al., *The Openness of God*, 7.

number two above, they say that God cannot exercise *total* control over human freedom. The implication is that He can exercise at least some control. In fact, their first proposition says that God *can* intervene *unilaterally* in human affairs. That's *a lot* of power. And in the third tenet they state that God does not *normally* override human freedom. Again, on page 159 of their book, they state that "We maintain…that God voluntarily forfeits control over earthly affairs in those cases *where he allows us* to exercise this freedom" (italics mine). These "escape hatch" qualifiers appear throughout the book, thoroughly weakening the argument for freewill theism, for no matter how they state their case, they leave room for God to act unilaterally. Thus they end up right back at the determinism that they are so strongly against, for whether God is 1% in control or 100%, *we* are still not 100% free. God can still guarantee his outcome, which is contrary to freewill theism as these authors have defined it. Their only recourse would be the "mystery" approach, but they are far too rational for that.

This attempt by the authors to find a balance between the two poles is admirable – even if they don't succeed – but their treatment of God's nature, especially of his omnipotence and omniscience, is alarming. Openness theology *does* succeed in making God out to be largely impotent, vulnerable, not fully actualized, subject to the actions of others and the confines of temporality,

incapable of knowing the future and capable of making mistakes. They succeed

in humanizing God and bringing Him down from the heavenlies into the depths

of our world in a way that is simply not biblical. They pay too much attention to

God's love and empathy at the expense of his power (his "almightiness," as

Bloesch likes to call it), majesty and glory. It is difficult to know *why* they do this,

but as Bloesch keenly observes, "A God who is all-powerful contradicts the

democratic ethos in which decisions are arrived at by concensus rather than by

arbitrary fiat. It also calls into question the individualism of Western culture,

which prizes personal freedom over adhesion to community values and

tradition."[165]

Let us now consider some of the key doctrinal problems of freewill

theism, a theology that theologian John Piper calls "seriously defective."[166] There

are, in fact, too many issues to be addressed here, so we will consider only a

sampling.

### 3.2.1.2.1    Omniscience

The treatment of God's omniscience is perhaps the most alarming aspect

of openness theology. Freewill theists hold to a limited omniscience that denies

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[165] Bloesch, *God the Almighty,* 54.
[166] John Piper, "God, Foreknowledge and the Baptist General Convention" (Report prepared for the Baptist General Conference. St. Petersburg, Florida, June 22, 1999), 5.

God the ability to fully foreknow the future. Clark Pinnock states that "The

future does not exist and therefore cannot be infallibly anticipated, even by

God."[167] Similarly, Gregory Boyd writes that to "assume that [God] knows ahead

of time how every person is going to freely act assumes that each person's free

activity is already there to know - even before he freely does it! But it's not…So

God can't foreknow the good or bad decisions of the people He creates until He

creates these people and they, in turn, create their decisions."[168] David Basinger

declares that

> Proponents of the open view do not believe . . . that God always knows
> beforehand what would happen, given each option open to us. In fact, we
> do not even believe that God always knows beforehand exactly how
> things *will* turn out in the future . . . God does know all that will follow
> deterministically from what has occurred, and can, as the ultimate
> psychoanalyst, predict with great accuracy what we as humans will freely
> choose to do in various contexts . . . But . . . we believe that God can never
> know with certainty what will happen in any context involving freedom
> of choice.[169]

In other words, freewill theists hold to an omniscience of *all that exists.* They

believe that God knows everything that there is to know, but that He must

process every new bit of information and every decision as it occurs. This view

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[167] Pinnock et al., *The Openness of God,* 123.
[168] Piper, "God, Foreknowledge and the Baptist General Convention," 5.
[169] Pinnock et al., *The Openness of God,* 163.

seems to presuppose, wrongly, that God is somehow limited by time, moving through time with us, as opposed to being uncontstrained by time.

Pinnock contends that Scripture supports his argument when he states that "The Bible thinks of an open future that is not completely certain."[170] I believe, however, that the Bible clearly speaks, on numerous occasions, to God's ability to know the future before it happens. Psalm 139:4,16 is an obvious example: "Before a word is on my tongue you know it completely, O LORD. . . All the days ordained for me were written in your book before one of them came to be." These verses make it clear that God knows things before they happen, some things that even an "ultimate psychoanalyst" could not predict. He knows the future, pure and simple.

Romans 8:29 is a key New testament verse in support of God's foreknowledge: "For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers." There is no way to wiggle out of the natural interpretation of this verse: God knew certain people from eternity past. He knew when they would be born, what they would be named, and how they would live their lives. He knew all

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[170] Pinnock et al., *The Openness of God,* 122.

this because He had determined to make it come to pass. Ephesians 1:11 serves to confirm this understanding: "In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will."

In a similar vein, God's Old Testament prophecies reflect his foreknowledge. Isaiah 42:9 declares: "See, the former things have taken place, and new things I declare; before they spring into being I announce them to you." It should be noted that God's omniscience is intricately and perfectly intertwined with his omnipotence, for his ability to foreknow what will happen relates to his ability to make things happen. We can be confident in every promise and prophecy He has made, for He, and He alone, can bring them to fruition. "What I have said, that will I bring about; what I have planned, that will I do." (Isaiah 46:11b)

### 3.2.1.2.2 Omnipotence

While traditional theology holds that God has power over everything, the open view cheats God of this trait, propounding that He is without absolute control over the future. Rather, He can be taken by surprise, even saddened, by events that are beyond his control, just as humans are: ". . . we, unlike proponents of specific sovereignty, need not assume that some divine purpose

exists for each evil that we encounter. We need not, for example, assume when someone dies that God "took him home" for some reason… We can justifiably assume, rather, that God is often as disappointed as we that someone's earthly existence has ended at an early age…"[171] That is to say that God is not in control of the situation and is caught off guard. More than that, the logical end of this reasoning is that God can even fail: "God sets goals for creation and redemption and realizes them ad hoc in history. If Plan A fails, God is ready with Plan B."[172] In other words, Plan A, a plan hatched by God, could, and sometimes does, fail. The failure may logically be imputed to God, since it was his plan in the first place. Yet this is far from what the Bible teaches about God's plans for the future and his ability to accomplish them. In fact, the Bible refutes this specific example (not to mention the general principle) on numerous occasions:

1) Ps. 139:16 – "All the days ordained for me were written in your book before one of them came to be."

2) Ps. 31:15a – "My times are in your hands…"

3) Ps. 36:9a – "For with you is the fountain of life…"

4) Ps. 37:18a – "The days of the blameless are known to the LORD…"

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[171] Pinnock et al., *The Openness of God,* 170.
[172] Pinnock et al., *The Openness of God,* 113.

5) Ps. 39:4-5 – "Show me, O LORD, my life's end and the number of my days; let me know how fleeting is my life. You have made my days a mere handbreadth; the span of my years is as nothing before you. Each man's life is but a breath."

6) Ps. 40:5b – "The things you planned for us no one can recount to you; were I to speak and tell of them, they would be too many to declare."

7) Acts 17:28 – "For in him we live and move and have our being."

8) Phil. 1:6 – ". . . He who began a good work in you will carry it on to completion until the day of Christ Jesus."

9) Col. 1:16,17 – "For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and *in him all things hold together*."

God is clearly fully capable of bringing about his plans for creation in his time.

### 3.2.1.2.3    Self-Sufficiency (Aseity, Transcendence)

While God's self-sufficiency may be understood to be part of the above-mentioned incommunicable attribute of God called omnipotence, it is nonetheless worthy of our special consideration.

The open view of God "stresses qualities of generosity, sensitivity and vulnerability more than power and control. It allows us to think of God as taking risks. Instead of locating God above and beyond history, it stresses God's activity in history, responding to events as they happen…The picture of God I receive from the Bible is of One who takes risks and jeopardizes his own sovereignty…"[173] Elsewhere, Pinnock states that "God is everywhere present in all that exists . . . God is present in every created being."[174] As Michael Horton rightly points out, "This view so identifies God with the world that the Creator and his creation are nearly fused."[175] An unbiblical interdependency is created whereby God is to some degree dependent upon his creation. He does not stand independent from his creation and He cannot achieve his goals without human participation. He needs us. ". . . God's activity consists in large measure in responding to human decisions and actions. What he actually decides to do depends directly on the actions of human beings."[176] If we make the right choices, then He can achieve his goals. If we don't, according to open view logic, God's plans may be thwarted. But this view is patently unscriptural. It forces God to

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[173] Pinnock et al., *The Openness of God,* 125.
[174] Pinnock et al., *The Openness of God,* 111.
[175] Michael Horton, "Is the *New* News *Good* News?" *Modern Reformation* (September/October 1999), 13.
[176] Pinnock et al., *The Openness of God,* 25.

submit to someone outside of himself, to something beyond his control. In

reality, He does not need us, and his plans cannot be thwarted. "The LORD foils

the plans of the nations; he thwarts the purposes of the peoples. But the plans of

the LORD stand firm forever, the purposes of his heart through all generations."

(Psalm 33:10,11) Some have even argued that God needs us for reasons of

loneliness, but this, too, is wrong, for "He is a community of persons within

himself and derives the satisfaction of intimate fellowship from within himself as

a Trinity of persons."[177]

God's divine name, "I AM WHO I AM" (Exodus 3:13,14), also points to

this self-sufficiency. He is qualitatively distinct from the rest of his creation. He

alone is the great "I AM." "As biblical Christians we must affirm that God has no

fundamental need for the world, that his act of creating the world is gratuitous,

not a metaphysical or rational necessity."[178]

### 3.2.1.2.4    Immutability

Classical Evangelical theology has held to God's immutability, his "never-

changingness." He does not change in his nature and He does not change his

mind (although in Scripture He chose to give the impression of having done so).

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[177] Bloesch, *God the Almighty,* 44.
[178] Bloesch, *God the Almighty,* 22.

Freewill theism, however, contends that while the first type of changelessness is true of God, the second is not. In fact, Pinnock and friends devote much of their first chapter trying to demonstrate that God really does change his mind (He repents and even regrets what He's done) since sometimes human actions surprise him – are not what He had hoped for or counted on – and force Him to switch to a Plan B. Gregory Boyd, in his *Letters from a Sceptic*, does much the same thing.[179]

Perhaps the most alarming issue that derives from this view is the possibility of God's being fallible, making mistakes. David Basinger states that "...since God does not necessarily know exactly what will happen in the future, it is always possible that even that which God in his unparalleled wisdom believes to be the best course of action at any given time may not produce the anticipated results in the long run."[180] In other words, while God may "shoot for" the best, He may not always get it. He may get second best or worse. It could prove to be an outright mistake. This is certainly not behooving of Yahweh. Yet this is the logical outcome of the openness view, and it is confirmed by free theist Gregory Boyd in his treatment of Jeremiah 3:19b-20, where God says, "I thought you

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[179] John Piper ably refutes Boyd in pages 29-35 of his booklet entitled, "God, Foreknowledge and the Baptist General Convention."

[180] Pinnock et al., *The Openness of God*, 165.

would call me 'Father' and not turn away from following me. But like a woman

unfaithful to her husband, so you have been unfaithful to me, O house of Israel."

John Piper comments that

> [Boyd] says that God predicted one thing and that another came about:
> "He genuinely thought his people would behave differently." He softens
> this with the words, "The Lord thinks one thing will most likely occur
> while it turns out that something else occurred." And again, "The Lord,
> having a perfectly accurate assessment of all probabilities, *thought* his
> people would do the former when this situation came about," but they did
> not do what he thought they would do. Dr. Boyd does not call this a
> "mistake," because he does not believe it is a mistake when you mis-
> predict on the basis of the best knowledge available. But most people do
> call this a mistake.[181]

And what a costly mistake, indeed, for Deuteronomy 18:20-22 makes it clear that

one who is guilty of making a false prediction must be put to death! In light of

this consequence, it is inconceivable that God would make a mis-prediction! The

implication is profound: God could make his absolute best prediction based on

his infinite knowledge of the present yet still err because of human self-

determinism. He'd be vulnerable and not perfectly capable of governing the

world and of bringing his plans to fruition. This is assuredly not the majestic

picture that the Bible paints of God!

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[181] From Greg Boyd's unpublished paper, "The Bible and the Open View of the Future," as quoted by Piper on page 12 of his his booklet entitled, "God, Foreknowledge and the Baptist General Convention."

Another bothersome implication of a changing God is that He is subject to learning, just like his creation. Pinnock writes that "It would seriously undermine the reality of our decisions if they were known in advance . . . This implies that God learns things . . ."[182] If God learns, however, He cannot be considered fully actualized or complete or perfect. This is a slam in the face of the biblical God who is characterized as perfect (Deut. 32:4; 2 Sam. 22:31; Job 37:16; Matt. 5:48; ) and whose "word is flawless" (Ps. 18:30) and whose will is perfect (Rom. 12:2). Clearly, God cannot be a changing God in the sense that the open view defines it.

### 3.2.1.3    Missiological Misgivings About "Openness" Theology

If the theological problems of openness theology are significant, the missiological ramifications are huge. Pinnock himself gives lipservice to this fact,[183] but apparently he either doesn't follow his propositions to their logical conclusions or he does not think those conclusions are damaging to the cause of Christ. I will attempt to name a few reasons as to why the open view simply cannot be embraced by any Christian who is serious about the Great Commission.

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[182] Pinnock et al., *The Openness of God,* 123.
[183] Pinnock et al., *The Openness of God,* 102. He states that the doctrine of God is "of great missiological and practical importance."

1) Because followers of other religions need to see that Yahweh is absolutely more powerful (including omniscience) than their god(s). This is especially true in Islam. Muslims must know that God is powerful, like Allah, but absolutely so. Yet freewill theism denies this possibility by making God out to be vulnerable and giving the impression that He is less than omnipotent and bordering on wishy-washy. How can we expect a faithful Muslim to convert to a Christianity where the god is incapable of bringing his plans and desires about? Certainly this god, in a Muslim's eyes, is unworthy of loyal devotion and service. Likewise, how can we expect an animist to give any more credence to such a "weak" god than he does to any of the other beings in the spirit world? He would view this god merely as one more spirit to try to manipulate through incantations and sorcery. He is apparently no different than, for example, the Zulu "sky god," who "is limited to controlling the weather and to capricious acts which the Zulus can neither predict nor anticipate."[184] Furthermore, the more closely God seems to resemble man, the less reason those involved in forms of Eastern mysticism and the New Age movement will have to believe in Him.

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[184] Terry, John Mark, Ebbie C. Smith, and Justice Anderson, *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions* (Nashville, Tenn: Broadman & Holman Publishers, 1998), 353.

After all, they are already gods, or in the process of becoming so. The god of the open view doesn't seem to merit any special position in their belief system.

2) "Because God's foreknowledge of all that shall come to pass is viewed by Isaiah as evidence of God's unique deity among all the gods."[185] Isaiah 46:9-10 says, "Remember the former things, those of long ago; I am God, and there is no other; I am God, and there is none like me. I make known the end from the beginning, from ancient times, what is still to come. I say: My purpose will stand, and I will do all that I please." This is similar to the first implication, but whereas the first focused on God's omnipotence, this focuses on his omniscience. If God were to lack the ability to fully foreknow, He would join a plethora of other gods and be qualitatively indistinguishable from them. He would be no more worthy of service or worship than they.

3) "Because the openness view of God imputes to him a massive ignorance and a continual process of learning and adapting to the unknowable future, which is unworthy of the biblical vision of God."[186] The Bible depicts an omnipotent, omniscient, *magnificent and majestic* God who deserves glory from

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[185] Piper, "God, Foreknowledge and the Baptist General Convention," 13.
[186] Piper, "God, Foreknowledge and the Baptist General Convention," 12.

men. (Exod. 14:31; Exod. 15:6; Ps. 8:1; Isa. 42:8) This is the kind of God who is worth following.

4) "Because Jesus teaches that his ability to predict the free acts of responsible people (John 6:64; 13:19) is an essential part of his divine glory, so that the denial of this foreknowledge is, whether intended or not, an undermining of the deity of Christ."[187] Without the centrality of the God-Man Jesus Christ, there is no message to preach and no way to salvation.

5) Because "the denial that God foreknew the sinful volitions of responsible creatures tends to undermine confidence in the plan of salvation."[188] If God could not see Adam's free choice to sin – hence the Fall of man – then He would have had no need to plan to offer salvation through Jesus Christ. And even if He had, the God of free theism would not be *capable* of bringing that redemptive plan to fruition. Yet, according to Tim. 1:9, that is *exactly* what happened. From eternity past God planned for salvation through Jesus Christ in response to the consequences of the Fall that He foreknew. And He made it happen.

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[187] Piper, "God, Foreknowledge and the Baptist General Convention," 13.
[188] Piper, "God, Foreknowledge and the Baptist General Convention," 13.

6) Because to say that "each person's eternal destiny will ultimately be determined by God on the basis of the "light" available to him or her (or by other criteria),"[189] is to imply that the work of Christ on the cross is not unique in redemptive history and perhaps was not even necessary. It undermines the need to call upon his name to be saved. (Rom. 10:9) This gives the false hope that other religions and ideologies may somehow lead to reconciliation with God and is potentially damaging the the Evangelical missionary movement by removing one of the main motivations to do missions. Jesus himself taught against this form of universalism when he said, "I am the way and the truth and the life. No one comes to the Father except through me." (John 14:6)[190]

7) Because conveying the idea that God and the world are mutually interdependent by saying that "God is everywhere present in all that exists . . . God is present in every created being" borders on panentheism, the idea that God is substantially present in everything.[191] The Bible states in no uncertain terms that God stands separate from, and supreme over, his creation. (Gen. 1:1; Ps. 8:3-8)

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[189] Pinnock et al., *The Openness of God,* 175.
[190] David Basinger makes this statement abruptly in *The Openness of God.* At no point do the authors attempt to justify this view biblically.
[191] Pinnock et al., *The Openness of God,* 111.

8) Because the idea that salvation is one's choice implies that human decisions – works – may be responsible for salvation. Furthermore, a God who does not have the ability to bring his plans to fruition cannot guarantee that someone will *stay* in a relationship with Him once he's entered into it. The responsibility falls squarely on the shoulders of the human. That is to say, salvation is earned by works and can be lost by works. Yet that Bible clearly teaches that "It is by grace you have been saved, through faith – and this not from yourselves, it is the gift of God – not by works, so that no one can boast." (Eph. 2:8,9)

### 3.2.1.4        Conclusion

Clark Pinnock, Richard Rice, John Sanders, William Hasker and David Basinger make a commendable effort to provide rational and systematic evidence for their belief in an open God. They (actually Basinger, on their behalf) nonetheless conclude their book on a very subjective note by stating that

> …it is obvious from the manner in which I have discussed these implications that I, like the other authors of this book, consider the open model not only to be significantly different from its main competitors but to be superior . . . I do not consider our model to be logically superior to all others…Nor do I believe the open model to be experientially superior…But I do believe the open model to be superior in the sense that

*I personally* find it to be the most plausible, appealing conceptualization of this relationship.[192] (italics mine)

I have attempted to show – not on the basis of personal appeal, but from Scripture – why I do not believe the open model to be superior and that it is extremely wanting in the light of scriptural evidence and extremely dangerous in light of the missiological ramifications. The open view works for Pinnock and others. It provides them a framework in which to find the answers they need based on their presuppositions about God. The traditional Evangelical model, however, is much more compelling for me and for innumerable others throughout the history of the Church and, by God's grace, in the Brazilian Evangelical Church today. For us, it is the "most plausible, appealing conceptualization" of God's relationship with man. It provides the framework to know and understand God to the degree that He allows, and it gives the freedom to respond to such tensions as God's sovereignty versus man's freewill with the simple answer, "I don't know. It's a mystery," while at the same time being fully engaged in His glorious mission to take the message of Christ from Brazil to all peoples.

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[192] Pinnock et al., *The Openness of God,* 176.

## 3.3    Chapter Summary

In order for the Brazilian Evangelical Church to take her rightful place in declaring the massage of salvation in Jesus Christ throughout Brazil and among the nations of the earth, she must have a doxological theology of mission that is solidly biblical and practical. In this chapter I have developed such a foundation, one that is helpfully brief and sensitive to Brazilian leaders and readers at large. Its central component is that God both desires and deserves to be known and worshiped among all the world's people groups. In addition, the Church in Brazil needs a theology of mission that is robust, able to withstand the onslaught of pernicious false teachings and doctrines, such as freewill theism. This chapter addressed both the perils of freewill theism and its detrimental missiological implications. Additionally, it serves as the biblical/theological foundation and framework for the remainder of this dissertation.

**CHAPTER FOUR: A HISTORICAL PERSPECTIVE ON GOD'S MISSION TO, IN AND THROUGH BRAZIL**

## 4.1 Introduction

In the same way that the Brazilian Evangelical Church must be on the

*defensive* against errant theology which can divert her from her global mission,

she also must be on the *offensive* when it comes to taking advantage of certain

characteristics that are distinctly or uniquely Brazilian. There is one example that

is far and away the most glaring and the most useful for global mission. It is an

expression that describes in three short words much about Brazilian history and

culture: *dar um jeito* (pronounced "*darh oon jhei'-to*"). While a literal translation

into English doesn't make much sense, its meaning can most accurately be

conveyed with "make a way." Its participle form (*dando um jeito*) would be

"making a way," and that is a wonderful description of God on mission to, in

and through Brazil.[193] For nearly 500 years, despite difficulties, hostilities,

resistance and obstacles, He[194] has been "making a way" for His Gospel to be

proclaimed, His name to be known, His Son to be worshiped and His mission to

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[193] I will develop this topic further, from a cultural perspective, in chapter five. Additionally, see my paper called "The Brazilian Way: A Brief Study of Brazil and its People", which can be accessed at <http://www.scribd.com/doc/34944859/The-Brazilian-Way>.

[194] As I have previously stated and wish to reiterate, I believe that Christian mission flows from the mission of God (*missio Dei*). As Moreau, Corwin and McGee have noted in *Introducing World Missions: A Biblical, Historical, and Practical Survey* (17), "God is the one who initiates and sustains mission." (Grand Rapids, MI: Baker Academic, 2004).

be completed – first *in* Brazil, and then among the nations *through* Brazilian

Evangelical[195] missionaries. The purpose of this chapter, then, is to journey with

God on mission *to, in* and *through* Brazil, and discover how Brazil has gone from,

in Luis Bush's words, a "mission field" to a "mission force."[196]

## 4.2 *Dando um Jeito*: God's Mission *to* Brazil (1500-1914)

As will be seen in chapter five, Brazil is a "melting pot of nations"

ethnically. In this section, however the questions at hand are, What does Brazil

look like spiritually, particularly with respect to the advance and impact of the

Gospel? How is it that God "made a way" for the Brazil of the 21st century to be

home to one of the largest Evangelical populations in the world? What did God's

mission to Brazil look like?

It would not be an exaggeration to say that God's mission to Brazil had a

very rough beginning, but as Job testified, "I know that [God] can do anything

and no plan of [his] can be thwarted."[197] And though there clearly were attempts

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[195] Unless otherwise noted, throughout this paper I follow Barrett and Johnson's definition of "Evangelicals": "A subdivision mainly of Protestants consisting of all affiliated church members calling themselves Evangelicals, or all persons belonging to Evangelical congregations, churches or denominations." (*World Christian Trends, AD 30 - AD 2200* [Pasadena: William Carey Library, 2001], 858.)

[196] At COMIBAM (the Ibero-American Missionary Congress) in São Paulo, Brazil, in 1987, Luis Bush declared, "From a mission field, Latin America has become a mission force." (Cited in Oswaldo Prado, "A New Way of Sending Missionaries: Lessons from Brazil," *Missiology: An International Review* 33:1 (2005), 52.) Later in 1987 he wrote, "I have arrived at the conclusion that the Evangelical churches in Brazil have everything [they need] to be an expressive force in the area of world missions." (My translation. Cited in C. T. Carriker, *Missões e a Igreja Brasileira*, Vol. 1 [São Paulo: Editora Mundo Cristão, 1993], 35.)

[197] Job 42:2.

to thwart God's plan for Brazil from the very beginning, He ultimately "made a way" for the *Gospel* to be *proclaimed*. In order to understand this, however, we must briefly consider the fact that before the Gospel was effectively proclaimed, a *religion* was *propagated*, for while Brazil has one of the largest Evangelical populations in the world, it is also paradoxically the largest "Catholic country" in the world.

### 4.2.1  The First Protestant Missionary Experiment (1557)

When Pedro Alvares Cabral arrived in Brazil in 1500 in the name of the Portuguese crown and with commercial interests in mind, the desire to spread Catholic Christianity to pagan lands was clearly an additional factor motivating his exploration.[198] This is not only demonstrated by the fact that he was accompanied by Franciscan monks, but also that within a mere two days of his arrival he ordered his men to build an altar where a Christian mass was held – the first to be celebrated (he and the ships' crew members participated) in what later would become Brazil.[199] By 1549, Jesuit missionaries arrived and in 1551 Brazil's first bishop was appointed in São Salvador da Bahia.[200] The story of the

[198] See C. R. Boxer, *O Império Marítimo Português 1415–1825* (São Paulo: Companhia das Letras, 2002), 34-41.
[199] See E. Bueno, *A Viagem do Descobrimento: a Verdadeira História da Expedição de Cabral* (Rio de Janeiro: Objetiva, 1998), 100.
[200] See Neill, 121, 144; J. H. Kane, *A Concise History of the Christian World Mission* (Grand Rapids, MI: Baker Book House, 1978), 64; Mendonça, "A History of Christianity in Brazil: An Interpretive Essay," 368-77.

propagation of a religion – Roman Catholicism – has continued to unfold in

Brazil for the past 500 years, but it is a story which does not fall within the

purview of this chapter,[201] and one which often stands at odds with the story in

question, namely, God's mission to, in and through Brazil.

The clash between religious propagation and Gospel proclamation

nowhere is seen more clearly than in the case of the first non-Catholic missionary

expedition to (what would become) Brazil. On March 7th, 1557, fourteen French

Huguenot ministers arrived at Guanabara Bay (Rio de Janeiro), having been sent

by John Calvin to establish a Genevan style theocracy.[202] As has often been the

case in pioneer missionary ventures throughout the centuries, the Huguenots

intentions were misunderstood, in this case both due to religious animosity

(between Catholics and Protestants) as well as the intermingling of "secular"

(commercial) and "sacred" (church) activities.  Their pilgrimage to the New

World came about as the result of an invitation by Vice-Admiral Nicolas Durand

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[201] For a brief study on the history of the Roman Catholic Church in Brazil – the world's largest and arguably its most dynamic branch – see "The Catholic Church in Brazil" in *The New Catholic Encyclopedia,* 2nd Ed., Vol. 2 (Detroit, MI: Gale, 2003), 587-599.

[202] The entire amazing story – from the outbound Atlantic crossing to the tragic events in Brazil and the deadly return to the Old World – was recounted in 1578 in diary format by Jean de Léry, one of the fourteen sent by Calvin's church at the age of twenty-two. (See *History of a Voyage to the Land of Brazil,* Trans. J. Whatley [Los Angeles: Univ. of Cal. Press, 1992]). The story is also told in detail by Jean Crespin, one of the major publishers of Geneva, in his *History of the Martyrs*, published in 1570. (See *A Tragédia de Guanabara* [Rio de Janeiro: Typo-Lith / Pimenta de Mello & Co., 1917]). For a concise retelling of the story see E. M. L. César, *História da Evangelização do Brasil* (Viçosa, Brazil: Editora Ultimato, 2000), 37-39. For recent analyses, see L. Longuini Neto, "Missão Católica e Missão Calvinista no Rio de Janeiro (1555-1578). Variações Missiológicas e Pastorais de uma Mesma Violência. Um Ensaio." São Bernardo do Campo: Ensaios de Pós-Graduação/Ciências de Religião nº 3, Aug. 1996; and A. G. Gordon, "The First Protestant Missionary Effort: Why Did It Fail?," *International Bulletin of Missionary Research* 8:1 (January 1984), 12-18.

de Villegaignon,[203] whose French political expedition to establish "French

Antarctica" had begun one year and three months earlier, with about 600

nobleman, soldiers, artesans, farmers and criminals.[204] The Portuguese

considered the venture a French attempt to seize Brazilian territory, and perhaps

rightly so.[205] Even today Brazilian students are taught in school about this

"French invasion".[206] The Huguenots, however, far from being politically-

motivated colonizers, sought to establish a refuge for their French Protestant

*confrères*, where they could practice their Reformed brand of Christianity without

fear of persecution.[207] Additionally, they considered themselves missionaries[208]

sent "to America [Brazil] expressly to establish the pure service of God, as much

among the French who had already gone there, as among the savage inhabitants

in that land..."[209] For a brief period they were successful, establishing the first

Protestant church in the Americas,[210] having held their first worship and

communion service on March 10th, 1557. Rev. Pierre Richier preached on Ps.

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[203] Also spelled "Villegagnon."
[204] See E. M. L. César, 37; A. G. Gordon, 12.
[205] See J. Smith, *A History of Brazil* (London: Longman, 2002), 7; A. G. Gordon, 12.
[206] See C. Caldas, *O Último Missionário* (São Paulo: Editora Mundo Cristão, 2001), 20.
[207] Jean de Léry, *History of a Voyage to the Land of Brazil,* Trans. J. Whatley (Los Angeles: Univ. of Cal. Press, 1992), 3.
[208] Jean de Léry, *Histoire d'un Voyage Faict en la Terre du Brésil* (Paris: Alphonse Lemerre, 1880), Préface de l'Éditeur, i.
[209] Léry, *Histoire,* 1 (my translation).
[210] A fact lost on some. See, for example, R. Balmer and L. F. Winner's comments in *Protestantism in America* (New York: Columbia Univ. Press, 2002): "The presence of Protestants in the New World, however, began with the settlement at Jamestown in 1607...", 13.

27:4,[211] about dwelling in the house of the Lord,[212] but sadly they would soon

experience a reality much more akin to hell, with three of them becoming the

New World's first Protestant martyrs. In October, 1557, after a mere seven

months of ostensibly adhering to Calvinism, Villegaignon apparently returned to

the Catholic fold and expelled the Huguenots from the colony. The religious

issue, unsettled in Europe, would not be settled in Brazil either. On Feb. 9th,

1559, Villegaignon had three of them hanged and the remainder of the group fled

to the interior of Brazil soon thereafter. Their experiment in Brazil came to a

tragic end in 1567, when a fourth martyr died at the hands of the Governor-

General of Brazil, Mem de Sá, and the highly influential "apostle of Brazil," the

Jesuit missionary José de Anchieta.[213]

 Sadly, the example of the Huguenots would prove to be a harbinger of

what would (or would not!) transpire in Brazil for the next 300 years, as the seed

of the Gospel seemingly would fail to take root for the same reasons: 1) the

proclivity – often intentionally and sometimes shockingly – toward an inward-

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[211] See C. Caldas, *O Último Missionário*, 21.

[212] "I have asked one thing from the Lord; it is what I desire: to dwell in the house of the Lord all the days of my life, gazing on the beauty of the Lord and seeking Him in His temple." (Ps. 27:4)

[213] The similarities between Anchieta and Paul, "the apostle to the Gentiles" (while his moniker was still Saul), are striking! Both oversaw the death of Christ-followers. And both seemingly took issue with the resurrection. For example, in his 616 question bilingual catechism (Tupi and Portuguese), Anchieta never once mentions the resurrection! It is lamentable that, unlike Saul, Anchieta never underwent a "Damascus Road" experience.

looking emphasis on theological, denominational and ethnic identity rather than an outward-looking, proactive Gospel outreach to the indigenous peoples (and later to the Catholics and spiritists), often despite intentions to do otherwise;[214] 2) the lack of the necessary means to continue the missionary efforts, and 3) the resistance of the Portuguese and/or Catholics.

### 4.2.2  The Second Protestant Missionary Experiment (1624)

God seemingly did not "make a way" for the Gospel permanently to take root in Brazil through the French Reformed believers, but they were not alone in their Kingdom endeavors. The second Protestant missionary experiment in Brazil took place from 1624-1625 when the Dutch attempted to plant a colony in Bahia, apparently with religious as well as commercial goals in mind. Religious liberty was decreed, but the work among the indigenous population of Bahia was aborted as the Dutch West India Company soon decided to withdraw,[215] choosing rather to attempt a settlement further north in Pernambuco, ushering in the "Dutch Brazil" period – and the third attempt to establish Protestant Christianity in Brazil – from 1630-1654.[216]

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[214] See Kane, 76; Mendonça, 377-78; and J. Gonzalez, *Christianity in Latin America: A History* (Cambridge: Cambridge Univ. Press, 2008), 187.
[215] See R. H. Glover, The Progress of World-Wide Missions, 4th Ed. (New York: Harper and Brothers, 1953), 281.
[216] See F. L. Schalkwijk, "Índio Evangélicos no Brazil Holandês", in *Missões e a Igreja Brasileira*, Vol. 2 (São Paulo: Editora Mundo Cristão, 1993), 17-19.

### 4.2.3  The Third Protestant Missionary Experiment (1630-1654)

Here, despite the characteristic obstacles, we begin to see a glimmer of

hope, as God does, indeed, "make a way", and the Gospel begins to take root for

the first time on Brazilian soil, albeit superficially and temporarily. The Dutch,

with a smattering of German, English, French and even Spanish, planted 22

Christian Reformed churches in the Brazilian northeast, including one

congregation in English and one in French.[217] More impressively, perhaps, was

that this feat was accomplished with the help of local Indians, six of whom had

spent five years in Holland learning to read and write, and being instructed in

Reformed Christian teaching, in order to later serve in Brazil as translators. Most

significant of all was that this outreach to the native population and African

slaves[218] was intentional, and numerous baptisms were reported during this

period.[219] By one estimation, 17% of the pastoral activity of the Christian

Reformed Church in the northeast of Brazil took place among the indigenous

peoples,[220] and much like happened among the leaders of the church in

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[217] See Schalkwijk, "Índios Evangélicos no Brazil Holandês", 20.
[218] See Gonzalez, 188.
[219] See Schalkwijk, 23. It should also be noted that, as Schalkwijk points out (22), the Reformed missionaries built on the modest foundation that Catholic padres had already constructed.
[220] E. M. L. César, *História da Evangelização do Brasil*, 54.

Jerusalem,[221] there was much rejoicing among the church's leadership in Holland when they learned that "Brazilians [ie. indigenous] could teach their own nation about the knowledge of the true God and the straight way of salvation."[222] But in the same way that the Reformed Church arrived on the coat tails of the Dutch state, it was expelled in 1654 after nine years of fighting between the Portuguese and the Dutch.[223]

### 4.2.4  Roots (1800s)

Three attempts. Three failures.[224] Would God ever truly *dar um jeito* – "make a way" – for the message of the Gospel to be thoroughly and permanently entrenched in, and embraced by, the peoples of Brazil? The answer is a resounding "yes," but traction was only gained after a 165-year "Gospel vacuum,"[225] again due, from a human perspective, more to political rather than spiritual factors. In 1810, England and Portugal signed a commercial treaty which included a clause guaranteeing the right to build "houses of worship" for

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[221] "When they heard this they became silent. Then they glorified God, saying, 'So God has granted repentance resulting in life even to the Gentiles!'" (Acts 11:18)

[222] Schalkwijk, 27.

[223] See Mendonça, 378-79; and Gonzalez, 188. For further study of this subject, see H. L. Schalkwijk, *Igreja e Estado no Brasil Holandês, 1630-1654*, 2nd Ed. (São Paulo: Vida Nova, 1989).

[224] There does not seem to be any connection between the Reformed Church efforts in northeast Brazil in the 17th century and the various Reformed churches that now exist in the region. See Gonzalez, 188; and B. Ribeiro, *Protestantismo no Brasil Monárquico, 1822-1888* (São Paulo: Pioneira, 1973), 15.

[225] This can, of course, partly be blamed on the resounding lack of missionary vision within Protestant churches in Europe, but it should be noted that before the end of the 18th century the Moravians had arrived in neighboring Suriname as well as Central American and the West Indies, with their very first foreign missionaries arriving in St. Thomas in 1732 (Latourette, vol. 3; 49-50, 236). Much earlier still, in the 1660's, one of the earliest German Protestant missionaries, Justinianus von Weltz, arrived in Suriname (Latourette, vol. 3; 236).

non-Catholics in Brazil.[226] While it did not allow for evangelism of non-

Protestants (it was expressly forbidden to "proselityze"), it was the first step

toward the permanent establishment of Protestant Christianity in Brazil, and

South America's first Protestant church was built in 1819 in Rio de Janeiro.[227]

During this same period, though few *workers of God* were sent to Brazil,

thousands of copies of the *Word of God* – the New Testament in Portuguese –

were sent discretely by the British and Foreign Bible Society as well the

American Bible Society.[228]

### 4.2.5 Immigrant Protestantism

Further examples of "state church" as well as "ethnic/immigrant church"

traction can be seen in Brazil throughout the next one hundred years, in the wake

of the increased religious liberty granted by Brazil's constitution in 1824.[229] For

the sake of comparison, we'll call these "immigrant churches" (and "immigrant

Protestantism"), and later look more closely at "missionary churches" (and

"missionary Protestantism"). Immigrant churches were established with the

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[226] See C. Caldas, 23.

[227] And it remains to this day. See B. Burns, "Missões Brasileiras", in R. A. Tucker, *Até aos Confins da Terra...* 2nd Ed. (São Paulo: Vida Nova, 1996), 500. See also P. Siepierski, "Missionários Protestantes Estrangeiros no Brasil: dos Primórdios as Congresso do Panamá", in *Missões e a Igreja Brasileira*, Vol. 2 (São Paulo: Editora Mundo Cristão, 1993), 50.

[228] See E. Braga and K. G. Grubb, *The Republic of Brazil: A Survey of the Religious Situation* (London: World Dominion Press, 1932), 74; César, 69.

[229] See Latourette, vol. 5, 85; also A. Souza de Matos, "Breve História do Protestantismo no Brasil" in "Protestantismo Brasileiro". <http://www.mackenzie.br/6994.html>. Accessed on December 30, 2010.

primary goal of providing pastoral assistance to immigrant communities and

generally were not evangelistic in their motivation and orientation.[230] A clear

example is the German Lutheran church, which arrived in the southernmost state

of Brazil – Rio Grande do Sul – in 1823, together with the German immigrants

who had come to work the land. Their utter lack of missionary vision, combined

with racial prejudice, caused them to exist as irrelevant Protestant cultural

islands in a sea of Brazilian nominal Catholicism,[231] a situation from which they

did not emerge until the past few decades.

Additional examples of immigrant churches include:

- The German-French Protestant Community, consisting of Lutherans and

  Calvinists, which began in 1827 in Rio de Janeiro as an initiative of the

  Prussian consul there.[232]

- Southern Baptists, Presbyterians and Methodists immigrated to Brazil in

  the 1860s fleeing the aftermath of the American Civil War rather than for

  missionary purposes.[233]

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[230] See Caldas, 24.
[231] B. Burns, "Missões Brasileiras", 501.
[232] See A. Souza de Matos, "Breve História do Protestantismo no Brasil". <http://www.mackenzie.br/6994.html>.
Accessed on December 30, 2010.
[233] See Latourette, vol. 5, 122; Caldas, 27; Burns, 501.

- Mennonites, leery of the Communists in Russia, began negotiating the

    possibility of establishing colonies in Brazil 1919, but sensing that the

    Brazilian government was unwilling to guarantee certain privileges, the

    first group (of 1300 people) didn't leave Russia until 1929, arriving in

    Brazil by way of Germany in early 1930.[234]

### 4.2.6  Missionary Protestantism

If "immigrant Protestantism" represents the humble and generally

unintentional planting of the seed of the Gospel in Brazil, it was due to the efforts

of "missionary Protestantism" that the Gospel began to take root, beginning in

the 1830's and 1840's when Methodists from the U.S. undertook several short-

term and/or failed ventures in several regions of Brazil.[235] But according to K. S.

Latourette, "It was not until the second half of the nineteenth century that

Protestants... planted a continuing missionary staff in Brazil,"[236] beginning in

1855,[237] with the arrival in Rio de Janeiro of a Scottish physician of Presbyterian

tradition named Robert Reid Kalley. He established "the first systematic service

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[234] See C. J. Dyck, *Uma Introdução à História Menonita* (Campinas, Brazil: Editora Cristã Unida, 1992), 270, 287-288, 305, 414.
[235] See Latourette, vol. 5, 121.
[236] Latourette, vol. 5, 121.
[237] D. A. Reily, História Documental do Protestantismo no Brasil (São Paulo: ASTE, 1984), 95.

of evangelization in the country"[238] and his efforts led to the establishment, in 1858, of the first Protestant church of missionary inspiration, the *Igreja Evangélica Fluminense*. This church became the beachhead for the Congregational movement in Brazil, which culminated in the organization of a denomination in 1913.[239] Soon after Kalley's arrival, the pace of missionary Protestantism picked up considerably:

- The Presbyterians were next in line, thanks to the efforts of Ashbel Green Simonton, a 26-year old recent Princeton Seminary graduate who stepped off a boat in Rio de Janeiro on August 12th, 1859. His efforts led to the establishment of Brazil's first Presbyterian church (First Presbyterian Church of Rio de Janeiro), first Evangelical newspaper (in 1864) and first ordained Protestant minister (José Manuel d Conceição, a former Roman Catholic priest).[240]

- Southern Baptists were the fourth denomination to plant churches in Brazil, with their first missionary, Thomas Jefferson Bowen, arriving in Rio de Janeiro in 1860, just six months after Simonton (having been

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[238] M. Porto Filho, *A Epopéia da Ilha da Madeira* (Rio de Janeiro: No Publisher, 1987) 15, quoted in César, 82; my translation.
[239] See Latourette, vol. 5, 111; also César, 86; also A. Souza de Matos, "Breve História do Protestantismo no Brasil". <http://www.mackenzie.br/6994.html>. Accessed on December 30, 2010.
[240] Paul Pierson, "Simonton, Ashbel Green," in A. Scott Moreau, *Evangelical Dictionary of World Missions* (Grand Rapids, MI: Baker Books, 2000), 877.

summoned by some of the "immigrant Protestants").[241] The fruit of their labors, the Brazilian Baptist Convention, is the largest non-Pentecostal Evangelical denomination in Brazil.

- Episcopals were the last historical denomination to start a permanent work in Brasil, in 1890, with the arrival of James Watson Morris and Lucien Lee Kinsolving in Porto Alegre, the capital of the southernmost, and still one of the least evangelized, states in Brazil.[242]

- Perhaps one of the most successful denominational missionary enterprises in Brazil is what is today known as the Assemblies of God.[243] Two Swedish Baptists, Gunnar Vingren and Daniel Berg, who'd spent the previous eight years in the U.S., where they had been profoundly impacted by the nascent Pentecostal movement, arrived in the northern state of Pará in November, 1910, in fulfillment of a prophecy concerning a place called "Pará," which at the time they had never heard of and only later found while researching in a public library. Their obedience led to the

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[241] See Caldas 26-27 and César 96-97.
[242] See Alderi Souza de Matos, "Breve História do Protestantismo no Brasil". <http://www.mackenzie.br/6994.html>. Accessed on September 19, 2011.
[243] See Caldas 25-26 and César 117-122.

establishment in 1911 of Brazil's first Pentecostal church and, ultimately,

what would become its largest Evangelical denomination.[244]

Throughout the 19th century, God was *dando um jeito,* on mission *to* Brazil,

to establish a solid foundation for the Gospel, so much so that Latourette

observed that "of all the Latin-American countries, it was Brazil that by 1914 [the

end of Latourette's "great century" of missions] Protestant missions from the

United States achieved the most striking successes."[245] By the beginning of the

20th century, the Gospel had gained a small but solid foothold. So we now turn

our attention to God's mission *in* Brazil, to discover the size and breadth of the

"building"[246] – the church – He has built on the Gospel foundation.

## 4.3    *Dando um Jeito*: God's Mission *in* Brazil (1914-1987)

In much the same way that God's mission *to* Brazil took much time,

energy and resources early on but then began to pick up steam quickly, we will

pick up our pace as we look at a brief overview of God's mission *in* Brazil today.

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[244] Brazil's Assemblies of God report that they have approximately 20 million members (see
<http://www.adbelem.org.br/site/index.php?option=com_content&view=article&id=53&Itemid=118>, accessed on
September 19, 2011), though the most recent census bureau data places the total at well under half of that. By way of
comparison, by 2011, the Southern Baptist Convention in the U.S. had approximately 16 million members (see
<http://www.sbc.net/aboutus/>, accessed on September 19, 2011).
[245] See Latourette, vol. 5, 106-107, 120-123.
[246] See 1 Pet. 2:5.

We'll start off by examining the religious realities and finish with the Gospel challenges.

To understand God's mission *to* Brazil, we must understand the religious context of the mission. The Brazilian people are notoriously religious and mystical. According to Leonardo Boff, Brazil's most famous Catholic theologian and one of the fathers of liberation theology, "Unlike the European peoples, Brazil never went through…a period of rationalism and anti-mysticism…For Brazilians, God is not a problem, but a solution to their problems."[247] If one popular proverb is any indicator – "God is Brazilian, and the land is blessed" – then God is, in fact, quite popular in Brazil, and Brazilians' creative ability to communicate with Him is not in doubt! Perhaps stemming from the influence of the indigenous peoples and the African slaves, an awareness of the spiritual realm pervades Brazilian society. Brazilians, in general, do not hold to a strong spiritual/material dichotomy. Their worldview is more holistic than those of "developed" nations, which passed through the age of "enlightenment" and rationalism. This can be witnessed, for example, in the comments of one of the leaders of Brazil's Workers Party – a left-wing, socialist group, which in other

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[247] Quoted in M. Sobral and L. A. Aguiar, *Para Entender o Brasil* (São Paulo: Editora Alegro, 2000), 192.

countries would usually indicate an atheistic or agnostic worldview – when he says, in the first person, "We are a people of faith. It's in all of us. No one can deny the intense, immense and profound faith that moves the Brazilian people: faith in better days, faith in God, faith in Our Lady of the Appearance, faith in a more dignified job, faith in better health…"[248]

There are three main threads which form the Brazilian religious fabric and shape Brazilian religious sensibilities, namely, Christianity, the indigenous religions and the Afro-Brazilian religions. Christianity arrived with Cabral and the very first Portuguese contingent that reached the Brazilian shore in 1500. While there were attempts in the 1550's to establish the Reformed version of Christianity in Brazil, as we discussed above, they were ill-fated, often suffering at the hands of the followers of Rome. To this day, Brazil has the largest Catholic population in the world. Catholicism is in Brazil's soul. According to Ziraldo, "we are children of the…enemies of Luther…the Counter Reformation is in the core of our national character, of our appearance, of our way of being…"[249] Nonetheless, Brazil's religious landscape reveals many variations. For example, Catholicism is unevenly practiced and largely syncretistic, with a "large majority

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[248] Vicentinho, in Sobral and Aguiar, *Para Entender o Brasil,* 327.
[249] Sobral and Aguiar, *Para Entender o Brasil,* 334.

of Brazil's Roman Catholics… [deferring] to spiritist dogmas" and from time to time participating in spiritist activities.[250] In addition to Catholicism, many indigenous religious systems have syncretized with the religions that were imported from Africa from the 16th to the 18th centuries, as well as with Christianity. Thus, Afro-Brazilian religions such as Nagô, Candomblé, Umbanda and Macumba are commonly known throughout Brazil and have millions of adherents, generally among the lower class. Candomblé, the largest of these forms of low spiritism (which seek to harness the positive and negative energy of the spirit world), was originally brought to Brazil by Yoruba slaves from what are today Nigeria and Benin. Catholic priests and slave owners prohibited the practice of these religious rituals, so the slaves syncretized their religion with Christianity by disguising their animistic deities behind a façade of Catholic figures and saints. For example, the male God of the harvest and procreation, Oxalá, was associated with Jesus, and the goddess of the sea, Iemanjá, was associated with Our Lady of the Immaculate Conception. In addition, Candomblé also adopted several indigenous Indian beliefs, resulting in a religious mélange rarely seen elsewhere. Subsequently, Umbanda derived from a

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[250] David Barrett et. al., *World Christian Encyclopedia* (Oxford: Oxford University Press, 2001), 133.

mixture of Candomblé coupled with the Christian and spiritist beliefs found in

what is known as Kardecismo. Based on the teachings of the mystic called Alan

Kardec, this high, or white, spiritism, which holds reincarnation as one of its

central tenets, is more common among Brazil's middle to upper classes and may

have as many as a million and a half adherents. Add in converts to the Church of

Jesus Christ of Latter Day Saints (Mormons), as well as Jews and small but

growing numbers of Muslims, Buddhists and Hindus, and the Brazilian religious

montage is complete.

　　While all of these religious variations are distinctly different and attract

very different kinds of followers, one thing that religious Brazilians (of whatever

creed or worldview) hold in common is that they tend to be very tolerant, not

fundamentalists in any sense of the word. Boff goes so far as to say that

"tolerance, respect and valorization of all religious and spiritual expressions

characterize the Brazilian soul."[251] Perhaps this characteristic, then, has been

propitious for the fulfillment of God's mission *in* Brazil, for the Evangelical

church[252] has grown rapidly over the past decades. According to Larry and

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[251] Sobral and Aguiar, *Para Entender o Brasil,* 193.
[252] The IBGE's (Brazilian Institute of Geography and Statistics, their census bureau) definition of "Evangelical", which they construe to include all historical Protestant denominations, Pentecostals, Neo-Pentecostals and Seventh-Day Adventists, is broader than Barrett and Johnson's (see note 3 above).

Stephanie Kraft, specialists in Brazilian church growth, Brazil was only about 1%

Evangelical in 1900.[253] The Brazilian Census Bureau reported that Evangelicals

comprised about 2.6% of the Brazilian population in 1940 and about 5% in 1970.

But by 1991, that number had increased to 9%, and by 2000 to 15.4%.[254] And the

most recent research indicates that today Evangelicals comprise well over 20% of

the population, making the Brazilian Evangelical church the third or fourth

largest in the world.[255] To church growth expert C. Peter Wagner, this comes as

no surprise. He has stated that, "the growth of the Protestant church in Latin

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[253] Larry W. Kraft and Stephanie K. Kraft, "Evangelical Revival vs. Social Reformation: An Analysis of the Growth of the Evangelical Church in Brazil from 1905 to the Present." (Unpublished master's degree paper. Pasadena, CA: Fuller Theological Seminary, 1995), 24.

[254] See <http://www.ibge.gov.br/home/presidencia/noticias/noticia_visualiza.php?id_noticia=892&id_pagina=1>, <http://www.ibge.gov.br/home/presidencia/noticias/08052002tabulacao.shtm> and <http://www.ibge.gov.br/home/estatistica/populacao/censo2000/populacao/religiao_Censo2000.pdf>. Accessed September 22, 2011.

[255] This ranking is frustratingly difficult to ascertain with any level of certainty for two reasons. First, of the five largest Evangelical churches in the world, a fairly accurate accounting seemingly can only be made for the USA and Brazil. It is much more difficult in the cases of China, India and Nigeria. Second, definitions and research methodology vary widely. Three of the best sources are Patrick Johnstone's *Operation World* Database, David Barrett's *World Christian Encyclopedia* and the accompanying *World Christian Trends*, and the CIA World Factbook. However, there are no standardized definitions, and the researcher ends up with a shopping cart full of domains such as "Christian," "Protestant," "Evangelical," "Pentecostal,", Charismatic," "Independent," "Great Commission Christians," etc., often with varying definitions, with huge areas of overlap and with no objective mechanism by which to compare them accurately. In the case of Brazil, Marcelo Neri's is likely the most accurate estimation. Based on an analysis of the 2010 census data, he puts the figure at around 23%. ("Novo Mapa das Religiões" [Rio de Janeiro: FGV, CPS, 2011], 53. As of 27 Nov. 2013, this information can also be accessed and downloaded at <http://www.fgv.br/cps/religiao/>.) The 2010 edition of *Operation World* (Jason Mandryk; Colorado Springs: Biblica; 163) comes in slightly higher at 26.3%, which seems to be based on the 2000 census projection for 2010, which was 26.8%. Thus there likely are between 46 million and 54 million Evangelicals in Brazil, placing Brazil in a tie with, or slightly ahead of, Nigeria, but behind the USA and probably China. However, as Mark Noll points out, "If Barrett's [World Christian Encyclopedia] more diffuse categories of "Pentecostal," "charismatic," and "neo-charismatic" are employed, the world-wide distribution of evangelical-like Christian movements is underscored even more dramatically. In the enumeration of these categories, Brazil leads all the rest (79.9 million), followed then by the United States (75.2 million), China (54.3 million), India (33.5 million)..." (See Mark A. Noll, *The New Shape of World Christianity: How American Experience Reflects Global Faith* (Downers Grove, IL: InterVarsity Press, 2009), 90.)

America during the 20th century has been one of the most dramatic episodes in the history of the expansion of the Christian movement."[256]

According to Larry and Stephanie Kraft, "There is a fair degree of agreement between the analyses of church historians and those of sociologists regarding the specific events of the growth of the evangelical church in Brazil and the factors which shaped it."[257] The last century's worth of Evangelical church growth can be divided into seven periods[258]: 1) quickening (1905-1915), 2) awakening (1916-1949); 3) reawakening (the 1950's); 4) stable growth (the 1960's); 5) rapid growth (1970-1986); 6) outward growth (1987-1999); and 7) deep growth (2000 to present).

### 4.3.1 The Quickening

Growth in the first phase – "the quickening" from 1905 to 1915 – was due to the diligent missionary efforts by the historical churches during the later half of the 19th century. Then following a week of prayer in Rio de Janeiro in January 1903, a dramatic increase in the number of conversions occurred, prompting

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[256] C. Peter Wagner, *Spiritual Power and Church Growth: Lessons from the Amazing Growth of Pentecostal Churches in Latin America* (Altamonte Springs, FL: Strang Communications Co., 1986), 26.

[257] "Evangelical Revival vs. Social Reformation: An Analysis of the Growth of the Evangelical Church in Brazil from 1905 to the Present" (unpublished paper, 1995), 4.

[258] The first four periods are my modifications of those proposed by James Edwin Orr in his book *Evangelical Awakenings in Latin America* (Minneapolis: Bethany Fellowship Inc., 1978; 48, 80, 121, 156). I have added the fifth, sixth and seventh periods.

missionaries to report to the world "A Religious Awakening in Brazil."

According to Orr, it was said that the revival of 1905 added twenty-five years of

growth in only three years.

### 4.3.2  The Awakening

The second phase – "the awakening", from roughly 1916 to 1946 –

witnessed continued growth within the historic churches and saw the birth of

Pentecostalism in Brazil.  Orr reports that,

> The Baptist membership, which had almost doubled in the three years
> before that date, doubled again to twenty thousand in 1920; in the next
> decade, communicant members increased to thirty-seven thousand. In the
> same twenty years, the Presbyterians trebled their membership, to 44,000
> in 1930.  During the same period, the Assemblies of God grew from nil to
> 14,000, thus matching Presbyterian growth of 1865-1905. The total
> Evangelical membership in 1906 was 25,000 in a nation of twenty million
> [0.125% of the population]; and twenty years later, it was 100,000 or so in a
> nation of more than thirty million [0.333% of the population].[259]

### 4.3.3  The Reawakening

By the third phase, the 1950's, the number of Brazilian Evangelical pastors

in 1953 was already greater than the number of Brazilian Roman Catholic priests.

According to Orr, the Reformed and Presbyterian Churches had more than

120,000 members, as did the Brazilian Baptists, who had 120 churches in

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[259] Orr, *Evangelical Awakenings in Latin America,* 53.

metropolitan Rio de Janeiro alone. In the south, where the Lutherans were

strong, some congregations had a thousand families. The Pentecostals showed

even more impressive growth, with nearly 150,000 members in the Christian

Congregation, and 200,000 members in the Assemblies of God. Anglicans,

Brethren, Congregationalists, Methodists and Salvationists were all growing as

well. And in the midst of this growth, a general spiritual revival occurred in

1952, which affected the churches everywhere.[260] Orr notes that,

> While most of the growth of the evangelical movement could be
> attributed to the day-by-day witness of its members, special efforts also
> drew the attention of the people. In a nationwide evangelistic crusade that
> crossed denominational lines and drew the interest of the multitudes, a
> special evangelistic team went from center to center calling for repentance
> and dedication to Christ. Time and time again, the largest auditoriums
> could not seat the thousands who came to hear the gospel, and hundreds
> upon hundreds came forward accepting Christ as their Savior. Some . . .
> compared this movement with the great nationwide growth in the United
> States, and there was a strong feeling that 1952 had been a crucial hour of
> victory in the winning of Brazil to Christ.[261]

Significant and long-lasting fruit was seen during, and because of, this

third period. The Krafts list several examples:[262]

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[260] Orr, *Evangelical Awakenings in Latin America,* 121
[261] Orr, 122.
[262] See Krafts, "Evangelical Revival vs. Social Reformation," 6.

- Paul E. Pierson states that, "despite those who soon drifted away, permanent results were seen in rising seminary enrollment and church growth."[263]

- W.R. Read's calculations indicate that 1952 was the year of the greatest gains for Presbyterians in half a century.

- Benjamin Moraes, vice-president of the Presbyterian World Alliance, stated that an evangelistic mind remained over the evangelical church in Brazil as a result of what happened in 1952.

- By 1953, of the six million Brazilians duly qualified by literacy and education under Brazilian law to vote, nearly two million were evangelical.

Of future significance would be the fact that, following the Evangelical Revival of the 1950's in Brazil, the total number of Pentecostal Protestants would begin to exceed that of the traditional denominations.

