

BRAZILIAN EVANGELICAL MISSIONS AMONG ARABS: HISTORY,
CULTURE, PRACTICE, AND THEOLOGY

by

EDWARD L. SMITHER

Submitted in fulfillment of the requirements for the degree of

Philosophiae Doctor

In the Faculty of Theology, University of Pretoria

in the subject

SCIENCE OF RELIGION AND MISSIOLOGY

PROMOTER: PROF CJP (NELUS) NIEMANDT

AUGUST 2010

TABLE OF CONTENTS

Table of Contents	1
Summary	5
Keywords	7
Abbreviations	8
Acknowledgements	9
Declaration	10
Dedication	11
VITA	12

CHAPTER 1: INTRODUCTION

1.1	Need for and Purpose of this Study	13
1.2	Definitions	14
1.3	Research Questions and Limitations	15
1.4	Significance of the Study	16
1.5	Locating Myself as a Researcher	17
1.6	Literature Survey	18
1.7	Method of Study	23
1.7.1	Participants	25
1.7.2	Data Collection	26
1.7.3	Data Analysis	31
1.7.4	Validation	31
1.7.5	Summary	33

CHAPTER 2: FROM A MISSION FIELD TO A MISSIONS SENDING BASE

2.1	Introduction	36
2.2	Roman Catholic Missions and Protestant Immigrants	36
2.3	History of Evangelical Missions	40
2.3.1	Bible Societies	40
2.3.2	Methodists	41
2.3.3	Robert Reid Kalley	43
2.3.4	Presbyterians	44
2.3.5	Southern Baptists	45
2.3.6	Other Denominations and Missions	48
2.3.7	Pentecostals	48
2.3.8	Parachurch Movements	54
2.3.9	Summary	54
2.4	Evangelical Revivals and Evangelical Missions to Brazil	55
2.4.1	Evangelical Missions and Roman Catholicism	57
2.5	Brazil's Evangelical Identity	61
2.5.1	A High View of Scripture	62
2.5.2	A Call to Genuine Conversion	64
2.5.3	A Visible Faith	66
2.5.4	A Missionary Zeal	70
2.5.5	Priesthood of the Believer	71
2.5.6	Free Church	74

2.5.7	Summarizing Brazil's Evangelical Identity	75
2.6	Brazil: A Missions Sending Nation	77
2.6.1	A Brief Narrative of Twentieth-Century Brazilian Missions	77
2.6.2	Missão Antioquia	80
2.6.3	Curitiba Conference	81
2.6.4	COMIBAM	82
2.6.5	Associação de Missões Transculturais Brasileiras (AMTB)	85
2.6.6	PM International	86
2.6.7	Missão Horizontes	87
2.7	Current Status of Brazilian Evangelical Missions	88
2.8	Chapter Summary	89

CHAPTER 3: BRAZILIAN WORKERS IN ARAB CULTURE

3.1	Introduction	90
3.2	What is Culture?	92
3.3	The Difficulty of Describing Culture	93
3.4	Theoretical Framework for Discussing Cultures	97
3.5	The Influence of Arab Culture on Brazil	98
3.6	Race	102
3.6.1	Arabs and Race	102
3.6.2	Brazilians and Race	107
3.6.3	Brazilian Perspectives on Race in the Arab World	109
3.7	Economics	113
3.7.1	Arab World Economics	113
3.7.2	Brazilian Economics	117
3.7.3	Brazilian Perspectives on Economics in the Arab World	119
3.8	Time	124
3.8.1	Arabs and Time	124
3.8.2	Brazilians and Time	126
3.8.3	Brazilian Perspectives on Time in the Arab World	128
3.9	Communication	132
3.9.1	Arab Verbal Communication	132
3.9.2	Arab Non-Verbal Communication	134
3.9.3	Arabs and Orality	135
3.9.4	Brazilian Verbal Communication	138
3.9.5	Brazilian Non-Verbal Communication	139
3.9.6	Brazilians and Orality	140
3.9.7	Brazilian Perspectives on Communication in the Arab World	142
3.9.8	Brazilian Perspectives on Orality in the Arab World	145
3.10	Family	150
3.10.1	The Arab Family	150
3.10.2	The Brazilian Family	155
3.10.3	Brazilian Perspectives on Family in the Arab World	159
3.11	Relationships	168
3.11.1	Arab Friendships	168
3.11.2	Brazilian Friendships	171
3.11.3	Brazilian Perspectives on Relationships in the Arab World	175
3.12	Hospitality	184

3.12.1	Arabs and Hospitality	185
3.12.2	Brazilians and Hospitality	187
3.12.3	Brazilian Perspectives on Hospitality in the Arab World	188
3.13	Spiritual Worldview	194
3.13.1	Arabs and Islam	195
3.13.2	Arabs and Folk Islam	196
3.13.3	Brazilians and Roman Catholicism	202
3.13.4	Brazilians and Spiritism	204
3.13.5	Brazilian Perspectives on Spiritual Worldview in the Arab World	209
3.14	<i>Jeitinho Brasileiro: A Case Study in Adaptation</i>	222
3.15	Chapter Summary	226

CHAPTER 4: BRAZILIAN APPROACHES TO MISSION

4.1	Introduction	228
4.2	Ministry Strategies	228
4.2.1	Evangelism	229
4.2.2	Discipleship	232
4.2.3	Church Planting	234
4.2.4	Humanitarian Work	237
4.2.5	Medical Work	240
4.2.6	Business, Business as Mission, and Business Development	241
4.2.7	Sports Ministry	243
4.2.8	Teaching	246
4.2.9	Training and Mobilization	247
4.3	Brazilian Missions Agencies	248
4.3.1	Missão Antioquia	249
4.3.2	Missão Kairos	251
4.3.3	PM International	252
4.3.4	Junta de Missões Mundiais da Convenção Batista Brasileira	255
4.3.5	Interserve	256
4.3.6	CCI-Brasil	258
4.3.7	Summary	259
4.4	Strengths of Brazilian Missions among Arabs	261
4.5	Challenges for Brazilian Missions among Arabs	266
4.5.1	Brazilian Church Support	267
4.5.2	Language Acquisition	274
4.5.3	Financial Support	282
4.5.4	Brazilian Women in the Arab World	290
4.6	Chapter Summary	295

CHAPTER 5: TOWARD A BRAZILIAN THEOLOGY OF MISSION

5.1	Introduction	296
5.2	<i>Missão Integral</i> (The Whole Gospel)	298
5.2.1	Historical Development of <i>Missão Integral</i>	298
5.2.2	<i>Missão Integral</i> Defined	304
5.2.3	Theological Foundations of <i>Missão Integral</i>	306

5.2.4	<i>Missão Integral</i> Applied	310
5.2.5	The Missiological Significance of <i>Missão Integral</i> in the Arab World	316
5.3	A Church-Centered Missiology	318
5.4	Missions from Below	322
5.5	A Spiritually Aware Missiology	326
5.6	Chapter Summary	328
CHAPTER 6: CONCLUSION		330
APPENDIX A: BRAZILIAN TRANSCULTURAL WORKERS SURVEY POOL		334
APPENDIX B: BRAZILIAN WORKERS SURVEY QUESTIONS AND RESPONSES		337
APPENDIX C: BRAZILIAN MISSION LEADERS SURVEY POOL		391
APPENDIX D: BRAZILIAN MISSION LEADERS SURVEY QUESTIONS AND RESPONSES		392
BIBLIOGRAPHY		407
LIST OF TABLES		
3.1	Brazilian Perspectives on Race	113
3.2	Brazilian Perspectives on Economic Challenges	122
3.3	Brazilian Perspectives on Time	131
3.4	Brazilians Perspectives on Communication	148
3.5	Brazilian Perspectives on the Arab Family	166
3.6	Brazilian Perspectives on Arabs, Friendship, and Conflict	182
3.7	Brazilian Perspectives on Arab Hospitality and Food	192
3.8	Brazilian Perspectives on Spiritual Warfare	219
3.9	Brazilian Perspectives on Cultural Adaptation	225
4.1	Brazilian Perspectives on Evangelism, Discipleship, and Church Planting	236
4.2	Brazilian Perspectives on Other Ministry Forms	248
4.3	Brazilian Perspectives on Success in Mission	265
4.4	Brazilian Perspectives on Church Support	272
4.5	Brazilian Perspectives on Learning Arabic	280
4.6	Brazilian Perspectives on Financial Support	289
4.7	Brazilian Perspectives on Women Missionaries' Struggles	294

SUMMARY

The aim of this work is to tell part of the story of the Brazilian evangelical missions movement by focusing on the work and Brazilian evangelical transcultural workers serving in mission in the context of the Arab-Muslim world. These participants are members of a broader movement of more than 5000 Brazilian evangelicals serving around the world—an evangelical labor force large than that of England or Canada—which has grown significantly since 1976.

In order to locate the work of Brazilian evangelicals in an Arab-Muslim context, it was important to first offer a historical narrative showing how Brazil has shifted in the twentieth century from being a “mission field” to being a base for sending missions. Relying on key historical literature, this has been accomplished first by recounting how Brazil was evangelized largely by North American missionaries in the nineteenth and twentieth centuries. Building on this narrative, the argument has been made that while the Brazilian evangelical church does share common characteristics with North American and global evangelicalism, it has also begun to forge its own evangelical identity. One important part of this identity is its concrete participation in global mission efforts.

As transcultural mission necessarily involves cultural adaptation, forty-five past and present Brazilian evangelical workers were invited to participate in a collective case study and reflect upon their own “Brazilianness” and how they have adapted in the Arab world. The perspectives of ten Brazilian mission leaders have also been included. In this study, I have treated Brazil as an affinity bloc of cultures in which there is clear diversity as well as some elements of cohesiveness. I have approached the Arab world in the same way. Hence, the framework for discussing Brazilians in the Arab world has been to reflect upon two affinity blocs and to ask members of one group (Brazilians) to share their collective experiences living in a second group (the Arab world) specifically regarding seven aspects of culture that have clear missiological implications. They include: race, economics, time, communication, family, relationships, and spiritual worldview. After hearing these Brazilian voices, it has become evident, culturally, speaking that Brazilians are not Arabs and that Brazilians must surely work to adapt culturally. However, it also appears that there is generally less cultural distance between the Brazilians surveyed and their Arab contexts than what is normally experienced by Western missionaries in the Arab world.

This study was also concerned with asking, how are Brazilian evangelicals approaching mission in the Arab-Muslim world? Following a collective case study methodology, this question was posed to individual Brazilians and teams, but also to Brazilian evangelical missions organizations working in the Arab world. While a number of themes (strategies and practices) emerged, it seems that Brazilians are particularly concerned about humanitarian work and personal evangelism and would regard these areas as strengths of their movement. On the other hand, Brazilian workers and mission leaders also identified the most apparent challenges in their work among Arab-Muslims. They included: a lack of Brazilian local church support for missionaries, deficiencies in language learning, lack of financial support, and difficulties faced by Brazilian women in Arab contexts. For each apparent difficulty, I have proposed some solutions based on the collective input of Brazilian voices.

Finally, in this study, I have posed the question, how do Brazilians think theologically about mission? Also, how is this Brazilian missiology relevant to transcultural mission work in the Arab-Muslim world? While I have approached this question primarily through surveying the literature from Latin American and Brazilian

theologians, I have also looked for missiological themes in the thoughts of Brazilian evangelical workers and through observing their concrete mission practices. From this, four theological themes have emerged that are descriptive of Brazilian missions. They include: that mission is holistic (*missão integral*); that mission is church-centered; that authentic mission originates from “below” or from a posture of vulnerability; and that one’s missiology must be undergirded by an awareness of the spiritual world.

In summary, through this work, I have endeavored to tell part of the story of an emerging majority world missions movement by listening to the voices of Brazilian transcultural workers who serve in the Arab-Muslim world. The goal of this study is to inform the global church of this phenomenon in order that the global church would learn from the Brazilian experience as it moves forward in mission and missiological reflection. Secondly, my desire is to provide a framework of self-reflection for Brazilian evangelical missionaries and missions organizations serving in both the Arab-Muslim world but also in the entire world.

Keywords: majority world missions, two-thirds world missions, emerging missions movements, Brazilian evangelical missions, *missão integral*, holistic mission, missions from below, Arabs, Arab-Muslims, ministry to Muslims

ABBREVIATIONS

ABU	Aliança Bíblica Universitária (International Federation of Evangelical Students, Brazil)
AMTB	Associação de Missões Transculturais Brasileiras (Association of Transcultural Missions Agencies)
APMB	Associação de Professores de Missões no Brasil (Association of Brazilian Professors of Mission)
BAM	Business as Mission
CCI-Brasil	Crossover Communications International Brazil
CEPLA	Comisión Evangélica Pentecostal Latinoamericana (Latin American Evangelical Pentecostal Commission)
CLADE	Congreso Latinoamericano de Evangelización (Latin American Congress on Evangelization)
COMIBAM	Cooperación Misionera Iberoamericana (Ibero American Missionary Congress)
FTL	Fraternidad Teológica Latinoamericana (Latin American Theological Fraternity)
JMM	Junta de Missões Mundiais da Convenção Batista Brasileira (global missions board, Brazilian Baptist Convention)
LAMP	Language Application Made Practical
OM	Operation Mobilization
PMI	Povos Muçulmanos International (Muslim Peoples International)
PMM	Professional Ministry Model

ACKNOWLEDGEMENTS

A project like a doctoral dissertation is never completed without the encouragement, support, and help of others. Therefore, I would like to thank:

- My wife Shawn for allowing me the freedom to pursue this dream and for encouraging me in the process.
- My beautiful children, Brennan, Emma, and Eve, who did their best to obey mommy while daddy was in Brazil and other places doing research.
- My promoter, Prof. CJP (Nelus) Niemandt for his encouragement and direction.
- Mrs. Rina Roos at the Faculty of Theology for her gracious communication and help in sorting out more than a few details over the last couple of years.
- Dr. Jones Kaleli, my colleague in intercultural studies at Liberty University, who offered helpful feedback and fresh perspectives.
- Dr. Fred Milacci for his insights on qualitative research methods.
- Dr. Emily Heady, director of the Liberty University Graduate Writing Center, who read every word of this dissertation, offered great feedback, and continues to mentor me in writing.
- Cristina Boersma and Barbara Hubbard, Brazilian students at Liberty who read Portuguese for me and provided translations of key works. Muito obrigado!
- Bryan at the Muse Coffee Co. and Rebecca at the Good Cherry Coffee and Tea who let me office on their premises for many days for the price of a cup of coffee.
- David Ruiz of World Evangelical Alliance and COMIBAM who offered great encouragement at the beginning of the project and directed me to the right people in Brazil.
- João Mordomo and the CCI-Brasil team for hosting me in Brazil and allowing me to see their work firsthand.
- Daniel Calze for allowing me to visit with him at the PMI office in Curitiba and for a wonderful meal at a churrascaria afterward.
- Valdir Steuernagel for receiving me for a brief yet powerfully insightful visit.
- Silas and Marcia Tostes for giving up a day to show me around the valley of blessing and for sharing the vision of Missão Antioquia while navigating the chaotic São Paulo traffic.
- Robson Ramos for encouraging me in this project from very early on, for receiving me in Balneário-Camboriu and involving me in his ministry, and for becoming a dear friend in the process.
- Marcos Amado for graciously taking time to share profound insights about his journey in mission in the Arab world.

Mostly, I would like to thank those who cannot be named for welcoming me, for letting me tag along as they ministered, and for allowing me to experience firsthand their stories.

I hereby declare that the thesis, *Brazilian Evangelical Missions Among Arabs: History, Culture, Practice, and Theology*, which I hereby submit for the degree of Philosophiae Doctor at the University of Pretoria, is my own work and has not been submitted by me for a degree at this or any other tertiary institution.

Edward L. Smither
Student No. 29075972

August 2010

Dedicated to Brennan, Emma, and Eve Smither:
You are blessed to be a blessing so that all of the families of the earth will be blessed.

VITA

Dr. Edward Smither was born August 11, 1971. He received a BA in History from North Carolina State University (1993), an MA (1999) and MDiv (2001) from Liberty Theological Seminary, and a PhD in Historical Theology from the University of Wales-Trinity Saint David (2006). He is married to Shawn Michelle (Davis) Smither, and they have three children: Brennan, Emma, and Eve. Prior to coming to Liberty University in 2006, where he presently teaches church history and intercultural studies and directs the MA in Intercultural Studies, Dr. Smither spent ten years in transcultural mission work in France and North Africa.

The purpose of this work, “Brazilian evangelical missions among Arabs: History, culture, practice, and theology,” is to tell part of the story of an emerging majority world missions movement. First, these efforts are located historically through an initial survey of how Brazil went from being a mission field in the nineteenth and twentieth centuries to a mission sending base in the late twentieth century. Second, this study describes the experiences—including apparent successes and challenges—of Brazilian missionaries in both cultural adaptation and practical ministry in the Arab world. Finally, the work describes some prevailing themes of Brazilian theology of mission. The goal of this study is first to inform the global church of this phenomenon in order that the church would learn from the Brazilian experience as it moves forward in mission and missiological reflection. Second, the intent is to provide a framework of self- reflection for Brazilian evangelical missionaries and missions organizations serving in both the Arab-Muslim world and also in the entire world.

CHAPTER 1: INTRODUCTION

The explosion of the Christian church in the Global South in the last century has great implications for missions and missionary movements. With David Livingstone and William Carey no longer fitting the profile of the average missionary in the present global church, the so-called younger churches of the Global South have now become sending 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.’”¹ At COMIBAM (the Ibero-American Missionary Congress) in São Paulo in 1987, Luis Bush declared, “From a mission field, Latin America has become a mission force.”² With over 5000 transcultural missionaries presently serving in Africa, Asia, and the Middle East among other places, the Brazilian evangelical church has emerged—along with the broader church in Latin America—as a formidable example of missions sending from the majority world. In light of this historic development, my object in this study is to tell part of the story of Brazilian evangelical missions by focusing on Brazilian efforts in the Arab-Muslim world.

1.1 Need for and Purpose of this Study

Since Brazilian evangelical missions efforts toward the Arab world began after 1976 and in earnest since the early 1990s, there has been little scholarly reflection on the experiences of Brazilian transcultural workers or missions organizations. While Latin American mission work in the broader Muslim world has been studied in a general manner, a dedicated scholarly work on Brazilian evangelical missions in the Arab-

¹ Cited in Daniel Salinas, “The Great Commission in Latin America,” in Martin Klauber and Scott Manetsch, *The Great Commission: Evangelicals and the History of World Missions* (Nashville, TN: B & H Academic, 2008), 147.

² Cited in Oswaldo Prado, “A New Way of Sending Missionaries: Lessons from Brazil,” *Missiology: An International Review* 33:1 (2005), 52.

Muslim world has yet to be published. Hence, I am convinced that the present study will be a much-needed contribution to mission scholarship that will also have implications for mission practice as well. In short, the purpose of this study is to describe the transcultural mission work of Brazilian evangelical missionaries in the Arab-Muslim world.

1.2 Definitions

Before proceeding, it will be helpful to define some important terms that will be used throughout the study. First, I define evangelical or evangelicalism as a movement within Protestant Christianity that is minimally founded on the following presuppositions: biblicism or the commitment to the authority of Scripture; crucicentrism, an emphasis on Christ's atoning work at the cross; conversionism, the conviction that one must be converted through saving faith because of Christ's atoning work; and activism, the resulting commitment to evangelism, missions, and Christian service.³ As I will show in chapter two, Brazilian evangelicalism is generally broader than that of North America or Europe and, like the rest of Latin America, the terms "evangelical" and "Protestant" are typically used synonymously.

Second, what is mission? Following the consensus of evangelical missiology, I am persuaded that Christian mission flows from the mission of God (*missio Dei*) as "God is the one who initiates and sustains mission."⁴ Hence, I understand mission to be all that the church does to promote the Kingdom of God, while missions is the specific work of the church and its missionaries to make disciples of all nations through evangelism, discipleship, church planting, and related ministries.⁵

³ This has been best articulated in David Bebbington, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* (London: Unwin Hyman, 1989).

⁴ See A. Scott Moreau, Gary R. Corwin, and Gary B. McGee, *Introducing World Missions: A Biblical, Historical, and Practical Survey* (Grand Rapids, MI: Baker Academic, 2004), 17.

⁵ See Moreau, Corwin, and McGee, *Introducing World Missions*, 17.

Third, 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.

Fourth, though much of chapter two is devoted to what it means to be Brazilian, I define Brazilian as a member of an affinity bloc of the cultures that make up the country of Brazil. With some 291 ethnic or cultural groups, the Brazilian mosaic is composed of indigenous, Portuguese, African, European, and Asian peoples, as well as some cultures that have resulted from the intermarrying of these peoples. While a great deal of cultural diversity exists, a degree of cultural cohesiveness can also be observed. Similarly, I define Arab as a member of the affinity bloc of Arabic-speaking peoples that reside in the twenty-two Arab states of North Africa and the Middle East.⁶

Finally, I will use the terms “missionary” and “transcultural worker” interchangeably, though admittedly the former still has a rather colonial connotation to it. As this study will show, the work of missionaries or transcultural workers is generally to engage in missions, as defined above, within another culture.

1.3 Research Questions and Limitations

In light of the overall aim to tell part of the Brazilian evangelical missions story by focusing on Brazilian transcultural workers and missions agencies serving in the Arab world, several research questions must be posed. First, historically, how did Brazil go from being a mission field to being a country that sends out evangelical missionaries?

⁶ My paradigm for regarding Brazil and the Arab world as affinity blocs is based on the thought of Patrick Johnstone. See Johnstone, “Look at the Fields: Survey of the Task,” in J. Dudley Woodberry, ed., *From Seed to Fruit: Global Trends, Fruitful Practices, and Emerging Issues Among Muslims* (Pasadena, CA: William Carey Library, 2008), 14-17.

Second, culturally speaking, what does it mean to be a Brazilian evangelical missionary in an Arab context? That is, aware of their own “Brazilianness,” how do Brazilian workers describe their adaptation to Arab culture? Third, what are the characteristic mission practices of Brazilian workers, teams, and Brazilian missions organizations? How do Brazilians describe their strengths and weaknesses in mission in the Arab world? Finally, how are Brazilians thinking theologically about mission? Also, how is this Brazilian missiology relevant to transcultural mission work in the Arab-Muslim world?

This study is also bound by certain limits. In terms of chronology, my study focuses on Brazilian evangelical missions efforts following the Curitiba meeting of 1976, although most of the development has taken place since the early 1990s. Though some background on the history of the Brazilian church and its mission efforts has been offered for the sake of context, the focus of the study begins with 1976. Second, I have chosen to focus only on Brazilian evangelical missions instead of Latin American missions in general. This decision was made in order to bring focus to the study, because Brazil is unique as a Portuguese-speaking country in South America, and because Brazil is the oldest and largest Latin American missions-sending country. Third, in focusing only on evangelical churches and missions from Brazil, I have not addressed the transcultural efforts of Brazilian Roman Catholic missionaries. Finally, I have focused the study on Brazilian missions in the Arab world. Specifically, that refers to Brazilian efforts within the twenty-two Arabic speaking countries of North Africa and the Middle East.

1.4 Significance of the Study

This study is important for at least three reasons. First, there is value in telling the story of Brazilian evangelical mission work in the Arab world so that the global

church might be aware of, recognize, and appreciate the work of this emerging missions movement. Second, as the global church—including the older sending churches of North America and Europe—reflects on Brazilian efforts in mission, there will certainly be lessons that can be learned. Finally, this study offers a framework for self-reflection for Brazilian transcultural workers and mission leaders to contemplate the Brazilian experience in mission, to identify apparent strengths and weaknesses, and to move forward as an evangelical missions movement in places such as the Arab world.

1.5 Locating Myself as a Researcher

For me, this study began very personally over fifteen years ago in a North African *souk* (market). At the time, I was serving as a transcultural worker in the region and I was hosting Julio (not his real name), who was in the process of moving his family from Latin America to join our work in North Africa. While visiting the *souk* one day to buy gifts for his family, I was struck by how the shop owner largely ignored me (even though I was translating for Julio) and wanted to communicate directly with him. It was only after a half hour that he could be convinced that Julio was not North African. Standing there in the *souk* that day, I first became curious about the Latin-Arab connection, including the implications it might have for mission. Since that time, I have observed and admired the work of many Latin American and Brazilian evangelical missionaries serving in the Arab world. At times, I even found myself jealous of these friends whose “look” allowed them to blend in so well and who seemed to have far fewer barriers adapting to Arab culture than I did as a North American.

While part of my appreciation for Brazilian transcultural workers is due to differences between my culture and theirs and how that impacts ministry in the Arab

context, I also feel a sense of commonality with them. First, in terms of faith presuppositions, I would also identify myself as an evangelical as I have generally defined it in this chapter. Second, having spent over ten years living among and ministering to Arabs, I can intimately relate to the process of language acquisition, cultural adaptation, ministering in another culture, and generally living and functioning in the Arab world. Hence, the reader should be aware of the spiritual (evangelical) and experiential (transcultural work among Arabs) perspectives that I bring to this work.

1.6 Literature Survey

Before elaborating further on the methodology employed to carry out this study, it would be helpful to survey the current literature related to our subject. In recent years, much scholarly attention has been given to the southward shift of global Christianity. The three most significant voices in the discussion have been Andrew F. Walls (*The Missionary Movement in Christian History; The Cross-Cultural Process in Christian History; Mission in the 21st Century*),⁷ Phillip Jenkins (*The Next Christendom* and *The New Faces of Christianity*),⁸ and Lamin Sanneh (*Whose Religion is Christianity?, The Changing Face of Christianity, Disciples of All Nations*).⁹ Miriam Adeney has also offered a winsome look at the global church in her recent work *Kingdom Without Borders: The Untold Story of Global Christianity*.¹⁰ Aside from these authors?

⁷ See Andrew F. Walls, *The Missionary Movement in Christian History* (Maryknoll, NY: Orbis, 1996); *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).

⁸ 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).

⁹ 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).

¹⁰ See Miriam Adeney, *Kingdom Without Borders: The Untold Story of Global Christianity* (Downers Grove, IL: Intervarsity Press, 2009).

monographs, Global South issues have been addressed by Dana Robert¹¹ and Todd Johnson,¹² while the phenomenon has certainly been the impetus behind the recently launched *Journal of World Christianity*.¹³

The impact of Global South Christianity on missions has been treated by numerous authors and researchers including Mark Laing,¹⁴ and the two-thirds world church research group which met at the Lausanne Conference in Thailand in 2004.¹⁵ For nearly three decades, the most significant research on majority world missions has been done by Lawrence Keyes (*The Last Age of Missions*) and Larry Pate (*From Every People*).¹⁶ Also, the recently released 2009 edition of Winter and Hawthorne's *Perspectives on the World Christian Movement* contains a prominent section on majority world missions. While well-known mission scholars such as Winter, Patrick Johnstone, Bill Taylor and others offer helpful contributions,¹⁷ the reader benefits mostly from hearing directly from non-Western mission leaders and scholars that include Beram Kumar (Asia), Timothy Olonade (Africa), Bertil Ekström (Brazil), Chul Ho Han (Korea), K. Rajendran (India), Enoch Wan (China), Berting Fernando

¹¹ See Dana L. Robert, "Shifting Southward: Global Christianity Since 1945," *International Bulletin of Missionary Research* 24:2 (April 2000), 50-58.

¹² 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; also Johnson, "World Christian Trends, Update 2007," *Lausanne World Pulse* (website), <http://www.lausanneworldpulse.com/766/08-2007?pg=all> (accessed Jan. 12, 2009).

¹³ The journal is published uniquely on-line at: <http://www.journalofworldchristianity.org> (accessed January 12, 2009).

¹⁴ See Mark Laing, "The Changing Face of Mission: Implications for the Southern Shift in Christianity," *Missiology: An International Review* 34:2 (2006), 165-77.

¹⁵ 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 April 7, 2008).

¹⁶ 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). Aside from these individual works, Keyes and Pate have collaborated on the following relevant 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.

¹⁷ 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 (4th ed.), 376-94.

(Philippines), Carlos Scott (Latin America), and David Ruiz (Latin America).¹⁸

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.¹⁹ Within the context of missions to the Muslim world, Greg Livingstone has also recently written an article on the vital role of Global South missionaries in this effort.²⁰ 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.²¹ Finally, the subject of majority world missions was the main theme at the Evangelical Missiological Society annual meeting in Denver, Colorado in September, 2008, and its monograph, *Missions from the Majority World: Progress, Challenges, and Case Studies*, was recently released.²²

Among Latin American theologians and missiologists, much helpful scholarship has come from Peruvian theologian Samuel Escobar (*The New Global Mission, Changing Tides: Latin America & World Mission Today*), representing the

¹⁸ See Beram Kumar, "No Longer Emerging," and various authors, "Majority World Sending," in Winter and Hawthorne (4th ed.), 369-76.

¹⁹ See Ben Naja, *Releasing Workers of the Eleventh Hour: The Global South and the Remaining Task* (Pasadena, CA: William Carey Library, 2007).

²⁰ See Greg Livingstone, "Laborers from the Global South: Partnering in the Task," in Woodberry, *From Seed to Fruit*, 51-66. Also within Woodberry, *From Seed to Fruit*, two other authors raise similar points: Patrick Johnstone, "Look at the Fields: Survey of the Task," 6, and Jeff Liverman, "Unplowed Ground: Engaging the Unreached," 29

²¹ See COMIBAM: *Intercional Cooperación Misionera Iberoamericana* (web site) www.comibam.org; and W. Douglas Smith, "COMIBAM: Takeoff Toward AD 2007," *International Journal of Frontier Missions* 15:1 (1998), 53-55.

²² See Enoch Wan and Michael Pocock, eds., *Missions from the Majority World: Progress, Challenges, and Case Studies* (Evangelical Missiological Series 17) (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>.

influential thought of the Latin American Theological Fraternity (FTL).²³ In *Changing Tides*,²⁴ Escobar has succinctly narrated the key points in Latin American mission history and begun to articulate an evangelical theology of mission from a Latino perspective. Escobar and others also contributed papers on Latin American mission theology and praxis at the Iguassu Dialogue that met in Brazil in 1999—later published as *Global Missiology for the 21st Century*.²⁵ Regarding sending Latin American missionaries in general to the Arab world, Pedro Carrasco offered a brief study in 1994,²⁶ while Federico Bertuzzi edited the short work *Latinos en El Mundo Islámico (Latinos in the Muslim World)* in 1990.²⁷

In Brazil, there is a developing literature of both a practical and scholarly nature addressing many aspects of Brazilian evangelical missions. Bertil Ekström, executive director of the World Evangelical Alliance and key participant in the Lausanne Movement, has authored numerous strategic, practical, and scholarly works.²⁸ Valdir Steuernegal, a missiologist in the Lutheran tradition, minister at large for World Vision, and also an active participant in Lausanne, has been a leader for the

²³ See Samuel Escobar, *The New Global Mission: The Gospel from Everywhere to Everyone* (Downers Grove, Ill: 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.

²⁴ With some changes and modifications, *Changing Tides* is a translation of Escobar’s *Una Decada en Tiempo de Mision* (Quito: Ediciones Comunidad, 1987).

²⁵ See William D. Taylor, ed., *Global Missiology for the 21st Century: The Iguassu Dialogue* (Grand Rapids: Baker, 2000).

²⁶ See Pedro Carrasco, “Training Latins for the Muslim World,” *International Journal of Frontier Missions* 11.1 (1994), 1-4.

²⁷ This was later translated into Portuguese as Federico Bertuzzi, *Latinos No Mundo Muçulmano* (São Paulo: Sepal, 1993).

²⁸ Ekström was a respondent to Howard Brandt in Ruiz, ed., “The Two-Thirds World Church”; see also Ekström, “Brazilian Sending,” in Winter and Hawthorne (4th ed.), 371-72; and “The Selection Process and the Issue of Attrition: Perspective of the New Sending Countries,” in William Taylor, ed., *Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition* (Pasadena, CA: William Carey Library, 1997), 183-93. His relevant works in Portuguese include *Éspiritu de Comibam* (Brazil: Comibam, 2006); and *Modelos Missionários Brasileiros Para ó XXI* (Brazil: AMTB, 1998).

past two decades in missiological reflection.²⁹ The Associação de Professores de Missões no Brasil (Association of Brazilian Mission Professors) began meeting in 1983 and has published the journal *Capacitando* since the late 1990s.³⁰ Oswaldo Prado, a Presbyterian pastor and mission leader has also published works that have charted the narrative of evangelical missions from Brazil and provided vision for the movement.³¹ Ted Limpic, a North American missionary and researcher for COMIBAM, has generated a great deal of statistical work on missions from Brazil and Latin America.³² He has also contributed a helpful article on missionary attrition among Brazilians in Bill Taylor's work *Too Valuable to Lose*.³³ Also in Taylor's work, missiologist Margaretha Adiwardana has offered some helpful reflection on the pre-field training of Brazilian missionaries.³⁴ In a dissertation completed in 2005, Donald Finley, a long-time Baptist missionary in Brazil, proposed a contextualized model for training Brazilians in mission.³⁵ On the subject of tentmaking, strategist Robson Ramos wrote in 1998 advocating a tentmaking model for Brazilian missionaries,³⁶ while more recently, João Mordomo has advanced the Business as Mission paradigm for Brazilian cross-cultural workers.³⁷

²⁹ See Valdir Steuernagel, *Missionary Obedience and Historical Practice: In Search for Models* (ABU Editoria, 1993); and "The Theology of Mission in Its Relation to Social Responsibility within the Lausanne Movement," (Th.D. Dissertation, Chicago: Lutheran School of Theology, 1988).

³⁰ See *Associação de Professores de Missões no Brasil* (web site) <http://www.apmb.org.br/index.html> (accessed January 22, 2009).

³¹ See Oswaldo Prado, "A New Way of Sending Missionaries: Lessons from Brazil," *Missiology: An International Review* 33:1 (2005), 48-60; and "The Brazil Model," *AD 2000* (web site) <http://www.ad2000.org/gcove95/prado.html> (accessed January 16, 2009).

³² For Limpic's statistical work, see *COMIBAM* (website) <http://www.comibam.org/transpar/index.htm> (accessed January 22, 2009).

³³ See Ted Limpic, "Brazilian Missionaries: How Long Are They Staying?" in Taylor, *Too Valuable to Lose*, 143-54.

³⁴ See Margaretha Adiwardana, "Formal and Non-Formal Pre-Field Training: Perspective of the New Sending Countries," in Taylor, *Too Valuable to Lose*, 207-215.

³⁵ See Donald K. Finley, "Contextualized Training for Missionaries: A Brazilian Model," (PhD diss., Asbury Theological Seminary, 2005).

³⁶ See Robson Ramos, "Tentmaking and Missions: Reflections on the Brazilian Case," *International Journal of Frontier Missions* 15:1 (1998), 47-52.

³⁷ See João Mordomo, "Unleashing the Brazilian Missionary Force," in Tom Steffen and Mike Barnett, eds., *Business as Mission: From Impoverished to Empowered* (Evangelical Missiological Series 14) (Pasadena, CA: William Carey Library, 2006), 219-39.

This scholarship provides an excellent point of departure for the present study. The literature suggests that the Brazilian missionary movement is young, eager, and energetic, and, with the expected twentieth and twenty-first century post-colonial backlash, it is continually struggling to find its identity. Transcultural missionary training in the Brazilian evangelical churches and theological seminaries is still in its early stages and despite its enthusiasm and commitment, the church has not fully developed the necessary support structures needed to sustain a long-term missions movement (i.e., missionary care, financial support, “tentmaking” training).³⁸ Again, a scholarly work on Brazilian missions in the Arab world has yet to be published; thus, the present work should help to fill some important gaps within the literature.

1.7 Method of Study

As this is a study in missiology—a discipline that relies on numerous disciplines as conversation partners—my research methodology is varied. In chapter 2, my purpose is to locate historically Brazilian evangelical missions work in the Arab world; thus I have taken a historical approach that included rigorous interaction with the literature from Brazilian, Latin American, North American, and European scholars.

After some reflection, it seemed best to approach the qualitative aspect of this study—particularly the discussions in chapter 3 and 4—as a collective case study.

Though a phenomenological approach was considered, that path would have been preferred if I were only studying a single mission team or organization experiencing the phenomenon of Arab world mission within a more focused period of time.³⁹

However, my research aims were best facilitated through a case study—“research [that] involves the study of an issue explored through one or more cases within a

³⁸ See Salinas, “The Great Commission in Latin America,” in Klauber and Manetsch, 140; and Guillermo Cook, “Protestant Mission and Evangelization,” in Guillermo Cook, ed., *New Face of the Church in Latin America* (Maryknoll, NY: Orbis, 1994), 49.

³⁹ See John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. (Thousand Oaks, CA: SAGE Publications, 2007), 57-58.

bounded system (i.e., a setting, a context).”⁴⁰ In this respect, my issue is the phenomenon of Brazilian evangelical missions in the Arab-Muslim world. By pursuing a collective case study, “the one issue or concern is again selected, but the inquirer selects multiple case studies to illustrate the issue,” which also results in more compelling conclusions.⁴¹

Creswell adds, “Case study research is a qualitative approach in which the investigator explores a bounded system (a case) or multiple bounded systems (cases) over time, through detailed, in-depth data collection involving multiple sources of information (i.e., observations, interviews, audiovisual material, and documents and reports), and reports a case description and case-based themes.”⁴² Thus, in this collective case study, I examined Brazilian evangelical missions in the Arab-Muslim world context from 1976 to the present. This was accomplished by listening to many voices—those of Brazilian transcultural workers and mission leaders—and also interacting with the relevant published reflections of Brazilian and Latin American missiologists and theologians. By reporting on the themes that emerged from the research questions—how Brazilians describe their cultural experience in the Arab world and how Brazilians approach mission—a general description of Brazilian evangelical missions to Arabs has been offered.

Finally, in chapter 5, my aim is to summarize key aspects of Brazilian theology of mission. This has been pursued primarily through a rigorous interaction with the works of Brazilian and Latin American theologians in conversation with the observed practice of Brazilian evangelical workers serving in the Arab world.

⁴⁰ See Creswell, 73.

⁴¹ See Creswell, 74. See also R.K. Yin, *Case Study Research: Design and Method* (Thousand Oaks, CA: SAGE, 2003).

⁴² See Creswell, 73.

1.7.1 Participants

The qualitative aspect of this study has been based on the input of forty-five Brazilian transcultural workers and ten mission leaders. Before describing the methods of data collection, let us offer a brief description of the participants. I have given a breakdown of the survey pool of Brazilian workers and mission leaders in tables in Appendices A and C respectively.

In terms of ministry, forty-two of the forty-five Brazilian workers continue to serve among Arabs. Of the three that are not, two are presently serving as pastors in Brazil and are involved in missions mobilization, while the other is planting churches in North America. Thirty-six participants are serving in Arab countries, three are serving among Arabs in of Brazil, while six have ministered to Arabs in both Arab countries and in Brazil. The survey pool also revealed a significant array of ministry experience: one had been serving for more than twenty years; one for fifteen to twenty years; six for ten to fifteen years; thirteen for five to ten years; fifteen for three to five years; eight for less than two years; and one gave no indication.

Demographically, eleven participants are single woman, three are single men, while there was another single participant who did not indicate his or her gender. Thirteen are married women, twelve are married men, while five other marrieds responded who did not indicate their gender. Of the marrieds, seven married couples were interviewed together.

Of the ten mission leaders that were surveyed, the participants are involved in different aspects of missions training, mobilization, and leadership. One is the dean of a theological seminary, another is an instructor in a missions training institute, while another is a part-time instructor, missiologist, and author. One participant is a pastor and leader of a small missions organization, while another is a missions pastor and

former leader of a missions agency. The remaining five participants are directors of missions agencies that send Brazilian workers to the Arab-Muslim world.

Two of these leaders were also included in the sample of Brazilian transcultural workers because they were missionaries in the Arab world before assuming their present roles.

Demographically, three of the participants are North American missionaries (two men and one woman) that are involved in training and mobilizing Brazilians for transcultural mission work. The remaining seven participants are Brazilian, including four married men, one single man, and one man and one woman who did not indicate their marital status.

1.7.2 Data Collection

As I began to develop survey questions for the transcultural workers and mission leaders survey (see Appendices B and D respectively), my research values could best be described as social constructivist. That is, the questions were “broad and general so that the participants [could] construct the meaning of a situation . . . the more open ended the questioning the better.”⁴³ I was especially encouraged to proceed in this manner by an African colleague in missiology and by a Brazilian transcultural worker with significant training in the social sciences—both of whom gave feedback to the initial survey drafts. Hence, nearly every question included a comments section so that maximum understanding could be given to the “meaning that the participants hold about the problem.”⁴⁴ In both the transcultural workers and mission leaders surveys, open-ended questions were developed that dealt with Brazilian cultural adaption in the Arab world, approaches to mission, and missionary life and health. The two surveys also welcomed a broader perspective on Brazilian missions from

⁴³ See Creswell, 20-21.

⁴⁴ See Creswell, 39.

those who have gone as missionaries and from those who send and offer support.

While far more data was generated that could be addressed in the study, I was able to focus on the most prominent themes that emerged.

Once the two surveys were approved by the university's Institutional Review Board, they were uploaded into an on-line survey program.⁴⁵ To invite the maximum amount of participation, the surveys were published in both English and Portuguese.⁴⁶ Also, to protect the anonymity of Brazilian workers—most of whom are serving in contexts that do not welcome traditional Christian missions—the workers survey was encrypted and participants were sent a password to enter the site. While safeguarding their anonymity, I assigned a number to each participant in order to track and analyze their responses. While anonymity was not promised to or requested by the mission leaders; I also assigned a number to each mission leader respondent. This was especially helpful when their identity was not clear.

How was data collected from the Brazilian missionaries? The workers survey was placed on-line in February, 2009, and remained available until July, 2010. Beginning in February, 2009, I sent approximately forty emails to Brazilian workers via trusted intermediaries—Brazilian mission leaders and other missionaries—inviting them to participate by linking to the survey site.⁴⁷ This effort yielded only fourteen responses—nine surveys that were answered in Portuguese, two in English, and three included English and Portuguese responses.⁴⁸ I quickly learned that for reasons of security and culture, this method of surveying would not be the most

⁴⁵ See *SurveyMonkey* (web site) <http://www.surveymonkey.com>.

⁴⁶ Valuable insights on constructing a web-based questionnaire were gleaned from Don A. Dillman, Robert D. Tortora, and Dennis Bowker, "Principles for Constructing Web Surveys," unpublished paper from Dillman's University of Washington personal web page: <http://survey.sesrc.wsu.edu/dillman/papers/websurveyppr.pdf> (last accessed October 31, 2010).

⁴⁷ See Creswell, 118 -25 on building rapport with participants.

⁴⁸ The Portuguese responses were translated in English by a third-party, qualified translator, Cristina Boersma (MA, Liberty University). See Appendix A: Brazilian Workers Survey Pool, respondents 1-7, 14-17, 19, 22.

productive form; so I began to prepare for three trips to the field in order to conduct interviews with those who did not respond to the on-line surveys as well as to meet others, and to make observations.⁴⁹ Hence, my sampling strategy moved from being convenient toward a combination or mixed strategy that was also opportunistic.⁵⁰

In July, 2009, I spent ten days in Brazil and went through the survey in interview form with seven Brazilian missionaries—six that are continuing to minister to Arabs in Brazil and one who is now serving as a missions pastor.⁵¹ Two interviews were done in English with fluent English speakers, while the other five were done through translation. In addition to interviewing the six participants who are working with Arabs in Brazil, I was able to spend several days observing their ministries first-hand—activities that included personal witness, a community dinner, a Muslim ministry training seminar, an evangelistic Bible study, and a worship service. Finally, after returning home from Brazil, I conducted one more survey in English over Skype with one worker who was sick during the time of my visit.⁵²

In October, 2009, I spent one week visiting ten Brazilian workers in their ministry context in a Middle Eastern country. Because of language barriers, I met the group one day for a meal at someone's home and during this time, each worker filled out a hard copy of the survey in Portuguese. Afterward, through translation, I invited them to comment further on any thoughts that were triggered by the survey. Upon my return to the United States, the responses were translated into English by a trusted third-party translator and they were entered into the on-line database.⁵³ In addition to these surveys, I spent one entire day with a Brazilian worker observing his sports

⁴⁹ See Creswell, 129-43.

⁵⁰ See Miles and Huberman's framework cited in Creswell, 127.

⁵¹ See Appendix A: Brazilian Workers Survey Pool, respondents 8-13, 18.

⁵² See Appendix A: Brazilian Workers Survey Pool, respondent 21.

⁵³ I am indebted to Barbard Hubbard (MA cand., Liberty University) for her translations. See Appendix A: Brazilian Workers Survey Pool, respondents 23-32.

outreach. Finally, I visited with another worker (who did not complete the survey) on site at her place of ministry—a cultural center for the handicapped.

Also in October, 2009, I interviewed one former worker, who is presently serving as a church planter in the United States, during his participation at a conference at my university. This interview was conducted in English.⁵⁴

In January, 2010, I spent a week in another Middle Eastern country and conducted twelve interviews with Brazilian workers. Nine of the interviews (including two married couples) were done in English, while the other three (including one married couple) were done through the help of a translator.⁵⁵ The only ministry activity that I observed was a mission team meeting, which included Brazilians and Arab Christians worshipping together and planning for ministry outreaches.

How was data collected from Brazilian mission leaders? Like the workers survey, the mission leaders survey was placed on-line in February, 2009, and remained available until July, 2010. I sent email invitations to participate in the survey to the leaders of forty missions organizations listed in the COMIBAM network and to fifteen missiologists listed on the web site of the Associação de Professores de Missões no Brasil (Association of Brazilian Mission Professors). These initiatives yielded only six responses—two that answered in English, while the other four responded in Portuguese.⁵⁶ During my trip to Brazil in July, 2009, I was able to meet with two of these respondents (Silas Tostes and Daniel Calze), visit the headquarters of their missions organizations (Missão Antioquia and PMI Brazil respectively), and talk with them in more depth about their efforts in the Arab-Muslim world.

⁵⁴ See Appendix A: Brazilian Workers Survey Pool, respondent 33.

⁵⁵ See Appendix A: Brazilian Workers Survey Pool, respondents 34-45.

⁵⁶ The Portuguese responses were translated in English by a third-party, qualified translator, Cristina Boersma (MA, Liberty University). See Appendix C: Brazilian Mission Leaders Survey Pool, respondents 1-4, 6, 8.

The remaining four surveys with mission leaders—those that did not respond to the on-line survey—were done through personal interviews. During my trip to Brazil, I interviewed João Mordomo of CCI-Brasil, spent three days observing a CCI-sponsored Muslim ministry training, and visited the CCI headquarters in Curitiba. Similarly, I interviewed Robson Ramos, a missiologist who is presently involved in church planting in Southern Brazil, and spent three days observing his ministry.⁵⁷ Upon returning to the United States, I interviewed Timothy Halls of PMI USA by phone and Marcos Amado, former director of PM International, over Skype.⁵⁸ Apart from my interaction with Daniel Calze, which was facilitated by translation, each interview with the mission leaders was conducted in English. It should be noted that the mission leaders survey had an overall lower response rate because several leaders declined to participate; they indicated their grasp on Brazilian mission work in the Arab-Muslim world was not sufficient enough to comment.

In light of cultural and security concerns, I felt that it would be most ethical to refrain from recording the interviews with both Brazilian workers and mission leaders.⁵⁹ Instead, I chose to take copious notes at each interview and then entered the survey responses into the on-line database at the earliest opportunity.⁶⁰ While the collective responses of those who responded on-line and through interviews have been stored in the on-line database, I have also catalogued an English-only version of the workers and mission leaders survey responses in Appendices B and D respectively.

⁵⁷ See Appendix C: Brazilian Mission Leaders Survey Pool, respondents 5, 7.

⁵⁸ See Appendix C: Brazilian Mission Leaders Survey Pool, respondents 9-10.

⁵⁹ See Creswell, 141-42.

⁶⁰ See Creswell, 142-43.

1.7.3 Data Analysis

Once the data was properly stored and translated into English, I spent several months reading and re-reading the survey responses and reflecting on my own field observations in order to classify and interpret the data.⁶¹ Following Van Manen, my main approach in the qualitative aspect of the study was theme analysis—a means of structuring the experiences and finding meaning in them.⁶² This provided a foundation to make naturalistic generalizations about Brazilian evangelical missions in the broad areas of cultural adaptation among Arabs and mission practice, and to some extent, theology of mission.⁶³

Hence, the data on Brazilian cultural adaptation (chapter 3) was classified according to the seven cultural themes in question—an interaction that also included rigorous interaction with cultural and missiological literature. Similarly, the data on mission practice (chapter 4) was also classified according to the themes that emerged. This included the areas that Brazilians described as strengths and weaknesses in their mission efforts.⁶⁴ Also, the data on mission practice from chapter 4 was also used to confirm and support the theological themes from the literature that were presented in chapter 5. Finally, these themes were organized into tables at the end of each section in chapters 3 and 4. A total of sixteen tables, corresponding to the complete data in Appendices B and D, were used to represent the themes.

1.7.4 Validation

How has this study found “credibility” and “confirmability?”⁶⁵ Following Creswell, I have endeavored to validate my findings through four strategies. First, the accumulated and analyzed data from the Brazilian workers and mission leaders

⁶¹ See Creswell, 150-52.

⁶² See Max Van Manen, *Research Lived Experience: Human Science for an Action Sensitive Pedagogy* (Albany, NY: State University of New York Press, 1990), 78-79.

⁶³ See Creswell, 163.

⁶⁴ See Creswell, 148, 156-57.

⁶⁵ See Creswell, 202-203.

surveys offered a “thick” description of Brazilian evangelical mission work among Arabs. Also, the themes that emerged have been confirmed internally through the repeated input of many Brazilian voices.⁶⁶

Second, validation has occurred through triangulation—a “process [that] involves corroborating evidence from different sources.”⁶⁷ These multiple sources included the survey results, interview notes, corroborating cultural and missiological literature, as well as my own perspectives as a researcher with a background in transcultural mission in the Arab world.⁶⁸

Third, some findings have found confirmation through peer review. First, as portions of this study were read as papers at conferences in 2009 and 2010, the feedback of colleagues in the discipline of missiology allowed for peer review.⁶⁹ Second, the input of a qualitative research specialist outside of missiology has also served as a welcomed set of fresh eyes for this study.

Finally, this study has benefited from member checking.⁷⁰ At least one mission leader has provided written feedback on my initial rough drafts of the study. The same manuscript was circulated to others who, at the time of writing, have not responded formally. In a less formal manner, during my later trips and interviews,

⁶⁶ See Creswell, 209.

⁶⁷ See Creswell, 208.

⁶⁸ See Creswell, 206, 208.

⁶⁹ See Creswell, 208. The first paper (from chapter 2) was “North American Revivals and the Beginning of Evangelical Mission in Brazil,” Liberty University History Conference, April 16-18, 2009, and was published as Edward L. Smither, “The Impact of Evangelical Revivals on Global Mission: The Case of North American Evangelicals in Brazil in the Nineteenth and Twentieth Centuries,” *Verbum et Ecclesia* 31:1 (October 2010) http://www.ve.org.za/index.php/VE/article/view/340/pdf_19 (accessed October 27, 2010). A second paper (from chapter 3) was “Bridging the ‘Excluded Middle’: The Relevance of the Spiritual Worldview of Brazilian Missionaries Serving Among Folk Muslims,” presented at the Evangelical Missiological Society Southeast Regional Meeting, Greenville, SC, March 19-20, 2010. Finally, at the time of writing, I am preparing to present (from chapter 5), “Missão Integral Applied: Brazilian Models of Holistic Mission in the Arab-Muslim World,” at the Evangelical Theological Society national meeting, Atlanta, GA, November 17, 2010.

⁷⁰ See Creswell, 208.

several mission leaders and veteran missionaries have offered some rich commentary on some of my preliminary findings, which has helped in interpreting the data.

1.7.5 Summary

In summary, the study has been broken down according to the following chapters. In chapter 1 (the present chapter), the need for and purpose of the study has been laid out, a literature survey has been given, and the research method and procedures have been described.

In chapter 2, the purpose is to locate historically Brazilian evangelical missions work in the Arab world. Through rigorous interaction with the literature from Brazilian, Latin American, North American, and European scholars, this has been accomplished by examining the historical narrative of how Brazil went from being a nineteenth-century mission field to a missions sending nation in the twentieth century. In attempting to identify the characteristics of Brazilian evangelicalism, which helps to explain the Brazilian church's missionary convictions, I have argued that evangelical awakenings in North America served as an impetus for missions sending to Brazil in the nineteenth and twentieth centuries. The chapter concludes with a brief historical narrative of missions sending from Brazil in the twentieth century.

In chapter 3, we have posed the general question, what does it mean, culturally speaking, to be a Brazilian evangelical missionary in the Arab world? Forty-five past and present Brazilian evangelical workers were invited to comment and reflect upon their own "Brazilianness" and how they have adapted in the Arab world. The perspectives of ten Brazilian mission leaders were also included. In this study, I have treated Brazil as an affinity bloc of cultures in which there is clear diversity as well as some elements of cohesiveness. I have approached the Arab world in the same way.

Hence, the framework for discussing Brazilians in the Arab world has been to reflect upon two affinity blocs and to ask members of one group (Brazilians) to share their collective experiences living in a second group (the Arab world) specifically regarding seven aspects of culture that have clear missiological implications. They include: race, economics, time, communication, family, relationships, and spiritual worldview. After first consulting the appropriate cultural and missiological literature and then listening to the experiences of Brazilian missionaries and mission leaders, it has become evident, culturally speaking, that Brazilians are not Arabs and that Brazilians must surely work to adapt culturally. However, it also appears that there is generally less cultural distance between the Brazilians surveyed and their Arab contexts than what is normally experienced by Western missionaries in the Arab world.

In chapter 4, we have asked, practically speaking, how are Brazilian evangelicals approaching mission in the Arab-Muslim world? Valuing the collective input of many voices, I have posed this question to individual Brazilians and teams, as well as to Brazilian evangelical missions organizations that are working in the Arab world. While a number of themes (strategies and practices) emerged, it seems that Brazilians are especially concerned about humanitarian work and personal evangelism and would regard these areas as strengths of their movement. On the other hand, Brazilian workers and mission leaders also identified the most apparent challenges in their work among Arab-Muslims. They included: a lack of Brazilian local church support for missionaries, deficiencies in language learning, lack of financial support, and difficulties faced by Brazilian women in Arab contexts. For each apparent difficulty, I proposed some solutions based largely on the input of Brazilian voices.

In chapter 5, we have inquired, how do Brazilians think theologically about mission? Also, how is this Brazilian missiology relevant to transcultural mission work in the Arab-Muslim world? While I have approached this question largely by surveying the literature from Latin American and Brazilian theologians, I have also looked for missiological themes in the thoughts of Brazilian evangelical workers and through observing their concrete mission practices. From this, four theological themes have emerged that are also descriptive of Brazilian missions. They include: that mission is holistic (*missão integral*); that mission is church-centered; that authentic mission originates from “below” or from a posture of vulnerability; and that one’s missiology must be undergirded by an awareness of the spiritual world.

Finally, in a brief concluding chapter, I summarize the general findings of the study. While this work has begun to answer some questions about Brazilian missions in the Arab world, it has also raised other questions for research, which are briefly discussed.

CHAPTER 2: FROM A MISSION FIELD TO A MISSION SENDING BASE

2.1 Introduction

The purpose of the present chapter is to locate historically the work of Brazilian evangelical missionaries in the Arab-Muslim world by exploring the narrative of how Brazil went from being a mission field—a country that has historically received missionaries—to a nation that also sends missionaries to the rest of the world. This will be accomplished primarily through consulting key historical literature from Brazilian, Latin American, and North American and European scholars. Following a very brief survey of the Portuguese conquest and subsequent Roman Catholic missions in the sixteenth century, I will narrate the rise of evangelical missions to the country beginning in the mid-nineteenth century, a movement led primarily by mainline denominations from North America. The history of this first wave of evangelical work will be followed by a discussion of the emergence of Pentecostal missions beginning in the early twentieth century. Assessing the history, methods, strategies, and values of the pioneer evangelical missionaries in Brazil will have a number of helpful outcomes. First, it will become evident that this movement was largely a consequence of the evangelical awakenings, particularly those in North America and most likely the Second Great Awakening. Second, it will help to clarify Brazil's evangelical identity—one that is much more inclusive than its North American or European counterparts. This, in turn will help to explain the character of the evangelical missions movement from Brazil—a history that will be briefly related in the closing section of the chapter.

2.2 Roman Catholic Missions and Protestant Immigrants

Following Pedro Cabral's voyage to Brazil in 1500, the Portuguese established settlements along the coastline and the city of São Paulo was established around

1553.⁷¹ Brazil's indigenous population, referred to by the sixteenth-century Portuguese as simply "Indians," was already quite diverse well before the arrival of the European power.⁷² The discovery of sugar cane in the South American colony in the late sixteenth century moved the Portuguese to begin importing a significant slave labor force from Africa in order to exploit the product.⁷³ This African presence, even after the liberation of millions of slaves in 1888, contributed to the country's increasingly diverse ethnic landscape. This also resulted in the development of a *mulatto* race—a mixture of Portuguese and African peoples—which now comprises around 25% of the Brazilian population.⁷⁴ In addition, between 1820 and 1915, the Brazilian government opened its doors to millions of immigrants—many of whom were agricultural workers—from Germany, Italy, Portugal, Spain, France, England, Switzerland, Belgium, Austria, Russia, Poland, Turkey, and the Arab countries.⁷⁵ Thus, Stephen Neill is correct in describing Brazil as a "melting pot of nations," and today around 291 ethnic groups can be counted within Brazil's territory that covers roughly one-half of the South American continent.⁷⁶

Following Pope Alexander's decree in 1494 that the land that is now present South America be divided between the Spanish and Portuguese for discovery and

⁷¹ See Stephen Neill, *A History of Christian Missions* (London: Penguin, 1964, 1990), 144; also Mario A. Rodríguez León, trans. Paul Burns, "Invasion and Evangelization in the Sixteenth Century," in Enrique Dussel, ed., *The Church in Latin America: 1492-1992* (Maryknoll, NY: Orbis, 1992), 51-52.

⁷² See Edouardo Hoornaert, trans. Francis McDonagh, "The Church in Brazil," in Dussel, 186-87.

⁷³ See Zwinglio Dias, "Editorial," *International Review of Mission* 85:338 (July 1996), 350; Jorge Atililio Silva Iulianelli, "Brazilian Peoples, Brazilian History: Reading Between the Lines," *International Review of Mission* 85:338 (July 1996), 354-56; and Robert M. Levine and John J. Crocitti, eds., *The Brazil Reader: History, Culture, and Politics* (Durham, NC: Duke University Press, 1999), 121.

⁷⁴ See Iulianelli, 357-59; also Kenneth S. Latourette, *A History of the Expansion of Christianity, Vol. 5* (New York: Harper Brothers, 1937-1945), 86; and J. Herbert Kane, *A Concise History of the Christian World Mission: A Panoramic View of Missions from Pentecost to the Present* (Grand Rapids, MI: Baker, 1982), 145.

⁷⁵ See Latourette, 5.89; and Antonio Gouveia Mendonça, "A History of Christianity in Brazil: An Interpretive Essay," *International Review of Mission* 85:338 (July 1996), 382.

⁷⁶ See Neill, 463; also *Joshua Project* (website) <http://www.joshuaproject.net/countries.php> (accessed February 3, 2009); and William R. Read, and Frank A. Ineson, *Brazil 1980: The Protestant Handbook* (Monrovia, CA: MARC, 1973), 5-6.

evangelization, Franciscan monks accompanied Cabral on his journey to Brazil in 1500. Jesuit missionaries soon followed in 1549 and Brazil's first bishop was appointed in Salvador da Bahia in 1551.⁷⁷ Despite being the official and overwhelmingly majority religion of the Brazilians for the last 500 years, Roman Catholicism does not appear to have penetrated past a superficial level for most Brazilians.⁷⁸ According to Latourette, it has been a "passive" faith that has had a continual colonial feel to it.⁷⁹ This seems in part due to the liberal ideas of Brazil's leaders, including some leaders in the Brazilian Catholic Church who sought to distance themselves from the Vatican.⁸⁰ Consequently, the Brazilian Constitution of 1824 offered increased religious freedom, while the inauguration of the Brazilian republic in 1889 also spawned general openness to new ideas, liberal thought, and even other expressions of Christianity.⁸¹

For most of the first 350 years of Brazil's existence after the arrival of the Portuguese, there was no deliberate evangelical Protestant missionary effort. While this may seem surprising, it is actually typical, for there was no observable Protestant missionary movement anywhere in the world until the latter half of the eighteenth century. Nevertheless, Protestant settlers and immigrants were present in Brazil from the mid-sixteenth century onward.

Around 1555, John Calvin sent fourteen ministers and a group of French Huguenots to establish a colony in Rio de Janeiro. While attempting to export a

⁷⁷ See Neill, 121, 144; Kane, 64; Mendonça, "A History of Christianity in Brazil: An Interpretive Essay," 368-77; León, "Invasion and Evangelization in the Sixteenth Century," in Dussel, 51-52; and Erasmo Braga and Kenneth G. Grubb, *The Republic of Brazil: A Survey of the Religious Situation* (London: World Dominion Press, 1932), 17.

⁷⁸ See Norberto Saracco, "Mission and Missiology from Latin America," in Taylor, *Global Missiology*, 358.

⁷⁹ See Latourette, 5.69; also Braga and Grubb, 36.

⁸⁰ See Latourette, 5.86.

⁸¹ See Latourette, 5.86, 120; also Braga and Grubb, 20-21; Jean-Pierre Bastian, trans. John Cumming, "Protestantism in Latin America," in Dussel, 325-28; and Lee M. Penyak and Walter J. Petry, eds., *Religion in Latin America: A Documentary History* (Maryknoll, NY: Orbis, 2006), 190.

Genevan style theocracy to their Brazilian settlement, the group's main evangelical concerns were correcting the errors of Roman Catholic theology. Given that, they failed to evangelize the indigenous peoples and the colony ended up being destroyed by Portuguese settlers and Jesuit missionaries.⁸² Similarly, in 1624, the Dutch invaded Salvador da Bahia and the accompanying Dutch Reformed clergy attempted to establish their own Genevan style society. Like the Huguenots before them, the Dutch colony was destroyed and the Reformed Christians were expelled in 1654.⁸³

As Brazil received millions of European, Middle Eastern, Asian, and even North American immigrants during much of the nineteenth and early twentieth century, and at the same time provided religious freedom, the establishment of immigrant Protestant churches was a natural outcome.⁸⁴ In 1819, the first Anglican congregation was established in Rio de Janeiro. German immigrants also planted Lutheran churches that remained largely separate from the Brazilian population through most of the twentieth century.⁸⁵ Around 1866, a rather unlikely group of immigrants—North Americans—began to enter Brazil. These Southern confederates, whose cause had been lost in the Civil War, settled near São Paulo where they could continue to be slave holders. Among this group were significant numbers of Baptists, Methodists, and Presbyterians, and soon pastors from these North American denominations were dispatched to Brazil to lead English-speaking, expatriate congregations. Though the North Americans did not move to Brazil with missional motives, their presence indirectly made North American Protestants aware of Brazil's spiritual needs. According to Anderson, some of the immigrants developed an

⁸² See Braga and Grubb, 18; also Kane, 76; Mendonça, "A History of Christianity in Brazil: An Interpretive Essay," 377-78; and Justo Gonzalez, *Christianity in Latin America: A History* (Cambridge: Cambridge University Press, 2007), 186.

⁸³ See Braga and Grubb, 18; Mendonça, "A History of Christianity in Brazil: An Interpretive Essay," 378-79; and Gonzalez, 188.

⁸⁴ See Latourette, 5.106-107; also Braga and Grubb, 48-52; and Gonzalez, 190.

⁸⁵ See Gonzalez, 191, 196-97.

evangelical heart for the local population, and the Baptists in particular appealed to their denomination to send missionaries.⁸⁶

2.3 History of Evangelical Missions

The history of evangelical missions to Brazil can be traced to initial Bible Society efforts around 1816. In contrast to the rather lukewarm Christianity of the immigrant churches and their members' general disinterest in the Brazilian population, Guillermo Cook refers to this development as the beginning of "traditional missions" in Brazil and Latin America.⁸⁷ In this section, a brief history of evangelical mission work in Brazil, especially at its pioneering stages, will be given. Beginning with the Bible Societies in the early part of the nineteenth century, this survey will highlight the mission work of the mainline denominations (Methodists, Presbyterians, and Baptists), some smaller denominations, and early twentieth-century Pentecostal missions, as well as the contribution of some parachurch organizations.

2.3.1 Bible Societies

A practical outgrowth of the Second Great Awakening, which emphasized a renewed zeal for Scripture, the American Bible Society was formed in 1816.⁸⁸ Almost immediately, the organization began sending Portuguese Scriptures to Brazil, and the first missionary personnel on the ground were "colporteurs"—society representatives who labored to distribute the Scriptures.⁸⁹ By 1850, increasing numbers of colporteurs were operating throughout the country, including one who was killed in the Amazon region in 1857, and the quantity of Scripture distributed only increased.⁹⁰ Hugh

⁸⁶ See Justice Anderson, *An Evangelical Saga: Baptists and their Precursors in Latin America* (Longwood, FL: Xulon, 2005), 20-21; also Gonzalez, 199-200.

⁸⁷ See Guillermo Cook, "Protestant Mission and Evangelization," in Cook, 44.

⁸⁸ See Paul R. Spickard and Kevin M. Cragg, *A Global History of Christians: How Everyday Believers Experienced their World* (Grand Rapids, MI: Baker Academic, 1994), 276.

⁸⁹ See Mendonça, "A History of Christianity in Brazil: An Interpretive Essay," 382; also Braga and Grubb, 48, 73-74; Latourette, 5.121; and John H. Sinclair, "Research on Protestantism in Latin America: A Bibliographic Essay," *International Bulletin of Missionary Research* (July 2002), 111.

⁹⁰ See Latourette, 5.121.

Tucker, a Bible Society representative in Brazil from 1886-1900, provides helpful insights into a colporteur's experience in his work *The Bible in Brazil*:

My custom was to go, early in the morning, into the streets with as many Bibles, Testaments, and Gospels as I could carry. I usually sold out by nine or ten o'clock: then returned for breakfast, a rest and some reading. In the afternoon I would go again loaded down with Scriptures, which I generally disposed of by five o'clock.⁹¹

Relating his work to the goal of church planting, he adds: "Both the Methodist and Episcopal missionaries and their helpers are following up the colporteurs, establishing regular services in many places and gathering in the fruits."⁹²

In addition to the American Bible Society, the British and Foreign Bible Society began work in Brazil around 1820. Between 1821 and 1824, thousands of Bibles in Portuguese were distributed, and by 1889, forty-one distribution centers had been established around the country.⁹³ The National Bible Society of Scotland also began its work in Brazil beginning in 1871. Bible distribution continued well into the twentieth century and around 1930, Erasmo Braga, a Brazilian Presbyterian leader, reported on the Sunday School Union of Brazil's "Million Testaments Campaign"—an effort to saturate the country with Bibles and Scripture portions.⁹⁴

2.3.2 Methodists

In 1834, Northern Methodists in the United States made an appeal for missionaries for Brazil. Fountain Pitts and R.J. Spaulding were the first to respond and began preaching in the Rio de Janeiro area in 1835, while attempting to establish a Sunday school ministry the following year. In 1837, Daniel Kidder arrived in the country and, aside from distributing Scripture, his ministry involved making frequent contact with political leaders. It was during Kidder's ministry that the first anti-Protestant literature

⁹¹ Cited in Penyak and Petry, 196.

⁹² Penyak and Petry, 196.

⁹³ See Latourette, 5.109-110.

⁹⁴ See Braga and Grubb, 88.

was published by Roman Catholic leaders.⁹⁵ Kidder is most remembered for collaborating with the English Presbyterian James Fletcher on their work *Brazil and the Brazilians*—a chronicle of their travels throughout the country that also made Brazil’s spiritual needs known to evangelicals in North America and Europe.⁹⁶ In the 1870s, William Taylor, a well-known Methodist evangelist who had previously served in South Africa, Australia, Britain, India, and California, placed some missionaries in Brazil; however, the mission was short-lived.⁹⁷

In 1867, Southern Methodists from the United States arrived in Southern Brazil primarily to minister to the North American immigrants. However, in 1876, J.J. Ransom went beyond his role as an expatriate pastor and began preaching in Portuguese. In 1880, another Methodist minister, J.E. Newman, befriended a certain Prudente de Moraes Barros, a prominent attorney who would eventually be elected president of the Republic. This contact surely resulted in greater favor for Protestant work within the country.⁹⁸

In 1930, a national Brazilian Methodist Church was founded. In order to encourage indigenous leadership, the Northern Methodist Church—after nearly 100 years of ministry in the country—voted to dissolve as an official entity.⁹⁹ Despite this positive move toward national leadership, Brazilian Methodists have not experienced a great deal of growth in the twentieth century and currently have around 120,000 members.¹⁰⁰

⁹⁵ See Latourette, 5.121; also Braga and Grubb, 53-54; and Mendonça, “A History of Christianity in Brazil: An Interpretive Essay,” 382.

⁹⁶ See James C. Fletcher and Daniel P. Kidder, *Brazil and the Brazilians: Portrayed in Historical and Descriptive Sketches* (Boston, MA: Little, Brown, and Co., 1866).

⁹⁷ See Latourette, 5.118.

⁹⁸ See Latourette, 5.122; also Braga and Grubb, 62.

⁹⁹ See Latourette, 7.182; also Braga and Grubb, 63.

¹⁰⁰ See Patrick Johnstone and Jason Mandryk, *Operation World: 21st Century Edition* (Waynesboro, GA: Authentic, 2005), 120.

2.3.3 Robert Reid Kalley

A survey of Brazil's early mission history would be incomplete without mentioning Robert Reid Kalley. A Scottish Presbyterian missionary, Kalley's work is recorded independently because of its interdenominational and free church qualities. After stints on the island of Madeira (off the Atlantic coast of Portugal), Malta, Ireland, and Palestine, and after learning of Emperor Pedro II's concessions toward Protestants, Kalley and his wife settled near Rio de Janeiro in 1855. He is remembered for being the first foreign missionary to evangelize Brazilians in Portuguese and his strategies included door-to-door witnessing and Bible distribution—efforts that were opposed by the Roman Catholic Church.¹⁰¹

In 1858, Kalley planted the Igreja Evangélica Fluminense, generally regarded as the first Protestant church in Brazil. Though Presbyterian and a Calvinist, his church plant was based more on a free church, congregational model that was presented in the local context as a “house of prayer.” A second church was planted in Recife in 1873 and Kalley's efforts eventually resulted in the founding of the “Help for Brazil” mission in 1893.¹⁰²

How was Kalley innovative in mission? Apart from his commitment to ministering in the local language from the outset, Kalley also recruited Portuguese-speaking believers from Madeira to serve in the Brazilian work. Opposed to establishing a foreign denomination in the country, Kalley's commitment to planting indigenous churches was evident when Brazilian pastor João Manuel Goncalves dos Santos was set apart to succeed him at Recife in 1877. These values were also apparent in Kalley's worship ministry as he wrote hymns in Portuguese and

¹⁰¹ See Anderson, 62; Gonzalez, 226; Mendonça, “A History of Christianity in Brazil: An Interpretive Essay,” 383; and Joyce E. Winifred Every-Clayton, “The Legacy of Robert Reid Kalley,” *International Bulletin of Missionary Research* (July 2002), 123, 125.

¹⁰² See Anderson, 62-63; Gonzalez, 227; Latourette, 5.111; Neill, 329; and Kane, 149.

encouraged worship in the heart language of the people. Finally, Kalley's ministry did not ignore social issues and he was also a vocal opponent of Brazil's slave trade.¹⁰³

2.3.4 Presbyterians

Though Kalley was certainly influential, he was not the first Presbyterian missionary to enter Brazil as James Fletcher, already mentioned for his travels with Methodist Daniel Kidder, arrived in country in 1851.¹⁰⁴ Fletcher was followed by Ashbel Simonton, the first American Presbyterian missionary, who came to Brazil in 1859.¹⁰⁵ Simonton was diligent to master Portuguese and then did a demographic study of Rio de Janeiro and São Paulo before determining that there was an openness and need for mission work there.¹⁰⁶ In 1862, the first Presbyterian congregation in the country was planted in Rio de Janeiro and a presbytery was established in 1865. In 1864, Presbyterians published the first Brazilian evangelical publication while the first theological institution was founded in 1867.¹⁰⁷

With the inauguration of the presbytery in 1865, the first Brazilian Presbyterian pastor, José Manuel da Conceição was ordained. An ex-Catholic priest from São Paulo, Conceição had been a member of the Rio de Janeiro church prior to his ordination. As his ministry primarily consisted of travelling to his former Catholic parishes proclaiming his new faith, Conceição appeared less interested in establishing Protestant churches. Among Catholics, he became known as the "crazy" or

¹⁰³ See Anderson, 62-63; and Every-Clayton, 125.

¹⁰⁴ See Neill, 329; also Sherron K. George, "Presbyterian Seeds Bear Fruit in Brazil as Doors to Partnership Open and Close," *Missiology: An International Review* 34:2 (2006), 136-39.

¹⁰⁵ For more on the history of American Presbyterian work, see *American Presbyterians in Brazil* (web site) <http://www.apib.org/> (accessed February 9, 2009).

¹⁰⁶ See Mendonça, "A History of Christianity in Brazil: An Interpretive Essay," 383; also Braga and Grubb, 58.

¹⁰⁷ See Mendonça, "A History of Christianity in Brazil: An Interpretive Essay," 383; also Latourette, 5.122.

“Protestant” father and, eventually, the American Presbyterians would distance themselves from this rather eccentric pastor.¹⁰⁸

In addition to planting churches, Presbyterians were also eager to minister to social needs, especially in the area of improving education. In 1870, Mackenzie Institute was founded in São Paulo, which became one of the more influential universities in the country. While some have criticized this approach as a mere byproduct of America’s Manifest Destiny—importing a “superior” culture to Brazil more than bringing the Gospel itself—others have countered that educational efforts were sincere humanitarian ministries intended to aid the work of evangelism and church planting.¹⁰⁹

In 1888, the Presbyterian Church of Brazil was founded, and in 1903, following more schism and conflict, the Brazilian entity became completely self-supporting, separate, and independent from the Presbyterian Church in North America. Despite more division and splintering in the twentieth century, Brazilian Presbyterians numbered around one million in 2006.¹¹⁰

2.3.5 Southern Baptists

The beginning of Southern Baptist work in Brazil can actually be traced to Luther Rice, who after spending two months in Salvador da Bahia in 1813, raised the need of evangelizing Brazil and South America during a subsequent speaking tour of Baptist congregations in the United States.¹¹¹ Though the Southern Baptist Convention

¹⁰⁸ See Mendonça, “A History of Christianity in Brazil: An Interpretive Essay,” 380-81; also Gonzalez, 226-27; George, 136; and Braga and Grubb, 58-59.

¹⁰⁹ See Frank L. Arnold, “A Peek in the Baggage of Brazil’s Pioneer Missionaries,” *Missiology: An International Review* 34:2 (2006), 126-29; also Stephen B. Bevans, and Roger P. Schroeder, *Constants in Context: A Theology of Mission for Today* (Maryknoll, NY: Orbis, 2004), 207-208.

¹¹⁰ See Latourette, 5.122; also George, 138-46.

¹¹¹ See Anderson, 8-10.

contemplated South American missions from its outset in 1846,¹¹² it was not until 1881 that William and Ann Bagby entered the country as the denomination's first missionaries.¹¹³ Initially connected to an expatriate church, the Bagbys were soon joined by Mr. and Mrs. Z.C. Taylor and a national believer named Antonio Teixeira de Albuquerque. After surveying the country, they began preaching and distributing literature in Salvador da Bahia and successfully planted a church there in 1882. Out of this initial effort, churches were planted in Recife, Maceió, and Rio de Janeiro before 1889.

Between 1893 and 1897, Eric and Ida Nelson lived on a houseboat and evangelized villages along the Amazon basin. The Nelsons, in partnership with Solomon Ginsburg, planted a church in Belem in 1897, and then another in Manaus in 1900. Serving a total of forty-eight years in Brazil, Nelson planted churches along the Amazon between Belem and Manaus until his death in 1939.¹¹⁴ Ginsburg, a gifted evangelist, apologist, musician, and writer, was also innovative in developing Christian literature and aided in church planting in Rio de Janeiro, São Paulo, Campos, Espírito Santo, and Minas Gerais. In 1901, a Baptist magazine and publishing house were founded.¹¹⁵

By 1907, Southern Baptists had planted eighty-three churches—twenty-six of which were led by national pastors—made up of 5000 members. Despite these encouraging signs, the work was still largely directed by North American missionaries. A positive step toward establishing indigenous leadership came in 1907

¹¹² It should be noted that in 1859, Thomas Bowen, who had previously served in Nigeria served for a brief time among Brazil's Yoruba speakers. Also, in 1871, an expatriate congregation was formed for North American immigrants. See Anderson, 64-65.

¹¹³ See Anderson, 136-39.

¹¹⁴ See Anderson, 142-45.

¹¹⁵ See Anderson, 144-47.

when the Brazilian Baptist Convention was formed at Salvador da Bahia.¹¹⁶ This new infrastructure seemed to enable some new ministries and initiatives including a Brazilian Women's Missionary Union in 1908, which contributed to Brazil's missionary awareness; the founding of a Bible school and seminary in Rio de Janeiro the same year;¹¹⁷ new churches being planted in Paraná, Paranaguá, Goiás, Maranhão, and among tribal peoples around 1910; a women's training center which began in 1917; and the establishment of schools around the country.¹¹⁸

By 1922, the Brazilian Baptist Convention had experienced rapid growth; however, the problem of paternalism on the part of North American missionaries was still apparent. In the same year, W.C. Carver, a foreign missionary who was committed to the value of national leadership, was influential in helping the Brazilian Convention come entirely under Brazilian leadership. Though conflict was not absent between the Southern Baptist Foreign Mission Board and the Brazilian Convention during the rest of the twentieth century, there was generally a better spirit of cooperation after 1959.¹¹⁹

Despite these challenges, Brazilian Baptist work was invigorated by the efforts of some gifted national pastors and missionaries. Under the ministry of L.M. Reno in the province of Vitoria, church membership grew from 488 members in 1910 to 7136 in 1936. Around 1926, Zacarías and Noemi Compelo were sent out as missionaries to Brazil's indigenous peoples ministering between Goiás and Maranhão.¹²⁰

In 1981, Southern Baptists celebrated 100 years of work in Brazil and reaffirmed their evangelical distinction from the Roman Catholic Church. In 2000, there were over 1.4 million members in some 4800 Brazilian Baptist Convention

¹¹⁶ See Anderson, 148-49.

¹¹⁷ A seminary had already been established in the north in Pernambuco in 1902. See Anderson, 151.

¹¹⁸ See Anderson, 150-56.

¹¹⁹ See Anderson, 157-58, 162-64, 168.

¹²⁰ See Anderson, 159.

congregations. Including other smaller Baptist denominations, there are nearly 6000 congregations with close to two million members in Brazil, making it the fourth largest Baptist country in the world, behind the United States, Nigeria, and India.¹²¹

2.3.6 Other Denominations and Missions

Aside from the Bible Societies, Methodists, Presbyterians and Baptists, there were other denominations and missions that became involved in Brazilian evangelical mission work in the latter half of the nineteenth and early twentieth century. After showing initial interest in the country as far back as 1853, American Episcopalians began work in Southern Brazil in 1889 and later set apart Lucien Kinsolving as bishop of an independent Brazilian Episcopal Church. The American Episcopalians seemed to value training and consecrating national clergy and found some success in doing so.¹²²

Between 1851 and 1861, the American and Foreign Christian Union sent missionaries to Brazil, while Anglicans and Lutherans sent workers toward the end of the century.¹²³ In 1896, a YMCA movement for Brazil was organized and in 1922, the Salvation Army began a ministry of preaching and caring for the poor.¹²⁴

2.3.7 Pentecostals

It would be impossible to discuss Protestant evangelical Christianity in Brazil or Latin America without mentioning the rise of Pentecostalism, which comprises 70% of Brazil's evangelicals today.¹²⁵ While significant scholarly work, particularly by

¹²¹ See Anderson, 129, 170-73; also David B. Barrett; George T. Kurian; and Todd M. Johnson, *World Christian Encyclopedia: An Analysis of Six Thousands Contemporary Religious Movements* (Oxford: Oxford University Press, 2001), 135, 138.

¹²² See Latourette, 5.123.

¹²³ The Anglican work was focused on the Japanese immigrant population; see Latourette 5.108, 122; and Kane, 149.

¹²⁴ See Braga and Grubb, 69.

¹²⁵ See Escobar, *Changing Tides*, 89; and Paul Freston, "Brazil: Church Growth, Parachurch Agencies, and Politics," in Cook, 226.

sociologists, has been published on Brazilian Pentecostalism,¹²⁶ the goal of this section is to narrate briefly the movement's emergence in Brazil as well as to describe some of its characteristics.

In what Gonzalez refers to as a “third great awakening,” global Pentecostalism generally traces its roots to the Asuza Street revival that took place in Los Angeles in 1906 under the ministry of William Seymour, an African Methodist Episcopal pastor. Initially impacting the Methodist, Wesleyan, and Holiness churches, the movement also spread to Baptist churches in North America and quickly moved to Latin America and Brazil.¹²⁷

In 1907, Luigi Francescón, an Italian immigrant living in Chicago, reported experiencing the baptism of the Holy Spirit in an Asuza Street affiliated church. Around 1909, he arrived in São Paulo where he ministered initially to Italian immigrants. Originally attached to the Presbyterian Church where he was involved in preaching, Francescón was later expelled for his Pentecostal views before founding the Congregação Cristã no Brasil (Christian Congregation in Brazil). Primarily located in urban settings, the denomination, with its 12,000 “houses of prayer” in 4000 towns and cities and two million members, is presently the second largest Pentecostal church in the country.¹²⁸

The Pentecostal story continued in 1910 when Gunnar Vingren and Daniel Berg, two Swedish Baptist immigrants also residing in the Chicago area, were led to Brazil.¹²⁹ Gonzalez records that they were led to the country by an amazing vision:

¹²⁶ See Emilio Willems, *Followers of the New Faith: Culture Change and the Rise of Protestantism in Brazil and Chile* (Nashville, TN: Vanderbilt University Press, 1967); David Martin, *Tongues of Fire: The Explosion of Protestantism in Latin America* (Oxford: Wiley-Blackwell, 1993); David Stoll, *Is Latin America Turning Protestant? The Politics of Evangelical Growth* (Berkeley: University of California, 1991); and Andrew R. Chestnut, *Born Again in Brazil: The Pentecostal Boom and the Pathogens of Poverty* (Rutgers: Rutgers University Press, 1997).

¹²⁷ See Gonzalez, 270-71; and Martin, 28-30.

¹²⁸ See Gonzalez, 280-81; Anderson, 605; Kane, 148; and Chestnut, 29-30.

¹²⁹ See Escobar, *Changing Tides*, 77; and Chestnut, 26-29.

In the summer of 1910, in his kitchen in South Bend, one of the members of Vingren's church who has the gift of prophecy declares that God was calling Vingren to a great mission elsewhere. A few days later, the prophet told Berg essentially the same. The prophet did not know where their mission was, but he knew that the place was called Pará, and that the two were to sail from New York on November 5. Since no one knew where Pará was, Vingren and Berg went to the library and there discovered that there was a state by that name in northern Brazil. They then traveled to New York, where they learned that there was a ship, the *Clement*, leaving New York for Pará on November 5! Without further arrangements, they bought two passages in steerage and arrived in Belem do Pará two weeks later, with ninety dollars between the two of them and without knowing one word of Portuguese.¹³⁰

Vingren, who had previously served as a pastor, focused on evangelism while Berg supported the two of them as a metal worker.¹³¹ At first, they were connected to the Baptist church in Belem do Pará but, as their Portuguese developed and their Pentecostal doctrine became apparent, they left the church along with many Baptist friends to begin the Missão da Fé Apostólica (Mission of the Apostolic Faith).¹³² In 1918, the Missão da Fé Apostólica affiliated with the recently constituted Assemblies of God Church in North America, which resulted in the formation of a Brazilian Assemblies of God denomination. After slow beginnings, they had established churches in every state in the North and Northeast of Brazil by 1920 and in every state in the country by 1944. Since 1950, the Brazilian denomination has grown from 100,000 members to 14.4 million, making it the largest Assemblies of God communion in the world.¹³³

Around 1940, another Pentecostal church, Brasil para Cristo (Brazil for Christ), began as an offshoot of the Igreja do Evangelho Quadrangular (Foursquare Church) through the ministry of Brazilian evangelist Manoel de Melo who was

¹³⁰ See Gonzalez, 282.

¹³¹ See Escobar, *Changing Tides*, 79; and Gonzalez, 281-82.