### 4.3.4  Stable Growth

While phase four (the stable growth of the 1960s) reflected mixed blessings for the Presbyterians (who celebrated their centennial in 1959) and solid

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[263] Orr, 130.

growth for the Baptists (who by 1968 had over 300,000 members) the big story

was the growth throughout Brazil among the various Pentecostal denominations,

whose appeal has always tended toward the poor and disenfranchised. In 1961,

the jubilee of Pentecostalism in Brazil, the Assemblies of God had nine thousand

national workers and its membership was in excess of 650,000 people. By 1966,

they would have 5500 churches and over one million members. The Christian

Congregation also showed impressive growth, with more than a half million

members by the end of the decade. Additionally, other Pentecostal

denominations began to gain prominence and independent Pentecostal churches

began to appear with frequency. For example, the young northerner Manoel de

Melo broke away from the Foursquare leaders who had ordained him and

created the Brazil for Christ Evangelical Church (*A Igreja Evanglica O Brasil Para*

*Cristo*), which won a hundred thousand members by the mid-1960's.[264] And the

traditional denominations were not to remain untouched. There were "renewal"

movements among the Baptists, Anglicans, Congregationalists, Lutherans,

Methodists, Presbyterians and others. By the end of the decade, numerous

traditional denominations had experienced the birth of parallel Pentecostal

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[264] See Krafts, "Evangelical Revival vs. Social Reformation," 7.

counterparts (e.g. the National Baptist Convention, the Christian Presbyterian

Church, the Alliance of Congregational Churches of Brazil, the Wesleyan

Methodist Church, etc.).[265]

### 4.3.5  Rapid Growth

Growth during the fifth period (of "rapid growth" between 1970 and

1986) accelerated, growing at over 5% annually (more than twice as fast as the

population at large),[266] with the number of Evangelicals virtually doubling from

5% to 10% of the Brazilian population. This was largely due to the addition of

Neopentecostals, what C. Peter Wagner calls the "Third Wave" (after the

Pentecostal and Charismatic movements).[267] The most prominent example is that

of Bishop Edir Macedo's Universal Church of the Kingdom of God (*Igreja*

*Universal do Reino de Deus*), which began in 1977 and thoughout the fifth and

sixth periods added millions of members, many recruited through evangelistic

demon-fighting campaigns[268] and the promise of material prosperity. As of

today, the media savvy Universal Church self-reports to have activities in about

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[265] See Orr, *Evangelical Awakenings in Latin America*, 165-168.
[266] Larry Kraft, "Church Growth in Brazil - A Reality Check." <http://www.ad2000.org/beloupd3.htm>. Accessed on December 15, 2011.
[267] C. Peter Wagner. *The Third Wave of the Holy Spirit: Encountering the Power of Signs and Wonders Today*. (Ann Arbor, MI: Servant Publications, Vine Books, 1988).
[268] Dana Robert. *Christian Mission: How Christianity Became a World Religion.* (Chichester, UK: Wiley-Blackwell, 2009), 77.

180 countries[269], with 5000 churches, 15,000 pastors, and "13 million faithful" in Brazil alone.[270] While traditional denominations such as the Baptists and Presbyterians did not see this sort of explosive growth, they did see rapid growth and gain a much stronger foothold throughout Brazil through evangelism, church planting and theological education.

### 4.3.6 Outward Growth

The sixth period of modern church growth in Brazil, from 1987 through 1999, continued to see solid growth, with a conversion growth rate of approximately four times that of the general population. New Protestant denominations emerged almost weekly, many times splitting off from older ones. In 1994 Brazil's 24 million Evangelicals were divided among more than 250 denominations.[271] Some of the historical churches continued to grow aggressively and the emergence of autochthonous churches became normative. God clearly was *dando um jeito* **in** Brazil.

Nonetheless, the sixth period can best be categorized as one of "outward growth," for it was during this phase that the Brazilian church truly began to

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[269] See <http://www.arcauniversal.com/iurd/historia/>. Accessed on November 29, 2011.
[270] See <http://pt.wikipedia.org/wiki/Igreja_Universal_do_Reino_de_Deus> and <http://noticias.r7.com/brasil/noticias/grupo-folha-repete-ataque-a-evangelicos-20100620.html>. Accessed on November 29, 2011.
[271] See Krafts, "Evangelical Revival vs. Social Reformation," 7.

look beyond her geographical borders to the nations. Lamin Sanneh's

"Copernican Shift" in the global center of gravity of Christianity[272] took hold, in

earnest, in 1987 at COMIBAM (the Iberoamerican Missionary Congress) the huge

missions conference (3300 people from 25 Iberoamerican countries and at least 59

others) which sparked missionary enthusiasm of Brazilian (and Latin American)

Evangelicals, and created a network focused on leading the continent from being

a "mission field" to a "mission force."[273] Brazilian missions took multiple forms,

including that of pastors migrating to the United States and Europe with their

congregations as a base for further outreach, as well as the sending of

missionaries to unreached tribes in Brazil and unreached peoples in what would

later become known as the 10/40 Window. The sending of Brazilian missionaries

will be the focus of the next section.

### 4.3.7  Deep Growth

The seventh and final period of modern church growth in Brazil, that of

"deep growth," began around the year 2000 and continues to this day. After a

couple of decades of fairly rapid church growth, it became apparent that the

heavy emphasis on evangelism had added numbers to the church, but the lack of

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[272] Lamin Sanneh. "Global Christianity and the Re-Education of the West." Christian Century Magazine, 19 July, 1995, 716.
[273] See note 3 above.

emphasis on discipleship had left the evangelical church, in many cases, superficial and nominal. Leaders awakened to the realization that there needed to be a much greater focus on depth, not just breadth. Moreover, it increasingly became recognized that the history of the evangelical church in Brazil had not been one of cooperation, but rather fragmentation along doctrinal, denominational, and geographical lines. Oswaldo Prado, then leader of the AD2000 movement in Brazil, while speaking at the Belo '97 Congress, called for repentance and unity among Christians in order for Brazilian Evangelicals to be able achieve the congress's goals of reaching: 1) all 139 of Brazil's unreached tribal groups, 2) the 222 Brazilian towns with less than 1% Evangelicals, and 3) 173 (10%) of the unreached groups on the AD2000 list of the 1739 least-reached peoples of the world (the Joshua Project 2000 list).[274] These first two goals relate directly to our current discussion of God's mission *in* Brazil, and we will look at them in detail. (Later, we will consider the third goal when we examine God's mission *through* Brazil.)

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[274] Debbie Wood, "Brazilian Church Responds to Diminished Statistics". <http://www.ad2000.org/belopre2.htm>. Accessed on December 15, 2011.

### 4.3.8  Challenges Ahead

So the stage was set. The Brazilian evangelical church would need to overcome the challenges of superficiality and disunity if she were ever to help fulfill God's mission *in* and *through* Brazil. There have been some encouraging signs in both respects. In the case of the former, for example, it has been commonplace over the past decade for churches to hold "40 days" campaigns related to spiritual renewal and discipleship: "40 Days of Purpose," "40 Days of Prayer," "40 Days of Renewal," and the like.[275] There has also been a marked uptick in the number of Bible institutes and seminaries concerned with training leaders for the preaching and teaching of Scripture. In the case of the latter, one heartening sign has been the emergence throughout Brazil of regular, city-wide, interdenominational meetings of pastors and other church leaders for prayer, fellowship, mutual encouragement and ministry partnerships across doctrinal and denominational lines.[276]

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[275] A simple websearch of these phrases in Portuguese reveals thousands of such campaigns in churches throughout Brazil.

[276] John Piper (among others) dedicates an entire book to the thesis that controversy and disunity for the sake of defending biblical orthodoxy has generally accompanied true renewal, revival and reformation throughout church history, rather than prevent it. "The point of these illustrations from church history is to lay to rest the notion that powerful spiritual awakening can only come when controversy is put aside. Though I would not want to press it as a strategy, history seems to suggest the opposite." (*Contending for Our All*, [Wheaton: Crossway Books, 2006], 29.) I agree. However, much of the disunity in Brazil is related to personal, pragmatic and methodological differences rather than doctrine. To the extent that these differences are overcome, the church in Brazil benefits.

The *missio Dei*, however – God's mission *in* Brazil – is not completed yet.

My research indicates that there are still at least six big challenges ahead:

### 4.3.8.1    The Indigenous Challenge

In 1953, R.H. Glover reported that "the greater portion of the vast interior

[of Brazil] has scarecely been touched, and northern Brazil is one of the most

neglected fields on earth."[277] While we have seen that much of Brazil has been at

least minimally impacted with the Gospel, there is still a significant need among

Brazil's indigenous population. According to Paulo Bottrel, one of Brazil's

leading researchers on indigenous peoples, of Brazil's 258 known tribes (totaling

380,000 people), 66 are totally unreached and a further 26 have only been

engaged by the Catholic church, and only five of them have the complete Bible

available in their language.[278] However, in the face of the challenge, thanks to the

work of several mission agencies and the coordinating efforts of the National

Council of Indigenous Evangelical Pastors and Leaders (CONPLEI), the number

of unengaged and unreached tribes is diminishing perceptibly.

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[277] *The Progress of World-Wide Missions.* (New York: Harper & Brothers, 1953), 246.
[278] <http://www.pesquisas.org.br/index.php?option=com_content&view=article&id=39%3Aestatisticas-sobre-as-tribos-indigenas-brasileiras&catid=2%3Atribos-indigenas&Itemid=394&lang=br>. Accessed on December 19, 2011.

### 4.3.8.2    The Challenge of the Cities

According to the CIA's World Factbook, Brazil's rate of urbanization is

1.1% annually, with 87% of the total population already living in an urban

context as of 2010.[279] While São Paulo and Rio de Janeiro, with populations of 11

million and 6 million, respectively, are Brazil's most well known cities, there are

at least 10 other cities with populations of over 1 million people,[280] and all of

these are part of much larger conurbations.[281] With these expressive numbers

come expressive social ills, such as poverty (see below), unemployment, the sex

industry, drug and alcohol abuse, homelessness, and abused and abandoned

children, just to name a few. While the church is somewhat engaged in

addressing these ills, the impact seemingly has not been on par with the size of

the church.

### 4.3.8.3    The Challenge of Poverty

Despite Brazil's recent impressive economic growth, in its most recent

census (2010), the Brazilian census bureau determined that the average monthly

income was R$668.00 (approx. US$370.00), which is barely above the

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[279] <https://www.cia.gov/library/publications/the-world-factbook/fields/2212.html>. Accessed on December 19, 2011.
[280] According to the IBGE (Brazilian census bureau). See
<http://www.ibge.gov.br/home/presidencia/noticias/noticia_visualiza.php?id_noticia=1435&id_pagina=1>. Accessed
on December 19, 2011.
[281] For example, according to the United Nations Population division, São Paulo's total metropolitan population is over
18 million - making it the 4th largest in the world - and Rio's is about 11.5 million, placing it in 13th place globally.
(See <http://geography.about.com/od/worldcities/a/unlargecities.htm>. Accessed on December 19, 2011.)

government-prescribed minimum monthly wage of R$510.00 (equating to about

US$285.00). Additionally, it was determined that half of all Brazilians effectively

live well below the line of poverty, having a monthly income of under R$375.00

per month (approx. US$208.00). In the rural context – cities of 50,000 people or

less – the statistic is even more pronounced, with 75% of the population living on

less than the minimum monthly salary. Clearly, there is an opportunity for

Evangelicals to demonstrate the power of the Gospel by leading the way in job

creation and other forms of poverty alleviation.[282]

### 4.3.8.4        The Challenge of the South

Brazil is divided into five regions, with the southern region being

composed of three states – Paraná, Santa Catarina and Rio Grande do Sul –

representing about 7% of the country's territory and 13% of its population. It is

also the region (especially the southern two states) where the soil most

stubbornly refuses to accept the seed of the Gospel. It has one of the highest

percentages of Catholics, the lowest percentage of Evangelicals (20.3%) of any

region, and by far the slowest annual Evangelical growth rate at 4.32%, about

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[282] See <http://www.ibge.gov.br/home/presidencia/noticias/noticia_visualiza.php?id_noticia=2019&id_pagina=1>.
Accessed on December 19, 2011.

half the rate of the rest of Brazil.[283] Additionally, the southern region (especially

Rio Grande do Sul) has one of the highest percentages of both spiritists and

"afro-religionists" in Brazil.[284] Evangelicals in, and to, the South have yet to

discover any significant bridges to the hearts of the masses.

### 4.3.8.5      The Challenge of Corruption

With nearly 25% of all federal congress people and senators being self-

declared Evangelicals, along with many other leaders in government, business

and education, the apparent impact of the Gospel is surprisingly small. This is

due, in part, to the superficial form of Christianity discussed above. The result is

that corruption is an issue for all who are in positions of influence, including

Evangelicals. According to Transparency International's most recent Corruption

Perceptions Index, Brazil ranks an unenviable 3.8 on a scale of zero to ten, with

zero meaning "highly corrupt" and 10 meaning "very clean." A glaring recent

example of both the cause and effect of corruption is that of the government of

president Dilma Rousseff, which lost five key ministers (and counting) to charges

of corruption in its first nine months. If God's mission *in* Brazil is to bring deep,

wide-ranging and long-lasting transformation, Evangelicals will have to stand

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[283] See <http://www.mai.org.br/index.php?option=com_content&view=article&id=77&Itemid=70>. Accessed on December 19, 2011.
[284] Marcelo Neri, "Novo Mapa das Religiões" (Rio de Janeiro: FGV, CPS, 2011), 37.

against all-pervasive moral, cultural and institutional corruption, more firmly *on*

biblical principles and *for* biblical priorities than they ever have before.

### 4.3.8.6 The Challenge of Unreached Peoples in Brazil

Brazil is not part of the 10/40 Window, and it is a historically Christian

(Catholic) country. Yet there are sizeable groups of unreached peoples whose

total populations dwarf those of the remaining unreached indigenous tribes.

Whereas the total population of *all* Brazilian tribes is around 380,000, there are

millions of Arabs, Japanese, Chinese, Gypsies,[285] Jews and other unreached

peoples, and their descendents, in Brazil.[286] Recently, significant numbers of

Haitians have begun to arrive after the catastrophic earthquake of 2010, as have

Syrians fleeing from the current Syrian civil war. Additionally, there are

increasing numbers of adherents to world religions such as Islam, Hinduism and

Buddhism, as well as the ever-present challenge of syncretized Catholicism. If

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[285] I am aware that in some quarters it is "politically incorrect" to utilize the moniker "Gypsy." Such is not the case in Brazil, however, where "Cigano," the Portuguese equivalent of "Gypsy," is freely utilized.

[286] Exact numbers are elusive. The total number of Arabs and their descendents is commonly held to be between 10 and 15 million, but it is virtually impossible to find credible sources to prove this claim. (The Joshua Project figure is a mere 226,000. [See http://www.joshuaproject.net/countries.php?rog3=BR>. Accessed on December 20, 2011.]) The total number of Japanese and their descendents is more readily available, thanks to the Brazilian census bureau, which places the figure at around 1.5 million. (See <http://www.japao100.com.br/arquivo/nipo-brasileiros-estao-mais-presentes/>. Accessed on December 20, 2011.) Taiwan's Overseas Compatriot Affairs Commission places the total number of Sino-Brazilians at 151,649 (see <http://www.ocac.gov.tw/english/public/public.asp?selno=1163&no=1163&level=B>. Accessed on December 20, 2011.), while the Joshua Project places the number at 292,000. The Joshua Project estimates the total number of Gypsies to be 917,000 (the combined total of Brazilian Gypsies, Calo Romani and Vlax Romani) and the total number of Jews to be 97,000. They also note the presence of significant numbers of other historically Christian, but not Evangelical, populations such as Armenians (44,000), Italians (551,000), Poles (196,000), Portuguese (791,000), Russian (133,000), Spaniards (241,000), and Ukrainians (31,000).

Brazilian Evangelicals truly wish to participate in God's mission *through* Brazil,

as we shall examine next, then they must hold and gain ground *within* Brazil

itself in the marketplace of peoples and religions, otherwise they will find

themselves on the long, slow path to irrelevance and impotence, much as their

European (and increasingly, American) predecessors.[287]

## 4.4    *Dando um Jeito*: God's Mission *through* Brazil (1987-2013)

God not only has "made a way" for the Gospel to enter and penetrate and

bless Brazilian culture and society, He has called the Brazilian Evangelical

Church to serve as a blessing to the nations. Scripture teaches that God desires to

fulfill His mission not only *in*, but also *through*, all peoples. (Gen. 12:1-3; Ps.

96:3-4)

### 4.4.1  A "Copernican Shift"

It has become increasingly recognized among Christian and secular

scholars over recent decades that a monumental shift – what Lamin Sanneh of

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[287] There are encouraging signs. The Evangelical Arab Mission of Brasil (MEAB) has trained hundreds of Brazilians in recent years to reach Arabs and Muslims in Brazil as well as beyond. The Friends of the Gypsies Mission (MACI) has evangelized thousands of Gypsies, planted more than a dozen churches among Gypsies, is translating the Gospel of Luke into Calon (the most spoken Gypsy language in Brazil), and will soon release the Jesus Film in Calon. The Department for Indigenous Affairs (DAI) of the Brazilian Cross-Cultural Missions Association (AMTB) recently undertook a rigorous research project to identify and clarify the remaining challenge among the 340 indigenous groups of Brazil and produced a detailed and high-quality report (which can be seen here: <http://www.lideranca.org/amtb/downloads/relatorio2010.pdf>, accessed on December 1, 2013).

Yale Divinity School refers to as a "Copernican Shift"[288] – has taken place in the

global center of gravity of Christianity. The great missions historian Kenneth

Scott Latourette identified the shift as far back as 1948 when he referred to the so-

called "younger churches"[289] of the global South. In the 1970's, Catholic

missiologist Walbert Buhlmann wrote of the coming of the "third church" – the

church of the third world in the third millennium[290] – with the Mediterranean

church of the first centuries after Christ being the "first church," and the

northern and western European (and later the North American church) being the

"second church." Among Protestants, Andrew Walls of the University of

Edinburgh has been at the forefront, since the 1970's, of the study of the

emergence of this so-called "third church," which he refers to as "New Southern

Christianity."[291] Significant contributions have also been made by the above-

mentioned Lamin Sanneh,[292] as well as Phillip Jenkins,[293] Dana Robert,[294] and

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[288] Lamin Sanneh. "Global Christianity and the Re-Education of the West." *Christian Century* Magazine, 19 July, 1995, 715-718.

[289] Latourette uses this term, in parentheses, in his 1945 book called *Tomorrow is Here* (Preface, xii-xiii). He writes "that a third of the Whitby gathering [of the International Missionary Council, which met in Whitby, Ontario, in 1947] were from the "younger churches" ["those churches that have arisen from the missions of the past century and a half] was a prophecy of the church that is to be, in which European and American memberships will no longer predominate."

[290] Walbert, Buhlmann, *The Coming of the Third Church.* (Maryknoll, NY: Orbis Books, 1978).

[291] Andrew F. Walls, *The Missionary Movement in Christian History.* (Maryknoll, NY: Orbis Books, 1996), 68. See also *The Cross-Cultural Process in Christian History* (Maryknoll, NY: Orbis, 2002); and *Mission in the 21st Century: Exploring the Five Marks of Global Mission* (Maryknoll, NY: Orbis, 2008).

[292] See Lamin Sanneh, *Disciples of all Nations: Pillars of World Christianity* (Oxford: Oxford University Press, 2007); *The Changing Face of Christianity: Africa, the West, and the World* (New York: Oxford University Press, 2005); and *Whose Religion is Christianity? The Gospel Beyond the West* (Grand Rapids, MI: Eerdmans, 2003).

Miriam Adeney.[295] On a popular level, the phenomenon has been addressed by

Todd Johnson, among others, in the wide-reaching reader called *Perspectives on*

*the World Christian Movement*,[296] and it seems to have been the impetus behind the

recently launched *Journal of World Christianity*.[297]

Voices from within the church of the global south[298] are also increasingly

being heard. For example, Peruvian theologian Samuel Escobar, representing the

increasingly influential thought of the Latin American Theological Fraternity

(FTL).[299] Escobar and others also contributed papers (later published as *Global*

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[293] See Phillip Jenkins, *The Next Christendom: The Coming of Global Christianity* (Oxford: Oxford University Press, 2007); and *The New Faces of Christianity: Believing the Bible in the Global South* (Oxford: Oxford University Press, 2006).

[294] See Dana L. Robert, "Shifting Southward: Global Christianity Since 1945," *International Bulletin of Missionary Research* 24:2 (April 2000), 50-58; and *Christian Mission: How Christianity Became a World Religion* (Chichester, UK: Wiley-Blackwell, 2009).

[295] See Miriam Adeney, *Kingdom Without Borders: The Untold Story of Global Christianity* (Downers Grove, IL: InterVarsity Press, 2009).

[296] See Todd Johnson and Sandra S. K. Lee, "From Western Christianity to Global Christianity," in Ralph D. Winter and Stephen C. Hawthorne, eds., *Perspectives on the World Christian Movement: A Reader* (4th ed., Pasadena, CA: William Carey Library, 2009), 387-92. See also Johnson, "World Christian Trends, Update 2007," *Lausanne World Pulse* (website), <http://www.lausanneworldpulse.com/766/08-2007?pg=all>. Accessed 20 Dec. 2011.

[297] The journal is published uniquely on-line at <http://www.journalofworldchristianity.org>. Accessed 20 Dec. 2011.

[298] It should be noted that while much of the growth of Christianity in the so-called "global south" has, indeed, occurred in the southern hemisphere, much of it has not – for example in Central America, northern South America, much of sub-Saharan Africa and virtually all of Asia where Christianity has grown, lie in the northern hemisphere – and this is cause for some confusion. Thus, for purposes of clarity, as often as possible I employ Buhlmann's historically (rather than geographically) rooted moniker of "third church," as well as the increasingly used "majority world" tag.")

[299] See Samuel Escobar, *The New Global Mission: The Gospel from Everywhere to Everyone* (Downers Grove, IL: Intervarsity, 2003); *Changing Tides: Latin America & World Mission Today* (Maryknoll, NY: Orbis, 2002); "Missions from the Margins to the Margins: Two Case Studies from Latin America," *Missiology: An International Review* 26.1 (1998), 87-95; and "Missions New World Order," *Christianity Today,* November 14, 1994, 48-52.

*Missiology for the 21st* Century[300]) on Latin American mission theology and praxis at the Iguaçu Dialogue that met in Foz do Iguaçu, Brazil, in 1999.

The empirical underpinning that documents this phenomenal shift has been compiled largely by David Barrett and his *World Christian Encyclopedia* colleagues. For our purposes, we will consult Barrett's "Annual Statistical Table on Global Mission," which has appeared in each year's January edition of the International Bulletin of Missionary Research since 1985. That year, Barrett projected that by 2000, 62.6% of global Christianity would be comprised of adherents from Latin America, Africa, Asia and Oceania; that is to say, the "third church." Adherents in Europe and North America would comprise a mere 37.4% of global Christianity. In his 2000 table, he reported that the percentages were actually 60.3 and 39.7, respectively. He was only two points off!

While reactions in the north to this shift to the south have been varied, Tracey K. Jones, Jr. sums them up well:

> Fifty years ago no one would have anticipated that much of the intellectual and moral leadership shaping the Christian mission in the world today would come out of the churches of Latin America, Africa, and Asia; it has been a shock to the Christians in North America to

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[300] See William D. Taylor, ed., *Global Missiology for the 21st Century: The Iguassu Dialogue* (Grand Rapids: Baker, 2000).

discover that the numerical center of Christianity is shifting from the northern hemisphere to the southern hemisphere.[301]

Many in the missions community can validate through personal experience that the shock of the *quantitative* growth has been alleviated by experiences with a second type of growth, *qualitative* growth. What missionary to the global south has not been challenged, impressed, encouraged, convicted or humbled by some encounter with the amazing vitality of the believers in the emerging church? Both types of growth give rise to astounding missiological consequences, principle among them the fact that the missionary force that will complete the task of world evangelization is increasingly to be found in places other than where it was found during the past two millennia. As Larry Pate and Lawrence Keyes observed in 1986,

> It is becoming clear to most missiologists who look across the mountain ranges of the future that the "feet of those who bring good news" are rapidly changing color. New streams of brown, black, yellow, and red feet are joining with the white to proclaim the salvation message. The gospel no longer masquerades as a white person's good news about a white, Western imperialistic God. It is Koreans-to-Nepal, Singaporeans-to-Nigeria, Brazilians-to-North Africa good news! More and more, the news is spreading from every people to every people.[302]

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[301] Tracey K. Jones, Jr., "History's Lessons for Tomorrow's Mission." *International Bulletin of Missionary Research*, 10:2: electronic edition, April 1986, 50-53.
[302] Larry D. Pate and Lawrence E. Keyes, "Emerging Missions in a Global Church," *International Bulletin of Missionary Research*, 10:4: electronic edition, October 1986, 156-161.

While Christianity in much of North America and Europe stagnates,

vibrant new churches are taking root around the globe, and they are increasingly

providing the next generation of cross-cultural "good news" bearers. It is

difficult not to agree with J. Herbert Kane who, when commenting on how the

"younger churches of the Third World have begun to assume responsibility for

missionary work at home and overseas," said, "This is, without doubt, one of the

most exciting developments in twentieth-century missions."[303]

The uprising of this new missionary force has been addressed by

numerous authors and researchers including Mark Laing[304] and the two-thirds

world church research group which met at the Lausanne Forum in Thailand in

2004.[305] Since the early 1980's, the most thorough research on majority world[306]

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[303] *Understanding Christian Missions, 3rd Ed.* (Grand Rapids: Baker Book House, 1986), 11-12.

[304] See Mark Laing, "The Changing Face of Mission: Implications for the Southern Shift in Christianity," *Missiology: An International Review* 34:2 (2006), 165-177.

[305] See David Ruiz, "The Two-Thirds World Church," Lausanne Occasional Paper 44. Lausanne Committee for World Evangelization, 2005, <http://www.lausanne.org/documents/2004forum/LOP44_IG15.pdf>. Accessed 20 Dec. 2011.

[306] I prefer to use the term "majority world missions" to describe missions from the non-western world as opposed to third-world missions, two-thirds world missions, and emerging missions movements. Majority world missions refers to missions movements and efforts from the non-Western world. Sometimes called third-world, two-thirds world, or even emerging missions movements, in recent years, "majority world missions" has become the more commonly accepted expression among scholars to describe this phenomenon within the global church. "Majority world" was the term of choice for the 17th compendium of the EMS Series, called *Missions from the Majority World*, "for it is a descriptive label highlighting the fact that countries within this category are populated by the majority of humankind demographically. The term lacks any negative connotation or judgmental evaluation." (E. Wan and M. Pocock, *Missions from the Majority World* [Pasadena, CA: William Carey Library, 2009], ii.)

missions has been done by Lawrence Keyes and Larry Pate.[307] More recently, the

2009 edition of Winter and Hawthorne's *Perspectives on the World Christian*

*Movement* contains a section on majority world missions. Additionally, as

Edward Smither points out in his unpublished Ph.D. thesis,[308]

> while well-known mission scholars like Winter, Patrick Johnstone, Bill
> Taylor and others offer helpful contributions,[309] the reader also benefits
> from hearing directly from non-western mission leaders and scholars such
> as Beram Kumar (Asia), Timothy Olonade (Africa), Bertil Ekström (Brazil),
> Chul Ho Han (Korea), K. Rajendran (India), Enoch Wan (China), Berting
> Fernando (Philippines), Carlos Scott (Latin America), and David Ruiz
> (Latin America).[310] Though less scholarly and more practically oriented,
> Ben Naja's recent book *Releasing Workers of the Eleventh Hour* is a single
> volume dedicated to the issue of majority world missions.[311] Similar to the
> Lausanne movement, which has discussed the majority world missions
> and published its findings, COMIBAM has continued to hold regular
> conferences in Latin America since 1987, has served as a resource for
> missionaries from the region, and has generated much helpful data on the
> Latin American missions movement.[312] Finally, majority world missions

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[307] See Lawrence Keyes, *The Last Age of Missions: A Study of Third World Missionary Societies* (Pasadena, CA: William Carey Library, 1983); and Larry Pate, *From Every People* (Monrovia, CA: Marc, 1989). Keyes and Pate also have collaborated on the following related scholarly articles: "Emerging Missions in a Global Church," *International Bulletin of Missionary Research* 10:4 (October 1986), 156-61; "Two-Thirds World Missions: The Next 100 years," *Missiology: An International Review* 21:2 (April 1993), 188-206.

[308] "Brazilian Evangelical Missions Among Arabs: History, Culture, Practice, and Theology" (University of Pretoria, South Africa, 2010), 19-20.

[309] See Bill Taylor, "Global Partnership: Now is the Time," Yvonne Wood Huneycutt, "New Pioneers Leading the Way in the Final Era," Patrick Johnstone, "Expecting a Harvest," Todd Johnson and Sandra S. K. Lee, "From Western Christendom to Global Christianity," and Ralph Winter, "Are We Ready for Tomorrow's Kingdom," in Winter and Hawthorne, *Perspectives,* 376-394.

[310] See Beram Kumar, "No Longer Emerging," and various authors, "Majority World Sending," in Winter and Hawthorne, *Perspectives,* 369-376.

[311] See Ben Naja, *Releasing Workers of the Eleventh Hour: The Global South and the Remaining Task* (Pasadena, CA: William Carey Library, 2007).

[312] See *COMIBAM: Cooperación Misionera Iberoamericana* (see www.comibam.org); and W. Douglas Smith, "COMIBAM: Takeoff Toward AD 2007," *International Journal of Frontier Missions* 15:1 (1998), 53-55.

was the main theme at Evangelical Missiological Society in Denver, Colorado in September, 2008.[313]

## 4.4.2  Names and Networks

The Brazilian Evangelical missions movement is an excellent case in point, in part because it is, to a fair degree, representative of other emerging churches. There is a developing body of both practical and scholarly literature addressing many aspects of Brazilian evangelical missions. Bertil Ekström, a long-time Swedish missionary in Brazil and executive director of the World Evangelical Alliance, has authored numerous strategic, practical, and scholarly works. Valdir Steuernegal, an Evangelical Lutheran missiologist and active participant in the Lausanne Movement, has been a writer, speaker and leader of missiological reflection and praxis for the past two decades. Oswaldo Prado, a Presbyterian pastor and leader of the influential SEPAL mission agency[314] has provided impetus and vision to the Evangelical missions movement through his leadership, research and writing. Ted Limpic, a naturalized Brazilian, missionary with OC International, and researcher for COMIBAM, has produced a significant

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[313] The resulting book, edited by Enoch Wan and Michael Pocock, is called *Missions from the Majority World: Progress, Challenges and Case Studies* (Pasadena, CA: William Carey Library, 2009). One of the papers given was by Howard Brandt of Serving in Mission (SIM) who has labored for years supporting what he refers to as "emerging mission movements." Brandt's blog on the issues can be found at: <http://www.sim.org/index.php/content/sharing-the-vision-emerging-mission-network>. A similar effort in the Anglican tradition is Faith2Share: <http://www.faith2share.net>.

[314] SEPAL is the acronym for "Servindo aos Pastores e Líderes" (Serving Pastors and Leaders), a Brazilian organization linked to OC International.

amount of statistical work on missions from Brazil and Latin America, as has

Paulo Bottrel, a Baptist linguist, researcher and missionary, with respect to the

status of the evangelization of indigenous tribes in Brazil. Others have paved the

way and written on tribal church planting (Ronaldo Lidório), training and

member care (Margaretha Adiwardana, Barbara Burns, Marcia Tostes), ministry

to Muslims (Marcos Amado, Flávio Ramos), ministry to Gypsies (Igor Shimura),

sports outreach (Marcos Grava), tentmaking (Robson Ramos), "business as

mission" (João Mordomo and Timothy Dunn), and much more.

The *Associação de Missões Transculturais Brasileiras*[315] (Brazilian Cross

Cultural Missions Association), founded in 1978 (officially in 1982), unites

dozens of denominational and interdenominational agencies and their

pioneering leaders such as Missão Antioquia (Jonathan dos Santos; Silas Tostes),

Missão Kairos (Waldemar Carvalho), Missão Avante (Ken Kudo), Junta de

Missões Mundiais (Waldemiro Timchak, affectionately known as "Mr.

Missions"), and many more. The AMTB servers as an incubator for continued

research, writing and training within, and for, the Brazilian Evangelical missions

movement. Additionally, one of this group's main legacies – the *Congresso*

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[315] See <www.amtb.org.br>. Accessed 20 Dec. 2011.

*Brasileiro de Missões* (Brazilian Congress on Missions), an Urbana-like congress

held on average every three years – has served as a catalyst for further training

and research. Similarly, the *Associação de Professores de Missões no Brasil* (Brazilian

Association of Missions Professors), which began in 1983, has published the

premier Brazilian outlet for scholarly and professional missiological research and

writing, the journal *Capacitando,* since the late 1990s.[316]

### 4.4.3  Numbers

This begs the question, "How is the Brazilian Evangelical church doing on

the cross-cultural missions scene?" There is some good news to be found. The

Evangelical church in Brazil increasingly recognizes the special role in world

missions to which God has called her, along with other Latin American churches.

At the first Latin American Missionary Congress held in Curitiba, Brazil, in 1976,

the 500 delegates affirmed: "We recognize that mission cannot be an isolated

department of the life of the church, rather it is an essential part of its essence,

because 'the church is a missionary church or it is no church at all.'" Later, this

realization was expressed by Luis Bush, then president of COMIBAM (the Ibero-

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[316] See <www.apmb.org.br>. Accessed December 20, 2011.

American Missionary Cooperation),[317] at the March 1987 COMIBAM congress,

which took place in São Paulo and united more than 3000 delegates, about a

thousand of them from Brazil. In his opening comments, Bush declared that

"From a mission field Latin America has become a mission force."[318] This

missions awareness can further be seen in the advent of the above-mentioned

Brazilian Congress on Missions. There have been six congresses to date. The first

one, in Caxambu, Brazil, in 1993, was influenced by the Third Latin American

Congress on Evangelization (CLADE), which took place the year before in Quito

and whose final document declared that "the Holy Spirit has developed a new

missionary awareness in Latin America," and that "the church in Latin America

must assume its responsibility in world evangelization fully and without

delay."[319]

The best indicator of the growing awareness of, and involvement in, cross-

cultural missionary activity, is numerical, and can be seen in the growth of the

number of Brazilian evangelical mission agencies and missionaries. Although a

handful of Brazilian "foreign missionaries" were sent during the first seven

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[317] COMIBAM stands for Cooperación Misionera Iberoamericana. It is a partnership of Ibero-American mission agencies. See <www.comibam.org>.
[318] Quoted in Oswaldo Prado, "A New Way of Sending Missionaries: Lessons from Brazil." *Missiology: An International Review* (Vol. 33, No. 1, January 2005), 52.
[319] From William D. Taylor, ed., *Global Missiology for the 21st Century: The Iguassu Dialogue* (Grand Rapids, MI: Baker Academic, 2000), 364.

decades of the 20th century, the Brazilian Evangelical missions movement is

generally considered to have been born in the 1970's.[320] In that decade, when the

first Evangelical cross-cultural missionaries began to trickle out of the country,

they often found themselves in the position of a William Carey or an Adoniram

Judson, having to establish the very mission agencies that would send them.

Also in that decade, the first two genuinely Brazilian interdenominational

mission agencies were founded, Betel Brasileiro in 1972, and Missão Antioquia in

1976.[321] By 1982, there were enough agencies that the Association of Brazilian

Cross Cultural Missions (AMTB) was founded to foster vision and a spirit of

partnership for cross-cultural missions.[322] The most recent available data,[323] by

researcher Ted Limpic, indicates that today there are approximately 100

associated member agencies (most, but not all, of which truly work cross-

culturally, and some of which are actually international mission organizations

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[320] Bertil Ekstöm, in *Modelos Missionários Brasileiros para o Século XXI,* the manual for the 2nd Brazilian Congress
on Missions, 9-13 November, 1998, 96.

[321] Ekstom, *Modelos Missionários,* 96.

[322] See <http://www.amtb.org.br/index.php?option=com_content&view=article&id=76&Itemid=220>. Accessed
December 20, 2011. While 1982 is the year that the association became a legally recognized entity, according to Bertil
Ekstöm (in *Modelos Missionários Brasileiros para o Século XXI,* the manual for the 2nd Brazilian Congress on
Missions, 9-13 November, 1998, 97) the association actually was formed and existed informally since 1974.

[323] In João Mordomo, "Unleashing the Brazilian Evangelical Missionary Force,"
<http://www.businessasmission.com/fileadmin/user_upload/Documents/Unleasing_Brazilian_Missionary_Force_-
_JM.pdf>, 7. Accessed on December 20, 2011.

that have operations in Brazil).[324] That is up from 88 in 1996.[325] Together, as of

2001, these organizations fielded 2803 cross-cultural workers (up dramatically

from 1796 in 1996,[326] and 880 in 1989[327]) with 2055 working outside of Brazil. By

2005, the total number had grown to 3195, with about 2250 working outside of

Brazil.[328] In addition, there are dozens, if not hundreds, of other small agencies

not associated with the AMTB, as well as numerous local churches that send

missionaries directly or employ a "church-to-church" sending model.

Interestingly, Limpic's research indicates a very even fourway split among the

sending organizations, with Brazilian interdominational agencies, international

agencies with Brazilian leadership, denominational sending boards and local

churches each taking about 25% of the sending pie.[329]

In 2001, Patrick Johnstone put the total number of Brazilian mission

agencies at 132,[330] with the total number of Evangelical missionaries being either

4754, which he reports in the Brazil section of *Operation World*, or 5925, which he

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[324] As of December 20, 2011, the AMTB website indicates that there are only 44 affiliated missions agencies, but this is due to the fact that many of them have not filled out the new online forms and thus do not appear.

[325] In João Mordomo, "Unleashing the Brazilian Evangelical Missionary Force," <http://www.businessasmission.com/fileadmin/user_upload/Documents/Unleasing_Brazilian_Missionary_Force_-_JM.pdf>, 7. Accessed on December 20, 2011.

[326] Mordomo, "Unleashing the Brazilian Evangelical Missionary Force."

[327] As reported in *Modelos Missionários Brasileiros para o Século XXI,* the manual for the 2nd Brazilian Congress on Missions, 9-13 November, 1998, 5.

[328] Ted Limpic, "Missionários Brasileiros Transculturais." See <http://www.comibam.org/transpar/por/missbr/pdf/mb-1.pdf> and <http://www.comibam.org/transpar/por/missbr/pdf/mb-12.pdf>. Accessed on December 20, 2011.

[329] <http://www.comibam.org/transpar/por/missbr/pdf/mb-2.pdf>. Accessed on December 20, 2011.

[330] And, confusingly, at 139 and 155, depending upon where the data is reported. He puts the number at 132 in the Brazil section of *Operation World*, 139 in Appendix Four and 155 in the *Operation World* Database on CD-ROM.

reports in the Brazil section of the *Operation World* database, contained on the

*Operation World* CD-ROM.[331] Of the 5925 missionaries reported in the database,

4160 of these work cross-culturally, with 2229 of those working in Brazil, and

1931 outside of Brazil.

So the good news, for a time, was that there were, very possibly, *over* 150

Brazilian cross-cultural mission agencies, fielding *over* 4000 cross-cultural

missionaries, reflecting a significant increase over the previous 15 years. This can,

by many standards, be considered positive and exciting news, especially in light

of Brazil's political and economic realities over the prior three decades. But the

bad news – or at least disheartening – is that over the past decade there seems to

have been a marked decrease in the number of Brazilian cross-cultural

missionaries. According to the 2010 edition of *Operation World*, there are now a

mere 3438 missionaries (with only 1976 being long-term) from 115 agencies.[332]

Silas Tostes, the president of the Association of Brazilian Cross Cultural

Missions, sites research showing the number to be only slightly higher, at 3700.[333]

Of course, these numbers are debatable because this type of research is inexact at

best, but the lack of perceptible growth serves as a warning. An Evangelical

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[331] Patrick Johnstone, *Operation World*, 2001 Edition, CD Version.
[332] Jason Mandryk, *Operation World* (Colorado Springs: Biblica; 2010), 163.
[333] In *A Missão Transformadora Diante da Realidade Mundial* (São Paulo: AMTB, 2011), 9.

church the size of Brazil's, *if* it healthy, should register impressive growth every decade with respect to the sending of missionaries. According to Patrick Johnstone's data,[334] despite being one of the top three largest Evangelical bodies in the world, the Brazilian Evangelical church ranks sixth in sending cross-cultural missionaries in absolute terms, and only thirteenth if the measurement is the number of churches necessary for the sending of each missionary.[335]

This research indicates that there is much room for improvement, and this is to be found in developing and employing better models for training, sending and supporting missionaries – contextual models that take into consideration both the developmental/historical realities of the Brazilian Evangelical church and the economic realities of Brazil as well. The Brazilian Evangelical missions movement will be propelled further, faster through the use of new, relevant missions models, and we will pick up on this study when we examine strategic perspectives on God's mission to, in and through Brazil, in chapter six. First, however, we must consider more carefully the one huge asset at her disposal, namely, the Brazilian people themselves. In the next chapter we will examine the

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[334] Patrick Johnstone, *Operation World*, 2001 Edition, CD Version.
[335] Which, in Brazil's case, is 14.5 churches per missionary. Finland ranks number one at 1.5 churches per missionary.

Brazilian people and identity, i.e. we will develop a cultural perspective on

Brazilians in global missions.

## 4.5    Chapter Summary

This chapter has detailed a sweeping historical journey of *missio Dei* to, in

and through Brazil. We examined how God *deu um jeito* ("made a way") for the

Gospel to reach the shores of Brazil and, albeit with much difficulty and delay, to

begin to take root among various groups within Brazil, to the degree that they

were then, and increasingly, able to send the same Gospel message to other

groups and countries around the globe. In so doing, I have built upon developed

paradigms and developed a new, seven period historical paradigm to describe

God's mission *in* Brazil.

# CHAPTER FIVE: A CULTURAL STUDY OF *MISSIO DEI* TO, IN AND THROUGH BRAZIL

## 5.1    Introduction

There is a joke that Brazilians like to tell about themselves and their land. One day while St. Peter and God were conversing, St. Peter remarked to God, "Lord, you have really blessed Brazil. It doesn't have earthquakes. It doesn't have tornados. It doesn't have hurricanes. Why, it hardly has any natural disasters at all." To which God replied, "Yes, but wait until you see the people!" This joke reveals a certain playfulness, lightheartedness and *joie de vivre* that very few peoples possess, and it endears Brazilians to people all over the world. Additionally, the generally balmy Brazilian climate contributes to the *calor*, the "warmth," of the Brazilian people, making them arguably one of the most amiable peoples in the world. So it should not come as a surprise that, in the sovereign outworking of His mission, God has chosen to deploy Brazilians around the globe! There are many reasons to believe that God will continue to send Brazilians on His mission around the globe:

•      **Spiritually:** Brazilian believers are vivacious and spiritually attuned, both to God and to other realities of the spiritual world.

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- **Ecclesiastically:** As we've already mentioned, with over 43 million adherents, the Brazilian Evangelical church is huge, a force to be mobilized.

- **Culturally:** Brazilians are relational, gregarious people who generally have much more in common culturally with the unreached peoples of the world than do the traditional sending nations from North America and Europe.

- **Ethnically:** Brazil is an ethnically diverse country. From the early miscegenation of the "big three" – the indigenous peoples, the Iberian peoples and the African peoples – to the more recent arrival of millions of immigrants from the Middle East (Arabs and Jews), Japan, China, Italy, Germany, Poland, Ukraine, Russia, Latvia, etc., Brazilians are accustomed to living in close proximity with people from diverse ethnic backgrounds.

- **Historically:** Brazil was never a "colonizer" in any sense of the word, but rather was colonized, holding this in common with many of the unreached nations of the world.

- **Politically:** Brazil is traditionally a neutral country and has caused very little offense around the globe (no one burns the Brazilian flag in the streets . . . except maybe Germany after the world cup!).

- **Economically:** Despite historic economic difficulties, Brazil is an increasingly strong player on the global scene.

- **Biblically:** We must remember that God has called *all* His people, His *global* family, not just the Western church, to take His glory to the nations. From everywhere to everywhere!

- **And, of Course:** Brazilians are the best soccer players in the world, and the world loves soccer, "the beautiful game," as Pelé called it. By many accounts, Brazilians are the most soccer-crazed people in the world! It is their national sport and part of their cultural fabric, and understandably so, with players like Pelé, Romário, Ronaldo, Ronaldinho, Kaká, Neymar and others having dominated or still dominating the world scene, and five World Cups titles under their belts. Brazilians' corporate identity and esteem seem to be directly linked to soccer, which one author described as "the opiate of the Brazilian people".[336] "By way of…soccer, you can really understand and like Brazil even more" says Brazilian journalism executive Juca Kfouri. He adds that "soccer is capable of keeping our self-esteem elevated."[337] It is a "therapeutic phenomenon."[338] Soccer is to Brazilians what the NFL, NBA and MLB are to Americans, and the World Cup is a celebration of seemingly cosmic proportions which elicits considerably

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[336] Torres, as quoted in Lourenço Stelia Rega, *Dando um Jeito no Jeitinho* (São Paulo: Editora Mundo Cristão, 2000), 33.
[337] Sobral and Aguiar, *Para Entender o Brasil,* 174.
[338] Padilha, as quoted in Rega, *Dando um Jeito no Jeitinho,* 33.

more emotions, interest and involvement in Brazilians than the Super Bowl, NBA Championship, World Series and Fourth of July combined would in Americans. Soccer opens doors for Brazilian missionaries all over the world.

The cultural component of God's mission to, in and through Brazil requires further examination of Brazil and Brazilians in general, with special attention given to *jeitinho*. We will then undertake to study, both quantitatively and qualitatively, two cases whereby Brazilian Evangelicals prove to be culturally equipped to engage on the one hand Arabs in Brazil and on the other hand Turks in Turkey.

## 5.2    Toward an Understanding of Brazil and Brazilians

Brazil is a vast and diverse country, complex and paradoxical in its geography and climate, its natural resources, its history, its culture and ethnicity, and its religion. Similarly, "Brazilian" is a multi-faceted and complex construct. It is a self-contained paradox. It contains as many questions and doubts as it does affirmations. As a concept it communicates simultaneously both a wealth of information and very little. Brazilians as a people are still in search of a unifying identity (something beyond soccer!). There are as many different opinions on what it means to be Brazilian as there are Brazilians. This is why two Brazilian humorists can declare with straight faces that "the Brazilian still hasn't decided if

he is a genius or a piece of crap,"[339] and that "I don't understand Brazil and I will

never be capable of explaining exactly what it means to be Brazilian . . . but there

is one important thing: I feel Brazilian."[340] These sentiments reflect those of

Brazilians collectively.

Yet while Brazilians may not be able to define what "Brazilian" is, they

will adamantly affirm what it is NOT: "Brazilian" is not synonymous with

"Latino." Though Brazil is generally construed to be part of Latin America,

Brazilians consider themselves as distinct from the other Latin or Hispanic

societies of Central and South America in much the same way that Americans

do. In the words of Brazilian journalist Ziraldo (as he is known in Brazil), "We

don't know exactly what we are but we know…we are not…like our Hispanic

brothers of the Americas."[341] Because Brazil's language (Portuguese), ethnic

makeup and history are very different from other Latin American countries, and

because Brazil comprises half of the South American land mass and Brazilians

half of the South American population, they pride themselves on being unique in

the history and development of Latin America. This significant perception of

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[339] H. and M. Madureira in Sobral and Aguiar, *Para Entender o Brasil*, 116.
[340] H. and M. Madureira in Sobral and Aguiar, *Para Entender o Brasil,* 121-122.
[341] Quoted in Sobral and Aguiar, *Para Entender o Brasil,* 335.

cultural difference suggests that God's mission to, in and through Brazil should be examined separately from that of the rest of Central and South America. Additionally, since Brazil's people, like those of any nation, can be only be understood through careful analysis of additional factors such as geography, climate, natural resources, ethnic diversity, religion, economy, politics, institutions, and societal mores, our purposes will best be served by briefly examining a sampling of these factors, namely, geography and climate, natural resources, ethnicity history, and religion. Only then can we undertake an ethnographic study of Brazil and attempt to define the Brazilian identity and better understand this expansive nation and its gregarious people.

### 5.2.1 Geography and Climate

Brazil's geography and climate are sublime: natural disasters are rare and the climate is by and large hospitable. In fact, according to Amerigo Vespucci, "if there exists an earthly paradise anywhere in this world, without a doubt it cannot be far from this place [the Brazilian coast]..."[342]

However, one must not be misled. Brazil's territory and geography are vast: Brazil occupies half of the South American land surface, is the fifth largest

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[342] In his letter sent to Lorenzo de Pier Francesco de Medici, written shortly after his arrival in Brazil in 1501 and published in Lisbon in 1538, as quoted in Luiz Fernando Levy, *O Novo Brasil* (São Paulo: Gazeta Mercantil & Nobel, 2003), 287.

country in world, and is larger than the 48 contiguous United States. And while

Brazil does not suffer from climatic extremes (it is mostly tropical and

subtropical, but temperate in the south), the climate and geography nonetheless

impact the people. In his now classic work entitled *Bandeirantes e Pioneiros*,[343]

Vianna Moog treats the relationship between Brazil's geography and climate

(specifically topography, hydrography, geology, botany and climatic conditions)

and its people. He concludes that due to, among other characteristics, the rugged

coastal mountains (which complicate transportation of goods and people), the

vast and intricate river system (much of which is not navigable, yet obstructs

road and rail systems[344]), the lack of cold weather (which he believes is essential

for stimulating an industriousness spirit), the lack of coal and the abundance of

clay, Brazil is destined to remain in the shadow of developed nations like the

United States. While Moog's reading of the impact of the Brazilian geographic

and climactic reality on Brazil's cultural and economic situation may be extreme,

often sounds like sour grapes, and can readily be controverted,[345] he is correct in

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[343] Vianna Moog, *Bandeirantes e Pioneiros* (19th Edition)*. Rio de Janeiro: Graphia Editorial, 2000.
[344] Oddly, rather than discuss the benefits the Amazon River brings to Brazil, he calls it "unpatriotic", because it carries Brazilian sediment to the Atlantic's gulf stream, which then deposits the earth in the Gulf of Mexico, "building up" Mexico and the United States.
[345] Luiz Fernando Levy, for example, in his book *O Novo Brasil*, maintains a much more upbeat perspective on Brazil's climate and geography, and does not blame these factors for Brazil's occasional economic (or other) woes. Hubert and Marcelo Madureira, in *Para Entender o Brasil*, state that "Within Brazil can be found all the necessary conditions for things to go well, like natural resources, territorial expanse, population." (121). According to William Lewis, the

that Brazil's anthropogeography does indeed have direct consequences on both

the economy and the corporate self esteem of the Brazilian people. Moreover, as

previously has been stated, the generally balmy Brazilian climate contributes to

the *calor*, the "warmth," of the Brazilian people, making them arguably one of the

most amiable peoples in the world.

### 5.2.2  Natural Resources

Brazil is, by most counts, greatly blessed with natural resources.

According to Pascal Lamy, the European Union Trade Commissioner, "We

(Europeans) aren't on the same latitude and longitude as Brazil. Your country

has enormous natural advantages that we don't possess…"[346] While the most

current data states that only about 8.45% of land is arable[347], Brazil has much

other natural wealth such as the greatest volume of fresh water available on the

planet and forests which cover more than a half of its territory. Just consider:

- **Fauna**: Brazil has the largest variety of birds in the world, and the largest

  variety of mammals in the Western tropics, and a huge variety of reptiles,

explanation lies much more within Brazil's tax structure. Whereas in 1913, Brazil had the same GDP per capita as the U.S., today the it is a mere fifth of that of the U.S., due in large part to the corporate tax burden - seven times that of the U.S. – which stifles any real chance for genuine economic growth. See William W. Lewis, *The Power of Productivity*: *Wealth, Poverty, and the Threat to Global Stability* (Chicago, IL: University of Chicago Press, 2004), ch. 6.

[346] As quoted in Levy, 287.

[347] CIA World Factbook. <https://www.cia.gov/library/publications/the-world-factbook/geos/br.html>. Accessed on September 18, 2013.

invertebrates, amphibians and sealife. "Of the twelve categories of

mammals that inhabit the tropics of the western hemisphere, eleven are

present in Brazil, representing over 600 species…Naturalists have

catalogued over 100,000 species of invertebrates, of which more than

70,000 are insects."[348]

- **Flora**: Brazil, surprisingly, has more climactic variation and types of

  vegetation than many people realize: tropical rainforest in the north,

  swamplands in the southwest, woodland savannah throughout much of

  central Brazil, grasslands along the coastal plains, and the semi-arid

  northeast. The famous Amazon rainforest has as many as 3,000 species of

  flora in a square mile.

- **Minerals**: Brazil is known to be extremely rich in mineral deposits and

  gems, but many of the country's resources have not yet been fully

  surveyed. An example of known resources is the country's estimated 48

  billion tons of iron ore reserves[349], enough to supply the current world

  demand for the next 500 years! According to the Brazilian Consulate in

  London, "Brazil produces 90% of the world's supply of gems, including

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[348] The Brazilian Consulate in London. < http://www.brazil.org.uk>. Accessed 18 Sep. 2010.
[349] The Brazilian Consulate in London. < http://www.brazil.org.uk>. Accessed Sepember 18, 2010.

diamonds, aquamarines, topazes, amethysts, tourmalines and

emeralds."[350]

Despite these tremendous advantages when compared with other

countries, Brazil often is slow to take advantage of them. This could be

interpreted both as a cause and an effect of the ambiguity and low self-esteem

that have plagued the Brazilian people throughout their existence.

### 5.2.3  Ethnic History

To understand Brazilians today, we must understand Brazil not primarily

in a material and natural sense, but in an ethnic one. Brazil has a fabulously rich

and diverse history and ethnic composition, unlike those of other Central and

South American nations. Brazilian journalist, Ziraldo (as he is known in Brazil),

explains: "We don't know exactly what we are but we know…we are not…like

our Hispanic brothers of the Americas because, unlike them, we were never

colonized…Brazil was an occupied territory. The Spanish destroyed civilizations

and established others in their place."[351] But the Portuguese did not totally wipe

out the indigenous populations of Brazil. Rather, for very practical and

pragmatic reasons, miscegenation became the *tactique du jour*. Due to the

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[350] The Brazilian Consulate in London. < http://www.brazil.org.uk>. Accessed Sepember 18, 2010.
[351] Marisa Sobral and Luiz Antonio Aguiar, *Para Entender o Brasil*, 335-336. (My translation. Unless otherwise noted, all translations from Portuguese to English in this paper will be my own.)

relatively small presence of the Portuguese, beginning in 1500 with the accidental

arrival of Pedro Álvares Cabral (he strayed off course on his way to India), the

only way to conquer and maintain territory in the vast land of Brazil was to

"enlist" indigenous help. But because of the ease with which the indigenous

populations – several hundreds of tribes numbering as many as five million

people[352] – could escape and hide, and due to the fact that the Indians tended to

die rather than be subjected to a life of servitude, they had to be co-opted rather

than enslaved. Additionally, as the first renowned Brazilian anthropologist,

Gilberto Freyre, throughout his book *Casa Grande e Senzala,*[353] demonstrates (and

as even the most basic understanding of human nature would suggest), the

Portuguese explorers, all men, quickly became enchanted with the pleasant

beauty of the scantily clad indigenous women and were not slow to begin having

sexual relations with them. Thus since the very first weeks of the Portuguese

presence in Brazil, there has been the intermingling of the European and

indigenous races (especially the Tupí-Guaraní), resulting in what are today

called *mamelucos* (people of mixed white and indigenous blood).

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[352] Orlando Villas Bôas puts the number at 5 million (in Sobral and Aguiar, *Para Entender o Brasil*, 266), while Luiz Fernando Levy estimates between 4 and 5 million (*O Novo Brasil*).
[353] This is Freyre's now classic attempt (the book was first published in 1933) to discover and define Brazilian identity. More recently (1995), Darcy Ribeiro, another famous Brazilian anthropologist, has attempted the same feat in his book *O Povo Brasileiro* ("The Brazilian People").

The supposed descendents of the *mamelucos*, called *bandeirantes* [354], were the scourge of the emerging nation. Eduardo Bueno calls them "the greatest criminals of their time" and "the pirates of the Sertão" [355] (the semi-arid to arid interior section of northeast Brazil). Despite their paramilitary terror tactics – over a period of about 300 years during the 16th to 18th centuries they devastated thousands of villages and at least five hundred Jesuit outposts, put women, children and the elderly to the sword, and killed or enslaved as many as 500 thousand native Indians, blaspheming Rome and challenging the laws of Portugal and Spain, all in the name of advancement, but motivated principally by greed – these renegades, who lived more like Indians than Christians, were largely responsible for the expansion of Brazil.[356]

By the end of the 1500's, Africa – especially the Bantu and Sudanic groups of tribes – had become the source of forced labor on the Portuguese sugar plantations, and the liberty that had been experienced with respect to sexual relations with the indigenous peoples carried over to the Africans. From this

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[354] There is some confusion as to the classification of *mamelucos* and *bandeirantes*. Some, such as Eduardo Bueno, see only a tenuous relationship between the two, whereas others, such as Darcy Ribeiro, and James Lang (an associate professor of sociology and former director of the Center for Latin American and Iberian Studies at Vanderbilt University in Nashville, Tennessee), consider the latter to be descendents of the former. This difficulty typifies the larger struggle to define Brazilian identity and culture.

[355] Eduardo Bueno, *Brasil: Uma História: A Incrível Saga de um País.* (São Paulo: Editora Atica, 2002), 58.

[356] Bueno, *Brasil: Uma História,* 58.

reality came Brazil's Portuguese-speaking slaves, including the fugitive-slave

*quilimbos*, and its many *mulatos* (of mixed European and African descent), many

of whom were freemen at a time when this was unheard of in the Spanish

colonies or in English North America.[357] Additionally, there were the *cafuzos*, or

*curibocas*, who were of mixed African and indigenous descent. [358]

The miscegenation, however, went much deeper and further afield. In

Brazil's north, especially in what are today's states of Piauí, Pará and Amazonas,

there arose the mixed-blood group called the *caboclos*, who no longer considered

themselves Indian or Portuguese or African and who, for nearly a decade in the

1830's, controlled much of the Amazon basin. In the south, there arose a half-

breed group called *gauchos*, cattle herders who were estranged both from Brazil's

imperial government to the north and Spanish Argentina to the south and whose

fight for autonomy from 1835-45 (the Farrapos War), ended in defeat.

The early miscegenation was a prescient harbinger of things to come.