¹³² See Anderson, 606.

¹³³ See Gonzalez, 282-83; and Stoll, 107-108.

preaching in Pernambuco and São Paulo.¹³⁴ By 2000, the denomination—known for its attractive buildings, lavish headquarters, and savvy use of media—had a membership of 1.2 million in 4500 congregations.¹³⁵

It should be noted that the phenomenal growth of Brazilian Pentecostalism in the twentieth century has also been accompanied by the rise of neo-Pentecostal movements or what Paul Freston calls “autonomous” and “local sects.”¹³⁶ The most famous group is the Igreja Universal do Reino de Deus (Universal Church of the Kingdom of God), founded by Bishop Edir Macedo in the 1990s.¹³⁷ With a current membership of over two million, the movement has emphasized financial prosperity and deliverance from evil spirits. At the same time, it has also been accused of financial mismanagement and blending Pentecostalism with traditional animistic beliefs such as Umbanda.¹³⁸ Though Freston has referred to the Igreja Universal as “an innovative updating of Pentecostalism’s theological and liturgical possibilities,” Latin American historian Carmelo Alvarez has called the group a “heretical Pentecostal movement.” In 2001, the Latin American Evangelical Pentecostal Commission (CEPLA) determined it to be a dangerous neo-Pentecostal sect.¹³⁹ In short, Brazilian Pentecostals have endeavored to maintain doctrinal purity within their

¹³⁴ See 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 paper August 20, 1995), 7. It should be noted that the *Igreja Quadrangular* continues to be an active Pentecostal denomination in Brazil today.

¹³⁵ See Anderson, 606-607; also Read and Ineson, 33.

¹³⁶ See Paul Freston, “Contours in Latin American Pentecostalism,” in Donald M. Lewis, ed., *Christianity Reborn: the Global Expansion of Evangelicalism in the Twentieth Century* (Grand Rapids, MI: Eerdmans, 2004), 236-37.

¹³⁷ For more on this movement from the perspective of the church itself see: *Igreja Universal do Reino de Deus* (website) <http://www.igrejauniversal.org.br/> (accessed May 23, 2008).

¹³⁸ See Barrett, Kuran, and Johnson, 137; and Anderson, 607.

¹³⁹ See Freston, “Contours in Latin American Pentecostalism,” in Lewis, 264; Alvarez in Gonzalez, 295-96; Penyak and Petry, 366, and Chestnut, 45-48.

tradition and confront such excessive and heretical movements, one of the key reasons for the formation of the Brazilian Evangelical Association (AEVB) in 1991.¹⁴⁰

Though Pentecostals presently comprise 70% of Brazilian evangelicals, the movement was still considered to be a sect by other Protestant denominations until the mid-twentieth century.¹⁴¹ Evangelical acceptance of Pentecostals in Brazil seems to have followed the movement's affirmation at the World Conference on Evangelism in Berlin in 1966, a precursor to the Lausanne Movement.¹⁴² Hence, Freston's assertion that Pentecostals are indeed Protestants—distinct in their emphasis on speaking in tongues and Spirit baptism—seems consistent with the general Brazilian evangelical regard for Pentecostals.¹⁴³

Historically, a relative late comer to the Brazilian evangelical landscape, Pentecostalism has experienced phenomenal growth in the twentieth century down to the present day. What has been its specific appeal in the Brazilian context? First, while Methodists, Presbyterians and Baptists have been successful at reaching the middle classes, Pentecostal churches have focused more on the poor.¹⁴⁴ As Chestnut asserts, "Brazilian Pentecostalism is a faith of the poor and disenfranchised."¹⁴⁵ With its founders coming from the working and lower classes, the movement has multiplied rapidly among the urban poor and those in the margins of society.¹⁴⁶ According to

¹⁴⁰ See Freston, "Brazil: Church Growth, Parachurch Agencies, and Politics," in Cook, 240; see also Valdir Steuernagel, "Learning from Escobar . . . and Beyond," in Taylor, *Global Missiology*, 129.

¹⁴¹ See Escobar, *Changing Tides*, 89; and Freston, "Brazil: Church Growth, Parachurch Agencies, and Politics," in Cook, 226.

¹⁴² See Escobar, *Changing Tides*, 77-78; Willems, 118-22.

¹⁴³ See Freston, "Contours in Latin American Pentecostalism," in Lewis, 225-26.

¹⁴⁴ See Willems, 206; and José Míguez Bonino, *Faces of Latin American Protestantism* (Grand Rapids, MI: Eerdmans, 1995), 54.

¹⁴⁵ Chestnut, 3.

¹⁴⁶ See Freston, "Contours in Latin American Pentecostalism," in Lewis, 241; Escobar, *Changing Tides*, 55; and Cook, "Protestant Mission and Evangelization," in Cook, 48.

Anderson, Pentecostalism has addressed the plight of the poor and in some senses, offered a new identity and a way of escape.¹⁴⁷

Second, Escobar highlights the “participatory nature” of Pentecostal worship assemblies.¹⁴⁸ Characterized by an intense spiritual atmosphere that may include healing, a typical service includes public testimonies and celebratory worship facilitated by guitars and tambourines, allowing the poor and illiterate the opportunity to participate actively.¹⁴⁹ This invitation to participate fosters a sense of community and seems to result in churches that are characterized by warmth and care.¹⁵⁰

Third, also in contrast to some historic mainline denomination practices, Pentecostal churches place less emphasis on a pastor or church member’s educational level.¹⁵¹ Indeed, the preacher is more of a story teller who connects with an audience of predominantly oral learners. Finally, because any believer can potentially be set apart by the Holy Spirit to serve as a spiritual leader, Pentecostals remain largely free of an ecclesiastical hierarchy.¹⁵²

Finally, Pentecostalism seems appealing because of its emphasis on personal and moral transformation. Following a salvation experience and the baptism of the Holy Spirit, many Pentecostal Christians have testified to being delivered from drug and alcohol addiction, or to renewed family bonds after rejecting sexual immorality, and are pursuing a better economic situation.¹⁵³ Perhaps Pentecostalism’s moral appeal was best summarized by Presbyterian missionary and theologian John Mackay:

¹⁴⁷ See Anderson, 613-14.

¹⁴⁸ See Escobar, *Changing Tides*, 55;

¹⁴⁹ See Juan Sepúlveda, “The Pentecostal Movement in Latin America,” in Cook, 73; Cecília Mariz, “Religion and Poverty in Brazil,” in Cook, 79-80; Chestnut, 51-56; Escobar, *Changing Tides*, 56, 81; Martin, 175-77; and Penyak and Petry, 366-67.

¹⁵⁰ See Mariz, “Religion and Poverty in Brazil,” in Cook, 79-80; and Escobar, *Changing Tides*, 56.

¹⁵¹ See Escobar, *Changing Tides*, 55; Penyak and Petry, 369; and Martin, 66.

¹⁵² See Escobar, *Changing Tides*, 55, 81; and Anderson, 619.

¹⁵³ See Chestnut, 56-65, 93-97; Escobar, *Changing Tides*, 56; and Harvey Cox, *Fire from Heaven* (New York: Addison-Wesley, 1995), 81.

The Pentecostals had something to offer, something that brought a thrill to people benumbed by the drabness of their existence. Millions responded to the Gospel. Their lives became transformed, and their horizons were widened; life took on dynamic significance . . . People became persons with something to live for.¹⁵⁴

2.3.8 Parachurch Movements

Concluding the historical narrative of evangelical work in Brazil, it is important to note the presence of a number of parachurch organizations that began work in the country in the 1950s and 1960s. They included Open Doors, Word of Life, Campus Crusade for Christ, Youth for Christ, OC Ministries, World Vision, and the International Federation of Evangelical Students (IFES).¹⁵⁵

Finally, though created to serve the Latin American church in general, the Latin American Theological Fraternity (FTL), founded in 1970, is an indigenous parachurch movement that has certainly encouraged missiological reflection in Brazil. Committed to a high view of Scripture and the historic doctrines of the faith, this evangelical movement has also shown concern for the poor and social issues. In some respects an evangelical response to Liberation Theology, these Latin American thinkers have influenced the Lausanne Movement to also address social problems and the needs of the poor.¹⁵⁶

2.3.9 Summary

The rise of evangelicalism in Brazil is an amazing phenomenon as the narrative has shown. Writing in 2000, Osvaldo Prado summarizes the growth of Brazilian evangelicalism over the past 150 years:

In 1890 we numbered 143,000. In 1950: 1.7 million. In 1960: 2.8 million. In 1970: 4.8 million. In 1980: 7.9 million. And finally, at the beginning of our present decade, we numbered in excess of 17 million.

¹⁵⁴ Cited in Anderson, 599-600.

¹⁵⁵ See Freston, "Brazil: Church Growth, Parachurch Agencies, and Politics," in Cook, 227-28. IFES is affiliated with IntersVarsity Christian Fellowship in North America.

¹⁵⁶ See Freston, "Brazil: Church Growth, Parachurch Agencies, and Politics," in Cook, 237; Stoll, 131-32; Bonino, 50-51; and Bevans and Schroeder, 261.

If we continue to grow at this present rate, by the year 2014 we evangelicals will constitute 50% of the entire population of Brazil.¹⁵⁷

Elsewhere, Prado indicated that in 2003, Brazilian evangelicals numbered around thirty million, making it the third largest evangelical country in the world behind the United States and China.¹⁵⁸ We now turn our attention to examining the impetus for evangelical missions toward Brazil, which will shed some light on the identity of Brazilian evangelicalism—a movement that is increasingly concerned with global mission.

2.4 Evangelical Revivals and Evangelical Missions to Brazil¹⁵⁹

As we begin to analyze the historical narrative presented, it seems that the driving forces behind evangelical missions to Brazil—particularly during the pioneering stages—were evangelical revivals, especially those in North America in the eighteenth and nineteenth centuries. Echoing thoughts from Latourette and other scholars, Escobar asserts generally that evangelical work in Brazil and Latin America “sprang out of the Pietistic revival and was shaped by it.”¹⁶⁰

Bevans and Schroeder refer in particular to three periods of Pietistic revivals that had missional implications.¹⁶¹ The first was the Great Awakening, which occurred in Europe and North America in the early eighteenth century.¹⁶² Though a deliberate foreign missions movement did not directly result from this awakening,

¹⁵⁷ See Prado, “The Brazil Model.”

¹⁵⁸ Prado, “A New Way of Sending Missionaries,” 54; see also Luis Bush, “Brazil, A Sleeping Giant Awakens,” *Mission Frontiers* (January-February 1994) <http://www.missionfrontiers.org/oldsite/1994/0102/jf9413.htm> (accessed December 30, 2010).

¹⁵⁹ A modified version of this section (pp. 53-74) has been published as, Edward L. Smither, “The Impact of Evangelical Revivals on Global Mission: The Case of North American Evangelicals in Brazil in the Nineteenth and Twentieth Centuries,” *Verbum et Ecclesia* 31:1 (October 2010) http://www.ve.org.za/index.php/VE/article/view/340/pdf_19 (accessed October 27, 2010).

¹⁶⁰ See Escobar, *Changing Tides*, 41; see also Latourette, 6.442-48; Mark Noll, “Evangelical Identity, Power, and Culture in the ‘Great’ Nineteenth Century,” in Lewis, 32; and Escobar, *The New Global Mission*, 50-53, 126-27.

¹⁶¹ Mention has been made of Gonzalez (Gonzalez, 270-71) referring to the rise of Pentecostalism as the “third great awakening,” this section will focus largely on the influence of eighteenth and nineteenth century revivals on evangelical work in Brazil.

¹⁶² See Bevans and Schroeder, 209-210.

Ahlstrom argues that it birthed a missionary spirit, which was most visibly observed in evangelical work among Native Americans.¹⁶³ Besides being a key preacher during the Great Awakening, Jonathan Edwards was instrumental in facilitating prayer for global mission while casting a general vision for it through the publication of his famous *Life of David Brainerd*.¹⁶⁴ In the second period—the Methodist revival—Bevans and Schroeder add that Wesley and his followers integrated evangelical preaching with social action, successfully blurring the lines between domestic and global mission.¹⁶⁵

It was not until the third period of revival—the Second Great Awakening that occurred in North America in the first third of the nineteenth century—that a connection to foreign mission work becomes apparent. Chaney asserts that by 1817, missions had become a conviction for evangelicals in North America.¹⁶⁶ Most scholars agree that evangelical missions to Brazil emerged largely as a result of the Second Great Awakening in North America. While acknowledging that “the origins of traditional evangelism hark back to the eighteenth-century evangelical awakening in Britain and parts of the continent,” Guillermo Cook asserts that “the Great Awakening in the nineteenth century propelled U.S. missionaries to Latin America.”¹⁶⁷ Willems adds that after 1850, an evangelical missions movement

¹⁶³ See David Bosch, *Transforming Mission* (Maryknoll, NY: Orbis, 1991), 278; Sidney E. Ahlstrom, *A Religious History of the American People* (New Haven, CT: Yale University Press, 1972, 2004), 289; Thomas Kidd, “Prayer for a Saving Issue: Evangelical Development in New England Before the Great Awakening,” in Michael Haykin and Kenneth J. Stewart, eds., *The Advent of Evangelicalism: Exploring Historical Continuities* (Nashville, TN: B & H Academic, 2008), 139; and Timothy D. Hall, “The Protestant Atlantic Awakenings and the Origins of an Evangelical Missionary Sensibility,” unpublished paper delivered at the Conference on Awakenings and Revivals in American History, Liberty University, Lynchburg, VA, April 16, 2009.

¹⁶⁴ See Timothy George, “Evangelical Revival and Missionary Awakening” in Klauber and Manetsch, 48; also Hall, 21-24.

¹⁶⁵ See Bevans and Schroeder, 209-210.

¹⁶⁶ See Charles Chaney, *The Birth of Missions in America* (Pasadena, CA: William Carey Library, 1976), 174; also Bosch, *Transforming Mission*, 279.

¹⁶⁷ See Cook, “Protestant Mission and Evangelization,” in Cook, 44.

characterized by the values of North American revivalism could be observed emerging in the Brazilian context.¹⁶⁸ Finally, Bonino offers this helpful summary:

The initiators [of Latin American evangelicalism] were missionaries—largely North American or British . . . who arrived in Latin America from the 1840 decade onward. It is remarkable to note that, despite their confessional diversity (mostly Methodists, Presbyterians, and Baptists) and origin (North American and British), all shared the same theological horizon, which can be characterized as *evangelical*.¹⁶⁹

In light of Bonino’s comments, it would be worthwhile to answer briefly: what were the values and characteristics of British and North American evangelicalism that were championed during these revivals, and that spread to Brazil and Latin America? Though articulated in a British context, David Bebbington’s famous quadrilateral seems to offer the best description of evangelicals—regardless of nationality or denomination—in the eighteenth and nineteenth centuries. They include: biblicism, that is, the commitment to the authority of Scripture; crucicentrism, an emphasis on Christ’s atoning work at the cross; conversionism, the conviction that one must be converted through saving faith because of Christ’s atoning work; and activism, the resulting commitment to evangelism, missions, and Christian service. While Bebbington’s categories were developed in his classic work *Evangelicalism in Modern Britain*, there has been recent fresh interaction with them in Haykin and Stewart’s *The Advent of Evangelicalism*, and they continue to offer a helpful reference point for defining evangelicalism.¹⁷⁰

2.4.1 Evangelical Missions and Roman Catholicism

Perhaps the most significant impact of the nineteenth century evangelical awakenings on missions in general was that they sparked a seismic paradigm shift in missional

¹⁶⁸ See Willems, 4-6.

¹⁶⁹ See Bonino, 27.

¹⁷⁰ See David Bebbington, *Evangelicalism in Modern Britain*; Haykin and Stewart, eds., *The Advent of Evangelicalism*; and Noll, “Evangelical Identity, Power, and Culture in the ‘Great’ Nineteenth Century,” in Lewis, 36.

thinking. That is, Roman Catholic countries, including Brazil and Latin America, were now being considered legitimate evangelical Protestant mission fields.¹⁷¹ Indeed, the relatively late start of evangelical missions in Latin America can best be explained by the fact that the majority of mainline Protestant denominations worldwide—especially Anglicans—did not regard Roman Catholics as unbelievers.¹⁷² Even the planners of the 1910 Edinburgh global consultation on world evangelization held this view, as they did not invite Protestant missions groups working in Latin America to attend the conference.¹⁷³

This change in thought came on the heels of the Second Great Awakening that, among other things, insisted on the need for personal conversion—a value that will be discussed in more detail shortly. This evangelical value, especially when applied to the spiritual state of Latin America, was nurtured and advanced within the Student Volunteer Movement. In some respects, this movement had strong parallels with the famous Haystack prayer meeting at Williams College in 1806—a revival that led to the formation of the American Board of Commissioners for Foreign Missions (1810) and the American Bible Society (1816).¹⁷⁴ While the American Board was primarily focused on Asia during its early stages, there was still great interest in South America. As noted, the American Bible Society began work in Brazil in the first years of its existence.

The Student Volunteer Movement was birthed in 1886 in Mt. Herman, Massachusetts following a four-week YMCA collegiate camp led by Dwight L.

¹⁷¹ Hall helpfully notes (Hall, 8) that the incipient missionary zeal of the First Great Awakening also had an anti-Catholic sentiment to it.

¹⁷² See Gonzalez, 208; Kane, 147; and Saracco, “Mission and Missiology from Latin America,” in Taylor, *Global Missiology*, 359.

¹⁷³ See Escobar, *Changing Tides*, 24; also Carlos Scott, “Latin American Sending,” in Winter and Hawthorne (4th ed.), 375.

¹⁷⁴ See Ahlstrom, 422-24; and George, “Brazil: An ‘Evangelized’ Giant Calling for Liberating Evangelism,” *International Bulletin of Missionary Research* (July 2002), 104.

Moody. Though Moody's focus was on North American missions and the camp did not have a deliberate global focus, the revivalist atmosphere nevertheless sparked a vision for global missions for which 100 students immediately volunteered. Officially constituted in 1888, the Student Volunteer Movement's watchword was "evangelization of the world in this generation," and according to Michael Parker, between 1886 and 1920, over 8700 individuals followed through on the call and went into overseas missionary service.¹⁷⁵

From its very first year, the movement's leadership was concerned with evangelizing Roman Catholic Latin America. In 1886, A.T. Pierson, referring to Catholic countries in general, declared that the "priest ridden masses are weary of their thralldom."¹⁷⁶ By far, the most influential voice from the Student Volunteer Movement on the Latin America situation was Robert Speer, who later authored *South American Problems*.¹⁷⁷ Despite the Roman Catholic presence in Brazil and Latin America, Speer cited the "problems of alcoholism, sanitation, disease . . . high mortality rate . . . [and] illiteracy."¹⁷⁸ He added:

No land can be conceded to have a satisfactory religion where there moral conditions are as they have been shown to be in South America. If it can be proved that the conditions of any European or North American land are as they are in South America, then it will be proved also that that land needs a religious reformation.¹⁷⁹

While discouraging direct polemical attacks on the Catholic Church, Speer initially viewed evangelical efforts in South America as a means to purify the Roman

¹⁷⁵ See Michael Parker, *The Kingdom of Character: The Student Volunteer Movement for Foreign Missions, 1886-1926* (Lanham, MD: University Press of America, 1998), 2-21; also Dana L. Robert, "The Origin of the Student Volunteer Watchword: 'The Evangelization of the World in this Generation,'" *International Bulletin of Missionary Research* 10:4 (October 1986), 146.

¹⁷⁶ Cited in Parker, 69.

¹⁷⁷ See Robert Speer, *South American Problems* (New York: Student Volunteer Movement for Volunteer Missions, 1912).

¹⁷⁸ Cited in Parker, 116.

¹⁷⁹ Cited in Escobar, *Changing Tides*, 25; see also Cook, "Protestant Mission and Evangelization," in Cook, 44.

Church.¹⁸⁰ However, he later concluded that “the only hope of reformation would seem to be separation from Rome and the formation of national churches.”¹⁸¹

Speer and Pierson’s thoughts resulted in concrete action as a consultation met in New York in 1913—just three years after the Edinburgh meeting—to consider evangelical mission work in Latin America. In 1916, a conference was held in Panama to discuss further strategies for Latin America, while subsequent conferences with similar goals were held in Montevideo in 1925 and Havana in 1929. Speer and others helped to form the Committee of Cooperation for Latin America, while a similar group was started to focus specifically on Brazil. Finally, in 1930, a federation of evangelical churches for Latin America was founded.¹⁸²

In the early twentieth century, other evangelical leaders affirmed Speer’s view on the need to evangelize South America. At the 1916 congress in Panama, Bishop William Cabell Brown communicated compassion for Roman Catholics as well as a conviction for biblical truth:

Suppose I were talking to a Roman Catholic. You know how kindly and considerate I would be. I would not desire to offend him or drive him away. I should rather try to speak the truth in love, and if possible, lead him to the full knowledge of the truth.¹⁸³

Responding to the criticisms of those who opposed evangelizing Catholic countries, John McKay defended the work of evangelical missionaries in the region:

Sometimes those who are interested in Christian service in South America are apt to be regarded as religious buccaneers devoting their lives to ecclesiastical piracy, but that is far from being the case. The great majority of men to whom we go will have nothing to do with religion. They took up this attitude because religion and morality had

¹⁸⁰ See Escobar, *Changing Tides*, 60.

¹⁸¹ See Robert E. Speer; Samuel G. Inman; and Frank K. Sanders, eds., *Christian Work in South America: Official Report of the Congress on Christian Work in South America at Montevideo, Uruguay, April 1925* (New York: Revell, 1925), 2.398.

¹⁸² See Latourette, 7.172-73.

¹⁸³ Cited in Speer, Inman, and Sanders, 2.398.

been divorced throughout the whole history of religious life in South America.¹⁸⁴

In 1916, Brazilian Presbyterian pastor Erasmo Braga predicted that evangelical revival would actually mark the end of “paganism” in the Latin American Catholic context.¹⁸⁵ This concern for evangelizing Catholics, which seems to have roots in the North American awakenings, has continued to be valued by Brazilian and Latin American evangelicals. More recently, Báez-Camargo remarked that the “self designated ‘Christian world’ was also a mission field itself” because “the kingdom of God cannot be defined in terms of mere territorial accretion, but that the whole of life everywhere must be brought under the Lordship of Jesus Christ.”¹⁸⁶

2.5 Brazil’s Evangelical Identity

While a number of scholars confidently assert that evangelical mission work to Latin America and Brazil emerged as an outcome of the Second Great Awakening in North America in the mid-nineteenth century, the correlation is at best a subtle one. That is, revivalist church leaders did not deliberately announce that global mission was the logical next step in the awakenings. Also, missionaries to Brazil in the early to mid-nineteenth century were not claiming that awakenings in their home country had driven them to the mission field. Though international students at the Mt. Hermon Conference in 1886 stood up and gave a Macedonian call of sorts, this was certainly not Moody’s intention when organizing the summer retreat. Bosch, offering a theological interpretation of the increased missions emphasis, asserts that in this atmosphere of revival, it was the constraining love of Christ that began to grip North American believers: “There was among the Christians touched by the Awakening, a tremendous sense of gratitude for what they had received and an urgent desire to share

¹⁸⁴ Cited in Escobar, *Changing Tides*, 26.

¹⁸⁵ See Escobar, *Changing Tides*, 27; also Latourette, 5.109.

¹⁸⁶ Cited in Escobar, *Changing Tides*, 26

with others, both at home and abroad, the blessings so freely shed upon them.”¹⁸⁷ To be sure, it does not seem to be a coincidence that the three mainline denominations most affected by the Second Great Awakening—Methodists, Presbyterians, and Baptists—were also the first to initiate mission work in Brazil.

In a rather critical fashion, Rubem Alves has asserted that the “Pietism and revivalism brought to Brazil by the early missionaries . . . has now been taken over and made an integral part of modern Brazilian Protestantism.”¹⁸⁸ In light of this claim and the historical narrative already presented, including the lack of clear causality between the Second Great Awakening and the advent of evangelical missions to Brazil, perhaps the best way to show the influence of North American revivals on evangelical missions in Brazil is to examine the identity of Brazilian evangelicalism and observe the common values between the two movements. Six areas are particularly apparent and will now be explored: a high view of Scripture, a call to genuine conversion, a visible faith, a missionary zeal, the priesthood of the believer, and a free church tendency.

2.5.1 A High View of Scripture

The first evangelical and revivalist value observed in Brazilian evangelicalism is the primacy of Scripture in the believer’s life and in the community of faith. Again, Alves refers critically to this “type of Protestantism, which has given a central place to the reading and study of the Bible.”¹⁸⁹ Similarly, Mendonça cites the “literalist Biblicism” of Brazilian evangelicals that he argues came from North American missionaries.¹⁹⁰

It seems that this regard for Scripture—a core value of the Protestant Reformation as well as the Pietistic revivals—is what motivated the evangelical

¹⁸⁷ See Bosch, *Transforming Mission*, 286.

¹⁸⁸ Cited in Penyak and Petry, 230; see also Martin, 273-74.

¹⁸⁹ Cited in Penyak and Petry, 230.

¹⁹⁰ See Mendonça, “A History of Christianity in Brazil: An Interpretive Essay,” 385.

pioneers in Brazil to translate and distribute the Bible. Escobar writes, “This was a pillar of Protestant missiology, which considered Bible translation and distribution as the beginning of missionary activity that would allow for the communication of the faith and the development of indigenous churches.”¹⁹¹ As noted, evangelical missions work in Brazil was launched before 1820 through the work of Bible Society “colporteurs,” while other evangelists like Robert Reid Kalley incorporated distribution into their overall mission strategy.¹⁹² Bible distribution continued to be a valued strategy throughout the twentieth century and is regarded as important even in the present day.¹⁹³ Commenting on its impact in the early twentieth century, Braga wrote: “There are many cases illustrating the effect of reading the Bible on individual lives as well as on the community life. This has led to definite conversions, and has been instrumental in raising up many notable workers.”¹⁹⁴ Bonino adds that as evangelical mission work engaged the Latin American context, a polemic against Roman Catholicism developed which also encouraged an emphasis on Scripture. He writes, “It was necessary to furnish new converts with knowledge and arguments for this conflict. That need led to a great emphasis on study of the Bible and of the basic doctrines of Protestantism.”¹⁹⁵

While Brazilian Pentecostalism has experienced unprecedented growth in the twentieth century, Stoll and others have criticized these evangelicals for possessing only a superficial understanding of biblical Christianity.¹⁹⁶ However, Mariz counters that while many Brazilians have been initially attracted to the Pentecostal church

¹⁹¹ See Escobar, *Changing Tides*, 69; also Robert, “Shifting Southward,” 56.

¹⁹² See Every-Clayton, “The Legacy of Robert Reid Kalley,” 325; Escobar, “The Church in Latin America after Five Hundred Years: An Evangelical Missiological Perspective,” in Cook, 35; and Cook, “Protestant Mission and Evangelization,” in Cook, 45.

¹⁹³ See “Brazil National Strategy Group Report,” in J.D. Douglas, *Let the Earth Hear His Voice: International Congress on World Evangelization Lausanne, Switzerland* (Minneapolis, MN: World Wide Publications, 1974), 1344.

¹⁹⁴ See Braga and Grubb, 72; see also Speer, Inman, and Sanders, 2.215-38.

¹⁹⁵ See Bonino, 31.

¹⁹⁶ See Stoll, 173; also Cook, “The Many Faces of the Latin American Church,” in Cook, 276.

because of an intense spiritual experience, it has been the knowledge gained from a literal reading of Scripture that has kept them in the church.¹⁹⁷ These Christians seem to resemble those described by Philip Jenkins in his recent work *The New Faces of Christianity*, which is subtitled, *Believing the Bible in the Global South*.

Brazilian evangelicalism has certainly embraced the Pietistic value of a high view of Scripture; however, evangelical missionaries, especially in the pioneering stages largely reached out to the literate population and failed to engage with the large number of Brazilians that do not read very well or at all. In 1890, Tucker estimated that only 15% of the population could read, while in 1930 Braga acknowledged that only 25% were literate.¹⁹⁸ At the 1925 Montevideo Congress, W.A. Waddell criticized evangelical missions in Latin America in general for a disproportionate focus on the educated classes.¹⁹⁹ On the other hand, Bible and literature distribution has become more relevant through the course of the twentieth century as literacy has currently risen to 88% among Brazilians aged fifteen and above.²⁰⁰

2.5.2 A Call to Genuine Conversion

A second observable revivalist influence on Brazilian evangelicalism is the necessity of conversion. Rene Padilla asserts:

In this respect, the evangelical churches in Latin America prove to be, in general, heirs of the great evangelical revivals of the eighteenth and nineteenth centuries, with their emphasis on the doctrine and experience of salvation by the grace of God, through faith in Jesus Christ.²⁰¹

¹⁹⁷ See Mariz, "Religion and Poverty in Brazil," in Cook, 77-78.

¹⁹⁸ See Hugh Tucker, *The Bible in Brazil: Colporteur Experiences* (New York: Fleming H. Revell, 1902), 72; and Braga and Grubb, 72.

¹⁹⁹ See Speer, Inman, and Sanders, 1.138.

²⁰⁰ See "Brazil" in *Central Intelligence Agency World Factbook* (website) <https://www.cia.gov/library/publications/the-world-factbook/geos/br.html> (accessed March 27, 2009); see also Read and Ineson, 1.

²⁰¹ See Rene Padilla, "New Actors on the Political Scene," in Cook, 90; also Willems, 6; Bonino, 28; Bevans and Schroeder, 230; and Escobar, *The New Global Mission*, 103-104.

The emphasis on conversion can certainly be traced back to the pre-Great Awakening ministry of Samuel Torrey, who insisted that spiritual reformation began with saving faith.²⁰² We are also reminded that Jonathan Edwards was dismissed from his pastorate at Northampton, Massachusetts, for refusing to admit the unconverted to the Lord's Table. Ironically, Edwards spent his final years as a missionary to Native Americans.²⁰³ Finally, the preaching of Timothy Dwight, James McGready, and Dwight L. Moody among others was also under girded by this evangelical value.²⁰⁴

As evangelical missionaries to Latin America were committed to the doctrine of conversion, Cook points out that they were also motivated by a sincere concern to rescue souls from a literal hell.²⁰⁵ Convinced that “the primary task of every Christian was to witness to others and seek their conversion,” public preaching and personal witness—as noted in the historical narrative—were the key forms of evangelism.²⁰⁶ It is interesting to note that some Pentecostal evangelistic meetings even bore resemblance to the Methodist, Wesleyan, and Holiness camp meetings of nineteenth-century North America, which included “godly hysteria, holy dancing, and laughter.”²⁰⁷

Finally, the evangelical emphasis on conversion in the Brazilian context in the nineteenth and twentieth centuries implied a personal and individual conversion.²⁰⁸ This Reformation and Pietistic value was, of course, quite distinct from the previous

²⁰² See Thomas Kidd, “Prayer for a Saving Issue: Evangelical Development in New England Before the Great Awakening,” in Haykin and Stewart, 131-32.

²⁰³ See Mark Noll, *A History of Christianity in the United States and Canada* (Grand Rapids, MI: Eerdmans, 1992), 104.

²⁰⁴ See Barry Hankins, *The Second Great Awakening and the Transcendentalists* (Westport, CT: Greenwood Press, 2004), 6-9.

²⁰⁵ See Cook, “Protestant Mission and Evangelization,” in Cook, 45.

²⁰⁶ See Gonzalez, 203-204; also Arnold, “A Peek in the Baggage of Brazil's Pioneer Missionaries,” 125.

²⁰⁷ See Martin, 28, 163-64; also Bonino, 32-33; and Hankins, 7.

²⁰⁸ See Escobar, *Changing Tides*, 41; Mendonça, “A History of Christianity in Brazil: An Interpretive Essay,” 383-85; Willems, 9; Mariz, “Religion and Poverty in Brazil,” in Cook, 76-77; and Norman Horner, *Cross and Crucifix in Mission* (Nashville, TN: Abingdon Press, 1965), 26.

Roman Catholic model of spreading Christendom in Brazil. Jenkins points out that the anti-evangelical publication *Os Demônios Descem Do Norte* (“The Demons Come Down from the North”), only one such publication by the Brazilian Catholic Church, indicates that the Roman Church viewed evangelicalism as merely a North American invasion.²⁰⁹

Brazilian and Latin American Protestants have also expressed concern about and criticism of individual conversion. Cook argues that North Americans, influenced by the Enlightenment values of individualism, subconsciously imposed that on a Brazilian culture that was more communal in nature.²¹⁰ Mendonça has particularly accused American Presbyterians of being too “heavenly minded” and not caring enough for the social needs of Brazilians.²¹¹ Finally, Escobar, a leading evangelical theologian, has expressed concern that a focus on individual conversion has stifled a proper ecclesiology in which the community of faith serves as an agent of transformation in society.²¹²

2.5.3 A Visible Faith

A third revivalist value also evident in Brazilian evangelicalism is the emphasis on a visible practice of faith.²¹³ According to Hoornaert, it seems that a devotional and pietistic form of Christianity, introduced by Jesuit missionaries, had existed among some Brazilian Catholics prior to the arrival of evangelical missionaries. Hence, evangelical missions from North America seemed to stoke this spirit among this Catholic segment, the members of which were also anti-clerical and anti-hierarchical.²¹⁴ Alves adds that many observers of Brazilian evangelicalism are

²⁰⁹ See Jenkins, *The Next Christendom*, 179.

²¹⁰ See Cook, “Protestant Mission and Evangelization,” in Cook, 45.

²¹¹ Mendonça is cited in Arnold, “A Peek in the Baggage of Brazil’s Pioneer Missionaries,” 129-30.

²¹² See Escobar, *Changing Tides*, 43; also Escobar, “The Church in Latin America after Five Hundred Years,” in Cook, 28.

²¹³ See Escobar, *Changing Tides*, 102.

²¹⁴ See Hoornaert, “The Church in Brazil,” in Dussel, 193-94.

“impressed by the extraordinary vitality of the simple piety of the average Christian. Here are people for whom the experience of a personal relationship with Jesus Christ is the very center of life, people who read their Bibles and pray daily.”²¹⁵

This visible faith could be first be observed in what Brazilian evangelicals avoided—smoking, dancing, sexual immorality, and drinking alcohol among others.²¹⁶ In fact, a key strategy discussed at the Montevideo Congress in 1925 was the implementation of a temperance movement for Brazil and Latin America.²¹⁷ Gonzalez asserts that North American evangelical missionaries preached a Gospel that included temperance convictions consistent with those of the American Society for the Promotion of Temperance, which had been founded in 1826 during the Second Great Awakening.²¹⁸ The other noted areas of abstinence find parallels in nineteenth-century North American Baptist meetings that confronted drinking, sexual sin, and dishonest business dealings.²¹⁹ As the evangelical message advanced in Brazil, a conflict arose between the North American missionaries and the immigrant churches, which had no problem with many of these forbidden practices. Mendonça has thus distinguished between a “Protestantism of mission” and a “Protestantism of immigration” in the Brazilian context.²²⁰

In addition to what was avoided by Brazilian evangelicals, this visible faith could also be observed through a resulting moral transformation. Abstinence from sexual activity outside of marriage—a counter cultural tendency to be sure—has led to increased sexual purity for singles and marrieds alike, and has resulted in more

²¹⁵ Cited in Penyak and Petry, 230.

²¹⁶ See Gonzalez, 204; also Willems, 45-54; and Chestnut, 59-65.

²¹⁷ See Speer, Inman, and Sanders, 1.406; 2.10.

²¹⁸ See Gonzalez, 207; also Ahlstrom, 425-27.

²¹⁹ See Hankins, 15.

²²⁰ See Mendonça, “A History of Christianity in Brazil: An Interpretive Essay,” 381.

stable families, which in turn has served to strengthen evangelical congregations.²²¹

Finally, moral transformation can also be observed in the intellectual and economic improvement of Brazilian believers.²²²

Such a visible and transformative faith was undergirded by a Gospel that was holistic and integrative. That is, while nineteenth-century North American missionaries—influenced by evangelical revival—preached a verbal Gospel that invited converts to believe in the atoning work of Christ for the forgiveness of sin, they also gave much attention to real human needs. As noted, these values had already been observed in the ministry of John Wesley and the Methodist revivals. One of the outcomes of the eighteenth-century Great Awakening in New England was new initiatives in education and higher learning: Baptists founded Brown; Presbyterians started Princeton; the Dutch Reformed founded Rutgers; and the Congregationalists began Dartmouth.²²³ Ahlstrom adds that one fruit of the Second Great Awakening was increased work among the poor and handicapped.²²⁴

Describing the integrative approach of nineteenth century evangelicals to Brazil and Latin America, Bonino writes:

Religious awakening and social reformation (revival and reform) were seen as intimately related; the 1850 evangelists took upon themselves, along with the moral improvement of society, the cause of the abolition of slavery and the struggle against poverty.²²⁵

While many like Kalley were vocal in their opposition to slavery and others devoted their energy to the plight of the poor, one clear evangelical contribution was the development of schools—both theological and liberal arts institutions—and

²²¹ See Willems, 45-54, 169-73; Chestnut, 59-65; Robert, “Shifting Southward,” 56; and Cook, “Introduction: The Changing Face of the Church in Latin America,” in Cook, xi.

²²² See José Comblin, “Brazil: Base Communities in the Northeast,” in Cook, 219; and Mariz, “Religion and Poverty in Brazil,” in Cook, 78-79.

²²³ See Noll, *A History of Christianity*, 100-101; Spickard and Cragg, 265-66; and Ahlstrom, 289-90.

²²⁴ See Ahlstrom, 427-28.

²²⁵ See Bonino, 29.

hospitals.²²⁶ At the Montevideo Congress in 1925, a mission strategy for Brazil's indigenous peoples was proposed that addressed educational, medical, and economic needs.²²⁷ Though evangelicals have continued to be criticized by liberal Protestants for not caring enough about social needs,²²⁸ Rev. A.G. Tallon in 1925 seems to have expressed well the prevailing nineteenth- and twentieth-century evangelical missionary conviction in Brazil:

It is a mistake to contrast evangelism with social service. Any social work that is worthwhile grows out of spiritual convictions. A minister needs to be zealous in laying right foundations for his people . . . twenty-eight years experience in preaching the gospel emphasizing Jesus Christ, holiness of life and the embodiment of the Master's teachings and character has not gone for naught. It has developed a people ready to do their share in community service.²²⁹

This emphasis on an integrated Gospel has certainly become one of the most vital aspects of the Brazilian evangelical identity. Referring to the contemporary church in Brazil and Latin America, Rey asserts:

It is now normal to find next to a church, regardless of its size, a health center, a school, a soup kitchen, etc. The majority of the churches have understood that they have an integral mission and that evangelization goes hand in hand with social responsibility.²³⁰

While this value can be observed in the practice of churches in general, some of the most compelling missiology on the relationship of Scripture and proclamation and social engagement continues to come from men like Escobar, Padilla, Cook, and Steuernegal—all members of the Latin American Theological Fraternity (FTL)—and their emphasis on the “whole Gospel” (*evangelización* or *missão integral*). This aspect of Brazilian evangelicalism will be discussed in more detail in chapter five.

²²⁶ See Latourette, 5.123; Robert, “Shifting Southward,” 56; Arnold, “A Peek in the Baggage of Brazil's Pioneer Missionaries,” 130-33; George, “Presbyterian Seeds Bear Fruit in Brazil as Doors to Partnership Open and Close,” 139; and Braga and Grubb, 94.

²²⁷ See Speer, Inman, and Sanders, 1.190-92.

²²⁸ See Bonino, 144; also Mendonça in Arnold, “A Peek in the Baggage of Brazil's Pioneer Missionaries,” 129-30; and Prado, “A New Way of Sending Missionaries,” 51-52.

²²⁹ See Speer, Inman, and Sanders, 1.378.

²³⁰ Cited in Penyak and Petry, 360.

2.5.4 Missionary Zeal

A fourth area of continuity between North American evangelical awakenings and Brazilian evangelicalism is an emphasis on missions. Despite the cultural baggage of Manifest Destiny brought by many well meaning nineteenth-century missionaries, this hegemony did not impede the Brazilian church from cultivating its own missionary zeal. In 1923, an expatriate mission leader traveling through the country remarked that “great self-supporting churches are found in the cities, with large memberships, and doing real missionary work in their own districts.”²³¹ Braga adds that in the early twentieth century, evangelical churches from across denominational lines were collaborating in evangelistic outreaches, university student ministry, Scripture distribution, and women’s ministry. In the 1930s, Brazilians were working to reach out to the Japanese, Muslim, and Jewish immigrant populations in the country.²³² As will be discussed more later, this missionary conviction continued to manifest itself in increased transcultural efforts both inside Brazil and around the world in the latter part of the twentieth century.

This missional emphasis is perhaps best captured by those outside of Brazilian evangelical circles. Alves writes, “The church is constantly engaged in evangelistic and mission work.”²³³ José Comblin, a Belgian Catholic missionary in the Northeast of Brazil, made this remark about Pentecostals in the region: “This may be the most decisive factor; every believer is a missionary.”²³⁴ Finally, Bonino, summarizing Latin American evangelical theology in general, asserted that “mission” was the “material principle” of the entire movement.²³⁵

²³¹ See Braga and Grubb, 83.

²³² See Braga and Grubb, 88-89, 111-13.

²³³ Cited in Penyak and Petry, 231.

²³⁴ See Comblin, “Brazil: Base Communities in the Northeast,” in Cook, 219; also Stoll, 109.

²³⁵ See Bonino, ix-x; also Escobar, *Changing Tides*, 102, 134.

2.5.5 Priesthood of the Believer

Quite related to its missionary zeal, Brazilian evangelicals have also noticeably exhibited the Reformation, Pietistic, and revivalist value of the priesthood of the believer. This can be understood in at least three ways. First, regarding the Scriptures, Luther's notion of perspicuity—the idea that even the simplest person could understand the Scriptures and communicate them to others—has been at work in the rise of Brazilian evangelicalism.²³⁶ Bosch notes that this biblical conviction, especially among those with premillennial eschatological views, was an energizing factor in nineteenth century missions—including those who went to evangelize Brazil.²³⁷ This evangelical value was also certainly behind the American and British Bible Societies' decision to print and distribute Bibles without study notes or commentaries. This was distinct from the Catholic Church's strategy of using notes to teach literate parishioners about Catholic theology which seemed to diminish the role of the biblical text itself.²³⁸

A second way that the priesthood of the believer has been observed in Brazilian evangelicalism is through an emphasis on volunteerism. An ideal largely absent in Christian history from the time of Constantine until the Anabaptist Reform,²³⁹ the European and North American awakenings were not only led by volunteers, but the revivals also seemed to produce more laborers. While the First Great Awakening effectively empowered lay leaders and preachers, one outcome of the Second Great Awakening was the prolific formation of voluntary missionary

²³⁶ See Escobar, *Changing Tides*, 73-74; and Escobar, *The New Global Mission*, 131-32.