Successive waves of Europeans and Africans were added to the indigenous

groups throughout the centuries. Most recently, in the first half of the 20th

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[357] In 1786, a census of Minas Gerais, then Brazil's wealthiest and most populous state, found that of 363,000 inhabitants, 174,000 were slaves, 123,000 were freemen of color, and only 66,000 were "white."
[358] Lourenço Stelia Rega, *Dando um Jeito no Jeitinho*. (São Paulo: Editora Mundo Cristão, 2000), 29.

century, as a result of economic pressures and wars and rumors of wars, considerable numbers of immigrants arrived in Brazil from various parts of western, central and eastern Europe. In addition, large numbers of Arabs (especially Lebanese), many fleeing the grip of the Ottoman Empire, arrived in Brazil. Today, their descendents number as many as 12 million people, making the Arab community in Brazil one of the largest outside the Middle East. Similarly, Japanese immigrants began to arrive in Brazil, so many so that today Brazil contains the largest number of people of Japanese ancestry outside of Japan.

This is the crucible in which Brazil's cultural identity has been formed during half a millennium, shedding light on why Brazil, today, is one of the most ethnically mixed countries in the world. With so many combinations of white European, black African, brown Asian and indigenous Indian, in a country of 180 million people, it seems no one looks the same as anyone else. Many people, such as Brazilian artist Joãosinho Trinta, see this in a positive light, proclaiming Brazilians to be "a race that carries [within it] all of the human conquests that have ever arisen on the face of the earth, from the Orient to the Occident."[359] And

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[359] Sobral and Aguiar, *Para Entender o Brasil*, 136.

the results are tangible to this day. Brazilian musician Marcelo Bratke recently

observed that "the hallmark of Brazilian culture is its miscegenation, its

malleability, its ability to blend seemingly antagonistic elements."[360]

The diversity and variety can be seen favorably and has an endearing

effect to many non-Brazilians, yet it is also a source of frustration when attempts

are made to define Brazil and what it means to be Brazilian. The worldviews,

values and other cultural dimensions of the plethora of ethnicities that make up

Brazil are no longer "pure," but neither have they fully melded into one new

culture.

### 5.2.4  Religion

While Brazil's history and ethnic diversity are essential to understanding

Brazil and the Brazilian identity, they are incomplete without considering

religion in Brazil. The Brazilian people are notoriously religious and mystical.

According to Leonardo Boff, Brazil's most famous Catholic theologian and one of

the fathers of liberation theology, "Unlike the European peoples, Brazil never

went through…a period of rationalism and anti-mysticism…For Brazilians, God

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[360] Larry Rohter, "The Two Brazils Combine for Night at Carnegie Hall," *New York Times*, 25 September 2004, Online. <http://www.nytimes.com/2004/09/25/arts/music/25brat.html?th=&adxnnl= 1&adxnnlx=1096124800-peplhYmks/NDo2+B0A6NdQ>. Accessed on September 26, 2011.

is not a problem, but a solution to their problems." [361] Perhaps stemming from the

influence of the indigenous peoples and the African slaves, an awareness of the

spiritual realm pervades Brazilian society. Brazilians, in general, do not hold to a

strong spiritual/material dichotomy. Their worldview is more holistic or integral

than those of developed nations, which passed through the age of

"enlightenment" and rationalism. This can be witnessed, for example, in the

comments of one of the leaders of Brazil's Workers Party – a left-wing, socialist

group, which in other countries would usually indicate an atheistic or agnostic

worldview – when he says, in the first person, "We are a people of faith. It's in all

of us. No one can deny the intense, immense and profound faith that moves the

Brazilian people: faith in better days, faith in God, faith in Our Lady of the

Appearance, faith in a more dignified job, faith in better health…"[362]

There are three main threads which form the Brazilian religious fabric and

shape Brazilian religious sensibilities, namely, Christianity, the indigenous

religions and the Afro-Brazilian religions. Christianity arrived with Cabral and

the very first Portuguese contingent that reached the Brazilian shore in 1500.

While there were attempts in the 1550's to establish the Reformed version of

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[361] Sobral and Aguiar, *Para Entender o Brasil*, 192.
[362] Vicentinho, in Sobral and Aguiar, *Para Entender o Brasil*, 327.

Christianity in Brazil, they were ill-fated, often suffering at the hands of the followers of Rome. To this day, Brazil remains the largest Catholic country in the world. Catholicism is in Brazil's soul. According to Ziraldo, "we are children of the…enemies of Luther…the Counter Reformation is in the core of our national character, of our appearance, of our way of being…"[363] However, the Evangelical church has grown rapidly over the past three decades. According the Brazilian Census Bureau,[364] Evangelicals comprised only about 5% of the Brazilian population in 1970. By 1991, that number had increased to 9%, and by 2000 over 15%. During the same period the Catholic population decreased from 84% to 74%. The Brazilian Evangelical church is, today, the third or fourth largest in the world. [365]

Despite the strong Evangelical growth in Brazil, the religious landscape reveals many variations, and the Brazilian constitution guarantees their freedom. While some indigenous religious systems have remained untainted, many have syncretized with the religions that were imported from Africa from the 16th to the 18th centuries, as well as with Christianity. Thus, Afro-Brazilian religions such as *Nagô, Candomblé, Umbanda* and *Macumba* are commonly known throughout Brazil

[363] Sobral and Aguiar, *Para Entender o Brasil*, 334.
[364] <www.ibge.gov.br> . Accessed January 10, 2011.
[365] This is difficult to determine with any level of certainty. See note 252 for further explanation.

and have millions of adherents, generally among the lower class. *Candomblé*, the largest of these forms of low spiritism (which seek to harness the positive and negative energy of the spirit world), was originally brought to Brazil by Yoruba slaves from what are today Nigeria and Benin. Catholic priests and slave owners prohibited the practice of these religious rituals, so the slaves syncretized their religion with Christianity by disguising their animistic deities behind a façade of Catholic figures and saints. For example, the male God of the harvest and procreation, *Oxalá*, was associated with Jesus, and the goddess of the sea, *Iemanjá,* was associated with Our Lady of the Immaculate Conception. In addition, *Candomblé* also adopted several indigenous Indian beliefs, resulting in a religious mélange rarely seen elsewhere. Subsequently, *Umbanda* derived from a mixture of *Candomblé* coupled with the Christian and spiritist beliefs found in what is known as *Kardecismo*. Based on the teachings of the mystic called Alan Kardec, this high, or white, spiritism, which holds reincarnation as one of its central tenets, is more common among Brazil's middle to upper classes and may have as many as a million and a half adherents. Add in converts to the Church of Jesus Christ of Latter Day Saints (Mormons), as well as small numbers of Moslems, Buddhists and Jews, and a handful of Hindus, and the Brazilian religious montage is complete.

While all of these religious variations are distinctly different and attract very different kinds of followers, one thing that religious Brazilians (of whatever creed or worldview) hold in common is that they tend to be very tolerant, not fundamentalists in any sense of the word. Boff goes so far as to say that "tolerance, respect and valorization of all religious and spiritual expressions characterize the Brazilian soul."[366]

## 5.3    *O Jeitinho* and Brazilian Identity

If Brazilians are a people of faith, tolerant and respectful of different traditions, this by no means implies that they are naïve or simpletons or passive. Quite the contrary. Brazilians are some of the most resourceful, creative and clever people in the world. Leonardo Boff says that one of Brazilians' best talents is their "great creativity…to always make a way, find an escape from any problem."[367] The word that Brazilians use for this ability (to "make a way") is called *jeito* or *jeitinho* (pronounced "jhei-tu" and "jhei-chee-nyu", respectively). It is a crucial concept – the cornerstone of, and a strong symbol of, Brazilian identity – so any ethnographic study of Brazilians must seek to understand this component of Brazilian culture. There are, however, two difficulties that we will

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[366] Sobral and Aguiar, *Para Entender o Brasil*, 193.
[367] Sobral and Aguiar, *Para Entender o Brasil*, 197.

encounter in our endeavor. The first is that there is no good translation of this word in English, even in phrasal form.[368] The second is that Brazilians themselves cannot agree as to exactly what the term means, what falls within the parameters of this polemical concept. To some it implies something negative, but to others it connotes something positive. And to most, it contains both elements. Either way, the word elicits very strong sentiments from nearly all Brazilians.

There have been many attempts, both by Christians and non-Christians alike, to define and address the Brazilian *jeitinho*, which has often found itself as the central theme of master's theses and doctoral dissertations. Two recent examples are Lívia Barbosa's book called *O Jeitinho Brasileiro: A Arte de Ser Mais Igual que os Outros*[369] – which translates as "The Brazilian Way of Doing Things: The Art of Being More Equal than Others," [370] which is a modified version of her doctoral dissertation in social anthropology – and Lourenço Stelio Rega's *Dando um Jeito no Jeitinho: Como Ser Ético sem Deixar de Ser Brasileiro*[371] – which roughly translates as "Coming to Grips with the [Brazilian] 'Way of Doing Things': How

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[368] Thus, to avoid the awkward option of using a non-equivalent phrase every time this concept is mentioned, I have used the Portuguese words throughout this dissertation.

[369] Lívia Barbosa, *O Jeitinho Brasileiro: A Arte de Ser Mais Igual que os Outros* (Rio de Janeiro: Editora Campus, 1992).

[370] "Way of doing things" is only a rough translation of the words *jeito* and *jeitinho*, but the best that English will allow in this case. I will attempt to define the concept more clearly later.

[371] São Paulo: Editora Mundo Cristão, 2000.

to Be Ethical While Remaining Brazilian," which is a modified version of his master's thesis in Christian ethics.

Before examining the *jeitinho* further, however, we should briefly take a look at several of the key stereotypical characteristics of Brazilian identity and culture as a whole. The first is that of cultural affinity. While Brazil is generally considered to be part of Latin America, Brazilians consider themselves as distinct from the other Latin or Hispanic societies of Central and South America in much the same way that Americans do. To quote Ziraldo again, "We don't know exactly what we are but we know…we are not…like our Hispanic brothers of the Americas." [372] Because Brazil's language (Portuguese), ethnic makeup and history is very different from other Latin countries, and because Brazil comprises half of the South American land mass and Brazilians half of the South American population, they pride themselves on being unique in the history and development of Latin America.

Another key characteristic of Brazilian culture is that of time orientation. Whereas some peoples, such as "Anglo-Saxon, Germanic and Scandinavian peoples, are essentially linear-active, time-dominated and monochonic," [373]

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[372] Sobral and Aguiar, *Para Entender o Brasil*, 335.
[373] Richard D. Lewis, *When Cultures Collide* (Yarmouth, ME: Intercultural Press Inc., 2002), 55.

preferring to do one thing at a time and within a scheduled timescale, Brazilians are multi-active, relationship- and event-oriented and polychronic. They are not very interested in schedules and are not punctual. Brazilians are almost always late. (In fact, in Brazil, punctuality only serves to confound people's schedules! If someone were to arrive on time, they would "lose" time waiting for others to arrive, not to mention that their "on time arrival" would very possibly be considered impolite!) They place a much higher value on the relational activity rather than on achieving certain goals within certain timeframes and thus, time is event or personality related.

The high regard for relationships can be seen in other ways in Brazil. It is seen in activities, for example, because Brazilians rarely work alone. It is seen in friendships, where it is rare to find a Brazilian who will say no when asked to do a favor, even a difficult or circumstancially impossible one. Because of the concern for human feelings and the desire to maintain relational harmony, a Brazilian often will agree to do something, even though both parties know he probably won't (or won't be able to) do it. And this high regard for relationships transcends ethnicity and nationality. Whereas many peoples are xenophobic, Brazilians, for reasons we have already discussed, are highly xenophilic. Koichi Kondo, president of Honda of Brazil, reflects the sentiments of many when he

says "I really like it here. I find it comfortable living in this tropical land because the people are accessible, easy to deal with, and I don't face problems of racial discrimination. I feel that we are respected."[374]

Related to the high value Brazilians place on relationships in general is the high value they place on family in particular. The home is highly significant in Brazil, for it is not merely a house, a physical place. Rather, it represents the focal point and priority of Brazilian culture.  Family networks are much larger and more tightly knit than in North America and northern Europe, and include extended family members. Family is given priority and shown favor in just about everything, including employment opportunities. Quite unlike the United States and other industrialized nations, unmarried adult children often remain at home until marriage, and even after marriage, they make frequent visits home. One such visit might be on a Sunday afternoon, to watch soccer with family and friends. By many accounts, Brazilians are the most soccer-crazed people in the world! It is their national sport and part of their cultural fabric, and understandably so, with players like Pelé, Ronaldo, Ronaldinho, Neymar and others having dominated or still dominating the world scene, and five World

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[374] As quoted in Levy, *O Novo Brasil,* 287.

Cups titles under their belts (with the next closest rivals, Italy, having four wins).

Brazilians' corporate identity and esteem seem to be directly linked to soccer,

which Pelé once called "the beautiful game," and one author described as "the

opiate of the Brazilian people"[375] "By way of…soccer, you can really understand

and like Brazil even more" says Brazilian journalism executive Juca Kfouri. He

adds that "soccer is capable of keeping our self-esteem elevated."[376] It is a

"therapeutic phenomenon."[377] Soccer is to Brazilians what the NFL, NBA and

MLB are to Americans, and the World Cup is a celebration of seemingly cosmic

proportions which elicits considerably more emotions, interest and involvement

in Brazilians than the Super Bowl, NBA Championship and World Series

combined do in Americans. Brazilians' national pride and self-esteem ride in a

tangible way on the rise and fall of their national soccer team.

Of course, Brazilians do manage to find other sources of national pride.

They have other tremendous athletes and sporting successes, such as Ayrton

Senna and Rubens Barrichello in Formula One, Guga in tennis, their national

volleyball teams, etc. In addition, they are mildly aware of the significance of

being the fifth largest country in the world – both in terms of population and

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[375] Torres, as quoted in Rega, *Dando um Jeito no Jeitinho*, 33.
[376] Sobral and Aguiar, *Para Entender o Brasil*, 174.
[377] Padilha, as quoted in Rega, *Dando um Jeito no Jeitinho,* 33.

land mass – and of having the seventh largest GDP in the world.[378] Despite

occasional economic and political woes, Brazilians tend to be optimistic and

forward-looking and have an implicit belief in the potential of their country.

Thus they like to say things like "our country grows at night while the politicians

are sleeping."

Volumes have been written about Brazilian cultural characteristics, but it

is only within the purview of this paper to give a brief overview. Thus the chart

below,[379] summarizing key traits of Brazilians, proves exceedingly helpful:

| Loquacious | Emotional | Flexible |
|---|---|---|
| Hospitable | Avoids Unpleasantness | Exuberant |
| Cheerful | Unpunctual | Breaks Rules |
| Class Conscious | Loves Music, Dancing, Parties | Grandiose |
| Patriotic | Theatrical | Optimistic |
| Future Oriented | Group Oriented | Exaggerates |
| Impatient | Enjoys Being Brazilian | Compassionate |
| Tolerant | Easy Racial Relations | Imaginative |
| Unruly | Football (Soccer) Crazy | |

*Figure 5: Key Traits of Brazilians*

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[378] According to the United Nations, the International Monetary Fund, the World Bank and the CIA. See
<http://en.wikipedia.org/wiki/List_of_countries_by_GDP_(nominal)>. Accessed on November 27, 2013.
[379] Excerpted from Richard D. Lewis, *When Cultures Collide,* 429.

There is one word or concept that does not appear on the chart above, however, and it is a word that is much more weighty and significant than any of the words mentioned. It is a word that elicits a knowing look of understanding from any Brazilian, and a quizzical look of confusion, if not frustration, in most non-Brazilians. But most importantly, it is probably the single most important integrating factor of Brazilian culture. The word is *jeito*, or *jeitinho*. For the purposes of this research, I will use the words synonymously.[380]

It must be recognized at the onset that defining *jeito* is not an easy task. According to ethicist Lourenço Stélio Rega, "You can't define *jeito* precisely, because to define it you have to delimit it. And *jeito* doesn't allow itself to be delimited.[381] Lívia Barbosa, who did her doctoral research among 200 people from various walks of life in numerous cities throughout Brazil, concluded that "based on the responses of the people interviewed, [*jeito*] is not a category with as clear a form as might be supposed…What is and isn't *jeito* varies greatly."[382] Keith S. Rosenn, a professor at the University of Ohio Law School, wrote that "one of the great difficulties of studying *jeito* is its multiplicity of forms and their

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[380] This is because, in Brazilian Portuguese, for all intents and purposes, the words are used synonymously.
[381] Rega, *Dando um Jeito no Jeitinho,* 47.
[382] Barbosa, *O Jeitinho Brasileiro: A Arte de Ser Mais Igual que os Outros*, 33.

diverse consequences in the functioning of Brazilian society."[383] Perhaps, then,

the best way to undertake the task of defining *jeito* (or *jeitinho*) is by hearing from

those who have already made rigorous academic attempts to characterize or

describe the concept:

- "*Jeitinho* cannot be linked exclusively to one social level or class…"[384]

- "*Jeitinho* consists of a mandatory way of resolving those situations in

which a person suddenly encounters a "do not" in a law or from an authority

and…circumvents the law without contesting, attacking or denying it, obtaining

that which he desired, and thus becoming "more equal" than the other

people."[385]

- "We are different than the Swiss, English and Americans, not because we

circumnavigate the laws, but because we have the imagination to cunningly

dribble around Brazilian and human norms by virtue of the *jeitinho*, in a way that

doesn't openly contest…the law. We do what we want and avoid an open

conflict with the law."[386]

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[383] Keith S. Rosenn. "The *Jeito*: Brazil's Institutional Bypass of the Formal Legal System and its Developmental Implications." The American Journal of Comparative Law, vol. 19 (1971), 516-549.
[384] Renowned Brazilian anthropologist Roberto Da Matta, in his preface to Lívia Barbosa's book, *O Jeitinho Brasileiro*.
[385] Da Matta in Barbosa, *O Jeitinho Brasileiro,* preface.
[386] Da Matta in Barbosa, *O Jeitinho Brasileiro,* preface.

- For everyone researched, *jeitinho* was always "a special way of resolving some problem or difficult or prohibited situation; or a creative solution to an emergency, whether in the form of working around an established norm or rule (through trickery or fraud), whether through appeasement, or whether through skill or cleverness. But for it to be *jeitinho*, the situation must be unforeseen and adverse to the person's objectives. To resolve the problem, a special, efficient and quick response is needed. No regular strategy or response will do. Whatever is done, it must produce the desired results quickly. It doesn't matter if the solution is definitive or temporary, ideal or provisional, legal or illegal."[387]

- "*Jeitinho* is choosing the convenient over the correct. It's pragmatic and situational. It means that "if everything works out (if my problem was solved, even temporarily), then it was right."[388]

- "Over the years, I began to see that the *jeitinho* was the currency for navigating daily life all over Brazil."[389]

- "We can deduce that *jeito*…and *jeitinho* signify finding an answer, a solution, a way out of a situation that a person doesn't want to, or can't, face; it's to get out of a situation; it's to make a way for things to function according to

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[387] Barbosa, *O Jeitinho Brasileiro,* 32.
[388] Rega, *Dando um Jeito no Jeitinho,* 7. (My paraphrase.)
[389] Rega, *Dando um Jeito no Jeitinho,* 11.

someone's wishes; it's to close one's eyes to situations that could be harmful; it's to circumvent the norms; it's to take advantage of a situation."[390]

• "Jeitinho represents the formalization of all the basic characteristics attributed to the Brazilian."[391]

• "It's the password, the 'open sesame', for all difficult situations."[392]

• The great talent of the Brazilian is his "creativity to always find a *jeito* and a way out of any problem.[393]

• "The Brazilian is clever, in a good sense, and knows how to make the most out of the little he has."[394]

• "It's difficult to separate [*jeitinho*] from other cultural phenomena such as corruption, trickery, craftiness, favoritism. It's hard to know where one ends and the other begins."[395]

• The Brazilian *jeitinho* "is a kind of synthesis of all types of sin."[396]

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[390] Rega, *Dando um Jeito no Jeitinho,* 48.
[391] Rega, *Dando um Jeito no Jeitinho,* 49.
[392] Tarcício Meirelles Padilha, quoted in Rega, *Dando um Jeito no Jeitinho*, 49.
[393] Leonardo Boff, quoted in Sobral and Aguiar, *Para Entender o Brasil*, 197.
[394] Gabriel o Pensador, quoted in Sobral and Aguiar, *Para Entender o Brasil*, 82.
[395] Rega, *Dando um Jeito no Jeitinho,* 49.
[396] Christina Carvalho Pinto Moy, quoted in Rega, *Dando um Jeito no Jeitinho,* 49.

- "*Jeito*, the Brazilian way of life, or the Brazilian national identity, is like a game of chance: it's a game of risk, of possibilities, an adventure of winning and losing."[397]

- *Jeito* is an adventure with "the attached emotion that comes from the risks involved with cutting in line, making phone calls from public phones without paying, not paying the toll roads on the highways, making copies on the Xerox machine at work, not being accountable to anyone."[398]

- A few expressions that describe the adventure are: "no one is looking," "after all, it's the government's fault," and "I didn't know."[399]

- "*Jeito* is an escape valve necessitated by external pressures."[400]

- "Jeito is a can opener, a crowbar."[401]

- *Jeito* "means that red tape will be cut, concessions will be made, licenses and diplomas will be granted, positions will be obtained, students will be passed, and wrong-doers will avoid fines or prosecution, all on the basis of friendship, family relations, or a certain amount of money paid quietly on the side. It also means no one has to worry <u>now</u> about some future responsibility…When

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[397] Rega, *Dando um Jeito no Jeitinho*, 52.
[398] Rega, *Dando um Jeito no Jeitinho*, 52.
[399] Rega, *Dando um Jeito no Jeitinho*, 52.
[400] Rega, *Dando um Jeito no Jeitinho*, 52.
[401] Rega, *Dando um Jeito no Jeitinho*, 52.

someone in the far right lane wants to make a left-hand turn, all he has to do is smile, put out his hand with his thumb up, and all the lines of traffic will cheerfully allow him to cross in front. They have done a '*jeitinho*'…"[402]

It is now possible to begin to come to grips with, and to develop an understanding of, *jeito*. It can be deduced that in virtually everyone's understanding of *jeito*, be they academicians or respondents to surveys about the Brazilian *jeito*, the concept contains both positive and negative elements. Barbosa, whose work is probably the most complete socio-anthropological investigation of the subject, places *jeito* on a continuum between favor and corruption, the former being positive for Brazilian society and the latter being negative, and with *jeito* being in the middle and containing both positive and negative components (see figure below).[403] Her concern is, of course, that "too much jeitinho leads to corruption."[404]

| Favor | Jeitinho | Corruption |
|-------|----------|------------|
| (+) | (+)/(-) | (-) |
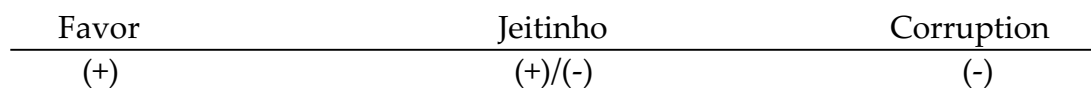
**Figure 6: "Jeitinho" Scale**

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[402] Barbara Helen Burns, *Teaching Cross-Cultural Missions Based on Biblical Theology: Implications of Ephesians for the Brazilian Church* (D.Miss. dissertation, Deerfield, IL: Trinity Evangelical Divinity School, 1987), 65.
[403] Barbosa, *O Jeitinho Brasileiro*, 33ff.
[404] Barbosa, *O Jeitinho Brasileiro*, 33.

For obvious reasons, Barbosa considers *jeitinho* to be better than corruption, but

interestingly, she also considers it better than favor. In the first place, with

*jeitinho* all parties continue the same in relationship to each other, whereas favor

implies that there is a debtor with an obligation to reciprocate. Another

distinguishing factor between favor and *jeitinho* is that you can ask for a *jeitinho*

from anyone, even a stranger, but not a favor, because asking for a favor requires

more formal behavior while *jeitinho* is more informal, and the activity cycle for

the *jeitinho* is shorter than for the favor. A further differentiation is that while

favors generally must be asked for in advance, a *jeitinho* can be requested or

needed suddenly, on the spur of the moment.

The drawback to *jeitinho*, and another factor that differentiates it from

favor, is that a favor doesn't involve the transgression of any rule, norm or law,

whereas a *jeitinho* almost always involves some type of infraction. Of course, like

the difference between favor and *jeito*, the difference between *jeito* and corruption

is also very vague in practice. However, for most people it is the possibility of

material gain that distinguishes one from the other. Exceptions would be offering

a beer, coffee, etc., to the person who is about to do the annual inspection on

your car, or giving a "tip" to the policeman who decides not to give you a

parking ticket.  Negligible amounts like this, according to Barbosa's research, are

inevitably considered *jeito*; larger amounts start looking like corruption.

Rega, who has done the most complete ethical treatment of the concept of

*jeito*, also sees both positive and negative components. On the negative side,[405] in

addition to the corruption, he concludes that *jeito* often involves other illicit ways

of solving problems, that it's egocentric, and that it's short-sited. In favor of

*jeitinho*,[406] he concludes that it both stimulates and reflects inventiveness and

creativity, solidarity, conciliation, adaptability and flexibility.

If Barbosa and Rega have done thorough jobs analyzing *jeito* from a socio-

anthropological and ethical standpoint, Keith S. Rosenn has done the equivalent

from a legal and economic standpoint.[407] As with Barbosa and Rega, he shows

that the roots of *jeito* are found in Brazil's history, its Portuguese past, which

conditioned Brazilian attitudes and responses to their world. Rosenn addresses

specifically the role that governments played in this and how *jeitinho* developed

by necessity, due to the fact that the Portuguese administration (inextricably

linked to the Catholic Church, of course) was authoritarian and paternalistic, its

legislation confused and self-contradictory. He also mentions "Portuguese

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[405] Rega, *Dando um Jeito no Jeitinho,* 77ff.
[406] Rega, *Dando um Jeito no Jeitinho,* 65ff.
[407] Rosenn, The *Jeito,* 516-549.

character" as fuel for the development of the *jeito*: their toleration for corruption – and resulting low expectations of public servants – and their lack of any sense of civil responsibility, rather seeking to regulate social relationships through legislation. Rather than using positive and negative as the evaluative categories for *jeito*, however, Rosenn looks at the costs and benefits of *jeitinho* for Brazilian society. From an economic point of view, *jeito* instigates the misappropriation of resources, increases production costs, poor quality of products, and social injustice, and allows certain firms and individuals to not obey the law through the payment of tips and bribes and the use of family connections. These negative aspects of *jeitinho* also retard administrative efficiency and cause great moral damage. It also impedes the development of social pressure that is needed to bring about necessary changes in the legal and administrative apparatuses. The benefits of *jeitinho*, on the other hand, include providing a more efficient mechanism for the development process that allows the resolution of legal and administrative impasses at a relatively low cost. A further benefit is that it provides the stability of a "permanent institution" in a legal world that is constantly changing. Yet another benefit is that the system of tips and bribes acts as a direct tax on those that can and do pay in order to receive quickly the public services they need. It also works in favor to the poorly paid functionaries in

public service, as a form of additional "salary" (although it works against those who need these services but can't pay the bribes or tips). But the main benefit of *jeitinho* is that it allows a developing nation like Brazil to gain time to resolve its institutional problems without any great political or social disruption. From this perspective, the *jeitinho* has incalculable value in that it allows the Brazilian system to operate without violence.

Rosenn's final conclusion, however, is noteworthy. While many results in terms of development have been obtained through *jeitinho*, they are basically short-term benefits. In the long-run, the *jeitinho* and the kind of system that allows it to exist will prove to be an obstacle to the development of the nation and, more fundamentally, to the development of the people in moral and ethical terms.

Subsequent to this study of key Brazilian cultural characteristics, and of the *jeitinho* in particular, the question must be asked, "Have we really managed to understand Brazil and Brazilians' cultural identity?" To paraphrase Rogilds, have we found a national mind, a particular characteristic of the population as a whole?[408] While the answer is certainly "yes" in general terms, and perhaps more

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[408] Iben Jensen, "The Practice of Intercultural Communication." Immigrant Institutet.
<http://www.immi.se/intercultural/nr6/jensen.pdf>. Accessed on January 19, 2013.

specifically in the *jeitinho*, we must conclude that Brazil and Brazilians remain

perhaps one of the most enigmatic and paradoxical nations and peoples in the

world. Despite thorough research and efforts, as well as seventeen years of

personal experience in Brazil, I find it difficult to develop a clear, conclusive

definition of what it means to be Brazilian. But I am not alone. Perhaps it is best

to conclude this section with both *emic* and *etic*[409] perspectives, by simply

listening to what several leading Brazilians have to say about their country and

about their people, as well as hearing from at least one knowledgeable outsider:

• "Brazil has yet to become a people with a destiny of its own…Brazil has

yet to define a project of its own."[410]

• "Brazil still has a role to be researched, to be delimited…We still don't

understand what we are."[411]

• "I don't understand Brazil."[412]

• "We are always trying to establish ourselves and solidify our

identity…Brazil still hasn't defined itself; it is still learning about itself." [413]

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[409] *Emic* and *etic* are terms used by social and behavioral scientists to refer to two kinds of data concerning human behavior. *"The emic* approach refers to the insider view, which seeks to describe another culture in terms of the categories, concepts, and perceptions of the people being studied. By contrast, the *etic* approach refers to the outsider view, in which anthropologists use their own categories and concepts to describe the culture under analysis." (Ferraro, Gary and Susan Andreatta, *Cultural Anthropology: An Applied Perspective* (Belmont, CA: Wadsworth, 2010), 17.)
[410] Darcy Ribeiro, a renowned Brazilian anthropologist, in his "classic" called *O Povo Brasileiro* ("The Brazilian People").
[411] Joãosinho Trinta, quoted in Sobral and Aguiar, *Para Entender o Brasil*, 137.
[412] Gabriel o Pensador, quoted in Sobral and Aguiar, *Para Entender o Brasil*, 82.

- "Brazil is reaching a point in which its ecomomic and political success are giving it a new potential role, but the country is still seeking to understand what this role is."[414]

- "I don't understand Brazil and I will never be capable of explaining exactly what it means to be Brazilian . . . but there is one important thing: I feel Brazilian."[415]

## 5.4 Case Study: Brazilian Sentiments Toward Arabs

In section 3.1.5.3 this study mentioned the "receiving" dynamic of missions. I have hypothesized that when Brazilians – those of the *jeitinho*, with a warm, gregarious, embracing nature – receive immigrants (especially Arabs and Muslims) in their midst, this can be a combination that provides a context for Gospel progress. This has been borne out by researchers such as Edward Smither, whose dissertation research affirms that "Though the practices of Folk Islam and Brazilian Spiritism differ significantly, some general continuity in the spiritual worldview and motivation for such practices can be observed."[416] In the

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[413] Hubert and Marcelo Madureira, quoted in Sobral and Aguiar, *Para Entender o Brasil*, 121-122.
[414] Robert Zoellick, U.S. Trade Representative, quoted in Levy, *O Novo Brasil,* 287.
[415] Hubert and Marcelo Madureira, quoted in Sobral and Aguiar, *Para Entender o Brasil*, 121-122.
[416] "Brazilian Evangelical Missions Among Arabs: History, Culture, Practice and Theology" (Ph.D. dissertation. Pretoria: University of Pretoria, 2010), 209.

words of one Brazilian missionary to the Middle East, "We are a culture that is

'theologically' oriented… and refer to God in our day-to-day speech. We are in

the habit of saying 'God willing,' 'God bless you,' 'go with God,' etc. The Arab

world is similarly oriented."[417] The list of cultural and folk religious similarities is

extensive. Joseph Page "argues that due to their presence in Portugal until the

thirteenth century, the Arabs influenced Portuguese Catholics toward being

more fatalistic—a worldview that came to characterize Brazilian Catholicism."[418]

Most significantly, my hypothesis was strongly affirmed by my research project

called "The 10/40 Window Moves West: Mobilizing Brazilian Evangelicals to

Evangelize Arab Muslims in South Brazil."[419]

### 5.4.1 Hypothesis

In addition to having both the material and human resources necessary

for evangelization efforts among the Arab Muslim community in south Brazil,

Brazilian Evangelicals have generally positive attitudes toward Arab Muslims

and thus may be favorably inclined toward evangelizing them.

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[417] L.C., "Mais Missionários Brasileiros Para O Mundo Muçulmano," in Winter, Hawthorne and Bradford, *Perspectivas*, 470 (my translation).
[418] Smither, "Brazilian Evangelical Missions Among Arabs," 210.
[419] The questionnaires and tabulated data can be found in Appendix A.

### 5.4.2  Methods and Activities

My research team conducted 100 interviews,[420] five in a local church
(Igreja Batista do Bacacheri), and 95 at Christian bookstores (69 at Livraria
Evangélica and 26 at Luz e Vida). We conducted most of our research at
Evangelical bookstores in order to gain a representative cross-section of Brazilian
Evangelicals (e.g. 48% of our interviews were with charismatics; 52% with non-
charismatics).

I trained and utilized three research assistants in addition to myself (I
conducted 42 interviews):

- Fábio Oliveira, B.Th., intern with CCI-Brasil (23 interviews).

- Brunella Mota, former seminary student in her final year of a bachelor's
  degree in psychology (25 interviews).

- Sonia Butler, personal fitness trainer, bachelor's degree in physical
  education (10 interviews).

In order to maintain a standard of quality and uniformity in all of the
interviews, each assistant received a detailed explanation of the goals of our
research and the means by which we would seek to attain them. In addition, each

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[420] We actually interviewed 102 people, but two of the interviewees were Seventh Day Adventists, who many do not
consider to be mainline Evangelicals; we thus pulled these two interviews, leaving a total of 100.

assistant observed at least two interviews as they were conducted and then

performed at least two interviews under my supervision before performing the

interviews on their own.

Each interview began with a brief introduction stating our names, with

whom we were associated (CCI-Brasil, a mission agency), and that we were

conducting research concerning the attitudes of Evangelicals with respect to

immigrants. (We did not mention "Arab Muslim" at the beginning in order not

to bias anyone's thinking at the onset.) We then asked each potential respondent

if he or she self-identified as an Evangelical. If the answer was no, we thanked

them for their time. If the answer was yes, we asked them if they had about 10

minutes to participate in our interview. When the response was affirmative we

proceeded with the rest of the interview.

### 5.4.3  Findings

While my hypothesis deals primarily with the attitudes of Brazilian

Evangelicals toward immigrants, particularly Arab Muslims, my findings

actually shed significant light on both their attitudes toward, and their awareness

of, immigrant groups.

### 5.4.3.1        Evangelical Attitudes

Is it true that "Brazilian Evangelicals have generally positive attitudes toward Arab Muslims and thus may be favorably inclined toward evangelizing them," as my hypothesis states? My research seems to suggest that this is, in fact, the case. It is certainly the case in the eyes of those we interviewed. 83% of them consider their own feelings toward immigrants as very positive (18%) or positive (65%). However, the real question is not whether this is merely perceived as true, but rather is found objectively to be true. That is, do Brazilian Evangelicals objectively demonstrate the reality of these feelings when it comes to their time, their money, their relationship with their neighbors and the words or concepts they associate with Arab Muslims? The answer again seems to be "yes," but a qualified yes. "Yes" because an average of 84% stated they would be willing to support with their time and their money an evangelistic outreach among Arab Muslims in Brazil, an on-going missionary work among Arab Muslims in Brazil, or a Brazilian missionary working with Arab Muslims within or outside of Brazil. "Qualified" because their attitudes seem to be less positive when confronted with the prospect of a growing Arab Muslim community in their region or of having an Arab Muslim as their neighbor. Also "qualified" because of the words and concepts they associate with Arabs and Muslims.

Of those who had an opinion about a rapidly growing Arab Muslim

community in south Brazil (55% of those surveyed), only 62% would consider

this to be something positive, while 38% would consider it negative. Of those

who had an opinion about a rapidly *declining* Arab Muslim community in south

Brazil (49% of those surveyed), 67% would consider this to be something

negative (revealing a *positive* attitude toward Arab Muslims), while 33% would

consider it positive (revealing a *negative* attitude toward Arab Muslims). As far as

a choice of neighbors is concerned, only 22% of those surveyed had a preference,

but of those, only 23% preferred Arab Muslims over our two other choices,

Brazilians and Japanese. Both Japanese (27%) and Brazilians (50%) were more

highly preferred. 25% of our respondents stated which family they would *least*

like to have as neighbors, and the majority (64%) chose Arab Muslims.

Interestingly, 28% would least prefer a Brazilian family and only 8% a Japanese

family.

The "qualified yes" is also revealed in the word associations with the

words "Arab" and "Muslim." Of the 120 words, offered by the interviewees, that

they associated with "Arab," only about 19% can be seen to reveal a positive

impression of Arabs, while about 40% seem to reveal a negative attitude. Where

the word "Muslim" is concerned, fewer of those interviewed responded

neutrally, with 27% of the words seeming to imply a positive inclination and 50% a negative one.

## 5.4.3.2    Evangelical Awareness

Perhaps equally as significant (if not more so) as our insight into Evangelical attitudes is what we found concerning the level of awareness of Evangelicals with relation to immigrants. The most glaring response was that 85% of our respondents didn't seem to have knowledge of any new immigrant groups in Brazil ("new" defined as "arriving in Brazil in recent decades" [70's, 80's, 90's]), and nearly as many (84%) were unaware of immigrants in their midst (work, neighborhood, etc.).

In a related vein, our research showed that Brazilian Evangelicals generally seem to have a lack of knowledge concerning Arabs and Muslims. For example, in response to our word associations, only 41% or our respondents could think of two words associated with "Arab," and only 29% could think of two words associated with "Muslim" (and not always were the words stated accurate). 21% could not think of *any* word related to "Arab" and 26% thought of nothing in relation to "Muslim."

It is important to note that in response to the question, "Do you know any Arabs personally?", 50% said they do. This seems to stand in direct contradiction

to the fact that only about 15% claimed to know any immigrants in their midst. How could only 15% of the respondents know someone from the larger group (immigrants), yet 50% of them claim to know someone from a subgroup (Arabs) of that larger group?! There are several plausible explanations.

One possibility may have to do with at least two factors. First is that many Brazilians lump *all* Middle Eastern-looking people into one category – "Turks". Any Jew, or anyone from Central Asia or the Middle East or North Africa can fall into this category. So while 50% of the respondents may not know an Arab, it is very possible that they *think* they know an Arab, associating Arabs with "Turks." This still doesn't explain, however, why the number of those who said they know an immigrant personally is not equal to or greater than the number of those who know, or think they know, Arabs. Thus the second factor. It is possible that many Brazilian Evangelicals have grown accustomed to the immigrants in their midst (and there are many, from throughout Africa, Asia and Latin America), accepted them as "Brazilian," or as "one of the group" (which is very possible in light of our findings about Evangelical attitudes), and therefore don't consider them immigrants. Thus it is possible that they would not think of them in response to the question about immigrants, whereas it is a bit easier to

recollect someone from a *specific group* with whom they have a relationship (such as in the question about Arabs).

Whether or not my theory is accurate, based on the nature of our interviews, the size of the Evangelical population in Brazil (20,000,000 at the time of the interviews), and the size of the Arab population in Brazil (approximately 2,000,000 at the time of the interviews), it seems that 15% is the more tenable figure in relation to Evangelical awareness of new immigrant groups, and Arab Muslims in particular, in Brazil. This therefore indicates that a large percentage of Brazilian Evangelicals really *are not* aware of the growing (or existing) immigrant populations in Brazil.

### 5.4.4  Conclusions and Recommendations

As we examine both Evangelical attitudes toward, and awareness of, Arab Muslims in south Brazil, it is important to consider one set of statistics very carefully. The answers to the questions about whom the respondents would rather have, or not have, as neighbors, have posed an interesting quandary. When asked whether they would rather have Brazilian, Arab Muslim or Japanese neighbors, 78% said it didn't matter. 73% said it didn't matter in response to whom they would *least* like to have as a neighbor. I originally interpreted this as positive, because it seems to imply that the respondents don't have prejudices

toward other peoples, but there is another, perhaps more accurate, way to read these numbers. They could also very possibly reflect apathy, a lack of vision or passion for unreached peoples or a lack of knowledge about unreached peoples (the assumption being that those with the vision, passion and knowledge would probably choose Japanese or Arab Muslims as neighbors rather than say they don't have a preference). It is this latter conclusion that seems to be substantiated by our data in the "Evangelical Awareness" section.

If the latter – lack of vision, passion or knowledge – is correct, this is *extremely* significant for churches and mission organizations in Brazil. It informs us as to where our training needs to begin (e.g. God's heart [passion and vision] to receive glory from among all the nations, and the fact that the "nations" are moving to Brazil). If we were simply to get on with the training and equipping without first laying the foundation, we would be building on unstable ground indeed.

So I conclude, cautiously, that Brazilian Evangelicals have generally positive attitudes with respect toward Arab Muslims and other immigrants and, equally as important, that they are willing to put their money where their mouth is in regard to ministry among Arab Muslims. However, findings also indicate

that the general awareness of the presence of Arab Muslims and other

immigrants is low.

There is much research that could be done in order to enhance or further

clarify the current findings. For example:

1) If about 15% of Brazilian evangelicals already know an Arab Muslim

personally, that is a good starting point for evangelism among the Arab Muslim

community. Research could be undertaken to find out who in the Arab Muslim

community the Evangelicals know, how they met them, how they could get to

know them better, etc.

2) If 78% say they would not mind having an Arab Muslim neighbor,

research could be done to determine what percentage will start to pray that God

brings them one, what percentage would take some initiative with Arab

acquaintances to let them know they would be welcome to move into the

neighborhood, what percentage would be willing to encourage their neighbors

toward adopting a similar attitude, etc.

3) If 84% say they will support outreach to Arab Muslims with time

and/or money, people should be challenged to put their money where their

mouths are! If that reveals that the verbal support was merely verbal, research

could be done with more specific questions such as, "Suppose our church started

program A. How likely would you be to contribute?" After testing the level of

responsiveness to various  alternatives, the best options could be carried out.

4) 84% of our respondents had no college education and about 35% of all

respondents worked in a white collar profession. Further research could be done

based on these findings to determine what role socio-economic status and

education plays on attitudes toward, and awareness of, immigrants.

5) 81% of those surveyed were between the ages of 20 and 49. Further

research could be done among those who are 50 or over, for example, to

determine if they would be more or less likely than those younger to pray for or

support financially ministry among Arab Muslims.

6) Based on the lack of clarity about the awareness of immigrants in

general and Arab Muslims in particular, further research could be done to

determine exactly how the majority of Brazilians define "immigrant," "Turk,"

and "Arab."

In addition to further research possibilities, there are numerous other

forms of action that can be implemented *now*, based on the current research

findings, such as:

1) If 52% have never shopped in Foz do Iguaçu, which has a large and

visible Arab population, a shopping trip could be organized to increase exposure

to Arab Muslim traders. An Arab Muslim businessman or a Christian involved in ministry there to Arab Muslims could, for example, arrange a walking tour of the area.

2) Since only 41% of the respondents could think of two words associated with the word "Arab," and only 29% with the word "Muslim," a trip could be arranged to visit the Arab library in Curitiba or a mosque in Paranagua, Curitiba or Foz do Iguaçu in order to strengthen understanding of the Arab culture and of Islam.

3) In light of the seemingly positive attitude toward Arab Muslims, but the general lack of awareness (knowledge) of their presence in Brazil, a seminar could be developed (to be used with church groups) that would awaken Brazilian Evangelicals to the presence of Arab Muslims in their midst.

4) In a similar vein, due to the possible lack of vision and passion, a seminar could be developed that details God's heart for unreached peoples (in this case Arab Muslims) and provides training in how to develop friendships with them and how to reach them effectively with the Gospel.

5) With both numbers three and four in mind, and the favorable statistics concerning the use of time and money, short-term mission trips could be planned to work within Arab communities both in Brazil and beyond.

6) In addition, special fund-raising projects could be undertaken to support missionaries already at work in such communities.

The Brazilian Evangelical Church stands at a crucial time in her history, a kairos moment, one which she must *aproveitar* ("make the most of"). She has a growing number of Arab Muslims in her midst,[421] and a generally positive attidude toward them, but seems largely unaware of their presence. *Now* is the time for her to undertake projects such as the above-mentioned, to awaken, teach, train and mobilize her members to reach out with the compassionate love of Christ to the Arab Muslims in her midst, lest she risk with time the development of negative attitudes toward them, such as has happened in England and the U.S. in recent years. Now is the time for her to perform further research *among* Arab Muslims in Brazil to determine their attitudes concerning life in Brazil, Evangelicals, the Church, and the Gospel. Now is the time for her to *dar um jeito* and reach the 10/40 Window in her midst.

## 5.5    Case Study: Turkey's Need for Brazilian Missionaries

The ethnographic study of Brazilians in section 5.3 and the field research in section 5.4 demonstrate the wisdom and strategic value of mobilizing Brazilian

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[421] This includes hundreds of recent arrivals from Syria since the start of the Syrian civil war in 2011.

Evangelicals to reach Muslim people groups in their midst. Other research

demonstrates that Brazilians are effective in reaching Muslims *outside* of Brazil as

well.[422] If that is true, then it would make strategic sense to send Brazilians to a

country like Turkey, still considered by many missiologists to be one of the least

evangelized countries in the world. Turkey, perhaps more than any other

country in the world, holds for me a special intrigue and interest with respect to

both research and evangelization. Since 1999, I have made over a dozen trips to

various regions of Turkey, driven by a desire to understand its peoples and to

discern and discover relevant means and mechanisms to present the Gospel, as

well as to discover how Brazilians can effectively do the same. One of the

primary challenges for Brazilians to overcome is revealed through a common

expression in Turkey: "to be Turkish is to be Muslim." Brazilian missionaries,

while having many reasons to think they could be successful in Turkey,[423] must

first attempt to understand the foreignness of Christianity from a Turkish

perspective.

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[422] See, for example, Smither, Edward L, *Brazilian Evangelical Missions in the Arab World: History, Culture, Practice, and Theology* (Eugene, OR: Pickwick Publications, 2012). The book is based on Smither's Ph.D. research.
[423] I am referring here to section 5.1.

### 5.5.1 Purpose Statement

Since biblical times, the area of the world known as Turkey today (the biblical region known as Asia Minor, and historically known as Anatolia) has played a major role in the history of civilization. Çatal Hüyük, the world's second town (beaten only by Jericho), by 6250 BC had about 5000 residents and is the first place known to have used irrigation for crops or to have domesticated animals such as sheep and pigs. By 5000 BC, the nearby town of Hacilar had streets, houses with doors and produced pottery that is acclaimed to this day. By around 1900 BC, Anatolia had become home to the Hittite empire, which was succeeded by numerous other great empires, from the Phrygian to the Persian to the Greek to the Roman/Byzantine to the Ottoman, which lasted until less than a century ago. Since 1923, the Republic of Turkey, a nation of nearly 70 million people, 98% of whom call themselves Muslim, has occupied Anatolia (as well as the region historically known as Thrace, on the European side of the Bosphorus Straits).

The purpose of this section is to ask (and answer), Do the heirs of such a long, rich history and cultural tradition, the people of Turkey, consider Christianity something foreign, or is it possible for them to embrace it as their own? Additionally – and perhaps more importantly – this study will seek to

determine and examine any possible bridges (historical and cultural) that may

link Christianity (and, by extension, Brazilian missionaries) to Turks or that may

serve as a bridge between them.

In order to come to a conclusion, we will need to examine this issue – the

foreignness of Christianity from a Turkish perspective – in historical, cultural

and religious lights. In the case of the former, we will need to examine the

history of the land *and* the history of the peoples of the land, which are not

always the same. Since it is impossible to separate the historical considerations

from the cultural ones, we will work within a historical (diachronic) framework,

observing and analyzing cultural considerations (synchronically) along the way

and concluding with a more thorough cultural analysis. But this can only happen

after the historical foundation is laid.

## 5.5.2  Historical, Cultural and Religious Background

An important initial observation before we proceed is that I use the words

"Turkish" and "Turk" in the national sense as opposed to the ethnic or

geographic sense. This is due to three factors. First, I do, in fact, intend to

consider the country as a whole (even at the risk of over-generalizing) rather

than just a certain ethnicity within the country, and anyone who holds

citizenship in Turkey is called Turkish. (I will at times also use "Anatolian" to

refer to the people of Turkey, since this self-ascribed denomination seems to be coming back into vogue.) Second, it seems extremely difficult to define "Turkishness" in an ethnic sense in a land which for thousands of years has been populated and significantly influenced by many races and religions. While the concept of ethnic Turkishness seems deeply entrenched in Turkish national consciousness, it appears to be more rooted in modern lore – i.e. an early Republican (post-1923) attempt to veil Turkey's multicultural history and fabricate a basis for nationhood – than in reality. After all, it was only a few thousand Central Asian Turks who imposed their civilization, language and religion on the masses of Anatolia, and even then the Turkish Ottoman rulers recognized and allowed the various ethnic groups a certain amount of freedom. Third, even if we were to use the commonly held (Republican) understanding of Turkish ethnicity, only about two-thirds of those who are nationally Turkish are ethnically Turkish. There is still much cultural diversity within Turkey (even among the more than 12 million Kurds, who are far from constituting a coherent group), despite on-going attempts to create a country that is both nationally and ethnically Turkish.

Present-day Turkish perspectives on Christianity are actually the culmination of thousands of years of varying types and degrees of contact with

Christianity, and with Judaism before that. The Old Testament is replete with references to this land and its peoples. Noah's ark is said to have landed in Mt. Ararat (Gen. 8:4) in western Anatolia. Numerous of Noah's descendents mentioned in the "table of nations" of Genesis chapter ten have been identified (extrabiblically[424]) with the land of Anatolia, as have many locations (such as Kue in 1 Kings 10:28). Abraham made his home in Haran (Gen. 11:31-12:5) in southeast Anatolia. One of the more well known Anatolian peoples mentioned in the Old Testament are the Hittites, who are mentioned at least 25 times. The most famous Hittite is probably Uriah, the husband of Bathsheba (2 Sam. 11:3), whom king David had killed. The Persians and their famous kings Cyrus, Darius, Xerxes and Artaxerxes (Ezra 4:5-7) are also well-known to Old Testament readers, as is the Greek empire, which ruled Anatolia for several centuries, including during the conclusion of the writing of the Old Testament.

We may already begin to wonder if, throughout these thousands of years of contact between the residents of Anatolia and God's chosen people, the Anatolians were not somehow influenced by the monotheistic Hebrews and thus prepared to receive Christianity when it arrived. The sad answer seems to be

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[424] See, for example, Everett C. Blake and Anna G. Edmonds, *Biblical Sites in Turkey* (Istanbul: Sekizinci Basım, 1997), 9-28.

"no". In fact, the influence of the Anatolian kingdoms, all of which were polytheistic, seems to have had more effect on Israel than vice versa. Israel fell into idolatry on innumerable occasions and ultimately forfeited her role as God's chosen people as a result. Thus, when Christianity began to arrive in Anatolia, called Asia Minor in the New Testament, the idea of a monotheistic religion was still something of a novelty.

While many of the sites in Anatolia (Asia Minor) mentioned in the Old Testament are in the eastern or south central region, in the New Testament the areas that stand out tend to be in central and western Asia Minor. Perhaps most significant among all New Testament Asia Minor locations is the city of Antioch, today's Antakya, because it is there that the followers of Jesus were first called Christians (Acts 11:26). And it was from the church in Antioch that Paul and Barnabas were sent on their first missionary journey (Acts 13:1-3) and to which Paul returned to give report at the end of it (Acts 14:27) and of his second journey (Acts 18:22). Christianity spread from Antioch through Paul and others into the heart of Asia Minor. The cities and regions mentioned in Acts are numerous: Perga, Attalia, Lystra, Pisidian Antioch, Iconium, Derbe, Troas, and Ephesus are some of them. And, of course, we cannot forget the seven churches of Asia Minor (Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea),

found in Rev. 2 – 3, to whom the Apostle John wrote near the end of the first century A.D. It was in Asia Minor that Christianity really took root, so much so that the Apostle Paul was able to say that "all the Jews and Greeks who lived in the province of Asia (Minor) heard the word of the Lord." (Acts 19:10)

But does this mean that Christianity is at home in today's Turkey? Sadly, no, for it was not long before Christianity began to be supplanted by another monotheistic religion. Islam first arrived in Asia Minor in 654 A.D. Arab invaders swept through Anatolia, taking many cities, and nearly taking Constantinople, the "capital" city of Christianity since the Roman Emperor Constantine moved it there in 330 A.D. While the Byzantine Christians were not totally destroyed by the Arab Muslims, who regarded them, like the Jews, as "people of the Book", Byzantine Christianity was nonetheless weakened by both the external chipping away at the kingdom by the Arab Muslims and by internal turmoil such as rapid changes of rulers, mutinies and doctrinal controversies[425]. Under these circumstances, it is unreasonable to think that the Christians would either have wanted to, or been capable to, influence the Muslims. The new arrivals to the land of Anatolia had little or no contact with genuine Christianity.

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[425] For a fuller explanation, see Kenneth Scott Latourette, *A History of Christianity*, *Vol. 1* (Peabody, MA: Prince Press, 1999), 286-316.

It would not be long before Christianity was even further displaced, as were the Arab Muslims, by a new group of invaders. From within the vast expanses of Central Asia came a nomadic people called the Turks. The first wave – the Selçuks – arrived in the Middle East in the middle of the 11th century and quickly gained control of much of the area from the Arab Muslim Caliph (high official). Being recent and enthusiastic converts to Islam, they quickly sought to make themselves "heirs" to *all* the lands conquered in the name of Mohammad, including portions of Anatolia. In 1071, on the field of Manzikert (in eastern Anatolia), the outnumbered Selçuks readily defeated the Byzantine Christian troops, and these Turks, along with their Islam, continued to spread throughout Anatolia. The Byzantine Christian empire, meanwhile, continued to gradually weaken. However, it was not long until another wave of Turks arrived to conquer both the Byzantines and the Selçuks.

When the second wave of Turks – Ottoman Turks (followers of Osman) – arrived to fill the power vacuum in Anatolia in the early 14th century, they had not yet converted to Islam. It seems, however, that they were more quickly and profoundly influenced by Islam than Christianity, for it was only a question of a

few decades before Islam became the fledgling empire's consolidating religion.[426]

For the next 600 years, while people and peoples of other religions were

tolerated, Islam was the *de facto* religion of the Ottoman Empire. Christians were

minorities who were unable to influence the empire spiritually, especially after

the fall of Constantinople (which became Istanbul) in 1453.

### 5.5.3  The End of an Empire

By the end of the 19th and early 20th centuries, the Ottoman Empire was

suffering the same fate as most great empires before, with external forces eating

away at the fringes of the kingdom, and internal problems causing decay from

within.[427] In spite of efforts in the 19th century to reform the ailing empire –

including the institution of its first constitution in 1876 and modernization efforts

which included newly paved roads and a new railway system, telegraph lines

and an improved postal system – the "sick man of Europe" (so-called by Czar

Nicholas I of Russia in 1833) was vulnerable due to its own huge foreign debt,

nationalist movements throughout the empire, and wars in the Balkans and with

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[426] While most Turks have historically been Muslims, this is not the whole story. They were originally polytheistic shamanists. Some tribes (like some of the Uighurs in China) adopted Buddhism, while others became Zoroastrians, Nestorians or Manicheans. Some (like the Khazar and Karaim Turks) even adopted Judaism. The Gagauz of Poland and Moldova adopted Christianity.

[427] For a superb, in-depth treatment of collapse of the Ottoman Empire, see Justin McCarthy, *The Ottoman Peoples and the End of Empire* (London: Arnold Publishers, 2001). McCarthy argues that the collapse was due more to the "imperial ambitions of outside powers and the irresistible tide of nationalism" than to internal problems.

Greece. However, "its most ominous weakness stemmed from the domination of the economy by foreigners and non-Muslim minorities, and the tight control of the civil bureaucracy and the senior officer corps by an aging and eccentric sultan."[428]

In July of 1908, a group of junior officers called the Young Turks mutinied, and the revolution they began "completely altered the modern history of Turkey."[429] The empire's international situation deteriorated steadily after 1908, with Austria-Hungary annexing some Balkan territories, Italy occupying others, the Greek army taking still more territory, and various nationalist groups revolting around the empire. By the beginning of 1913, all that remained of the Ottoman Empire in Europe were four besieged cities. The Young Turks seized full control of the empire and began a series of reforms which included reducing the reach of Islamic *sharia* law, improving the status of women, and implementing a strongly nationalist (Turkish) economic policy. Nonetheless, they were still saddled with the huge Ottoman foreign debt and on top of this fought World War I on the losing side.

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[428] Douglas A. Howard, *The History of Turkey* (Westport, CT: Greenwood Press, 2001), 72.
[429] Howard, *The History of Turkey,* 73.

As the victors of the war made plans to carve up Anatolia among themselves, the Turkish nationalist movement was without strong leadership, and the vacuum was filled by Mustafa Kemal Pasha, who would later become known as Ataturk ("the father of the Turks"). Kemal possessed extraordinary military, political and diplomatic skills and was to lead the Turkish nationalist movement in a war of independence to form the new Republic of Turkey against overwhelming odds. On October 29th, 1923, the new Republic was born. "Under the leadership of Mustafa Kemal Pasha, the Turks won Turkish sovereignty over Turkish territory."[430]

### 5.5.4  The Foreignness of Christianity from a Turkish Perspective

We must pause in the midst of this sweeping historical overview of the peoples and land of Anatolia to revisit our concern, the foreignness of Christianity from a Turkish perspective. We have already noted that the Byzantine Christians were largely without influence on the largely Muslim Turks. It is important to note that while Christian minorities were able to coexist with their Muslim rulers during the Ottoman centuries, and did wield a certain amount of economic influence, they were inwardly focused where religious

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[430] Howard, *The History of Turkey*, 90.

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issues were concerned. They were more concerned about maintaining their faith among themselves than running the risks involved in propagating it among the Ottoman Turks. The Turks themselves had grown accustomed to the presence of the Christian minorities, but had no particular interest in understanding their religion, as long as it did not pose as a threat to the dominant Islamic faith. Christianity was, indeed, foreign to the Turkish perspective.