²³⁷ See Bosch, *Transforming Mission*, 316.

²³⁸ See Gonzalez, 218.

²³⁹ See Rodney Stark, "Efforts to Christianize Europe, 400-2000," *Journal of Contemporary Religion* 16:1 (2001), 107.

societies.²⁴⁰ Summarizing this tendency within the context of evangelical awakenings,

Bevans and Schroeder conclude:

Instead of waiting for a signal from an official church, individual Christians, often across denominational affiliations, joined societies to commit themselves to the task of world mission. Lay people as well as clergy were involved in these associations.²⁴¹

Comblin's observation that in Northeast Brazil, "every believer is a missionary" suggests a strong grassroots and volunteering tendency among Brazilian churches as well.²⁴² This value was certainly encouraged by Kenneth Strachan's Evangelism in Depth strategy beginning in 1959 which emphasized "total mobilization for total evangelization," and the 1969 Latin American Congress on Evangelization (CLADE I) that stressed mobilizing "the whole church for the evangelistic task."²⁴³ Remarking that this tendency is quite second nature for Brazilians, George writes: "Many Protestant churches in Brazil feel no need to have an evangelism committee because members of the congregation actively practice evangelism with relatives, neighbors, friends, and strangers."²⁴⁴ Summarizing the connection between volunteerism observed in the evangelical awakenings and that of Brazil and Latin America, Padilla asserts, "the lay ministry is one of the characteristics that show the Protestantism which has taken root in Latin America is related to the revivalists Protestantism of the eighteenth century."²⁴⁵

A final way that Brazilian evangelicalism has exhibited this evangelical conviction has been through setting apart indigenous leaders—both lay and full-time vocational ministers—at an early stage. Despite the difficult relationships at times

²⁴⁰ See Noll, *History of Christianity*, 112, 169; Ahlstrom, 422-24; and Bosch, *Transforming Mission*, 280, 332.

²⁴¹ See Bevans and Schroeder, 210.

²⁴² See Comblin, "Brazil: Base Communities in the Northeast," in Cook, 219; also Robert, "Shifting Southward," 56.

²⁴³ See Saracco, "Mission and Missiology from Latin America," in Taylor, *Global Missiology*, 361; also Penyak and Petry, 360; and Willems, 6.

²⁴⁴ See George, "Brazil: An 'Evangelized' Giant Calling for Liberating Evangelism," 105.

²⁴⁵ See Padilla, "New Actors o the Political Scene," in Cook, 89; also Martin, 273.

between North American missionaries and Brazilian believers—and in some cases a certain paternalism by the former—the effort to place Brazilians in leadership has been evident.²⁴⁶ Braga affirms, “From the very beginning, nationals were carefully selected and made fully responsible for the work entrusted to them.”²⁴⁷

While such empowerment occurred on an individual level, the larger mainline denominations—Presbyterians, Methodists, and Baptists in particular—also came under Brazilian leadership at a fairly early stage. Latourette asserts that they “became ecclesiastically independent of foreign control” which “tended to reduce their foreign character.”²⁴⁸ In the case of the main Pentecostal denominations, they were largely Brazilian in identity from the outset. The Assemblies of God, Brazil’s largest evangelical denomination, was, of course, founded by missionaries from North America who later affiliated with the international denomination.²⁴⁹ In a study of Pentecostal churches in Rio de Janeiro in 1992, Freston found that thirty-seven of the fifty-two denominations were of Brazilian origin, while nearly every church was led by a national pastor.²⁵⁰

Indeed, the Pentecostal churches—official denominations and independent churches alike—have been at the forefront of setting apart spiritual leaders, especially lay leaders, including those from poor backgrounds and with little formal education. As noted, this tendency reflects Pentecostalism’s general affinity with the poor while at the same time, it reveals an ecclesiology that places more emphasis on the Holy Spirit’s anointing of spiritual leaders than on a minister’s formal training. Kane

²⁴⁶ See George, “Presbyterian Seeds Bear Fruit in Brazil as Doors to Partnership Open and Close,” 136; also Speer, Inman, and Sanders, 2.257-59.

²⁴⁷ See Braga and Grubb, 117.

²⁴⁸ See Latourette, 5.123; also Stoll, 109.

²⁴⁹ See Gonzalez, 281; Cook, “Protestant Mission and Evangelization,” in Cook, 46; and Sepúlveda, “The Pentecostal Movement in Latin America,” in Cook, 68.

²⁵⁰ See Freston, “Contours in Latin American Pentecostalism,” in Lewis, 232; also Bush, “Brazil, A Sleeping Giant Awakens.”

reports in 1980 that while the Assemblies of God had twenty official missionaries in Brazil, they also had 29,000 licensed ministers and another 27,000 lay workers serving in the church.²⁵¹ Also, in its early years, the Congregação Cristã no Brasil had no ordained or full-time vocational ministers. Hence, these two larger Pentecostal denominations have relied greatly upon bi-vocational and lay ministers.²⁵² Finally, among the exploding independent Pentecostal communities in Northeast Brazil, Comblin observes that “pastors are numerous and multiply amazingly.”²⁵³

2.5.6 Free Church

A final area of continuity between the nineteenth-century North American evangelical revivals and the church in Brazil was the proliferation of a free church model—a contrast to the “Constantinian” state church which had been prevalent since the fourth-century until the Anabaptist Reform. A number of scholars have argued that a free church mentality was encouraged by the First Great Awakening, and that the separation of church and state paradigm was a certain outcome.²⁵⁴ Noll remarks that Baptist churches in particular flourished in the Southern colonies at this time because there was an alternative to the official Anglican Church.²⁵⁵

Arguably, each of the evangelical qualities discussed—a high view of Scripture, conversion, visible faith, missionary zeal, and priesthood of the believer—fueled the notion of a free, believer’s church in Europe, North America, and in Brazil. As noted, the immigrant churches in Brazil that were established prior to the first wave of evangelical missions were either official state churches (Lutheran, Anglican) or they were mainline denominations with little missionary emphasis. Not

²⁵¹ See Kane, 149; also Chestnut, 30-31, 135.

²⁵² See Gonzalez, 281; also Mike Berg and Paul Pretiz, “Five Waves of Protestant Evangelization,” in Cook, 62; and Willems, 145.

²⁵³ See Comblin, “Brazil: Base Communities in the Northeast,” in Cook, 219-20.

²⁵⁴ See Spickard and Cragg, 269-70; also Hankins, 4; and Ahlstrom, 290-94.

²⁵⁵ See Noll, *History of Christianity*, 99-103.

surprisingly, there was conflict between the immigrant churches and the evangelical missionaries.²⁵⁶ North American missionaries, entering a Brazilian context that was politically and culturally fatigued with a state church model, planted free churches. Some missionaries from official church backgrounds in Europe—such as the Scottish Presbyterian Robert Reid Kalley or Anglican workers—established churches in Brazil that were much more free church in their essence. This enduring free church value is implicit in a recent article on global missiology by Steurnegal, a Brazilian missiologist from the Lutheran tradition, who advocates “a season of ‘local initiative’” where “local initiatives . . . replace centralized activities” in global mission efforts.²⁵⁷

2.5.7 Summarizing Brazil’s Evangelical Identity

Apart from the documented paradigm shift in thinking on missions in Roman Catholic countries and Latin America that emerged within the Student Volunteer Movement, the literature related to eighteenth- and nineteenth- century evangelical awakenings does not offer a deliberate connection to mission work in Brazil. However, a careful assessment of the identity of Brazilian evangelicalism reveals some Pietistic influences that were at work during the Second Great Awakening in the decades preceding the first evangelical mission efforts to Brazil in the mid-nineteenth century. Hence, it has been argued that Brazilian evangelicalism is characterized by a high view of Scripture, a call to genuine conversion, a visible faith, a missionary zeal, the priesthood of the believer, and a free church tendency.

Freston generally places Brazilian evangelicalism within Bebbington’s quadrilateral; however, he rightly concludes that the movement is slightly “larger” than its European and North American counterparts. First, Brazilian and Latin

²⁵⁶ See Gonzalez, 204-205.

²⁵⁷ See Steurnegal, “Learning from Escobar . . . and Beyond,” in Taylor, *Global Missiology*, 131.

American evangelicals, led largely by the Latin American Theological Fraternity (FTL), have been committed to the “whole” Gospel and ministering to social needs. While not embracing Liberation Theology on a full scale, they have taken seriously these issues raised by liberal Protestants and Catholics, and incorporated them into their missiology.²⁵⁸

Secondly, Brazilian evangelicals are generally more ecumenical in their regard for other evangelicals in contrast to North American and European evangelicals who have historically found more reason to be less inclusive.²⁵⁹ Within Brazil and the Latin American context, “evangelical” and “Protestant” are understood to be the same thing. Also, with 70% of Brazilian evangelicals belonging to Pentecostal churches, the remaining minority of Methodists, Presbyterians, Baptists and other non-Pentecostal denominations made a clear choice in the second half of the twentieth century to accept Pentecostals as evangelicals. While this does not mean that there has been an absence of theological reflection (as the evangelical response to the Igreja Universal do Reino de Deus has demonstrated), Brazilian evangelicals seem to be generally inclusive of other like-minded Christians: “theologically conservative, pietistic in spirituality, and very zealous about evangelization.”²⁶⁰

Understanding how Brazil was evangelized and how the Brazilian church obtained its own evangelical identity is essential for appreciating its role as a mission sending church. It is this latter focus that we now turn our attention.

²⁵⁸ See Freston, “Brazil: Church Growth, Parachurch Agencies, and Politics,” in Cook, 233-38; also Ekström, “Brazilian Sending,” in Winter and Hawthorne (4th ed.), 372.

²⁵⁹ See Freston, “Contours of Latin American Pentecostalism,” in Lewis, 221.

²⁶⁰ Though Escobar’s definition is focused upon Latin America in general, it is quite appropriate for Brazil. See Escobar, *Changing Tides*, 10.

2.6 Brazil: A Missions Sending Nation

In summarizing his work *Christianity in Latin America*, Justo Gonzalez fails to acknowledge that Latin America now sends its own missionaries to the world.²⁶¹ This omission is rather odd because Gonzalez, a Cuban-American, has asserted elsewhere that “the history of the church is the history of mission.”²⁶² In a recent article, Daniel Salinas angrily notes that while the stories of North American missionaries to Latin America have been effectively related, there has been a general failure to document the work of Latin missionaries.²⁶³ Escobar adds that for every Latin American evangelical who has gone to the mission field as an “official” missionary—remembered by the church in its documented history—there have probably been ten others who have migrated abroad in search of work. The latter have also been involved in evangelism and church planting, yet their missionary contribution has gone unnoticed.²⁶⁴ Despite the general failure to document the ministries of missionaries from Latin America, the goal of the present section is to begin to tell the stories of Brazilian evangelical transcultural workers, who make up at least half the Latin American missionary force, while also highlighting the role of missionary movements from Brazil and Latin America.

2.6.1 A Brief Narrative of Twentieth-Century Brazilian Missions

The noted missionary zeal of Brazilian evangelicals resulted in concrete mission work among Brazil’s indigenous peoples in the early twentieth century. As these efforts were discussed at length at the Montevideo Congress in 1925, it is apparent that evangelicals had already been concerned with the needs of these tribal peoples. In

²⁶¹ See Gonzalez, 302-310.

²⁶² Cited in Escobar, *Changing Tides*, 4.

²⁶³ See Salinas, “The Great Commission in Latin America,” in Klauber and Manetsch, 134-39.

²⁶⁴ Cited in Salinas, “The Great Commission in Latin America,” in Klauber and Manetsch, 137.

Ekström adds that there are probably hundreds of Brazilian tentmakers who have not been counted in the official statistics of Brazilian transcultural workers. See Ekström, “Missões a Partir do Brasil,” in Kevin D. Bradford, Ralph D. Winter, and Steven C. Hawthorne, eds., *Perspectivas No Movimento Cristao Mundial* (São Paulo: Vida Nova, 2009), 369.

1923, Presbyterians, Baptists, and Episcopalians had already set apart national missionaries to work among them. This emphasis has continued to the present day as currently, there are at least seven missions agencies in Brazil dedicated to reaching indigenous peoples,²⁶⁵ and there is an increasing amount of Brazilian missiological reflection on tribal work.²⁶⁶ One of the key resolutions of the Brazilian AD 2000 committee was to “assume a commitment to thoroughly reach the indigenous tribes of Brazil, principally through translation of the Bible into all dialects.”²⁶⁷ In a recent study, Ted Limpic has documented the growth and success of Brazilian missions toward tribal peoples: at present, 166 of 258 tribal peoples have some type of missionary presence; five people groups have a complete Bible translation while thirty-six others have a complete New Testament; and twenty groups have a church with a local pastor.²⁶⁸

In the early twentieth century, a relatively short period after foreign missionaries reached Brazil, Brazilian evangelicals were also contemplating global missions. From its inception in 1907, the Brazilian Baptist Convention shared this global focus, and in 1920, J.J. Oliveira was sent to Portugal where he was later joined by Antonio Mauricio. Though Oliveira later joined another missions organization, Mauricio continued the Baptist work in collaboration with Portuguese pastor Pablo Torres.²⁶⁹ In the same year, João Marques de Mota was the first Brazilian

²⁶⁵ The missions agencies, listed by COMIBAM http://www.comibam.org/catalogo2006/esp/consulta-2006/bra/_agencias.htm (accessed April 1, 2009) include Associação Evangélica Missionária Indígena; Missão Evangélica aos Índios do Brasil; Missão Evangélica da Amazônia; Missão Novas Tribos do Brasil; Missão Indígena UNIEDAS; Org da Missão Indígena da Tribo Ticuna do Alto Salimões; Missão Projeto Amazonas.

²⁶⁶ Three recent books on indigenous ministry include: Ronaldo Lidório, *Índigenas do Brasil* (Viçosa, Brazil: Editora Ultimato, 2006); Isaac Souza and Ronaldo Lidório *A Questão Indígena: Uma Luta Desigual* (Viçosa, Brazil: Editora Ultimato 2008); and Isaac Souza, *De Todas as Tribos* (Viçosa, Brazil: Editora Ultimato, 2003).

²⁶⁷ See Prado, “The Brazil Model.”

²⁶⁸ See Limpic, “As Tribos Indígenas Brasileiras,” http://www.comibam.org/transpar/_menus/por/08jogo-tr.htm (accessed April 1, 2009).

²⁶⁹ See Anderson, 150, 155.

Presbyterian sent abroad as he also went to Portugal.²⁷⁰ When Brazilian Presbyterians closed their Portuguese mission in 1924, Erasmo Braga and his father founded an independent mission in order to continue the work.²⁷¹ Because of the great needs within Brazil and a deliberate focus on local missions, Portugal remained the sole overseas mission field for Brazilian Baptists until 1946. However, in 1948, twelve Brazilians were sent to begin work in Bolivia, which resulted in twelve churches being planted by 1965. In the same year, the Baptists began their work in neighboring Paraguay.²⁷²

Ekström adds that the presence and growth of international missions agencies in Brazil beginning in the latter half of the twentieth century further encouraged the Brazilian church's missionary zeal. While these agencies were primarily committed to reaching Brazil, many approached their work with a global focus.²⁷³ One such organization was Operation Mobilization. Though they did not establish an office in Brazil until 1986, OM began recruiting Brazilian youth to serve on its ships in the late 1970s. Indeed, many Brazilians presently serving in the Arab world as well as other countries had their first exposure to global missions through OM.²⁷⁴

At the Lausanne Congress in 1974, Shedd and Landrey, giving the report on the Brazilian church, indicated that Brazilians were serving in twenty-one countries—nine of which were other countries in South America, while four were Portuguese-speaking countries. At the time, there was no record of Brazilians serving in the Arab world.²⁷⁵

²⁷⁰ See Bertil Ekström, "Uma Análise Histórica dos Objetivos da Associação de Missões Transculturais Brasileiras e o seu Cumprimento," (MTh thesis, Faculdade Teológica Batista de São Paulo, 1998), 7-8. I am indebted to Cristina Boersma who read this work in Portuguese and provided a summary in English.

²⁷¹ See Salinas, "The Great Commission in Latin America," in Klauber and Manetsch, 130.

²⁷² See Anderson, 160, 169.

²⁷³ See Ekström, "Uma Análise Histórica," 8-10.

²⁷⁴ See Ekström, "Uma Análise Histórica," 8.

²⁷⁵ See "Brazil National Strategy Group Report," in Douglas, 1344.

2.6.2 Missão Antioquia

Given this brief narrative of Brazilian sending until Lausanne in 1974—keeping in mind Escobar’s point that the majority of Brazilian and Latin American mission work has probably gone undocumented—the Brazilian missions movement seemed to take on unprecedented life around 1975. In the midst of a charismatic renewal in the state of Paraná in the late 1960s, a Bible school was founded by two young Presbyterian pastors, Jonathan Ferreira dos Santos and Décio de Azevedo. Preaching, prayer, healing, miracles, and holistic ministry to the surrounding communities characterized the school’s existence in this continual atmosphere of renewal. Though the school’s leadership was initially resistant to the idea of global missions, American missionary Barbara Burns and others who taught at the school were instrumental in sharing a global vision. As the community began to pray for the world, the first missionaries were sent to Portuguese-speaking Mozambique in the mid-1970s. Hence, not unlike the atmosphere of revival that first moved North Americans and others to Brazil in the mid-nineteenth century, revival within Brazil also pushed Brazilians to take notice of the rest of the world.

In 1975, the school went one step farther and founded Missão Antioquia (Antioch Mission), Brazil’s first interdenominational and national missions organization. Azevedo was named the mission’s first president. In 1977, the mission opened a seminary and missionary training center in Paraná, which, along with the mission, moved to São Paulo in 1980.²⁷⁶ Missão Antioquia currently has ninety-two Brazilian missionaries on the field in nineteen countries—four of which are serving in Arab countries in North Africa and the Middle East. According to their website, their primary areas of ministry include evangelism, discipleship, church planting,

²⁷⁶ See Barbara Burns, “Brazilian Antioch Community, Spirituality, and Mission,” in Taylor, *Global Missiology*, 515-16; also *Missão Antioquia* (web site) <http://www.missaoantioquia.com/historia.html> (accessed April 3, 2009); and Prado, “A New Way of Sending Missionaries,” 55-56.

children's ministry, community development, and sports ministry, among others.²⁷⁷

The mission has not only sent Brazilian workers overseas, but it has modeled a spirit of unity and partnership through initiating the Associação de Missões Transculturais Brasileiras (Association of Transcultural Missions Agencies).²⁷⁸

2.6.3 Curitiba Conference

In the early 1970s, Neuza Itioka, a Brazilian teacher of Japanese descent and leader of Aliança Bíblica Universitária (IFES), attended a number a number of global missions consultations, including Lausanne, which instilled in her a vision for Brazil as a mission sending country.²⁷⁹ Itioka and ABU organized the first Latin American missions conference on the campus of the University of Paraná in Curitiba in January, 1976 under the theme: "Jesus Christ: Lordship, Purpose, Mission." In some respects, a "Latin Student Volunteer Movement," the conference was attended by 500 delegates (450 Brazilians and fifty other Latinos) though another 1500 participants had hoped to attend. The meeting, which ended up serving as a watershed for Brazilian and Latin American missions, can best be summarized through these lines in its "Declaration of Curitiba":

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." Therefore, the mission involves every Christian in the totality of their life, substituting the wrong concept of the "professional missionary labor" with the universal priesthood of all believers. We are profoundly concerned for the lack of this missionary vision of the church within the Latin American context.²⁸⁰

Indeed, the noted Brazilian evangelical values of missionary zeal and the priesthood of the believer are clearly observed in the statement. Combined with a new, profound

²⁷⁷ See *Missão Antioquia* (web site) <http://www.missaoantioquia.com/missionarios.html> (accessed April 3, 2009).

²⁷⁸ See *Associação de Missões Transculturais Brasileiras* (web site) <http://www.amtb.org.br/site/> (accessed April 3, 2009).

²⁷⁹ See Ekström, "Uma Análise Histórica," 9.

²⁸⁰ Cited in Salinas "The Great Commission in Latin America," in Klauber and Manetsch, 147; see also Escobar, *Changing Tides*, 157.

sense of responsibility, these values would propel the Brazilian and Latin American churches to a new level of involvement in global missions.

2.6.4 COMIBAM

Just a decade after the Curitiba conference, the Brazilian church joined with other Latin American evangelicals for the first meeting of COMIBAM, (the Ibero American Missionary Congress) which met in São Paulo in 1987.²⁸¹ Generally following in the wake of the historic global mission meetings at Edinburgh (1910), Panama (1916), Berlin (1966), and Lausanne (1974), the first COMIBAM gathering was attended by 3100 delegates from every country in Latin America as well as from twenty-five other countries. The conference's main goal was to provide a "wake-up call" for the Latin American church to get involved in and take responsibility for the remaining task of global missions.²⁸² This sense of ownership was best expressed in the articulated resolution given at the end of the conference:

United by the fervent desire to be light to the nations, we—the participants in COMIBAM 87, trusting in the help of the Lord, in the direct and power of the Word and of the Spirit—invite all of our brothers and sisters in Ibero America to get involved with us in the faithful completion of the mission that He has given us: "I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth" (Acts 13:47).²⁸³

Recognizing that the Latin American church did not have the material resources of its North American or European counterparts, Guatemalan Pastor Rudy Giron gave this charge to the delegates: "Missions from Latin America will be sacrificial. We don't have computers; we don't have dollars; but 'By My Spirit, say the Lord.'"²⁸⁴ Even in

²⁸¹ COMIBAM stands for the Cooperación Misiononera Iberoamericana (Ibero-American Missionary Cooperation), which generally includes the Spanish and Portuguese speaking countries of Latin America and the Iberian Peninsula. See Julio Guarneri, "COMIBAM: Calling Latin Americans to the Global Challenge," (unpublished paper presented at the Evangelical Missiological Society, Denver, CO, September 27, 2008), vi-vii, 1.

²⁸² See Levi DeCarvalho, "COMIBAM III: Research Project—Phase I," in *Connections* (April-May 2007), 20.

²⁸³ Cited in Ruiz, "COMIBAM as a process leading to a Congress," *Connections* (April-May 2007), 9.

²⁸⁴ Cited in Escobar, *Changing Tides*, 159.

the early stages of the COMIBAM network in 1987, it should be noted that 1600 Latin American missionaries had been sent out by seventy missions agencies.

COMIBAM II was held in Acapulco, Mexico in 1997 and was attended by 2000 delegates.²⁸⁵ The primary focus of the second gathering was to evaluate what had happened in Latin American missions sending since 1987. Ruiz elaborates: “The focus of the evaluation was based, principally, on the missionary process. Missionary screening, training, sending and pastoral care and supervision on the field were under scrutiny.”²⁸⁶ In large part due to COMIBAM’s influence, 3921 missionaries serving with 284 missions organizations had been sent out by 1997.²⁸⁷

COMIBAM III took place in Granada, Spain in November of 2006 and was attended by 2000 participants from thirty-seven countries—twenty-five of those were Ibero American.²⁸⁸ The purpose of the meeting was to provide critical evaluation of the movement in general. As Levi DeCarvalho relates, the aim was “to improve cross-cultural service and reach a new level of maturity in our mission work.”²⁸⁹ In order to gain an accurate read of the movement’s status, 288 Ibero American workers from diverse nationalities (fifty were Brazilian), different denominational backgrounds, and varying levels of experience were invited to the conference. In all, members of the group were serving in sixty-two countries—ten of which were Arab-Muslim countries.²⁹⁰ Participants were asked to offer feedback on areas such as pre-field training, financial support, cultural adaptation, communication between mission

²⁸⁵ See W. Douglas Smith, “COMIBAM Takeoff Towards AD 2007,” 53.

²⁸⁶ See Ruiz, “COMIBAM as a process leading to a Congress,” 10.

²⁸⁷ See Escobar, *Changing Tides*, 160.

²⁸⁸ See Jesus Londoño, “General Report of the III Iberoamerican Missions Congress,” *Connections* (April-May 2007), 11.

²⁸⁹ See DeCarvalho, “COMIBAM III: Research Project—Phase I,” 20.

²⁹⁰ The countries include: Saudi Arabia, Algeria, Chad, Iraq, Jordan, Morocco, Western Sahara, Mauritania, and Tunisia. See DeCarvalho, “COMIBAM III: Research Project—Phase I,” 20.

leaders and missionaries, relationships between missionaries, mental and physical health, and ministry success and failure.

Despite this serious commitment to assessing the movement, Brazilian Alex Araujo rejoiced: “At COMIBAM III . . . we saw our own Latin missionaries speaking of lessons learned . . . the Ibero American missions movement is no longer a baby or an adolescent, but a young adult, showing signs of maturity, stability, and strength.”²⁹¹ At the time of COMIBAM III, the number of Ibero American workers had grown to 9000 serving with 400 different organizations.²⁹² In early 2009, Carlos Scott indicated that the number of Latin American transcultural workers had reached ten thousand.²⁹³ Guarneri affirms that 16% of this total missionary force is presently serving in the 10/40 window, some of which are serving in the Arab-Muslim world.²⁹⁴

After three large conferences as well as the development of COMIBAM networks within each Latin American country, the movement’s vision is “to help the Ibero American Church to become a missionary community, able to take the Gospel of Jesus Christ to all nations.”²⁹⁵ In general, COMIBAM is focused on five major areas: strengthening national and missionary movements; reaching unreached peoples; cultivating an Ibero American missiology; improving leadership development; and developing global cooperation and partnerships.²⁹⁶

In light of its history, vision, and focus, what are COMIBAM’s distinct values? First, as a network of networks, COMIBAM seeks to facilitate communication and partnership among pastors, training centers (biblical, theological,

²⁹¹ See Alex Araujo, “Impressions of III COMIBAM Missionary Congress,” *Connections* (April-May 2007), 29.

²⁹² See Ruiz, “COMIBAM as a Viable Regional Mission Movement,” *Connections* (April-May 2007), 7.

²⁹³ See Scott, “Latin American Sending,” in Winter and Hawthorne (4th ed.), 375

²⁹⁴ See Guarneri, “COMIBAM: Calling Latin Americans to the Global Challenge,” 23.

²⁹⁵ See Scott and Londoño, “Where is COMIBAM International Heading? Strategic Focal Points,” <http://www.comibam.org/docs/whereiscomibamheading.pdf> (accessed April 6, 2009).

²⁹⁶ See Guarneri, “COMIBAM: Calling Latin Americans to the Global Challenge,” 22; and “¿Qui es COMIBAM?” <http://www.comibam.org/queescomi.htm> (accessed April 6, 2009).

and missiological), and sending structures (churches and mission boards). COMIBAM's emphasis on communication with pastors and churches points to the fact that Latin American missiology is distinctively church-centered—a tendency less observed in North America and Europe.²⁹⁷ Second, in terms of leadership structure, Guarneri notes that one of COMIBAM's strengths is that it is far less bureaucratic than a typical denomination or mission.²⁹⁸ Bertil Ekström, a Brazilian who served as the movement's director following COMIBAM II, summarized this philosophy of leadership: "COMIBAM seeks to be a facilitator and a catalyst, working to strengthen existing mission efforts in Latin America and to start new ones."²⁹⁹ Third, COMIBAM's global focus has been greatly facilitated by a healthy unity between Latin American evangelicals from various denominations and theological persuasions.³⁰⁰ This evangelical "ecumenism" has, of course, been noted as a key aspect of Brazilian evangelicalism. Finally, though delegates seemed to disagree over the relationship between social action and evangelism at COMIBAM II, the movement has been influenced by the Latin American Theological Fraternity's (FTL) value of the "whole" Gospel, which has resulted in more ministries devoted to community development and caring for human needs.³⁰¹

2.6.5 Associação de Missões Transculturais Brasileiras (AMTB)

As noted, shortly after Antioch Mission was founded, the Associação de Missões Transculturais Brasileiras (Association of Transcultural Missions Agencies) began in 1976. Beginning with a small group of mission leaders and organizations in the

²⁹⁷ See Ruiz, "COMIBAM as a Viable Regional Mission Movement," 6-7.

²⁹⁸ See Guarneri, "COMIBAM: Calling Latin Americans to the Global Challenge," 17-18.

²⁹⁹ Cited in Ruiz, "COMIBAM as a process leading to a Congress," 10.

³⁰⁰ See Guarneri, "COMIBAM: Calling Latin Americans to the Global Challenge," 5; and Ruiz, "COMIBAM as a Viable Regional Mission Movement," 5.

³⁰¹ See Smith, "COMIBAM Takeoff Towards AD 2007," 54.

1970s, Ekström notes that by 2002 the AMTB included forty-six agencies.³⁰² The AMTB's objectives are mobilizing Brazilian evangelical churches to great mission involvement, promoting dialogue and cooperation between missions organizations, developing materials to educate the Brazilian churches in global mission, and encouraging and offering training for Brazilian missionaries.³⁰³ Distinctively interdenominational, the AMTB deals with such issues as: the relationship between local churches and missions agencies, selecting and training missionaries, pastoral care for missionaries, fund raising, mission strategy, and the Brazilian church's missionary vision.³⁰⁴ Aside from publishing books and literature on mission, and maintaining a web site that is rich in content and a vehicle for networking, the AMTB has convened five missionary congresses since 1990 in order to facilitate dialogue.³⁰⁵

2.6.6 PM International

The story of PM International is also unique in that it is a missions agency founded by Mexican missionary Pablo Carillo in 1984 in order to send Latin American missionaries to the Muslim world.³⁰⁶ Currently, there are 120 Ibero Americans from fourteen nationalities serving in Muslim countries and PMI has national offices in Argentina, Spain, the United States, and Brazil. The mission statement of PMI Brazil, which opened in 1998, is "to see the Brazilian evangelical church committed to the expansion of the Kingdom of God among Muslims."³⁰⁷ With a focus on planting indigenous churches and ministering the "whole" Gospel among Muslims, PMI also

³⁰² See Ekström, "Uma Análise Histórica," 19-23, 122-23. Presently, the web sites of thirty-five organizations are linked to the AMTB site at: http://www.amtb.org.br/site/index.php?option=com_weblinks&view=category&id=54%3Aagencias-missionarias&Itemid=56 (accessed September 9, 2009).

³⁰³ See Ekström, "Uma Análise Histórica," 55.

³⁰⁴ See Ekström, "Uma Análise Histórica," 57-112.

³⁰⁵ See Ekström, "Uma Análise Histórica," 85. The Sixth Brazilian Missionary Congress is planned for October of 2011 and information can be found at: *VI Congresso Brasileiro de Missões* (web site) <http://www.congressobrasileirodemissoes.com/> (accessed September 9, 2009).

³⁰⁶ See David L. Miller, "Mission-Minded Latinos No Longer Staying at Home," *Christianity Today* (December 8, 1997), 70.

³⁰⁷ English translation by Cristina Boersma from *PMI Brasil: Latinos ao Mundo Muçulmano* (web site) <http://www.pmi brasil.org.br/> (accessed April 6, 2009).

emphasizes pre-field preparation in missiology and Islamic studies, cultivating healthy teams, member care, general supervision, and assisting missionaries to gain entry into creative access nations.³⁰⁸

2.6.7 Missão Horizontes

In 1992, Brazilian pastor David Bothelo connected with the Welsh-based mission World Horizons and eventually a vision was birthed to send Brazilians and Latin Americans to the 10/40 Window. In 1998, the newly constituted Missão Horizontes initiated the Sahel Project in which sixteen Brazilians, after some training in Brazil and Paraguay, were sent to Niger in West Africa. A ministry characterized by voluntary poverty and communal living, it was at that time the largest group of Brazilian missionaries sent out in the history of Brazilian mission sending.³⁰⁹

In 1999, Bothelo and Horizontes mobilized a second outreach called the Radical Project, which was comprised of ninety-six laborers. Though mostly made up of Brazilians, participants also came from three other countries. While generally more Pentecostal, the group included workers from sixteen different denominations. After making a five year commitment, participants spent the first year in training in Brazil, the second year in cross-cultural ministry training in Argentina or Paraguay, and part of the third year in Wales learning English. In the final two and a half years of the project, they dispersed to various 10/40 window countries for ministry—including some Arab-Muslim contexts. Like the Sahel Project, the Radical Project championed poverty and communal living; yet it also went further emphasizing thorough cross-cultural training as well as focused ministry on the field.³¹⁰

³⁰⁸ See *PMI USA* (web site) <http://www.pmi-usa.org/NEW/english/english.html> (accessed April 6, 2009).

³⁰⁹ See David Bothelo, “The Principles, Practice and Plan of Horizontes Latin America,” *AD 2000* (web site) <http://www.ad2000.org/celebrate/bothelo.htm> (accessed March 22, 2010).

³¹⁰ See Bothelo, “The Principles, Practice and Plan of Horizontes Latin America; also Murray Decker and Ryan Keating, “The Radical Project: A Revolutionary Latin American Model for Mission

Eventually, Bothelo's Missão Horizontes split with the British-based World Horizons office. Nevertheless, these initiatives proved to be great strides forward for Brazilian evangelical missions among unreached peoples and, at present, Brazilians from the Sahel and Radical Projects continue to serve in the Arab world.

2.7 Current Status of Brazilian Evangelical Missions

In a recent work, Mark Noll notes, "Today more Christian workers from Brazil are active in cross-cultural ministry outside their homelands than from Britain or Canada."³¹¹ Citing the growth of Brazilian evangelical missions in the last four decades, Ekström writes:

The number of evangelical missionaries from Brazil has increased significantly since the 1970s. There were 595 missionaries in 1972; 791 missionaries in 1980; 2040 missionaries in 1988; 2755 missionaries in 1992; and 4754 missionaries in 2000. Today, Brazilian missionaries are working on every continent.³¹²

By 2006, these transcultural workers were serving with 115 different missions organizations.³¹³

In addition, Ted Limpic provides a helpful breakdown of where Brazilian evangelicals are serving. While a large number are located inside of Brazil (around 750 laborers) or elsewhere in South America (1560 workers), some 456 Brazilians are serving in Africa, while seventy-five are presently working in Japan. Limpic adds that 20% of all Brazilian missionaries serve in the 10/40 window and 281 workers are focused on the Muslim world—both among Arabs and non-Arabs.³¹⁴ Based on interviews with Brazilian mission leaders and Brazilian workers in Arab contexts, a

Mobilization," *Hillsides Mission Organization* (web site)

http://www.reachthenations.org/comments.php?id=A4_0_1_0_C (accessed March 22, 2010).

³¹¹ See Mark A. Noll, *The New Shape of World Christianity: How American Experience Reflects Global Faith* (Downers Grove, IL: Intervarsity, 2009), 10.

³¹² See Ekström, "Brazilian Sending," in Winter and Hawthorne (4th ed.), 372.

³¹³ See Ekström, "Missões a Partir do Brasil," in Bradford, Winter, and Hawthorne, *Perspectivas*, 369.

³¹⁴ See Limpic, "O Movimento Missionário Brasileiro (2005),"

<http://www.comibam.org/transpar/menus/por/09jogo-mb.htm> (accessed April 6, 2009); see also Finley, 5-7. Silas Tostes, in an interview on July 23, 2009, reported that at a recent pre-field training with ten new Antioch Mission candidates, all ten were interested in serving among Muslims.

conservative estimate is that there are between 120 and 150 Brazilians presently serving in the Arab-Muslim world. The remainder of our study will, of course, discuss the ministry of these Brazilian transcultural workers.

2.8 Chapter Summary

In this chapter, attention has been given to the rise of evangelical missions in Brazil, a movement that primarily originated in North America in the nineteenth century and that was prompted by evangelical revivals. Though a documented connection between these revivals and evangelical mission work in the South American country is not clear in the literature, a plausible connection has been made by examining the common features between nineteenth-century North American and European revivalist evangelicalism and Brazilian evangelicalism. Though these common features include a high view of Scripture, a call to genuine conversion, a visible faith, a missionary zeal, the priesthood of the believer, and a free church tendency, Brazilian evangelicals have also distinguished themselves by embracing an integrated Gospel that includes both verbal proclamation and caring for human needs, and for being more inclusive of other evangelicals (i.e. Pentecostals). Each of these tendencies has propelled the Brazilian church, along with the evangelical church in Latin America, to develop into a missionary sending church. Brazilians, as noted, presently make up half of the mission force from Latin America. Hence, this chapter, relying largely on the historical narrative, has largely confirmed Luis Bush's statement at COMIBAM in 1987: "From a mission field, Latin America has become a mission force."³¹⁵

³¹⁵ Cited in Prado, "A New Way of Sending Missionaries: Lessons from Brazil," 52.

CHAPTER 3: BRAZILIAN WORKERS IN ARAB CULTURE

3.1 Introduction

In their report on Brazil at the Lausanne Conference for World Evangelization in 1974, Shedd and Landrey stated, “We understand that the greatest opportunity and responsibility in terms of Brazilian missionary work is in relation to those people with whom we have racial and linguistic affinity (Latin America, Africa, and other Portuguese-speaking peoples).”³¹⁶ At this stage in Brazil’s history, missions in the Arab-Muslim world was not a stated priority for the Brazilian evangelical church; rather, emphasis was placed on those regions and peoples that shared cultural proximity to Brazil. Indeed, as we have shown, many Brazilians in the twentieth century went to serve in Portugal as well as in the Portuguese-speaking countries of Southern Africa.

In the present chapter, we raise the question, what does it mean, culturally speaking, to be a Brazilian evangelical missionary in the Arab world? Forty-five past and present Brazilian evangelical workers were invited to comment and reflect upon their own “Brazilianness” and how they have adapted in the Arab world. The perspectives of ten Brazilian mission leaders have also been included. I have treated Brazil as an affinity bloc of cultures in which there is clear diversity as well as some elements of cohesiveness. I have approached the Arab world in the same way. Hence, the framework for discussing Brazilians in the Arab world has been to reflect upon two affinity blocs and to ask members of one group (Brazilians) to share their collective experiences living in a second group (the Arab world) specifically regarding seven aspects of culture that have clear missiological implications. They include: race, economics, time, communication, family, relationships, and spiritual worldview. After first consulting the appropriate cultural and missiological literature

³¹⁶ See Douglass, 1344; cf. Finley, 73.

and then listening to the experiences of Brazilian missionaries and mission leaders, it has become evident, culturally speaking, that Brazilians are not Arabs and that Brazilians must surely work to adapt culturally. However, it also appears that there is generally less cultural distance between the Brazilians surveyed and their Arab contexts than what is normally experienced by Western missionaries in the Arab world, allowing Brazilian evangelical work to be less intrusive.³¹⁷

The importance of studying the relationship of the missionaries' culture and that of their host cultures has been raised by a number of scholars. Finley writes:

Once missiologists start thinking about the factors in the missionary's native culture that should be taken into account in designing their training, the logical next step is to apply those same cultural factors in deciding where in the world missionaries from any given country are likely to be more effective. This could be done by comparing and contrasting characteristics of the missionary's native culture with characteristics of possible host cultures.³¹⁸

Keyes and Pate assert that there is a greater general cultural proximity between missionaries from the majority world and their host cultures.³¹⁹ Regarding Brazilian missionaries, Mordomo affirms that "Brazilians . . . generally have much more in common culturally with unreached peoples of the world than do the traditional sending nations from North America and Europe."³²⁰ Concerning the relationship between Brazilians and Arab-Muslims, Finley adds that from "both the literature and conversations [that] . . . I have had with missionaries and Arab Christians point to similarities between Brazilian and Muslim cultures."³²¹

³¹⁷ For more discussion on reducing the Gospel's intrusiveness, see Charles Kraft, *Anthropology for Christian Witness* (Maryknoll, NY: Orbis, 1996), 359-60, 400.

³¹⁸ See Finley, 250.

³¹⁹ See Keyes and Pate, "Two-Thirds World Missions," 191.

³²⁰ See Mordomo, "Unleashing the Brazilian Missionary Force," in Steffen and Barnett, 219; also Steven Downey, "Ibero-Americans Reaching Arab-Muslims," *Lausanne World Pulse* <http://www.lausanneworldpulse.com/worldpulse/325> (accessed March 23, 2010)

³²¹ See Finley, 252. Though her concerns are not missiological, Arabist Margaret Nydell concludes a thorough discussion on Arab culture by asserting, "many people find it similar to life in the Mediterranean area and Latin America." See Nydell, *Understanding Arabs: A Guide for Modern Times* (Boston: Intercultural Press, 1988, 2006), 191.

In short, following a brief discussion of culture in general, I will offer some qualifications about the difficult task of describing the cultures of the Arab world and Brazil and then reiterate the theoretical framework which will enable the discussion. As missiological concerns are driving this study, the aspects of culture being discussed are intentionally limited to seven areas. After an initial consideration of the influence of Arab culture on Brazil which has occurred as a result of significant immigration from the Arab world, these seven areas will be discussed, the Brazilian experiences in the Arab world will be narrated, and the subsequent missiological implications will be explored.

3.2 What is Culture?

Though there is a general consensus toward a definition of culture in missiological and anthropological literature within the evangelical tradition—where the present study is focused—it is nevertheless helpful to state what is meant by culture. The drafters of the Willowbank Report propose a helpful and rather thick definition:

Culture is an integrated system of beliefs (about God or reality or ultimate meaning), of values (about what is true, good, beautiful and normative), of customs (how to behave, relate to others, talk, pray, dress, work, play, trade, farm, eat, etc.) and of institutions which express these beliefs values and customs (government, law courts, temples or churches, family, schools, hospitals, factories, shops, unions, clubs, etc.), which binds a society together and gives it a sense of identity, security and continuity.³²²

Lingenfelter and Mayers assert more succinctly that culture is “the conceptual design, the definitions by which people order their lives, interpret their experience, and evaluate the behavior of others.”³²³ Finally, Hiebert adds that it is “the set of rules that

³²² See “Willowbank Report,” section 2, (Lausanne Occasional Paper 2. Lausanne Committee for World Evangelization, 1978) <http://www.lausanne.org/all-documents/lop-2.html#I> (accessed November 14, 2009).

³²³ See Sherwood Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships* (Grand Rapids: Baker Academic, 2003), 18.

govern the games of life that we play in our society,”³²⁴ while Nida describes culture as “the rhyme and reason” of life.³²⁵

In addition to these helpful definitions of culture, it should also be noted that culture is perceived in layers. Kraft correctly asserts that “culture consists of two levels: the surface behavior level and the deep worldview level.”³²⁶ That is, a given people group’s observed customs and symbols are undergirded by beliefs, feelings, and values which dictate their views on what is appropriate, beautiful, good, evil, right, and wrong.³²⁷ These ultimately refer to the people group’s worldview—“the culturally structured set of assumptions underlying how a people perceive and respond to reality.”³²⁸ As worldview governs observed behaviors, customs, and symbols, an important strategy toward understanding that worldview is to probe the visible elements of a people’s culture. Affirming this methodology, Hiebert writes, “Human behavior and material objects are readily observable. Consequently, they are important entry points in our study of culture.”³²⁹ Edward T. Hall well summarizes the relationship between these layers of culture by adding, “The various facets of culture are interrelated—you touch culture in one place and everything else is affected.”³³⁰

3.3 The Difficulty of Describing Culture

Before embarking on a discussion of Arab and Brazilian cultures, some qualifications and concessions about the task must be first made. Because of the diversity and complexity present within any given culture, it is admittedly difficult to make

³²⁴ See Paul Hiebert, “Cultural Differences,” in Winter and Hawthorne (4th ed.), 375.

³²⁵ See Eugene Nida, *Customs and Cultures: Anthropology for Christian Missions* (Pasadena, CA: William Carey Library, 1954, 1975), 25, 45.

³²⁶ See Kraft, *Anthropology for Christian Witness*, 11.

³²⁷ See Hiebert, “Cultural Differences,” in Winter and Hawthorne (4th ed.), 376; and Lloyd Kwast, “Understanding Culture” in Winter and Hawthorne (4th ed.), 398; also H. Richard Niebuhr, *Christ and Culture* (New York: Harper & Row, 1951), 33.

³²⁸ See Kraft, “Culture, Worldview, and Contextualization,” in Winter and Hawthorne (4th ed.), 401

³²⁹ See Hiebert, “Cultural Differences,” in Winter and Hawthorne (4th ed.), 375.

³³⁰ See Edward T. Hall, *Beyond Culture* (New York: Doubleday, 1976, 1981), 16.

definitive conclusions about that culture because, as Kraft asserts, “The inventory of a culture is, of course, very large.”³³¹ Given this, the attempt to have a conversation about two distinct cultures is even more daunting.

Commentators on Arab culture have struggled to reconcile the unity and diversity that exist among Arab peoples. Nydell notes the diversity of Arabic dialects, ethnicity, and customs that exist among the primary regions of the Arab world—the Arabian Peninsula (Saudi Arabia, Yemen, and Gulf State of UAE, Qatar, Oman, Kuwait, Bahrain), the Levant (Lebanon, Syria, Palestine, Jordan, and Iraq), Northeastern Africa (Egypt and Sudan), and the Maghreb (Morocco, Algeria, Tunisia, Libya, and sometimes Mauritania).³³² Arab sociologist and novelist Halim Barakat observes discontinuity within the Arab world because some countries like Algeria have pursued a policy of Arabization in attempting to establish their post-colonial identity, while others have been less aggressive in this regard.³³³ Barakat further notes the social, tribal, and religious differences among Arabs—both within the same countries and among neighboring nations—which sometimes has resulted in social unrest and even military conflict.³³⁴ He concludes: “Like other societies, the Arabs have their dominant culture . . . its subcultures . . . and its countercultures . . . As a result of such diversity among constituent cultures, and as a product of new inventions and resources, culture changes constantly.”³³⁵

While acknowledging the complex cultural diversity among Arabs, Barakat still prefers to “view the Arab world as a single, overarching society” rather than “a mere mosaic of sects, ethnic groups, tribes, local communities, and regional

³³¹ See Kraft, *Anthropology for Christian Witness*, 360.

³³² See Nydell, 148-49.

³³³ See Halim Barakat, *The Arab World: Society, Culture, and State* (Berkeley, CA: University of California Press, 1993), 18; also Raphael Patai, *The Arab Mind* (New York: Hatherleigh Press, 1976, 2002), 199-215.

³³⁴ See Barakat, *The Arab World*, 32-33; also Nydell, 14-16.

³³⁵ See Barakat, *The Arab World*, 182.

entities.”³³⁶ At the conclusion of her survey of the various regions of the Arab world, Nydell also affirms that these nations “all have an Arab identity.”³³⁷ Indeed, within the Arab world, despite the noted conflicts, there remains a prevailing sense of unity among Arabs in their cultural identity.³³⁸

In light of the diverse ethnic landscape among Arabs, what are the essential elements of being Arab? The most compelling unifying factor is language. Hourani, reflecting the consensus of scholarship, identifies Arabs as “all those, from Morocco and Spain to the frontier of Iran, who had adopted Arabic as their vernacular language; or . . . those for whom Arabic had become the principal medium of expression of a high literary culture.”³³⁹

A second foundational characteristic of Arab culture is the religion of Islam. While Arab Christians have had a presence in the Middle East since before the rise of Islam and continue to exist as significant minority in the present day, Arab culture has come to be dominated by a prevailing Muslim worldview. From a cultural perspective, one of the Qur’an’s greatest contributions has been to preserve the Arabic language over the course of time and as the Arab peoples have spread out and dispersed geographically.³⁴⁰ This inextricable link between the Qur’an, Islam, the Arabic language, and culture is perhaps best expressed by the eleventh-century philologist al-Tha’alib who wrote: “Whomsoever God has guided to Islam . . . believes that Muhammad is the best of the prophets . . . that the Arabs are the best of the peoples . . . and that Arabic is the best of languages.”³⁴¹ Carmichael comments

³³⁶ See Barakat, *The Arab World*, xi-xii.

³³⁷ See Nydell, 13.

³³⁸ See Patai, 14.

³³⁹ See Albert Hourani, *A History of the Arab Peoples* (London: Faber & Faber, 1991), 49; also Patai, 44; Nydell, xxii; and Barakat, *The Arab World*, 33-34.

³⁴⁰ See Patai, 9-14; and Barakat, *The Arab World*, 35.

³⁴¹ Cited in Patai, 46.

further on this relationship of religion and culture among Arabs by writing, “As the Arabs gave birth to Islam, so they were, in a way formed by it.”³⁴²

Beginning with this basic foundation of language and religion, Patai suggests that there is an observable national character present among the Arab peoples. Beginning with the work of the medieval historian Ibn Khaldoun (c. 1332-1406) and continuing to assess Arab civilization into the twentieth century, Patai describes this general unity as “the sum total of the motives, traits, beliefs, and values shared by the plurality in a national population.”³⁴³ Hence, this overarching unity in Arab culture allows for some general conclusions to be made about Arabs and provides a basis for Arab peoples to be discussed with other cultural groups.

The task of making general conclusions about Brazilian culture may actually be more difficult than describing the Arabs. Though Brazilians reside within a single nation, not including those who have immigrated to other countries, the cultural and ethnic diversity among the country’s 291 people groups has led observers to ask, what is Brazil? During my interview with veteran Brazilian missionary Marcos Amado, he jokingly said, “When you figure out what Brazilian culture is, please let me know.”³⁴⁴ In the following simple but helpful overview, Brazilianist Joseph Page attempts to summarize the various attitudes and values observed in the major regions of Brazil:

Paulistas (people from the state of São Paulo) are hardworking and entrepreneurial; *cariocas* (residents of Rio de Janeiro) carefree and fun loving; *mineiros* (inhabitants of the state of Minas Gerais) cautious and frugal; *nordestinos* (Northeasterners) introverted; and *gauchos* (people from the extreme South) fiercely independent.³⁴⁵

³⁴² See Joel Carmichael, *The Shaping of the Arabs: A Study in Ethnic Identity* (New York: MacMillan, 1967), 2.

³⁴³ See Patai, 19.

³⁴⁴ Related in personal conversation, August 4, 2009.

³⁴⁵ See Joseph A. Page, *The Brazilians* (Cambridge, MA: Da Capo Press, 1995), 12; also Phyllis A. Harrison, *Behaving Brazilian: A Comparison of Brazilian and North American Social Behavior* (Cambridge, MA: Newbury House, 1983), 1-3.

Schneider appropriately warns students of Brazilian culture that the country “is so diverse that generalizations about it run the risk of being either bland platitudes or the lowest-common-denominator-variety or averages that mask great variations.”³⁴⁶

While such warnings against simplistic conclusions should be heeded, there have still been some attempts to understand “Brazilianness” in general. The most intriguing work has been done by the Brazilian sociologist Roberto DaMatta, who has described Brazil’s diversity—“this mixture of Western and non-Western, as well as modern and traditional”—as “the Brazilian puzzle.”³⁴⁷ While DaMatta’s paradigm certainly reveals the difficulty of understanding the complex cultural mosaic of Brazil, the puzzle analogy still points to a level of cohesiveness, which will allow the observer to offer descriptions of Brazilianness. Indeed, some clear aspects of shared Brazilian culture will become apparent through the seven areas of culture being discussed in the current chapter.

3.4 Theoretical Framework for Discussing Cultures

Given the complexities within Arab and Brazilian culture and being mindful of the danger of drawing simplistic conclusions about these cultures, what will be our theoretical framework for discussing both cultural groups? First, it seems helpful to follow Patrick Johnstone’s approach of regarding the Arab world as a cluster or affinity bloc of peoples.³⁴⁸ That is, as already suggested by Barakat, Patai, and Nydell among others, there is an overarching unity among the Arab peoples even amid significant diversity. My approach has also been to apply this framework to the cultures of Brazil, viewing its melting pot of peoples as an affinity bloc of cultures.

³⁴⁶ Cited in Finley, 66; further helpful discussion of this issue can be found in Finley, 65-68.

³⁴⁷ See David J. Hess and Roberto A. DaMatta, *The Brazilian Puzzle: Culture on the Borderlands of the Western World* (New York: Columbia University Press, 1995), 2, 23.

³⁴⁸ See Patrick Johnstone, “Look at the Fields: Survey of the Task,” in Woodberry, *From Seed to Fruit*, 17.

Hence, I am inviting one affinity bloc (Brazilians) to reflect on their “Brazilianness” in light of their experiences within another affinity bloc (the Arab world).

Second, in light of culture being understood in terms of layers—observed behaviors and customs which may be traced to values, beliefs, and worldview—I have asked Brazilians to reflect on their experiences in the Arab world at the level of observed behaviors, after which potential common areas of worldview may be assessed and analyzed.

Third, as the current study is concerned with Brazilian evangelical mission work among Arabs, the aspects of culture being discussed are deliberately missiological in scope; thus I have chosen to limit them to these seven areas: race, economics, time, communication, family, relationships, and spiritual worldview.³⁴⁹

With this general framework in mind, my approach has been first to gather data on Arab and Brazilian culture in these seven areas from the relevant cultural and literature. Second, with the literary evidence serving as a theoretical background, I have classified the themes that emerged from the surveys and interviews with Brazilian evangelical workers in the Arab world who have commented on their cultural experience in the Arab world in light of their own cultural background. At the end of each section, the themes have been represented through tables, which refer back to the data in Appendix B. Finally, after each area of culture has been discussed and analyzed, the missiological implications will be discussed.

3.5 The Influence of Arab Culture on Brazil

Before commencing this larger discussion, it would be helpful to consider briefly the historical influence of Arab culture on Brazil. First, it should be noted that Brazilians of pure Portuguese descent are probably quite influenced by Arab culture because of

³⁴⁹ This has approached has been greatly informed by Hiebert’s anthropological insights in Paul Hiebert, *Transforming Worldviews: An Anthropological Understanding of How People Change* (Grand Rapids: Baker Academic, 2008), 81, 103-104.

the Arab presence in Portugal for over 500 years—from AD 711 to the middle of the twelfth century.³⁵⁰ This historical reality probably explains some cultural similarities between Brazilians and Arabs. However, Arabs have also influenced Brazil through the waves of immigration which have taken place throughout the twentieth century. Today, there are six to ten million Arabs in Brazil—the majority residing in the state of São Paulo—putting Arabs at around 5% of the total population.³⁵¹ While most are from Christian backgrounds and immigrated from Syria and Lebanon in the earlier part of the twentieth century, in recent years many Lebanese Muslims have also come to Brazil after fleeing civil war in Lebanon.³⁵² Initially earning a living as peddlers, Arab immigrants have succeeded in becoming leaders in business, medicine, and politics over the course of the twentieth century.³⁵³

Brazilian Arabs commonly refer to themselves as “Syrian” (*sírio*), “Lebanese” (*libanês*), “Syrio-Lebanese” (*sírio-libanês*) or simply “Arab” (*árabe*); however, over time these terms have come to be understood generally as “Arab” with little distinction being made over specific Arab origins.³⁵⁴ However, much of the greater Brazilian population still refers to Arabs as *turcos* (literally “Turks”). Though the early twentieth-century Arab immigrants to Brazil were called *turcos* because the Arab peoples were under Ottoman rule and carried Turkish passports, this quickly became a pejorative term used by Brazilians who did not appreciate the presence of Arab shop keepers and peddlers.³⁵⁵ However, as Arabs began to see success in business and politics, they managed to redefine the term and actually use it toward their advantage. Karam notes: “Initially scored as *turcos*, Turks, Syrian-Lebanese

³⁵⁰ See Page, 42; also Finley, 116.

³⁵¹ See John Tofik Karam, “Distinguishing Arabesques: The Politics and Pleasures of Being Arab in NeoLiberal Brazil,” (PhD diss., Syracuse University, 2003), 11-13.

³⁵² See Karam, 180-82, 194.

³⁵³ See Karam, 65-85.

³⁵⁴ See Karam, 15, 213.

³⁵⁵ See Karam, 13.

merchants rejected the label as degrading Middle Eastern difference in mid-century Brazil. Yet, resignifying the ethnonym of *turco* today, liberal professionals emphasized its non-discriminatory valence.”³⁵⁶ In light of this, Karam adds that Arabs in Brazil have embraced *turco* for themselves as they “self-identified with what they considered an ‘affectionate’ or ‘caring’ ethnonym.”³⁵⁷ Karam quotes a Brazilian Arab physician who remarks, “The Brazilian has a caring way to call you *turco*. It’s a form of caring, typically Brazilian . . . that does not have a racist . . . or a discriminatory connotation.”³⁵⁸ While this Brazilian Arab perspective on the term does not seem exaggerated, other Arabs still understand *turco* to be a pejorative term. However, instead of taking it as a racial slur, the latter group interprets *turco* positively—as a sign of Brazilian jealousy on account of the success that Arabs have had in Brazil.³⁵⁹

Though Brazilian Arabs have not intermarried with other Brazilians to the extent that the general population has, they have integrated rather well into the fabric of Brazilian society.³⁶⁰ For instance, Arabs in Brazil have chosen not to become embroiled in the Arab-Israeli conflict because they have had generally good relationships with Brazilian Jews, especially in the area of business.³⁶¹ In addition to finding general acceptance in Brazil, the Arabs also seem to have exercised some influence on Brazilian culture. Arabs, as noted, have been successful in business and have been elected to key national political offices. Through their innovation in the wholesale industry, introducing the sale of goods on credit, and even consulting

³⁵⁶ See Karam, 9.

³⁵⁷ See Karam, 212.

³⁵⁸ See Karam, 248.

³⁵⁹ See Karam, 163, 224-30.

³⁶⁰ See Karam, 16, 173-75, 208-209.

³⁶¹ See Karam, 304-305, 330.

Brazilian international companies on how to do business in the Arab world, the words “Arab” and “rich” have nearly become synonymous in Brazil.³⁶²

Also, Arab food has found a great reception among Brazilians. Each day, 1.2 million *esfihas* (Lebanese meat pies) are consumed in the country and 25% of the meals served daily in São Paulo are Arab dishes. The Arab fast-food chain Habib’s has grown to be the number two fast-food restaurant in Brazil behind McDonalds with 150 stores located in Rio de Janeiro and São Paulo alone.³⁶³ Thus, Karam does not overstate his case that “Middle Eastern culinary forms became familiar objects of consumption in contemporary Brazil.”³⁶⁴

While Arab style architecture has found a place in modern Brazil, Middle Eastern dance has also become wildly popular in the country.³⁶⁵ Finally, Brazilians became exposed to aspects of Arab culture through the very popular soap opera (*telenovela*) “The Clone”—a soap opera about a Moroccan family that aired for 221 episodes on the Brazilian Globo Network in 2001-2002.³⁶⁶

Indeed, through these noted aspects of culture—let alone the historical relationship between the Arabs and Portuguese of the Iberian Peninsula—Brazilians have been exposed to Arab culture and have arguably been influenced by it as well. This is perhaps best evidenced by the September 23, 2001, edition of *Revista da Folha*, the Sunday magazine of the popular media newspaper, which ran a cover story entitled “Brazil of the Arabias,” followed by the caption: “The strong influence of Arab culture in cuisine, music, architecture, fashion, and in the Portuguese language.”³⁶⁷

³⁶² See Karam, 38, 52, 117-19, 235.

³⁶³ See Karam, 2, 17, 33, 256-57, 263, 268-70, 354.

³⁶⁴ See Karam, 269.

³⁶⁵ See Karam, 4, 33, 38, 286, 354.

³⁶⁶ See Karam, 33, 204-207, 352.

³⁶⁷ Cited in Karam, 353.

In light of the Arab presence and influence on Brazilian life and in light of the goals of the present study, it is worth noting a final Brazilian perspective on Arabs—that of evangelicals. In 1997, João Mordomo and a research team conducted a survey with 100 Brazilian evangelicals. Their results showed that 78% would be happy to have an Arab-Muslim neighbor, that 15% already had personal relationships with Arab-Muslims, and that 84% would be willing to evangelize Arabs or provide financial support to mission work among Arabs.³⁶⁸ In short, it seems that Brazilian evangelicals are not only aware of the Arab-Muslims that live among them, they also seem to have a missional heart toward them.

3.6 Race

Race is typically defined as “a population of a species that differs in the frequency of some gene or genes from other populations of the same species.”³⁶⁹ Though some have argued that racial studies are typically outside of the parameters of cultural anthropology,³⁷⁰ it does seem worthwhile to raise some pertinent questions about race in the Arab and Brazilian contexts. First, what is the extent of racial diversity within the Arab world and Brazil? Second, is there evidence of racial discrimination in each context, particularly toward minorities? Finally, how have Brazilian evangelical workers encountered and described racial issues in the midst of their mission work and what are the missiological implications?

3.6.1 Arabs and Race

Illustrating the racial diversity present among Arabs today, Peter Mansfield writes:

“Because of the admixtures of Turkish, Caucasian, Negro, Kurdish, Spanish, or

³⁶⁸ See João Mordomo, “The 10/40 Window Moves West,” *The Network for Strategic Missions* (web site) <http://www.strategicnetwork.org/index.php?loc=kb&view=v&id=3428&fby=3c6df0dea370e2e9d9fdeb94b56b8613&> (accessed December 5, 2009), 1-4.

³⁶⁹ Haviland cited in Kraft, *Anthropology for Christian Witness*, 109.

³⁷⁰ See Kraft, *Anthropology for Christian Witness*, 98.

Berber blood, an Arab today may be coal-black or blond-skinned and blue-eyed.”³⁷¹

Let us consider further the mosaic of the Arab peoples by surveying the primary regions of the Arab world.

The Maghreb countries are composed of peoples from Arab, Berber, and sub-Saharan African descent. In Morocco, though the vast majority of people are racially Berber, Arab culture has become predominant over time. Today, 25% of the population is still culturally Berber.³⁷² In neighboring Mauritania, around 70% of the people are Hassaniya Arabs. The majority of these are the dominant white Moors, while the remainder are the black Moors or Haratine people—an Arabized people who are descended from black slaves. The remaining 28% of the Mauritanian population is composed of West African peoples.³⁷³ In Algeria, 70% of the population is Arab, many of which are Arabized Berbers. Berber culture continues to flourish among the remaining 30%, especially among the proud Kabyle people.³⁷⁴ In Libya, the vast majority of the population is Arabized; however, there are still significant pockets of Berber culture. Finally, in Tunisia, though there are small vestiges of Jews and Berbers, nearly the entire population is culturally Arab today.³⁷⁵

Diversity can also be observed in the Arab countries of Northeastern Africa. In Egypt, though 94% of the population is Arab, the remaining 6% are racially and culturally Coptic. In Sudan, the country is divided between the dominant Arabs in the North and the non-Arab African peoples in the South. Among the latter, there are nineteen major people groups and 597 sub-groups while some 400 languages are spoken in the country.³⁷⁶

³⁷¹ See Peter Mansfield, *The Arabs* (London: Penguin, 1978), 534.

³⁷² See Nydell, 149; also Hourani, 434.

³⁷³ See Johnstone and Mandryk, *Operation World*, 434.

³⁷⁴ See Nydell, 152.

³⁷⁵ See Nydell, 154-56.

³⁷⁶ See Nydell, 160; also Hourani, 435.

In the Levant region, Lebanon makes for an interesting case. The country is over 90% Arab, including Arabs from Syria, Egypt and Palestine. However, the Lebanese Arabs are especially proud of their Phoenician origins, which in some ways distinguish them from other Arabs. The rest of the population is made up of Armenians, Persians, and Kurds.³⁷⁷ In Syria, Arabs make up 92% of the country, including pockets of Bedouin peoples and Palestinians. The remaining 8% mostly include Kurds, Armenians, Turkmen, and Persians.³⁷⁸ In Jordan, over 97% of the population is Arab, including a massive presence of Palestinians who are, of course, distinct from the Hashemite Arabs. Jordan also has Armenian, Kurdish, Turkmen, and Chechen minorities.³⁷⁹ In Iraq, while 75% of the people are Arabs, the rest are Kurdish, Turkmen, and Armenian.³⁸⁰

Finally, let us consider the racial landscape of the Arabian Peninsula, where Arabs in the truest racial sense are located. However, since the discovery of oil, all of the Gulf States except for Yemen have been flooded by foreign guest workers, including Arabs from neighboring countries. In Saudi Arabia, nearly 84% of the population is Arab, including Arabs from Egypt, Yemen, Jordan, and Palestine. The rest include South Asians (Indians, Pakistanis, Bangladeshis, Sri Lankans), Asians (Filipinos), Africans (Nigerians, Sudanese, Somalians), North Americans, Europeans, and Iranians.³⁸¹ Similarly, in Kuwait, 64% of the people are Arabs from Kuwait and from neighboring Arab countries, while South Asian, Asian, Western, and Iranian guest workers comprise the rest of the population.³⁸² In Bahrain, one-third of the population is from South Asia, Asia, North America, Europe, and Iran, while 65% is

³⁷⁷ See Nydell, 163; also Johnstone and Mandryk, *Operation World*, 399.

³⁷⁸ See Nydell, 166; Johnstone and Mandryk, *Operation World*, 610.

³⁷⁹ See Nydell, 169; Johnstone and Mandryk, *Operation World*, 375.

³⁸⁰ See Nydell, 170.

³⁸¹ See Nydell, 173-76; also Johnstone and Mandryk, *Operation World*, 375.

³⁸² See Nydell, 182; also Johnstone and Mandryk, *Operation World*, 390.

made up of Bahraini and other Arabs.³⁸³ Half of the inhabitants of Qatar are Arab—including both Qataris and other Arabs—while the other half are South Asian, Asian, and Iranian.³⁸⁴ In the United Arab Emirates, only 32% of the population is Arab—a little over half being Emirati Arabs—while the rest are South Asian, Asian, Iranian, and European.³⁸⁵ In Oman, 67% of the people are Arabs, including those from surrounding countries, and the rest are South Asian, Asian, African, Iranian, European, and North American.³⁸⁶ Finally, in Yemen, the Northern peoples are largely Gulf Arabs, while those from the South are a mixture of Arabs who have intermarried with African and Indian peoples.³⁸⁷

From this brief survey, it is evident that an abundance of racial diversity exists in the countries of the Arab world. There are certainly observed differences among the Arab peoples themselves, as has been noted in the example of Yemen. Diversity, of course, also exists between the Arabs and those minorities that have migrated to the Arab countries. Barakat correctly notes that the Arabs have dominated the culture of these minorities.³⁸⁸ This has clearly been the case in North Africa where expressions of Berber culture have been suppressed by the Arab majority. Ironically, one foundational element to the preservation of culture—language—has often been denied the Berber peoples as books, newspapers, and other means of promoting the written Berber language were largely outlawed in the twentieth century. In Algeria, this issue came to a head in the spring of 1980 as thousands of Kabyle Berber people took to the streets demanding their freedom of cultural expression—a manifestation that was

³⁸³ See Nydell, 184-84; also Johnstone and Mandryk, *Operation World*, 92.

³⁸⁴ See Nydell, 185; also Johnstone and Mandryk, *Operation World*, 532.

³⁸⁵ See Nydell, 186-87; also Johnstone and Mandryk, *Operation World*, 647.

³⁸⁶ See Nydell, 188; also Johnstone and Mandryk, *Operation World*, 498.

³⁸⁷ See Nydell, 179.

³⁸⁸ See Barakat, *The Arab World*, 40, 182.

ultimately put down by the government.³⁸⁹ This Kabyle struggle to overcome Arab dominance has been captured well through the music of Kabyle singers Idir, Lounès Matoub, and others.³⁹⁰

Aside from demonstrating cultural dominance, it is no secret that some Arab peoples have also discriminated against the minorities and toward other Arabs. One Lebanese man noted that while growing up in Lebanon, the greatest insult that one could receive was to be called a Kurd. In Tunisia, Arabs commonly refer to Africans or even Arabs from African descent as *abad* (“slaves”) or *kahaloush* (“black”). Finally, the author has repeatedly heard discriminatory remarks by Tunisians concerning Algerians and Libyans, while other North Africans have openly criticized the Saudi Arabs for being ignorant Bedouins who happened to discover oil.

Though it may be argued that such discriminatory language is common to any society, in some Arab contexts, these tensions have resulted in violence. While the plight of the Kabyles in Algeria has been noted, the worst case of racially driven violence in the Arab world has surely been that which has occurred in Sudan. Since its independence in 1956, it seems that conflict has abounded among Sudan’s diverse peoples. The non-Arab Africans have often cited neglect from the Arab-Muslim government, which has led to continual revolts in the last half century. This, of course, led to the Darfur War in 2003, which essentially turned into a state-sponsored genocide in which 300,000 people are believed to have been killed.³⁹¹ In short, the

³⁸⁹ See “Le Printemps de Tous Ses Espoirs,” *Le Site Berbèriste* (web site) <http://www.tamazgha.fr/Tafsut-n-Imazighen-Le-Printemps-berbere,589.html> (accessed December 11, 2009).

³⁹⁰ Idir’s career and music can be accessed at: *Idir: Le Site officiel* (web site) <http://www.idir-officiel.fr> (accessed December 11, 2009).

³⁹¹ See “Timeline:Sudan” at *BBC News* (web site) http://news.bbc.co.uk/2/hi/middle_east/country_profiles/827425.stm (accessed December 11, 2009); also “Sudan” at *Genocide Studies Program, Yale University* (web site) <http://www.yale.edu/gsp/sudan/index.html> (accessed December 11, 2009).

diversity present among the peoples of the Arab world has been characterized by discrimination and even violence as this brief survey has shown.

3.6.2 Brazilians and Race

The racial diversity present among Brazil's 291 people groups has been previously noted. Azevedo offers the general argument that Brazilians are made up of three streams of race—white, Indian, and African.³⁹² However, the white Portuguese were themselves quite diverse before reaching Brazil in the early sixteenth century.

Immigrants from Europe in the nineteenth and twentieth centuries, of course, added to the mix of white peoples.³⁹³ As noted, the “Indians” discovered by the Portuguese were composed of many distinct peoples. Finally, it seems impossible to provide a precise number for the many African people groups that came to inhabit Brazil beginning in the late sixteenth century. These three diverse streams of people freely intermarried, producing *mulattos*, a Portuguese-African mixture, and *cablocos*, those born from Portuguese and Indian parents.³⁹⁴ As miscegenation—interracial marriage—has been encouraged by the government throughout the country's history, Brazil's diversity has only been compounded.

The official position of the Brazilian government toward race has been termed “racial democracy”—effectively a denial of racism within the country.³⁹⁵ This view was popularized by the Brazilian sociologist Gilberto Freyre, who argued that slavery in Brazil was a much more compassionate and humane institution than what was observed in Europe.³⁹⁶ In fact, Brazilians have actually embraced aspects of African culture by adopting *feijoada* (black beans, rice, meats, manioc flour) as a national dish

³⁹² Fernando De Azevedo, trans., William Rex Crawford, *Brazilian Culture: An Introduction to the Study of Culture in Brazil* (New York: Hafner Publishing, 1971), 31-41.

³⁹³ See Jon S. Vincent, *Culture and Customs of Brazil* (Westport, CT: Greenwood Press, 2003), 17-20.

³⁹⁴ See Page, 58.

³⁹⁵ See Robert M. Levine and John J. Crocitti, *The Brazil Reader: History, Culture, and Politics* (Durham, NC: Duke University Press, 1999), 352.

³⁹⁶ See Page, 70-74; also Karam, 6.

and Samba as a national dance, and allowing African influences on the Brazilian Carnival and on popular Roman Catholicism.³⁹⁷ Azevedo adds that the practice of intermarriage and the acceptance of the resulting diversity were driven by an underlying racial tolerance on the part of Brazilians.³⁹⁸ Others assert that Brazil has never pursued any form of racial segregation or apartheid as other nations such as the United States and South Africa have, nor has there ever been a recorded race riot in the country. Finally, the claim of racial democracy is further supported by the fact that Brazilians have at times been given the right to determine their own race, especially during a national census.³⁹⁹

Despite the official policy of racial democracy, discrimination does indeed exist in Brazil, though it has been manifested more subtly. Page helpfully summarizes:

On one level, blacks and whites can display in their dealings with one another a genuine human warmth that blurs color lines and has produced a high degree of social integration, a major achievement—if not *the* major achievement—of Brazilian society. Yet this does not mean that Brazilians live in a “racial democracy,” as many have convinced themselves. The manner with which individuals of different racial backgrounds intermingle has served to obscure recognition of the existence of a subtle and not-so-subtle racism that makes it difficult for blacks to enjoy the same political, social, and economic opportunities as whites.⁴⁰⁰

Generally speaking, the Brazilian upper class is much whiter, while the lower classes are much darker.⁴⁰¹ Vincent notes that whites outnumber non-whites three to one in professional jobs and that half of all agricultural and domestic jobs in Brazil are done by non-whites. Finally, Vincent observes that many of the recent Miss Brazil pageant winners as well as some of the famous female television personalities—symbols of

³⁹⁷ See Page, 59.

³⁹⁸ See Azevedo, 129-30.

³⁹⁹ See Vincent, 21.

⁴⁰⁰ See Page, 11.

⁴⁰¹ See Cynthia A. Sarti, “Morality and Transgression Among Poor Families,” in Hess and DaMatta, 123; also Page, 59-61; and Karam, 9.

Brazilian beauty—are blonde-haired, blue-eyed women. He refers in particular to Xusha, the “blond marketing phenomenon of Brazilian television,” who spent six years in a relationship with Brazilian soccer icon Pele, who, of course, is black.⁴⁰²

Despite the existence of clear racial inequalities in Brazil, Karam writes that “what intrigued social scientists was not racism per se, but its seemingly ‘smooth preservation’ or ‘accommodation’ in the Brazilian racial order.”⁴⁰³ Indeed, Brazil’s racial diversity and the ambiguity between discrimination and racial democracy have contributed to the overall struggle to understand Brazilianness.⁴⁰⁴

3.6.3 Brazilian Perspectives on Race in the Arab World

Having considered the racial diversity in the Arab world and Brazil as well as the unique challenges of racial discrimination in both contexts, how do the racial backgrounds and experiences of Brazilian transcultural workers have a bearing on their ministry in the Arab world? Let us begin to answer this question by consulting some recent literature and then hear the voices of the Brazilian workers in our study.

The first rather obvious implication is that since Brazilians come from a racially diverse background, they tend to be naturally comfortable serving in a diverse Arab context. In his study of Brazilian transcultural workers, Finley observes that Brazilians “have experience dealing with people who look different.”⁴⁰⁵ He adds that some Brazilian missionaries observed that the common practice of intermarriage in Brazil prepared them to adapt cross-culturally.⁴⁰⁶ Another transcultural worker added that coming from a diverse background helps the Brazilian to be less fearful and more

⁴⁰² See Vincent, 21-23.

⁴⁰³ See Karam, 7.

⁴⁰⁴ See Finley, 72-73; for a further discussion on the race debate in Brazil, see Levine and Crocitti, 351-94.

⁴⁰⁵ See Finley, 215.

⁴⁰⁶ See Finley, 196; also Mordomo, “The Brazilian Way: A Brief Study of Brazil and Its People,” (unpublished paper, 2005), 4-8.

compassionate about racial issues in the Muslim context.⁴⁰⁷ In 1980, Read and Ineson predicted: “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.”⁴⁰⁸ This is apparently becoming a reality for Brazilians serving cross-culturally and among Arab-Muslims.

Second, despite the noted inequalities in Brazilian society, even some that have affected the evangelical church and missions movement,⁴⁰⁹ it seems that the racially diverse Brazilian evangelical church has generally been a model for overcoming discrimination. Around 1900, Hugh Tucker, commenting on mission work in Brazil, asserted: “The race or color line is not one that need specially affect the work of a Protestant missionary.”⁴¹⁰ Eugene Nida, an eminent anthropologist who certainly had a grasp on the global church in the mid-twentieth century, also found the lack of racial prejudice in Brazil to be remarkable.⁴¹¹ Willems, a sociologist and outsider to Brazilian evangelicalism, observed that Protestants were indeed successful at planting racially diverse churches.⁴¹² Similarly, Martin, in a more recent study, has noted that Pentecostal churches have been known for actively involving Afro-Brazilians in their congregations.⁴¹³

Some Brazilian workers interviewed indicated that racial discrimination in the Arab world was a real challenge for them. One missionary remarked that “[a difficulty in Arab-Muslim culture is] no acceptance [respect] as a Latin or non-English

⁴⁰⁷ See L.C., “Mais Missionários Brasileiros Para O Mundo Muçulmano,” in Bradford, Winter, and Hawthorne, *Perspectivas*, 470.

⁴⁰⁸ See Read and Ineson, 6.

⁴⁰⁹ See Karina McLeod, “Transformando Atitudes Raciais e Sociais Através do Preparo Missionário,” *Capacitando* 8 (1999), 6; also Isabel Murphy, “Etnocentrismo e Racismo no Campo Missionário,” *Capacitando* 8 (1999), 40.

⁴¹⁰ Cited in Harlan Beach et. al, *Protestant Missions in South America* (New York: Student Volunteer for Foreign Missions, 1900), 68.

⁴¹¹ See Nida, *Customs and Cultures*, 64, 284.

⁴¹² See Willems, 207.

⁴¹³ See Martin, 67-69.

speaker,” while another added that there was “only one [difficult] aspect [in Arab-Muslim culture]—racial discrimination.”⁴¹⁴ Some Brazilians of African heritage especially found this difficult. One woman related, “The mistreatment of black women is difficult for me,” and that, “I don't like the racial discrimination (I am a black Brazilian woman).” Her husband reported that he is often questioned by Arab men about why he married a black woman. Some assume that his desire for the woman's money was the only possible explanation for such a marriage.⁴¹⁵

Despite these difficulties, it seems that Brazilians, coming from a culture and church experience that is more racially inclusive, might prove to be catalysts of transformation in the Arab world. That is, Brazilians might be helpful in planting churches that are more racially diverse, while encouraging Arab believers to overcome tensions with the minority peoples in their context. One Brazilian worker, modeling these values, related: “We are seeing God work more among the minority peoples despite the fact that Arabs can be so racist against them.”⁴¹⁶ Another worker, demonstrating his ability to minister to various racial groups and social classes shared, “It's a pleasure to start [relationships] with rich businessmen and poor carpenters.” Finally, the same interracial couple mentioned above related that, despite having to endure discriminatory remarks, their marriage has also provided open doors to share the Gospel with Arab friends. Specifically, they share with Arab friends that God is pleased with His creation that is ethnically diverse (Genesis 1:31) and that this mixed multitude will praise Him for all eternity (Revelation 7:9).⁴¹⁷

⁴¹⁴ All survey responses from Brazilians on this subject are represented in Table 3.1.

⁴¹⁵ Related to me in personal conversation, January 6, 2010.

⁴¹⁶ Related to me in personal conversation, January 6, 2010.

⁴¹⁷ Related to me in personal conversation, January 6, 2010. Similar values are communicated in a recent article from Ariovaldo Ramos in which he argues that no premise for prejudice or racial segregation exists in the Bible. See Ariovaldo Ramos, “A Bíblia e as Questões Raciais e Sociais,” in Bradford, Winter, and Hawthorne, *Perspectivas*, 174; also Antônia Leonora Van der Meer, “O Preparo Social do Missionário para a Realidade do Campo: A Influência Destrutiva dos Preconceitos Sociais e Raciais,” *Capacitando* 8 (1999), 53-67.

A final race related implication for Brazilians serving among Arabs is simply that Brazilians, unlike many North Americans and Europeans, have a “look” that helps them to fit in nicely in many parts of the world, including the Arab world. Ussama Makdisi, in his rather scathing assessment of Protestant missions in the Arab world in the nineteenth and twentieth century, noted that one difficulty for North American missionaries was that their physical appearance alone created barriers for ministry.⁴¹⁸ Having lived for ten years in the Arab world, I (with blonde hair and blue eyes) can certainly attest to feeling out of place and uncomfortable at times due to appearance.

One Brazilian worker asserted: “I believe that Brazilians have lots of advantages in serving in the Arab world . . . our physical appearance is also a plus, since a lot of Brazilians have Arab/Turkish physical traits.” Another added, “I have been accepted by Arabs rather easily because culturally (including our general appearance) we are similar.” Yet, one worker related that having a similar “look” can also have its disadvantages: “It can be difficult because I look very Arab. It is nice to blend in but I can also get treated badly like locals treat one another.” We should not forget that for some Brazilian workers, this resemblance is due to the fact that they are actually of Arab descent.

While this view has often been repeated by the Brazilian mission community as a key aspect for reaching Arabs, Finley asserts with a bit more caution: “If a missionary’s physical appearance does not create a barrier in the minds of people, that is a plus.”⁴¹⁹ Yet, he does temper this view with an appropriate warning: “The danger exists, however, that Brazilian missionaries and mission leaders will make the

⁴¹⁸ See Ussama Makdisi, *Artillery of Heaven: American Missionaries and the Failed Conversion of the Middle East* (Ithaca, NY: Cornell University Press, 2008), 90.

⁴¹⁹ See Finley, 178; also Laura Heikes, “Una Perspectiva Diferente: Latin Americans and the Global Missions Movement,” *Missiology: An International Review* 31:1 (2003), 76; and Mordomo, “Unleashing the Brazilian Missionary Force,” in Steffen and Barnett, 219.

mistaken supposition that superficial similarities like racial features facilitates identification and contextualization.”⁴²⁰

Table 3.1 Brazilian Perspectives on Race

(31) [a difficulty in Arab-Muslim culture is] no acceptance [respect] as a Latin or non-English speaker
(23) Only one [difficult] aspect [in Arab-Muslim culture]—racial discrimination.
(35) The mistreatment of black women is difficult for me. I don't like the racial discrimination (I am a black Brazilian woman).
(38) It's a pleasure to start [relationships] with rich businessmen and poor carpenters.
(2) I believe that Brazilians have lots of advantages in serving in the Arab world . . . our physical appearance is also a plus, since a lot of Brazilians have Arab/Turkish physical traits
(30) I have been accepted by Arabs rather easily because culturally (including our general appearance) we are similar.
(39) I am comfortable because I look Arab and my skin helps me a lot.
(36) It can be difficult because I look very Arab. It is nice to blend in but I can also get treated badly like locals treat one another.

3.7 Economics

The economic situation within the Arab and Brazilian contexts also makes for an interesting study. Though space does not allow for an exhaustive study of either context, a basic economic overview of the Arab world and Brazil will be presented. Afterward, the perspectives of Brazilian workers and mission leaders regarding economics will be considered, including the implications for mission.

3.7.1 Arab World Economics

Historically, the social structure within the Arab world has been primarily class-based, which has also had economic consequences. The upper or wealthy class was comprised of landowners who later became politicians. In more recent years, the center of wealth has shifted from land ownership to the control of oil production.⁴²¹ A second traditional social class was the petite bourgeoisie, made up of small land owners, shop keepers, self-employed artisans, and farmers. Today, this group includes

⁴²⁰ See Finley, 178.

⁴²¹ See Barakat, *The Arab World*, 81-84, 87-88; also Nydell, 67.

government workers, teachers, and army officers.⁴²² The final group was the working class. Historically, these were landless peasants; however, today they include servants, wage workers, street vendors, and the unemployed.⁴²³ Within this general class structure, the possibilities for social mobility have been rather limited. Barakat illustrates this point by citing the following Arab proverb: “Money begets more money; and poverty begets more poverty.”⁴²⁴ Finally, because Arab identity is based in large part on social standing, it is common for upper class Arabs to introduce themselves by making reference to their position in society or their family background.⁴²⁵

Historically, the Arab economy was based on farming, herding, and, to a lesser extent, mining. Some key crops cultivated and traded by farmers included cereals, beans, lentils, olives, sugar, spices, fruits (including dates and figs), and vegetables. Also, soon after the discovery of coffee in Ethiopia in the sixteenth century, this staple became popular in nearby Mecca where Muslim pilgrims began to buy it and take it home, effectively creating a market for coffee throughout the Arab world.⁴²⁶

In arid lands where farming was impossible, Arabs also made a living through herding sheep, goats, camels, and even cattle. While the meat from these animals provided subsistence, the sheep’s wool also became the basis for an eventual textile industry.⁴²⁷ As the pastoralists regarded their work and class as superior, the relationship between farmers and herders was not without tension among the Arab peoples.⁴²⁸

⁴²² See Barakat, *The Arab World*, 89-90.

⁴²³ See Barakat, *The Arab World*, 91-92.

⁴²⁴ Cited in Barakat, *The Arab World*, 95; see also Nydell, 68.

⁴²⁵ See Nydell, 19.

⁴²⁶ See Bernard Lewis, *The Middle East: A Brief History of the Last 2,000 Years* (New York: Touchstone, 1995), 158-62, 168-69; see also Hourani, 100, 111.

⁴²⁷ See Lewis, *The Middle East*, 167-68; also Hourani, 100, 111-12.

⁴²⁸ See Hourani, 100-101.