We may wonder about the influence of other Christian bodies upon the peoples of Anatolia. What about the Western Church, for example? In spite of the growth of the Western Church (Catholic and Protestant) in other areas of the world during the last two thousand years, we can understand its lack of influence among the Turks and other Anatolians when we mention one word: Crusades. While it is not within the scope of this paper to discuss the Crusades at any length, we need to understand one thing: Turkish Muslims were considered by Western European Christians to be God's enemy. Having overrun the Holy Land and conquered the home of Eastern Christianity, they were considered the epitome of evil. Even the Reformers, by and large, were not favorably disposed

toward them. "The Turks", Martin Luther declared, "are the people of the wrath of god."[431] Christianity would, it seems, remain foreign to the Turks.

We may proceed to ask about the influence of other Christian groups, such as the Greeks to the west and the Armenians to the east, for these were considerable – and often formidable – peoples. However, both their past history and more recent history disqualify them from even wanting to introduce Christianity to the Turks, whose conquest made them at least the geographic heirs to two of the most powerful and culturally influential kingdoms in all human history. Not just the Greeks, who were once the rulers of Byzantium, but countless other European and Middle Eastern Christians have had great trouble coming to grips with this truth. Many of them still consider Constantinople, which the Turks renamed Istanbul, to be under lamentable but perhaps reversible occupation by a hostile people.[432]

The more recent history, so eerily etched in the collective conscience of both Greeks and Armenians, is one of war and death and apparent genocide. In the case of the Armenians, a century of conflict drew to a close with the end of World War I and the War for Independence, but not before the loss of hundreds

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[431] Stephen Kinzer, *Crescent and Star: Turkey Between Two World* (New York: Farrar, Straus & Giroux, 2001), 4.
[432] Kinzer, *Crescent and Star,* 4.

of thousands of lives, both Muslim and Armenian. Massacre and forced migration were all too common. "Nearly 600,000 (40 per cent) of the Armenians of Anatolia were lost in World War I and the Independence War. The proportions of Muslim and Armenian dead in the east were not much different, equally horrible results of a general inhumanity."[433]

The case in the west, with the Greeks, was equally horrendous. In 1919, victors of World War I allowed Greek forces to land in Izmir to enforce the recent armistice, but Greek troops seized the opportunity to begin an invasion of western Anatolia. It was only in September of 1922 that the Turks were able to totally defeat the Greeks in western Anatolia, but not before the loss of hundreds of thousands of Turkish lives and hundreds of thousands of Anatolian Greek lives (in battle or as refugees). Twenty five per cent of the Anatolian Greek population had been lost. And in the midst of all the animosity between the Turkish Muslims and the Christian Greeks and Armenians, the cause of Christianity was also lost, for Christianity remained foreign from a Turkish perspective.

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[433] Justin McCarthy, *The Ottoman Peoples and the End of Empire* (London: Arnold Publishers, 2001), 145.

### 5.5.5 The Birth of a Nation and an Ideology

"In all, nearly 3 million Turks and other Muslims of Anatolia had died in the Balkan Wars, World War I and the War of Independence."[434] Yet it was out of this ruin that Ataturk lifted the new Republic. During the fifteen years after independence, before his death in 1938, he led the new nation on a course of radical reforms that, according to Douglas Howard, included two significant phases.[435] The first, in the 1920's, was that of secularization. Ataturk and his followers believed that if Turkey was to become a civilized country, it had to follow the example of human progress set by Europe. From 1925-1928, Ataturk and his allies (called Kemalists) enacted a series of measures to secularize Turkish public life. These included attacking and abolishing important symbols of politicized Islam, such as the religious tax, religious brotherhoods (like the dervishes), the fez and the veil (which was banned from certain public, but not private, use). They also included the significant switch from the Islamic calendar, based on the foundation of the Muslim community, to the Western, Gregorian calendar, based on the incarnation of Jesus Christ.

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[434] McCarthy, *The Ottoman Peoples and the End of Empire,* 146.
[435] Howard, *The History of Turkey,* 96-107.

Perhaps the most radical change of all was that of abandoning the Arabic script in favor of the Roman. With this one change, Turkey would begin to be identified with what was perceived to be the greatest civilization of the day, Western European, and it would renounce its Islamic and Ottoman past, since the new generation would be unable to read either Islam's greatest literary documents or the ones produced by the Ottoman Empire.

There were other important changes. In 1926, a new civil code was adopted that repealed Islamic Holy Law (*sharia*) and implemented a new penal code based on the Italian system and a new commercial code based on the German system. One of the effects of these changes was that the legal status of women was greatly improved.

The capstone of the secularization process was laid on 5 April 1928, when parliament deleted the phrase "the religion of the Turkish state is Islam" from the constitution. In 1937, the constitution was revised to explicitly state that Turkey was a secular state.

Is it possible that in the midst of all of this radical reformation – not just historical, but cultural – Christianity would somehow be able to penetrate into Turkey and become less foreign, even embraced by Turks? We will examine that question in detail after we summarize Ataturk's second phase of reformation.

During the decade of the thirties, Ataturk and his Republican People's Party took numerous steps to create a national culture and identity. Truth was not as important as cohesion, both to each other and to the land. In order to give Turks a sense cohesion, Ataturk founded the Turkish History Research Society, through which he laid out his agenda for the new society. He theorized that Anatolia had been a Turkish land since antiquity, that the Sumerians and Hittites were actually Turkic peoples who had migrated from Central Asia, bringing with them the seminal characteristics of Western civilization. Similarly, he encouraged a new linguistic theory that asserted that Turkish was the primeval human tongue from which all others derived. While these theories were all soon debunked, they impacted generations of Turks.

Another important issue in the creation of a national identity was the cleansing of the Turkish language from any Arabic or Persian elements such as vocabulary and grammatical structure. In addition, publication in languages other than Turkish was forbidden and the various dialects of Turkish were to be melded into one national language.

A further significant change was the requirement for all citizens to adopt and register family names. Until the thirties, Turks followed the traditional Muslim practice of giving a single name at birth. While this held many useful

administrative advantages, the key contribution it made to national identity is that the new family names could only be Turkish, not Arabic or Persian, in origin. In this way the state reinforced a national and ethnic identity for the people as opposed to a religious one.

In spite of appearances, the underlying motivation behind these reformations does not seem to have much to do with xenophobia, and can be well expressed in a phrase from a speech Ataturk made in 1927: "Happy is he who calls himself a Turk!" Ataturk seems genuinely to have wanted to forge a secular republic where every citizen would be happy in general, and happy to be Turkish in particular. There is much debate, however, as to whether or not he succeeded. The homogeneous society that Ataturk dreamed of remains elusive. Today's Turks are on a greater quest than ever before to discover or forge their identity as a nation and as individuals. Despite all efforts, Turkey is a land best described as heterogeneous and full of contrasts and contradictions. In many respects it is not secular, nor is it a true republic, nor are all of the people happy.

Since Ataturk's death, Kemalism has come to mean in many cases an almost unthinking devotion to Ataturk's principles and ideals, so much so that a personality cult has developed around Ataturk and Kemalism could be construed as a sort of state religion. Ataturk himself seems to have contributed to

this adulation through his own self-aggrandizing, and now in his "secular" republic, he is a virtual deity. In his book *Crescent and Star*, Stephen Kinzer writes of the Ataturk faith, known as Kemalism. It has its churches, dozens of houses or rooms around the country where the Great Man slept, spoke or ate; its holy writ, the scores of adoring books, poems and films about the man; its icons, the countless portraits, busts, plaques and statues that are found even in the remotest corners of the country; and its clergy, the military and political elite, faithful beyond measure and ceaselessly on the watch for apostates. It also has its holy center, its Vatican, its Mecca. On a hillside near the center of Ankara, imposing and lugubrious behind a wall of forbidding quadrangular columns, stands a combination mausoleum, museum and cathedral beneath whose floor Ataturk's body lies interred.[436]

Ataturk has become so deified that one young man told Kinzer, "In this country it is allowed to say bad things about God, but it is not allowed to say bad things about Ataturk."[437] It is true that Turks owe Ataturk an enormous debt of gratitude, for without his vision and skills, Turkey would not exist as it does today. "For Turkey, Ataturk was the equivalent of the Pilgrim Fathers, George

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[436] Kinzer, *Crescent and Star*, 35-36.
[437] Kinzer, *Crescent and Star*, 36.

Washington and Henry Ford all rolled into one."[438] Nonetheless, if you were to

stand "in front of the 70-year-old cocktail snack (three chick peas on display in a

museum in Turkey) painstakingly preserved because Ataturk almost ate it, you

(could not) help feeling that Turkey's reverence for its founder is a little short on

perspective."[439] And this lack of perspective is what allows for the secular state to

ironically espouse, albeit inadvertently, a state religion.

There is another religious irony in the secular state of Turkey, and that

involves Islam. While Turkey is officially secular, 98% of Turks are Muslims and

there is a popularly held belief that "to be Turkish is to be Muslim." Justin

McCarthy affirms this when he writes that "the Turks had been inclusive since

early times; the way to become a Turk was to want to be one and to become a

Muslim."[440] Never mind the fact that some of the true, historical Turks from

Central Asia were not Muslims, nor that in today's Turkey there are also

Christians, Jews and atheists. Turkish national identity, despite the secular

dimension, seems inexorably intertwined with Islam.

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[438] "Ataturk's Long Shadow," *Economist.com*, 8 June 2000,
<www.economist.com/surveys/PrinterFriendly.cfm?Story_ID=315512>, 1.
[439] "Ataturk's Long Shadow," *Economist.com*, 8 June 2000.
[440] McCarthy, *The Ottoman Peoples and the End of Empire,* 212.

To complicate matters, there are many variations of Islam within Turkey.

Most Turkish Muslims would seem to be nominal and/or have a hefty dose of

folk Islam blended into their daily routines, but between 15 and 25% of them

may be Alevis, a heterodox Muslim group that seems to have few unifying tenets

and that the government does not officially recognize. Another 20% of Turkish

Muslims seem to have at least some fundamentalist inclinations. In a recent

survey conducted by a respected Turkish think-tank, 21% of those questioned

called for an Islamic state.[441] In the 1995 elections, the Islamic Welfare Party won

largest share of the popular vote, 21.4%. Some within their ranks have made their

intentions very clear. Soon after becoming Prime Minister, Necmettin Erbakan

made friendly visits to both Iran and Libya. Istanbul's then mayor and Welfare

Party member Recep Tayyip Erdogan declared in 1995 that "You cannot be

secular and a Muslim at the same time. The world's 1.5 billion Muslims are

waiting for the Turkish people to rise up. We will rise. With Allah's permission,

the rebellion will start."[442] This type of speech causes great concern among most

Turks. Izzetin Dogan, an Alevi community leader, expresses this concern when

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[441] "Fundamental Separation", *Economist.com*, 8 June 2000, <www.economist.com/Surveys/PrinterFriendly.cfm?Story_ID=315567>, 1.
[442] "Recep Tayyip Ergodan", *Economist.com*, 20 September 2001, <www.economist.com/PrinterFriendly.cfm?Story_ID=788318>, 2.

he states that "The Welfare Party says if we come to power we will bring you equality, the world and everything you need. But Turkish people are not inclined to ask what is inside this everything."[443]

### 5.5.6 Challenges and Opportunities for Christianty

The amalgamation of secular values, the Kemalist "faith" and Islam in its various forms creates quite a challenging triumvirate for Christianity. If it is ever NOT to be considered foreign to Turks, it is important to know which value system truly governs the majority of people's hearts, and seek to introduce Christianity as a more favorable option.

The other significant challenge to Christianity's acceptance in Turkey – and a challenge to Turkey itself – has to do with the country's status as a constitutional republic. If the goal is to be a democratic nation, with all the responsibilities and privileges that entails, then Turkey still has a long way to go. Ahmet Hakan Coskun, a TV station news manager, recognizes the problem when he states that "Turkey is at a crossroads. Either it will go on in this despotic way or they will listen to the voice of the people. There is no third way."[444] The "they" in question are the Kemalists, more specifically, the military, which

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[443] Adam LeBor, *A Heart Turned East: Among the Muslims of Europe and America* (New York: Thomas Dunne Books, 1998), 217.
[444] LeBor, *A Heart Turned East,* 217.

throughout Turkey's nearly 80 year history has taken upon itself the task of maintaining equilibrium between the various forces at work in Turkey. "Military intervention in civilian politics waxes and wanes in Turkey," writes Stephen Kinzer. "It does not seek to rule for the sake of ruling, but believes it is there to fill whatever vacuum is left by civilian leaders."[445] Whenever a government veers away from the principles held (apparently) by most Turks, the army steps in as a disciplining force, sometimes in the form of a coup, as in 1960, 1971 and 1980, and sometimes more quietly, behind the scenes, as in the case with the fundamentalist Muslim Prime Minister Erbakan in 1996, whom they forced out of power within a year. This experience, sadly, probably convinced the army that Turks are not yet ready for democracy. The issue will not go away, however, for while Turkey's parliamentary democracy, reasonably free press and independent judiciary are light years ahead of their neighbors in Syria and Iraq, there are still huge strides to be made, especially in the areas of human rights – the Kurdish issue in particular – where many of the abuses are perpetrated by the military. On one hand, the more western-oriented Turks are pushing for greater democracy in order for Turkey to become a full member of the European Union.

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[445] Kinzer, *Crescent and Star,* 166.

On the other hand, Islamists have historically pushed for greater democracy because they were the ones who tended to feel the heavy hand of the military any time their religious or political activities became too blatant, radical or popular, and they hoped that the freedom that comes with fuller democracy would give them more leeway to pursue their own agenda.[446] After having attained power, however, this has changed perceptibly. Prime Minister Recep Tayyip Erdogan's Justice and Development (AK) party, since it came to power in 2002, has methodically, and increasingly blatantly – through the use of various forms of arm-twisting, manipulation, power plays and corruption – steered the country away from liberal laws of democracy by passing laws giving the government greater control over the judiciary and security services, and by clamping down on the media and tightening internet regulation. This autocratic maneuvering toward Islamicism has been met with only limited international opprobrium and leaves Turkey's future unclear.

In the midst of all of this give and take, Christianity is a non-factor, seemingly impotent and still foreign from a Turkish perspective. Yet only Christianity has the worldview and value system that will allow a country like

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[446] Evangelical Christians, ironically, would agree with the Islamists in this case because they know what it means to be unjustly repressed (by both Islamists and, on occasion, the military).

Turkey to put an end to such things as human rights abuses and to experience a democracy where true liberty can be experienced by all.

If Turkey is neither secular in the sense that Ataturk envisioned, nor a republic, it is also not, in many cases, happy. As if the above-mentioned problems were not enough, there are other reasons for many Turks to be unhappy, starting with the economic ones. "In 1950, the income of the average Turk was marginally higher than that of his counterpart in Spain or Portugal," reports *The Economist*. "Since then, Spain and Portugal have erased most traces of their authoritarian and statist past, whereas Turkey has dawdled. Nowadays [before the global financial crisis], the income of the average Portuguese, Spaniard or Greek is three to five times that of his Turkish equivalent."[447] Exacerbating the economic difficulties is the fact that Turkey is in the midst of a huge demographic change due to high population growth (2% annually) and rural migration. Until the 1950's, 80% of Turkey's population lived in villages. By 1970 that number had dropped to 67%. By 1980 it had dropped to about 54% and by 1995 less than 35% of Turks lived in villages. The trend has continued to the present day. This rapid urbanization, caused in part by the mechanization of

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[447] "Ataturk's Long Shadow", *Economist.com*, 8 June 2000,
<www.economist.com/surveys/PrinterFriendly.cfm?Story_ID=315512>, 2.

agricultural, has created numerous shantytowns in Turkey's major cities. Since the 2001 economic crisis, a million Turks may have lost their jobs, and inflation is running at about 65% annually. Suicides, domestic violence, prostitution and petty theft are all up.

It bears mentioning that one other source of unhappiness for many Turks is the tragic earthquake in August of 1999, which has had such huge and long-lasting repercussions politically, socially and culturally that some Turkish intellectuals even suggested that future historians writing about the history of the Turkish Republic will divide it into pre- and post-earthquake periods. While this was a natural disaster, much of the death and destruction was due to faulty construction and the slow and incompetent reaction to the quake by the government. It must have seemed like a cruel joke when, in the aftermath, Turks found out that the government's earthquake relief fund contained a grand total of the equivalent of four dollars and forty-five cents.

Christianity may still be foreign from a Turkish perspective, but in the wake of the earthquake and more recent corruption scandals and political

unrest,[448] Christians have responded, and perhaps for the first time in any

tangible way, Christianity is making inroads into the heart of Turkey. They are

small inroads, to be sure, but inroads nonetheless. As a result, Christianity is

beginning to shake off its shackles of "foreignness." For example, as of 2012, it

was reported that there were over 5000 Turkish Christ-followers in Turkey

(many of them from a Muslim background), representing over 120 churches or

congregations. This is up from only around 1000 Christ-followers 12 years

prior.[449]

To effectively help Christianity in Turkey shake of its shackles, Brazilian

missionaries have played,[450] and should increasingly play, a key role. To do so

they will need to understand Turkish history and culture, realize that they

cannot assume they are working among Muslims in any traditionally defined

sense, and learn how to discern the degrees to which each Turk is influenced by

the powerful forces of Turkey: Islam (nominal, mystical, fundamental, Alevi),

secularism, and Kemalist nationalism. Only then can they hope to one day hear

vast numbers of Turks say, "To be Turk is to be Christian."

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[448] Beginning at the end of May, 2013, for the first time in its history, mass protests and strikes took place, sparked in response to the Turkish government's increasingly authoritative and restrictive attitudes and policies toward freedom of the press, expression and assembly.
[449] For security reasons, source available only upon request.
[450] Including ones from the organization that I lead, and similar organizations. It is not within the scope of this dissertation, however, to examine their impact further.

## 5.6    Chapter Summary

The cultural component of God's mission to, in and through Brazil rests heavily on a distinctive Brazilian characteristic called *jeitinho*. This chapter examined Brazil and Brazilians in general, and *jeitinho* in particular. Additionally, through quantitative and qualitative research, I have demonstrated in two cases – Arabs in Brazil and Turks in Turkey – that many Brazilian Evangelicals seem to be culturally equipped for cross-cultural Gospel engagement, i.e. to participate in the *missio Dei* by taking the message of redemption through Jesus Christ to unreached people groups within Brazil's borders as well as to the ends of the earth.

## CHAPTER SIX: A STRATEGIC STUDY OF *MISSIO DEI* TO, IN AND THROUGH BRAZIL

### 6.1    Introduction

In chapter four we examined the historical growth of the Gospel in Brazil

and concluded that for quantitative reasons, i.e. the large and growing numbers

of Evangelicals, Brazilian missionaries should be trained and mobilized to reach

the nations. In chapter five – a study of Brazilian culture and identity – we

concluded that for qualitative reasons, related to Brazilian history, identity and

temperament, Brazilian missionaries should be deployed to the ends of the earth.

In other words, our research has demonstrated that there are quantitative and

qualitative factors that indicate that it may be wiser and more effective to send

Brazilian missionaries than to send missionaries from the traditional sending

countries in North America and Europe.

This dynamic combination of the quantitative and qualitative dimensions

of the Brazilian Church begs the question, "How is the Brazilian Evangelical

church doing on the cross-cultural missions scene?" In chapter four we

determined that there has been significant progress. That having been said, the

experience of many missions leaders and missionaries, as well as the empirical

research of numerous missiologists and scholars,[451] as well as my own in chapter

five, indicates that the Brazilian Evangelical missions movement has the

potential to be much larger and more effective, but that to do so, new missionary

models will be required, both for training and deployment.

## 6.2    The Need for New Models

Will God continue to *dar um jeito* ("make a way") in and *through* the

Brazilian church? Will Brazilian Evangelical missionaries be sent out *en masse* to

bless the unreached peoples of the world? There is no compelling reason to think

otherwise. My research suggests that the way forward has to do, in large part,

with wineskins. That is to say, Brazilian Evangelicals have been using old models

in a new (think Copernican) reality, models that simply do not fit the Brazilian –

and much of the emerging church – context. In all fairness to the Brazilian

Evangelical missions movement, the missionaries that helped establish

Evangelical Christianity in Brazil over the past one hundred and fifty years did a

less than stellar job of equipping the fledgling church to be what Paul Hiebert

and others have called "self-theologizing."[452] There is no comprehensive

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[451] As far back as 1973, William Read and Frank Ineson predicted that "Because of a unique heritage from different peoples and tongues of other nations, Brazil has the potential to become a major Protestant missionary-sending country in the world." (*Brazil 1980: The Protestant Handbook* [Monrovia, CA: MARC, 1973], 6.

[452] Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids, MI: Baker Books, 1985), 195-196.

Brazilian Evangelical theology of missions to be found.[453] Neither did many of

the foreign missionaries effectively practice what Hiebert calls "critical

contextualization,"[454] at least not when it came to facilitating the development of

contextualized models to enable Brazilians to do effective cross-cultural ministry,

which is, of course, a key component – called "self-propagating" or "self-

extending" in Venn and Anderson's Three Self model[455] – of a biblical, healthy,

indigenous church planting movement. So the 150 or so mission agencies – most

of which have only a handful of workers and are struggling for their very

existence – have the historical cards stacked against them. They are trying to

overcome huge obstacles using a model that is simply not working for them.

Granted, there are variations, but they are derived from the same fundamental

model. I call it the "Professional Missionary Model" or PMM.  Mike McLoughlin

provides a helpful description of the PMM:

> The well-beaten path of the modern missions movement is the way of the
> supported worker. One often hears inspiring testimonies of zealous
> Christians who "laid down" their secular employment to enter missions
> "fulltime." The professional missionary with a Bible School diploma and

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[453] To be sure, theologies of mission have been developed elsewhere within the broader Latin world, namely, the Spanish speaking world. Notable work has been done by Orlando Costas, René Padilla and Samuel Escobar, among others. On the Brazilian front, Valdir Steuernagel has come the closest to developing a Brazilian theology of missions, but it is by no means systematized.

[454] Paul G. Hiebert, "Critical Contextualization." *Missiology: An International Review* (Vol. 12, No. 3, July 1984), 287-296.

[455] See Melvin L. Hodges, *The Indigenous Church* (Springfield, MO: Gospel Publishing House, 1953).

technical training in development is the epitome of a successful missions strategy. He or she is also the spiritual icon of the Church, held up as an example of counting the cost and a model of spirituality. However, in the history of the Church the professional missionary is a recent phenomenon. During its first four hundred years of existence, the Church grew from being an obscure religious sect of Judaism to the dominant religious influence of the world principally through people who lived their faith in the marketplace.[456]

Additionally, there is very substantial evidence to support the contention that Christians who took the Gospel to "the ends of the earth" throughout the Middle Ages (the Nestorians, for example) and right up through the Reformation period (the Moravians, for example) and into the 19th century (the Basel Mission, among others), like the Christians of the first four centuries, also did so in connection with their business and trade endeavors.[457]

The professional missionary model (PMM), then, is typically employed by someone who has sensed a calling from God to work in fulltime cross-cultural ministry and, in order to do so, has received some sort of theological and/or missiological training (very possibly based on the counsel of his well-intentioned pastor). In addition, this person either receives a salary from a denominational mission board or raises his or her own support as a missionary of an

[456] McLoughlin, Michael C. R., "Back to the Future of Missions: The Case for Marketplace Ministry," Vocatio 4, no. 2 (December 2000).
[457] Suter, Heinz and Marco Gmür, *Business Power for God's Purpose*. (Greng-Murten, Switzerland: VKG, 1997), 19-40.

interdenominational sending agency. As McLoughlin points out, this model has developed fairly recently and, not coincidentally, I believe, concurrent to the age of industrialization. This model has worked for two hundred years in industrialized nations that have Judeo-Christian economic and stewardship principles ingrained in their cultural fabric and whose people have disposable incomes.[458] This is a staggeringly different reality than that of the Brazilian church, where giving to noble causes such as missions is not inculcated virtually from birth, and where the point would be largely moot since there is very little to give. An additional factor that exacerbates the support-raising problem in countries like Brazil is the centuries-old distrust of institutions, especially religious ones, and the accompanying expectation that it is the institutions which take care of the people, and not vice-versa. The concept of support-raising is still fairly foreign in a context where the Evangelical church is very young and the para-church movement even younger. I suspect that the Brazilian para-church movement is today roughly where the American para-church movement was in the 1930's, 40's and 50's, with groups like Wycliffe, Campus Crusade and the Navigators cutting their teeth in the support-raising department. However,

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[458] This assertion is documented by countless researchers and commentators, including the likes of Alexis de Toqueville and Max Weber, and more recently by sociologists Peter Berger, Robert Woodberry and others.

American Evangelicals by that time nonetheless had nearly a 100 year head start, with groups like Hudson Taylor's China Inland Mission paving the way, and great movements like the Student Volunteer Movement making significant strides on behalf of supporting professional missionaries. Brazil and other emerging churches do not have these luxuries. Any Brazilian missionary who seeks to serve in the PMM mold faces an uphill battle and runs a significant risk of never achieving critical financial mass and finally being able to serve among the people to whom he or she is called. And any Brazilian mission agency that chooses to perpetuate this model will very possibly continue to struggle year after year to place even a single worker or family in a cross-cultural ministry (not to mention having to fight the feelings of irrelevance and the forces of extinction).

If these contextual and practical drawbacks of the PMM are significant, there are additional issues, theological and historical in nature, which must be addressed, and with a sense of urgency, for nothing less than our effectiveness in taking God's glory to the nations is at stake. While it is not within the purview of this paper to undertake a detailed analysis of these issues, I would be remiss not to touch on them. [459] I am speaking of the false dichotomy which the PMM model

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[459] For further study on the theological and historical development of the sacred-secular dualism, see, among others: R. Paul Stevens, *The Other Six Days: Vocation, Work, and Ministry in Biblical Perspective* (Eerdmans & Co., 2000); C.J.

perpetuates between the sacred and secular, the clergy and the laity. Our word

*laity* derives from the Greek word *laos*, which is always used to denote the entire

community of God, or the whole people of God. It is never employed to mean

only a portion of the people of God or in opposition to the word *kleros*, from

which we derive the word *clergy*. In fact, it can reasonably be argued that *kleros*,

too, refers to the whole people of God. For example, in the three instances in

which it is employed in the New Testament with reference to people (Acts 26:18,

Colossians 1:12, and 1 Peter 5:3), it either refers to the inheritance of *all of God's*

*people* or *entire congregations of God's people*. It never refers to the selection or

setting aside of religious professionals. The laity/clergy dichotomy as we

understand it today, then, is simply not biblical. This distinction seems to have

its origins in Clement of Rome's use of the work *laikos* in a letter in about 96 A.D.

to refer to those distinct from office-holders within the church.[460] According to

Mark Balfour,

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Bulley, *The Priesthood of Some Believers: Developments from the General to the Special Priesthood in the Christian Literature of the First Three Centuries* (Paternoster, 2000); and Hendrik Kraemer, *A Theology of the Laity*. (Westminster Press, 1958).
[460] Balfour, Mark, "Abolish the Laity – New Wineskins," quoted in Mordomo, João, "Unleashing the Brazilian Evangelical Missionary Force," 13.
<http://www.businessasmission.com/fileadmin/user_upload/Documents/Unleasing_Brazilian_Missionary_Force_-_JM.pdf>. Accessed on April 10, 2013.

the history of the early church tells the story of an increasing retention of liturgical and other functions to the bishops and presbyters, with the 'laity' rendered passive, no longer the ministering people of God but the 'ministered-to'. This reaches its apogee in the third century with Cyprian's analogy between the clergy and the Levites, and his development of a sacerdotal theology of priesthood.[461]

Additionally, we cannot forget the contribution of one of Christendom's most controversial figures, Emperor Constantine. By making Christianity the official religion of the Roman Empire, Constantine effectively and inextricably sewed the thread of Greek dualistic sacred/secular thinking within the fabric of the fledgling Christian church and established for all posterity the privileged role of the clergy and the second-class citizenship of the laity. For the new official religion had to have bigger and better temples than the competing pagan sects and couldn't be without a professional priesthood since the pagans had that too, not to mention the fact that the church was now full of nominal Christians doing the socially acceptable thing, and with neither the desire to serve God sacrificially nor the scriptural understanding of what it means to be the Body of Christ, to "preach good news to the poor, proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, and to proclaim the year of the Lord's favor." (Luke 4:18-19)

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[461] Balfour, "Abolish the Laity," 13.

I concur with Balfour that, "any continuation of a sacerdotal priesthood invested in individuals, constituting a separate order within the people of God, not only has no warrant in the New Testament, but contradicts the New Testament's understanding of the *missio Dei* in Christ and in his Church."[462] I further affirm that church history has done the *missio Dei* a disservice by creating a structure that promotes the passivity of the laity and thus serves to perpetuate the need for the "Professional Missionary Model." I conclude with Dallas Willard that

> There truly is no division between sacred and secular except what we have created. And that is why the division of the legitimate roles and functions of human life into the sacred and secular does incalculable damage to our individual lives and the cause of Christ. Holy people must stop going into "church work" as their natural course of action and take up holy orders in farming, industry, law, education, banking, and journalism…[463]

…and that this should be done with a passion and zeal for God's glory among the nations, fulfilling His mandate to take the Gospel to the ends of the earth, but in an "as you are going" mode rather than a "professional missionary" mode.

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[462] Balfour, "Abolish the Laity," 14.
[463] Dallas Willard, *The Spirit of the Disciplines: Understanding How God Changes Lives*. (San Francisco, CA: HarperCollins, 1990), 214.

So we conclude, then, that the "Professional Missionary Model" is unworkable

for the Brazilian Evangelical missions movement both from a contextual and a

practical standpoint, as well as being questionable from a biblical and theological

standpoint. It simply is not the best model to enable and unleash this mission

force to overcome the major obstacles they face and function as active

participants in the *missio Dei*. These major obstacles are four-fold, and relate to

"getting out," "getting in," "staying in," and "sinking in."

### 6.2.1 "Getting Out"

This is the major barrier that the Brazilian Evangelical missions movement

faces.  Brazilian missionaries many times simply cannot get out of the starting

blocks due to a lack of financial resources. As I have mentioned, this is partly a

developmental and cultural issue. The Brazilian church is simply young and

hasn't had much time to develop a pattern of giving to cross-cultural missions.

But the issue is also partly an economic one. It is understandable when a

Brazilian Christian points out the difficulty of finding funding for missionary

endeavors in light of the poverty and corruption and inflation that have plagued

the country in recent decades. Recent economic indicators for Brazil are less than

encouraging:

- Brazil, while being the fifth largest country in the world, ranks 8th in the world in GDP in terms of purchasing power parity[464]

- However, Brazil ranks a mere 105th in the world in GDP per capita[465]

- Brazil's real growth rate is a dismal 132nd globally, at 2.50% annually[466]

- Unemployment in Brazil ranks 53rd in the world[467]

- Brazil ranks an abysmal 179th in the world in annual inflation rate[468]

It can be argued, then, that economics plays a big role in hindering the *sending* of Brazilian cross-cultural missionaries. It has also been shown that even when cross-cultural workers do manage to reach the field, it is often for economic reasons that they *return home prematurely*. According to Limpic's research, "Brazilian agencies cite 'lack of financial support' as the greatest single cause of missionary attrition."[469] This is a heartbreaking reality, one that is faced over and over again by Brazilian Evangelical missionaries.[470]

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[464] CIA World Factbook. <https://www.cia.gov/library/publications/the-world-factbook/rankorder/ 2001rank.html>. Accessed on December 12, 2013. Brazil's estimated GDP for 2013 was 2,422,000,000,000.
[465] CIA World Factbook. <https://www.cia.gov/library/publications/the-world-factbook/rankorder/ 2004rank.html>. Accessed on December 12, 2013. The 2013 estimate was $12,100 per person.
[466] CIA World Factbook. <https://www.cia.gov/library/publications/the-world-factbook/rankorder/ 2003rank.html>. Accessed on December 12, 2013.
[467] CIA World Factbook. <https://www.cia.gov/library/publications/the-world-factbook/rankorder/ 2129rank.html>. Accessed on December 12, 2013. This represents a respectable 5.70% unemployment rate. It was 11.50% in 2004.
[468] CIA World Factbook. <https://www.cia.gov/library/publications/the-world-factbook/rankorder/ 2129rank.html>. Accessed on December 12, 2013. The rate was 6.20% in 2013.
[469] In Taylor, William D., Editor. *Too Valuable to Lose*. (Pasadena, CA: William Carey Library, 1997), 149.
[470] As the leader of a Brazilian mission agency, I encounter this situation frequently, as do nearly all of my counterparts.

The issue is not only economic, however. It is also – and primarily – one of

vision and stewardship. It is commonplace to hear comments like this one:

"Forget this idea pastor! This business of missions is not for us in the Third

World. Mission is for the churches of North America and Europe who have

tradition in this area and financial resources."[471] I have heard the following

addendum even more, and on a regular basis: "And what about all the needs

right here in Brazil? What about the poverty? What about the educational needs?

What about the regions of Brazil where there are not many Evangelicals? How

can we invest our money in people and places far away when the needs are so

great right here?" But the most frustrating posture of all can be summarized

thus: "What? You mean it's going to cost nearly US$3000 for a family of four to

live in Istanbul (or Cairo, etc.)?! Our *pastor* only makes half that amount! How

can we justify paying the missionaries twice as much as the pastor?! The pastor

serves us everyday, but the missionaries don't serve us at all. And the pastor is

the pastor; the missionaries are, well, merely missionaries." The vision is often

limited, distorted, introverted, ethnocentric, anthropocentric, egocentric and, in

some cases even anti-biblical. There is often an utter lack of comprehension of the

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[471] Oswaldo Prado, "A New Way of Sending Missionaries: Lessons from Brazil." *Missiology: An International Review.* (Vol. 33, No. 1, January 2005), 52.

most compelling theme of Scripture – that there is a God and He has revealed Himself through creation and through the Bible and through His Son Jesus Christ, and He desires and deserves to be known, loved and worshipped by representatives from all the peoples of the world. Church hierarchy and pecking orders are no excuse for not sending or adequately supporting missionaries. Neither is poverty an excuse for not sending missionaries to other peoples, nor is it a valid excuse for not supporting missionaries financially. After all, even if all 43 million Brazilian Evangelicals were poor (and they are not) – God could do abundantly more than we can think or imagine *if* these people practiced biblical principles of stewardship. But they don't, and this begs the question, Should Brazilian potential missionaries be disqualified from serving the Lord cross-culturally simply because their churches don't have a fully biblical vision concerning God's mission to all peoples? Or, for that matter, because Brazil and the Brazilian church face regular economic difficulties? The obvious and biblical answer is no. The whole earth is God's. (Ex. 19:5; Col. 1:16). And the mission is God's. The answer, then, is to find a more appropriate model, one that can utilize God's global resources for God's global glory.

Finances are only the first of four obstacles to overcome, and the traditional support-raising, "professional missionary model" – even when the

worker manages to raise all of his or her support – does not usually provide the means to overcome the next three obstacles.

### 6.2.2 "Getting In"

Church history is replete with stories about people like Brother Andrew[472] and George Verwer[473] and others who are willing to risk life and limb in order to briefly infiltrate Communist or Muslim contexts so that they can share Christ or encourage believers. There have been many thousands more cross-cultural workers from around the world who, with the same sense of calling and conviction, seek to enter similar geo-political contexts (communist, or North Africa or the Middle East or Central Asia) as tourists or students in order to stay for months or a couple of years seeking to advance God's cause in those places. These are viable means to enter restricted access nations, but they do not provide credible long-term solutions. Additionally, it must be recognized that very few people – including Brazilians – are able to enter many of these geopolitical contexts (for example North Korea or Saudi Arabia), even as tourists or students. The fact is that many unreached peoples live in regions that tourists and students

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[472] Andrew van der Bijl (born 11 May 1928 in Witte, Holland), also known as "God's Smuggler," is famous for smuggling Bibles into communist countries during the Cold War.
[473] Born July 3, 1938, is the founder of the mission organization Operation Mobilisation (OM), a Christian mission organization. Once while taking Bibles into the Soviet Union, he was arrested and accused of being a spy. (As a result, he often refers to himself as "God's Bungler," in reference to Brother Andrew, "God's Smuggler.")

do not normally go and are immediately suspect if they do. Certainly there is a better way to get into closed contexts.

### 6.2.3 "Staying In"

If getting in is difficult, staying can prove to be nearly impossible, especially on a tourist or student visa, for while both are viable for several months or possibly even several years, they are not credible for a long-term presence and do not allow for a long-term impact. Who ever heard of a tourist in, say Turkmenistan or Saudi Arabia, who has been in the country for several years, rents his own apartment and speaks fluent Turkmeni or Arabic? It simply does not happen. Even if the worker manages to reside in the country for years, he or she has long since lost credibility. People are not stupid, and they are much less gullible than we think. In our experiency, the more cosmopolitan among them will realize fairly quickly that the worker in question is a missionary. The rest will very possibly assume that he or she is a spy for a foreign government (probably the U.S., even if the worker is obviously Brazilian). After all, who else besides a church or government institution could possibly be paying the bills for someone who apparently never has to work?

The goal of most frontier mission organizations is to help establish church planting movements, and that does not happen overnight. They take years and

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decades, if not centuries, to take root, as experience over the past 200 years has

taught us. Neither are communities and societies and peoples and nations

transformed in one generation. In order for Brazilian or any other cross-cultural

workers to make a lasting impact, they must find both viable *and* credible ways

to stay among their chosen people group for the long haul.

### 6.2.4  "Sinking In"

Of course, staying for decades among a people group does not guarantee

that effective ministry will take place, that lives will be changed, that churches

will be planted and that societies will be transformed. Sadly, that lesson has been

learned in places like Rwanda in 1994, where at least 700,000 Christians were

killed by *other Christians* in a matter of months. Cross-cultural Good News

bearers must find mechanisms by which they can penetrate social networks and

make a fully-orbed Gospel proclamation, in word and deed. They must penetrate

to the core level,[474] the worldview level, of a culture, and the best way to do that

is by rubbing shoulders with real people everyday, empathizing with them as

they struggle to make ends meet and deal with the existential issues of life. The

professional missionary model, more often than not, neither encourages nor

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[474] See Smith, Donald K. *Creating Understanding* (Grand Rapids, MI: Zondervan), 256-266.

allows for this kind of "in the trenches," "in-your-face," "down and dirty," incarnational ministry to take place. The Word who became flesh and dwelt among us was not a religious professional! He could empathize with people because He faced the same issues that they did as part of His human existence, and that included working for a living for most of His life. He understood and practiced, in the truest sense, a theology of presence. Certainly that should receive more than token attention from Brazian Evangelical missionaries as they seek to emulate Him by sinking into the cultures tehy wish to reach.

These challenges can be overcome in two ways. The first is related to training models, and those depend upon learning styles. The second is related to sending models, specifically BAM, or "business as mission." We will examine both.

## 6.3 Case Study: Learning Styles of Bachelors Degree Students of Missiology

The missions movement of Brazil's Evangelical Church is still in its inception and developing, often by trial and error, missionary training models. Much can be learned by a study of intercultural education and learning styles, in general, and through field research conducted among potential future missionaries, in particular.

### 6.3.1 Toward an Understanding of Intercultural Education

According to Judith Lingenfelter, "Every training or educational situation

has a cultural context of teaching and learning…The definition of curriculum, the

scheduling of time, and the organization of learning are structured around a set

of cultural expectations…While teaching from a single cultural perspective can

work, teachers will be more effective if they recognize the importance of cultural

context."[475] In an age where the consequences of globalization are felt by the

majority of the world's population, just about anyone who is involved in any sort

of education will feel inclined to agree with Lingenfelter's statement. This makes

it all the more surprising that very little research has been done and very little

has been written about intercultural education. While there is an enormous

quantity of anthropological and ethnographic resources available, a wealth of

information about linguistic and cultural acquisition, and a plethora of material

about multicultural education in North America and Europe, few people have

attempted to address the subject of intercultural education outside from the

perspective of the teacher within a host culture. What we will attempt in this

portion of our study is to briefly justify the need for cross-cultural teachers to

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[475] Judith E. and Sherwood G. Lingenfelter, *Teaching Cross-Culturally: An Incarnational Model for Learning and Teaching* (Grand Rapids, MI: Baker Academic, 2003), 17.

understand their host cultures and then outline some basic but crucial steps

toward cultural acquisition. Once teachers have taken steps in their personal

preparation, they then will be able to focus on their students, in particular their

learning styles, which we will address in the next section.

It is not difficult to justify the need for a distinct type of training for

intercultural educators. Teachers are often trained to consider the small circle of

stated curriculum within an apparently monocultural context, but not the wider

circle of cultural transmission. Philip Jackson, in 1968, "noted that schooling

always occurs in a larger cultural context, and the 'hidden curriculum' is the

cultural agenda for learning that surrounds schooling." [476] Thus,

> If we think about education as the entire process of culture transmission
> (Spindler 1987), schooling with its formal curriculum is a very small part.
> While as educators we focus most of our efforts on schooling, the larger
> circle surrounding it actually carries the weight of learning. The hidden
> curriculum is the cultural learning that surrounds the much smaller
> 'stated curriculum' of schooling. The hidden curriculum is 'caught' rather
> than 'taught.'[477] (See figure below.[478])

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[476] Lingenfelter and Lingenfelter, *Teaching Cross-Culturally,* 28.
[477] Lingenfelter and Lingenfelter, *Teaching Cross-Culturally,* 28.
[478] From Lingenfelter and Lingenfelter, *Teaching Cross-Culturally,* 29.

Education as Cultural Transmission
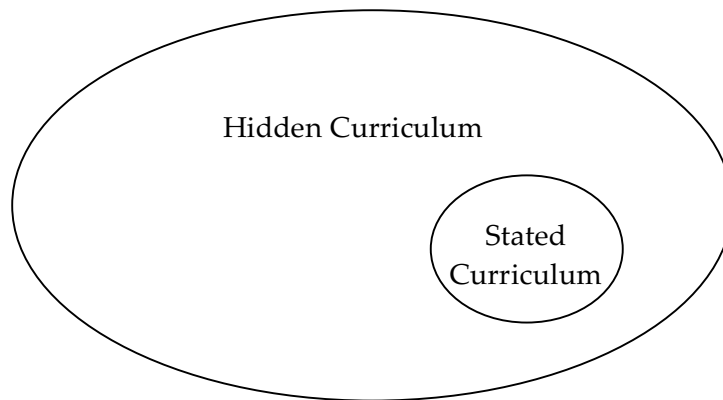


**Figure 7: Education as Cultural Transmission**

If the stated curriculum is subordinate to, and directly impacted by, the

hidden curriculum, then it is incumbent upon all non-native (as well as native)

educators to be learners as well as teachers. Since they did not have the benefit of

absorbing the hidden culture by virtue of having been reared within it, one of the

first things they must do is intentionally endeavor to learn everything they can

about it. It is not enough to have what Mildred Sikkema and Agnes Niyekawa

call a "passive" understanding of a culture.[479] That is to say, it is not enough for a

teacher to rely on a limited amount of exposure to, or experience with or within,

other cultures. There must be more than having visited other countries or met

foreigners at conferences or studied at high school with someone from another

culture. Intercultural teachers must have an "active" understanding of cultures,

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[479] Mildred Sikkema and Agnes Niyekawa, *Design for Cross-Cultural Learning,* (Yarmouth, ME: Intercultural Press, Inc., 1987), 2.

particularly their host culture.[480] They must begin to see the people of their host

culture as more similar to themselves than different. They must move beyond the

outer layer and penetrate to the core of the culture, which Geert Hofstede[481] and

Donald K. Smith liken to an onion.[482] The core is the worldview level of the

culture. "It includes the culture's ideas about the nature of reality, the nature of

God, of humankind, of the universe, and of the relationships between God, the

universe, and human beings."[483]

*Hofstede's "onion diagram": manifestations of culture at different levels of depth*[484]
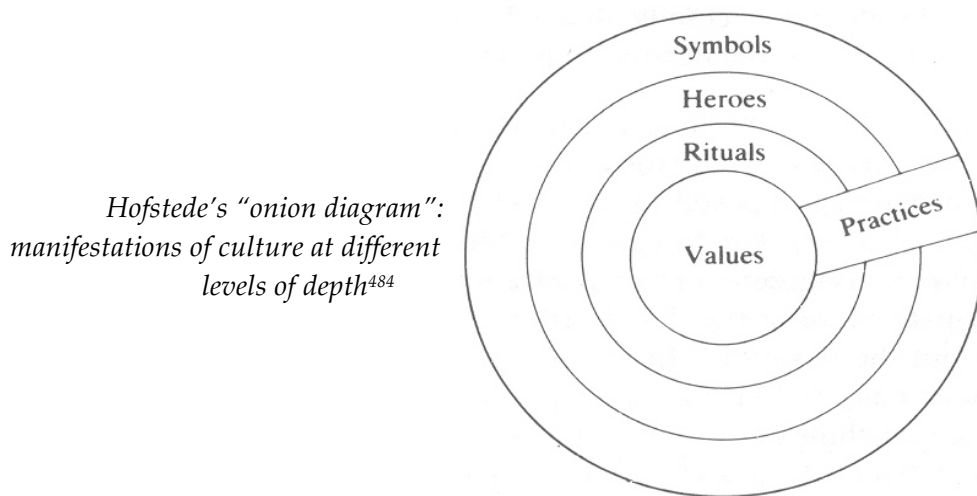


**Figure 8: Hofstede's "Culture Onion"**

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[480] Sikkema and Niyekawa, *Design for Cross-Cultural Learning,* 3.
[481] Geert Hofstede, *Cultures and Organizations: Software of the Mind* (London: McGraw-Hill, 1991), 7-11.
[482] Donald K. Smith, *Creating Understanding: A Handbook for Christian Communication Across Cultural Landscapes* (Grand Rapids, MI: Zondervan Publishing House, 1992), 252-267.
[483] Smith, *Creating Understanding*, 257.
[484] From Hofstede, *Cultures and Organizations,* 9.

Of course, in the process of absorbing and understanding and incarnating into the host culture, teachers should not turn their backs on what is good and relevant from their own culture. According to Sherwood G. Lingenfelter, they should seek to become "150 percent persons – 75 percent birth culture and 75 percent incarnate in the culture of ministry."[485] The only way to be a truly effective cross-cultural teacher is to apply the insights gained from one's own birth culture, in conjunction with those of one's host culture.

The question is, How does a cross-cultural teacher become a "150 percent person"? What does it take to gain an active understanding of the host culture? The first and most important answer has to do with the teacher's posture. According to Judith N. Martin, "Young Yun Kim (1988), a communication scholar, has provided a theoretical framework for understanding contact during the international sojourn and the role of communication in the successful cultural adaptation…Kim conceptualizes the sojourn as a continued cycle of stress, adaptation, and growth."[486] The first three of Kim's four components inform our study of intercultural education, so we will examine them briefly. The first component of her model is the sojourner's *adaptive predisposition.* This

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[485] Lingenfelter and Lingenfelter, *Teaching Cross-Culturally,* 22-23.
[486] In Gary Althen, ed. *Learning Across Cultures* (NAFSA: Association of International Educators, 1994), 13.

predisposition relates to the sojourner's cultural background, personality

attributes and personal characteristics, and preparedness for change:

- With reference to *cultural background*, Kim has hypothesized that the
degree of similarity or difference between the sojourner's birth and host cultures
influences the ease of communication and adaptation. While this is certainly true
in some cases, there is also evidence – experiential and empirical – to suggest that
the sojourner's own expectations have an equally significant impact on the
experience. [487]

- *Personality attributes* refer to qualities such as open-mindedness and
flexibility, where *personal characteristics* are traits such as extraversion and
introversion, assertiveness and passivity, age and gender, all of which have
direct bearing on the sojourner's adaptation process.

- By *preparedness for change,* Kim means formal educational experience and
prefield training.


There is a fourth dimension of the sojourner's *adaptive predisposition*, and it

is not surprising that is not considered in a secular text about intercultural

education. It is more fundamental than cultural background, or personality and

personal characteristics, or preparedness for change. In the case of the Christian

intercultural educator, it is his or her *sense of purpose and calling* that will provide

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[487] See, for example, Martin, J. N., Bradford, L. & Rohrlich, B., "Comparing Predeparture Expectations and Post-Sojourn Reports: A Longitudinal Study of U. S. Students Abroad," International Journal of Intercultural Relations, 19 (1), 87-110.

the foundation for successful adaptation and effective ministry. By "sense of purpose," I mean that the Christian sojourner understands Pauls words when he says, "In [Christ] we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, in order that we, who were the first to hope in Christ, might be *for the praise of his glory*."[488] The Christian cross-cultural sojourner knows that he or she exists for one purpose only, to glorify God. But there is more. This sojourner does not leave for another land or to work with another ethnicity without the further understanding that God's desire and purpose (and thus that of the sojourner) is to be known and glorified *among all the people groups of the world.* This is why he set his people, Israel, "in the center of the nations, with countries all around her,"[489] and why the Psalmist and the Chronicler both wrote "Ascribe to the LORD, O families of nations, ascribe to the LORD glory and strength. Ascribe to the LORD the glory due his name…,"[490] and why the Lord sent His people, the Church, to "go and make disciples of all ethnic groups…" [491] The Christian sojourner has a sense of purpose – to declare God's glory among the nations! [492] –

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[488] Ephesians 1:11-12 (NIV). Italics mine.
[489] Ezekiel 5:5.
[490] Psalm 96:7-8 (NIV); 1 Chronicles 16:28-29 (NIV).
[491] Matthew 28:19 (my translation). See also Mark 16:15; Acts 1:8; Revelation 5:9.
[492] Psalm 96:3 (NIV); 1 Chronicles 16:24 (NIV).

that makes him or her predisposed toward adaptivity. Some might even say they

have something stronger than a sense of purpose, namely, *a calling* from God to

server Him cross-culturally. Biblically, it is difficult to justify the concept of

*missionary calling* in the sense that it is used today. According to J. Herbert Kane,

a missionary educator, "The term *missionary call* should never have been coined.

It is not scriptural and therefore can be harmful. Thousands of youth desiring to

serve the Lord have waited and waited for some mysterious "missionary call"

that never came. After a time they became weary in waiting and gave up the idea

of going to the mission field."[493] When we ask if we are called, we are asking the

wrong question. Scripture makes it plain that everyone who is called into His

family is called to be His witness.[494] According to Acts 1:8, *we are all called* to

make an impact for him at varying cultural distances *simultaneously*.[495] The

questions are, Where, How, Among Whom? The cross-cultural Christian

educator is motivated and predisposed to adapt (by volition, if not aptitude) first

and foremost by his *sense of purpose* as a child of God, a passion to see God

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[493] J. Herbert Kane. *Understanding Christian Missions*, Rev. ed. (Grand Rapids, MI: Baker, 1978), 41.
[494] See Ephesians 1:11-12; Isaiah 43:7; Matthew 28:19; Acts 1:8.
[495] I use the phrase *cultural distance* following Ralph Winter who, at the 1974 Lausanne Congress on World Evangelization, challenged the church to move beyond "near neighbor" ("E-1") evangelism to "E-2 and E-3" evangelism. E-1 represents same language and culture evangelism. E-2 represents evangelism of someone whose language and culture are somewhat similar to those of the evangelist. In E-3 evangelism, the languages and cultures of the evangelist and the person(s) being evangelized are very different. See Ralph Winter, "The New Macedonia," in Ralph D. Winter and Steven C. Hawthorne, *Perspectives on the World Christian Movement*. 3rd ed. (Pasadena, CA: William Carey Library, 1999), 339-353.

glorified in a place or among a people where He is not being glorified. His

*calling*, then, as I construe the concept, relates to his understanding of the type of

ministry, location, people group, and so forth.[496]

After *adaptive predisposition*, the second component of Kim's model for

adaptation is that of *host environment characteristics*. These include *conformity*

*pressure* ("the degree of permissiveness or tolerance for sojourner deviation from

the norm"[497]) – which tends to be low in democratic, pluralistic, homogeneous

societies such as the United States or Brazil, and higher in homogeneous societies

like Japan or totalitarian societies like Turkmenistan or North Korea – and

*receptivity toward sojourners*. There is greater potential for communication and

adaptation to be achieved in countries where receptivity is high, whereas the

opposite is true in low-receptivity countries or cultures where foreigners are

suspect.[498]

The third component of Kim's model for cross-cultural adaptation is *the*

*role of communication in cultural adaptation*. The first two components (individual

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[496] For a helpful, concise compilation of definitions of "missionary calling", see A. Scott Moreau, Gary R. Corwin and Gary B. McGee, *Introducing World Missions* (Grand Rapids, MI: Baker Academic, 2004), 161. For an excellent treatment of the concept, including eight misunderstandings about the missionary call, see pages 159-171. See also Thomas Hale, *On Being A Missionary* (Pasadena, CA: William Carey Library, 1995), 16-29.

[497] Althen, *Learning Across Cultures,* 16.

[498] It must be noted that the sojourner's intentions or status can significantly impact the host receptivity. If the intentions are deemed to be hostile or unbeneficial to the host culture, or if the sojourner's status is deemed undesirable (refugees, for example, or missionaries in restricted access regions), there will be low or no perceptible receptivity.

and environmental factors) have direct bearing on successful cross-cultural communication, which in turn increases the probability of successful cross-cultural adaptation. The importance of cross-cultural communication cannot be underestimated. "For most people…" write Edward C. Stewart and Milton J. Bennett, "the distinguishing mark of cross-cultural interaction is the disappearance of the familiar guideposts that allow them to act without thinking in their own culture. Routine matters become problems that require planning or conscious decisions…They may have to question the effectiveness of their techniques for giving advice and may need to search for proper channels of communication."[499] Thus, according to Kim, as well as numerous other scholars and researchers,[500] *communication competence* within a host culture is virtually essential for successful adaptation and the attainment of desired outcomes.[501] "Most scholars would agree that communicative competence involves an interaction of three major dimensions: affective (attitudes, including motivation), cognitive (knowledge), and behaviors (skills)."[502] Although this competence is

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[499] Edward C. Stewart and Milton J. Bennett, *American Cultural Patterns: A Cross-Cultural Perspective*, Rev. ed. (Yarmouth, ME: Intercultural Press, Inc., 1991), 2-3.
[500] See, for example, Donald K. Smith (1992), Geert Hofstede (1992), and William B. Gudykunst and Young Yun Kim (1992).
[501] Cross-cultural communication competence is not only for a sojourner in a foreign land; it is a necessary skill for a rapidly increasing number of people around the globe due to globalization and immigration patterns.
[502] Judith N. Martin, in Althen, *Learning Across Cultures,* 18.

probably not innate, as some early researchers thought, it is certain that some

people may have a greater aptitude than others, and in different areas. Some for

example, are stronger in the affective dimension, whereas others are stronger in

the cognitive dimension, and so forth. Nonetheless, there are effective ways to

increase one's overall ability to communicate cross-culturally. Donald K. Smith,

in his book *Creating Understanding,* outlines twenty-three propositions, which

incorporate the three major dimensions of competency, which serve as a

"roadmap" to human communication and which, when understood and applied,

greatly improve the chances for adaptation and successful teaching and learning

in an intercultural environment.[503] Following is an overview of Smith's work:[504]

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[503] Others have made similar attempts to conceptualize human communication. Gudykunst and Kim (1992), for example, list eight assumptions about the nature of communication. I find, however, that Smith's twenty-three propositions are more thorough and incisive, and as such are more useful in the training of anyone who intends to be involved (or is already involved) in cross-cultural education and/or ministry of some sort.

[504] Adapted from Smith, *Creating Understanding*, 15-19.

**Fundamentals:**
*Four propositions give the essential foundation.*

1)   Communication is involvement
2)   Communication is a process
3)   Meaning is internal and individual
4)   Communication is what is heard, not only what is said

**Purpose: Having Something to Say**
*What is to be achieved, the content to be shared, the needs to be met, and the tensions to be resolved are stimuli that prompt communication between individuals and groups.*

5)   Clarification of goals increases the possibility of effective communication
6)   Mastery of content is the necessary foundation for effective communication

**Communicator: Who Says It**
*The purpose is inseparable without the communicator; nothing happens without a communicator.*

7)   The communicator's personality and experience modify the form of a message
8)   The communicator's image of the audience and understanding of the context are primary factors in shaping the form of the message
9)   A communicator almost always communicates with multiple audiences
10)  Communication increases commitment

**Signals: How It Is Said**
*Mutually understood signals are the fabric of culture. They build a bond between the communicator and the audience.*

11)  All human communication occurs through the use of twelve signal systems
12)  Usage of the signal systems is a function of culture; thus they are used differently in different cultures

**Media: So That More Can Hear**
*Signals are extended beyond face-to-face relationships through media.*

13)  Mass media extend the range of a message but inevitably distort the message
14)  Communication effectiveness normally decreases with increasing size of the audience
15)  The effectiveness of a medium is largely determined by factors other than the medium itself

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**Audience: Receiving the Signals**

*The audience is active, so the communicator must select and shape signals according to the audience's context, experience, preferences and understandings.*

16) Messages are mediated
17) Cultural patterns of a society fundamentally influence the form of communication
18) Existing beliefs and value systems are a major factor in building communication

**Comprehension: Did They Understand What They Heard?**

*Comprehension is individual; thus, message perception ultimately depends on personal psychological patterns.*

19) The interpretation of messages is related to experiences and needs
20) All communication has simultaneously rational and emotional dimensions

**Change and Feedback: Has Anything Happened?**

*Attitudes and actions largely depend on group response. The communicator monitors signals from the audience, adjusting form and content so the message will be more clearly perceived.*

21) People react to communications as members of social groups
22) A decision to change results from the combined effects of public or mass media and interpersonal networks
23) Perceived and actual feedback shapes the message

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Anyone who desires to adapt cross-culturally and teach or train effectively in another culture would do well to study, learn, and understand these twenty-three propositions and apply the knowledge to everyday life as well as to the classroom or training context. More specifically, any plan for intercultural adaptation and education should include a thorough understanding of the

twelve signal systems Smith mentions related to propositions eleven and twelve.

The twelve signal systems are[505]:

1) Verbal – speech

2) Written – symbols representing speech

3) Numeric – numbers and number systems

4) Pictorial – two-dimension representations

5) Artifactual – three-dimensional representations and objects, the "things" used in living

6) Audio – use of nonverbal sounds, and silence

7) Kinesic – body motions, facial expressions, posture

8) Optical – light and color

9) Tactile – touch, the sense of "feel"

10) Spatial – utilization of space

11) Temporal – the utilization of time

12) Olfactory – taste and smell

According to Smith, the verbal and nonverbal modes of communication are frequently recognized by scholars, but systematizing communication according to twelve systems is more thorough and thus more helpful for analyzing the content of messages within cultures. "As an analytical too, the twelve systems constitute a very useful way to begin learning another culture by

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[505] Smith, *Creating Understanding,* 144-165.

focusing on the ways of communication in that culture. This can give quicker access to the many subtle clues that guide a person living and working out[side] of his or her own cultural setting."[506] Since all human communication occurs through these twelve signal systems, then, understanding them and learning to study them to gain insight into the communication patterns and cultural characteristics of one's host culture (and native culture, for that matter!), will prove invaluable to a cross-cultural educator. They will be well on their way toward becoming Lingenfelter's "150 percent person," and toward effective, if not transformational, cross-cultural teaching and training.

### 6.3.2  Toward an Understanding of Learning Styles

Tightly wed to the intercultural teacher's knowledge of his host culture and ability to communicate within that culture is the knowledge of his or her students' learning styles. Before being able to develop a teaching strategy that includes anticipated outcomes, goals, objectives, etc., and for the cross-cultural educator to become as effective as possible as soon as possible, the subject of learning styles must be carefully appraised.

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[506] Smith, *Creating Understanding,* 145-146.

As recently as 30 years ago, in the United States, only about one percent of educators had ever heard about learning styles and fewer had applied the knowledge.[507] The situation was not different in Brazil. Although learning styles are still underappreciated in educational circles, interest has increased in the past 30 years in both countries.[508] This is due, in large part, to the work of Howard Gardner and David Kolb. Both men built on the work of Swiss psychiatrist and analytical psychologist Carl Jung, who was perhaps the first to recognize both the feeling and thinking functions of learning. According to Anthony Zamble, Jung "is the one who most clearly articulated the relationship between personality and preference mode of information gathering [learning style] (Jung, 1920/1923). In fact, some major personality and learning style instruments including Kolb's [Learning Style Inventory] LSI (1984) and the Myers Briggs Type Indicator (MBTI) are based on Jungian constructs."[509] We will examine both Kolb and Gardner and their contributions to the research and understanding of learning styles.

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[507] According to Patricia Cross, 1976, as cited in Anthony Zamble, "A Comparison of Learning Styles Differences as Measured by Kolb's Learning Style Inventory (LSI) Between Trinity's MDiv, MA EM, MA CP, and MA CM Students," (Unpublished MA thesis, Deerfield, IL: Trinity International University, 2001), 7.

[508] Several perusals of the world wide web during 2004, using terms such as *estilos de aprendizagem* ("learning styles"), revealed that the subject is increasingly being addressed in the Brazilian academic world, but largely piggy-backing on the North American work of Gardner, Kolb and others.

[509] Zamble, "A Comparison of Learning Styles Differences," 7.

David A. Kolb is most often associated with the educational model called experiential learning and with his Learning Styles Inventory (LSI). Born in 1939, he received his Ph.D. from Harvard University in 1967. While teaching at the Massachusetts Institute of Technology, he developed an interest in the way students chose their majors. After some study of the issue, he concluded that a student's uncertainty or discontentment with a particular major "stemmed in many cases from fundamental mismatches between personal learning styles and the learning demand of different disciplines."[510] This led Kolb to embark on what is seemingly a lifelong research journey focused on "an approach to learning that seeks to integrate cognitive and socioemotional factors into experiential learning theory."[511] This emphasis on the role of experience in the learning process is what distinguishes his learning style theory from others. He developed his theory into a model of learning that purports to be "consistent with both the structure of human cognition and the stages of human growth and development."[512] Kolb states that, "As a result of our hereditary equipment, our particular past life experience, and the demands of our present environment, most of us develop

[510] David A. Kolb, "Learning Styles and Disciplinary Differences," in *Modern American College: Responding to the New Realities of Diverse Students and a Changing Society*, Arthur Chickering, ed. (San Francisco: Jossey-Bass, 1981) 233.
[511] Kolb, "Learning Styles and Disciplinary Differences," 235.
[512] Kolb, 235.

learning styles that emphasize some learning abilities over others. Through

socialization experiences in family, school, and work, we come to resolve the

conflicts between action and reflection and between immediate experience and

detached analysis in characteristic ways."[513] In other words, Kolb's theory

attempted to explain how people's experiences are converted into knowledge.

In 1975, together with Roger Fry, Kolb introduced his now famous model of

experiential learning, [514] which consists of four elements: concrete experience,

observation and reflection, the formation of abstract concepts and testing in new

situations. (See figure below.[515])
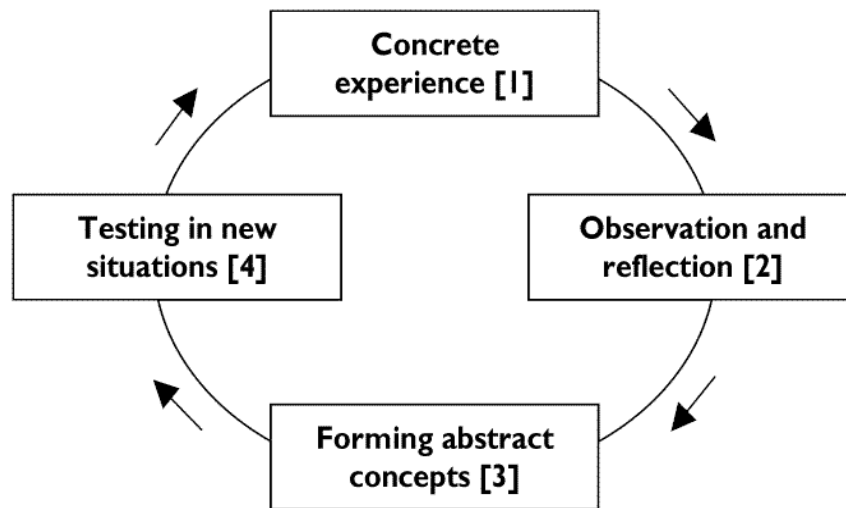


**Figure 9: Kolb's Experiential Learning Model**

[513] Kolb, "Learning Styles and Disciplinary Differences," 237.
[514] In David Kolb and Roger Fry, "Toward an Applied Theory of Experiential Learning," in *Theories of Group Process,* C. Cooper, ed. (London: John Wiley, 1975).
[515] From Mark K. Smith, "David A. Kolb on Experiential Learning." Infed Website. <http://www.infed.org/biblio/b-explrn.htm>. Accessed on June 1, 2011.

While the learning cycle can begin at any of the four points on the cycle above,

each individual has a preferred learning mode: Concrete Experience (CE),

Reflective Observation (RO), Abstract Conceptualization (AC), Active

Experimentation (AE). (See figure below. [516]) The CE and AC modes are the ways

in which a person perceives information and the RO and AE modes are ways in

which a person processes information. Kolb found that the combination of how

people perceive and how they process is what forms their own unique, most

comfortable, learning style.

**Concrete Experience**
Kolb called the sensing/feeling
dimension *Concrete Experience*
and placed it at the top of this line,
the vertical axis.

*how we* perceive

**Active
Experimentation**
The doing dimension became
*Active Experimentation*
and was placed at the left end
of the horizontal axis.

*how we*  |  *process*

**Reflective Observation**
The watching dimension became
*Reflective Observation*
and was placed at the right end
of this line, the horizontal axis.

**Abstract
Conceptualization**
Kolb called the thinking
dimension *Abstract Conceptualization*
and placed it at the bottom
of the vertical axis.

**Figure 10: Kolb's Perceiving-Processing Model**

[516] From Bernice McCarthy, *The 4MAT System* (Barrington, IL: Excel, 1987), 21.

Kolb developed his Learning Style Inventory (LSI) to measure a learner's

strengths and weaknesses in the four stages of the experiential learning model.

The learning styles are determined by combining the scores on the two axes of

the graph, with a person falling into one of four typologies: converger, diverger,

assimilator and accommodator. (See figure below.[517])



concrete experience

accommodator | diverger

active experimentation — reflective observation

converger | assimilator

abstract conceptualization
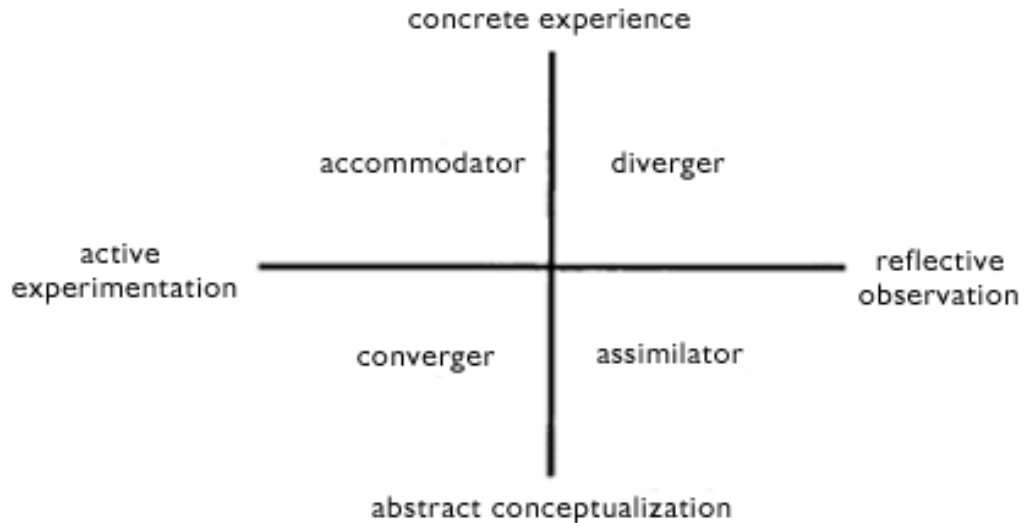
**Figure 11: Kolb's Learning Style Typologies**

The chart below describes each typology:

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[517] Adapted from David Kolb, *Experiential Learning – Experience as the Source of Learning and Development* (Englewood Cliffs, NJ: Prentice Hall, 1984).

| Learning style | Learning Mode | Description |
|---|---|---|
| **Diverger** | Concrete experience + reflective observation | - strong in imaginative ability<br>- good at generating ideas<br>- sees whole rather than parts; sees things from different perspectives<br>- interested in, and influenced by, people<br>- emotional<br>- broad cultural interests |
| **Assimilator** | Abstract conceptualization + reflective observation | - strong ability to create theoretical models<br>- excels in inductive reasoning<br>- concerned with abstract concepts rather than people<br>- goal setter and systematic planner |
| **Converger** | Abstract conceptualization + active experimentation | - strong in practical application of ideas<br>- excels at deductive reasoning<br>- more concerned with things than people<br>- relatively unemotional<br>- has narrow interests<br>- goal setter and systematic planner |
| **Accommodator** | Concrete experience + active experimentation | - a "doer"<br>- intuitive problem solver<br>- works by trial and error; takes risks<br>- performs well when required to react to immediate circumstances<br>- interested in, and influenced by, people |
| | | |

*Figure 12: Descriptions of Kolb's Learning Style Typologies*

Kolb and Fry are not the only ones who have identified these types of

learning styles. Researchers from various fields have come to similar conclusions.

Bernice McCarthy, herself a respected authority on learning styles, studied the

work of Kolb and Fry, Lawrence, Jung, Simon and Byram, Keirsey and Bates,

Hunt, and Merrill, and developed her own model and system of teaching to various learning styles. In her book called *The 4MAT System*,[518] she summarizes the findings of these learning style researchers under four typologies: imaginative learners, analytic learners, common sense learners, and dynamic learners. Her Kolb-like model appears thus:[519]
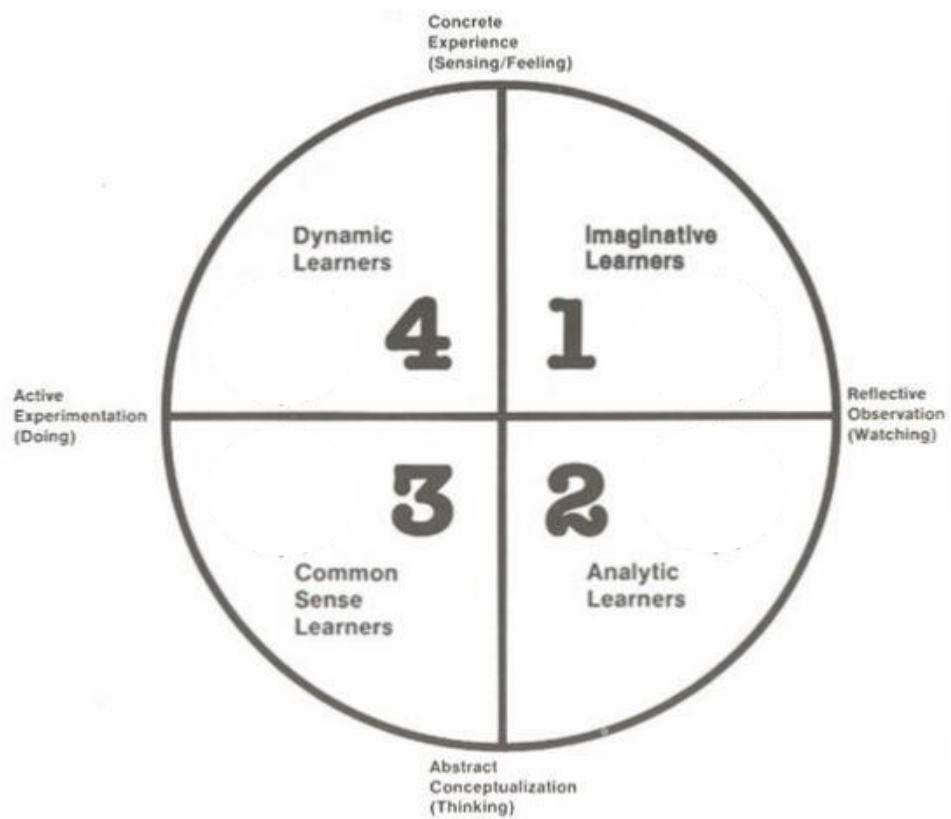


**Figure 13: McCarthy's Learning Style Typologies**

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[518] Barrington, IL: Excel, 1987.
[519] Adapted from McCarthy, *The 4MAT System,* 50.

While McCarthy's model and conclusions are very similar to Kolb's, her descriptors are probably more helpful. Perhaps the best way for an intercultural educator to understand learning styles is to study both models and both sets of typologies and determine which are more helpful in his or her own context. However, the educator need not be limited to one option. There are other models and tools available, such as those based on the efforts of Howard Gardner, whose work on multiple intelligences has had a tremendous impact on education in the United States and, to a lesser degree, Brazil.

Howard Earl Gardner was born in 1943, and by 1971 had received his Ph.D. from Harvard University. As a psychologist and professor of education there, he began to call into question the commonly held understanding of intelligence, based on his years of research on human cognitive capacities. He believed that the accepted assumptions – that intelligence was a single entity which derives from a single factor, and that it could be objectively measured and scored – were too narrow and culturally bound. He explains that

> In the heyday of the psychometric and behaviorist eras, it was generally believed that intelligence was a single entity that was inherited; and that human beings - initially a blank slate - could be trained to learn anything, provided that it was presented in an appropriate way. Nowadays an increasing number of researchers believe precisely the opposite; that there exists a multitude of intelligences, quite independent of each other; that

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each intelligence has its own strengths and constraints; that the mind is far from unencumbered at birth…[520]

In 1983, Gardner released his now classic book called *Frames of Mind: The Theory of Multiple Intelligences*, in which he proposed that there are at least seven basic intelligences. His theory derives not only from his research, but also from a cross-cultural perspective of human cognition. "The intelligences are languages that all people speak and are influenced, in part, by the culture into which one is born."[521]

Gardner's research revealed a wider array of human intelligences than previously recognized, and he generated a "refreshingly pragmatic" definition of the concept of intelligence.[522] Rather than view human intelligence in terms of a score on a standardized test, Gardner defined intelligence as the ability to solve real-life problems, the ability to generate new problems to solve, and the ability to make something or offer a service that is valued within one's own culture. In light of this broader understanding of intelligence, Gardner argues that human beings are able to function in at least seven different areas of intelligence:

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[520] Gardner, Howard, *Frames of Mind: The Theory of Multiple Intelligences,* 10th ed. (New York, NY: Basic Books, 1993) xxiii.
[521] Linda Campbell, *Teaching and Learning Through Multiple Intelligences* (Needham Heights, MA: Allyn & Bacon, 1996) xvi.
[522] Campbell, *Teaching and Learning Through Multiple Intelligences,* xv.

1) *Linguistic intelligence,* (along logical-mathematical) is what has typically been valued in schools. It involves the ability to use spoken and written language to accomplish goals, and to learn languages. It includes the rhetorical and poetic use of language, and language as a means to remember information. Writers, poets, lawyers, journalists, speakers and newscasters are considered to have high linguistic intelligence.

2) *Logical-mathematical intelligence* concerns the capacity to logically analyze problems, carry out complex mathematical operations, investigate scientifically, and consider propositions and hypotheses. It includes the ability to detect patterns, reason deductively and think logically. Scientists, mathematicians, engineers, computer programmers and accountants are most often associated with this intelligence.

3) *Musical intelligence* consists of the ability to recognize musical pitches, tones, and rhythms, and the capacity to perform, compose, and appreciation musical patterns. According to Gardner, it functions in structural parallel to linguistic intelligence. People who are strong in this intelligence include musicians and composers, conductors and critics, instrument makers and sensitive listeners.

4) *Spatial intelligence* entails being able to recognize and use the patterns space, in other words, to think three dimensionally, the way pilots, sailors, painters, sculptors and architects do. It allows a person to perceive imagery, to recreate or modify images, to navigate through space and to produce or decode graphic information.

5) *Bodily-kinesthetic intelligence* consists of being able to use part or all of one's body to manipulate objects and solve problems. It also entails the ability to use mental capacities to coordinate bodily movements. Athletes, dancers, surgeons and craftsmen all possess a high degree of this intelligence.

6) *Interpersonal intelligence* (which, along with *intrapersonal intelligence*, Gardner calls the "personal intelligences") relates to the ability to understand the intentions, motivations and desires of other people, and interact effectively with them. Educators, politicians, salespeople, actors, social workers, counselors, pastors and other religious leaders tend to have a well-developed interpersonal intelligence.

7) *Intrapersonal intelligence* refers to the capacity to understand oneself, to discern and appreciate one's feelings, fears and motivations, and to use that knowledge in planning and conducting one's life. Psychologists, philosophers

and theologians are often among those who have a high degree of intrapersonal intelligence.

Gardner points out that people possess varying amounts of the seven intelligences in different combinations, and that each intelligence apparently has its own developmental pattern and emerges and fades at different times in a person's life. Moreover, most people appear to be strong in only one or two intelligences. Albert Einstein, for example, excelled scientifically and mathematically, but was not considered a genius linguistically, kinesthetically or interpersonally.

It should be noted that Gardner's list is not exhaustive. He has given serious consideration to the possibilities of *spiritual intelligence*, *existential intelligence* and *moral intelligence*. However, he encounters sparse empirical evidence and definitional problems with these "intelligences," and thus finds it prudent to leave them off the list, at least for now.[523]

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[523] For further explanation of Gardner's rationale for including (or excluding) "intelligences" from his list, see Howard Gardner, *Intelligence Reframed. Multiple intelligences for the 21st Century* (New York: Basic Books, 1999).

| Gardner's Criteria for Intelligence[524] | | |
|---|---|---|
| 1. | Potential isolation by brain damage. | |
| 2. | Existence of savants, prodigies and other exceptional individuals. | |
| 3. | An identifiable core set of operations. | |
| 4. | A distinctive developmental history, along with a set of "end state" performances. | |
| 5. | An evolutionary history and evolutionary plausibility. | |
| 6. | Support from experimental and psychological tasks. | |
| 7. | Support from psychometric findings. | |
| 8. | Susceptibility to encoding from a symbol system. | |

*Figure 14*

There is one intelligence, though, that has made it onto Gardner's list. In

1996, Dr. Gardner added what is called the *naturalist intelligence.* This intelligence

pertains to observing, understanding and organizing patterns found in the

natural environment, and a sensitivity toward, and appreciation of, the same.

Those who excel in this intelligence often become astronomers, zoologists,

archaeologists, geologists, oceanographers, park rangers or gardeners or farmers.

The same skills might also be applied to the human environment, and thus could

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[524] Adapted from Thomas Armstrong, *Multiple Intelligences in the Classroom*. (Alexandria, VA: ASCD, 1994) 4-10.

include anthropologists, sociologists and criminalists. Gardner even speculates that the naturalist intelligence is used by children and teenagers in sorting and categorizing sports trading cards, automobiles or athletic shoes.

For his groundbreaking work in the multiple intelligences movement, Howard Gardner has been called a "paradigm shifter,"[525] and there are significant ramifications of this paradigm shift for intercultural educators. As they seek to develop a strategy for effective intercultural education, they now have at their disposal what is, perhaps, the most cross-cultural model for learning styles available. While it is, admittedly, a work in progress, it nonetheless promises to be the most helpful of this type of model.

In concluding this section, we note that while there is conclusive evidence that both Kolb's and Gardner's theories and models of learning have made a huge impact on education in America and beyond (including Brazil), this does not mean that they are without problems and critics. While it is not within our scope to address these problems, it is important and instructive to consider them briefly, which we will do in section 6.3.3.4.

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[525] L. G. Smith and J.K. Smith, as quoted in Mark K. Smith, "Howard Gardner, Multiple Intelligences and Education." Infed Website. <http://www.infed.org/thinkers/gardner.htm>. Accessed on August 30, 2012.

### 6.3.3 Learning Styles of a Sample of Bachelor's Degree Students of Missiology

We now turn to the case of bachelor's degree students of missiology at the Paraná Baptist Theological Faculty in order to glean insight into preparing Brazilian missionaries for the cross-cultural ministry.

### 6.3.3.1 Paraná Baptist Theological Faculty

The Paraná Baptist Theological Faculty first opened its doors for training pastors and leaders in 1940, as the Baptist Training School. In 1958 the name changed to the A. B. Deter Baptist Bible Institute, but the institution still only offered high school level training. In 1974, however, not only did the name change, but the types of programs offered changed as well. Now, the Paraná Baptist Theological Seminary offered a bachelor's degree in theology. In 2000, the name changed yet again – to Paraná Baptist Theological Faculty (PBTF) – in order to reflect the fact that the institution now offers master's degrees in theology. In 2002, the PBTF became one of the first evangelical seminaries or faculties in Brazil to have its bachelors degrees accredited by the Brazilian Ministry of Education.

Today the Paraná Baptist Theological Faculty, whose new name is the Paraná Baptist Faculties, is a recognized leader in Brazilian theological education.

Following is an overview of the programs, student body and faculty

composition:[526]

| PROGRAM NAME OR TYPE | Number of Students Enrolled |
|---|---|
| *Open University Courses in:* <br> Pastoral Counseling, Missiology, Leadership Training for Artists & Children's Workers | 65 |
|  |  |
| *Bachelor's Degree in Theology (Residential)* | 132 |
| *Bachelor's Degree in Theology (Distance)* | 425 |
|  |  |
| *Graduate Certificates in:* <br> Distance Education, Practical & Social Theology, Pastoral Counseling, Applied NT Theology, Non-Profit Management, Corporate Leadership and Management | 161 |
|  |  |
| *Master's Degree in Practical Theology* | 69 |
|  |  |
| **PROFESSORS - TYPE** | **Number** |
| •      Full | 5 |
| •      Associate | 9 |
| •      Adjunct | 20 |

*Figure 15: Paraná Baptist Faculty at a Glance*

### 6.3.3.2      Research Context and Sample Population

The administration of the PBTF recognizes that students must either work

during the day to put themselves through school, or already have ministries in a

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[526] As of January 2014.

local church, or both. Thus, as with nearly all theological faculties in Brazil,

classes are offered at night, from Monday through Friday. At the PBTF, they run

from 7:00 p.m. to 10:45 p.m.

Within the bachelor's degree program, students may choose several

majors, including missions. As an adjunct professor, I teach two courses per

semester, two semesters per year. My usual courses are Biblical Theology of

Missions, History of Missions, Missionary Anthropology, and Missions Strategy.

In any given missions course at the PBTF, there are, on the average, ten students,

most of whom are missions majors. In order to prepare a strategic plan for

teaching missions courses to these students, I determined that I needed to gain

insight into their learning styles. Did they all have different learning styles? Did

they all have the same styles? Is there a tendency toward some styles and not

others?

I chose to conduct my learning styles research in a very typical PBTF

missions course. There were ten students, nine of whom were missions majors, in

the bachelor's course called Missionary Anthropology. Six of the students were

male, four were female. Six were college age (18 – 25 years old), one was in his

thirties and three were over forty years old. I conducted my research on

| A "Typical" Missions Class at the Paraná Baptist Faculty | | | | |
|---|---|---|---|---|
| *Male* | *Female* | *Twenties* | *Thirties* | *Forty or Over* |
| 6 | 4 | 6 | 1 | 3 |

**Figure 16**

Thursday evening, May 27th, 2004, from 7:00 p.m. until 8:30 p.m. All of the

students worked fulltime during the day and studied at night. Most would be

considered lower middle to middle middle class. Half were already actively

involved in local church ministry; two of them were already serving as pastors.

Three of them had what they considered firm cross-cultural ministry callings.

**6.3.3.3      Methodology and Data Collection**

After a thorough investigation, I believe that this type of research – of

learning styles of missions students in a Brazilian evangelical seminary – is

unprecedented. There is a plethora of learning style research that has been done

in the United States among many fields of study, such as mathematics,

geography, engineering, nursing, psychology, education, economics, linguistics,

and many others, as a simple search on the internet will reveal. Some similar

research has been done in seminaries in the United States, for example among

extension students at The Southern Baptist Theological Seminary,[527] and students

of several master's programs at the Trinity Evangelical Divinity School.[528] But

nothing like this has been done in Brazil.

Within the Brazilian context, some work has been done in universities

among students of various programs, not unlike in the United States, but nothing

that I could find concerning seminary students. The closest research I found was

done by Lois McKinney and reported in her 1973 Ph.D. dissertation.[529] McKinney

gathered data at sixteen test sites around the city of São Paulo from 145 research

subjects whose mean years of schooling was 3.7. Over eighty percent were

employed in manual occupations and considered to be of low social status.

McKinney was seeking to identify a reliable process to attune teaching methods

to the learners' cognitive characteristics, learning styles and pedagogical

expectations. She did not succeed, concluding that "the present state of

development of ethnopedagogical theory is not adequate as a basis for highly

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[527] Michael Dean Johnson, "An Assessment of Learning Styles for Selected Seminary Students and its Implications for Teaching Methodology" (Unpublished Ed.D. dissertation, Louisville, KY: The Southern Baptist Theological Seminary, 1985).

[528] Anthony Zamble, "A Comparison of Learning Styles Differences as Measured by Kolb's Learning Style Inventory (LSI) Between Trinity's MDiv, MA EM, MA CP, and MA CM Students" (Unpublished MA thesis, Deerfield, IL: Trinity International University, 2001).

[529] McKinney, Lois, "Cultural Attunement of Programmed Instruction: Individualized-Group and Expository-Discovery Dimensions" (Ph.D. dissertation, East Lansing, MI: Michigan State University, 1973).

reliable (predictable) attunement processes."[530] McKinney is not alone in not being able to match teaching styles to learning styles,[531] but my efforts were not intended to determine whether or not matching teaching styles with learning styles is always the most effective teaching option. Rather, I wanted to discover the learning styles of a sample of typical bachelor's level missions students at the institution where I teach in order to develop a strategic plan for cross-cultural teaching, which does not necessarily have to entail matching.

With this goal in mind, I opted for a battery of both Kolb-based and Gardner-based learning style inventories, in order to gain the fullest possible understanding of my students. This synthesized approach to discovering learning styles is, to my knowledge, unprecedented. I could find no evidence of any researcher or educator developing a blended model using integrated Kolb-like and Gardner-like approaches to assessment. In the findings section, I will explain my synthesized model. Following is a brief description of each of the four inventories I used.

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[530] McKinney, "Cultural Attunement of Programmed Instruction: Individualized-Group and Expository-Discovery Dimensions," 222.
[531] See, for example, Johnson, "An Assessment of Learning Styles," 76-78.

1) *The Harvard Business Review (Kolb-based) Learning Styles Inventory (HBR).* This inventory is found in Portuguese in Appendix B.[532]

2) *The LDPride (Gardner-based) Learning Style Self-Assessment (LDPride).* The value of this inventory is that it is freely available on the internet and includes an automatic results tabulator.[533] Unfortunately, it does not exist in Portuguese. I therefore had the inventory professionally translated into Portuguese. After the inventory was administered, the results responses were fed into the internet tabulator. (This English version of this inventory is included in Appendix C.)

3) *The VARK (Gardner-based) Learning Styles Questionnaire (VARK).* Like the LDPride inventory, this test is freely available on the internet and can be automatically tabulated.[534] And like the Harvard Business Review test, it is available in Portuguese. The benefit of using this test is that, despite being similar to the LDPride test, the questions are formulated differently. In addition, with two sets of results, a person's learning style can be more conclusively determined. (The English version can be seen in Appendix D.)

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[532] I originally found this test for use in Portuguese at the website of *Amanhã*, one of Brazil's leading business and economics magazine. It is no longer available.
[533] At <http://www.ldpride.net/learning_style.html>. Accessed on May 20, 2012.
[534] At <http://www.vark-learn.com/english/page.asp?p=questionnaire>. Accessed May 20, 2012.

4) *The Index of Learning Styles (ILS).* This hybrid test is used to assess learning preferences on four dimensions (active/reflective, sensing/intuitive, visual/verbal, and sequential/global). It was formulated by Richard M. Felder and Linda K. Silverman, and the instrument was developed by Richard M. Felder and Barbara A. Soloman of North Carolina State University. It can be freely used and the results tabulated online.[535] Like the LDPride inventory, it is not available in Portuguese. Therefore I had it professionally translated. (The English version is included in Appendix E.)

Having these four assessment tools in hand, I administered them to the ten students in my Missionary Anthropology class. For purposes of comparison and strategic planning for intercultural education, I also took the tests.

### 6.3.3.4 Limitations

There were at least four limitations to my research.

1) *Time.* The Missionary Anthropology class met 18 times throughout the semester, for an hour and a half each time. I have taught this class for four years and already have a course outline and schedule and teaching objectives designed to fit into 18 evenings (27 hours). The most I could afford without too much

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[535] See <http://www.engr.ncsu.edu/learningstyles/ilsweb.html>. Accessed on June 14, 2012.

"discomfort" was one evening. I had one and a half hours to explain and administer the four assessment tools.

2) *Resources.* I had virtually no budget and no access to free materials except what I could find on the internet. I was thus constrained to use the most appropriate tools that I could find on the internet. There were only two learning style inventories available in Portuguese, which I did not believe were enough to do an adequate assessment. I thus needed to have two additional resources translated from English to Portuguese.

3) *Knowledge and experience.* Having had no formal training in education, I knew very little about learning styles and assessment tools. While I have taught seminary courses for six years, I knew more about my teaching style than students' learning styles. I had no experience in administering learning style inventories.

4) *Problems inherent in the models.* Despite the usefulness of both Kolb's and Gardner's theoretical foundations, as well as Kolb-like and Gardner-like assessment tools, they both have limitations. We will briefly look at both.

a) *Kolb's experiential learning theory and Learning Style Inventory.*

1. Kolb himself cautioned that tools based on his theory should be used carefully and that accuracy cannot be assured. He emphasized that

his inventory should be used merely as a starting point for the discovery of people's learning styles.[536]

2. Not all researchers and writers concur with Kolb's theory. Rogers, for example, points out that "learning [also] includes goals, purposes, intentions, choice and decision-making, and it is not at all clear where these elements fit into the learning cycle."[537]

3. The inventory itself has an inherent bias – which Kolb points out – in that the results are based exclusively on the way the learners rate themselves. They are not compared with any objective or established standards, but rather with themselves, discovering strengths and weaknesses relative to themselves. This leaves open the possibility of questionable results, which is, in fact, what happened, in some cases, in the testing of my students when their results were compared to other learning style inventory results.

4. Despite its usefulness in an American context, the Kolb inventory gives little consideration to fact that learning and communication styles

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[536] Kolb, *Experiential Learning,* 94-97.
[537] Rogers, as quoted in Curtis Kelly, "David Kolb, The Theory of Experiential Learning and ESL," in *The Internet TESL Journal.* Online. <http://iteslj.org/Articles/Kelly-Experiential/>. Accessed on June 15, 2012.

are culturally based. As the Lingenfelters observe,[538] there are traditional learning strategies such as rote learning, which are employed in other cultures. Memorization is another. The Kolb model and LSI do not take these into serious consideration. The LSI is a helpful instrument for much of the American context, but cross-cultural educators must apply and interpret it carefully, and not place inordinate value on its results when using it with people from very different countries or cultures.

5. Not only does Kolb's LSI not take into consideration varying cultural contexts, it also does not consider educational contexts. Many cultures do not value formal education as highly as in North America and Europe. Much education is non-formal or informal and, as Paulo Freire argues, too much education involves "banking", where the educator deposits information into the student. As Freire construes it, education should be interactive and transformational, with an emphasis on *praxis*, not just knowledge.[539] This view (thanks, in part, to Freire) is widely held in much of the developing world, and Kolb's LSI does not address it.

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[538] Lingenfelter and Lingenfelter, *Teaching Cross-Culturally,* 38-39.
[539] Paulo Freire, *Pedagogy of the Oppressed,* 30th Anniversary Edition (N. Y: The Continuum International Publishing Group Inc., 2000).

b) *Gardner's multiple intelligences theory and inventory.*

While there are many supporters of Gardner and his "multiple intelligences" (MI), mostly from the education field, there are also many detractors,[540] who argue mostly on semantical (why use the word "intelligences" instead of "competencies" or "aptitudes" or "talents"?) or scientific grounds. It is not within the purview of this paper nor the competency of this writer to critique Gardner on scientific grounds.[541] However, there are several pertinent considerations which could limit the usefulness of this present study.

1. One possible limitation of using Gardner's theory of multiple intelligences is that, while it is validated by many educators, it may be less for its accuracy and usefulness in teaching than to make the teachers themselves feel good. According to James Traub, MI is appealing to educators because it offers "an explanation for academic failure in which the problem lies in the system of measurement rather than the student or

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[540] Many of whom enjoy a little satire and like to speak of "fashion intelligence, wine-and-cheese intelligence, sports car intelligence, drug-enhanced intelligence and baseball intelligence," as well as write articles like "Parents of Nasal Learners Demand Odor-Based Curriculum." (See <http://www.illinoisloop.org/mi.html>. Accessed on February 6, 2012.)

[541] For scientific arguments against multiple intelligences, see <http://www.igs.net/~cmorris/critiques.html>.

the teacher…"[542] In my case, I need a tool that will genuinely help me teach more effectively and the students learn more efficiently, not merely a justification for low grades.

2. It has already been noted that "The intelligences are languages that all people speak and are influenced, in part, by the culture into which one is born."[543] However, it can easily be argued that Gardner's list of intelligences is arbitrary and, because of his own cultural inclinations, favors a North American context.

3. Related to number two is that Gardner does not get to the deep level, the worldview level, of his intelligences, nor can a standardized inventory get to that level in all cultures. In other words, "it is one thing to identify a linguistic intelligence but quite another to specify the underlying processes.  How do we read, learn vocabulary, write prose or poetry, produce oral speech, summarize, and so on?"[544] Moreover, *why* do people do those things?

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[542] Quoted in, "Multiple Intelligences Theory Makes Educators Feel Good." National Center for Policy Analysis website. <http://www.ncpa.org/pi/edu/oct98w.html>. Accessed on November 9, 2009.

[543] Campbell, *Teaching and Learning Through Multiple Intelligences,* xvi.

[544] Clifford Morris, "Some Critiques of Howard Gardner's Multiple Intelligences Theory." <http://www.igs.net/~cmorris/critiques.html>. Accessed on February 13, 2012.

Thus, despite the strengths of both Kolb's and Gardner's theories of

learning, they are not ideally suited for the Brazilian context in which I work.

However, they are very possibly the most well-suited theories with the most

useful assessment tools available, and for these reasons they were chosen.

**6.3.3.5        Findings**

The use of four different learning style inventories allows for triangulation

and creates a context for attaining more reliable conclusions about each students'

learning style (as well as that of the professor). However, the results will seem

muddled or incongruent if we do not create a synthesized framework in which to

fit all four sets of results, and through which we can clearly explain the results.

Comparing and reporting the VARK and LDPride results are rather simple, since

the tests are very similar (Kolb-like). The same is true of the HBR and ILS tests,

which are Gardner-like hybrids. But comparing both sets of results to each other

may seem like comparing apples with oranges. Our synthesized model will

allow us to integrate both sets of results in order to determine each student's

*preferred learning mode* and *preferred learning means*. By *preferred learning mode*, I

refer to condition or state in which learning occurs within an individual. By

*preferred learning means*, I refer to the types of mechanisms that the learner uses in

association with his or her preferred learning mode; for example, visual

mechanisms (VARK and LDPride and ILS), aural/auditory/verbal mechanisms

(VARK/LDPride/ILS), kinesthetic/tactile/ active mechanisms

(VARK/LDPride/ILS),[545] or reading/writing mechanisms (VARK). For any given

student, the more prevalent a means (ie. reflected on more than one inventory) or

the stronger a mode (ie. higher score on HBR, or HBR supported by ILS), the

more reliable the conclusions. (See chart below for a comparison of these means

and modes.)

| | VARK | LDPride | ILS | HBR |
|---|---|---|---|---|
| Correlative Concepts | Visual | Visual | Visual | (Reflective Observation – Watching) |
| | Aural | Auditory | Verbal | |
| | Kinesthetic | (Tactile) | Active | Active Experience (Doing) |
| | Reading/Writing | | | |
| | | | Reflective | Reflective Observation (Watching) |
| | | | Intuitive | Abstract Conceptualization (Thinking) |
| | | | Sensing | Concrete Experience (Sensing/Feeling) |
| | | | Sequential | |
| | | | Global | |

*Figure 17: Multiple Inventory Mean/Mode Comparison*

---

[545] While tactile is only roughly equivalent to kinesthetic, they both fall broadly into the same category as "active" of the ILS inventory and "active experience" of the HBR inventory, and thus tactile is included in parenthesis.

It should be noted that while the ILS inventory provides additional useful

information concerning learners' preferences, namely whether they are

sequential or global in the way they process information, we will not consider

this information in our evaluation of my students' learning styles since the data

cannot be substantiated by through triangulation with the other inventories. For

the same reason, VARK's "reading/writing" category will not be considered.

We will use McCarthy's designations for the four learning modes: imaginative,

analytic, common sense, and dynamic. By way of review, McCarthy's model

follows:[546]
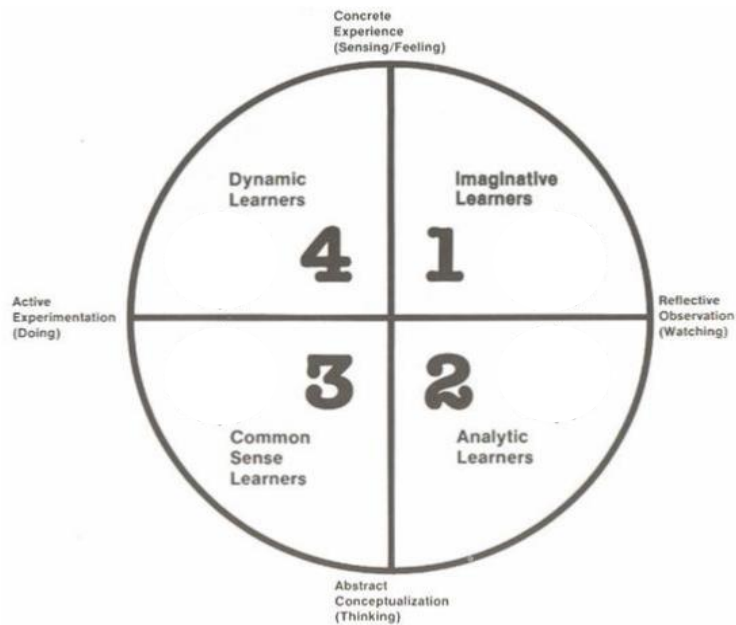


*Figure 18: McCarthy's Learning Style Model*

---

[546] Adapted from McCarthy, *The 4MAT System*, 50.

- *Imaginative learners* perceive information concretely and process it reflectively. Their strength is in having imaginative ideas.

- *Analytic learners* perceive information abstractly and process it reflectively. Their strength lies in creating concepts and models.

- *Common sense learners* perceive information abstractly and process it actively. Their strength is in the practical application of ideas.

- *Dynamic learners* perceive information concretely and process it actively. Their strength lies in taking action and presenting new challenges.

# Antonio

**VARK - Antonio**



Learning Preference - Multimodal (VK)

**LDPride - Antonio**



**HBR - Antonio**



Legend:
- Concrete Experience
- Reflective Observation
- Abstract Conceptualization
- Active Experience
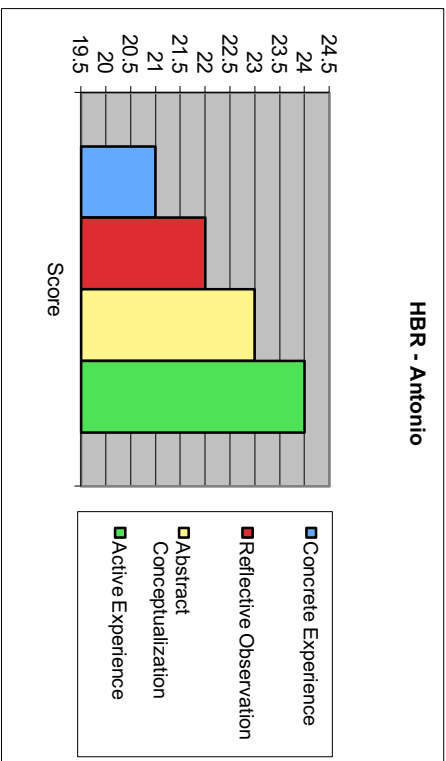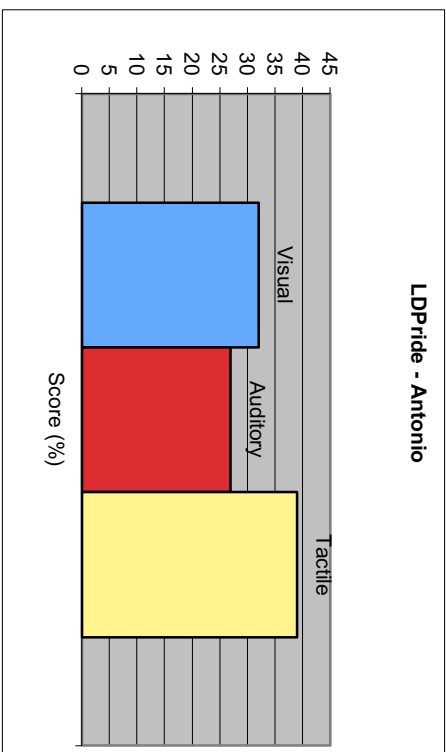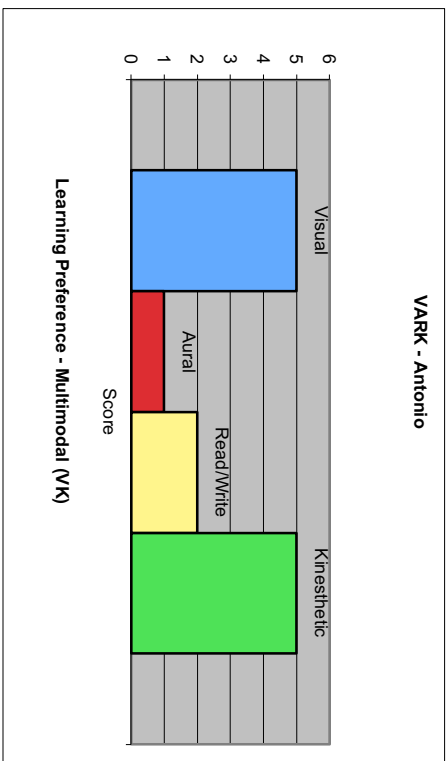
Results for: Antonio Campos Ferreira - ILS

```
ACT   11  9   7   5    X
                      1   1   3   5   7   9   11   REF
                      <-- -->

SEN   11  9   7   5   3   1   1   X
                              1   3   5   7   9   11   INT
                      <-- -->

VIS   11  9   7   5   3   X
                          1   1   3   5   7   9   11   VRB
                      <-- -->

SEQ   11  9   7   5   3   X
                          1   1   3   5   7   9   11   GLO
                      <-- -->
```

Antonio's results indicate that he perceives information abstractly and processes it actively ("abstract conceptualization" and "active experience" on HBR; "intuitive" and "active" on ILS). This suggests that he is a **common sense learner** (his *preferred learning mode*). His *preferred learning means* are clearly **visual** (VARK, LDPride, ILS) and **kinesthetic/tactile/active** (VARK, LDPride, ILS). We can thus categorize Antonio's *preferred learning means* as **"multiple."**



Concrete
Experience
(Sensing/Feeling)

Active
Experimentation
(Doing)

Reflective
Observation
(Watching)

Abstract
Conceptualization
(Thinking)

Common
Sense
Learners

3

**VARK - Carlos**

Learning Preference - Multimodal (VARK)

Visual

Aural

Read/Write

Kinesthetic

Score

**LDPride - Carlos**

Visual

Auditory

Tactile

Score (%)

**HBR - Carlos**

Score

- Concrete Experience
- Reflective Observation
- Abstract Conceptualization
- Active Experience

Results for: Carlos Luciano Camargo - ILS

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| ACT | 11 | 9 | 7 | 5 | 3 | X 1 <-- --> 1 | 3 | 5 | 7 | 9 | 11 | REF |
| SEN | 11 | 9 | 7 | X 5 | 3 | 1 <-- --> 1 | 3 | 5 | 7 | 9 | 11 | INT |
| VIS | X 11 | 9 | 7 | 5 | 3 | 1 <-- --> 1 | 3 | 5 | 7 | 9 | 11 | VRB |
| SEQ | 11 | 9 | 7 | 5 | 3 | 1 <-- --> 1 | 3 | X 5 | 7 | 9 | 11 | GLO |

303

On the HBR, Carlos is strong on reflective observation (substantiated, in part, by his very high "visual" score on the ILS) and slightly stronger on concrete experience (validated by "sensing" on the ILS test) than its counterpoint abstract conceptualization. This indicates that his *preferred learning mode* is as an **imaginative learner**: he perceives information concretely and processes it reflectively. His *preferred learning means*, however, are less easy to determine. On two tests (VARK and LDPride) he is moderately visual, but on ILS he strongly prefers visual. On VARK he is strongest in kinesthetic whereas on LDPride he is strongest in auditory. In his case, we may only safely determine that he learns equally well through, and *prefers,* **various or "multiple"** *means of learning.*



304

**VARK - Dalieni**

**Learning Preference - Multimodal (AK)**

Score

Visual  Aural  Read/Write  Kinesthetic

**LDPride - Dalieni**

Score (%)

Visual  Auditory  Tactile

**HBR - Dalieni**

Score

- ◻ Concrete Experience
- ◼ Reflective Observation
- ◻ Abstract Conceptualization
- ◻ Active Experience
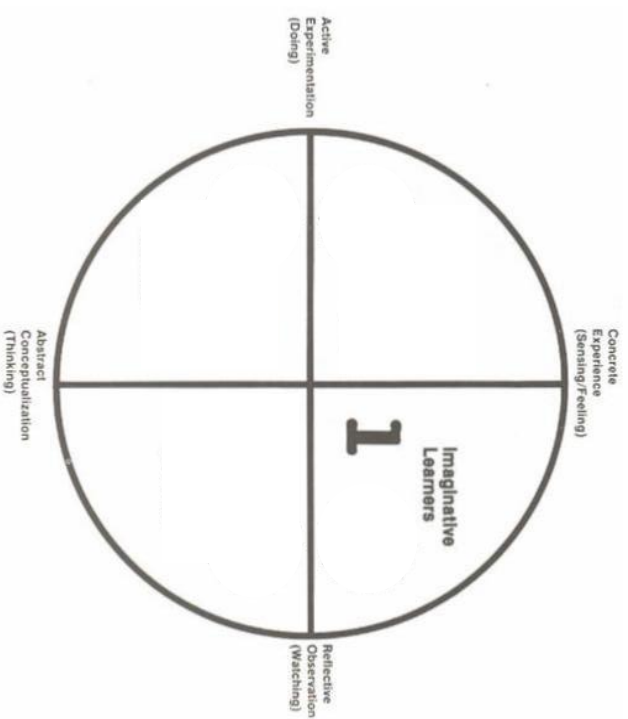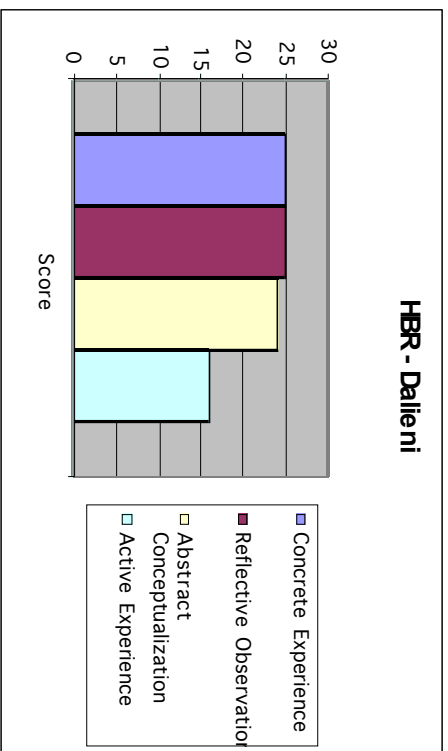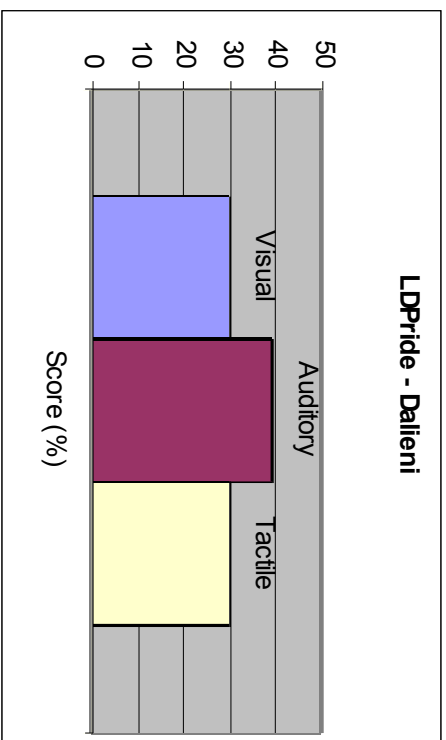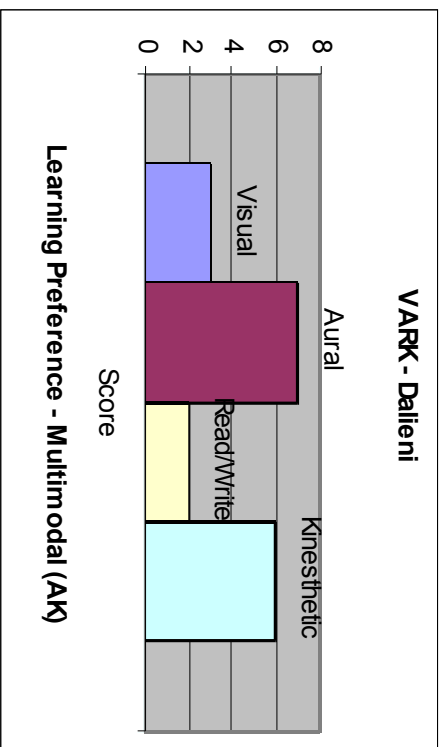
Results for: Dalieni Montibeller Wosniak - ILS

```
ACT  11  9  7  5  3  1  1  3  5  7  9  11  REF
                        X <-- -->
SEN  11  9  7  5  3  1  1  3  5  7  9  11  INT
                      <-- -->    X
VIS  11  9  7  5  3  1  1  3  5  7  9  11  VRB
                    X <-- -->
SEQ  11  9  7  5  3  1  1  3  5  7  9  11  GLO
                  X   <-- -->
```

305

Dalieni scored well on concrete experience and reflective observation (HBR; supported by her score on "reflective" on the ILS), making her an **imaginative learner.** She perceives information concretely and processes it reflectively. This is her *preferred learning mode. Her preferred learning means,* based on her VARK and LDPride inventories, is strongly **aural or auditory**, with kinesthetic/tactile seemingly being her second preferred means.

Active
Experimentation
(Doing)

Abstract
Conceptualization
(Thinking)

Concrete
Experience
(Sensing/Feeling)

Reflective
Observation
(Watching)

Imaginative
Learners

# Evellyn

**VARK - Evellyn**

Learning Preference - Multimodal (VAK)

Visual  Aural  Read/Write  Kinesthetic

Score

**LDPride - Evellyn**

Visual  Auditory  Tactile

Score (%)

**HBR - Evellyn**

Score

- Concrete Experience
- Reflective Observation
- Abstract Conceptualization
- Active Experience

Results for: Evellyn Bernardo Rodrigues - ILS

```
ACT  11  9  7  5  3   X  1  <-- -->  1  3  5  7  9  11  REF

SEN  11  9  7  5  3      X  1  <-- -->  1  3  5  7  9  11  INT

VIS  11  X  9  7  5  3     1  <-- -->  1  3  5  7  9  11  VRB

SEQ  11  9  7  X  5  3     1  <-- -->  1  3  5  7  9  11  GLO
```

307

Evellyn's HBR scores – highest on reflective observation and abstract conceptualization – indicate that her *preferred learning mode* is analytical: she is an **analytical learner.** She perceives information abstractly and processes it reflectively. (Her weak scores on the ILS "active" and "sensing" do not have sufficient weight to controvert this conclusion.) That her *preferred learning means* is **visual** is not in doubt. In addition to high visual scores on the VARK and LDPride inventories, she also scored extremely high on visual on the ILS test and on the HBR test (reflective observation = watching).

# VARK - Fernanda

Aural

Visual | Aural | Read/Write | Kinesthetic

Score

## Learning Preference - Aural

# LDPride - Fernanda

Visual | Auditory | Tactile

Score (%)

# HBR - Fernanda

Score

- ■ Concrete Experience
- ■ Reflective Observation
- □ Abstract Conceptualization
- □ Active Experience
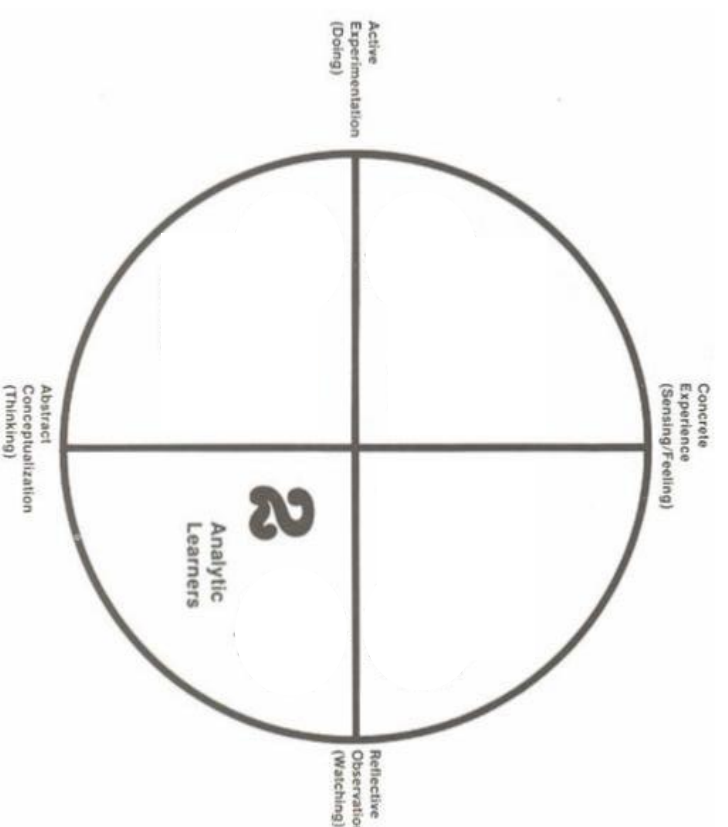
Results for: Fernanda Rocha - ILS

```
ACT  11   9   7   5   3   1   1   3   5   7   9   11   REF
                        X
                    <-- -->

SEN  11   9   7   5   3   1   1   3   5   7   9   11   INT
                        X           X
                    <-- -->

VIS  11   9   7   5   3   1   1   3   5   7   9   11   VRB
                        X
                    <-- -->

SEQ  11   9   7   5   3   1   1   3   5   7   9   11   GLO
                            X
                    <-- -->
```

Fernanda's HBR score clearly indicates that in her *preferred learning mode*, she perceives information abstractly (abstract conceptualization; supported by her strong ILS "intuitive" result) and processes it actively (active experimentation), meaning she is a **common sense learner**. Her *preferred learning means* are strikingly similar to Dalieni's. Based on her VARK and LDPride inventories, is strongly **aural or auditory** (although this is not significantly confirmed on ILS).