With the expansion of the Arab-Muslim empires, commercial activity in each of these domains flourished. Such expanding business also expanded a slave trade that included European, Eurasian, and African servants. In fact, slavery among African peoples can be traced to the Muslim advance on the continent.⁴²⁹

Finally, as noted, the economic landscape for much of the Arab world changed forever in the twentieth century with the discovery of oil. Indeed, by the latter half of the century, monies from the sale and export of oil became the primary source of national revenue for Saudi Arabia, the Gulf States, and Iraq.⁴³⁰

As a result of the changing economic conditions in the twentieth century, Arab countries, like so many others, experienced rapid urbanization. Barakat notes that the urban population in the Arab world jumped from 10% in 1900 to 40% in 1970, and it is projected that 70% of Arabs will live in cities by 2020.⁴³¹ Unfortunately, the economies of the Arab cities have not grown as fast as the population and there have been a number of negative side effects.⁴³² Today, many of the large cities have housing shortages and infrastructure (water, electricity) overload, and the schools and hospitals are simply overwhelmed. Many who have migrated from the villages to the cities in search of work have ended up in the slums in poverty. Nydell reports that 20% of Cairo's residents live in illegal housing.⁴³³ While urbanization has had a debilitating effect on the Arab world's impoverished peoples, the educated elite have responded by emigrating to Europe and North America. Nydell reports that this has been the case for 25% of university graduates, including 15,000 medical doctors who

⁴²⁹ See Lewis, *The Middle East*, 174-76; also Hourani, 116-17.

⁴³⁰ See Hourani, 378-82.

⁴³¹ See Barakat, *The Arab World*, 62; also Nydell, 5.

⁴³² See Hourani, 386, 437-38.

⁴³³ See Nydell, 5; also Barkat, *The Arab World*, 62; and Hourani, 336, 374-75, 390-91.

emigrated between 1998 and 2000 alone.⁴³⁴ Hence, as economic problems continue, many with the training and expertise to offer solutions are leaving the Arab world.

Reflecting the noted historic class distinctions, another result of the recent economic challenges has been a widening gap between the rich and the poor. Barakat writes, “Extreme concentration of national wealth in a few hands has prevailed in most Arab countries, and disparities are increasing.”⁴³⁵ While this is the case within Arab countries, it is also a reality among the Arab states. Barakat adds, “Growing disparities between rich and poor Arab countries have created further rifts between them, notwithstanding labor migration and other forms of interdependency between oil-producing and non-oil-producing Arab countries.”⁴³⁶ Indeed, in 2003, the Gulf States of Qatar and the United Arab Emirates boasted a per capita income of \$30,000 and \$19,755 respectively, while families in the non-oil producing countries of Yemen and Sudan earned \$520 and \$460 respectively.⁴³⁷

Finally, it is impossible to separate economic issues from global politics. In particular, Western intervention in the Arab world from the nineteenth century to the present day has impacted the economies of the Arab world.⁴³⁸ The colonization of Arab countries by European powers in the nineteenth and twentieth centuries implied an economic dominance, which included the rights to oil exploration being placed in the hands of Western companies. Even after the Arab nations gained their independence in the latter half of the twentieth century, economic growth in the Arab world actually led to increased economic dependence on the West.⁴³⁹

⁴³⁴ See Nydell, 7.

⁴³⁵ See Barakat, *The Arab World*, 10-11.

⁴³⁶ See Barakat, *The Arab World*, 45; also Hourani, 384-88, 436-39.

⁴³⁷ See Nydell, 148.

⁴³⁸ See Barakat, *The Arab World*, 14, 78.

⁴³⁹ See Hourani, 377-78.

Not surprisingly, this political and economic dominance has led to a great sense of victimization and resentment on the part of Arabs toward the West.⁴⁴⁰ Indeed, a hopeless sense of poverty coupled with increasing anti-Western political sentiment has fueled many of the Islamic fundamentalist movements of the last 100 years.⁴⁴¹ Unfortunately, these sentiments have also been directed toward well meaning North American and European missionaries serving among Arabs over the past century and half as evangelical mission work has been perceived by Arab-Muslims as just another form of imperialism aimed at exploiting the poor and weak.⁴⁴² Commenting on the work of American evangelicals in Egypt, Sharkey writes, “Bold, brash, and expansive, the spirit of missionary evangelism resembled the spirit of British imperialism in this period and infused the work of American Presbyterians in Egypt.”⁴⁴³ Hence, the American missionary presence in Egypt in the late nineteenth and early twentieth centuries, which operated under the protection of the British government, probably contributed indirectly to the rise of nationalist and Islamic fundamentalist movements.⁴⁴⁴

3.7.2 Brazilian Economics

The Brazilian economic situation is characterized by significant extremes. On one hand, supported by developed agricultural, mining, manufacturing, and service industries, Brazil’s economy dwarfs that of its Latin American neighbors. In fact, the economy of São Paulo alone is larger than that of any other South American

⁴⁴⁰ See Nydell, 16.

⁴⁴¹ See Nydell, 106.

⁴⁴² See Umar Ryad, “Muslim Response to Missionary Activities in Egypt: With a Special Reference to the Al-Azhar High Corps of ‘*Ulama* (1925-1935),” in Heleen Murre-Van den Berg, ed., *New Faith in Ancient Lands: Western Missions in the Nineteenth and Early Twentieth Centuries* (Leiden: Brill, 2006), 287-98. This reproach to a perceived Western cultural imperialism also forms the basis for Makdisi’s work *The Artillery of Heaven*, which seeks to explain why American evangelical missions in the Middle East failed during this period.

⁴⁴³ See Heather J. Sharkey, *American Evangelicals in Egypt: Missionary Encounters in an Age of Empire* (Princeton: Princeton University Press, 2009), 49.

⁴⁴⁴ See Sharkey, 4-6.

country.⁴⁴⁵ Brazil has also emerged as a world leader in the export of beef, chicken, orange juice, coffee, and other goods.⁴⁴⁶ On the other hand, the country is plagued by a massive national debt, has problems with income distribution, and has battled inflation. Beginning in 1981, when Brazil had the eighth largest economy in the world, the country endured thirteen years of crippling inflation until recovery began in 1994.⁴⁴⁷

Similar to the Arab context, Brazilian society has been organized by class more than race—a reality that also has economic implications.⁴⁴⁸ The traditional structure included the planter class who dominated the peasants who worked the land.⁴⁴⁹ Hess and DaMatta offer this description: “The plantations were controlled by patriarchs who exercised a nearly absolute authority over their dominions in a way similar to that of the king over the realm.”⁴⁵⁰

Though Brazil underwent massive industrialization in the twentieth century which has also led to significant urbanization—from 30% in 1940 to 80% in 2000—the class hierarchy has largely remained.⁴⁵¹ Hess and DaMatta point out that the new upper class—composed of bankers, industrialists, exporters, and entrepreneurs—often appeal to their status in public contexts with statements like, “do you know who you’re talking to?”⁴⁵² A natural outcome of industrialization was an increase in jobs in engineering and in the technology sector, which has served to develop and strengthen the Brazilian middle class. Members of this sphere of society not only have access to good jobs, but they have the increasing ability to offer their children a better

⁴⁴⁵ See “Economy: Brazil” *CIA—The World Factbook* (web site) <https://www.cia.gov/library/publications/the-world-factbook/geos/br.html> (accessed December 28, 2009); also Vincent, 12-15.

⁴⁴⁶ See Prado, “A New Way of Sending Missionaries,” 50.

⁴⁴⁷ See Vincent, xiv; also Prado, “A New Way of Sending Missionaries,” 49-50; Page, 2, 4, 21.

⁴⁴⁸ See Harrison, 3-5.

⁴⁴⁹ See Vincent, 23.

⁴⁵⁰ See Hess and DaMatta, 5.

⁴⁵¹ See Vincent, 9.

⁴⁵² See Hess and DaMatta, 9; also Vincent, 24.

education and future.⁴⁵³ Industrialization has also given rise to an urban lower class, including those employed in more labor intensive and factory jobs. Finally, such rapid urbanization has also witnessed the emergence of a class of marginalized poor—millions who have immigrated to the cities for work but have taken refuge in the *favelas* (slums) or *invasões* (“invasions” or squatter communities). Page vividly describes the plight of this group: “About two thirds of all Brazilians have been classified as poor. Of all the families that make up this ‘miserable majority,’ 71% lack running water, 79% have no refrigerator, and 85% live without sewage disposal.”⁴⁵⁴ In short, despite great strides in industrial development in Brazil within the last century, including the development of world class cities, there is a significant gap between the rich and the poor.⁴⁵⁵

3.7.3 Brazilian Perspectives on Economics in the Arab World

From this brief survey of the literature, it seems that there are a number of areas in which Brazilian transcultural workers can relate to the economic context of the Arab world. First, Brazilians understand the class structure which governs Arab society in general and that shapes its economic systems. Thus, Brazilians seem equipped to conduct business and navigate the economic and administrative matrices of the Arab world. Second, Brazilians can intimately relate to the challenges that come with urbanization such as poverty, housing shortages, violence, and the neglect and abuse of children. Missionaries coming from Rio de Janeiro or São Paulo will not be surprised by the social problems of Cairo, Casablanca, or Amman. Third, Brazilians know what it means to live in a society where there is such great disparity between the rich and the poor. Finally, Brazilians and Arabs share a history of being colonized and dominated economically by European and North American political powers.

⁴⁵³ See Vincent, 25-26.

⁴⁵⁴ See Page, 6.

⁴⁵⁵ See Vincent, 26; also Finley, 68-71.

Given these areas of similarity, it also seems that Brazilian transcultural workers can identify with their Arab contexts because of their own economic challenges. Makdisi argues that historically the high standard of living of North American and European missionaries in the Arab world has proven to be a hindrance to their ministry.⁴⁵⁶ Indeed, many affluent missionaries have been unable to identify with the poor around them, and poor Arabs have not felt comfortable in the homes of such upper-class Western Christians. Naja rightly argues that missionaries from the Global South are more closely aligned economically with their target peoples.⁴⁵⁷ Commenting more specifically on Latin American missionaries, Heikes adds, “Latin Americans live on much less than their Western counterparts . . . the standard of living in Latin American countries is closer to that of any unreached people in the 10/40 window.”⁴⁵⁸

As the survey responses in Table 3.2 suggest, many Brazilians serving among Arabs experience some real economic challenges. While affirming the health of his financial situation on the field, Marcos Amado, indicated that his story was the exception because most Brazilian missionaries seemed to struggle financially. Others noted that financial difficulties arose when churches or individuals discontinued financial support or when the Brazilian Real dropped against the currency of their host country. As a result of limited finances, most Brazilian workers have not had health insurance, much less a pension or retirement plan. Others indicated that they were unable to afford language lessons, making it very difficult to gain a proficiency in Arabic. Finally, some were forced to return home while others were somewhat

⁴⁵⁶ See Makdisi, 189-90. Shaw also argues that differing standards of living have created misunderstandings between Westerners and Arabs serving in the same Christian organization. See Perry W.H. Shaw, “Westerners and Middle Easterners Serving Together: Potential Sources of Misunderstanding,” *Evangelical Missions Quarterly* 46:1 (January 2010), 17.

⁴⁵⁷ See Naja, 30-31.

⁴⁵⁸ See Heikes, “Una Perspectiva Diferente,” 72-73.

stranded on their field—struggling financially but lacking the means even to return to Brazil.

It should be noted that, in my surveys, I did not ask the participants to indicate their annual income. However, during my three trips in 2009 and 2010, my general observation was that the Brazilian workers lived at a standard of living significantly less than that of North Americans and Europeans in the same contexts. For instance, only eleven of the twenty-nine participants that I met owned a car, and only one could be considered a newer model vehicle. Also, the apartments that I visited were very basic accommodations. Thus, my own observation confirms the repeated themes that have been communicated above.

Despite these difficulties, the Brazilian workers responded repeatedly that their needs were met and that they were not lacking anything. In fact, the vast majority of those surveyed (83.8%) indicated that their financial support was very adequate (14%) or adequate (69.8%). While this report on the economic situation of Brazilian workers may seem ambiguous or even contradictory, Amado's comments and reflections help to interpret the data. He asserts that “‘adequate’ support for Brazilians is enough to get by every month—but far from the ideal (furlough funds, health insurance, pension).”⁴⁵⁹ One single worker affirmed this by sharing that his support is “not what a Brit or American lives on but it is enough,” while another couple added, “We have less support than the Americans or Europeans.” Thus, it seems reasonable to conclude that most Brazilian missionaries in Arab contexts are struggling financially to some degree; however, their expectations for basic financial support are quite different from those of their North American or European colleagues.

⁴⁵⁹ All Brazilian survey responses on this topic are listed in Table 3.2.

While my aim is not to celebrate poverty or financial difficulties, it does seem that the modest economic background of many Brazilians may actually prove to be an advantage as they serve among Arabs. Finley notes that Brazilians, unlike those missionaries criticized by Makdisi, “can identify with people suffering great economic hardship.”⁴⁶⁰ Amado adds, “Because of our background of relative poverty and economic crises and inflation, we can identify with [Arab] Muslims.” He continues, “People perceive that and it is possible to bond with Arabs in a deep level of friendship.” Another missionary affirmed: “They see us as Latinos, partners and similar, not as Westerners, dominant and indifferent. It seems as we share the same struggles, the same pain.”⁴⁶¹ While the theological relevance of the economically modest reaching the poor as well as the practical issues of Brazilians cultivating better financial support will be addressed in the next chapters, we can conclude for now that the economic difficulties of Brazilians have actually allowed these workers to identify better with those in their host cultures.

Table 3.2 Brazilian Perspectives on Economic Challenges⁴⁶²

(21) We were one of the few Brazilians in this situation (with full and adequate support).
(38) It's not what a Brit or American lives on but it is enough. My church has been a faithful supporter and my job subsidizes the rest. 95% of Brazilians have problems raising support through their church.
(37) Our support is better now but there are still challenges. We are thankful as many other Brazilians struggle much more than we do. Raising support from Brazil is not easy and it takes regular communication.
(6) ...Financial support [is lacking].
(ML 7) Certainly not [Brazilians do not have adequate support].
(ML 5) About 50% do [have adequate support]; 50% do not.
(22) When I left Brazil my support was good, but as the “Real” devalued against the dollar overtime, it became not enough.
(ML 1) In general, Brazilian missionaries overseas face the syndrome of the financial crisis. Whenever one hits, whether local or global, the first commitment to be

⁴⁶⁰ See Finley, 196.

⁴⁶¹ See L.C., “Mais Missionários Brasileiros Para O Mundo Muçulmano,” in Bradford, Winter, and Hawthorne, *Perspectivas*, 470. English translation by Barbara Hubbard.

⁴⁶² Please note the “ML” refers to “Mission Leaders” responses. See Appendix D.

jettisoned is the missionary contribution. This I say to our shame. Quite often Brazilian missionaries leave with full support and are reduced to less than half two years after arriving on the field.
(ML 10) Some churches 20 years ago got emotional and made a commitment and then stopped giving after 6 months . . . we wanted every missionary to have health insurance, pension, and an emergency fund. But 60-70% of Brazilian pastors do not have these privileges; so it was hard for the church to think of giving these things to missionaries when pastors did not have them.
(36) It does not mean that we don't face financial problems. Sometimes supporters and churches forget to send support and it is stressful to have to contact them about continuing to give.
(ML 7) Financial challenges [are among the greatest difficulties].
(ML 10) [There is] The long-term problem of financial support and future financial planning.
(8) It [financial support] has swayed back and forth . . . My church did not understand the idea of partnership. They were proud to have missionaries in the Arab world but sometimes did not follow through on sending support.
(9) It would be nice to have some financial support from a church as well as health insurance.
(43) We do not have health insurance.
(6) [I have experienced failure in] the language learning due to my low financial support. I can't afford the lessons!
(44) We have support for basic things. I don't have everything I want, but everything that I need. Studying Arabic depends on a special offering.
(M 9) Some have really struggled with their finances--some have had to return because of this; others could not return because of finances and stayed [on the field].
(M 7) Lack of finances [why Brazilians are leaving the field].
(M 10) Financial strains [are why Brazilians leave the field].
(6) I have half of what I need. But God has been carrying me!
(32) We have not lacked anything but there have been some specific needs that we have found much difficulty in fulfilling.
(24) My support has been insufficient but I have not lacked anything for my needs.
(34) It is inadequate but I can survive.
(35) We lack nothing but we do not have much extra. Preparing to pay our health insurance can be a challenge; also, preparing to go to Brazil for a furlough is financially difficult.
(41) We trust God to pay the rent and to pay for our kid's school. We have less support than the Americans or Europeans.
(31) We do not lack anything.
(40) I'm glad for what we have and we have our needs met. We don't have all that we want but we don't need that.
(M 10) "Adequate" support for Brazilians is enough to get by every month—but far from the ideal (furlough funds, health insurance, pension). We often promote Brazilian missions by saying they can get by with half of what an American can live on. But in the long run, this is problematic for Brazilians who have not planned ahead financially (i.e. for those who experience health problems later on but have no insurance). Because of our background of relative poverty and economic crises and inflation, we can identify with Muslims. People perceive that and it is possible to bond with Arabs in a deep level of friendship.

3.8 Time

A third area of culture that will be considered is time. Robert Redfield writes that

“one cognitive theme found in all societies is a sense of time.” Hiebert adds,

“Although all people experience repetition and sequence, they organize these differently.”⁴⁶³ In the present section, we will explore the general way in which Arabs and Brazilians view time. After this review of the literature, the perspectives of Brazilian workers will be considered in light of their transcultural mission work.

3.8.1 Arabs and Time

Edward T. Hall’s categories of time—namely monochronic (M-time) and polychronic (P-time) time—provide a helpful framework for understanding how Arabs regard this aspect of culture. Describing the monochronic (M-time) view held by most North Americans and Europeans, Hall writes:

As a rule, Americans think of time as a road or ribbon stretching into the future, along which one progresses. The road has segments or compartments which are to be kept discrete (“one thing at a time”). People who cannot schedule time are looked down upon as impractical.⁴⁶⁴

Hence, “M-time emphasizes schedules, segmentation, and promptness.”⁴⁶⁵ On the other hand, Hall summarizes the polychronic (P-time) perspective, the predominant view among Arabs, with the following:

P-time systems are characterized by several things happening at once. They stress involvement of people and completion of transactions rather than adherence to preset schedules. P-time is treated as much less tangible than M-time. P-time is apt to be considered a point rather than a ribbon or a road, and that point is sacred.⁴⁶⁶

Hall asserts that while North Americans have eight categories of time ranging from an instantaneous event to forever, Arabs have only three—no time at all, now, and

⁴⁶³ Redford and Hiebert’s comments are cited in Hiebert, *Transforming Worldviews*, 51.

⁴⁶⁴ See Edward T. Hall, *The Silent Language* (Westport, CT: Greenwood Press, 1959, 1980), 6.

⁴⁶⁵ See Hall, *Beyond Culture* (New York: Doubleday, 1976, 1981), 17.

⁴⁶⁶ See Hall, *Beyond Culture*, 17.

forever.⁴⁶⁷ This, of course, makes it difficult for Arabs to measure “a very long time” as North Americans would. It also helps to explain why the peoples of traditional Arabia would not be considered late even they arrived one hour after the agreed upon meeting time.⁴⁶⁸ Also, an appointment scheduled for the afternoon could refer to anytime between noon and the late evening. All meetings are made with the caveat *inshallah* (“God willing”), which is also an indication that time is ultimately out of one’s control.⁴⁶⁹

Patai observes that the Arabic language also provides some helpful insights for understanding how Arabs view time. For instance, the imperfect tense of the verb can be used for past, present, and even future actions. Also, a verb conjugated in the past can at times have implications for the present. Finally, the perfect tense can also refer to the future. Contrasting this linguistic structure with the typical European language systems, which emphasize a definite past, present, and future, Patai summarizes:

The conclusion from this unavoidably technical presentation of the use of the perfect and imperfect verb forms in Arabic is that for people speaking a language in which the verb has these semantic features, time cannot have the same definite, ordered, and sequential connotation that it has for people speaking a strictly time-structured language.⁴⁷⁰

In short, we can safely conclude that Arabs are largely focused on the present. Patai argues that Islamic determinism actually produces a peace and calm in Arabs that encourages this present orientation. Hence, since much is out of one’s control, why not invite a friend spontaneously for a meal or overspend on a wedding or celebration? As one Arab proverb states, “The provision for tomorrow belongs to

⁴⁶⁷ See Hall, *The Silent Language*, 149-51

⁴⁶⁸ See Hiebert, *Transforming Worldviews*, 54; also Tim Matheny, *Reaching the Arabs: A Felt Need Approach* (Pasadena, CA: William Carey Library, 1981), 30.

⁴⁶⁹ See Patai, 70.

⁴⁷⁰ See Patai, 72-73.

tomorrow.”⁴⁷¹ Barakat adds that the living conditions for traditional Bedouins, including the growing seasons which essentially ordered their lives, have also contributed to an overall sense of patience and spontaneity. While little could be done to rush the growing of crops, there was also little to inhibit celebration when the harvest had come.⁴⁷²

Finally, it should also be noted that Arab time is governed by events and relationships. Patai records the work of one sociologist working in a Lebanese village who discovered that the history of the village was not recorded by dates, but rather by key events—weddings, holidays, and even notorious feuds.⁴⁷³ While a North American tends to see time in compartments (i.e., time is “up”), Hall observes that an Arab “starts at one point and goes until he is finished or until something intervenes.”⁴⁷⁴ Hence, a good conversation cannot be abruptly ended for the next appointment nor is an exam necessarily over when time is up.⁴⁷⁵ While this event and relationship orientation is true in much of the Arab world, Nydell notes that many Arabs involved in international business are paying more attention to their watches in an increasingly globalized world.⁴⁷⁶

3.8.2 Brazilians and Time

Brazilians also seem to be rather polychronic in their view of time.⁴⁷⁷ While official government events begin at the scheduled time, many events in the rest of society—including parties, concerts, and even classes—may begin thirty minutes to one hour

⁴⁷¹ See Patai, 160-61; also Nydell, 59.

⁴⁷² See Barakat, *The Arab World*, 57-60.

⁴⁷³ See Patai, 76.

⁴⁷⁴ See Hall, *The Silent Language*, 158.

⁴⁷⁵ See Matheny, 31. While teaching at a North African university for several years, I observed firsthand the refusal of students to surrender their exam copies when time was “up.” This was often encouraged by tolerant Arab professors who allowed students to continue until they were comfortably finished.

⁴⁷⁶ See Nydell, 57.

⁴⁷⁷ See Hall, *Beyond Culture*, 17; also Harrison, 13-14.

late. Thus, one who arrives at a party thirty minutes late is still considered on time.⁴⁷⁸

Social events surrounding the family will not have a specific ending time, and it is not unusual for a weekend party to last until two o'clock in the morning.⁴⁷⁹

Brazilians are also quite focused on the present. Not unlike Patai's arguments for the Arab present orientation, Finley notes that Brazilians are also fatalistic in their world view. Since the future is out of their hands, they are more content to concentrate on what can be accomplished and enjoyed now. Finley adds that for Brazilians, this focus is driven by a strong sense of *immediatismo* ("instant gratification").⁴⁸⁰ Azevedo, contrasting instant pleasure with working toward the future, supports this by adding, "The present is what counts . . . a worthy leisure always appeared more excellent and even capable of conferring nobility than the insensate struggle for daily bread."⁴⁸¹

Finally, Brazilian time is strongly governed by events and especially by relationships. While parties generally have no official ending time, the Brazilian chapters of Alcoholics Anonymous decided to abandon the internationally prescribed meeting schedule of one hour, voting instead to continue individual meetings as long as the leader saw fit to direct them.⁴⁸² Also, in a fascinating study of competitive swimming—a sport necessarily governed by the clock—Conrad Kottak also observed a strong relational element:

In Brazil, racing is more relational: one is racing against the other people in the meet, not against oneself. Swimmers therefore do not walk away from meets with a sense of accomplishment against their own best times; everything is contingent on the relational status of winning or losing.⁴⁸³

⁴⁷⁸ See Harrison, 44.

⁴⁷⁹ See Vincent, 83; also Harrison, 45.

⁴⁸⁰ See Finley, 136-37.

⁴⁸¹ See Azevedo, 125.

⁴⁸² See Jeffrey Jarrad, "The Brazilianization of Alcoholics Anonymous," in Hess and DaMatta, 224.

⁴⁸³ See Hess and DaMatta, 32 in their introduction of Conrad Phillip Kottak, "Swimming in Cross-Cultural Currents," in Hess and DaMatta, 49-58.

Though appointments are certainly important to Brazilians, the unexpected arrival of a friend will take priority over a scheduled meeting.⁴⁸⁴ One Brazilian missionary asserted, “In Brazil, you would sacrifice anything for relationships.”⁴⁸⁵ Observing that a prompt arrival to an appointment could actually put pressure on relationships, Mordomo helpfully concludes:

In Brazil, punctuality only serves to confound people’s schedules! If some 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.⁴⁸⁶

3.8.3 Brazilian Perspectives on Time in the Arab World

From this survey of the literature, it is apparent that there is some continuity in the Arab and Brazilian views of time. Both cultural groups are largely polychronic and present-oriented, while events and relationships seem to play a deciding role in how time is organized. The vast majority of the Brazilian transcultural workers surveyed (68.9%) affirmed that their view of time was very similar (8.9%) or similar (60%) to what they perceived in their Arab contexts.

Despite these similarities, some of the Brazilian respondents still shared some monochronic perspectives. One worker related: “Maybe this is just a personal thing, but I value people being on time. If I make an appointment at 5 pm, I do not like to feel trapped at my house waiting for a friend to come whenever he makes it.”⁴⁸⁷ Another added, “I’m always punctual so for me this would present a difference.”

Some Brazilian workers were of the opinion that while both Brazilians and Arabs were flexible about time, Arabs were still more flexible. “Brazilians are late, but not as much as the Arabs,” said one worker. The continuity and tension between

⁴⁸⁴ See Vincent, 83; also Finley, 138.

⁴⁸⁵ Cited in Finley, 166.

⁴⁸⁶ See Mordomo, “The Brazilian Way: A Brief Study of Brazil and Its People,” (unpublished paper, 2005), 13.

⁴⁸⁷ All Brazilian responses on this topic are represented in Table 3.3.

the two cultures is quite apparent in the following response: “In Brazil you should be late in some cases, not in every situation. If you have a formal appointment you should be on time. Here [in my Arab context], they are late for everything!”

A couple of respondents suggested that the view of time shared by Brazilians from the North and Northeast most closely resembled that of the Arabs. One Northeasterner shared, “In my home region of Northeast Brazil, it is okay to be thirty minutes late to an appointment; so I was used to things not starting on time.” Nevertheless, he added, “But, it did take some adjustment to people arriving two hours late!”

Though these responses rule out an overly simplistic comparison of Brazilian and Arab views of time, the vast majority of Brazilians nevertheless affirmed an overall cultural proximity in this area. One Brazilian worker shared, “As them [Arabs], we [Brazilians] are almost always late,” while another related, “Both Brazilians and Arabs value events more than the actual clock time.” Finally, another Brazilian worker summarized:

There is no such thing as being on time for us Brazilians (we are usually late compared to the American view of time), as it is with the Arab culture; also, when we visit someone's house, we forget about time, as we are relational people and could spend the entire day at someone's house talking, having fellowship. I found the Arab culture to be the same in that aspect.

The similar regard for time shared by most Brazilians and Arabs becomes more apparent when compared to the struggles that North Americans and Europeans—those with an M-time perspective—often encounter in similar transcultural work. Hall observes, “Americans overseas are psychologically stressed in many ways when confronted by P-time systems such as those in Latin America and

the Middle East.”⁴⁸⁸ This is particularly evident when transcultural workers attempt to make appointments.⁴⁸⁹ Westerners prefer to make them well in advance, record them in a daily planner, schedule only one meeting at a time, do not deviate from the agreed upon time, and try not to break or change the appointment. While Westerners may feel stress when attempting to adapt to a P-time context, Kraft helpfully notes that they might also cause harm to the relationship building process if they impose the M-time values of efficiency and punctuality in more event oriented cultures.⁴⁹⁰ Interestingly, one Brazilian respondent shared, “I had conflict with one American colleague because I did not schedule my work day as they did and I was seen as not serious.” Hall adds that M-time appointments can often isolate relationships and focus on individuals, while P-time meetings tend to invite more group participation.⁴⁹¹ This aspect of time orientation raises another issue of culture—individualist and collectivist tendencies—which will be discussed later in this chapter.

Generally speaking, most Brazilian transcultural workers do not seem to encounter the type of cultural stress about time that North American and Europeans will. Rather, given their own polychronic views of time, Brazilians seem quite equipped and poised to adapt well to and thrive within this aspect of Arab culture.⁴⁹²

⁴⁸⁸ See Hall, *Beyond Culture*, 17.

⁴⁸⁹ See Hall, *Beyond Culture*, 18. Indeed, I encountered this worldview difference very early on while living in North Africa, which required some uncomfortable adaptation to making appointments according to an Arab, P-time perspective.

⁴⁹⁰ See Kraft, *Anthropology for Christian Witness*, 384; also Hall, *The Silent Language*, 9.

⁴⁹¹ See Hall, *Beyond Culture*, 20.

⁴⁹² In his article on incarnational ministry to Muslims, Bashir Abdol Masih observes that an unhurried and free approach to time is key in the Arab-Muslim context. See Bashir Abdol Masih, “The Incarnational Witness to the Muslim Heart,” in Don McCurry, ed., *The Gospel and Islam: A 1978 Compendium* (Monrovia, CA: MARC, 1979), 90.

Table 3.3 Brazilian Perspectives on Time

(11) Maybe this is just a personal thing, but I value people being on time. If I make an appointment at 5pm, I do not like to feel trapped at my house waiting for a friend to come whenever he makes it.
(40) Personally I like to be on time. Before coming overseas, I worked on a military base and so I am used to being on time for everything. A half hour late is okay for something, but when people come three hours late that is difficult.
(29) It's very relative. I'm always punctual so for me this would present a difference.
(17) In Brazil you should be late in some cases, not in every situation. If you have a formal appointment you should be on time. Here, they are late for everything! And the things happen so slowly.
(5) Brazilians are late, but not as much as the Arabs.
(34) Normally we [Brazilians] are a half hour late to things, but they [Arabs] arrive later. I have adapted. When I am invited at 8pm, I go at 9pm.
(44) Brazilians are a little bit late, but not like here. We are similar in how we like to spend lots of time together.
(21) [I enjoy the fact that it is a] very relaxed place. I come from Sao Paulo which is a busy city. So spending two-three hours in a cafe was nice but also a bit challenging.
(8) It was easy to communicate with Arabs; but sometimes the length of the conversation went much longer than what I was used to in Brazil.
(38) While Brazilians are less punctual than Brits or Americans, Arabs are less punctual than Brazilians. We Brazilians are in the middle between the West and Arab world.
(39) Arabs can easily be two hours late. It is easier for us to understand than North Americans. It's easy for us to spend three hours sitting with someone.
(23) Brazilians are a little bit more punctual but we can basically say that we are the same.
(8) In my home region of Northeast Brazil, it is okay to be thirty minutes late to an appointment; so I was used to things not starting on time. But, it did take some adjustment to people arriving two hours late!
(41) We who come from the Northeast of Brazil are very close to Arabs [regarding time].
(21) Those from the Northern part of Brazil may have less stress here.
(18) [I enjoy] The flexibility and ability to change plans.
(9) Brazilians are very flexible about time.
(16) As them [Arabs], we [Brazilians] are almost always late, and there this is not seen as a bad thing.
(14) Brazilian people are not punctual (never on time).
(42) In Brazil its okay to be a half hour late.
(2) There is no such as a thing as to be on time for us Brazilians (we are usually late compared to the American view of time), as it is with the Arab culture; also, when we visit someone's house, we forget about time, as we are relational people and could spend the entire day at someone's house talking, having fellowship; I found the Arab culture to be the same in that aspect.
(22) A lot of time is spent in building a friendship or a relationship. Simply spending time together without even having much to say has a lot of meaning to both cultures.
(37) We are not always on time but here [my Arab context] nothing is on time. Relationships trump appointments.

(1) Yes, our cultures are very similar in many aspects, such as time.
(33) Both Brazilians and Arabs value events more than the actual clock time.
(36) Brazilians are also not always on time [like Arabs].
(32) In some aspects [about time], I still find things similar to my growing up.
(11) They [Arabs] are focused on today. If they have enough food for today, they are content.
(18) I had conflict with one American colleague because I did not schedule my work day as they did and I was seen as not serious.

3.9 Communication

Intercultural communication is essential to the work of any cross-cultural missionary.

Failing to learn the heart language and communication patterns of the host culture will greatly reduce the effectiveness of a transcultural worker and in many cases will result in the worker not continuing long-term in his or her ministry. While the number of studies in intercultural communication theory and practice is vast, the present section will simply deal with three aspects of communication in both the Arab and Brazilian contexts—verbal communication, non-verbal communication, and orality. Following a survey of the literature, the reflections of Brazilian transcultural workers will be analyzed and the missiological implications will be considered.

3.9.1 Arab Verbal Communication

As we have shown, the Arabic language is probably the greatest defining element of Arab culture and that which unifies the diverse cluster of Arab peoples.⁴⁹³ It is no secret that Arabs are extremely proud of their language and enjoy the rhetorical nature of their medium of communication.⁴⁹⁴ Nydell, a researcher and authority on colloquial Arabic, asserts, “In the Arab world, how you say something is as important as what you have to say.” McLoughlin adds, “Arabs take pleasure in using language for its own sake.”⁴⁹⁵ As Arabs are generally gregarious people, their conversations can often be loud, characterized by exaggeration, and filled with emotion—including anger and

⁴⁹³ See Patai, 13-14.

⁴⁹⁴ See Nydell, 95.

⁴⁹⁵ Both statements are found in Nydell, 97.

joy. All of this communication is capably facilitated by the Arabic language.⁴⁹⁶ While the average person may exhibit some rhetorical skill, politicians are especially known for citing poetry, proverbs, and passages from ancient books in their speeches as well as being deliberately repetitive.⁴⁹⁷ In short, Arabs express themselves with no shortage of words.

Though Arabs are quite verbal, as members of a high context culture, much of their intended meaning is not conveyed in the explicit code of words. Unlike the low context cultures of North America and Europe where communication is more direct and greater value is placed in the actual words, Arabs tend to communicate in an indirect and even non-verbal manner.⁴⁹⁸ Hall asserts that “most of the meaning is in the physical context or internalized in the person.”⁴⁹⁹ So it is not unusual for a thirsty and famished Arab visitor to refuse repeatedly offers of drink and refreshment before mildly communicating acceptance. Tunisian guests often respond to such an offer with the rather ambiguous word *mesalesh* (“no problem”), which in other contexts would communicate “don’t worry about it” or “it’s no big deal.” However, in the context of hospitality, it communicates indirect acceptance.

Also, Arabs will never respond to a request for help or for a favor with a direct “no.” Rather, whether they are willing and able to meet the need or not, they will respond affirmatively because on one level there is value placed in communicating one’s desire to help.⁵⁰⁰ Thus, there is not a necessary connection between words and concrete action. Patai summarizes, “The verbal utterance, which expresses such mental functions as feelings, aspirations, ideals, wishes, and thoughts, is quite

⁴⁹⁶ See Bill Musk, *Touching the Soul of Islam* (Crowborough, UK: Monarch Books, 1995), 145-49; also Patai, 170; and Nydell, 31-32, 98.

⁴⁹⁷ See Nydell, 97.

⁴⁹⁸ For a more complete discussion on low and high context cultures, see Hall, *Beyond Culture*, 39.

⁴⁹⁹ See Hall, *Beyond Culture*, 91.

⁵⁰⁰ See Nydell, 18-19.

divorced from the level of action.”⁵⁰¹ Therefore, when an Arab says “yes,” it may actually mean “perhaps.” Again, most communicated intentions are covered with the important caveat *inshallah* (“God willing”).

3.9.2 Arab Non-Verbal Communication

The verbal messages related by Arabs—particularly those of an indirect nature—are supported by a great number of non-verbal signals. How do Arabs communicate in a non-verbal manner? First, Arabs interact with one another within a generally small sphere of personal space. This is especially apparent when the personal space requirements of North Americans are considered. It is not uncommon for Arab men to greet one another with a kiss and, in some contexts, to hold hands for extended periods of time.⁵⁰² In Lebanon, Matheny observed “Arabs confronting each other more directly, moving closer together, more apt to touch each other while talking, looking each other more squarely in the eye, and conversing in louder tones.”⁵⁰³ Though focused on one Arab context, Matheny’s observations about communication seem to hold true for the Arab world in general.

A second key aspect of Arab non-verbal communication is the use of gestures. Though North Americans and Europeans certainly employ gestures in communication, Arabs use them much more. Nydell writes, “Arabs make liberal use of gestures when they talk, especially if they are enthusiastic about what they are saying. Hand and facial gestures are thus an important part of Arab communication.”⁵⁰⁴ Robert Barakat, who has catalogued and photographed 247 Arab gestures, adds, “To tie an Arab’s hands while he is speaking is tantamount to tying his

⁵⁰¹ See Patai, 173; also Nydell, 98.

⁵⁰² See Nydell, 37.

⁵⁰³ See Matheny, 97.

⁵⁰⁴ See Nydell, 37.

tongue.”⁵⁰⁵ Noting that Arab gestures are almost entirely limited to the hands, Barakat further adds that some gestures serve to accompany and enhance verbal communication while others exist to replace speech altogether.⁵⁰⁶ Thus, with a single gesture, an Arab might communicate religious devotion, gratitude, respect, an insult or an obscene remark.⁵⁰⁷ For instance, in order to communicate friendship, North Africans will immediately touch their heart after shaking hands. By clicking the back of their upper teeth with the thumbnail, Tunisians communicate that they are completely broke. Finally, other Arabs express general disapproval by clicking their tongue. Though men and women may tend to use different gestures, communication in the Arab world would be impossible without this key non-verbal device.⁵⁰⁸

3.9.3 Arabs and Orality

As noted, the Arabic language has served to unify and sustain Arab culture. Though each Arab country has its own dialect of colloquial Arabic, the Arab world is unified by Modern Standard Arabic—also known as *fusha* (“the most eloquent”) Arabic.⁵⁰⁹ Such high regard for the language of the Qur’an has naturally led to the development of a rich literary tradition. Following innovations in paper production in the ninth century which facilitated the publication of books, a vast body of works in philosophy, science, medicine, poetry and prose became available to the educated elite. Hourani notes that Arabs were also early leaders in the science of linguistics. By the twentieth century, Arabic language newspapers began to circulate widely, and books in print became increasingly common.⁵¹⁰ Also, printed materials have become more relevant to Arabs as literacy across the Arab world has increased dramatically

⁵⁰⁵ See Robert Barakat, “Arabic Gestures,” *Journal of Popular Culture* 6 (Spring 1973), 751.

⁵⁰⁶ See Barakat, “Arabic Gestures,” 751.

⁵⁰⁷ See Barakat, “Arabic Gestures,” 756-65.

⁵⁰⁸ For a list of more common gestures, see Nydell, 37-38 and Barakat, “Arabic Gestures,” 772-93.

⁵⁰⁹ See Nydell, 94-96, 193-96; also Lewis, *The Middle East*, 245-47.

⁵¹⁰ See Hourani, 50, 199-200, 338, 393-94.

since the 1960s. During this period, literacy in the Gulf countries has jumped from 10% to 86% of the population while at present, 68% of all Arabs are able to read.⁵¹¹

Despite this rich literary tradition, the peoples of the Arab world have historically been oral communicators and learners. Rick Brown, a linguist and specialist in Arabic, helpfully defines oral learners as “ones who depend mostly on verbal, non-print means to learn, to communicate with others, to express themselves.”⁵¹² While some contexts are primary oral cultures, where little or no literacy exists, most of the Arab world would be classified as a secondary oral culture. That is, while many in the society may be able to read and value books and printed materials, the majority still prefer to receive information (i.e., news) and communicate (i.e., making appointments) in an oral manner.⁵¹³ According to a recent study on orality, the majority of the world’s cultures operate within this secondary oral paradigm.⁵¹⁴

How is orality observed in the cultures of the Arab world? First, the affairs of daily life—including business and basic communication—are conducted in colloquial Arabic.⁵¹⁵ This is true for both the educated and illiterate members of Arab society. It is not unusual to observe official speeches or talk show discussions begin in Classical Arabic and then digress into colloquial Arabic over the course of the presentation.

Second, expressions of Arabic art, including “folk stories, folk poetry, proverbs, sayings, riddles, folk songs, [and] folk music” are necessarily oral.⁵¹⁶

Supported by what Patai calls “the mystical allure” of the Arabic language, the canon

⁵¹¹ See Nydell, 2-3.

⁵¹² See Rick Brown, “Communicating God’s Message in an Oral Culture: Communicating Effectively to non-Readers,” *International Journal of Frontier Missions* 21:3 (Fall 2004), 122.

⁵¹³ See Brown, “Communicating God’s Message in an Oral Culture,” 122-23; also Hourani, 425.

⁵¹⁴ See Avery Willis, et. al., *Making Disciples of Oral Learners* (Bangalore, India: Sudhindra, 2005), 4-7.

⁵¹⁵ See Patai, 196-98.

⁵¹⁶ See Patai, 303.

of poetry possessed by the Arabs is especially rich.⁵¹⁷ Since pre-Islamic times, the Bedouins have transmitted orally their traditional *qasida* poems. Not surprisingly, some of the most capable orators have been illiterate.⁵¹⁸ Hitti adds that poetry has remained a cherished art form for Arabs as “modern audiences in Baghdad, Damascus, and Cairo can be stirred to the highest degree by the recital of poems.”⁵¹⁹

While Arabic poetry is often likened to music, the Arabs also have a rich tradition of song that is also necessarily oral. Hourani notes that in Andalusia, songs were sung to commemorate different seasons, including times of war, harvest, and marriage. While serving to preserve the memories of Andalusian civilization, these songs were passed down orally and a science of preserving music orally was developed.⁵²⁰

Second, the religion of Islam itself is quite oral. According to Muslim historians, Muhammad received the Quranic revelations orally over a period of twenty-three years (610-632), and the Muslim holy book was not officially codified until 657 under the reign of Caliph Umar. Resembling an epic poem which, of course, rhymes in the original Arabic, the Qur’an was received and preserved in a largely oral manner within the first generation of Islamic history. The Hadith tradition, a record of Muhammad’s actions and sayings, was also passed down orally before being committed to writing.⁵²¹

Though the Qur’an has been preserved in written form since the seventh century, modern Muslims continue to learn and remember the Qur’an by chanting it. Many Muslims, including children, have attained the status of *hafedh* for having successfully memorized the Qur’an. Orality is also important within the Sufi tradition

⁵¹⁷ See Patai, 51.

⁵¹⁸ See Lewis, *The Middle East*, 250-58; also Patai, 52, 186; and Hourani, 12, 50-51.