# Luiz

## VARK - Luiz



**Learning Preference - Kinesthetic**

## LDPride - Luiz



## HBR - Luiz



Concrete Experience
Reflective Observation
Abstract Conceptualization
Active Experience

```
Results for: Luiz Moreira - ILS

ACT   11   9   7   5   3   1   1   3   5   7   9   11   REF
                       X
                       <-- -->

SEN   11   9   7   5   3   1   1   3   5   7   9   11   INT
                   X
                   <-- -->

VIS   11   9   7   5   3   1   1   3   5   7   9   11   VRB
                     X
                     <-- -->

SEQ   11   9   7   5   3   1   1   3   5   7   9   11   GLO
        X
        <-- -->
```

311

According to his HBR results, Luiz is an **imaginative learner**, as indicated by his high scores in concrete experience and reflective observation (both confirmed by the ILS sensing and reflective scores). Because of this *preferred learning mode*, he tends to perceive information concretely and process it reflectively. As for his *preferred learning means*, Luiz's inventory results are incongruent and inconclusive. When comparing his VARK and LDPride results, we encounter two converse pairs. On the VARK, his weakest preferred means is visual, while it is strongest on the LDPride. Similarly, on the VARK, his strongest preferred means is kinesthetic, while the roughly comparable tactile is weakest on LDPride. The only correlating results are that aural/auditory appears to be a nominal learning means. Our only safe conclusion without a more extensive investigation is that Luiz *does not have one preferred means of learning*, but rather he is capable of learning well through **multiple** means.



Active
Experimentation
(Doing)

Concrete
Experience
(Sensing/Feeling)

Imaginative
Learners

I

Abstract
Conceptualization
(Thinking)

Reflective
Observation
(Watching)

Marcelo

**VARK - Marcelo**

**Learning Preference - Multimodal (VARK)**

Score

Visual   Aural   Read/Write   Kinesthetic

15
10
5
0

**LDPride - Marcelo**

Score (%)

Visual   Auditory   Tactile

33.5
33
32.5
32
31.5

**HBR - Marcelo**

Score

23.2
23
22.8
22.6
22.4
22.2
22
21.8
21.6
21.4

☐ Concrete Experience
☐ Reflective Observation
☐ Abstract Conceptualization
☐ Active Experience

Results for: Marcelo de Souza Costa - ILS

```
ACT                    X
     11  9  7  5  3    1  1  3  5  7  9  11   REF
                          <-- -->
SEN                       X
     11  9  7  5  3  1    1  3  5  7  9  11   INT
                       <-- -->
VIS                    X
     11  9  7  5  3    1  1  3  5  7  9  11   VRB
                          <-- -->
SEQ                              X
     11  9  7  5  3  1  1  3  5  7  9  11   GLO
                       <-- -->
```

313

As was Fernanda's case, Marcelo scores very high as a **common sense learner**. This is because his *preferred learning mode* is to perceive information abstractly (weakly controverted by ILS) and process it actively (substantiated by ILS). Marcelo's *preferred learning means* is difficult to determine without further investigation. While the LDPride test suggests he's a visual learner, both the VARK and ILS suggest that he is not. According to the VARK, the greatest possibility is that he is an aural learner (controverted by LDPride), but according to LDPride, he may be as much a tactile learner (partially controverted by HBR) as visual. Our conclusion is that Marcelo does not have one *preferred learning means*, but **several ("multiple") which are equally preferable**.



314

**VARK - Maria**

## Learning Preference - Multimodal (VARK)

Visual | Aural | Read/Write | Kinesthetic

Score

**LDPride - Maria**

Visual | Auditory | Tactile

Score (%)

**HBR - Maria - Not Available**

Score

■ Concrete Experience
■ Reflective Observation
□ Abstract Conceptualization
■ Active Experience
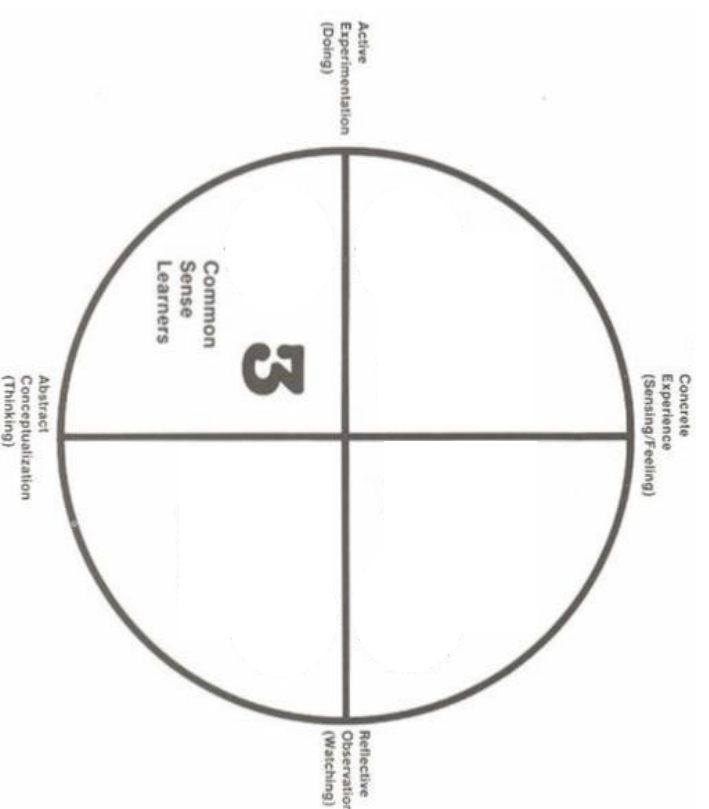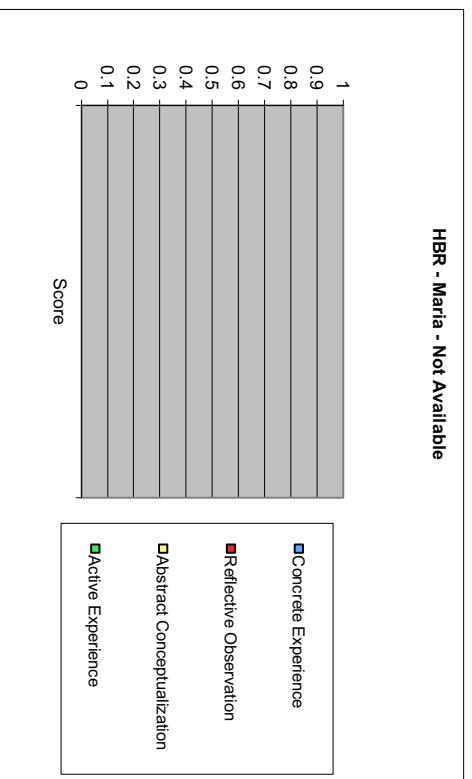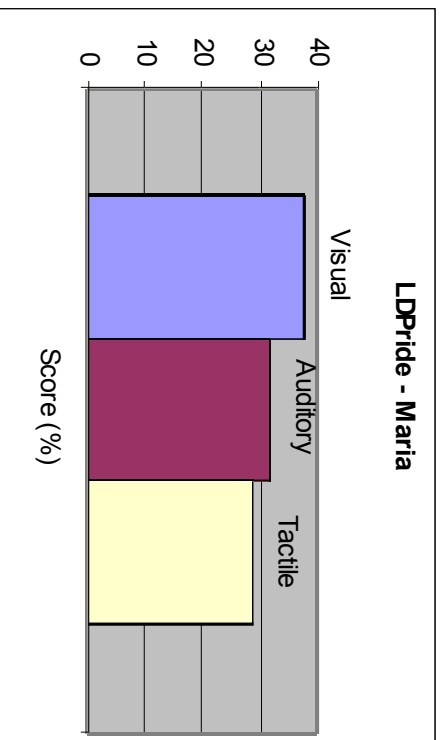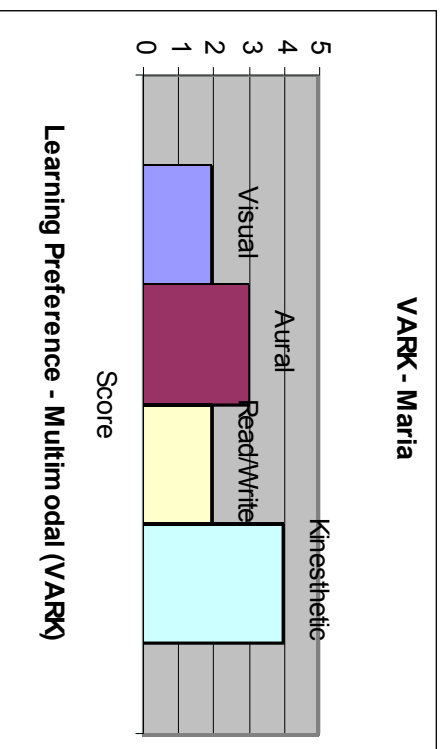
Results for: Maria de Lourdes - ILS
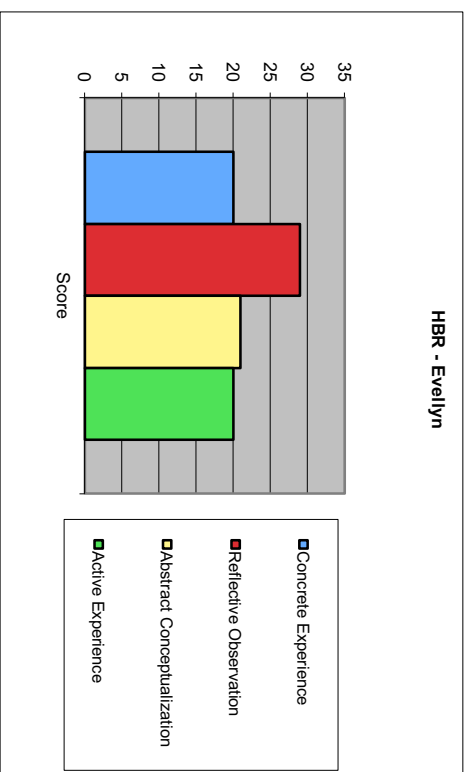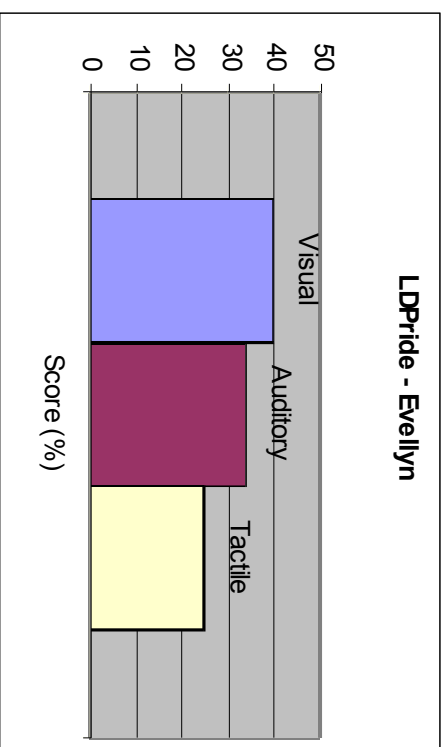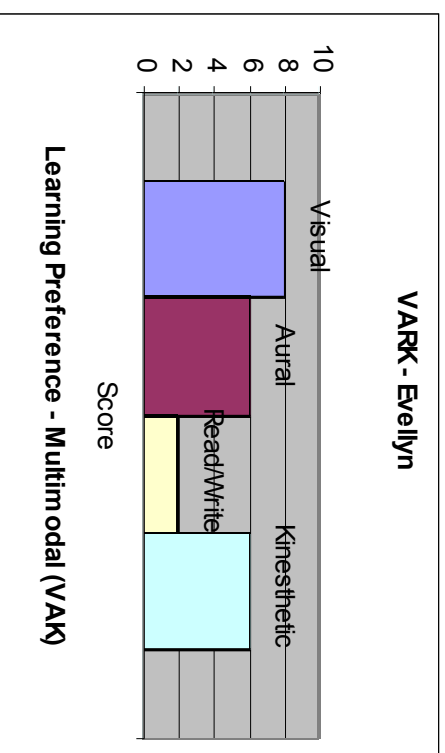
ACT   11  9  7  5  X  3  1  1  3  5  7  9  11   REF
                      <-- -->

SEN   11  9  7  5  3  1  1  3  5  7  9  11   INT
            X         <-- -->

VIS   11  9  7  5  3  1  1  3  5  7  9  11   VRB
                   <-- -->          X

SEQ   11  9  7  5  3  1  1  3  5  7  9  11   GLO
                      X  <-- -->

Maria's *preferred learning mode* cannot be determined from the HBR inventory because she did not take that assessment due to her slowness in completing the other three inventories. However, from her high scores on the ILS active and sensing categories, we may deduce that there is a very strong possibility that her *preferred learning mode* is that of a **dynamic learner**. She perceives information concretely and processes it actively. Maria's *preferred learning means* is not easy to determine. While the LDPride test suggests she's a visual learner, both the VARK and ILS suggest that she is not. According to the VARK results, the greatest possibility is that she is a kinesthetic learner (not strongly supported by LDPride). The one area of concordance is that of aural/auditory which, while not the strongest result, is a solid one. Our conclusion is that Maria does not have one *preferred learning means*, but **several ("multiple") which are equally preferable.**



316

**VARK - Renato**

**Learning Preference - Kinesthetic**

Score

Visual | Aural | Read/Write | Kinesthetic

**LDPride - Renato**

Score (%)

Visual | Auditory | Tactile

**HBR - Renato**

Score

- Concrete Experience
- Reflective Observation
- Abstract Conceptualization
- Active Experience
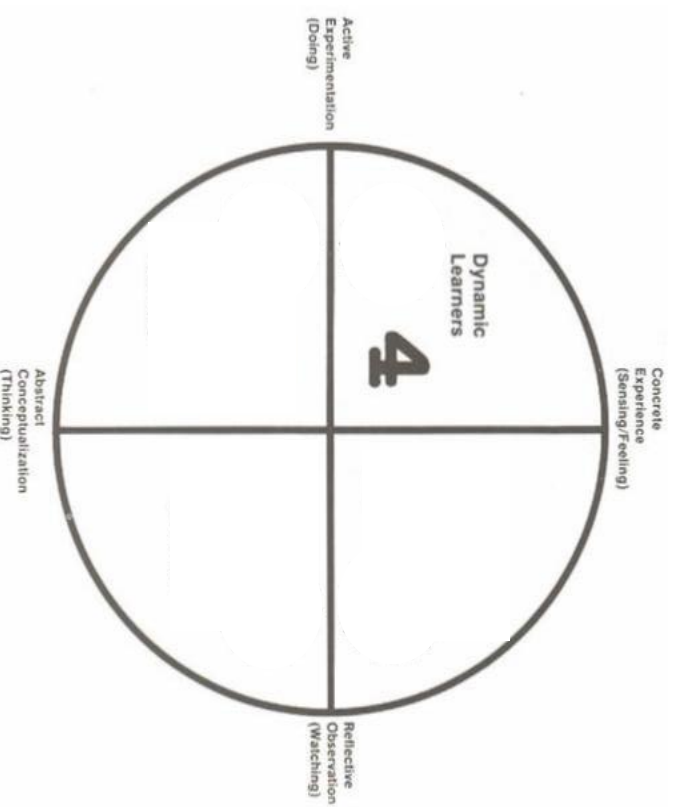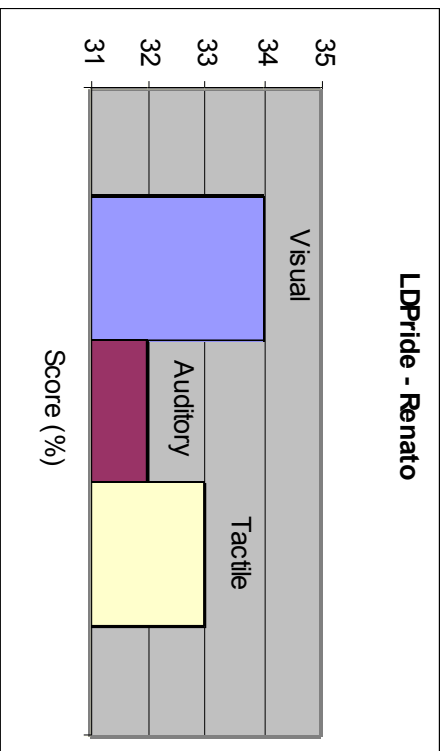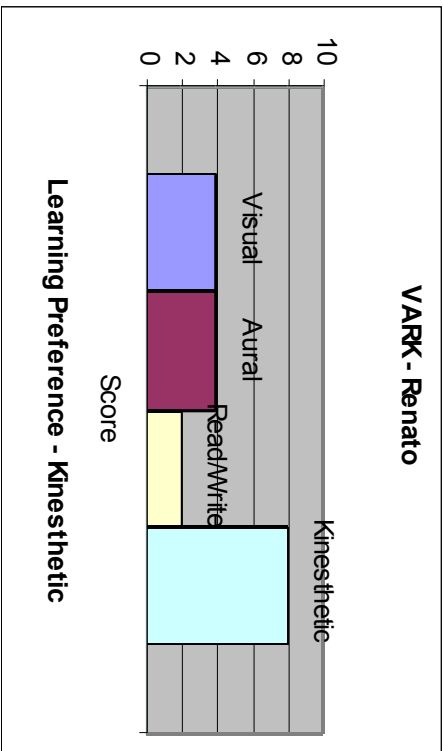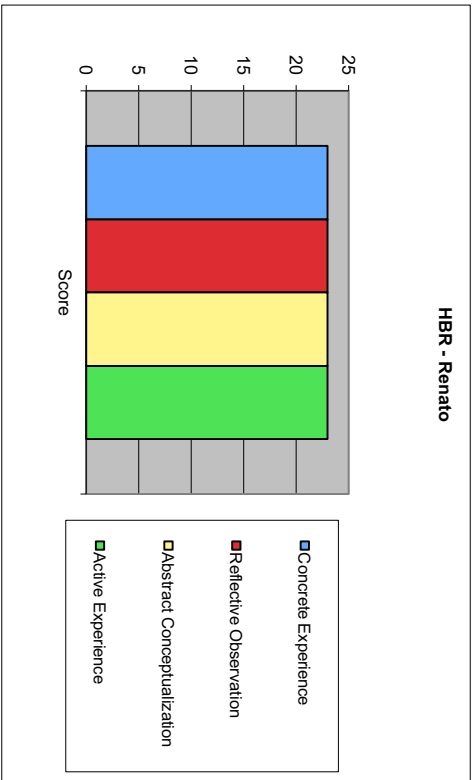
Results for: Renato P. Pires - ILS
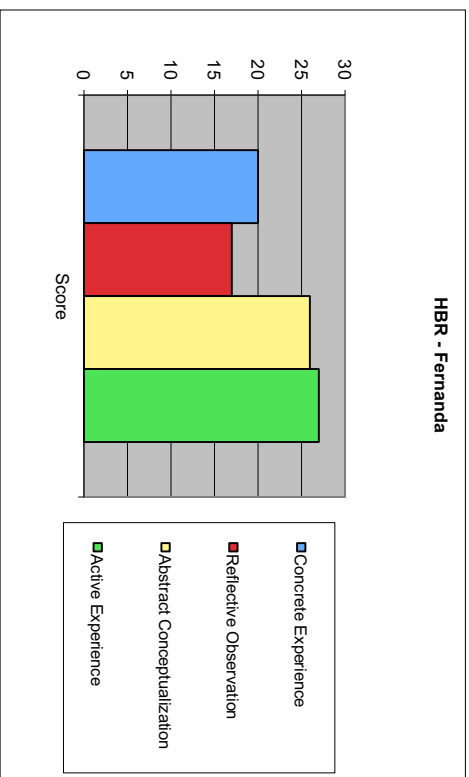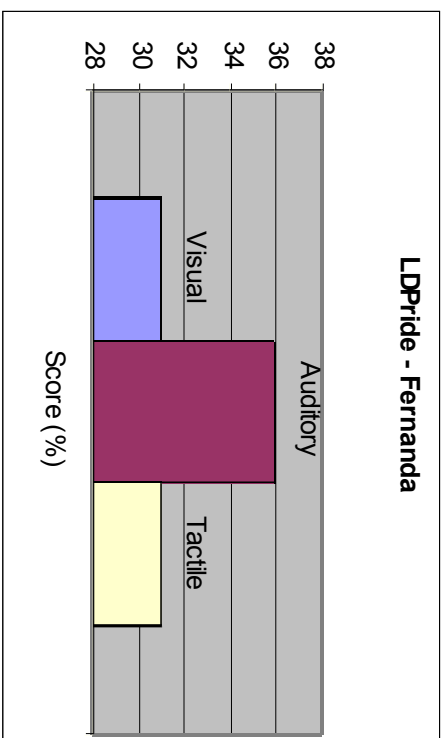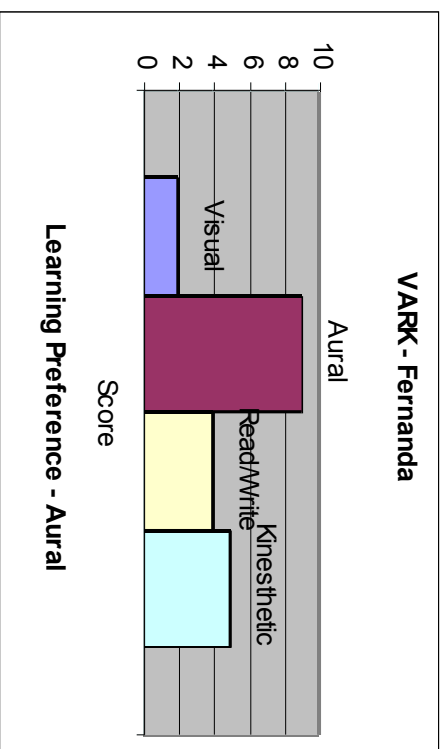
```
ACT  X
     11  9  7  5  3  1   1  3  5  7  9  11   REF
                        <-- -->

SEN                 X
     11  9  7  5  3  1   1  3  5  7  9  11   INT
                        <-- -->

VIS        X
     11  9  7  5  3  1   1  3  5  7  9  11   VRB
                        <-- -->

SEQ                         X
     11  9  7  5  3  1   1  3  5  7  9  11   GLO
                          <-- -->
```
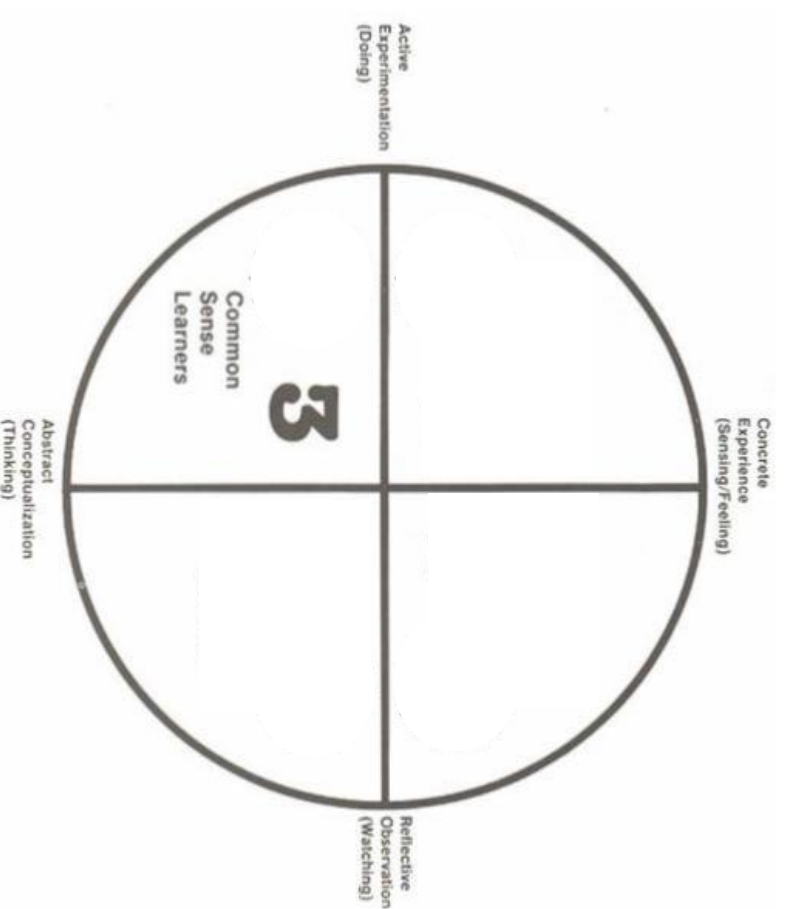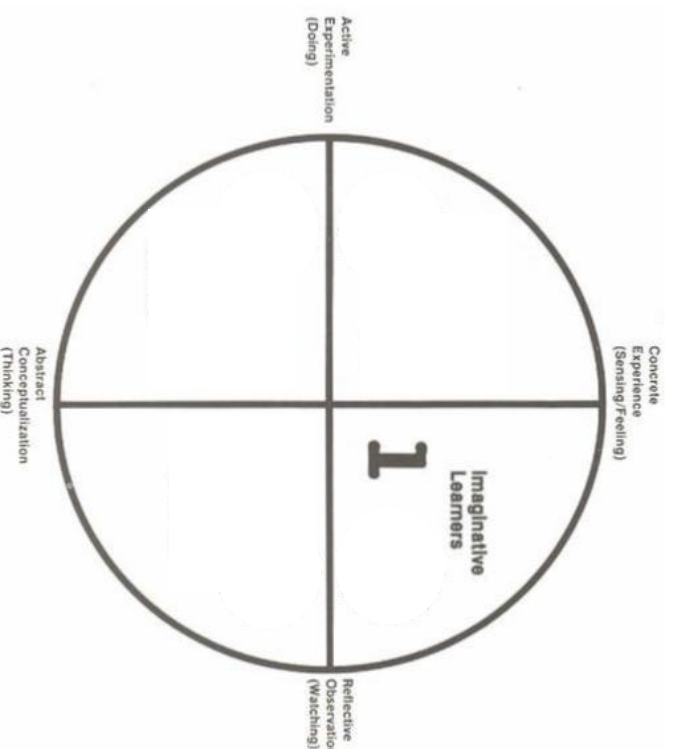
Renato provides an interesting case. His scores on the HBR were even, across the board. In order to determine his *preferred learning mode*, we will need to rely on his ILS scores. He falls into the "intuitive" category, which correlates with the HBR "abstract conceptualization" and McCarthy's "thinking" categories, which suggests he perceives information abstractly. His high "active" ("active experience" on HBR and "doing" on McCarthy) score indicates that he processes information actively. He would therefore be considered a **common sense learner**. Renato's *preferred learning means* is also not easy to determine. While both the LDPride and ILS tests suggest he's a visual learner, VARK suggests he is not. According to the VARK results, the greatest possibility is that he prefers kinesthetic means for learning (moderately substantiated by LDPride). Our conclusion, then. is that he does not have one *preferred learning means*, but **two which are equally preferable.**



Active
Experimentation
(Doing)

Common
Sense
Learners

3

Concrete
Experience
(Sensing/Feeling)

Abstract
Conceptualization
(Thinking)

Reflective
Observation
(Watching)

**VARK - Victor**

**Learning Preference - Kinesthetic**

Score

Visual  Aural  Read/Write  Kinesthetic

**LDPride - Victor**

Score (%)

Visual  Auditory  Tactile

**HBR - Victor**

Score

- Concrete Experience
- Reflective Observation
- Abstract Conceptualization
- Active Experience

Results for: Victor D. Nora da Silva - ILS

```
ACT  11  9  7  5  3  1  1  3  5  7  9  11  REF
                    X      <-- -->
SEN  11  9  7  5  3  1  1  3  5  7  9  11  INT
                X      <-- -->
VIS  11  9  7  5  3  1  1  3  5  7  9  11  VRB
                       X  <-- -->
SEQ  11  9  7  5  3  1  1  3  5  7  9  11  GLO
                          X  <-- -->
```
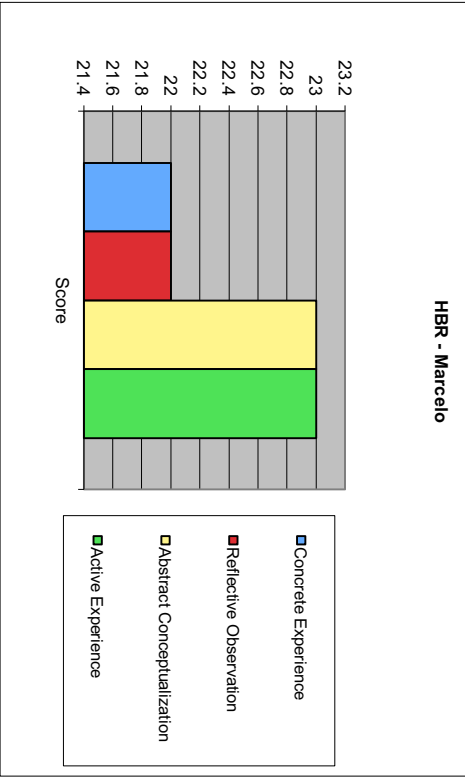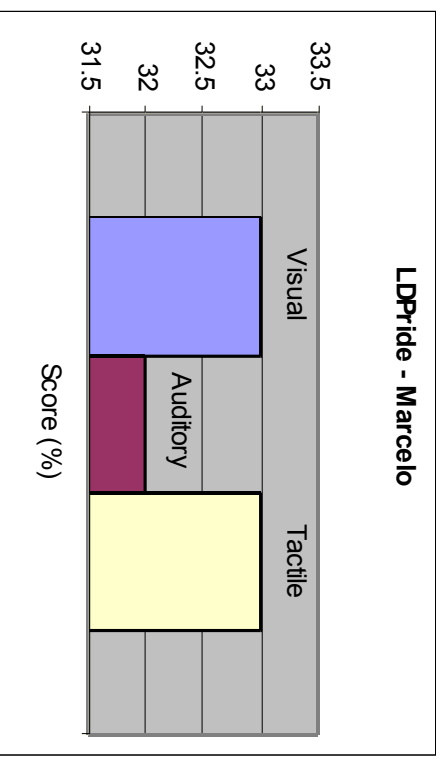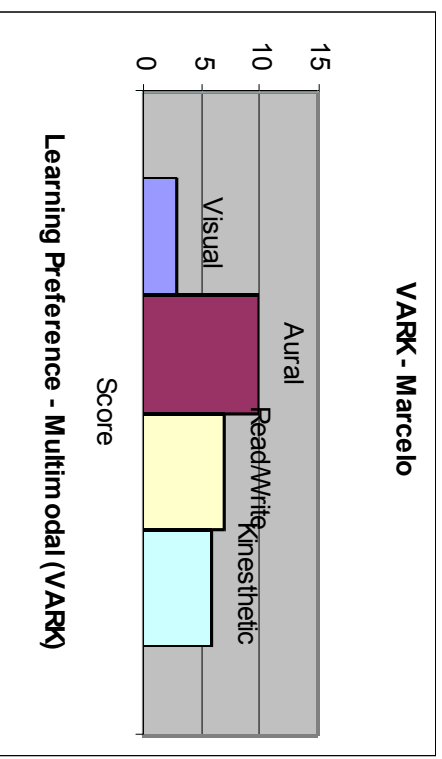
Judging by Victor's HBR results, he is an **imaginative learner**. This *preferred learning mode* is determined by his preferences for concrete experience and reflective observation (supported by the ILS "sensing" and "reflective"), meaning that he perceives information concretely and processes it reflectively. His *preferred learning means* appear to be **kinesthetic/tactile** (VARK and LDPride), with auditory and visual on the LDPride being slightly higher, but not confirmed by VARK, where they are both low.

**VARK - João**

Learning Preference - Multimodal (VARK)

Visual | Aural | Read/Write | Kinesthetic

Score

**LDPride - João**

Score (%)

Visual | Auditory | Tactile

**HBR - João**

Score

Legend:
- Concrete Experience
- Reflective Observation
- Abstract Conceptualization
- Active Experience
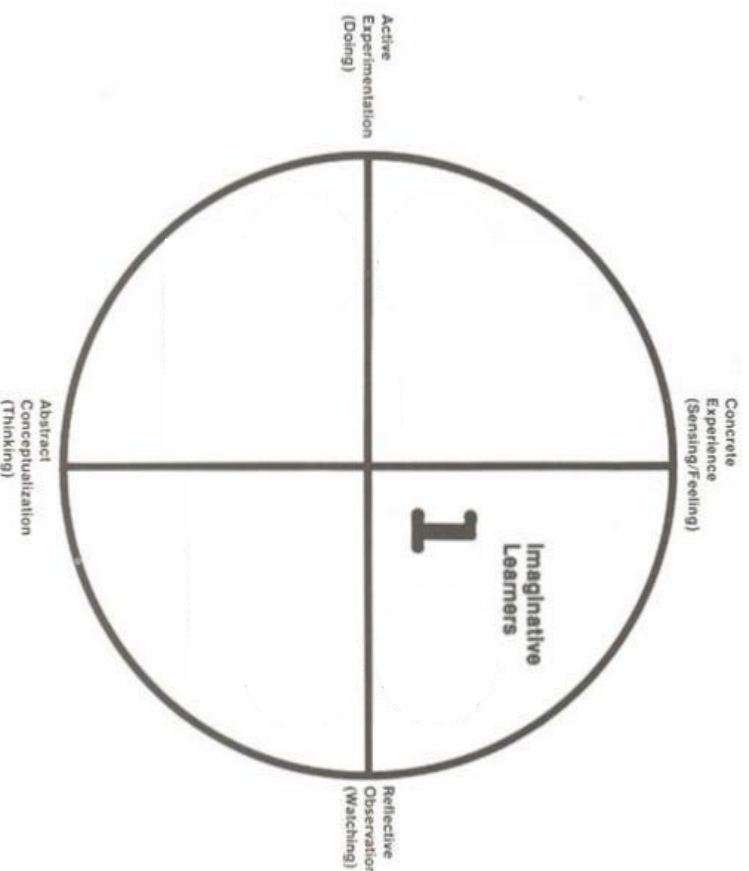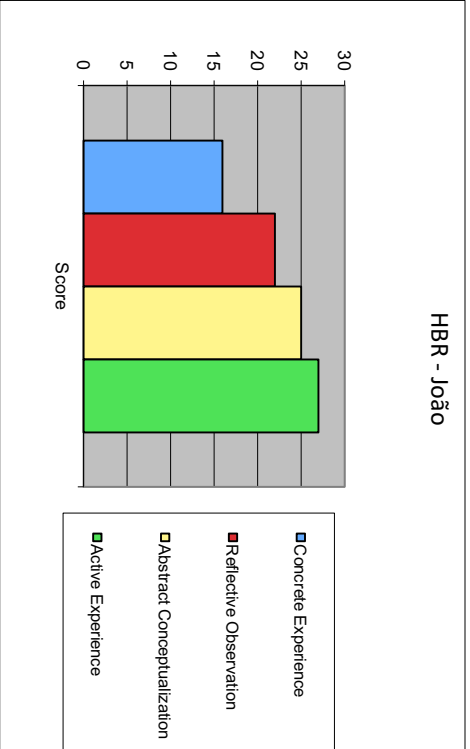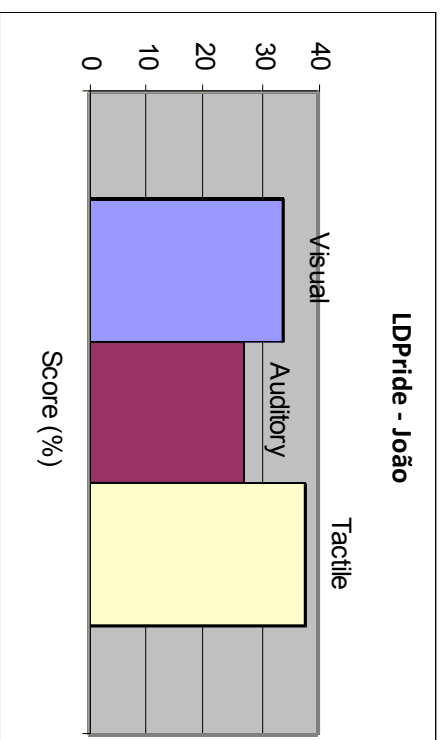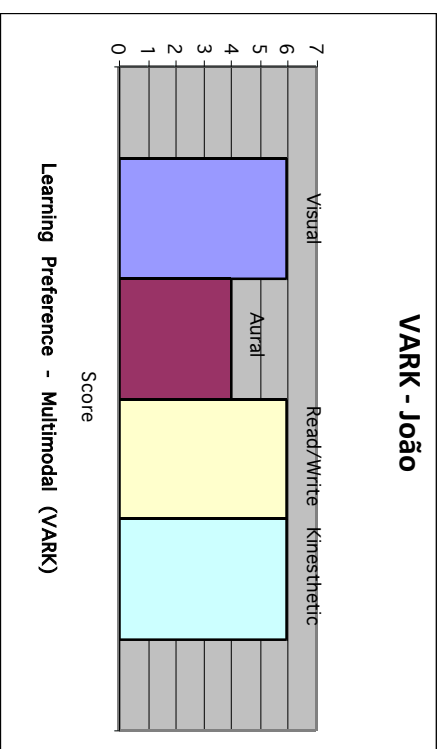
Results for: João Mordomo - ILS

| | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| ACT | 11 | 9 | 7 | 5 | X 3 | 1 | <-- --> | 1 | 3 | 5 | 7 | 9 | 11 | REF |
| SEN | 11 | 9 | 7 | X 5 | 3 | 1 | <-- --> | 1 | 3 | 5 | 7 | 9 | 11 | INT |
| VIS | 11 | 9 | 7 | 5 | 3 | 1 | X 1 <-- --> | 1 | 3 | 5 | 7 | 9 | 11 | VRB |
| SEQ | 11 | 9 | 7 | 5 | 3 | X 1 | <-- --> | 1 | 3 | 5 | X 7 | 9 | 11 | GLO |

My *preferred learning mode*, based on my HBR results, is as a **common sense learner.** This, is only partially substantiated by the ILS inventory, however. Whereas "active experience" is corroborated by "active" on the ILS, "abstract conceptualization" is not corroborated by "intuitive," but rather is controverted by "sensing." Thus we may conclude that my preferred mode is not strongly so. My *preferred learning means* also does not heavily favor one category. VARK and LDPride combined indicate that I have a slight preference for kinesthetic/tactile means of learning, but that visual is nearly as preferable, and aural/auditory are not unwelcome as a means of learning. Our conclusion, then, is that my *preferred learning means is* **"multiple."**
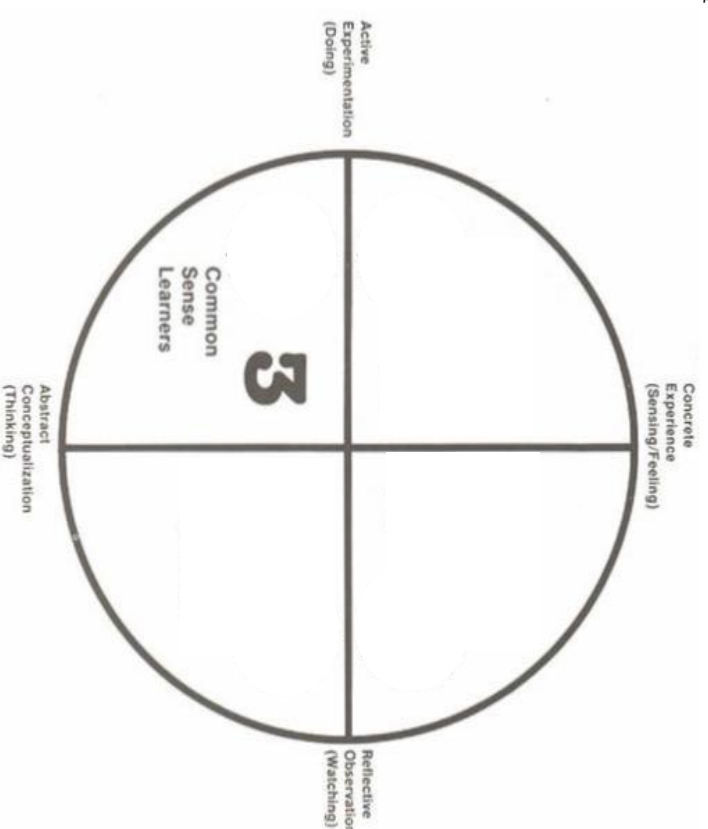
## Comparison of VARK Scores
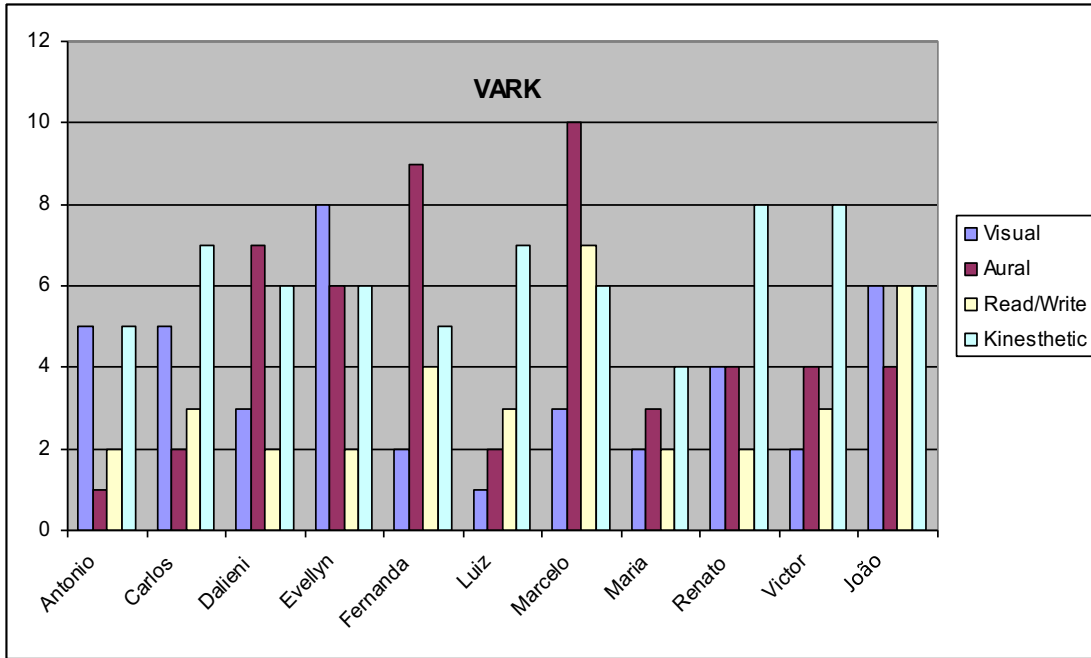


## Comparison of LDPride Scores
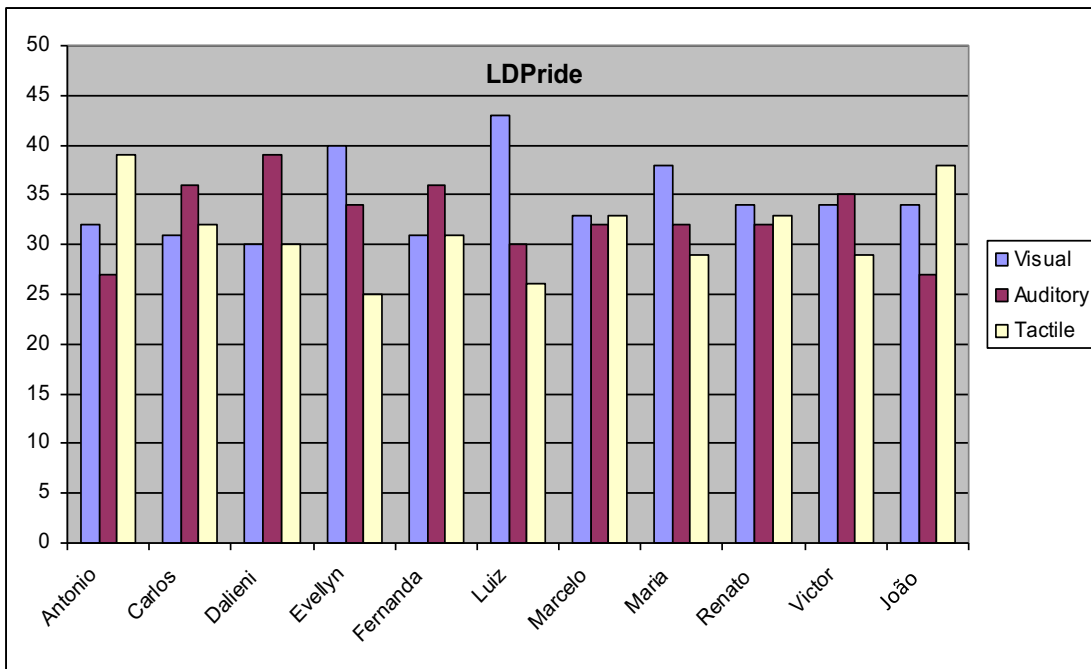
## Comparison of ILS Scores
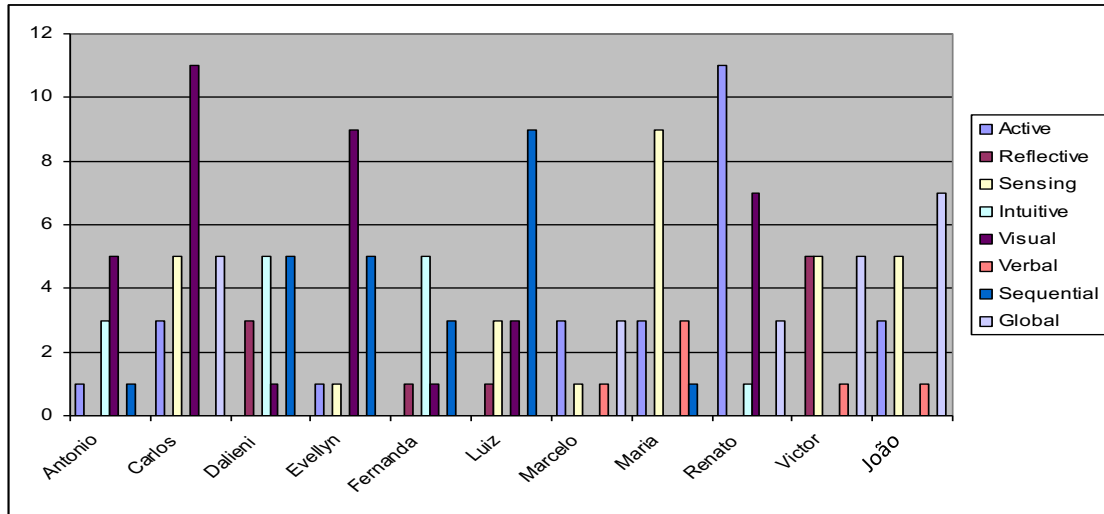


## Comparison of Students' and Professor's Learning Modes

| Learning Modes | Imaginative | Analytic | Common Sense | Dynamic |
|---|---|---|---|---|
| Antonio | | | * | |
| Carlos | * | | | |
| Dalieni | * | | | |
| Evellyn | | * | | |
| Fernanda | | | * | |
| Luiz | * | | | |
| Marcelo | | | * | |
| Maria | | | | * |
| Renato | | | * | |
| Victor | * | | | |
| **TOTAL** | **4** | **1** | **4** | **1** |
| João | | | * | |

*No single learning mode claims the majority. While two dominate (imaginative and common sense), all four are nonetheless represented. The professor's learning mode is the same as 40% of the students', which often implies an innate ability to teach to those students' learning modes. However, he will need to carefully consider the other 60% in his educational strategic plan.*

## Comparison of Students' and Professor's Learning Means

| Learning Means | Visual | Aural/Auditory | Kinesthetic/Tactile | Multiple |
|---|---|---|---|---|
| Antonio | | | | * (V,K/T) |
| Carlos | | | | * (V,A,KT) |
| Dalieni | | * | | |
| Evellyn | * | | | |
| Fernanda | | * | | |
| Luiz | | | | * (V,A,K/T) |
| Marcelo | | | | * (V,A,K/T) |
| Maria | | | | * (V,A,K/T) |
| Renato | | | | * (V,K/T) |
| Victor | | | * | |
| **TOTAL** | **1** | **2** | **1** | **6** |
| João | | | | * (V,A,K/T) |

*The professor has demonstrated no strong preference for any specific learning means, but rather is capable of learning through various mechanisms. 60% of the students researched displayed the same characteristics. Thus, in his strategic plan for intercultural education, the professor will do well to use a variety of teaching techniques and tools in order to provide a rich, multi-faceted learning experience, which these learners will appreciate more, and receive more long-term benefit.*

### 6.3.3.6 Implications

If Donald K. Smith's fundamental propositions about human communication are correct – and both research and human experience indicate that they are – then it is incumbent upon the cross-cultural educator not merely to transmit information to his or her students, but to be actively involved with the students in the communication process so that genuine understanding takes place.[547] The weight of this task is magnified tremendously, I believe, when the subject matter is missions, that is to say, God's glory among the nations. The four primary courses that I teach are missions courses. I do not desire for students merely to become interested in missions, or better equipped to be involved in missions. Both of those are important, as is helping them build a biblical and theoretical framework for missions. But I don't want them simply to be better informed. It's not only about *information*. I want them to be *transformed* at a core level, at the motivational level. I desire for them to fall more deeply in love with God and become passionate about His glory among all peoples. I teach with this in mind. I teach with *transformation* in mind. It goes without saying that this is not always an easy goal to accomplish. For this reason – and because of the importance and worth of the subject matter – I must be as well prepared as

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[547] Smith, *Creating Understanding*, 23-81.

possible in both my knowledge of my own culture and tendencies and teaching

skills, as well as my knowledge of my students' culture and learning styles. We

have already done an ethnographic study of Brazil. We have also examined in

some depth the concept of learning styles and we have researched the learning

styles of Brazilian evangelical bachelor's level seminary students in a missions

course that I teach. In this section we will discuss the implications of the research

findings, and then undertake a brief comparative study of my native culture with

the Brazilian culture. In this way we will be able to more objectively and

effectively develop a strategic plan for intercultural education for my specific

context.

A significant debate has taken place during the past twenty years as to

what exactly the implications of students' learning styles are for teachers. One

camp argues for "matching," that is, that educators should tailor their teaching

styles to match their students' learning styles. In this way the educator becomes

less a conveyor of instruction and knowledge and more a facilitator of learning.

However, there is little empirical evidence to indicate that the matching of

teaching styles to learning styles indeed facilitates learning. Some have

suggested that when teachers and students have similar learning styles, they

tend to view each other more positively and thus a more favorable learning

environment is created.[548] However, until there is substantial firm evidence in favor of matching, educators will need to carefully consider their own contexts to determine whether the matching of styles is worth the time and the effort. While there is also little empirical evidence *against* matching, there are several lines of criticism. Some have argued that matching fails to consider a third element in the "triadic" equation. In addition to the teacher and the learner, there is the subject matter.[549] The content, by its very nature, may necessitate a certain teaching style that does not "match" with the students' learning styles. It may also be argued that other significant factors come into play, such as prior knowledge, learning ability, the learning environment and the relationship between the educator and the student. In addition, as Samuel Messick has suggested, "mismatching may be needed when the aim is to promote flexible and creative thinking."[550] Patricia Cross has argued more pragmatically that "a consistent match of teaching strategy to student learning style may leave the college graduate unprepared to cope with nonpreferred strategies…in the real world."[551]

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[548] See Johnson, "An Assessment of Learning Styles," 72-75, for a brief discussion of matching.
[549] Ronald Hyman and Barbara Rosoff, "Matching Learning and Teaching Styles: The Jug and What's in It." *Theory into Practice* 23 (1984), 38.
[550] Quoted in Johnson, "An Assessment of Learning Styles," 76.
[551] Quoted in Johnson, "An Assessment of Learning Styles," 76.

I agree with these premises. I do not feel inclined, and certainly not compelled by the evidence of my research, to teach based on a "matching" philosophy. However, my research indicates that there may naturally be some matching in my case. As indicated in comparative charts on pages 74-75, my preferred learning mode and means match, on the average, with 50% of the students tested. If that group was typical, and my six years of experience at that institution suggest it was, then there will very possibly be a natual affinity between my teaching style – if it is impacted by my preferred learning style – and the students' learning styles. It should also be noted that the students represent the whole spectrum of learning modes and means, indicating that it very possibly could be prejudicial towards the ones who do not share my learning style if I rely too much on teaching through my own preferred style. I will be wise to use a variety of teaching styles and tools and learning activities based on my innate and acquired teaching skills, while remaining broadly sensitive to the students' learning styles, in order to have the best chance of making a profound impact on all of the students as opposed to only those who share my preferred learning mode and means. Only in the case of a student with special conditions or circumstances would it be necessary and appropriate to

teach specifically directed toward his or her particular learning style, and this would need to be outside of classroom hours.

## 6.3.3.7 Comparative Analysis

If I am not willing to invest a disproportionate amount of time in planning a teaching strategy based on differing learning preferences, then I would be foolish not to plan in light of the cultural differences between my students and myself. Here we will very briefly describe typical American culture (my native culture) in order to compare it with typical Brazilian culture. This is the same exercise that a Brazilian missionary would need to conduct within his host culture. It is only my intention to explain *how* Americans are, not *why* they are that way. And it must be remembered that "cultural self-awareness is not always easy since culture is internalized as patterns of thinking and behaving that are believed to be 'natural' – simply the way things are. Awareness of their subjective culture is particularly difficult for Americans since they often interpret cultural factors as characteristics of individual personality…disregarding their social origins."[552]

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[552] Edward C. Stewart and Milton J. Bennett, *American Cultural Patterns: A Cross-Cultural Perspective*, Rev. ed. (Yarmouth, ME: Intercultural Press, Inc., 1991), x.

We must begin by reviewing these characteristics of Brazilians:[553]

| Loquacious | Emotional | Flexible |
|---|---|---|
| Hospitable | Avoids Unpleasantness | Exuberant |
| Cheerful | Unpunctual | Breaks Rules |
| Class Conscious | Loves Music, Dancing, Parties | Grandiose |
| Patriotic | Theatrical | Optimistic |
| Future Oriented | Group Oriented | Exaggerates |
| Impatient | Enjoys Being Brazilian | Compassionate |
| Tolerant | Easy Racial Relations | Imaginative |
| Unruly | Football (Soccer) Crazy | |

*Figure 19: Review of Key Brazilian Traits*

A chart of the typical characteristics of an American – from a non-American

point of view – might look something like this:

| Individualistic | Independent | Informal |
|---|---|---|
| Punctual | Friendly | Paternalistic |
| Ethnocentric | Materialistic | Goal- and Success-Oriented |
| Time-oriented | Fast-paced | Trusting |
| To the Point | Opportunistic | Persistent |
| Pragmatic | Trustworthy | Giving |
| Patriotic | Orderly | Pushy |
| "Superior" | Egalitarian | Pragmatic |
| Organized | Risk-taker | Committed |

*Figure 20: Key American Traits*

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[553] Excerpted from Richard D. Lewis, *When Cultures Collide*, 429.

Much of this, however, does not describe me. My father was a Marine

Corps officer for thirty years. We lived in many different places in the U.S. while

I was growing up. I subconsciously learned how to perceive regional cultural

differences in America. Moreover, we often attended social events, or held events

in our home, where those present represented a broad cultural spectrum. In

addition to white Americans of northern European descent, I encountered

Americans of southern European and Eastern European descent, African-

Americans, Native Americans, Latinos, and people from other countries such as

Greece, Portugal, Germany, Japan, and Latin American countries. I learned to

appreciate cultural variety. In high school, several foreign exchange students

became very good friends of mine, and at Georgia State University, which had

about 35,000 students at the time, I met people from many different countries,

especially Asian. Perhaps all of this combined gave me a propensity toward

considering cross-cultural ministry. When I was twenty-two, I moved to

Brussels, Belgium, to work on the pastoral staff of an international church. At

any given time, we had around thirty nationalities represented. Soon after my

five years in Belgium, I moved to Brazil, but by then, I was not a "typical"

American. I believe that because of my rich cultural experiences (and language-

learning experiences: I minored in Spanish at university and learned French

while in Belgium) I was able to adapt quickly in Brazil and make strides toward becoming a "150% person."

My culture stress[554] in Brazil was not the result of Brazilian culture in general, but more a result of Brazilian *academic and educational culture*. I *expected* to find general cultural differences and I had an experiential and theoretical (master's degree in practical theology with emphasis in intercultural studies) framework through which to interpret and understand them. I was *not*, however, prepared for how these differences were manifest at the *subcultural* level, that is to say, in an educational environment. I had neither the experiential preparation (i.e. no prior teaching experience in a seminary context), nor the theoretical preparation (i.e. I had never taken any courses on education or pedagogy). I was getting an "on-the-job" education in intercultural teaching. Gradually, I discovered several significant considerations for an American intercultural educator in a formal context in Brazil:

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[554] It is common within the evangelical missions community to speak of "culture shock," an expression largely popularized by Myron Loss in his 1983 book called *Culture Shock: Dealing with Stress in Cross-Cultural Living* (Middleburg, PA: Encouragement Ministries). I believe, however, that in most cases the expression is misapplied. Most cross-cultural workers do not experience culture shock. The word "shock" indicates a massive reaction to a severe, often sudden, trauma, and, in the case of an organism, could lead to death. Most cross-cultural workers' newfound circumstances are neither sudden nor traumatic and do not elicit massive reactions. Rather, they experience some kind of cross-cultural *stress*. Stress indicates difficulty or pressure or strain which takes place over a period of time and, in the case of an organism, does *not* lead to death. (In fact, stress, in the long-run, often is beneficial.) All cross-cultural workers experience various forms of stress in their new environments. Thus, like Loss in his subtitle and *throughout his book* (his book is, in fact, about culture stress, not culture shock), I opt for the expression *culture stress*.

1) Whereas Americans are deemed informal by much of the world (imagine the friendly, smiling, hand-shaking American businessman who immediately takes off his jacket in a meeting in another country with people he's never met before), Brazilians are even more so. It is not uncommon for a Brazilian student to call me by my first name. In fact, it is probably the exception that they address me as "Mister" or "Pastor" or "Professor."

2) This informality – combined with the high value Brazilians place on relationships and their lack of time-orientation – means that classes often do not start on time. In my first year of teaching, my experience in American and European higher education governed my classroom leadership style. If someone arrived even just a minute late, I penalized them. This was incomprehensible to most of the students. They were generally late because they were talking to someone, sometimes frivolous conversations, sometimes serious, but either way, the relationship was more important than getting to class on time. I thought I could change their behavior through penalizing them, but all this did was create a small amount of resentment or animosity between the students and me. In this context, it turns out, it was okay for me to "lighten up," and I did.

3) In section one, we examined the Brazilian *jeitinho.* This aspect of Brazilian culture is alive and well in the educational arena, and manifest in

several ways. In my early years of teaching, I inadvertently resisted even the acceptable use of *jeitinho* because I did not understand what it was and how it worked. I was shocked and frustrated at the beginning of every semester, for example, when the students incessantly wanted to negotiate the course requirements with me. I had never once encountered this in the USA, Belgium or Holland. "It's too much reading. The project is too big. There are too many tests. We've got so many classes with so many professors asking so much of us. Can't you cut 100 pages off the readings? How about one less test?" I stood firm every semester until I realized that they were seeking ways to work around their perceived obstacles. It wasn't laziness. It was *jeitinho*. Trying to gain a more favorable situation is virtually inbred in Brazilian culture; it comes from the core-level. Once I realized what was taking place, I began to intentionally design my course requirements with "wiggle room." It often includes initially requiring more than I otherwise would, knowing that they will negotiate with me. The result is that I am still able to get them to interact with the subject in ways and to the degree that I think is appropriate, and they go away pleased that they got me to lower the requirements. It should also be noted that their psychological sense of satisfaction cannot be underestimated in setting a positive tone and creating a learning environment for the rest of the semester.

*Jeitinho* continues to come into play throughout a semester. The students usually have the expectation that the professor will bend the rules for them or make exceptions when they arrive late or miss a class or a test. Rather than accepting personal responsibility, the blame gets shifted to someone unknown or something beyond their control. "My boss made me work late." "My mother is sick." "The traffic was horrible." If it is beyond their control, they reason, how can they be penalized for it? And in the past, they often were not. However, now that our seminary is accredited by the Brazilian Ministry of Education, the professor, too, can say, "It's beyond my control." This doesn't always work, of course, and the less-than-honest dimension of *jeitinho* is sometimes expected to come into play. As tactfully as possible, a student will sometimes imply that I *do* have the power to, for example, excuse their tardiness, and the school's administration, much less the Ministry of Education, will never be the wiser. At this point the cross-cultural educator in Brazil is forced to deal with ethical dimensions of *jeitinho* and where to draw the line between simply doing a favor or doing something unethical or dishonest or even illegal.[555] This can be very stressful for an American educator in Brazil.

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[555] Lourenço Stelio Rega does a fine job of treating the ethical dimensions of *jeitinho* in his book called *Dando um Jeito no Jeitinho: Como Ser Ético sem Deixar de Ser Brasileiro*, but the book is only available in Portuguese.

4) When *jeitinho* converges with the collectivist nature of Brazilian culture, the results include both what may be construed as positive – negotiating to do projects in groups rather than individually or even in pairs – and what is certainly, from an American mindset (if not Brazilian), negative – plagiarism or working together on projects and papers that are to be done individually and then turning in very similar work. The latter (doing individual work in groups), seems more prevalent than plagiarism, and does not necessarily have to be problematic. After dealing with this issue on several occasions – while concurrently gaining insight into Brazilian culture – I began to change my evaluation mechanisms, and simply planned for more group work throughout the semester. I had to overcome my penchant for thinking in terms of individuals (which, fortunately, was not too difficult because of my contact with many different cultures and my "atypical American" profile) and begin to think like a Brazilian. In reality, this probably best serves Brazilian students in general, and seminary students in particular, who will almost inevitably end up working on pastoral teams or missionary teams. If seminary exists largely to prepare them for ministry in the real world, then teaching them to work together in teams and groups is a vital function of their formal education.

5) Perhaps owing to their history of either having things provided for them or having someone in an unassailable position of authority telling them what to do (first by Portugal and the Catholic Church, then by the constitutional monarchy, then by a series of authoritarian and/or military regimes), Brazilian students often don't seem driven to excel. In my experience, it is incumbent upon the intercultural educator to teach from a posture of encouragement (rather than lecturing in a disattached manner, or demanding for work to be completed, turned in on time, etc., merely by virtue of positional authority), of genuine interest in each student.

When an American encounters these types of cultural and educational differences in Brazil, it is instructive to remember that Geert Hofstede has provided a helpful framework for comparing over fifty national (as opposed to ethnic) cultures, Brazil and the United States being among them. In his book entitled *Cultures and Organizations: Software of the Mind*, Hofstede, a Dutch consultant and professor of organizational anthropology and international management, reports the findings of his research in four areas, in which two – power distance, and collectivism versus individualism – we will compare Brazil and the United States, since these are most pertinent to our study of intercultural education. While his research was conducted in a corporate environment (among

IBM employees around the world), the findings are generally relevant and applicable to an academic environment.

**1) Inequality in Society: The Power Distance Index (PDI)**

All societies have inequalities, but there are different ways to deal with them. Hofstede's research allowed him to create a *power distance index* (PDI), with which he could measure the emotional distance that separates subordinates from their bosses. "PDI scores inform us about *dependence* relationships in a country. In small power distance countries there is limited dependence of subordinates on bosses, and a preference for consultation, that is, *interdependence* between boss and subordinate…In larger power distance countries there is considerable dependence of subordinates on bosses."[556]

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[556] Hofstede, *Cultures and Organizations*, 27.

On Hofstede's table (2.1) below, we can see that Brazil's PDI is only moderately high, while that of the U.S. is only moderately low. It is important to note that, on an index where scores range from 11 to 104, the distance between each country's PDI (USA = 40; Brazil = 69) is not great. This indicates that the emotional distance

| Score rank | Country or region | PDI score | Score rank | Country or region | PDI score |
|---|---|---|---|---|---|
| 1 | Malaysia | 104 | 27/28 | South Korea | 60 |
| 2/3 | Guatemala | 95 | 29/30 | Iran | 58 |
| 2/3 | Panama | 95 | 29/30 | Taiwan | 58 |
| 4 | Philippines | 94 | 31 | Spain | 57 |
| 5/6 | Mexico | 81 | 32 | Pakistan | 55 |
| 5/6 | Venezuela | 81 | 33 | Japan | 54 |
| 7 | Arab countries | 80 | 34 | Italy | 50 |
| 8/9 | Equador | 78 | 35/36 | Argentina | 49 |
| 8/9 | Indonesia | 78 | 35/36 | South Africa | 49 |
| 10/11 | India | 77 | 37 | Jamaica | 45 |
| 10/11 | West Africa | 77 | 38 | USA | 40 |
| 12 | Yugoslavia | 76 | 39 | Canada | 39 |
| 13 | Singapore | 74 | 40 | Netherlands | 38 |
| 14 | Brazil | 69 | 41 | Australia | 36 |
| 15/16 | France | 68 | 42/44 | Costa Rica | 35 |
| 15/16 | Hong Kong | 68 | 42/44 | Germany FR | 35 |
| 17 | Colombia | 67 | 42/44 | Great Britain | 35 |
| 18/19 | Salvador | 66 | 45 | Switzerland | 34 |
| 18/19 | Turkey | 66 | 46 | Finland | 33 |
| 20 | Belgium | 65 | 47/48 | Norway | 31 |
| 21/23 | East Africa | 64 | 47/48 | Sweden | 31 |
| 21/23 | Peru | 64 | 49 | Ireland (Republic of) | 28 |
| 21/23 | Thailand | 64 | 50 | New Zealand | 22 |
| 24/25 | Chile | 63 | 51 | Denmark | 18 |
| 24/25 | Portugal | 63 | 52 | Israel | 13 |
| 26 | Uruguay | 61 | 53 | Austria | 11 |
| 27/28 | Greece | 60 | | | |

**Table 2.1** Power distance index (PDI) values for 50 countries and 3 regions

*Figure 21: Hofstede's Power Distance Index (PDI)*

between the boss (professor) and the subordinates (students), while real, is probably not sufficient to generate significant conflicts. There are implications for an American teaching in Brazil. For example, while in the American educational system, negotiating course requirements are not common, a small power

distance between authorities and subordinates is. Equality is highly valued in

America. In addition, Hofstede found that in small power distance situations

(like in the U.S.), especially at higher educational levels, professors and students

are expected to treat each other as equals, and it is therefore not surprising when

students make uninvited interventions in class.[557] An American professor in

Brazil, therefore, should not have an extremely difficult time adapting to the informality and "interactiveness" of the Brazilian educational system and classroom.

| Table 3.1 | Individualism index (IDV) values for 50 countries and 3 regions | | | | |
|---|---|---|---|---|---|
| Score rank | Country or region | IDV score | Score rank | Country or region | IDV score |
| 1 | USA | 91 | 28 | Turkey | 37 |
| 2 | Australia | 90 | 29 | Uruguay | 36 |
| 3 | Great Britain | 89 | 30 | Greece | 35 |
| 4/5 | Canada | 80 | 31 | Philippines | 32 |
| 4/5 | Netherlands | 80 | 32 | Mexico | 30 |
| 6 | New Zealand | 79 | 33/35 | East Africa | 27 |
| 7 | Italy | 76 | 33/35 | Yugoslavia | 27 |
| 8 | Belgium | 75 | 33/35 | Portugal | 27 |
| 9 | Denmark | 74 | 36 | Malaysia | 26 |
| 10/11 | Sweden | 71 | 37 | Hong Kong | 25 |
| 10/11 | France | 71 | 38 | Chile | 23 |
| 12 | Ireland (Republic of) | 70 | 39/41 | West Africa | 20 |
| | | | 39/41 | Singapore | 20 |
| 13 | Norway | 69 | 39/41 | Thailand | 20 |
| 14 | Switzerland | 68 | 42 | Salvador | 19 |
| 15 | Germany F.R. | 67 | 43 | South Korea | 18 |
| 16 | South Africa | 65 | 44 | Taiwan | 17 |
| 17 | Finland | 63 | 45 | Peru | 16 |
| 18 | Austria | 55 | 46 | Costa Rica | 15 |
| 19 | Israel | 54 | 47/48 | Pakistan | 14 |
| 20 | Spain | 51 | 47/48 | Indonesia | 14 |
| 21 | India | 48 | 49 | Colombia | 13 |
| 22/23 | Japan | 46 | 50 | Venezuela | 12 |
| 22/23 | Argentina | 46 | 51 | Panama | 11 |
| 24 | Iran | 41 | 52 | Equador | 8 |
| 25 | Jamaica | 39 | 53 | Guatemala | 6 |
| 26/27 | Brazil | 38 | | | |
| 26/27 | Arab countries | 38 | | | |

*Figure 22: Hofstede's Indiviualism Index (IDV) Values*

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[557] Hofstede, *Cultures and Organizations*, 34.

**2) "I, We and They": The Individualism Index (IDV).**

The vast majority of people in our world live in societies in which the interest of

the group prevails over the interest of the individual."[558] In these societies, people

tend to be integrated into strong, cohesive groups. These are called *collectivist*

societies. "A minority of people in our world live in societies in which the

interests of the individual prevail over the interests of the group."[559] In these

societies, the ties between individuals are loose and often weak. These are

considered *individualist* societies. Hofstede's research showed that there is a

significant gap between the relative positions of the USA and Brazil, as can be

seen on the table (3.1) above.[560]

Hofstede's research, then, sheds empirical light on certain aspects of the

Brazilian educational culture. It is to be expected, for example, that students from

collectivist societies would prefer to work on their projects and other

assignments in groups, as is the case in the classes I teach. It also helps explain

why students are sometimes hesitant to offer information in class without being

specifically asked to do so. As part of a group, they don't necessarily do things

that call attention to themselves. Even their expecting me to bend the rules for

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[558] Hofstede, *Cultures and Organizations,* 50.
[559] Hofstede, *Cultures and Organizations,* 50.
[560] Hofstede, *Cultures and Organizations,* 53.

them is a function of the collectivist culture. Although I am not part of their

extended family networks, and often not of the same ethnic background, I am

fairly "Brazilianized" (they see me to a large degree as one of them) and I am

part of their church- and pastor-oriented world (it's a Baptist seminary, most of

them are from Baptist churches and most of the professors are ordained Baptist

pastors, many of whom also serve in local churches), in which they expect

pastors to help them overcome the obstacles of life.

| Collectivist | Individualist |
|---|---|
| People are born into extended families or other ingroups which continue to protect them in exchange for loyalty | Everyone grows up to look after him/herself and his/her immediate (nuclear) family only |
| Identity is based in the social network to which one belongs | Identity is based in the individual |
| Children learn to think in terms of 'we' | Children learn to think in terms of 'I' |
| Harmony should always be maintained and direct confrontations avoided | Speaking one's mind is a characteristic of an honest person |
| High-context communication | Low-context communication |
| Trespassing leads to shame and loss of face for self and group | Trespassing leads to guilt and loss of self-respect |
| Purpose of education is learning how to do | Purpose of education is learning how to learn |
| Diplomas provide entry to higher status groups | Diplomas increase economic worth and/or self-respect |
| Relationship employer–employee is perceived in moral terms, like a family link | Relationship employer–employee is a contract supposed to be based on mutual advantage |
| Hiring and promotion decisions take employees' ingroup into account | Hiring and promotion decisions are supposed to be based on skills and rules only |
| Management is management of groups | Management is management of individuals |
| Relationship prevails over task | Task prevails over relationship |

**Figure 23: Hofstede's key differences between collectivist and individualist societies in general norms, family, school and workplace.[561]**

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[561] Hofstede, *Cultures and Organizations,* 67.

Hofstede observes that there is a negative correlation between the power distance index and the individualism index. Countries that score high on one often score low on the other, meaning that the large power distance countries are also likely to be more collectivist and vice versa. This is true in the case of both the U.S. and Brazil. The figure below[562] shows graphically the distance between both countries on both indexes:
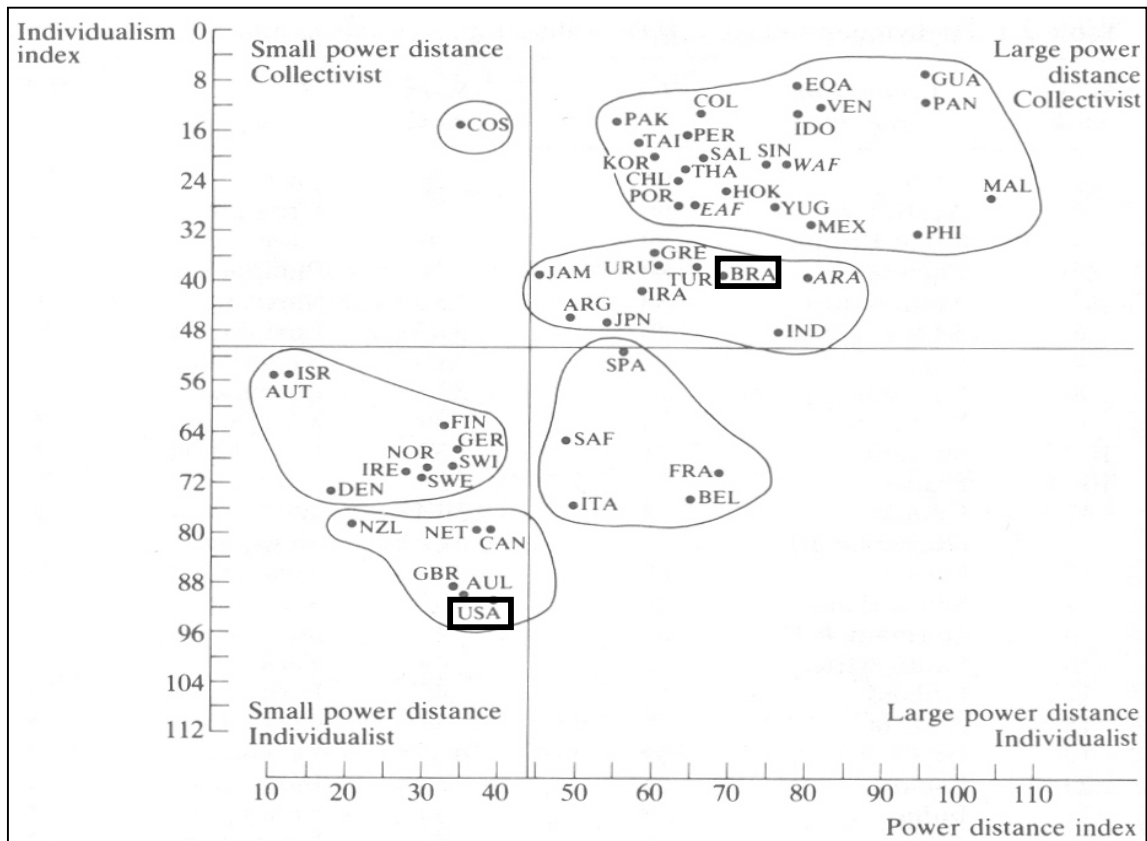


**Fig. 3.1** The position of 50 countries and 3 regions on the power distance and individualism–collectivism dimensions (for country name abbreviations see Table 3-2)

*Figure 24: Power Distance and Individualism/Collectivism Matrix*

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[562] From Hofstede, *Cultures and Organizations,* 54.

Before proceeding to our strategic plan for intercultural education, there are some crucial observations to be made concerning Hofstede's findings and the current reality of the intercultural education in question – an "atypical" American in an urban Baptist seminary in Brazil. While my experience has largely corroborated Hofstede's findings, it is import to note several factors:

- In relative terms, Brazilian cultural in general ("D" on the continuum below) and American culture in general ("A" on the continuum below) are not extremely different or far removed from one another (like, say, Malaysia Austria on the PDI on page 85 above). This implies that there is a greater chance for greater success of an American intercultural educator in Brazil.

- More specifically, the American intercultural educator in question is "atypical" ("B" on the continuum below) and arrived in Brazil with both the experiential and theoretical framework to allow for greater adaptation and more success, more quickly. I had already moved in the direction of stereotypical Brazilian culture.

- The context that I encountered in Curitiba ("C" on the continuum below) is not steroetypical Brazilian, in that the city is very urban and modern and has been heavily influenced in many respects by the United States (and to a lesser extent by northern Europe). *Curitibanos* (people from Curitiba) and other Brazilians who live in Curitiba tend to be less collectivistic and more

individualistic than much of Brazil. These same people, in general, would also probably rank lower on the PDI than other Brazilians. In other words, many of the cultural characteristics of Curitiba and its residents are more closely related to those of the United States than much of the rest of Brazil. My context is also different in that the seminary where I teach has been heavily influenced by American Baptists. Some of the American culture and the Baptist subculture has inevitably made its mark in the context where I teach. In other words, my general context (Curitiba) and my specific context (the Paraná Baptist Theological Faculty) are "atypical" Brazilian, having "moved" in a direction that has more in common with my personal background.

The following continuum illustrates my postulation:

| Stereotypical American | "Atypical" American | | "Atypical" Brazilian Context | Stereotypical Brazilian Culture |
|---|---|---|---|---|
| (A) ⟶ | (B) ⟶ | | (C) ⟵ | (D) |
| | | X | | |
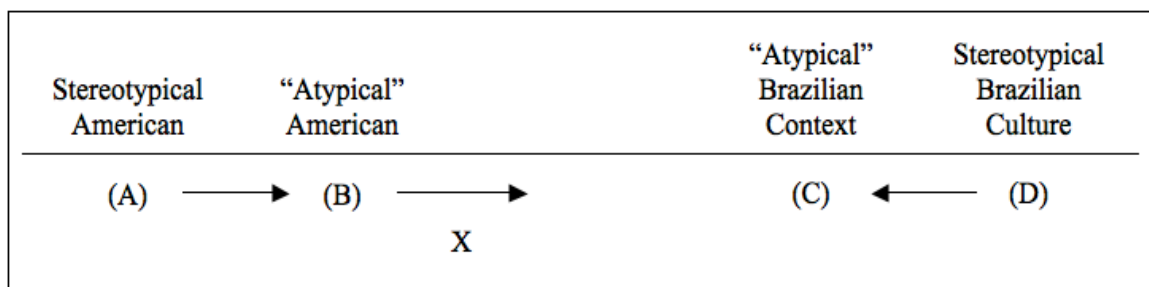
*The distance between (B) and (C) are closer than the distance between (A) and (D), thus increasing the probability of successful adaptation on the part of the intercultural educator (B) (who continues to adapt to his host environment - represented by arrow X), which in turn increases the probability of greater effectiveness of intercultural education.*

**Figure 25: Personal Cultural Movement Postulation**

### 6.3.3.8 Strategic Plan

We now have at our disposal a pool of resources in the previous pages that will facilitate our efforts to develop a *strategic plan for intercultural education at the Paraná Baptist Theological Faculty*. In a similar way, Brazilian cross-cultural missionary professors could undertake a similar exercise. Specifically, we will address the following issues:

- course description

- goals and objectives (anticipated outcomes)

- course outline and schedule

- teaching mechanisms for the delivery of, and interaction with, and learning of, the content, such as reading requirements, teaching styles, field experiences, group dynamics, classroom setup, equipment, etc., taking into consideration the students' learning styles

- evaluation mechanisms for student assessment, such as field experiences, papers, group projects, and a variety of testing styles; grading scales

- evaluation mechanisms of the course and professor

- implementation plan

The course for which this strategic plan will be developed is called Introduction to Missionary Anthropology (IMA). It has been noted previously that I have

already taught this course on four occasions. However, this strategic plan

represents a fresh, new approach toward planning and teaching this course due

to the wealth of new information I now have at my disposal as a result of this

research project. For each aspect of strategic planning below, there may or may

not be a description included. In order to avoid confusion, the actual items of the

strategic plan itself appear in boxes.

### 6.3.3.8.1    Course Description

This course is designed to introduce the student primarily to the discipline

of cultural anthropology and the study of other cultures, and secondarily to

cross-cultural communication and contextualization, with a view toward

effective cross-cultural ministry. Students will learn concepts (both scriptural and

from social science) and field methods which will help them acquire a good

understanding of the society, culture and customs of the people with whom they

will work, as well as of their own people – Brazilians. This understanding will

enable and enhance effective communication of the gospel and aid in the

development of biblically sound and contextually relevant missionary methods

and strategies.

### 6.3.3.8.2    Goals and Objectives (Anticipated Outcomes)

According to LeRoy Ford, there are four characteristics of a well-stated

learning goal:[563]

1) It tells in relatively broad terms what the students should learn

2) It tells what should happen to the learner (not the teacher!)

3) It indicates the kind of learning or change which the learner should achieve

(cognitive, affective and psychomotor)

4) It states the subject dealt with

With these characteristics in mind, then, the goals for the students of IMA by the

end of the semester are:

**1) Cognitive:**

- To understand culture and worldview from biblical, social science, and

missiological perspectives

- To understand intercultural communication from biblical, social science, and

missiological perspectives

- To understand contextualization from biblical, social science, and missiological

perspectives

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[563] In *Design for Teaching and Training* (Nashville, TN: Broadman Press, 1978), 17-41. For the purposes of this paper, my strategic plan will roughly follow the general guidelines proposed by Ford in this book, and by his 1991 book entitled *A Curriculum Design Manual for Theological Education* (Nashville, TN: Broadman Press).

- To define and illustrate key anthropological terms and concepts such as individualism and collectivism, gender roles, power distance, conflict, time-orientation, relationship-orientation, etc.

- To demonstrate knowledge of the strategies and skills necessary to cross cultures and minister effectively

- To understand culture stress and culture shock and know how to deal with them

**2) Affective:**

- To be passionate about God's glory among all people groups

- To be deeply committed to understanding the people and culture to which he or she is called

- To appreciate and respect people from other cultures and the good in other cultures

- To be deeply committed to communicating the Gospel in biblically sound and culturally relevant ways

- To be conscious of his or her own ethnocentricity

- To humbly desire to take on the posture of a servant and learner in cross-cultural ministry

**3) Skills:**

- To be able to analyze his or her own (Brazilian) culture (customs, beliefs, rituals, symbols, communication styles, etc.) – discerning which elements fall within biblical parameters and which do not

- To be able to analyze another culture (customs, beliefs, rituals, symbols, communication, etc.), discerning which elements fall within biblical parameters and which do not

- To be able to analyze those dimensions of culture which are related closely to the content of the Christian message (e.g. suffering and death, conscience, guilt and shame, sin and the moral order, personal and social ethics, forgiveness) and to be able to find redemptive analogies, etc.

- To be able to contextualize the gospel message and his or her own ministry strategy in a manner that is based on the authority of Scripture and sensitive to the social and cultural context

- To be able to employ basic cross-cultural communication skills for relationship building and ministry

- To be able to do a basic ethnographic study of a culture scene and field-based research of symbol systems

## 6.3.3.8.3    Sample Course Outline and Schedule

**Feb. 22**

| | |
|---|---|
| Topic(s): | Discuss (negotiate!) syllabus; introduction |
| Exercise(s): | Write and discuss in groups: What are your expectations for this course? |
| Reading(s) Due: | None |
| Assignment(s) Due: | None |

**Mar. 1**

| | |
|---|---|
| Topic(s): | Definitions |
| Exercise(s): | |
| Reading(s) Due: | *Willowbank Report* |
| Assignment(s) Due: | Written report of expectations of class |

**Mar. 8**

| | |
|---|---|
| Topic(s): | Culture and worldview from biblical perspective |
| Exercise(s): | |
| Reading(s) Due: | Perspectives, chapters 37 (Kwast) and 38 (Hesselgrave) |
| Assignment(s) Due: | *Willowbank Report* – Reading report |

**Mar. 15**

| | |
|---|---|
| Topic(s): | Culture and worldview from social science and missiological perspective |
| Exercise(s): | |
| Reading(s) Due: | Hiebert ch. 1 |
| Assignment(s) Due: | None |

**Mar. 22**

| | |
|---|---|
| Topic(s): | Ethnicity, people groups and unreached people groups |
| Exercise(s): | Hiebert ch. 2 |
| Reading(s) Due: | None |
| Assignment(s) Due: | None |

**Mar. 29**

| | |
|---|---|
| Topic(s): | Brazil, Brazilian people groups and Brazilian general cultural characteristics |
| Exercise(s): | In small groups, describe Brazilian culture |
| Reading(s) Due: | Hiebert ch. 3 |
| Assignment(s) Due: | None |

Apr. 5

    Topic(s):             Ethnocentrism; culture stress, shock and adaptation; incarnational ministry

    Exercise(s):

    Reading(s) Due:      Perspectives ch. 48 (Brewsters)

    Assignment(s) Due:  None

Apr. 12

    Topic(s):             Power distance, collectivism & individualism, gender roles, Social networks

    Exercise(s):           Case study based on Geert Hofstede's book (1991)

    Reading(s) Due:      Hiebert ch. 4

    Assignment(s) Due:  None

Apr. 19

    Topic(s):             Religious systems, folk religions and syncretism

    Exercise(s):           Midterm exam

    Reading(s) Due:      None

    Assignment(s) Due:  None

Apr. 26

    Topic(s):             Anthropological Research Models and Methods

    Exercise(s):

    Reading(s) Due:      Hiebert ch. 6

    Assignment(s) Due:  None

May 3

    Topic(s):             Intercultural Communication – 23 propositions

    Exercise(s):

    Reading(s) Due:      "Intercultural Communication" (Smith article from EDWM)

    Assignment(s) Due:  None

May 10

    Topic(s):             Intercultural Communication – Signal Systems; how to conduct signal system field research

    Exercise(s):

    Reading(s) Due:      Hiebert ch. 7

    Assignment(s) Due:  None

May 17

    Topic(s):
    Exercise(s):           Field Research at Curitiba Mall – Signal Systems
    Reading(s) Due:    None
    Assignment(s) Due:  None

May 24

    Topic(s):             Debriefing and Discussion of Field Research
    Exercise(s):           Debriefing and Discussion of Field Research
    Reading(s) Due:    Hiebert ch. 10
    Assignment(s) Due:  None

May 31

    Topic(s):             Contextualization from biblical/theological perspective;
                                three-self movement
    Exercise(s):           Guest Lecturer
    Reading(s) Due:    Perspectives ch. 42 (Hesselgrave)
    Assignment(s) Due:  None

Jun. 7

    Topic(s):             Contextualization from Historical and Strategic
                                Perspectives
    Exercise(s):           Guest Lecturer
    Reading(s) Due:    "The Fourth Self: One Self Too Many? (Mordomo)
    Assignment(s) Due:  Hiebert book – Reading Report

Jun. 14

    Topic(s):             Wrap-up; review for final exam
    Exercise(s):
    Reading(s) Due:    None
    Assignment(s) Due:  Mordomo paper – Reading Report

Jun. 21

    Topic(s):             None
    Exercise(s):           Final Exam
    Reading(s) Due:    None
    Assignment(s) Due:  Field Research (Signal Systems) Report

**6.3.3.8.4    Teaching and Evaluation Mechanisms**

Based on my research into the learning styles of missions students at the Paraná Baptist Theological Faculty and their general preference for multiple teaching modes and means, I would use, but not be limited to, the following teaching mechanisms:

| Lectures | Case Studies |
|---|---|
| Socratic Method | Guest Lecturers |
| Field Research | Videos |
| Small group discussions and projects | Individual and group writing projects |

**Evaluation Mechanisms for Students**

Throughout the semester the students will be assessed and evaluated through a variety of instruments, with the assignments, evaluation, and grades as shown below. It should be noted that each assignment earns an absolute number of points, not a percentage, and the final grade for the course is determined by the total number of points, on a scale of 1 to 10. For convenience, my scale is from 1 to 100, and I then divide by 10. Grades at the Paraná Baptist Theological Faculty and their American equivalency are shown in the table below.

| Brazil | America |
|--------|---------|
| 9.0 – 10.0 | A |
| 8.0 – 8.9 | B |
| 7.0 – 7.9 | C |
| 0.0 – 6.9 | F |

- Reading and Detailed Report - *O Evangelho e a Diversidade…*(Hiebert) 15 points
- Reading and Report – *Willowbank Report* (Lausanne)          5 points
- Reading and Report – "The Fourth Self" (Mordomo)          2 points
- Other Readings          3 points
- Field Research          15 points
- Field Research Report          15 points
- Midterm Exam          20 points
- Final Exam          25 points

                                                    -----------

TOTAL          100 points

**Evaluation Mechanisms of Course and Professor**

Due to the fact that Paraná Baptist Theological Faculty is recognized by

the Brazilian Ministry of Education, and to the strong conviction that God

deserves the very best from the institution, there are high expectations and

standards for the professors, both in terms of their knowledge and experience,

and their didactic skills. Thus, at the end of every class, the professors are

evaluated by the students. Each professor receives a summary of the evaluations from the Academic Director of the school and together they discuss any possible necessary improvements and the means to achieve the.

In addition, it is my custom to discuss my classroom management style openly with the students. I am always happy to hear their suggestions and seek to implement those that might genuinely make a difference in their ability to be transformed by their time with me.

### 6.3.4  Conclusion

In this section I have sought to accomplish several related tasks. I have covered much ground, with a view toward reaching a better understanding of the context where I'm involved in intercultural education and the nature of intercultural education, as well as developing a strategic plan for the teaching of my class called Introduction to Missionary Anthropology. By way of review, we have covered the following:

- An investigation into the subject of intercultural education

- A detailed study of learning styles

- An analysis of the findings of the research using a battery of four learning styles inventories

- A comparison of the culture of the educator with that of the students

- A strategic plan for teaching the course called Introduction to Missionary Anthropology.

This exercise was unprecedented for me, despite teaching missions courses in a Brazilian seminary context for over five years. I did not imagine when I undertook this project how helpful it would be for me as an intercultural educator. As a result of this research project, I will be a better professor in the formal institutional setting, as well as a better teacher and trainer in the other contexts where I minister by virtue of my role as executive director of a mission agency. Beyond this, the material in this section also could prove to be an asset to any Brazilian missionary, either as student or professor, thus advancing the cause of the Brazilian Evangelical missions movement through the mechanism of effective training.

## 6.4    Case Study: The "Business as Mission" (BAM) Model

Research and experience indicate that a second key for unleashing the Brazilian Evangelical missions movement – beyond that of thoughtful *training* models – is a "new" *ministry* model that is more holistic, integrated and *scriptural* than many others that have been utilized. The particular model that stands out is "Kingdom business" which, in the context of the Great Commission, is referred to by many as "business as mission," or simply BAM. Tetsunao Yamamori states

the conviction of a rapidly growing number of missiologists and others when he writes that "kingdom business will be a strategy of choice [to fulfill the Great Commission] in the twenty-first century."[564] It recognizes the moral goodness inherent within business that is done for the glory of God.[565] It values and liberates for global impact those members of Christ's body who feel called to business rather than some form of traditional ministry.[566] It is creative, innovative and dynamic, and provides a mechanism for the Church's entrepreneurial spirits to put their gifting to work for the glory of God and the good of humanity.[567] Based on these very characteristics of Brazilians (especially *jeitinho*) and the needs of the unreached, the "business as mission" model will serve well in the 21st century, unleashing Brazilians for effective, holistic, God-pleasing frontier ministry. The "business as mission" model is perhaps uniquely qualified to help Brazilian workers get out, get in, stay in and sink in.[568]

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[564] Yamamori, Tetsunao, and Kenneth A. Eldred (eds.). *On Kingdom Business: Transforming Missions Through Entrepreneurial Strategies* (Wheaton, IL: Crossway Books, 2003), 10. This is an especially stunning comment when we consider that Yamamori has spent much of his life working with NGOs, including 17 years at the helm of Food for the Hungry.

[565] This "neglected way of glorifying God" is examined by theologian Wayne Grudem in his book *Business for the Glory of God: The Bible's Teaching on the Moral Goodness of Business* (Wheaton, IL: Crossway Books, 2003).

[566] For more on this, see Templeton prize-winning Catholic philosopher, writer and diplomat Michael Novak's very thoughtful and thoroughly researched treatise on this "morally serious calling," called *Business As a Calling: Work and the Examined Life* (New York: The Free Press, 1996).

[567] Roman Catholic priest and founder of the Acton Institute for the Study of Religion and Liberty, Robert Sirico, explores *entrepreneurship* as a spiritual vocation in his small book *The Entrepreneurial Vocation* (Grand Rapids, MI: Acton Institute, 2001).

[568] "Getting out, getting in, staying in and sinking in" were examined in sections 6.2.1 – 6.2.4.

### 6.4.1 Definitions and Distinctives of BAM

The BAM model for missions is nearly as old as the human race itself, as is the doxological motivation for missions we examined previously. It is not difficult to discern that Abraham, for example, was highly familiar with both. Vocationally, Abraham seems actively to have been involved in business related to livestock, silver and gold (Gen. 12:16; 13:2). He also seems to have understood that there was a greater reason for his professional activities than merely to support his family. He was a man who heard God's voice (Gen. 12:1-3; 13:14-17), saw God (Gen. 12:7), communed with God (Gen. 15:1-16; 22:1-19), obeyed God at all cost (Gen. 12:4; 15:10; 22:1-19), worshipped God and called on His name (Gen. 12:7, 8; 13:4, 18; 22:5), and feared God and served Him above all men (Gen. 14:22). Abraham was conscientious of God's calling on his life to participate in God's mission to bless the nations (Gen. 12:1-3; 13:14-17; 24:7) and be worshipped among them, and he knew that the means by which he would fulfill his calling would include his "secular" vocation. He believed the Lord, and was considered righteous by Him (Gen. 15:6). He pleased the Lord, and "the Lord had blessed Abraham in all things" (Gen. 24:1). Clearly Abraham was driven by a sense of calling and desire to see his God known and worshipped among all nations. His motivation was doxological. At the same time, it is clear that his means – or

methodology – for blessing the nations was built upon his professional activities, which he continued to practice wherever the Lord led him. Abraham serves as an example of one who "successfully" united the doxological motivation for participating in God's mission with the BAM model.

What is the "business as mission" model, how does it work, and why is it relevant not only for unleashing the Brazilian Evangelical missionary force, but also for reaching the least-reached peoples of the world? There is a small but growing number of outstanding resources available in the form of articles, papers, books, seminars and courses that deal with BAM's many facets.[569] The most ground-breaking resource for the global Church in general, and the Brazilian Evangelical Church in particular, is the Lausanne Occasional Paper (LOP) on Business as Mission, which Mats Tunehag, Wayne McGee and Josie Plummer edited.[570] Following is my understanding of, description of, and desire

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[569] By far the most thorough resource on BAM is Neal Johnson's book, *Business as Mission: A Comprehensive Guide to Theory and Practice* (Downers Grove, IL: InterVarsity Press, 2009). Other good starting places include Yamamori and Eldred's helpful compilation called *On Kingdom Business* (Wheaton, IL: Crossway Books, 2003), Rundle and Steffen's excellent book called *Great Commission Companies* (Downers Grove, IL: InterVarsity Press, 2003) and Michael Baer's concise introduction called *Business as Mission: The Power of Business in the Kingdom of God* (Seattle, WA: YWAM Publishing, 2006).

[570] The Lausanne Occasional Paper (LOP) on Business as Mission was produced between early 2003 and the end of 2004 by a group of about 70 people from around the world representing many countries, languages, professional activities (clergy and laity), and ecclesiastical backgrounds. The paper was concluded after seven days of intensive meetings in Thailand in September and October of 2004, as the Business as Mission issue group of the Lausanne Forum. The paper is available in English at http://www.lausanne.org/docs/2004forum/LOP59_IG30.pdf (accessed on December 15, 2013). It is also available at <www.businessasmission.com/lopbam.html> (accessed on December 15, 2013), as is the Business as Mission Manifesto, in both English and Portuguese. The Portuguese translation of the full LOP on BAM is available at <http://joaomordomo.com/LOP_BAM_PT.pdf> (accessed on December 15, 2013).

for, "business as mission," based initially on the LOP on BAM, to which I contributed through writing and serving on the editorial committee.[571]

We must begin by describing "business as mission" and clarifying some terms and issues. I echo the sentiments of our Lausanne issue group in that the descriptions used here are simply to aid us in clear and consistent communication. It is *not* my aim to create a "business as mission orthodoxy" or to exclude groups or initiatives that prefer other terms and definitions, such "transformational business," "business for transformation" (a.k.a. "B4T"), "great commission companies," "kingdom entrepreneurs," "kingdom businesses," and the like. In fact, all of these are valid terms that serve to enrich the broader movement, and I freely use them when they are the most appropriate, for I recognize that in some contexts "business as mission" is not the most helpful or preferred term. The expression "business as mission" itself can be considered a fairly broad term that encompasses various domains where business and missions intersect. For example:

- **Business as Mission is doxologically motivated.** Every aspect of business activity can glorify God, including ownership, productivity, employment,

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[571] I cannot and do not, of course, speak on behalf of the entire Lausanne Business as Mission issue group.

commercial transactions, profit, money, competition, borrowing and lending.[572]

This is especially true when done for the sake of God's glory among all nations.

While BAM has multiple transformational objectives ("bottom lines" or "returns

on investment" = spiritual, economic, social and environmental), it is driven by a

desire to see the name of Christ exalted among all peoples. It "is a *means* to an

end, not an *end* in itself. The endgame is bringing God glory and effecting

kingdom impact by introducing lost people to Jesus and by making their lives

better."[573]

• **Business as Mission has a "Kingdom of God" perspective.** A BAM

business, or Kingdom business, is "a business that is specifically, consciously,

clearly, and intentionally connected to the establishment of Christ's Kingdom in

this world."[574] Kingdom businesses start from the theological premise that God

desires to be known, loved and worshipped among all peoples of the world.

Kingdom businesses recognize that all Christians have a calling to love and serve

God with all of their heart, soul, mind and strength, as well as to love and serve

their neighbors. Kingdom businesses further recognize that God calls some

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[572] Grudem, *Business for the Glory of God,* 12-13.
[573] Johnson, *Business As Mission: A Comprehensive Guide To Theory and Practice*, 27–28, 225.
[574] Baer, Michael R., *Business as Mision: The Power of Business in the Kingdom of God* (Seattle, WA: YWAM Publishing, 2006), 14.

people to work for His kingdom in business just as certainly as He calls some

people to work in other kinds of ministry or mission ventures. Kingdom

businesses take seriously the biblical mandates to reach the unreached and to

serve the poor and oppressed, in particular in those areas where the gospel has

yet to be received. This leads to a focus on cross-cultural activity and should

draw our attention to areas of endemic poverty and/or unevangelized

communities and people groups. The business of business is business. The

business of "business as mission" is business with a Kingdom of God purpose

and perspective, to fulfil God's mission.

- **Business as Mission is distinctly qualified to open doors among**

**unreached people groups (UPGs).** BAM is a powerful ministry model in the

three major arenas of mission (among the impoverished, among the secular,

among the unreached) but it is by some standards uniquely qualified to bring

about transformation among the unreached, as it "specifically aims to meet

physical as well as spiritual needs in the least-evangelized and least-developed

parts of the world."[575] As Eldred observes, "Governments are fascinated by the

prospects of economic development, job creation and local wealth building. If a

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[575] "Distinctives and Challenges of Business as Mission" in *Business As Mission: From Impoverished to Empowered*, Tom Steffen and Mike Barnett, eds. (William Carey Library, 2006), 25-26.

company is providing meaningful employment, good wages and useful products or services, it will be welcome. God can open the doors for Kingdom business even in Muslim and otherwise closed nations."[576]

- **Business as Mission can liberate emerging Gospel movements from financial dependency.** "Business development efforts create sufficient local wealth such that indigenous churches no longer need Western funding."[577] By providing employment and enabling local Christians to improve their economic condition, Kingdom business efforts can help break the dependence on foreign assistance. Christians in developing countries can learn the principles of giving; in some nations, this is a much-needed lesson. Related: it has the potential to be "the only long-term solution to world poverty."[578]

- **Business as Mission is based on the principle of holistic mission**. Holistic mission attempts to bring all aspects of life and ministry and godliness into an organic biblical whole. This includes God's concern for such business-related issues as economic development, employment and unemployment, economic justice and the use and distribution of natural and creative resources among the human family. These are aspects of God's redemptive work through

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[576] *God Is At Work*, 261-262.
[577] *God Is At Work*, 262.
[578] Grudem, *On Kingdom Business*, 150.

Jesus Christ and the church, which BAM addresses and embraces. Sadly, evangelism and social concerns are often still addressed as though they were separate and unrelated to each other. This assumes a divide between what we consider 'sacred' or 'spiritual' and what we consider 'secular' or 'physical'. The biblical worldview, rather, is one that promotes an integrated and seamless holistic view of life. Ministry should not be compartmentalized or fragmented into the 'spiritual' and the 'physical.' Business as mission is an expression of this truly holistic, integrated paradigm, that can bring spiritual *and* social *and* economic/material *and* humanitarian *and* environmental transformation to individuals *and* families *and* communities *and* cities/nations *and* societies.

- **Business as Mission is different from, but related to, marketplace – or workplace – ministries.** Marketplace ministries are primarily monocultural and focused on taking the gospel to people where they work, preferably through the witness of co-workers and professional colleagues. These ministries encourage the integration of biblical principles into every aspect of business practice, for the glory of God. Business as mission naturally includes these elements of workplace ministry. When a workplace ministry is initiated in a business owned by believers to intentionally advance the kingdom of God, there will be substantial overlap. But whereas workplace ministry can choose to limit its focus solely

"within" the business context itself, business as mission is focused both "within" and "through" the business and generally has a cross-cultural orientation. It seeks to harness the power and resource of business for intentional mission impact in a community or nation at large. And whereas workplace ministry may occur in any setting, business as mission is intentional about the "to all peoples" mandate, and seeks out areas with the greatest spiritual and physical needs.

- **Business as Mission is different from, but related to, tentmaking.**

"Tentmaking" refers principally to the practice of Christian professionals, who support themselves financially by working as employees or by engaging in business. In this way they are able to conduct their ministries without depending upon donors and without burdening the people they serve. Tentmaking infers the integration of work and witness, with an emphasis on encouraging evangelism by lay Christians rather than clergy and ministry professionals. Where tentmakers are part of business ventures that facilitate cross-cultural mission goals, there is substantial overlap with business as mission. However, although a tentmaker might be a part of a business, the business itself might not be an integral part of the ministry as it is with business as mission. Business as mission sees business both as the medium *and* the message. Business as mission most often involves 'job-making' as an integral part of its mission. Tentmaking

may involve this, but is more often simply about 'job-taking' – taking up employment somewhere in order to facilitate ministry.

- **Business as Mission is different from business *for* missions.** Profits from business can be donated to support missions and ministries. Likewise employees can use some of their salary to give to charitable causes. This can be called business *for* missions. This is different from business as mission. While this should be encouraged, none of us would like to be operated on by a surgeon whose only ambition is to make money to give to the church! Instead we expect that he has the right skills and motivations to operate with excellence and professional integrity. Likewise a "business as mission" business must produce more than goods and services in order to generate new wealth. It seeks to fulfill God's Kingdom purposes and values through every aspect of its operations. A "business for mission" model can reinforce the false sacred/secular, clergy/laity construct, limiting businesses and business people to a role of funding the "real ministry." While funding is an important function, business as mission is about for-profit businesses that have a Kingdom focus.

- **Business as Mission does not condone non-business and non-missions.** Two approaches to business that do not come within the scope of business as mission in any sense are: (1) Fake businesses that are not actually functioning

businesses, but exist solely to provide a platform and/or cover for missionaries to receive visas and enter countries otherwise closed to them. This has been called "the missionary in disguise approach,"[579] and has little redeeming value. It is often employed by people who have little interest in business, and who seek to do the least possible amount of genuine work. And as Rundle and Steffen point out, using business as a cover is not nearly as original or clever as we might imagine. "Spies and terrorists also have trouble operating openly in most countries, and they too have discovered the usefulness of the business platform."[580] It is simply dangerous for a missionary to employ such a duplicitous strategy and very few churches have been started this way. (2) Businesses that purport to have Christian motivations but which operate only for private economic advantage and not for the Kingdom of God. Neither these, nor businesses run by Christians with no clear and defined Kingdom strategy (they might have an excellent business plan, but they have no "Great Commission plan"), are considered BAM businesses.

- **Business as Mission pursues profit.** Kingdom businesses must be built on viable business plans, being financially sustainable and producing goods or

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[579] Steve Rundle and Tom Steffen, *Great Commission Companies: The Emerging Role of Business in Missions.* (Downers Grove, IL: InterVarsity Press, 2003), 22.
[580] Rundle and Steffen, *Great Commission Companies,* 41-42.

services that people are willing to pay for. Sustainability implies that the activity

is profitable. Profits are an essential element of all businesses, in all cultures.

Without profit the business cannot survive and fulfill its purposes. Accordingly,

BAM businesses are *real* businesses that genuinely exist to generate wealth and

profits. Business as mission does not view profits as inherently evil, bad or

unbiblical. Quite the contrary, profits are good, desired and beneficial to God

and His purposes, as long as they are not oppressive, or derived from gouging

customers or selling products and services that do no honor Christ and His

Gospel. Temporary subsidies may be utilized to establish a business as mission

initiative. Permanent subsidies or financial support without expectation of

ultimate profitability are closer to charitable or donor-based ministries than

BAM-based enterprises.

- **Business as Mission is innovative and creative**. The business and

ministry plans, methodologies, and strategies used, are intentionally creative and

diverse, just as God created us in an amazing array of shapes and sizes and

colors. "Business as mission" seeks to develop and deploy innovators and risk-

takers – call them Kingdom entrepreneurs – people who, in Rundle's words

are *authentic* businesspeople with proven competence in at least one area of

business administration. They are spiritually gifted much like traditional

missionaries, but are called and equipped to use those gifts in a business context.

Kingdom entrepreneurs have a genuine desire to see communities of faith spring

up in the spiritually driest places, and are willing to live and work in these places

to make that happen. Rather than perceiving the business as a distraction from

their ministry, kingdom entrepreneurs recognize it as the necessary context for

their incarnational outreach. The daily struggles – meeting deadlines, satisfying

customers, being victimized by corruption – are precisely the things that enable

kingdom entrepreneurs to model Christian discipleship on a daily basis.[581]

- **Business as Mission comes in all shapes and sizes and is bigger than
one might imagine**. Does the size of the business matter? Yes and no. Christian

microenterprise programs exist that help provide necessary income for families

and individuals resulting in community development, churches being planted

and discipleship taking place. Christian microenterprise development has been

well accepted and is effective for the Kingdom. A significant body of work about

the subject already exists.[582] It has a legitimate place in the broader definition and

practice of business as mission. However, the focus of business as mission is on

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[581] Steve Rundle, "Preparing the Next Generation of Kingdom Entrepreneurs," in Tetsunao Yamamori and Kenneth A. Eldred (eds.), *On Kingdom Business: Transforming Missions Through Entrepreneurial Strategies* (Wheaton, IL: Crossway Books, 2003), 229-230.
[582] See, for example, Bussau, David, and Russell P. Mask, *Christian Microenterprise Development: An Introduction* (Waynesboro, GA: Regnum, 2003). Their bibliography on p. 137ff is particularly helpful.

larger scale business, generally small to medium sized enterprises, where there has been a comparative lack of attention. If we are to tackle the enormity of the challenge before us we need to think and act bigger, beyond micro to small, medium and large enterprises. Mats Tunehag points out the power of SMEs when he asks, "How is it that Bangladesh (famous as a microenterprise country) is still endemically poor and Taiwan (a country of SMEs) is rich?"[583] The empirically verifiable answer is that whereas SMEs serve as the backbone of economies such as those of the United States, Germany and Taiwan, with respect to microenterprise, "the economic rationale is simply not there."[584]

We can summarize the above descriptions by asking and answering the question, What might one of these Kingdom enterprises look like? In Rundle and Steffen's conception,

> There is no limit to the forms a Great Commission Company can take. Nevertheless, there are some basic characteristics that they all have in common, which enable us to define a Great Commission Company as "a socially responsible, income-producing business managed by Kingdom professionals and created for the specific purpose of glorifying God and promoting the growth and multiplica-tion of local churches in the least-evangelized and least-developed parts of the world."[585]

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[583] Tunehag, Mats, *Business as Mission is Bigger Than You Think!* (Sweden: self-published, 2013), 13.
[584] Milfred Bateman in the December 26, 2008 edition of *The Financial Times,* as quoted by Tunehag, 13.
[585] Rundle and Steffen, *Great Commission Companies,* 41.

For the past two centuries, education and health have been the

handmaidens of the modern missions movement. However, virtually every

country in the world today has a ministry of education and a ministry of health

whose leadership more often than not frown upon the thought of any outsider

telling them how to educate their people or take care of their health. In the 21st

century, business fills the void left by education and health. Business opens

doors in even the most tightly shut nations like Turkmenistan and North Korea,

and business people replace (in a sense), traditional missionaries. As Neal

Johnson puts it,

> the business community, because of its enormous power base of influence,
> resources, and expertise is in a unique position to undertake mission for
> Christ:  worldwide and next door. This mission can be done effectively
> and efficiently by Christian believers in the business community. The
> heart of mission is helping hurting people holistically through the love of
> Christ. And what matters is not who does it, but who receives it; not who
> does it, but how and why it is done. In these instances, it is the business
> community itself that is replacing the traditional "sending agencies" of
> earlier Christian mission paradigms. It is the business community
> utilizing the resources God has placed in their hands to become a major
> part of *missio Dei*.[586]

In other words, the "business as mission" model can, and I believe should,

increasingly become the missions model of choice for the 21st century, especially

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[586] Charles Neal Johnson, *God's Mission To, Within, and Through the Marketplace: Toward a Marketplace Missiology.* (Ph.D. dissertation. Pasadena, CA: Fuller Theological Seminary, 2004), 328.

for emerging missions movements such as that of the Brazilian Evangelical Church. It serves as a catalyst to inspire and encourage people to get into business and to stay in business, and to get into missions and stay in missions, especially at the frontier of missions, among the least-reached peoples of the world and in the developing world. It envisions and enables the laity – who are the 21st century missionary personnel – to go to the 85% of the unreached peoples and people in the world where "professional missionaries" cannot go and the "professional missionary model" (PMM) does not work. It unleashes emerging missionary forces like that of the Evangelical Church in Brazil.

Some have raised the argument that BAM doesn't mobilize poorer Evangelicals for missions,[587] and yet they are desperately needed because most of the world is poor, and the Brazilian Church is full of them. To that I respond, "There are geographical considerations that we cannot overlook. Could not the poorer Brazilians reach the unreached peoples of Brazil and South America, especially the 250 or so unreached tribes? Could not the poorer Africans reach other African peoples and Indians reach other Indian peoples and Chinese reach other Chinese peoples?" It's already happening, and with great success in many

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[587] This is something that I hear regularly when speaking and teaching on BAM.

areas. It makes good sense to mobilize the poorer within our global Family to reach peoples within close geographic proximity where financial outlay is minimalized. BAM's unique contribution – and BAM does, admittedly, require people with professional training and drive and creativity – is to enable the penetration of the most difficult places and people groups.

I do not mean to imply that we should underestimate the power of the poor and presume that they should stay poor (that is, after all, antithetical to one of the basic tenets of the BAM model) or that they cannot contribute to reaching the least-reached. Even the secular business world does not do this. Globally recognized business consultant C.K. Prahalad provides insight here through his groundbreaking research among the poor around the globe. In his book called *The Fortune at the Bottom of the Pyramid*,[588] he contends that, collectively, the world's billions of poor have immense entrepreneurial capabilities and buying power, and that companies can help them escape poverty not just through job creation, but also by targeting products to their needs. Certainly the Brazilian Church can learn from his conclusions and make not merely a temporal, material impact on the poor, but a spiritual and eternal one as well.

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[588] Wharton School Publishing, 2004.

We would do well to conclude by highlighting one of the key words and concepts of the BAM model itself. It is the word "integrated." The BAM model is perhaps one of the most biblical, sensible and effective models for cross-cultural frontier ministry because of the fact that it is a balanced and integrated approach. It is:

- Integrated in that with one model, emerging missionary movements, like that of the Brazilian Evangelical church, can overcome their four most significant obstacles.

- Integrated in that it doesn't separate sacred and secular, clergy and laity; it doesn't demean the secular and the laity, it doesn't overrate the sacred and the clergy.

- Integrated in that business and ministry activity become one in the same, for the Glory of the Father. It's not just good theology, it's good missiology and doxology.

- Integrated in that it is both theocentric – motivated primarily by a desire to see God glorified among all peoples – and anthropocentric, because it is secondarily driven by a desire to meet the needs of people.

- Integrated in that it deals both with spiritual and material needs of people.

- Integrated in that the cross-cultural Good News bearer has one identity –
  no duplicity, no dishonesty, no representing himself or herself to the
  senders as one type of person and the receivers as another type.

- Integrated in that it unites economic activity with social and justice
  concerns and plugs them into church-planting movements.

- Integrated in that it unites emerging missions movements like that of
  Brazil with the peoples where the name of Christ is never or rarely heard.

## 6.4.2  Application in the Brazilian Context

As we have already determined, the BAM model is not new, although the
expression and systematization is. Since Brazilian missions leaders were first
exposed to the BAM model by Mats Tunehag at the *Congresso Brasileiro de Missões*
in 2001, there have been encouraging signs:

- Numerous conferences and short training courses have been held in major
  cities such as Belo Horizonte, Curitiba, Rio de Janeiro and São Paulo.[589]

- The AMTB has formed an new department called PEM (*Profissionais e
  Empresas em Missão*, or "Professionals and Businesses on Mission)

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[589] These were co-sponsonsored by CCI-Brasil, Interserve-Brasil, SEPAL, and the World Missions Board of the
Brazilian Baptist Convention.

dedicated to engaging all professionals, but especially business

professionals, and their businesses, in God's global mission.

- Brazilian missionaries and mission agencies have increasingly adopted the

   model.[590]

Although there are still relatively few Brazilian BAM practitioners when

compared to the several thousand Brazilian cross–cultural missionaries of all

types, missiologist Timothy Dunn in his doctoral research attempted to initiate a

research–driven appraisal of the factors that are indicators of effective ministry

by Brazilian BAM missionaries. He quickly realized that it is difficult to know

with certainty how many BAM missionaries actually exist since BAM

practitioners often work outside of established mission structures and within

creative–access countries. His research showed that "BAM is a complex mission

sending strategy that requires extensive preparation and expertise for the BAM

practitioner as well as significant financial and non–financial resources to sustain

BAM practitioners if they are to be successful in their spiritual ministry and

business goals in the long–term."[591] Dunn's research additionally indicated that

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[590] In particular, CCI-Brasil, Interserve-Brasil, and SEPAL.

[591] Dunn, Timothy Paul, "Enhancing the Viability of Brazilian Business as Mission Missionaries" (D.Miss. dissertation, Pasadena, CA: Fuller Theological Seminary, 2012), 157-158.

some mission agencies and leaders as well as BAM missionaries themselves did

not understand, or underestimated, the complexity of BAM as a mission sending

strategy, especially in the early years of their ministry. Brazilian BAM

practitioners and mission agencies must not underestimate the level of resources

and commitment that are required both to train and deploy a successful BAM

missionary. BAM is a high risk, resource-intensive strategy, but it holds the

potential to achieve what other mission strategies cannot.

### 6.4.3  Conclusion

Can this integrated approach to frontier ministry – the business as mission

model – truly unleash the Brazilian Evangelical missionary force and, Lord

willing, release other "third church" missionaries from around the globe to

penetrate the least-reached peoples of the world for the glory of the Father?

Everything we have seen in this research gives us tremendous reason to believe

that the answer is a resounding "yes." This model, perhaps better than any other,

enables, in the words of the Lausanne movement, the whole church – including

the Brazilian Church – to take the whole gospel to the whole world.

## 6.5    Chapter Summary

This chapter addressed the question, "How is the Brazilian Evangelical church doing on the cross-cultural missions scene?" While there has been progress, we determined that in order for the Brazilian Evangelical missions movement to reach its potential, new missionary models will be required both for training and deployment. In the case of training, we conducted a research project among seminary students and concluded that greater attention must be paid both to students' learning styles (if they are to be infected with a missionary vision) and to the actual content being taught. Consequently, we developed a strategic plan and sample course on intercultural education (called Introduction to Missionary Anthropology).

With respect to deployment, we demonstrated the weaknesses of what I call the "professional missionary model" (PMM) and determined that the business as mission model is distinctly, if not uniquely, able to open doors for Brazilian missionaries to "get out, get in, stay in, and sink in" to new contexts and cultures in order to declare the glorious and transforming Gospel message.