⁵¹⁹ Cited in Patai, 51.

⁵²⁰ See Hourani, 198.

⁵²¹ See Musk, *Touching the Soul of Islam*, 137-38.

of Islam as members worship God through *dhikr*—constantly repeating the name of God until a form of spiritual ecstasy is attained.⁵²²

Finally, the oral nature of Arab culture can be observed in how history and legal matters have been recorded. Hourani notes that legal judgments in courts were rendered for hundreds of years solely on the basis of oral witnesses.⁵²³ The history of the pre-Islamic Arabian tribes was passed down orally for centuries and, as noted, early Islamic history—especially the record in the Qur’an and Hadith—was initially remembered orally. Patai and Lewis assert that even when written Arab histories began to emerge, they still resembled oral records because of their significant repetition and general lack of sequential organization.⁵²⁴

Though a rich Arab literary tradition cannot be denied, Arabs have historically preferred oral communication. Despite the noted advances in paper technology in the medieval period which facilitated book publication, Lewis argues that publication did not find broad acceptance among Arabs until the eighteenth century because the language was considered too sacred to be reduced to print on a page. While increased levels of literacy in the twentieth century have certainly benefited the peoples of the Arab world, Patai suggests that it may have endangered some of the noted traditional art forms which are decidedly oral. He concludes, “The spread of literacy militates against the retention in memory of the treasures of oral literature.”⁵²⁵

3.9.4 Brazilian Verbal Communication

Like Arabs, Brazilians are generally outgoing people who communicate freely through their words. Phyllis Harrison, in her comparative study of Brazilians and North Americans, asserts that “Brazilians feel much freer to express themselves

⁵²² See Hourani, 199.

⁵²³ See Hourani, 114.

⁵²⁴ See Patai, 186-87; also Lewis, *The Middle East*, 262.

⁵²⁵ See Patai, 303.

conversationally, through comments and questions.”⁵²⁶ She adds that, “Brazilians do let their emotions show through tone, volume . . . believing that one ought to vent one’s feelings for one’s own sake and for the sake of others.”⁵²⁷ Gifted at small talk, Brazilians often interrupt one another during informal conversation and make comments about subjects that North Americans would not normally discuss in public (i.e. weight, acne).⁵²⁸

While Brazilians are verbal, they also belong to a high context culture and thus, their intended messages do not rest fully in their words. Harrison adds that, “Because of the value placed on human relations and comfortable interaction, [Brazilians] often approach a subject or a problem indirectly, working toward a solution by degrees.”⁵²⁹ She notes that in an indirect attempt to invite a guest to leave their home, Brazilians will say, “you must be tired.”⁵³⁰ Commenting further on this indirect manner of communicating, one Brazilian missionary added, “If Brazilians want you to leave, they say ‘stay.’”

3.9.5 Brazilian Non-Verbal Communication

Like Arabs, Brazilians communicate comfortably with very little personal space.⁵³¹

This is very true with greetings. When two Brazilian women meet, they will usually kiss multiple times. Harrison notes that though two women meeting for the first time may greet one another with a handshake, they will commonly say goodbye by embracing.⁵³² Brazilian men greet one another with a hearty handshake or a “bear” hug. If a man’s hand is dirty, then he will offer his forearm to greet a friend. Harrison adds that if two Brazilians know each other well, they will offer extended greetings

⁵²⁶ See Harrison, 12.

⁵²⁷ See Harrison, 24.

⁵²⁸ See Harrison, 24-27.

⁵²⁹ See Harrison, 17.

⁵³⁰ See Harrison, 25-26.

⁵³¹ See Harrison, 20-22; also Vincent, 33.

⁵³² See Harrison, 28-29.

and embraces.⁵³³ Even after the initial greeting, Brazilians continue to communicate through touching, holding hands or arms, and maintaining a good amount of eye contact.⁵³⁴

Again, like Arabs, Brazilians communicate non-verbally through gestures. Harrison, who dedicated the longest chapter in her book *Behaving Brazilian* to gestures, states that “Brazilians use gestures frequently, far more frequently than the average North American.”⁵³⁵ Harrison’s Brazilian friends made statements such as “I am more comfortable when people use their hands,” and, “My hands are part of my oral communication.”⁵³⁶ One Brazilian worker that I interviewed affirmed, “We [Brazilians] communicate with our hands a lot,” while another went so far as to say, “Brazilians cannot speak without their hands.” Hence, Brazilians use gestures to support their verbal messages; however, some gestures succeed in replacing words altogether. For instance, to communicate the idea “more or less,” Brazilians shake an open palm or hand sideways. To say “excellent,” they give a “thumbs up” or pinch their ear lobe. Finally, to communicate “I doubt it,” Brazilians will tilt their head to the side and raise their eyebrows.⁵³⁷

3.9.6 Brazilians and Orality

Hess and DaMatta maintain that Brazilian history and culture has been enriched by a strong literary tradition.⁵³⁸ Azevedo, in his overview of Brazilian culture, offers a helpful summary of Brazil’s key writers and their works.⁵³⁹ On a more popular level, following the emergence of the printing press in the country in 1808, newspapers began to circulate especially as more freedom was granted to the press after 1821. For

⁵³³ See Harrison, 27.

⁵³⁴ See Harisson, 12, 20-24.

⁵³⁵ See Harrison, 92-118.

⁵³⁶ See Harrison, 92.

⁵³⁷ I am indebted to Barbara Hubbard for personally relating these explanations.

⁵³⁸ See Hess and DaMatta, 19.

⁵³⁹ See Azevedo, 193-228.

much of the nineteenth and early twentieth centuries, the print media became a powerful industry and served as a vehicle to communicate political ideas. Though freedom of the press was suppressed by some of the twentieth-century regimes, Brazil's daily newspapers continue to be a key medium of popular communication. They have also become more relevant because, as noted, literacy in the country has increased from 15% in 1890 to 88% in the present day.⁵⁴⁰

While affirming Brazil's literary tradition, Hess and DaMatta nevertheless assert that "Brazilians in general tend to prefer oral communication."⁵⁴¹ That is, they prefer to receive information and communicate through oral means rather than print media. Manuel Bandeira's poem the "Evocation of Recife," seems to offer further support:

Life didn't teach me through newspapers or books
But came from the mouth of the people,
Bad speech of the people
Good speech of the people.⁵⁴²

Also, in his study of Brazilian Alcoholics Anonymous, Jarrad reports that members preferred the leader's verbal encouragement and teaching over the organization's literature, which in other contexts occupies a more central role in meetings.⁵⁴³

Brazilian orality can be observed in at least a few other ways. First, Brazilian Portuguese is much more of an oral language than a written one. That is, unlike France, Brazil has no official academy of letters which monitors and filters the language for slang and other "barbarisms." Thus, innovation in spoken Portuguese seems to be valued more than upholding the written language.⁵⁴⁴ Second, poetry and other forms of drama have maintained a consistent place in Brazilian culture. While

⁵⁴⁰ See Vincent, 95-99.

⁵⁴¹ See Hess and DaMatta, 19.

⁵⁴² Cited in Vincent, 27.

⁵⁴³ See Jarrad, "The Brazilianization of Alcoholics Anonymous," in Hess and DaMatta, 224, 232.

⁵⁴⁴ See Vincent, 29-30.

these art forms are necessarily oral, Vincent adds that much of Brazilian literature also has a distinctly oral feel to it.⁵⁴⁵ Finally, it seems that the media of radio and television have especially connected with and drawn out some oral aspects of Brazilian culture. Following the initial broadcasts in Brazil in 1922, radio has been a key means to transmit news, sports, and radio dramas. By 2001, 90% of Brazilians homes had a radio.⁵⁴⁶ Television debuted in the country in 1950 and aside from also broadcasting news and sports, the medium has been responsible for delivering probably the most popular cultural text in Brazilian society—the *telenovela* (“soap operas”).⁵⁴⁷ Page asserts that as Brazilian *telenovelas* have gained popularity both within the country and even around the world, there has been a general decline in reading among Brazilians.⁵⁴⁸ Thus, it seems that Brazilians fall into the category of being secondary oral learners and communicators and that radio and television have stoked these tendencies.

3.9.7 Brazilian Perspectives on Communication in the Arab World

This survey of the literature has shown that there are apparent similarities between Brazilians and Arabs in verbal communication. Both cultures seem to encourage a general extroversion in which ideas and emotions are freely communicated. Despite these apparent similarities, just over half (51.2%) of the Brazilians surveyed felt that Brazilian verbal communication was very different (15.6%) or different (35.6%) from Arab verbal communication, while a slight minority felt that it was very similar (13.3%) or similar (35.6%).

As the responses in Table 3.4 show, some Brazilian transcultural workers reported that communicating with Arabs was not difficult. One worker related, “[I

⁵⁴⁵ See Vincent, 131-32.

⁵⁴⁶ See Vincent, 102-105.

⁵⁴⁷ See Vincent, 110; also Page, 444-65.

⁵⁴⁸ See Page, 448-49.

enjoy] their way of expressing their feelings and thoughts. Arabs in general are ‘hot blooded,’” while another stated, “They are very loving people, they are transparent and communicate well.”⁵⁴⁹ In fact, one Brazilian confessed, “I can communicate more easily with Arabs than I can with my colleagues from the UK.”

One clear area of difference is that some Brazilians perceive Arabs to be more aggressive and harsh in how they use their words. This tendency clashes with the cordiality valued by most Brazilians in their verbal interactions. Brazilian workers observed, “It seems though that Arabs are yelling at each other when they are talking,” “Arabs shout at each other more than Brazilians,” and “Arabs are more aggressive than Brazilians with their words.”

Other Brazilians felt that these verbal tendencies were similar. One worker admitted, “They [Arabs] seem to be fighting when verbally communicating. But Brazilians [also] talk very loudly.” Another related, “Both cultures are very loud, ‘aggressive’ in a way, and people talk at the same time (i.e., it's very common to be in a room full of people and multiple conversations happen at the same time).” Finally, one worker who was returning to Brazil after fifteen years in the Arab world made this helpful observation: “I thought it was different but being back in Brazil after fifteen years I find out that Brazilian people are similar. Everybody talks at the same time and they shout!”

As noted, both Brazilians and Arabs are members of high context cultures in which indirect verbal communication is common. However, some Brazilians interviewed expressed some struggles with how Arabs communicate indirectly. One worker stated, “Their indirect communication [was difficult for me].” Others have struggled to interpret the often used Arab-Muslim caveat *inshallah* (God willing).

⁵⁴⁹ All Brazilian responses on this topic are represented in Table 3.4.

While this expression reveals a fatalistic worldview, it also seems to be a strategy used by some to avoid a direct response. One Brazilian worker shared, “[it was difficult for me] trusting that North Africans are telling me the truth. The response to everything is *inshallah*.” Similarly, another related, “They use the expression . . . *inshallah* a lot, but in a stronger sense . . . it is hard to know if the person makes an effort to do what they say.” Finally, some Brazilian workers observed more continuity between Brazilians and Arabs in this area. Describing Arab communication, one worker described it as “Lots of reading between the lines. Not very straightforward; similar to here in Brazil.” Another admitted, “Our Brazilian cordiality (“come to see us”) is not always a concrete plan. Same in the Arab world. More is communicated by what is not said.”

In the area of non-verbal communication, there seemed to be more similarities between Brazilians and Arabs as further responses in Table 3.4 suggest. In all, a healthy majority (73.4%) of Brazilians surveyed shared that their non-verbal communication was very similar to (26.7%) or similar to (46.7%) that of Arabs. While Brazilians disagreed over which cultural bloc uses body language and non-verbal symbols more and pointed out the different meanings communicated by various gestures, there was no question that both Brazilians and Arabs communicate a great deal non-verbally. One worker noted, “We [Brazilians] also use a lot of body language when we talk,” while another added, “I believe we are very similar, because they [Arabs] use a lot of gestures when they talk.” Another worker related, “Both cultures use hand movements as they talk.” Finally, one Brazilian suggested that there was an Arab influence on Brazilian non-verbal communication: “Brazilians have many gestures like Arabs do. In fact, because there is an Arab influence in São Paulo, we Brazilians have probably picked up on some of this.”

Though the differences in Arab and Brazilian verbal communication have been noted, Brazilians still seem to be culturally closer to the Arabs in this area than to the low context peoples of North America and Europe. Though needing to adapt to the perceived harshness of Arab communication, Brazilians are generally more expressive, emotional, and outgoing than their North American and European colleagues, and more able to relate to indirect communication. In terms of non-verbal communication, there seems to be some continuity between Brazilians and Arabs. As noted, Brazilians intuitively communicate through body language and gestures and certainly require less personal space in their interactions.

3.9.8 Brazilian Perspectives on Orality in the Arab World

Throughout the history of evangelical missions, most transcultural workers, especially North Americans and Europeans, have been highly literate people who have assumed that their audiences are print learners—those who “depend on reading and writing for the communication of important information.”⁵⁵⁰ In a recent study by a network of mission practitioners concerned with orality, they concluded that this tendency seems largely unchanged:

Ironically, an estimated 90% of the world’s Christian workers presenting the gospel use highly literate communication styles. They use the printed page or expositional, analytical and logical presentations of God’s word. This makes it difficult, if not impossible, for oral learners to hear and understand the message and communicate it to others.⁵⁵¹

As noted, in the initial North American efforts to evangelize Brazil, missionaries emphasized Bible distribution in a context where the majority of the people were illiterate. Makdisi points out that nineteenth-century Andover Seminary students preparing for ministry in the Arab world received a highly academic and literate education devoid of any contextual study of Arab culture or Islam. Once these North

⁵⁵⁰ See Brown, “Communicating God’s Message in an Oral Culture,” 122.

⁵⁵¹ See Willis et. al., 3.

American missionaries arrived in the Arab world, their training translated into a polemical approach with great emphasis on Bible and literature distribution—most of which was largely ineffective in connecting with the host peoples.⁵⁵² It seems that the work of Samuel Zwemer—the most famous missionary to the Arab world in the nineteenth and twentieth centuries—had similar outcomes. Sharkey writes, “Zwemer was a driving force behind the American Christian Literature Society for Muslims” which “defined its purpose as ‘spreading . . . the Gospel through the printed page where Moslems are found.’”⁵⁵³ Aside from being perceived by some Arab-Muslims as disseminating imperial propaganda,⁵⁵⁴ Zwemer’s efforts at tract and literature distribution also failed to connect with the oral aspects of Arab culture. Thus, in light of these shortcomings in the history of Western missions to the Arab world, Matheny’s suggestion that printed literature remain a key in evangelizing Arabs needs to be reconsidered.⁵⁵⁵ Rather, as Musk asserts, “Story-telling should not be feared by Western missionaries to Muslims” but should be regarded as a viable means of communicating Christ and the Scriptures.⁵⁵⁶

To be sure, Western mission movements are rapidly becoming sensitized to the needs of oral learners and are beginning to change their methodologies. A rich literature on orality is developing and groups such as the International Orality Network and the OneStory Partnership are pursuing concrete strategies for communicating the Gospel to oral communicators.⁵⁵⁷ While the Western church is working to catch up, it seems that Brazilian transcultural workers—themselves

⁵⁵² See Makdisi, 58-59, 88-90, 143-44.

⁵⁵³ See Sharkey, 109.

⁵⁵⁴ See Ryad, “Muslim Response to Missionary Activities in Egypt,” in Van den Berg, 285-88; also Sharkey, 1, 21-22, 27-28, 112-16; and Thomas Kidd, *American Christians and Islam: Evangelical Culture and Muslims from the Colonial Period to the Age of Terrorism* (Princeton: Princeton University Press, 2009), 63, 67.

⁵⁵⁵ See Matheny, 90.

⁵⁵⁶ See Musk, *Touching the Soul of Islam*, 154.

⁵⁵⁷ See *International Orality Network* <http://ion2008.ning.com/> and *OneStory Partnership* <http://www.onestory.org> (both accessed on January 27, 2010).

secondary oral communicators—already have a natural affinity with Arabs in this area. This seems especially true for those who come from Pentecostal congregations where Bible storying is a common approach.⁵⁵⁸ Commenting on the work of churches in poor communities in Northeast Brazil, Carlos Mesters writes: “They are using song and story, pictures and little plays. They are thus making up their own version of the ‘Bible and the Poor.’ Thanks to songs . . . many who have never read the Bible know almost every story in it.”⁵⁵⁹

Between their backgrounds and in some cases their experiences, Brazilian transcultural workers seem to identify with many Arabs through developing oral strategies for communicating the Gospel. For instance, one Brazilian worker reported:

We created a series of biblical stories with an evangelistic tone, and they were translated to the local dialect and are now available at a website in the internet. Those stories were chosen in order to address the worldview of the people we serve.

Another related:

[I am most excited about] storytelling ministry. I like to sit with the women while we work on manual projects and tell them biblical stories that help them grow in their understanding of God and also to prepare the way for them to come to know Jesus.

Finally, a number of Brazilians are using soccer as an approach to ministry—a strategy that will be explored in more detail in an upcoming chapter. It is worth mentioning here that part of the strategy is very much geared toward oral communicators. At the conclusion of each soccer practice, the coach takes time to debrief the team’s performance after which he communicates a biblically-based life principle relevant to the experience on the field that day.⁵⁶⁰

⁵⁵⁸ See Martin, 177-78, 226-27.

⁵⁵⁹ Cited in Jenkins, *The New Faces of Christianity*, 29.

⁵⁶⁰ I was able to observe this firsthand during a trip to the Middle East in October, 2009.

Table 3.4 Brazilian Perspectives on Communication

(32) [I enjoy] Their way of expressing their feelings and thoughts. Arabs in general are “hot blooded.” Many times they act more than they think in their effort to maintain their culture.
(13) They [Arabs] are very loving people, they are transparent and communicate well.
(8) It was easy to communicate with Arabs; but sometimes the length of the conversation went much longer than what I was used to in Brazil.
(38) I can communicate more easily with Arabs than I can with my colleagues from the UK.
(7) The impression I receive from their words is that they [Arabs] are being very harsh and insensitive.
(13) It seems though that Arabs are yelling at each other when they are talking though.
(25) They [Arabs] speak very loudly and a lot.
(10) Arabs shout at each other more than Brazilians.
(33) Arabs are more aggressive than Brazilians with their words. Arabs are more emotional than Brazilians when there is a conflict.
(5) The Arabs are much more expressive than Brazilians in terms of their verbal communication.
(42) Arabs are more emotional than Brazilians in their communication.
(38) One difference is that they [Arabs] are more harsh in their tone and language.
(15) We [Brazilians] are not so impolite like them [Arabs].
(36) [Arab] rudeness [is difficult].
(34) We [Brazilians] have similar sayings in Portuguese that they have in Arabic.
(38) Brazilians and Arabs have similar sayings and expressions.
(31) They [Arabs] seem to be fighting when verbally communicating. But Brazilians [also] talk very loudly.
(17) I thought it was different but being back in Brazil after fifteen years I find out that Brazilian people are similar [to my Arab context]. Everybody talks at the same time and they shout!
(16) We talk a lot, very loud, and we like to show our emotions in the way we communicate.
(2) Both cultures are very loud, “aggressive” in a way, and people talk at the same time (e.g it's very common to be in a room full of people and multiple conversations happen at the same time).
(37) We [Brazilians] also both speak loudly.
(32) We [Brazilians and Arabs] are somewhat similar because of being hot blooded; yet they [Arabs] are different from Brazilians because we do not start off fighting and arguing.
(11) [It was difficult for me] Trusting that North Africans are telling me the truth. The response to everything is <i>inshallah</i> (if God wills).
(22) They [Arabs] use the expression “if it is God’s will” (<i>inshallah</i>) a lot, but in a stronger sense, meaning, it is hard to know if the person makes an effort to do what they say—if it didn’t work or if they just got lazy, and therefore they would say that it wasn’t God’s will.
(1) Another thing they do that is very hard to cope with is how they give excuses when they don’t want to do something, intrinsically associated to the lies they tell. The idea is to always have an excuse, even if they other person knows it is a lie.

(31) Their [Arab] indirect communication [was difficult for me].
(26) They [Arabs] have a difficulty in expressing themselves and say what they really think. They [Arabs] are much less direct in their communication than we are.
(35) Brazilians and Arabs can both be indirect; but we are more direct.
(21) Lots of reading between the lines [in the Arab world]. Not very straightforward; similar to here in Brazil.
(18) Our Brazilian cordiality ("come to see us") is not always a concrete plan. Same in the Arab world. More is communicated by what is not said.
(37) Brazilians and Arabs both speak indirectly (we use our <i>jeintinho brasileiro</i>).
(40) Both cultures are indirect in their communication.
(44) Brazilians are indirect like Arabs. If Brazilians want you to leave, they say "stay."
(45) Both [Brazilians and Arabs] use indirect communication.
(24) They [Arabs] use lots of gestures and facial expressions. They express their feelings through body language.
(21) They [Arabs] use a lot of gestures, sounds with their mouths, fingers, head movement, eyes, maybe more than Brazilians. The non-verbal communication is very rich, the words by themselves do not communicate enough.
(4) The Arabs express themselves much more than the Brazilians, when they even seem to be aggressive sometimes.
(42) Arabs are more expressive than Brazilians.
(41) Arabs use gestures more than us [Brazilians].
(3) Body language is very important to Brazilians. I believe we use more body language than the Arabs. Emotion is also a very important value for us.
(39) We have more gestures in Brazil.
(44) Brazilians use the body language more [than Arabs].
(33) We both [Brazilians and Arabs] use lots of body language. We both use gestures though they mean different things.
(34) Brazilians and Arabs both use lots of body language.
(36) We both use lots of gestures though the meaning of our gestures is different.
(38) They [Arabs] use body language that we [Brazilians] don't use.
(30) We [Brazilians] also use a lot of body language when we talk.
(13) I believe we are very similar, because they [Arabs] use a lot of gestures when they talk.
(1) Both cultures use hand movements as they talk (like Italians as well)
(37) We [Brazilians] communicate with our hands a lot.
(45) Brazilians cannot speak without their hands.
(12) It depends on the region of Brazil. People from Rio de Janeiro for example have similar gestures to Arabs in Southern Brazil.
(7) Arabs have many gestures as we do in Brazil but the meaning of them was different. It was important to learn their gestures and to communicate.
(31) They [Arabs] express themselves a lot with their actions. Their body language is different than ours [Brazilians].
(32) Brazilians have many gestures like Arabs do. In fact, because there is an Arab influence in São Paulo, we Brazilians have probably picked up on some of this.
(22) We created a series of biblical stories with an evangelistic tone, and they were translated to the local dialect and are now available at a website in the internet. Those stories were chosen in order to address the worldview of the people we serve.

(22) [I am most excited about] storytelling ministry. I like to sit with the women while we work on manual projects and tell them biblical stories that help them grow in their understanding of God and also to prepare the way for them to come to know Jesus.

3.10 Family

Hoebel states that “the family, in one form or another, is the primary unit of human culture and sociality.”⁵⁶¹ In nearly every society, the family is the place where children are nurtured, where the division of labor between men and women is established, where relationships with others in the social network are established, and where other social functions are dictated and carried out.⁵⁶² While some basic functions of the family can be observed across cultures, there is also much diversity in how the family is structured, how roles within the family are determined, and in general how family values are disseminated.

In terms of transcultural mission work, failing to understand and appreciate the structure, values, and roles present within the Arab family will certainly make evangelism and church planting difficult if not impossible. Thus, in this section, following a survey of the literature on Arab and Brazilian families, the Brazilian perspectives on family in the Arab world will be explored, including the missiological implications.

3.10.1 The Arab Family

Upon hearing the proverb, “You are like a tree, giving your shade to the outside,”⁵⁶³ Arabs are instantly reminded that family should always remain a priority. When non-Arabs hear the proverb, “I against my brothers; I and my brothers against my cousins; I and my cousins against the world,”⁵⁶⁴ they are made aware of the powerful sense of solidarity that exists within the Arab family. Both proverbs underscore the vital role

⁵⁶¹ Cited in Kraft, *Anthropology for Christian Witness*, 291.

⁵⁶² See Kraft, *Anthropology for Christian Witness*, 291-92.

⁵⁶³ Cited in Nydell, 101.

⁵⁶⁴ See Patai, 44.

that the family plays within the cultures of the Arab world. Barakat affirms: “The family unit is the basic unit of social organization and production in traditional and contemporary Arab society, and it remains a relatively cohesive institution at the center of social and economic activities.”⁵⁶⁵

In terms of structure, the Arab family is patrilineal; that is, the family continues through the father’s line. In one respect, this means that children are identified in official documents as the “son of” (*ibn*) or “daughter of” (*bent*) their father. In another, it signifies that upon marriage, a woman becomes part of her husband’s household and often the newlywed couple will live with her husband’s parents.⁵⁶⁶

The Arab family also functions largely within an extended family structure, which generally includes a father, his sons, their wives, and their children.⁵⁶⁷ Thus, it is not unusual for multiple generations to occupy the same house or property. Compared to the Western nuclear family, which is restricted to a husband, wife, and their children, the notion of family in the Arab world is much broader.⁵⁶⁸ Rooted in a Bedouin social structure, the Arab village is merely a network of extended families, and in Palestine, the village is regarded as a “family of families.”⁵⁶⁹

Hence, the traditional practice of intermarriage within Arab tribes and clans serves to preserve and promote family solidarity.⁵⁷⁰ Patai adds that the networks of extended families provide the basis for solidarity throughout the Arab world in which the “Arab nation” is also referred to as an “Arab family.”⁵⁷¹ Even as urbanization

⁵⁶⁵ See Barakat, *The Arab World*, 23; also Nydell, 71.

⁵⁶⁶ See Kraft, *Anthropology for Christian Witness*, 294-95; also Nydell, 38; and Barakat, *The Arab World*, 100.

⁵⁶⁷ See Barakat, *The Arab World*, 23; also Hourani, 105; Matheny, 41; and Kraft, *Anthropology for Christian Witness*, 292.

⁵⁶⁸ See Nida, *Customs and Cultures*, 96.

⁵⁶⁹ See Barakat, *The Arab World*, 55-56.

⁵⁷⁰ See Musk, *Touching the Soul of Islam*, 46.

⁵⁷¹ See Patai, 44, 300.

challenges the preservation of the traditional Arab extended family, Barakat maintains:

Relatives generally remain closely interlocked in a web of intimate relationships that leaves limited room for independence and privacy. They continue to stay in the same neighborhood, to intermarry, to group together on a kinship basis, and to expect a great deal from one another.⁵⁷²

In terms of its authority structure, the Arab family is strongly patriarchal. Traditionally, the father's primary role has been to protect the members of the family, particularly the women.⁵⁷³ Though the Arab family certainly experiences change, Barakat asserts that, "The father continues to wield authority, assume responsibility for the family, and expect respect and unquestioning compliance with his instructions."⁵⁷⁴ A second key role for Arab fathers has been providing for the family. Traditionally dubbed "lord of the family" (*rabb al-usra*), the father not only works to provide for the family's needs, but he also controls the family finances—including money earned by other family members.⁵⁷⁵ The father's authoritative posture, typically accompanied by a measure of sternness, often leads to his being emotionally distant from the children. Also, it is not unusual for many Arab fathers to spend their evening hours out with other male friends in cafés instead of being at home with their families.⁵⁷⁶

Barakat adds that the father's authoritative role within the family also extends to other spheres within society, including schools and the work place, where a father figure or strong leader emerges to play a dominant role. Hence, leadership structures are quite vertical and subordinates not only are without empowerment, but they seem

⁵⁷² See Barakat, *The Arab World*, 106.

⁵⁷³ See Musk, *Touching the Soul of Islam*, 25; also Hourani, 105.

⁵⁷⁴ See Barakat, *The Arab World*, 23.

⁵⁷⁵ See Barakat, *The Arab World*, 98, 101.

⁵⁷⁶ See Barakat, *The Arab World*, 101; also Nydell, 74.

incapable of functioning without the father figure.⁵⁷⁷ For Barakat, this tendency also explains the continued presence of dictators in the Arab world even in the post-colonial twentieth and twenty-first centuries.⁵⁷⁸

What is the woman's role within the Arab family? Traditionally, men and women have been segregated within Arab society—the veil being the clearest indication of this—and women have largely worked and functioned within the home.⁵⁷⁹ With the father often absent from the home, the mother is primarily responsible for raising the children. While Arab children respect and fear their fathers, they have a great deal of affection for their mothers, who provide most of the emotional support for the family.⁵⁸⁰ Mothers are also responsible for running the general affairs of the home, which certainly includes preparing meals and keeping up the home and often overseeing the household expenditures.⁵⁸¹ Hence, Arab mothers possess a significant behind the scenes influence within the home that seems to increase as they grow older.

In many Arab countries, including Morocco, Tunisia, Egypt, Lebanon, Syria, Jordan, and Iraq among others, women have begun to work outside of the home.⁵⁸² Despite this development, Barakat argues that women go largely unappreciated as breadwinners and are marginalized both in the work place and in society.⁵⁸³ Though Arab women have gained more civil rights in the last half century, including the right to vote, most civil laws in the Arab world still do not favor them.⁵⁸⁴ Indeed, some women are still victims of honor killings, forced marriages, circumcision, and

⁵⁷⁷ See Barakat, *The Arab World*, 23, 149. In a recent article, Shaw (Shaw, “Westerners and Middle Easterners Serving Together,” 20) also discusses this challenge within Arab Christian organizations.

⁵⁷⁸ See Barakat, *The Arab World*, 176.

⁵⁷⁹ See Barakat, *The Arab World*, 30, 102; also Musk, *Touching the Soul of Islam*, 23-24; and Hourani, 120.

⁵⁸⁰ See Patai, 27-28; also Nydell, 74; and Musk, also Musk, *Touching the Soul of Islam*, 33.

⁵⁸¹ See Hourani, 440.

⁵⁸² See Nydell, 45.

⁵⁸³ See Barakat, *The Arab World*, 30, 102

⁵⁸⁴ See Barakat, *The Arab World*, 102; also Hourani, 441; and Nydell, 46-48.

polygamy in parts of the Arab world, and most women continue to be subservient to their husbands and are certainly not viewed as equal to men.⁵⁸⁵

What are the prevailing values for the Arab family? First, related to the father's primary role as protector, the Arab home and family is a place of protection. This can be taken quite literally in one sense, as Hourani notes that traditional Arab homes were "built to be seen from within, not from outside."⁵⁸⁶ Aside from this physical protection, children are also sheltered by the rules imposed by their parents. Barakat adds, "Parents are usually overprotective and restrictive, and children grow up to feel secure only on familiar ground."⁵⁸⁷ Consequently, children are not encouraged to assert their independence or to be free in their thinking.

A second related value is that the Arab family has a group orientation. That is, as Musk has helpfully written, "The proper functioning of a family far outweighs the niceties of individual choice or desire for personal independence."⁵⁸⁸ Nydell adds that "Loyalty to one's family takes preference over one's personal preferences."⁵⁸⁹ Thus, the individual finds their identity within the family, and it is not unusual for Arabs to introduce themselves by making reference to their family name.⁵⁹⁰

This group value can be observed in how the family maintains itself economically as each member works and sacrifices in order to contribute toward the family's needs. Thus, it is not uncommon for Arab families to operate a family business. Though starting off as dependents, Arab children are expected to grow up, work, and eventually provide support for their own parents—essentially a traditional

⁵⁸⁵ See Barakat, *The Arab World*, 102; also Nydell, 50-51; Patai, 34; and Musk, *Touching the Soul of Islam*, 35-36.

⁵⁸⁶ See Hourani, 126.

⁵⁸⁷ See Barakat, *The Arab World*, 106.

⁵⁸⁸ See Musk, *Touching the Soul of Islam*, 57.

⁵⁸⁹ See Nydell, 15; also Musk, *Touching the Soul of Islam*, 127.

⁵⁹⁰ See Patai, 107. For a more detailed description of group oriented societies, see Hiebert, *Transforming Worldviews*, 21; also Moreau, Corwin; and McGee, *Introducing World Missions*, 274.

form of social security. As the family works and dwells together, Barakat notes that a prevailing sense of commitment and unity among the members.⁵⁹¹

A final essential value for the Arab family is honor (*sharaf*)—maintaining the family’s good reputation before the rest of Arab society. Unlike Western societies in which the individual’s behavior toward the society is emphasized—resulting in praise or guilt—Arab culture and group solidarity is maintained by this pursuit of honor and avoidance of shame.⁵⁹² Musk notes that “hard work, wealth, success [and] generosity” among other efforts and activities are aimed at strengthening and preserving the family’s honor.⁵⁹³ In light of this emphasis on honor, maintaining face (*wajih*) is also a strong value. This helps to explain why some Arabs have a hard time admitting guilt and also why mediators are called upon to resolve a dispute between two parties.⁵⁹⁴

The honor-shame paradigm also helps to explain honor killings—particularly in cases where Arab daughters have been sexually immoral. While the family has failed to maintain its honor by allowing the daughter to make such poor decisions, this violent response is an effort to overcome the family’s shame. In a similar way, female circumcision is intended to remove a woman’s sexual temptation and thus decrease the potential for the family being shamed.⁵⁹⁵ Ultimately, honor serves to maintain solidarity within families, even amid transitions in the broader culture.⁵⁹⁶

3.10.2 The Brazilian Family

Generally speaking, family life is quite important to Brazilians, too. Finley writes that “‘Family’ is more than a category of Brazilian culture; it is a basic value close to the

⁵⁹¹ See Barakat, *The Arab World*, 97-100.

⁵⁹² See Barakat, *The Arab World*, 98; also Nydell, 43; Hourani, 105; Matheny, 14-16; and Patai, 95-96.

⁵⁹³ See Musk, *Touching the Soul of Islam*, 68.

⁵⁹⁴ See Patai, 111.

⁵⁹⁵ See Barakat, *The Arab World*, 98; also Musk, *Touching the Soul of Islam*, 28-29, 69-73, 80-81; and Patai, 101.

⁵⁹⁶ See Matheny, 15.

heart of every Brazilian.”⁵⁹⁷ Like Arabs, Brazilian families are patrilineal in that families continue through the father’s line. Also, even in more urban areas, it is not unusual for a couple to live with the husband’s parents for the first few years as they are getting established.⁵⁹⁸

In terms of structure, the traditional Brazilian family functions within the extended family framework. Harrison writes that in Brazil, “Family means parents, children, grandparents, aunts, uncles, cousins, second, third, and fourth cousins plus spouses and siblings of all of these.”⁵⁹⁹ Often, this group of people, many of whom already occupy the same dwelling, will traditionally gather on Sunday for a meal.⁶⁰⁰ In fact, the Portuguese word for extended family (*parentela*) implies a deep social network within the family. In more conservative areas such as Recife, it is not uncommon for the extended family to be strengthened through the marriage of cousins.⁶⁰¹ While the expressions of family in the regions of Brazil are diverse and the family has certainly become more nuclear in nature in the urbanized areas, the extended family structure is still experienced by many Brazilians and certainly understood by all.

Historically, the Brazilian family has also been patriarchal. The father has been an authoritative figure whose key role is providing protection for the family, especially the women.⁶⁰² Sarti adds that this role has been particularly apparent in Brazil’s poorer regions.⁶⁰³ Similar to the Arab world, one element of Brazil’s high context culture is that the leader of an organization (i.e., family, company,

⁵⁹⁷ See Finley, 112.

⁵⁹⁸ See Finley, 113.

⁵⁹⁹ See Harrison, 9.

⁶⁰⁰ See Vincent, 81-82; also Harrison, 9, 84.

⁶⁰¹ See Levine and Crocitti, 338.

⁶⁰² See Finley, 116.

⁶⁰³ See Sarti, “Morality and Transgression Among Poor Families,” in Hess and DaMatta, 124-28.

organization) takes responsibility for all members of the group.⁶⁰⁴ Thus, Jarrad notes that Alcoholics Anonymous group leaders take a very parental posture toward the group members.⁶⁰⁵ Finally, authoritarian leadership styles have been observed in Brazil's political leaders as well as its evangelical pastors.⁶⁰⁶

Though today, many Brazilian women pursue careers outside of the home, traditionally they have found their place within the home. Generally subjugated to their husbands, women have been expected to remain morally pure. However, many women have endured marital unfaithfulness as well as physical and emotional abuse from their husbands.⁶⁰⁷ While more laws protecting Brazilian women from domestic violence have been enacted, Page remarks:

It is clear that the changes in the law and in law enforcement programs aimed at reducing violence against women can bring about incremental progress only, but they will not succeed in any way until deeply ingrained societal attitudes evolve.⁶⁰⁸

Thus, many women manage to survive through manipulating their husbands and, in turn, their circumstances.⁶⁰⁹

In some poorer regions, the man remains the head of the household while the woman runs its day-to-day affairs.⁶¹⁰ Finally, as the Virgin Mary provides comfort and support to Brazilian Catholic worshippers, the mother is the source of emotional support for children in the home.⁶¹¹ The role of women in Brazil certainly differs according to the regions, and women definitely experience more rights and freedoms today than they did a century ago. While the tension between the traditional and more

⁶⁰⁴ See Hall, *Beyond Culture*, 113.

⁶⁰⁵ See Jarrad, "The Brazilianization of Alcoholics Anonymous," in Hess and DaMatta, 229-31.

⁶⁰⁶ See Willems, 22-23, 31; also Martin, 259; Berg and Pretiz, "Five Waves of Protestant Evangelization," in Cook, 64; and Comblin, "Brazil: Base Communities in the Northeast," in Cook, 220.

⁶⁰⁷ See Tucker, 68-69; also Page, 254-56.

⁶⁰⁸ See Page, 256.

⁶⁰⁹ See Kraft and Kraft, "Spiritual Warfare in Brazil: A Study Concerning the Interaction Between Culture, the Church, and Evil Supernaturalism in Brazil," (unpublished paper, 1993), 18-19.

⁶¹⁰ See Sarti, "Morality and Transgression Among Poor Families," in Hess and DaMatta, 124-28.

⁶¹¹ See Kraft and Kraft, "Spiritual Warfare in Brazil," 19-20.

modern elements of society should be understood, it seems that most modern Brazilian women can still relate on some level to the plight of more conservative and traditional women in Brazilian society.

What values can be observed in the Brazilian family? First, the most prominent value seems to be that the family is a place of protection. It is where children are nurtured, where family members are provided for materially, and where the elderly can reside when they can no longer care for themselves.⁶¹² Finley adds that “Well-defined families with a high sense of home and group . . . act in defense of their physical possessions, as well as in defense of weaker members of the group, such as children, women, and servants.”⁶¹³ Even the physical home is built with a protective wall which literally insures the family’s protection and privacy.⁶¹⁴ DaMatta argues that this barrier symbolizes the protective nature of the family in a paradigm that he labels the “street and the home.”⁶¹⁵ Finley offers the following helpful summary of DaMatta’s thought:

The category *street* basically denotes the world, characterized by the unknown, by work, struggle, deception, dirty tricks, and individualization . . . [Home] . . . is a place where harmony should reign, crowding out the confusion, competition and disorder that characterize the street. At home nothing can be bought, sold or exchanged. Political discussions, which reveal individual differences within the family, are banned from the table and intimate areas of the house.⁶¹⁶

A second apparent Brazilian family value is its group orientation. That is, as newlyweds initially live with the husband’s parents, as multiple generations occupy the same living space, or as every extended family member makes it to every birthday

⁶¹² See Vincent, 82; also Harrison, 81.

⁶¹³ See Finley, 113.

⁶¹⁴ See Vincent, 83-83; also Harrison, 12.

⁶¹⁵ See DaMatta, “For an Anthropology of the Brazilian Tradition; or ‘A Virtude está no Meio,’” in Hess and DaMatta, 276.

⁶¹⁶ See Finley, 119.

party, Brazilian family members find their identity in the family.⁶¹⁷ Like Arabs, the Brazilian family has traditionally worked together or contributed toward sustaining the family economically.⁶¹⁸ While the Brazilian family's group nature is being challenged through urbanization, all Brazilians can relate to this family value.

Finally, Brazilian families also operate within an honor and shame framework. One Brazilian transcultural worker serving in a Muslim context affirmed, "Brazilian culture is an honor based culture: honor is the base of relationships."⁶¹⁹ Tucker asserts that in the nineteenth century, men had the legal right to murder their wives if they were caught in adultery.⁶²⁰ While these laws have, of course, been repealed, Page notes that domestic violence is still common, especially in cases when husbands learn of their wives' infidelity.⁶²¹ While this is a difficult social problem that cannot adequately be treated here, it should be noted that such violence is ultimately undergirded by the family value of honor.

3.10.3 Brazilian Perspectives on Family in the Arab World

As noted, failing to understand the family structure and values within a given culture will certainly hinder transcultural mission work. Sadly, this also seems to have contributed to the failure of Western mission work in the Arab world in the nineteenth and twentieth centuries. Kraft notes that historically, Western missionaries have essentially communicated that the nuclear family structure was the only acceptable model for a Christian family, which has, of course, alienated members of host cultures that value the extended family structure.⁶²² Matheny adds that the Protestant emphasis on individual conversion has often been perceived as a threat because it runs counter

⁶¹⁷ See Harrison, 9, 49; also Finley, 113.

⁶¹⁸ See Page, 184.

⁶¹⁹ See L.C., "Mais Missionários Brasileiros Para o Mundo Muçulmano," in Bradford, Winter, and Hawthorne, *Perspectivas*, 470. English translation by Barbara Hubbard.

⁶²⁰ See Tucker, 69.

⁶²¹ See Page, 254-56.

⁶²² See Kraft, *Anthropology for Christian Witness*, 293.

to the communal values of the Arab extended family.⁶²³ Finally, North American evangelical missionaries experienced difficulty in Syria and Egypt in the nineteenth and twentieth centuries by focusing their ministries on children and girls. Though they desired to reach families through these strategies, the Western missionaries ultimately defied the patriarchal structure and protective values of the Arab family.⁶²⁴

Kraft correctly asserts that “strategies should work with rather than against culturally appropriate lines of authority, leadership, and decision making.”⁶²⁵ It seems that Brazilian transcultural workers are able to identify with the Arab family better than their North American or European colleagues. In this brief survey, it has been shown that Brazilians experience or can at least relate to the extended family structure. There is also some resemblance between the traditional roles of men and women in Arab and Brazilian families. Finally, the similar family values of protection, group orientation, and honor and shame have been presented in both contexts.

While only 38.6% of the Brazilian transcultural workers surveyed felt that the Brazilian family was very similar (6.8%) or similar to (31.8%) the Arab family—compared to 61.4% who found it to be very different (15.9%) or different (45.5%)—the narrative responses given by the Brazilian workers revealed that they could still relate to the Arab extended family structure and its communal nature. In fact, a number of Brazilian workers communicated admiration for the Arab family. One worker said, “[I like] their relationship with their family members, [they are] very united, they act as a clan.”⁶²⁶ Others, making specific reference to members of the

⁶²³ See Matheny, 117-19.