**CHAPTER SEVEN: CONCLUSIONS AND RECOMMENDATIONS**

**7.1     Conclusions**

Through the use of an interdisciplinary, integrated research model, I have

attempted to document and analyze specific crucial theological, historical,

cultural and strategic components of *missio Dei* to, in and through Brazil, in an

attempt to demonstrate that God has, in fact, *dado um jeito* ("made a way") for the

Gospel of Jesus Christ to take root in the soil of Brazilian hearts, and from there

expand to the nations. While it would have been impossible to examine

numerous components of each of the four categories in a single dissertation, the

use of grounded theory allowed for some of the most important components to

be identified, analyzed and integrated. Our conclusions are numerous (and could

not all, in light of the volume of research I conducted, possibly be included here)

and necessitate careful attention from Brazilian missionaries and missions

leaders of all sorts:

> 1)     The biblical/theological research within the Brazilian context
>
> indicates that there is a compelling need to develop a
>
> systematized biblical theology of mission from a Brazilian
>
> perspective and for the Brazilian context.

2)      The lack of a Brazilian biblical theology of mission has left the

        Evangelical Church vulnerable to false doctrines such as

        prosperity theology and freewill theism.

3)      The archival research indicates that, not without difficulties and

        obstacles, God has sovereignly orchestrated the arrival of His

        Gospel to the shores of Brazil, as well as its growth in, and

        expansion from, Brazil.

4)      The ethnographic research indicates that Brazil's specific set of

        cultural characteristics prepare and qualify Brazilians for

        effective ministry among unreached peoples, relatively more

        effective, in fact, than people from many, if not most, other

        countries.

5)      The quantitative research study among Brazilian Evangelicals

        indicates that they are willing to be engaged in outreach to

        unreached people groups in their midst (such as Arabs) and, by

        extension, among peoples in other countries (such as Turkey).

6)      The field-based and archival research conducted in Turkey

        indicates that the peoples of Turkey are more likely to be open to

hearing the message of the Gospel from a Brazilian than from a "Westerner."

7)      The field-based learning styles research project among seminary students indicates that there is a great need for learning style-based missionary training, that learning and ministry outcomes could be marginally, or in some cases significantly, enhanced.

8)      The archival research, in conjunction with the limited amount of research conducted among Brazilian BAM missionaries, indicates that engaging the so-called "laity" in God's global mission among unreached peoples is, while more resource intensive in early stages, a more effective way of completing the task of world evangelization than the outmoded "professional missionary model."

Thus an integrated approach to preparing and deploying Brazilian missionaries – one which includes training models that are sensitive to students' learning styles and that help Brazilians utilize their cultural strengths cross-culturally, and which engages "the laity," specifically through the use of business in creative-access contexts – is preferable to traditional missionary training and deployment models.

## 7.2 Recommendations

Recommendations that arise as a result of the research presented in this dissertation fall into two categories, application and research.

### 7.2.1 For Application

It is clear that the Brazilian Evangelical Church has learned much as she has witnessed God *dando um jeito* throughout her history. In the same way that she has sought to bless Brazil and those therein, it is time for her to increasingly realize that she is blessed to be a blessing to all nations. There are numerous ways for her to do this.

1) Traditional missionary training institutions such as seminaries and missionary training institutes are urged to retool their curriculum and content, not only in light of students' learning styles, but also in light of the unique contributions that Brazilians make toward completing God's global mission. Moreover, in light of my research, they should seriously reconsider their target audiences. For example, rather than only recruit those who feel called into "fulltime ministry," they could consider offering special programs (for example one year certificates) for professionals who do not necessarily need to study biblical Greek and Hebrew, but who do want and need tools and skills to utilize

and leverage their jobs and professions for the sake of ministry among unreached and/or impoverished peoples.

2) Likewise, Evangelical colleges and universities are urged to equip all of their students with a biblical worldview that reinforces their understanding that while they may not be called to "fulltime ministry," they are called to minister fulltime, through their professional platforms, for the sake of God's glory among the poorest and least-reached of the world.

3) Mission agencies should begin to include BAM as one of their ministry models, alongside the use of NGOs and the PMM. They should also begin to engage professionals not merely for their financial contributions, but rather as their primary cross-cultural ministry candidates. This could include, for example, actively recruiting at universities and businesses.

4) Local churches bear the bulk of the burden. They must seriously heed the exhortation of the Lausanne Movement's Business as Mission Manifesto, which calls upon the Church and local churches "to identify, affirm, pray for, commission and release business people and entrepreneurs to exercise their gifts and calling as business people in the market place – among all peoples and to the ends of the earth."

### 7.2.2 For Further Research

Each of the four components of this dissertation research – theological, historical, cultural and strategic – elicit far too many potential new research options than can be listed here, but ten of the most significant would be:

1) General

   a. Conduct a similar integrated study of the Catholic Church in Brazil

   b. Conduct a similar integrated study on a micro-level, for example among specific denominations

2) Theological

   a. Develop a systematized theology of mission from a Brazilian Evangelical perspective

   b. Develop a doxological missiology

3) Historical

   a. Conduct historiographic research of *missio Dei* among specific groups in Brazil, such as indigenous tribes or Gypsies

   b. Examine the economic impact of the Gospel in Brazil over the past 100 or 200 years

4) Cultural

a. Conduct a research project similar to that in chapter five

(Brazilian sentiments towards Arabs) with respect to other

immigrant communities

b. Perform a longitudinal comparative study by conducting the

same research (Brazilian sentiments towars Arabs) again

5) Strategic

a. Conduct case study research among the growing number of

Brazilian BAM missionaries

b. Conduct a quantitative study of Brazilian BAM missionaries

English questionnaire (translated from Portuguese original):

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**Researcher**_____ **Location**_____**Date**_____ **Time of Day**_____

First name of respondent  _____

1.  Sex:                                                                    MALE              FEMALE

2. Are you Brazilian?                                                  YES              NO

     From which state?_____

3. Are you an Evangelical?                                          YES              NO

4. Where do you attend church?_____

     To which denomination does your church belong?_____

5. How many times/wk do you participate in the activities of your church? a) < 1    b) 1-2   c) 3-4   d) 5 +

6. Are you:        a) under 20       b) 20-29       c) 30-39       d) 40-49       e) 50-59       f) 60 or older?

7. What is your highest education attained: a) elem.    b) jr. hi    c) hi sch.    d) tech. sch.    e) university
                                 f) post-grad.   g)  master's   h) doctorate

8. What is your profession?_____

9. Are you aware of any NEW immigrant groups that are coming to Brazil?      YES              NO

     If so, which?_____

10. Can you think of any immigrants in your sphere of influence (neighborhood, work, etc.)?  YES   NO

     If so, from which group(s)?_____

     Do you know any of them personally?                          YES              NO

11. Would you consider your feelings, in general, toward immigrants:

          a) very positive       b) positive     c)  neutral        d) negative       e) very negative?

12. Suppose the house or apartment next door to you was for sale/rent. Three families came to look at it --
    one Brazilian, one Arab Muslim and one Japanese.

     Which family would you most like to have for a neighbor (or doesn't it matter)?_____

     Which would you least want to have as a neighbor (or doesn't it matter)?_____

     What reasons do you have for your preferences?_____

---

13. If you were to read in the Folha de Sao Paulo that the number of Arab Muslim immigrants in south Brazil had increased rapidly over the past two years, would you feel this is something:

    a) positive    b) neutral    c) negative    Why?_____

If you were to read that the number had DECREASED rapidly, would you feel this is something:

    a) positive    b) neutral    c) negative    Why?_____

14. What are the first two words that come to your mind when I say Arab?_____
_____ When I say Muslim?_____ _____

15. Have you ever seen any movies that portrayed Arab Muslims?    YES    NO    NOT SURE

    Were the portrayals PRINCIPALLY    a) positive    b) neutral    c) negative?

    Did they influence your attitude towards Arab Muslims?    YES    NO    NOT SURE

    If so, in what manner?    a) positive    b) negative

16. Do you know any Arabs personally?    YES    NO    NOT SURE

    If so, are your relationships with them generally:

    a) very positive    b)positive    c) neutral    d) negative    e) very negative?

    Are any of these Arabs also Muslims?    YES    NO    NOT SURE

    If so, does this impact your feelings toward them?    YES    NO

    In what manner?    a) positive    b) negative

17. Have you ever shopped in the Foz do Iguaçu area?    YES    NO    NOT SURE

    Did any of the merchants appear to be Arab Muslims?    YES    NO    NOT SURE

    What were your impressions of them?    a) positive    b) neutral    c) negative?

18. Do you have any relatives of Arab descent?    YES    NO

19. Do you have any relatives who are Muslims?    YES    NO

20. Suppose your church or some other mission organization that you know sponsored an evangelistic outreach among Arab Muslims in Brazil. To participate personally, would you be:

    a) strongly inclined    b) inclined    c) neutral    d) not inclined    e) strongly not inclined

21. To support this evangelistic effort among Arab Muslims in BR, to contribute financially, would you be

    a) strongly inclined    b) inclined    c) neutral    d) not inclined    e) strongly not inclined

22. Would you be    a) strongly inclined  b) inclined  c) neutral  d) not inclined  e) strongly not inclined

    to financially support a Brazilian missionary working among Arab Muslims in Brazil?

23. A Brazilian missionary working in some other country:

    a) strongly inclined    b) inclined    c) neutral    d) not inclined    e) strongly not inclined

24. Would you be more inclined to support (in any way) an evangelistic project or missionary work here in Brasil among:

    a) Arab Muslims    b) an indigenous tribe    c) no preference

Portuguese questionnaire:

| | | | |
|---|---|---|---|
| **Pesquisador**_____ **Local**_____**Data**_____**Horário**_____ | | | |

Primeiro nome do pesquisado:_____

1. Sexo: *MASC.* *FEM.*

2. Você é brasileiro(a)? *SIM* *NÃO*

   (Se sim) De onde?_____

3. Você é evangelico(a)? *SIM* *NÃO*

4. Que igreja você frequenta?_____

   Qual é a denominação da sua igreja?_____

5. Com que freqüência vc participa das atividades da sua igreja? *a) menos de 1  b) 1-2  c) 3-4  d) 5 ou +*

6. Qual a sua idade*?     a) menos de 20     b) 20-29     c) 30-39     d) 40-49     e) 50-59     f) 60 ou mais*

7. Qual é seu mais alto grau de instrução*?  a) 1o Grau      b) 2o Grau      c) Ensino Profissionalizante*

                    *d) Terceiro Grau      e) Pós-Graduação     f) Mestrado      g) Doutorado*

8. Qual é a sua profissão?_____

9. Você tem conhecimento de algum grupo novo de imigrantes vindo para o Brasil? *SIM      NÃO*

   (Se sim) Quais?_____

10. Tem conhecimento de algum imigrante no meio em que vc vive (bairro, trabalho, etc.)? S*IM   NÃO*

    (Se sim) De quais grupos?_____

    (Se sim) Você o(a) conhece pessoalmente? *SIM      NÃO*

11. Como você considera o seu sentimento com relação aos imigrantes:

    *a) muito positivo      b) positivo      c) neutro      d) negativo      e) muito negativo.*

12. Vamos supor que a casa ou apartamento ao seu lado está para alugar ou ser vendida. Três famílias vieram para dar uma olhada - uma família brasileira, uma árabe muçulmana e uma japonesa?

    Qual delas você preferiria ter como vizinha, ou não faz diferença?_____

    Qual a que você menos gostaria de ter como vizinha, ou não faz diferença?_____

    Quais são as razões dessas preferências?_____

13. Se você lesse na Folha de São Paulo que o número de imigrantes árabes muçulmanos no sul do Brasil tivesse crescido rapidamente nos últimos dois anos, você se consideraria que isso é algo:

   *a) POSITIVO   b) NEUTRO   c) NEGATIVO* Porque?_____

   Se você lesse que o número tivesse CAÍDO rapidamente, você consideraria que isso é algo:

   *a) POSITIVO   b) NEUTRO   c) NEGATIVO* Porque?_____

14. Quais são as duas primeiras palavras que vêm a sua mente quando eu digo "Árabe"?

   *1)_____   2)_____*

   Quando eu digo "muçulmano"?   *1)_____   2)_____*

15. Você alguma vez viu algum filme que retratasse árabes muçulmanos?   *SIM     NÃO     NÃO SEI*

   As caracterizações eram principalmente: a) *POSITIVAS     b) NEUTRAS     c) NEGATIVAS*

   Os filmes exerceram alguma influência sobre sua opinião com relação aos árabes muçulmanos?

   *SIM        NÃO*   (Se sim) De que maneira?  a) *POSITIVO     b) NEUTRO     c) NEGATIVO*

16. Você conhece algum árabe pessoalmente?  *SIM     NÃO     NÃO SEI*  (Se sim) Seu relacionamento com ele(s) é geralmente:
   a) *MUITO POSITIVO   b) POSITIVO   c) NEUTRO   d) NEGATIVO   e) MUITO NEGATIVO*

   (Se sim) Alguns destes árabes são também muçulmanos?        *SIM         NÃO        NÃO SEI*

   (Se sim) Isto causa algum impacto em seus sentimentos com relação a eles?   *SIM         NÃO*

   (Se sim) De que maneira?                         a) *POSITIVO     b) NEGATIVO*

17. Você alguma vez fez compras na região de Foz do Iguaçu?  *SIM     NÃO     NÃO TEM CERTEZA*

   (Se sim) Alguns dos comerciantes pareciam ser árabes muçulmanos?  *SIM   Ñ   Ñ TEM CERTEZA*

   (Se sim) Qual foi a impressão que você teve deles?  a) *POSITIVO   b) NEUTRO   c) NEGATIVO*

18. Você tem algum parente descendente de árabes?  *SIM   NÃO* (Se sim) Quem?_____

19. Você tem algum parente muçulmano?  *SIM   NÃO* (Se sim) Quem?_____

20. Vamos supor que sua igreja ou alguma organização missionária que você conheça patrocine um projeto evangelístico entre os árabes muçulmanos no Brasil. Para participar você estaria:

   a) *FORT. DISPOSTO     b) DISPOSTO     c) NEUTRO   d) INDISPOSTO     e) FORT. INDISPOSTO*

21. Para contribuir para este projeto evangelístico entre os árabes muçulmanos no Brasil, vc estaria:
   a) *FORT. DISPOSTO   b) DISPOSTO     c) NEUTRO     d) INDISPOSTO     e) FORT. INDISPOSTO*

22. Você estaria  a) *FORT. DISPOSTO b) DISPOSTO c) NEUTRO  d) INDISPOSTO  e) FORT. INDISP.*

   a apoiar financeiramente um missionário brasileiro entre os árabes muçulmanos no Brasil?

23. Entre os árabes muçulmanos em algum outro país?

   a) *FORT. DISPOSTO     b) DISPOSTO     c) NEUTRO     d) INDISPOSTO     e) FORT. INDISP.*

24. Vc estaria mais inclinado a apoiar (de qualquer maneira) um projeto evangelístico ou uma obra missionária aqui no Brasil entre: a) *ÁRABES MUÇUL.* ou b) *TRIBO INDÍGENA ou c)  Ñ TEM PREF.*

English Table of Responses (statistics only; not quotes from interviews):

1. Sex: <u>% of respondents</u>

 *Male*      *48*
 *Female*     *52*

2. Are you Brazilian?

 *Yes*      *100*

From where?

 *Bahía*      *1*
 *Curitiba (capital of Paraná)* *46* *(south Brazil)*
 *PR (the rest of Paraná)* *27* *(south Brazil)*
 *Goiás*      *2*
 *Maranhão*     *1*
 *Minas Gerais*    *5*
 *Pernambuco*    *2*
 *Rio de Janeiro*   *4*
 *Rio Grande do Sul*  *4* *(south Brazil)*
 *Santa Catarina*   *3* *(south Brazil)*
 *São Paulo*    *5*

3. Are you Evangelical?

 *Yes*      *100*

4. To which denomination does your church belong?

 *Assembly of God*   *11*
 *Brazilian Baptist Convention* *17*
 *Christian and Missionary Alliance* *2*
 *Church of God*   *1*
 *Decided Christianity*  *1*
 *Evangelical Community*  *3*
 *Evangelical Lutheran*  *3*
 *Evangelical Free*   *2*
 *Four Square*    *23*
 *Independent (non-Pentecostal)* *5*
 *Independent (Pentecostal)* *6*
 *Independent Baptist*  *5*
 *Independent Presbyterian* *3*
 *Lutheran of Brazil*   *2*
 *Mennonite*    *2*
 *National Baptist*   *5*
 *Presbyterian of Brazil*  *6*
 *Presbyterian Renewal*  *3*

5. With what frequency do you participate in the activities of your church?

    *a) less than once a week*        *2*
    *b) 1-2 times per week*            *33*
    *c) 3-4 times per week*            *41*
    *d) 5 or more times per week*    *23*
    *no response*                  *1*

6. How old are you?

    *a) Under 20*               *16*
    *b) 20-29*                 *36*
    *c) 30-39*                 *29*
    *d) 40-49*                 *16*
    *e) 50-59*                 *2*
    *f) 60 or older*             *1*

7. What is your highest education attained?

    *Junior High, incomplete, or less*    *6*
    *a)  Junior high*             *22*
    *b) High school*             *55*
    *c) Technical or professional school*    *1*
    *d) University*               *15*
    *e) Graduate work*          *0*
    *f) Master's*                *1*
    *g) Doctorate*               *0*

8. What is your profession?

    *Blue collar (roughly)*         *39*
    *White collar (roughly)*       *35*
    *Student*                 *12*
    *Housewife*             *7*
    *Retired*                 *4*
    *Unemployed*           *2*
    *No response*            *1*

9. Are you aware of any NEW immigrant groups that are coming to Brazil?

    Yes                      *15*
    No                      *85*

*Which? (Notes: 1) some people mentioned more than one group, 2) Latinos and Europeans are not included here.)*

    Angolans              *1*
    Arabs                 *5*
    Chinese               *4*
    Indians               *1*
    Jews                  *2*
    Japonese             *6*
    Korean                *2*

10. Can you think of any immigrants in your sphere of influence (neighborhood, work, etc.)?

| | |
|---|---|
| *Yes* | *13* |
| *No* | *84* |
| *No Response* | *3* |

From which groups? Notes: 1) some people mentioned more than one group, 2) Latinos and Europeans are not included here.

| | |
|---|---|
| *Angolans* | *1* |
| *Arabs* | *2* |
| *Asians* | *1* |
| *Chinese* | *2* |
| *Indian* | *1* |
| *Jews* | *1* |
| *Japonese* | *4* |
| *Nigerian* | *1* |

Do you know them personally?

| | |
|---|---|
| *Yes* | *10* |
| *No* | *1* |

11. Would you consider your feelings, in general, toward immigrants :
| | |
|---|---|
| *a) Very positive* | *18* |
| *b) Positive* | *65* |
| *c) Neutral* | *16* |
| *d) Negative* | *1* |
| *e) Very negative* | *0* |

12. Suppose the house or apartment next door to you was for sale/rent. Three families came to look at it – one Brazilian, one Arab Muslim and one Japanese. Which family would you most like to have for a neighbor (or doesn't it matter)? What reasons do you have for your preferences?

| | | |
|---|---|---|
| *Brazilian* | *11* | *(4 mentioned same culture or language)* |
| *Arab Muslim* | *5* | *(3 said to evangelize; 1 said b/c of culture)* |
| *Japanese* | *6* | *(1 said to evangelize; 5 because of behavior)* |
| *Doesn't matter* | *78* | |

Which would you least want to have as a neighbor (or doesn't it matter)?

| | | |
|---|---|---|
| *Brazilian* | *7* | *(2 said because of Catholicism)* |
| *Arab Muslim* | *16* | *(7 b/c of religion; 8 culture; 1 "bad reputation")* |
| *Japanese* | *2* | *(2 b/c of culture)* |
| *Doesn't matter* | *73* | |
| *Don't know* | *1* | |
| *No response* | *1* | |

13. If you were to read in the Folha de Sao Paulo that the number of Arab Muslim immigrants in south Brazil had increased rapidly over the past two years, would you feel this is something:

| | | |
|---|---|---|
| *a) Positive* | *34* | *Why? (19 to evangelize; 6 good for Brazil; 6 Brazil is good for them)* |
| *b) Neutral* | *45* | |
| *c) Negative* | *21* | *Why? (7 b/c of proselytization; 3 culture; 6 religion)* |

If you were to read that the number had DECREASED rapidly, would you feel this is something:

| | | |
|---|---|---|
| *a) Positive* | *16* | *Why? (4 said b/c less people against X-ianity; 1 said will of God; 2 said it's "not their place.")* |
| *b) Neutral* | *51* | |
| *c) Negative* | *33* | *Why? (20 b/c things aren't going well [probelm with gov't, not liking Brazil, etc.]; 5 it's a lost chance to evangelize; 2 lost chance to know another culture)* |

14. What are the first two words that come to your mind when I say "Arab"?

| | | |
|---|---|---|
| *People who thought of two words:* | *41* | |
| *People who thought of one word:* | *38* | |
| *People who thought of no words:* | *21* | |
| | | |
| *% of positive words* | *19* | *(e.g. "brothers," "people of God," etc.)* |
| *% of value neutral words* | *41* | *(e.g. clothes, food, professions, etc.)* |
| *% of negative words* | *40* | *(e.g. terrorism, closed, etc.)* |

When I say "Muslim"?

| | | |
|---|---|---|
| *People who thought of two words:* | *29* | |
| *People who thought of one word:* | *45* | |
| *People who thought of no words:* | *26* | |
| | | |
| *% of positive words* | *27* | *(e.g. "good people," "need Jesus," etc.)* |
| *% of value neutral words* | *23* | *(e.g. names, places, etc.)* |
| *% of negative words* | *50* | *(e.g. terrorism, ignorance, etc.)* |

15. Have you ever seen any movies that portrayed Arab Muslims?

| | |
|---|---|
| *Yes* | *69* |
| *No* | *24* |
| *Don't know* | *7* |

Were the portrayals PRINCIPALLY:

| | |
|---|---|
| *a) Positive* | *8* |
| *b) Neutral* | *9* |
| *c) Negative* | *48* |
| *d) Don't know* | *2* |

Did they influence your attitude towards Arab Muslims?

| | |
|---|---|
| *yes* | *28* |
| *No* | *39* |
| *Don't know* | *1* |

In what manner?

| | |
|---|---|
| *a) Positive* | *7* |
| *b) Negative* | *19* |

16. Do you know any Arabs personally?

| | |
|---|---|
| *Yes* | *50* |
| *No* | *45* |
| *Don't know* | *5* |

Are your relationships with them generally:

| | |
|---|---|
| *a) Very positive* | *3* |
| *b) Positive* | *23* |
| *c) Neutral* | *17* |
| *d) Negative* | *1* |
| *e) Very negative* | *0* |

Are any of these Arabs also Muslims?

| | |
|---|---|
| *Yes* | *19* |
| *No* | *7* |
| *Don't know* | *19* |

Does this impact your feelings toward them?

| | |
|---|---|
| *Yes* | *11* |
| *No* | *7* |

In what manner?

| | |
|---|---|
| *a) Positive* | *5* |
| *b) Negative* | *2* |

17. Have you ever shopped in the Foz do Iguacu area?

| | |
|---|---|
| *Yes* | *48* |
| *No* | *52* |

Did any of the merchants appear to be Arab Muslims?

| | |
|---|---|
| *Yes* | *28* |
| *No* | *7* |
| *Not sure* | *13* |

What were your impressions of them?

| | |
|---|---|
| *a) Positive* | *7* |
| *b) Neutral* | *10* |

*c) Negative*                                    *11*

18. Do you have any relatives of Arab descent?

*Yes*                                            *3*            *(Who? Father; uncle; very distant)*
*No*                                             *93*
*Don't know*                                     *4*

 19. Do you have any relatives who are Muslims?

*Yes*                                            *0*
No                                               *98*
Don't know                                       *2*

20. Suppose your church or some other mission organization that you know sponsored an evangelistic outreach among Arab Muslims in Brazil. Would you be ...to participate PERSONALLY?

*a) Stongly inclined*                            *25*
*b) Inclined*                                    *58*
*c) Neutral*                                     *15*
*d) Not inclined*                                *2*
*e) Strongly not inclined*                       *0*

21. Would you be ? to contribute financially to support this evangelistic effort among Arab Musl. in BR?

*a) Stongly inclined*                            *13*
*b) Inclined*                                    *73*
*c) Neutral*                                     *11*
*d) Not inclined*                                *3*
*e) Strongly not inclined*                       *0*

22. Would  you be ? to financially support a Brazilian missionary working among Arab Muslims in BR?

*a) Stongly inclined*                            *8*
*b) Inclined*                                    *76*
*c) Neutral*                                     *12*
*d) Not inclined*                                *3*
*e) Strongly not inclined*                       *0*

23. A Brazilian missionary working in some other country?

*a) Stongly inclined*                            *16*
*b) Inclined*                                    *68*
*c) Neutral*                                     *11*
*d) Not inclined*                                *4*
*e) Strongly not inclined*                       *0*

24. *Would you be more inclined to support (in any way) an evangelistic project or missionary work here in Brazil among:*

a) Arab Muslims                                  *21*
b) Indigenous tribe                              *20*
c) No preference                                 *59*

Portuguese Table of Responses: (statistics only; not quotes from interviews):

| 1. Sexo: | *% de respondentes* |
|---|---|
| MASC. | *48* |
| FEM. | *52* |

2. Você é brasileiro(a)?

| SIM | *100* |
|---|---|

De onde? *(From where?)*

| Bahía | *1* |
|---|---|
| Curitiba (capital of Paraná) | *46* |
| PR (além de Ctba) (the rest of Paraná) | *27* |
| Goiás | *2* |
| Maranhão | *1* |
| Minas Gerais | *5* |
| Pernambuco | *2* |
| Rio de Janeiro | *4* |
| Rio Grande do Sul | *4* |
| Santa Catarina | *3* |
| São Paulo | *5* |

3. Você é evangelico(a)?

| SIM | *100* |
|---|---|

4. Qual é a denominação da sua igreja?

| Aliança Cris. e Missionária | *2* |
|---|---|
| Ass. de Deus | *11* |
| Bat. Ind. | *5* |
| Bat. Nac. | *5* |
| CBB | *17* |
| Com. Evan. | *3* |
| Comunidade Agua Viva | *1* |
| Crist. Dec. | *1* |
| Evan. Livre | *2* |
| Fonte Da Vida | *1* |
| Igr. de Deus | *1* |
| Ind. | *5* |
| Lut. do Bras. | *2* |
| Lut. Evan. | *3* |
| Men. | *2* |
| Pent. | *4* |
| Pres. do Brasil | *6* |
| Pres. Ind. | *3* |
| Pres. Renovada | *3* |
| Quad. | *23* |

5. Com que freqüência você participa das atividades da sua igreja?

| | |
|---|---|
| a) menos de 1 | *2* |
| b) 1-2 | *33* |
| c) 3-4 | *41* |
| d) 5 ou mais | *23* |
| sem resposta | *1* |

6. Qual a sua idade?

| | |
|---|---|
| a) menos de 20 | *16* |
| b) 20-29 | *36* |
| c) 30-39 | *29* |
| d) 40-49 | *16* |
| e) 50-59 | *2* |
| f) 60 ou mais | *1* |

7. Qual é seu mais alto grau de instrução*?*

| | |
|---|---|
| Primeiro Grau (incompleta) | *6* |
| a) Primeiro Grau | *22* |
| b) Segundo Grau | *55* |
| c) Ensino Profissionalizante | *1* |
| d) Terceiro Grau | *15* |
| e) Pós-Graduação | *0* |
| f) Mestrado | *1* |
| g) Doutorado | *0* |

8. Qual é a sua profissão?

| | |
|---|---|
| Blue Collar (mais ou menos) | *39* |
| White Collar (mais ou menos) | *35* |
| Estudante | *12* |
| Do Lar | *7* |
| Aposentado | *4* |
| Desempregado | *2* |
| Sem resposta | *1* |

9. Você tem conhecimento de algum grupo novo de imigrantes vindo para o Brasil?

| | |
|---|---|
| SIM | *15* |
| NÃO | *85* |

Quais? (Algumas pessoas mencionaram mais do que um grupo. Latinos e Europeos não são incluidos.)

| | |
|---|---|
| Angolanos | *1* |
| Árabes | *5* |
| Chinês | *4* |
| Indiano | *1* |
| Judeus | *2* |
| Japonês | *6* |
| Koreano | *2* |

10. Você tem conhecimento de algum imigrante no meio em que você vive (bairro, trabalho, etc.)?

|            |    |
|------------|----|
| SIM        | *13* |
| NÃO        | *84* |
| Sem resposta | *3* |

De quais grupos? (Algumas pessoas mentionaram mais do que um grupo. Latinos e Europeos não são incluidos aqui.)

|            |    |
|------------|----|
| Angolanos  | *1* |
| Árabes     | *2* |
| Asiático   | *1* |
| Chinês     | *2* |
| Indiano    | *1* |
| Judeus     | *1* |
| Japonês    | *4* |
| Nigeriano  | *1* |

Você o(a) conhece pessoalmente?

|       |    |
|-------|----|
| SIM   | *10* |
| NÃO   | *1* |

11. Como você considera o seu sentimento com relação aos imigrantes:

|                    |    |
|--------------------|----|
| a) muito positivo  | *18* |
| b) positivo        | *65* |
| c) neutro          | *16* |
| d) negativo        | *1* |
| e) muito negativo  | *0* |

12. Vamos supor que a casa ou apartamento ao seu lado está para alugar ou ser vendida. Três famílias vieram para dar uma olhada – uma família brasileira, uma árabe muçulmana e uma japonesa? Qual delas você preferiria ter como vizinha, ou não faz diferença? Quais são as razões dessas preferências?

|                  |      |                                               |
|------------------|------|-----------------------------------------------|
| Brasileira       | *11* | (4 mesma cultura ou lingua)                   |
| Árabe Muçulmana  | *5*  | (3 para evangelizar; 1 por causa da cultura)  |
| Japonesa         | *6*  | (1 para evangelizar: 5 por causa de comportamento) |
| NFD              | *78* |                                               |

Qual a que você menos gostaria de ter como vizinha, ou não faz diferença?

|                  |      |                                      |
|------------------|------|--------------------------------------|
| Brasileira       | *7*  | (2 por causa de religião católica)   |
| Árabe Muçulmana  | *16* | (7 religião; 8 cultura; 1 ma fama)   |
| Japonesa         | *2*  | (2 cultura)                          |
| NFD              | *73* |                                      |
| Não sei          | *1*  |                                      |
| Sem resposta     | *1*  |                                      |

13. Se você lesse na Folha de São Paulo que o número de imigrantes árabes muçulmanos no sul do Brasil tivesse crescido rapidamente nos últimos dois anos, você se consideraria que isso é algo:

| a) POSITIVO | *34* | Porque? (19 para evangeliza-los; 6 bom para BR; 6 BR é bom) |
|---|---|---|
| b) NEUTRO | *45* | |
| c) NEGATIVO | *21* | Porque? (7 proselitismo; 3 cultura; 6 religião) |

Se você lesse que o número tivesse CAÍDO rapidamente, você consideraria que isso é algo:

| a) POSITIVO | *16* | Porque? (4 menos pessoas contra cristianismo; 1 propósito de Deus; 2 não é lugar deles) |
|---|---|---|
| b) NEUTRO | *51* | |
| c) NEGATIVO | *33* | Porque? (20 não dando certo (poblemas com governo, não gostando, etc.); 5 perca a chance de evangelizar; 2 o Brasil não vai conhecer outra cultura) |

14. Quais são as duas primeiras palavras que vêm a sua mente quando eu digo "Árabe"?

| Duas palavras | *41* | |
|---|---|---|
| Uma palavra | *38* | |
| Nenhuma palavra | *21* | |
| % de Palavras positivas | *19* | (e.g. "irmãos", "povo de Deus", etc.) |
| % de Palavras neutras | *41* | (e.g. roupas, comida, profissões, etc.) |
| % de Palavras negativas | *40* | (e.g. terrorismo, fechados, etc.) |

Quando eu digo "muçulmano"?

| Duas palavras | *29* | |
|---|---|---|
| Uma palavra | *45* | |
| Nenhuma palavra | *26* | |
| % de Palavras positivas | *27* | (e.g. "gente boa", "necessidade de Jesus", etc.) |
| % de Palavras neutras | *23* | (e.g. pessoas, lugares, etc.) |
| % de Palavras negativas | *50* | (e.g. terrorismo, ignorância, etc.) |

15. Você alguma vez viu algum filme que retratasse árabes muçulmanos?

| SIM | *69* |
|---|---|
| NÃO | *24* |
| NÃO SEI | *7* |

As caracterizações eram principalmente:

| a) POSITIVAS | *8* |
|---|---|
| b) NEUTRAS | *9* |
| c) NEGATIVAS | *48* |
| d) NÃO SEI | *2* |

Os filmes exerceram alguma influência sobre sua opinião com relação aos árabes muçulmanos?

| SIM | *28* |
|---|---|
| *NÃO* | *39* |
| NÃO SEI | *1* |

De que maneira?

|                        |      |
|------------------------|------|
| a) POSITIVO            | *7*  |
| b) NEGATIVO            | *19* |

16. Você conhece algum árabe pessoalmente?

|         |      |
|---------|------|
| SIM     | *50* |
| NÃO     | *45* |
| NÃO SEI | *5*  |

Seu relacionamento com ele(s) é geralmente:

|                     |      |
|---------------------|------|
| a) MUITO POSITIVO   | *3*  |
| b) POSITIVO         | *23* |
| c) NEUTRO           | *17* |
| d) NEGATIVO         | *1*  |
| e) MUITO NEGATIVO   | *0*  |

Alguns destes árabes são também muçulmanos?

|         |      |
|---------|------|
| SIM     | *19* |
| NÃO     | *7*  |
| NÃO SEI | *19* |

Isto causa algum impacto em seus sentimentos com relação a eles?

|     |      |
|-----|------|
| SIM | *11* |
| NÃO | *7*  |

De que maneira?

|             |     |
|-------------|-----|
| a) POSITIVO | *5* |
| b) NEGATIVO | *2* |

17. Você alguma vez fez compras na região de Foz do Iguaçu?

|     |      |
|-----|------|
| SIM | *48* |
| NÃO | *52* |

Alguns dos comerciantes pareciam ser árabes muçulmanos?

|               |      |
|---------------|------|
| SIM           | *28* |
| NÃO           | *7*  |
| Ñ TEM CERTEZA | *13* |

Qual foi a impressão que você teve deles?

|             |      |
|-------------|------|
| a) POSITIVO | *7*  |
| b) NEUTRO   | *10* |
| c) NEGATIVO | *11* |

18. Você tem algum parente descendente de árabes?

| | | |
|---|---|---|
| SIM | *3* | Quem?   Pai, tio, bem distante |
| NÃO | *93* | |
| NÃO SEI | *4* | |

19. Você tem algum parente muçulmano?

| | |
|---|---|
| SIM | *0* |
| NÃO | *98* |
| NÃO SEI | *2* |

20. Vamos supor que sua igreja ou alguma organização missionária que você conheça patrocine um projeto evangelístico entre os árabes muçulmanos no Brasil. Você estaria . . . a participar?

| | |
|---|---|
| a) FORT. DISPOSTO | *25* |
| b) DISPOSTO | *58* |
| c) NEUTRO | *15* |
| d) INDISPOSTO | *2* |
| e) FORT. INDISPOSTO | *0* |

21. Para apoiar este projeto evangelístico entre os árabes muçulmanos no Brasil, você estaria . . .  a contribuir financeiramente?

| | |
|---|---|
| a) FORT. DISPOSTO | *13* |
| b) DISPOSTO | *73* |
| c)  NEUTRO | *11* |
| d) INDISPOSTO | *3* |
| e) FORT. INDISPOSTO | *0* |

22. Você estaria ? a apoiar financeiramente um missionário brasileiro entre os árabes muçulmanos no BR?

| | |
|---|---|
| a) FORT. DISPOSTO | *8* |
| b) DISPOSTO | *76* |
| c) NEUTRO | *12* |
| d) INDISPOSTO | *3* |
| e) FORT.  INDISPOSTO | *0* |

23. Entre os árabes muçulmanos em algum outro país

| | |
|---|---|
| a) FORTEMENTE DISPOSTO | *16* |
| b) DISPOSTO | *68* |
| c) NEUTRO | *11* |
| d) INDISPOSTO | *4* |
| e) FORTEMENTE INDISPOSTO | *0* |

24. Você estaria mais inclinado a apoiar (de qualquer maneira) um projeto evangelístico ou uma obra missionária aqui no Brasil entre:

| | |
|---|---|
| a) OS ÁRABES MUÇULMANOS | *21* |
| b) TRIBO INDÍGENA | *20* |
| c) NÃO TEM PREFERÊNCIA | *59* |

## Appendix B – The Harvard Business Review (Kolb-based) Learning Styles Inventory (HBR) in Portuguese

**INVENTÁRIO DE ESTILOS DE APRENDIZAGEM\***

Este inventário tem por finalidade identificar as formas pelas quais se consegue assimilar novas aprendizagens. As diferentes características descritas no inventário são igualmente boas. O objetivo é o de descrever como você aprende, não avaliar sua capacidade de aprendizagem.

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**INSTRUÇÕES**

Há nove conjuntos de quatro palavras. Para cada conjunto dê um conceito de 01 a 04, sendo que 04 representa a palavra que melhor caracteriza seu estilo de aprendizagem; 03 a palavra que logo em seguida melhor caracteriza seu estilo de aprendizagem; 02 a palavra próxima mais característica e 01 a palavra que é menos característica de sua performance como aprendiz. Nunca repita um número na mesma linha.

| COLUNA A | COLUNA B | COLUNA C | COLUNA D |
|---|---|---|---|
| 01.___ discriminador | ___ experimentador | ___ envolvido | ___ prático |
| 02.___ receptivo | ___ relevante | ___ analítico | ___ imparcial |
| 03.___ sentimento | ___ observação | ___ pensamento | ___ ação |
| 04.___ aceitador | ___ assume riscos | ___ avaliador | ___ consciente |
| 05.___ intuitivo | ___ produtivo | ___ lógico | ___ questionador |
| 06.___ abstrato | ___ observador | ___ concreto | ___ ativo |
| 07.___ orientado para o presente | ___ reflexivo | ___ orientado para o futuro | ___ pragmático |
| 08.___ experiência | ___ observação | ___ conceitualização | ___experimentação |
| 09.___ intenso | ___ reservado | ___ racional | ___ responsável |

### SOME OS PONTOS POR COLUNA

| EC _____ | OR _____ | CA _____ | EA _____ |
|---|---|---|---|

Você certamente tem mais de um estilo de aprendizagem, o importante aqui é estabelecer qual é o estilo predominante, a partir daí sua capacidade para aprender novas habilidades pode aumentar muito, desde que você utilize a estratégia mais correta, dependendo de suas características de aprendizagem.

| **EC - Experiência Concreta:** | você aprende melhor ao viver a situação. Sua aprendizagem deriva mais da experiência. |
|---|---|
| **OR - Observação Reflexiva:** | você aprende melhor pela observação dos resultados. Sua aprendizagem deriva mais da reflexão sobre o tema. |
| **CA - Conceituação Abstrata:** | você aprende melhor ao entender a teoria por trás do conhecimento, através de leitura ou apresentação. Sua aprendizagem deriva mais da compreensão intelectual |
| **EA - Experiência Ativa:** | você aprende melhor ao dominar os passos do processo. Sua aprendizagem deriva mais da participação em tarefas e do estudo em grupo |

## Appendix C – The LDPride Learning Style Self-Assessment

**Directions:** Score each statement in the columns below by giving yourself the appropriate number:

1► Very Little Like Me   2► A Little Like Me   3► Like Me   4► A Lot Like Me

1) I feel the best way to remember something is to picture it in my head

2) I follow oral directions better than written ones

3) I often would rather listen to a lecture than read the material in a textbook

4) I am constantly fidgeting (e.g. tapping pen, playing with keys in my pocket)

5) I frequently require explanations of diagrams, graphs, or maps

6) I work skillfully with my hands to make or repair things

7) I often prefer to listen to the radio than read a newspaper

8) I typically prefer information to be presented visually, (e.g. flipcharts or chalkboard)

9) I usually prefer to stand while working

10) I typically follow written instructions better than oral ones

11) I am skillful at designing graphs, charts, and other visual displays

12) I generally talk at a fast pace and use my hands more than the average person to communicate what I want to say

13) I frequently sing, hum or whistle to myself

14) I am excellent at finding my way around even in unfamiliar surroundings

15) I am good at putting jigsaw puzzles together

16) I am always on the move

17) I excel at visual arts

18) I excel at sports

19) I'm an avid collector

20) I tend to take notes during verbal discussions/lectures to review later

21) I am verbally articulate and enjoy participating in discusions or classroom debates

22) I easily understand and follow directions on maps

23) I remember best by writing things down several times or drawing pictures and diagrams

24) I need to watch a speaker's facial expressions and body language to fully understand what they mean

25) I frequently use musical jingles to learn things

26) I often talk to myself when alone

27) I would rather listen to music than view a piece of art work

28) I need to actively participate in an activity to learn how to do it

29) I frequently tell jokes, stories and make verbal analogies to demonstrate a point

30) I frequently touch others as a show of friendship and camaraderie (e.g. hugging)

# Appendix D – The VARK Learning Styles Questionnaire

VARK
visual aural read/write kinesthetic

The VARK Questionnaire – English Version (version 3)

How Do I Learn Best?

This questionnaire aims to find out something about your preferences for the way you work with information. You will have a preferred learning style and one part of that learning style is your preference for the intake and output of ideas and information.

Choose the answer which best explains your preference and circle the letter next to it. Please circle more than one if a single answer does not match your perception.

Leave blank any question which does not apply, but try to give an answer for at least 10 of the 13 questions

When you have completed the questionnaire, use the marking guide to find your score for each of the categories, Visual, Aural, Read/Write and Kinesthetic. Then, to calculate your preference, use the Scoring sheet (available in the "advice to teachers" section of the VARK web site).

1. You are about to give directions to a person who is standing with you.
   She is staying in a hotel in town and wants to visit your house later.
   She has a rental car. I would:
   a. draw a map on paper
   b. tell her the directions
   c. write down the directions (without a map)
   d. collect her from the hotel in my car

2. You are not sure whether a word should be spelled 'dependent' or 'dependant'. I would:
   a. look it up in the dictionary.
   b. see the word in my mind and choose by the way it looks
   c. sound it out in my mind.
   d. write both versions down on paper and choose one.

3. You have just received a copy of your itinerary for a world trip. This is of interest to a friend. I would:
   a. phone her immediately and tell her about it.
   b. send her a copy of the printed itinerary.
   c. show her on a map of the world.
   d. share what I plan to do at each place I visit.

4. You are going to cook something as a special treat for your family. I would:
   a. cook something familiar without the need for instructions.
   b. thumb through the cookbook looking for ideas from the pictures.
   c. refer to a specific cookbook where there is a good recipe.

5. A group of tourists has been assigned to you to find out about wildlife reserves or parks. I would:
   a. drive them to a wildlife reserve or park.
   b. show them slides and photographs
   c. give them pamphlets or a book on wildlife reserves or parks.
   d. give them a talk on wildlife reserves or parks.

6. Your are about to purchase a new stereo. Other than price, what would most influence your decision?

    a. the salesperson telling you what you want to know.

    b. reading the details about it.

    c. playing with the controls and listening to it.

    d. it looks really smart and fashionable.

7. Recall a time in your life when you learned how to do something like playing a new board game. Try to avoid choosing a very physical skill, e.g. riding a bike. I learnt best by:

    a. visual clues -- pictures, diagrams, charts

    b. written instructions.

    c. listening to somebody explaining it.

    d. doing it or trying it.

8. You have an eye problem. I would prefer the doctor to:

    a. tell me what is wrong.

    b. show me a diagram of what is wrong.

    c. use a model to show me what is wrong.

9. You are about to learn to use a new program on a computer. I would:

    a. sit down at the keyboard and begin to experiment with the program's features.

    b. read the manual which comes with the program.

    c. telephone a friend and ask questions about it.

10. You are staying in a hotel and have a rental car. You would like to visit friends whose address/location you do not know. I would like them to:

    a. draw me a map on paper.

    b. tell me the directions.

    c. write down the directions (without a map).

    d. collect me from the hotel in their car.

11. Apart from the price, what would most influence your decision to buy a particular textbook:?:

    a. I have used a copy before.

    b. a friend talking about it.

    c. quickly reading parts of it.

    d. the way it looks is appealing.

12. A new movie has arrived in town. What would most influence your decision to go (or not go)?

    a. I heard a radio review about it

    b. I read a review about it.

    c. I saw a preview of it.

13. Do you prefer a lecturer or teacher who likes to use:?

    a. a textbook, handouts, readings

    b. flow diagrams, charts, graphs.

    c. field trips, labs, practical sessions.

    d. discussion, guest speakers.

# V A R K
**visual aural read/write kin**esthetic

## The VARK Questionnaire – English Version Scoring Chart

Use the following scoring chart to find the VARK category that each of your answers corresponds to. Circle the letters that correspond to your answers

e.g. If you answered b and c for question 3, circle R and V in the question 3 row.

| Question | a category | b category | c category | d category |
|----------|-----------|-----------|-----------|-----------|
| 3 | A | (R) | (V) | K |

### Scoring Chart

| Question | a category | b category | c category | d category |
|----------|-----------|-----------|-----------|-----------|
| 1 | V | A | R | K |
| 2 | R | V | A | K |
| 3 | A | R | V | K |
| 4 | K | V | R | |
| 5 | K | V | R | A |
| 6 | A | R | K | V |
| 7 | V | R | A | K |
| 8 | A | V | K | |
| 9 | K | R | A | |
| 10 | V | A | R | K |
| 11 | K | A | R | V |
| 12 | A | R | V | |
| 13 | R | V | K | A |

### Calculating your scores

Count the number of each of the VARK letters you have circled to get your score for each VARK category.

Total number of **V**s circled = [ ]

Total number of **A**s circled = [ ]

Total number of **R**s circled = [ ]

Total number of **K**s circled = [ ]

### Calculating your preferences

Use the "Scoring Instructions" sheet (available in the "advice to teachers" section of the VARK web site) to work out your VARK learning preferences.

## Appendix E – The Index of Learning Styles (ILS)

For each of the 44 questions below select either "a" or "b" to indicate your answer. Please choose only one answer for each question. If both "a" and "b" seem to apply to you, choose the one that applies more frequently. When you are finished selecting answers to each question please select the submit button at the end of the form.

1.  I understand something better after I

    ○ **(a)** try it out.

    ○ **(b)** think it through.

2.  I would rather be considered

    ○ **(a)** realistic.

    ○ **(b)** innovative.

3.  When I think about what I did yesterday, I am most likely to get

    ○ **(a)** a picture.

    ○ **(b)** words.

4.  I tend to

    ○ **(a)** understand details of a subject but may be fuzzy about its overall structure.

    ○ **(b)** understand the overall structure but may be fuzzy about details.

5.  When I am learning something new, it helps me to

    ○ **(a)** talk about it.

    ○ **(b)** think about it.

6.  If I were a teacher, I would rather teach a course

    ○ **(a)** that deals with facts and real life situations.

    ○ **(b)** that deals with ideas and theories.

7.  I prefer to get new information in

    ○ **(a)** pictures, diagrams, graphs, or maps.

    ○ **(b)** written directions or verbal information.

8.    Once I understand

 ○   **(a)** all the parts, I understand the whole thing.

 ○   **(b)** the whole thing, I see how the parts fit.

9.    In a study group working on difficult material, I am more likely to

 ○   **(a)** jump in and contribute ideas.

 ○   **(b)** sit back and listen.

10.   I find it easier

 ○   **(a)** to learn facts.

 ○   **(b)** to learn concepts.

11.   In a book with lots of pictures and charts, I am likely to

 ○   **(a)** look over the pictures and charts carefully.

 ○   **(b)** focus on the written text.

12.   When I solve math problems

 ○   **(a)** I usually work my way to the solutions one step at a time.

 ○   **(b)** I often just see the solutions but then have to struggle to figure out the steps to get to them.

13.   In classes I have taken

 ○   **(a)** I have usually gotten to know many of the students.

 ○   **(b)** I have rarely gotten to know many of the students.

14.   In reading nonfiction, I prefer

 ○   **(a)** something that teaches me new facts or tells me how to do something.

 ○   **(b)** something that gives me new ideas to think about.

15.   I like teachers

 ○   **(a)** who put a lot of diagrams on the board.

 ○   **(b)** who spend a lot of time explaining.

16.   When I'm analyzing a story or a novel

 ○   **(a)** I think of the incidents and try to put them together to figure out the themes.

 ○   **(b)** I just know what the themes are when I finish reading and then I have to go back and find the incidents that demonstrate them.

17.     When I start a homework problem, I am more likely to

⦿     **(a)** start working on the solution immediately.

⦿     **(b)** try to fully understand the problem first.

18.     I prefer the idea of

⦿     **(a)** certainty.

⦿     **(b)** theory.

19.     I remember best

⦿     **(a)** what I see.

⦿     **(b)** what I hear.

20.     It is more important to me that an instructor

⦿     **(a)** lay out the material in clear sequential steps.

⦿     **(b)** give me an overall picture and relate the material to other subjects.

21.     I prefer to study

⦿     **(a)** in a study group.

⦿     **(b)** alone.

22.     I am more likely to be considered

⦿     **(a)** careful about the details of my work.

⦿     **(b)** creative about how to do my work.

23.     When I get directions to a new place, I prefer

⦿     **(a)** a map.

⦿     **(b)** written instructions.

24.     I learn

⦿     **(a)** at a fairly regular pace. If I study hard, I'll "get it."

⦿     **(b)** in fits and starts. I'll be totally confused and then suddenly it all "clicks."

25.     I would rather first

⦿     **(a)** try things out.

⦿     **(b)** think about how I'm going to do it.

26.     When I am reading for enjoyment, I like writers to

⦿     **(a)** clearly say what they mean.

⦿     **(b)** say things in creative, interesting ways.

27. When I see a diagram or sketch in class, I am most likely to remember

   ○ **(a)** the picture.

   ○ **(b)** what the instructor said about it.

28. When considering a body of information, I am more likely to

   ○ **(a)** focus on details and miss the big picture.

   ○ **(b)** try to understand the big picture before getting into the details.

29. I more easily remember

   ○ **(a)** something I have done.

   ○ **(b)** something I have thought a lot about.

30. When I have to perform a task, I prefer to

   ○ **(a)** master one way of doing it.

   ○ **(b)** come up with new ways of doing it.

31. When someone is showing me data, I prefer

   ○ **(a)** charts or graphs.

   ○ **(b)** text summarizing the results.

32. When writing a paper, I am more likely to

   ○ **(a)** work on (think about or write) the beginning of the paper and progress forward.

   ○ **(b)** work on (think about or write) different parts of the paper and then order them.

33. When I have to work on a group project, I first want to

   ○ **(a)** have "group brainstorming" where everyone contributes ideas.

   ○ **(b)** brainstorm individually and then come together as a group to compare ideas.

34. I consider it higher praise to call someone

   ○ **(a)** sensible.

   ○ **(b)** imaginative.

35. When I meet people at a party, I am more likely to remember

   ○ **(a)** what they looked like.

   ○ **(b)** what they said about themselves.

36. When I am learning a new subject, I prefer to

  ○ **(a)** stay focused on that subject, learning as much about it as I can.

  ○ **(b)** try to make connections between that subject and related subjects.

37. I am more likely to be considered

  ○ **(a)** outgoing.

  ○ **(b)** reserved.

38. I prefer courses that emphasize

  ○ **(a)** concrete material (facts, data).

  ○ **(b)** abstract material (concepts, theories).

39. For entertainment, I would rather

  ○ **(a)** watch television.

  ○ **(b)** read a book.

40. Some teachers start their lectures with an outline of what they will cover. Such outlines are

  ○ **(a)** somewhat helpful to me.

  ○ **(b)** very helpful to me.

41. The idea of doing homework in groups, with one grade for the entire group,

  ○ **(a)** appeals to me.

  ○ **(b)** does not appeal to me.

42. When I am doing long calculations,

  ○ **(a)** I tend to repeat all my steps and check my work carefully.

  ○ **(b)** I find checking my work tiresome and have to force myself to do it.

43. I tend to picture places I have been

  ○ **(a)** easily and fairly accurately.

  ○ **(b)** with difficulty and without much detail.

44. When solving problems in a group, I would be more likely to

  ○ **(a)** think of the steps in the solution process.

  ○ **(b)** think of possible consequences or applications of the solution in a wide range of areas.

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**Biography**

Growing up as a military kid, João Mordomo lived in seven American states. He graduated *cum laude* in 1986 with an A.A. degree (Interdisciplinary Studies) from Darton College (Albany, Georgia). In 1989 he graduated *cum laude* with a B.A. in Sociology, and a minor in Spanish, from Georgia State University in Atlanta, Georgia. He received an M.A. in Religion (Practical Theology), *summa cum laude*, from Liberty University's Theological Seminary, in Lynchburg, Virginia, in 1994. He pursued additional masters studies in theology, missiology and intercultural studies at: the Evangelical Theological Faculty in Leuven, Belgium; Tyndale Theological Seminary in Amsterdam, Holland; Columbia International University in Columbia, South Carolina; and Western Seminary in Portland, Oregon, from which he received a graduate certificate in Systematic Theology in 1999. In that same year he enrolled in Western Seminary's Doctor of Missiology program, which coursework he completed in 2005. (He remains "ABD," "all but dissertation.")

João's academic career includes several honors and distinctions. Having accelerated his high school studies, finishing a semester early and graduating in the top 10% of his class, João received an academic scholarship during his entire course of study at Darton College, and achieved the Dean's List of outstanding students every quarter, graduating *with honors*. While at Georgia State University for his undergraduate studies, João was awarded both the Sociology Honors

Award and the Mortar Board Honor Society Outstanding Scholarship Award and graduated *with honors*. He went on to graduate with a master's degree *with highest honors* from Liberty University. Additionally, he was voted "professor of the year" in 2005 by the students at the Paraná Baptist Theological Seminary.

João speaks and writes English with Native Proficiency, Portuguese with Bilingual Proficiency, Spanish with Working Proficiency and French with Elementary Proficiency. He has published dozens of popular and professional articles (with a combined print circulation of over one million), as well as scholarly papers,[592] in English, Portuguese and Spanish, in the fields of theology, missiology (including "business as mission"), and missions and intercultural studies, and has written short books, and chapters for several books, including:

- *Bíblia Missionária de Estudos* (Sociedade Bíblica Brasileira, 2014; contributor and editorial team)

- *Missão Empresarial: Abrindo a Porta para a Igreja Brasileira, Empresas e Empresários em Missões Pioneiras* (Curitiba, PR, Brazil: CCI-Brasil, 2013)

- "De Volta ao Futuro: Missão Empresarial e Missões Transculturais", in *Perspectivas no Movimento Cristão Mundial.* São Paulo, SP: Editora Vida Nova, 2009. ("Back to the Future: Business as Mission and Cross-Cultural

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[592] For example, "Missiological Misgivings About "Openness of God" Theology," in the Global Journal of Classic Theology, Vol. 3, No. 2 (11/02). See <http://www.phc.edu/gj_toc_v3n2.php>. Accessed on November 29, 2013.

Missions"; chapter in the Brazilian version of *Perspectives on the World Christian Movement*.)

- "Acts 20:13-38" (series of seven devotionals in the award-winning annual devotional book called *Orando em Família*; Curitiba, PR, Brazil: Editora Encontrão, 2007)

- "Unleashing the Brazilian Evangelical Missionary Force" (chapter in *Business as Mission*, *From Impoverished to Empowered,* by Tom Steffen and Mike Barnett; Pasadena, CA: William Carey Publishers, 2006. Evangelical Missiological Society Series number 14.)

Additionally, João served on the editorial committee and as a contributor to the ground-breaking *Lausanne Occasional Paper on Business as Mission*, [593] and for nearly a decade he served on the editorial commission of Via Teológica, the theological journal of the Paraná Baptist Theological Faculty.[594] He has presented papers or guest-lectured at the Evangelical Theological Society, The Brazilian Association of Missions Professors, the decennial event of the Evangelical Lutheran Church of Brazil, the triennial Brazilian Missions Congress, The University of Mary Hardin-Baylor, and Columbia International University, among others.

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[593] <www.lausanne.org/docs/2004forum/LOP59_IG30.pdf>. Accessed on December 2, 2013.
[594] See <www.ftbp.com.br/index.php?option=com_content&view=article&id=51&Itemid=135&lang=pt>.

João has pastored[595] and planted churches,[596] co-founded a global missions organization,[597] and catalyzed the establishment of a "business as mission" consultancy and businesses,[598] among other things. He has worked cross-culturally for 22 years, five of them in Belgium and 17 in Brazil, where he still lives and works as president of Crossover-Brazil (called CCI-Brasil) and vice president of Crossover's international leadership team, as well as on the global Business as Mission Think Tank steering committee,[599] and as the BAM Coordinator for COMIBAM.[600] An ordained pastor, he has preached, taught and trained leaders in over 40 countries. Additionally, he serves as professor of theology, missiology and intercultural studies at several institutions in the U.S., Brazil and Norway[601] and is a senior research fellow at Olivet Institute for Global Strategic Studies.[602] João and his wife and two teenage children live in Curitiba, Paraná, Brazil.

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[595] As Youth Pastor of the International Baptist Church of Brussels, from August 1989 through June 1994.

[596] The i3C (International Community Church of Curitiba, Brazil), which he helped plant in 1996 and has served as volunteer lead pastor since February 2010.

[597] See www.cciglobal.org.

[598] A consultancy and two coffee shops in Brazil, and a multinational biodiagnostics company based in Texas and England.

[599] www.bamthinktank.org.

[600] The Ibero-American Missionary Cooperation is the networking engine for the mobilization of Christians of Ibero-America for greater involvement in the Great Commission. (www.comibam.org)

[601] William Carey International University in Pasadena, CA, USA (www.wciu.edu); The Paraná Baptist Theological Faculty (www.ftbp.com.br) and The Evangelical Theological Faculty, both in Curitiba, PR, Brazil (www.fatev.edu.br); and Ga Ut Senteret in Hurdal, Norway (www.gus.no).

[602] http://www.olivetuniversity.edu/igss/.