⁶²⁴ See Ellen Fleischmann, “Evangelization or Education: American Protestant Missionaries, the American Board, and the Girls and Women of Syria (1830-1910),” in Murre-Van den Berg, 267-68; also Makdisi, 173; and Sharkey, 123, 127-29.

⁶²⁵ See Kraft, *Anthropology for Christian Witness*, 310.

⁶²⁶ All Brazilian responses on this topic are represented in Table 3.5.

extended family, commented, “[I like that] they have a love for one another, a strong sense of family, and they care for their elderly,” and “[I like the Arabs] respect for the elderly . . . Emphasis in community and family, not in the individual. [I like] the importance of the tradition in community, family, and person.”

Some Brazilian workers noted the similarities between Arab and Brazilian families. One worker related, “We [Brazilians and Arabs] both value the sense of community in the family,” while another added, “I am from Northeast Brazil where our family spends lots of time together and [we] have many meals together.” Finally, another Brazilian worker confirmed some of the findings in the literature which have been presented:

In both cultures the concept of the immediate family as well as the extended families being very close to each other (emotionally and physically sometimes) is very evident. Also, it's very common in both cultures for family members to work together (share businesses).

While affirming basic similarities between the Arab and Brazilian family, several Brazilian missionaries suggested that the Arab family was more tightly knit and generally stronger than the Brazilian family. One worker noted, “Brazilians and Arabs both have close families. But the family relationships among Arabs seems much closer,” while another added that “Arab families are much more involved with each other.”

Though not denying the authoritative role of Brazilian fathers, some workers asserted that Arab men and fathers occupied a more powerful place in family and society. One person stated that “the machismo is much stronger there [in the Arab world],” while another added, “The [Arab] father is more of an authority figure. Men (fathers, uncle) have authority over the women. In the Brazilian family, women are more independent.”

Some Brazilians also asserted that the Brazilian family was experiencing more rapid change than the Arab family. “The Arab family feels like the Brazilian family twenty-five years ago. Brazilian families seem to be getting more nuclear, while Arabs still focus on the extended family,” stated one worker. Another added, “Family life among Arabs is stronger. I think in Brazil we are losing this.”

Finally, one Brazilian added that since the Brazilian family differs from region to region, families from the Northeast of Brazil more closely resemble Arab families, while those from the urban areas do not:

It depends on what part of Brazil you are from. Personally, I see things a bit different because I come from a big city like São Paulo where we are very independent and individualistic. But for example, in the Northeast region of Brazil I see that there are similarities in some aspects.

While some Brazilian workers have pointed out similarities between the Brazilian and Arab family, others have highlighted some clear differences. The first is in the area of raising children. One missionary said, “Raising children [in the Arab world] is very different. The children are left to themselves. Discipline is very weak. The entire family and relatives interfere. The children are not so much punished. There are threats but they are not enforced.” Another added, “[In the Arab world] everyone can correct a child. In Brazil, no, and never in the parents’ presence!”

Another significant difference between Brazilian and Arab families is the difference in men’s and women’s roles. One worker remarked, “There [in the Arab world] the man is more important! Here [in Brazil] not,” while another added, “The Arab family is heavily dominated by the father. He is the one who pressures his children to marry and then to have kids. In Brazil, the father is not the ‘king’ of the family like this.” Commenting specifically on Arab marriages, one Brazilian worker said, “But the marital relationship is different [between Arabs and Brazilians]. The

relationship [in the Arab world] is similar to that of master and servant.” Finally, another Brazilian missionary observed, “The Arab woman has limitations and a different place in the marriage and society. Their opinion is not valued and their role is different in society. They see women as the personification of sin. Men have extreme freedom and a different role.”

For some Brazilian transcultural workers, these differences in men’s and women’s roles have been some of the most difficult aspects of Arab culture that they have encountered. For example, one worker related, “The husband-wife relationship is very difficult. Also, life is difficult for the girls in the family,” while another added, “[It is difficult to] see domestic violence and the extreme dominance of the father in the home.” Another worker shared, “[It is difficult to see] oppression towards women and lack of freedom,” while yet another said, “The woman's role inside of the family and community [is difficult for me].” While Brazilian women missionaries have found it painful to observe the plight of Arab women, many have also encountered difficulties as Brazilian women living in Arab society—an issue that will be discussed in a forthcoming chapter.

While the clear and subtle differences between the Arab family and Brazilian family have been noted, Brazilian transcultural workers still seem quite able to relate to the Arab family structure—certainly much better than their North American or European colleagues can. In light of this, what are the implications for ministry? First, Brazilians are naturally equipped to minister to and evangelize Arabs on a family to family basis. Matheny, recalling the Western mistake of focusing too heavily on the individual, urges that ministry in the Arab world should take place at the family level

and that group conversions should be celebrated.⁶²⁷ Indeed, in his study on conversion to Christianity among Palestinian Muslims, Ant Greenham affirmed that the support and encouragement of family and friends was a leading factor which helped Palestinians to make this decision to follow Christ.⁶²⁸ Allen and Duran assert that Brazilians and Latin Americans, because of their own group-oriented backgrounds, actually prefer to communicate the Gospel to families instead of individuals, which makes their witness effective in the Arab-Muslim context.⁶²⁹ In addition, some Brazilian transcultural workers interviewed shared that they had enjoyed ministering to Arabs as a family. One worker related, “Our whole family is involved in ministry,” while another added, “As a family we had a great testimony to the Arab families in Southern Brazil. Generally, Arabs have no respect for Brazilian women but they really respected my wife.” Thus, in addition to proclaiming the Gospel verbally, these Brazilian families have also offered a powerful witness through the quality of their family life.⁶³⁰ This incarnational witness certainly has the potential to bring transformation to the Arab family as they embrace Christ.

⁶²⁷ See Matheny, 99; also Abol Masih, “The Incarnational Witness to the Muslim Heart,” in McCurry, *The Gospel and Islam*, 91. The relevance and value of group conversion has also been nicely articulated in paragraph 7E of “The Willowbank Report” <http://www.lausanne.org/all-documents/lop-2.html#7> (accessed March 17, 2010): Conversion should not be conceived as being invariably and only an individual experience, although that has been the pattern of Western expectation for many years. On the contrary, the covenant theme of the Old Testament and the household baptisms of the New should lead us to desire, work for, and expect both family and group conversions. Much important research has been undertaken in recent years into “people movements” from both theological and sociological perspectives. Theologically, we recognize the biblical emphasis on the solidarity of each *ethnos*, i.e., nation or people. Sociologically, we recognize that each society is composed of a variety of subgroups, subcultures or homogeneous units. It is evident that people receive the gospel most readily when it is presented to them in a manner which is appropriate—and not alien—to their culture, and when they can respond to it with and among their own people. Different societies have different procedures for making group decisions, e.g., by consensus, by the head of the family, or by a group of elders. We recognize the validity of the corporate dimension of conversion as part of the total process, as well as the necessity for each member of the group ultimately to share in it personally.

⁶²⁸ See Ant Greenham, “Muslim Conversions to Christ: An Investigation of Palestinian Converts Living in the Holy Land,” (PhD dissertation, Southeastern Baptist Theological Seminary, 2004), 194-95.

⁶²⁹ See Don Allen and Abraham Duran, “Pre-Field Preparation to Sow,” in Woodberry, *From Seed to Fruit*, 286.

⁶³⁰ See Finley, 162.

Second, in addition to ministering to Arabs on a family basis, Brazilians also seem poised to facilitate church planting among Arabs. Kraft has suggested that church planting models in communal contexts like the Arab world ought to be developed intentionally around the extended family.⁶³¹ Musk adds that “Around the Muslim world today there are many examples of such groups, growing amid pain, founded around families who are able, within their cultural contexts, to help build a new family—the family of the church.”⁶³² Thus, in light of their own cultural background regarding family and the general ability to understand the Arab extended family structure, Brazilians seem prepared to help nurture the church in the Arab context.

Finally, Brazilian men serving among Arabs seem especially able to reach Arab men and the leaders of families. Though it appears that Arab men have more of an authoritative role in the Arab families than Brazilian men do in their families, Brazilian male transcultural workers can still relate to this patriarchal aspect of the family. Thus, they will want to focus on reaching the Arab family with the Gospel through the father.⁶³³ As church planting movements are established—ones that remain sensitive to the father’s role in the Arab family—Brazilian men, due to their own background, will be able to mentor Arab men toward being strong, yet godly leaders.

⁶³¹ See Kraft, *Anthropology for Christian Witness*, 311.

⁶³² See Musk, *Touching the Soul of Islam*, 65.

⁶³³ See Kraft, *Anthropology for Christian Witness*, 311; also Phil and Julie Parshall, *Lifting the Veil: The World of Muslim Women* (Waynesboro, GA: Gabriel Publishers, 2002), 243.

Table 3.5 Brazilian Perspectives on the Arab Family

(19) The extended family lives together, meaning, in-laws with the sons and daughters, uncles, etc.
(32) The family circles have good relationships.
(15) [I like] their relationship with their family members, [they are] very united, they act as a clan.
(13) [I like that] they are a family culture.
(12) [I like] the family relationships and the respect they have for one another.
(10) [I like that] they have a love for one another, a strong sense of family, and they care for their elderly.
(4) [I like the Arabs] respect for the elderly . . . Emphasis in community and family, not in the individual. [I like] the importance of the tradition in community, family and person.
(3)[I like] how they value the family and the elderly, importance of hospitality, importance of human relationships. They have a more sensitive outlook of a person as a human being.
(2) [I like] their hospitality, family values (the family is very important to them), they are fun people to be around.
(33) [I like that] families are very welcoming--especially the Bedouin peoples in the villages.
(34) I enjoy the family aspect [of Arab culture].
(35) I like their family values.
(37) I like the emphasis on family and the time they spend together.
(32) Arabs are very devoted to the family and family ties.
(21) [Arabs have] a big emphasis on family life. This is a high value in Brazilian culture so I liked this.
(10) We [Brazilians and Arabs] both value the sense of community in the family.
(40) We [Brazilians and Arabs] both love to get together, eat, and have fun.
(44) We [Brazilians] are very together and so are Arabs. We are very much in peoples' lives. For us, this is not strange for us.
(2)In both cultures the concept of the immediate family as well as the extended families being very close to each other (emotionally and physically sometimes) is very evident. Also, it's very common in both cultures for family members to work together (share businesses).
(36) I am from Northeast Brazil where our family spends lots of time together and have many meals together.
(5) Life is very similar to the Brazilian way of life, though the Arabs seem to be a bit closer to their relatives.
(33) Brazilians and Arabs both have close families. But the family relationships among Arabs seems much closer.
(34) We are both family oriented; but Arab families are closer than Brazilian families.
(37) Arab families are much more involved with each other.
(21) [Arab and Brazilian families are] somewhere between similar and very similar. In the North African big cities, they make a bigger effort to be together as a family than what we do in Sao Paulo.
(16) The machismo is much stronger there [in the Arab world].
(37) The father is more of an authority figure. Men (fathers, uncle) have authority over the women. In the Brazilian family, women are more independent.

(38) The Arab family feels like the Brazilian family twenty-five years ago. Brazilian families seem to be getting more nuclear, while Arabs still focus on the extended family.
(45) Family life among Arabs is stronger. I think in Brazil we are losing this.
(1) It depends on what part of Brazil you are from. Personally, I see things a bit different because I come from a big city like Sao Paulo where we are very independent and individualistic. But for example, in the Northeast region of Brazil I see that there are similarities in some aspects.
(31) Here [in the Arab world], there is a tribal context. In Brazil this is not common.
(22) Raising children is very different. The children are left to themselves. Discipline is very weak. The entire family and relatives interfere. The children are not so much punished. There are threats but they are not enforced. The children are viewed as having no sin until they reach puberty. There are less personal belongings, since everything must be shared. There are family responsibilities that are very well defined and cannot be ignored.
(17) [In the Arab world] everyone can correct a child. In Brazil, no and never in the parents' presence!
(13) The kids are very aggressive. We noticed that when the boys played soccer they would freely kick the girls but the girls could not retaliate.
(35) The Arab family plays a bigger role in an individual's life than the Brazilian family does. For instance, Brazilian families do not choose a marriage partner for their children.
(17) There [in the Arab world] the man is more important! Here [in Brazil] not.
(8) The Arab family is heavily dominated by the father. He is the one who pressures his children to marry and then to have kids. In Brazil, the father is not the "king" of the family like this.
(13) There is a strong machismo among Arabs. The Arabs in Southern Brazil are from Southern Lebanon so they are very tense and there is a great sense of aggressiveness within the family.
(26) But the marital relationship is different. The relationship is similar to that of master and servant.
(25) The Arab woman has limitations and a different place in the marriage and society. Their opinion is not valued and their role is different in society. They see women as the personification of sin. Men have extreme freedom and a different role.
(14) [Islam] is able to influence a culture, family relationships and the discrimination and lower value of women.
(10) The husband-wife relationship is very difficult. Also, life is difficult for the girls in the family.
(9) [It is difficult to] see domestic violence and the extreme dominance of the father in the home.
(6) [It is difficult to see] oppression towards women and lack of freedom.
(2) [It is difficult to see] the treatment of women (it seems to me that women are considered of a lower value to the Arab men), "dictatorship style" of leading the family.
(32) Treatment of women [is difficult for me].
(30) The woman's role inside of the family and community [is difficult for me].
(27) The women's role in the Arab world [is difficult for me].
(24) The women's situation [is difficult for me].
(35) The mistreatment and harassment of women is difficult for me--that women are

viewed as possessions.
(37) I don't like the way women are treated.
(22) Something that still bothers me a lot is how “macho” the society still is in many aspects, focused on the man.
(31) Our whole family is involved in ministry.
(13) As a family we had a great testimony to the Arab families in Southern Brazil. Generally, Arabs have no respect for Brazilian women but they really respected my wife.

3.11 Relationships

All Christian ministry—especially transcultural mission—is quite impossible without meaningful relationships. Kraft asserts that if warmth and friendship are present between missionaries and members of the host culture, then cultural change and even conversion to Christianity are much more likely to occur.⁶³⁴ In the present section, a brief study of relationships in the Arab and Brazilian contexts will be considered. Specifically, how do friendships begin? What are the prominent values observed in friendships? How do Arabs and Brazilians resolve conflicts? After treating these questions in the literature, and considering the input given by Brazilian transcultural workers who serve among Arabs, the missiological implications will be discussed.

3.11.1 Arab Friendships

Because Arabs easily talk to strangers and express themselves freely, spontaneously, and warmly, Nydell asserts that “Friendships start and develop quickly.”⁶³⁵ Even basic greetings and communication are filled with warmth and emotion that may seem rather exaggerated for the average Westerner.⁶³⁶ For instance, Syrian Arabs will say *nharkoum said* (“may your day be prosperous”) for “good morning” to which the response is *nharkoum said wa mubarak* (“may your day be prosperous and blessed”).

⁶³⁴ See Kraft, *Anthropology for Christian Witness*, 394.

⁶³⁵ See Nydell, 17; also Barakat, *The Arab World*, 24-25.

⁶³⁶ See Nydell, 28.

Also, *kater kheyarak* (“Allah increase your well being”) is commonly used to convey thanks.⁶³⁷

While friendships may develop quickly among Arabs, it should be noted that Arabs do not regard everyone in the community or society as a friend. Rather, as Nydell notes, “In the Arab way of thinking, people are clearly divided into friends and strangers.”⁶³⁸ Among friends, they can be “polite, honest, generous, and helpful at all times”; however, among strangers in public, it is not uncommon to see pushing in lines, discourteous driving, and even lying and cheating in business.⁶³⁹

Once friendships are begun among Arabs, what values help to maintain those relationships? First, Arabs prefer to remain in frequent contact; thus, it is normal for friends to visit and spend time together at least every few days. As conversation is the most popular form of entertainment in the Arab world, frequent meetings do not necessarily mean planned activities that cost money.⁶⁴⁰ If friends are unable to see each other, they will call or even send a brief text message to maintain contact until the next face-to-face meeting is possible.

Second, loyalty is also a strong value in Arab friendships.⁶⁴¹ One clear expression of this is the favor system that exists in Arab society. As noted, it is impossible for an Arab friend to refuse verbally a request from a friend—whether or not they are willing or able to meet the need. However, in many cases, Arabs will sacrifice and search for creative solutions to help out a friend—a favor that will certainly be called in sometime in the future. While it seems that Arabs keep fairly good track of favors, this does contribute to loyalty within a friendship.

⁶³⁷ See Patai, 53; also Nydell, 99.

⁶³⁸ See Nydell, 26.

⁶³⁹ See Nydell, 26.

⁶⁴⁰ See Nydell, 20.

⁶⁴¹ See Nydell, 17-19.

A final characteristic of Arab relationships is the undergirding value of the group. Stemming from the communal nature of the traditional Arab extended family, friendships should also be understood within this group framework. Barakat asserts, “A highly distinctive feature of Arab society is the continuing dominance of primary group relations” [in which] “individuals engage in an unlimited commitment to one another.” He adds that Arabs “derive satisfaction from extensive . . . affiliations and develop a great sense of belonging.”⁶⁴² As “privacy” is synonymous with “loneliness” in Arabic, Arabs continually default to cultivating relationships within the group context.⁶⁴³ While the sense of group continues to be stronger in rural settings, family, community, and friendship of a communal nature is still maintained even in larger urban contexts.⁶⁴⁴

How do Arabs approach conflict resolution? Hiebert notes that as members of a communal society, Arabs prefer to avoid direct confrontation if possible.⁶⁴⁵ Despite this, Patai correctly asserts that Arabs, like many other cultures, are quite prone to conflict on family, tribal, as well as national and political, levels.⁶⁴⁶ As Arabs freely communicate emotion, it is not unusual for even a small conflict to become explosive rather quickly. The inherited Bedouin values of bravery require them to offer a strong verbal defense in the face of conflict—words that very often do not translate into concrete action.⁶⁴⁷

In light of this tendency to defend one’s honor through strong words, how do Arabs concretely resolve a conflict? While one possibility is that the enemy (a rival clan, tribe, or army) might actually be destroyed in the conflict, a more common Arab

⁶⁴² See Barakat, *The Arab World*, 24.

⁶⁴³ See Nydell, 20-21.

⁶⁴⁴ See Barakat, *The Arab World*, 24.

⁶⁴⁵ See Hiebert, *Transforming Worldviews*, 21.

⁶⁴⁶ See Patai, 232-40.

⁶⁴⁷ See Patai, 63-69.

response is to appeal to a mediator. Traditionally the mediator (*wasit*) was a man of wealth and prestige whose aim was first to intervene and separate the two fighting parties—an action that actually increased the honor of each group. The mediator’s job was not to render a judgment in the conflict; rather, it was to restore and uphold the groups’ honor. In fact, a routine strategy was to invite the groups to cease fighting for the sake of their respective families.⁶⁴⁸

On a political level, mediation and conflict resolution often takes the form of conferences attended by delegations from rival Arab nations. From a Western perspective, it seems that these meetings are filled with never ending discourses that result in little concrete action other than scheduling another conference. However, for Arabs, this unhurried time to talk at length restores honor, builds friendship, and offers hope for a peaceful future.⁶⁴⁹

3.11.2 Brazilian Friendships

One of the most distinguishing aspects of Brazilians is their friendly nature and penchant for relationships. Harrison cites a Brazilian friend who relates: “‘Friend’ likewise means something different in Brazil. ‘A friend is like a brother or sister. You share things, be honest with them. They will accept you as you are. They will question you, argue with you. It leads to growth.’”⁶⁵⁰ That said, like Arabs, Brazilians are certainly not friends with everyone in society. In light of DaMatta’s home and street paradigm, it should be noted that friendship in Brazil is necessarily exclusive and that relationships can be observed on different levels.⁶⁵¹ Many Brazilians remain strangers to one another, while others, such as those who work together, are regarded as

⁶⁴⁸ See Patai, 239-43; also Nydell, 25-26. For more discussion on the role of a mediator, see Duane Elmer, *Cross-Cultural Conflict: Building Relationships for Effective Ministry* (Downers Grove, IL: Intervarsity Press, 1993), 65-79.

⁶⁴⁹ See Patai, 252-60.

⁶⁵⁰ See Harrison, 10.

⁶⁵¹ See Page, 229-58.

colleagues (*colegas*). After some time, a colleague may become a friend (*amigo*), which as indicated in the description above, means that the friend has in a sense become a part of the family.⁶⁵²

Given these levels of relationship within Brazil and the process of going from stranger to colleague and possibly to friend, how do Brazilians meet one another? First, Brazilians often become friends through their work. It is not unusual for businessmen working on a deal to strike up a friendship because, as Harrison notes, “Brazilians often approach business as a particular kind of social interaction.”⁶⁵³ Also, it is common for co-workers in a company to go out for drinks after work, even for many years, before consecrating their friendship by inviting one another to their homes.⁶⁵⁴ Second, Brazilians also meet in otherwise public places. Friendships have been started on buses, in the market, and of course, at the beach. The latter is a key public place in Brazilian society and it’s often where young people, including young men and women with romantic interests, become acquainted and strike up a friendship.⁶⁵⁵ Finally, in both work and public places, Brazilians have been known for their warmth, charm, and friendship toward foreigners. Page correctly asserts: “Cordiality is a defining characteristic of their behavior. They radiate an irresistible pleasantness, abundant hospitality, and unflinching politeness, especially to foreigners.”⁶⁵⁶

Not unlike Arabs, Brazilian friendships seem to thrive on the favor system. While some colleagues may ask for a favor, such requests happen more often among friends. Sometimes the request, generally communicated in an indirect manner, is actually made to test the friendship. Indeed, if it is within one’s power to act, a

⁶⁵² See Harrison, 10-11; also Finley, 113.

⁶⁵³ See Harrison, 72.

⁶⁵⁴ See Vincent, 83; also Harrison, 77.

⁶⁵⁵ See Harrison, 63-67; also Vincent, 89.

⁶⁵⁶ See Page, 9.

friend's request for a favor cannot be refused. Even when Brazilians are not able to help, they will rarely communicate this directly.⁶⁵⁷

Also like Arabs, Brazilians build friendships within the context of a largely communal culture. Harrison writes that "The general concern for the group rather than the individual, and an appreciation for the human world around them, all create situations in which Brazilians are rarely alone."⁶⁵⁸ A by-product of the traditional Brazilian extended family, the communal nature of Brazilian society can be observed on a number of fronts. Though certainly apparent in the life and business of small towns, the group orientation can also be observed in the cities, for instance, when employees take their coffee breaks.⁶⁵⁹ Vincent writes, "[Brazilians] stop their work, come together at the coffee bar or around the coffee server, drink, converse, and then return to previous duties."⁶⁶⁰ Outside of work, Brazilians of all races and classes meet and interact on public transportation, at the beach, and of course at soccer (*futebol*) matches. Describing the soccer match as a community gathering, Page vividly writes:

Crowds attending major matches are not mere onlookers; they are participants in an ecstatic rite that begins when teams take the field. Waving banners, setting off firecrackers, tossing talcum powder, and chanting cheers, the fans enter into a symbiotic relationship with the players, who feed off the energy that comes from the stands.⁶⁶¹

Another venue in which Brazilians demonstrate a collective spirit is at Carnival, the pre-Lenten celebration which officially marks the end of the summer. Page adds:

For five nights and four days, a marathon of merrymaking convulses the city, as delirious celebrants shed all their inhibitions (along with most of their outer garments) and respond to the ubiquitous, nonstop pulsing of drums conveying the infectious beat of the samba.⁶⁶²

⁶⁵⁷ See Harrison, 14-15; also Finley, 114-15.

⁶⁵⁸ See Harrison, 12.

⁶⁵⁹ See Rosanne Prado's very insightful study in Prado, "Small Town, Brazil: Heaven and Hell of Personalism," in Hess and DaMatta, 59-82.

⁶⁶⁰ See Vincent, 85.

⁶⁶¹ See Page, 392.

⁶⁶² See Page, 469.

Finally, Brazilians achieve a form of community through popular religion. Though the practices and underlying beliefs of Brazilian Spiritism will be addressed shortly, it is sufficient here to conclude with Wiebe that “Spiritism in Brazil is primarily a group activity.”⁶⁶³

Some may object to the assertion that Brazil is predominantly a communal culture, arguing for a certain Brazilian individualism. However, Finley helpfully distinguishes Brazilian individualism from that which is observed in North America or Europe. He writes:

Brazilians have a different kind of individualism. Brazil is still a relational culture, and people always sense that they need others. Brazilian individualism consists, therefore, not of isolationism, but of efforts to assert oneself within a group.⁶⁶⁴

Finally, how do Brazilians generally go about resolving conflict? There is a Brazilian proverb that says, “When one doesn’t want, two don’t quarrel.”⁶⁶⁵ This saying serves as a reminder that Brazilians are high context people who tend to prefer indirect communication and therefore do not prefer direct, verbal confrontation.

Rodrigues adds:

The basic Luso-Brazilian personality has a horror of violence and always seeks a way of smoothing things over, a path of moderation that avoids definite breaks. Cleverness, prudence in shunning extremes, an ability to forget, a rich sense of humor, a cool head and a warm heart get the Brazilians through difficult moments.⁶⁶⁶

In short, Brazilians continue to value cordiality even in conflicts and will pursue a solution for the problem in a diplomatic and indirect manner. A key value in Brazilian culture, which will be discussed more shortly, is finding a solution (*jeito*) to problems or challenges. Rather than confronting the issue directly, Brazilians will lean on

⁶⁶³ See James P. Wiebe, “Persistence of Spiritism in Brazil,” (DMiss dissertation, Fuller Theological Seminary, 1979), 10.

⁶⁶⁴ See Finley, 192.

⁶⁶⁵ Cited in Moreau, Corwin, and McGee, 276.

⁶⁶⁶ Cited in Harrison, 18.

relationships or appeal to favors to resolve it. This approach certainly applies to resolving a conflict with friends.

3.11.3 Brazilian Perspectives on Relationships in the Arab World

While this survey of the literature has revealed some continuity in how Arabs and Brazilians regard friendships, a little over two-thirds of Brazilian workers surveyed felt that the Brazilian approach to relationships was very similar (29.5%) or similar to (38.6%) that of Arabs. The narrative responses strongly confirmed this data.

A significant number of respondents communicated a general admiration for the value that Arabs placed on relationships. One Brazilian worker said, “[I like] their [Arabs] relational attitude,” while another added, “[I like that Arabs] are very loving people, they are transparent and communicate well . . . they are very sociable.”⁶⁶⁷ Similarly, others shared, “[I like that Arabs] value relationships,” and “I enjoy that they [Arabs] are people oriented, open to friendship.” One worker showed his appreciation for the Arab emphasis on relationships by contrasting this with how (presumably) Europeans approach relationships: “[I like that Arab] culture is relational. I appreciate the fact that they are warm, and almost always open to deeper relationships. [This is] different from cold climate cultures.”

Some transcultural workers noted that Arabs seemed especially open to getting to know Brazilians. One worker said, “[I like that] Arabs are friendly and like to talk. They like Brazilians and we feel welcomed,” and another added, “[I like that Arabs] are very friendly. They love Brazilian people . . . They like to talk and eat a lot . . . They are open to relationships.”

Other Brazilians affirmed that building relationships with Arabs was generally easy and happened rather quickly. “Arabs make friends quickly,” related one worker while another added, “The Muslims are very easy to build friendships with.” Another

⁶⁶⁷ All Brazilian responses on this topic are represented in Table 3.6.

missionary said, “[I like that] there are open doors to relationship and it is easy to make friends and share the Gospel.”

Once relationships were built, other Brazilian workers affirmed that Arabs were loyal friends. One worker indicated, “Among Arabs, once someone is a friend, they are a very close friend,” and another added, “[They are] always in touch.” Finally, another missionary shared, “Friendships [with Arabs] tend to last a long time and do not die in spite of the physical distance.”

A number of Brazilian workers affirmed the communal nature of Arab culture. “[I like the Arab’s] people-oriented mentality; they are people who enjoy celebrating,” shared one worker. Another added, “[I like that Arabs] are friendly and offer friendship. They are very integrated in the community they live in: [each] one helps one another,” while another related, “[I like that Arabs] are laid back and it is easy to spend lots of time together.” Finally, one Brazilian worker summarized, “[I like the Arab] emphasis in community and family, not in the individual.”

Other Brazilian missionaries interviewed noted some similarities regarding relationship between their own culture and their Arab contexts. One worker said, “Both [Arab and Brazilian] cultures are very relational,” and another related, “The way they [Arabs] make friends here is very similar to Brazilians.” More specifically, some workers commented on how relationships were begun. “It is easy to make an immediate relationship with Arabs,” shared one worker. Another added, “It is very easy for us [Arabs and Brazilians] to make friends, start a conversation, etc.,” while another affirmed, “It is very easy to get to know [Arab] people. It is not necessary to have an official reason to meet a new person.”

Other Brazilian workers commented on similarities in cultivating and maintaining a relationship that has already started. One worker said, “[I like that

Arabs] are very curious to know everything about your life. In Brazil, we do this, too. They [Arabs] are really friendly.” Another shared, “A lot of time is spent in building a friendship or a relationship. Simply spending time together without even having much to say has a lot of meaning to both [Arab and Brazilian] cultures.” Finally, another Brazilian observed, “Like us [Brazilians], it takes time to gain their [Arabs] trust.”

Some Brazilian respondents indicated that there were some slight differences in how Arabs and Brazilians approached relationships, which also reveals some diversity among Brazilians on the issue. Commenting on Brazilian individualism, one worker related, “[I like the Arab’s] sense of community. Because I feel that we [Brazilians] are very individualistic. I appreciate it so much even though it is hard for me, like to share a glass, a food, water bottle, etc.” Another admitted, “I am more people-oriented than a North American but not as people oriented as North Africans; North Africans are more status ascribed than myself so this was challenging.” Finally, another worker shared, “In the Arab country where I serve, they take people home so easily! In Brazil, we are more afraid of that (perhaps for me because I am from a big city).”

Other Brazilian missionaries cited some clear differences in how Arabs and Brazilians approach friendship. Indicating that Arabs are more closed than Brazilians, one worker shared, “Arabs are very devoted to the family and family ties. At first, it is not easy to connect with them and create deeper relationships. They appear to be hospitable but it takes time to create trust.” Another added, “They [Arabs] are very much among themselves.”

Commenting on how relationships begin, one Brazilian noted, “It is different in how we begin the relationship. Brazilians open up more quickly. But, over time Arabs open up, though more slowly.” On the other hand, another Brazilian related,

“I’m from Minas Gerais. We don’t make friends as quickly or easily as they do here in my Arab country.” Describing the type of people with whom Arabs and Brazilians make friends, one worker said, “Arabs seem to begin friendships based on appearances and status. In Brazil, we become friends with our work and classmates. In Brazil once you become a friend, you are part of the family.” Another added, “Arabs are more likely to build friendships based on social class than Brazilians are. It’s slower to start a relationship with Arabs but it gets stronger over time.” Finally, another Brazilian commented on the different ways that friendships are maintained: “Arabs call each other all the time; Brazilians give each other a little more space and time.”

For some Brazilians, the way that Arabs pursued relationships was challenging for them. Commenting on the lack of privacy in relationships, one worker said, “The concept of privacy [was difficult]. North African’s sense of privacy is ‘more loose’ than mine,” while another added, “Lack of privacy [among Arabs is difficult].” Finally, for one Brazilian the communal nature of Arab culture, especially as it affected one’s decision to follow Christ, was difficult: “As their identity is in Islam, even those who are open to Christ were very reluctant to believe in Christ. There is a strong pressure from the group.”

Regarding conflict resolution, the vast majority (79.6%) of Brazilian transcultural workers felt that the Arab manner of resolving conflicts was very different (20.5%) or different (59.1%) or from the Brazilian approach. Citing similarities between Arabs and Brazilians in resolving conflict, one worker related, “In some cases, Brazilians also have difficulty resolving conflict,” and another added, “As Brazilians, the Arabs try to avoid direct conflict.” One Brazilian worker admitted, “I was more similar to North Africans . . . in resolving conflict in a roundabout way.”

Some of the observations made by Brazilians about Arab communication implied differences in dealing with conflicts. One worker said, “They yell a lot here,” while another added, “They [Arabs] talk very loud, scream at each other and get everything resolved in twenty minutes. Only God knows if there was a true repentance, forgiveness and apology.” One worker jokingly added, “They love ‘fake wrestling’ here [and resolve their conflicts like that].” Others commented, “They [Arabs] argue a lot, ask for forgiveness of each other and everything goes back to how it was before,” and, “Generally, conflicts are not resolved, and if resolved, it is not done in the best way.”

Some Brazilian workers asserted, in contrast to the Arab tendency to shout and argue, that Brazilians tend to maintain their cordiality even during a conflict. One worker related, “Arabs will scream a lot and shout but there is lots of talk and no action. Brazilians do not shout like that,” while another said, “Brazilians do not like confrontation; we are generally diplomatic in these things.”

Other Brazilian workers indicated that Brazilians are generally more confrontational than Arabs during a conflict. One Brazilian shared, “Brazilians do not like confrontation. But we are more confrontational than Arabs are,” while another added, “Brazilians confront each other more than Arabs do. Here [in my Arab country] there is no verbal confrontation.” Similarly, one worker related, “In my Arab context there is no direct confrontation. Personally, I prefer to confront someone when there is a problem,” and another added, “Brazilians can also be indirect but personally I am more direct in confrontation. Arabs do not want to face a problem and you cannot communicate with them too directly.”

Finally, Brazilian transcultural workers affirmed one aspect of Arab conflict resolution that was quite different from the Brazilian way—appealing to a mediator.

One Brazilian said, “In Brazil, we can resolve a problem directly with the person. Arabs have to call someone as an intermediary.” Another affirmed, “In Brazil, the conflict is between you and the person. In the Arab world, a mediator is needed. In a conflict, Arabs must show themselves to be strong and the mediator serves to boost this strength.” Describing this process in a rural context, one Brazilian shared, “Sometimes they make use of a mediator. In the villages where we work they have a meal together. The offending party slaughters a sheep and offers it to the offended party and his family.” Finally, one worker highlighted the important role of the mother in conflict resolution: “The mother is the mediator of disputes in the Arab family and problems are worked out within the family.”

In light of the summary from the literature and survey responses given by Brazilian transcultural workers regarding friendship, what are the missiological implications for Brazilians serving among Arabs? First, perhaps the strongest quality that Brazilians bring to transcultural mission is their ability to initiate and cultivate quality friendships. As it has been shown, both Brazilians and Arabs deeply value relationships, and they approach friendships in a similar way. One Brazilian worker illustrated this in sharing some difficulty that he encountered serving under a British mission team leader who exhorted the team to go out and “make friends” with Arabs—in essence, make impersonal contacts in order to share the Gospel.⁶⁶⁸ However, this worker seemed to find more success in his ministry by approaching relationships in a more Brazilian way. In fact, another Brazilian missionary argued that Brazilians were effective among Arab-Muslims because they were not afraid to develop deep and meaningful relationship with Arabs and because they were able to

⁶⁶⁸ Related to me in personal conversation during a visit, January 5, 2010.

place people above projects.⁶⁶⁹ In short, the Brazilian way of building relationships seems quite meaningful in the Arab context and provides a foundation for authentic evangelism, discipleship, and church planting.

Second, it is quite natural for Brazilians to approach ministry in a group-oriented society. As noted, unlike North Americans and Europeans who can be so focused on personal (individual) evangelism or discipleship, Brazilians are able to build relationships and communicate the Gospel to families and groups of friends—a natural basis for a church planting movement.⁶⁷⁰ Brazilians also seem naturally equipped to partner with Arabs in ministry teams. In spending time with a mission team composed of Brazilians and Arabs, I observed that the team meeting was planned around a meal and that kids were present. In addition to studying the Scriptures and praying for one another, many personal needs were shared, and very little ministry business was communicated. Indeed, cultivating Christian fellowship was valued more than dealing with ministry projects. For me, this was quite distinct from many mission team meetings in which I had participated where ministry business is the central focus.⁶⁷¹

Finally, while Brazilians can relate to Arabs in the general manner of building relationships in a communal culture, there are some clear differences in how conflicts are resolved. Though Brazilians are also from a high context culture and many may not prefer direct confrontation, most Brazilians will have to adapt significantly in this area when serving among Arabs.

⁶⁶⁹ See L.C., “Mais Missionários Brasileiros Para O Mundo Muçulmano,” in Bradford, Winter, and Hawthorne, *Perspectivas*, 470; also Finley, 199.

⁶⁷⁰ See Allen and Duran, “Pre-Field Preparation to Sow,” in Woodberry, *From Seed to Fruit*, 286.

⁶⁷¹ These observations were made with this team, January 9, 2010.

Table 3.6 Brazilian Perspectives on Arabs, Friendship, and Conflict

(20) [I like] their [Arabs] relational attitude.
(13) [I like that Arabs are] are very loving people, they are transparent and communicate well . . . they are very sociable.
(11) [I like that Arabs] value relationships.
(35) I enjoy that they [Arabs] are people oriented, open to friendship.
(7) [I like that Arab] culture is relational. I appreciate the fact that they are warm, and almost always open to deeper relationships. [This is] different from cold climate cultures.
(38) I love relationships.
(33) I was quite comfortable with friends made there. Most of my relationships were work relationships.
(39) Arabs are caring and loving people. I feel at home here and have adapted in my four years here.
(10) [I like that Arabs] have a love for one another.
(3) [I like the Arab] importance of human relationships. They have a more sensitive outlook of a person as a human being.
(2)[Arabs] are fun people to be around.
(26) [I like that] generally, they [Arabs] are friendly and hospitable.
(38) [I like that] they [Arabs] are friendly.
(41) I like the friendly aspect [of Arab culture]--spending time with people.
(34) [I like that Arabs] are open to relationships (even though they want to be with you all of the time).
(43) [I like that] Arabs are friendly and like to talk. They like Brazilians and we feel welcomed.
(44) [I like that Arabs] are very friendly. They love Brazilian people. . . They like to talk and eat a lot. . . They are open to relationships.
(29) [I like that] we [Brazilians] are well received. There are friendships after you've gained trust.
(36) Arabs make friends quickly.
(16) The Muslims are very easy to build friendships with.
(39) [I like that] there are open doors to relationship and it is easy to make friends and share the Gospel.
(33) Among Arabs, once someone is a friend, they are a very close friend.
(35) [They are] always in touch.
(4) Friendships [with Arabs] tend to last a long time and do not die in spite of the physical distance.
(18) [I like the Arab's] people-oriented mentality; they are people who enjoy celebrating.
(16) [I like that Arabs] are friendly and offer friendship. They are very integrated in the community they live in: [each] one helps one another.
(8) [I like that Arabs] are laid back and it is easy to spend lots of time together.
(4)[I like the Arab] emphasis in community and family, not in the individual.
(1) [I like the Arab] value of community . . . good sense of humor.
(2) Both [Arab and Brazilian] cultures are very relational.
(5) The way they [Arabs] make friends here is very similar to Brazilians.
(43) It is easy to make an immediate relationship with Arabs.
(16) It is very easy for us [Arabs and Brazilians] to make friends, start a conversation,

etc.
(8) It is very easy to get to know [Arab] people. It is not necessary to have an official reason to meet a new person.
(18) Both [Arab and Brazilian] cultures are quite informal in this process [of building relationships].
(45) [I like that Arabs] are very curious to know everything about your life. In Brazil, we do this, too. They [Arabs] are really friendly.
(22) A lot of time is spent in building a friendship or a relationship. Simply spending time together without even having much to say has a lot of meaning to both [Arab and Brazilian] cultures.
(31) Like us [Brazilians], it takes time to gain their [Arabs] trust.
(17) [I like the Arab's] sense of community. Because I feel that we [Brazilians] are very individualistic. I appreciate it so much even though it is hard for me, like to share a glass, a food, water bottle, etc.
(21) I am more people-oriented than a North American but not as people oriented as North Africans; North Africans are more status ascribed than myself so this was challenging.
(17) In the Arab country where I serve, they take people home so easily! In Brazil, we are more afraid of that (perhaps for me because I am from a big city).
(25) Except for the separation between men and women, [relationship building] is very similar.
(32) Arabs are very devoted to the family and family ties. At first, it is not easy to connect with them and create deeper relationships. They appear to be hospitable but it takes time to create trust.
(14) They [Arabs] are very much among themselves.
(34) It is different in how we begin the relationship. Brazilians open up more quickly. But, over time Arabs open up, though more slowly.
(39) I'm from Minas Gerais. We don't make friends as quickly or easily as they do here in my Arab country.
(19) Here [in the Arab world], the way people approach each other in order to start a friendship is very delicate.
(40) Arabs seem to begin friendships based on appearances and status. In Brazil, we become friends with our work and classmates. In Brazil once you become a friend, you are part of the family.
(38) Arabs are more likely to build friendships based on social class than Brazilians are. It's slower to start a relationship with Arabs but it gets stronger over time.
(37) Arabs call each other all the time; Brazilians give each other a little more space and time.
(21) The concept of privacy [was difficult]. North African's sense of privacy is "more loose" than mine.
(29) Lack of privacy [among Arabs is difficult].
(13) As their identity is in Islam, even those who are open to Christ were very reluctant to believe in Christ. There is a strong pressure from the group.
(31) In some cases, Brazilians also have difficulty resolving conflict.
(5) As Brazilians, the Arabs try to avoid direct conflict.
(21) I was more similar to North Africans . . . in resolving conflict in a round about way.
(40) Brazilians themselves can be different on resolving conflict.
(43) They yell a lot here.

(19) They [Arabs] talk very loud, scream at each other and get everything resolved in twenty minutes. Only God knows if there was a true repentance, forgiveness and apology.
(44) They love “fake wrestling” here [and resolve their conflicts like that].
(16) They argue a lot, ask for forgiveness of each other and everything goes back to how it was before.
(26) Generally, conflicts are not resolved, and if resolved, it is not done in the best way.
(45) <i>Maleesh</i> [“no worries”] often summarizes things
(33) Arabs are more emotional than Brazilians when there is a conflict; but maybe this freedom of expression leads to better forgiveness.
(32) We are somewhat similar because of being hot blooded; yet they are different from Brazilians because we do not start off fighting and arguing.
(41) Arabs will scream a lot and shout but there is lots of talk and no action. Brazilians do not shout like that.
(18) Brazilians do not like confrontation; we are generally diplomatic in these things.
(35) Brazilians do not like confrontation. But we are more confrontational than Arabs are.
(37) Brazilians confront each other more than Arabs do. Here [in my Arab country] there is no verbal confrontation.
(36) In my Arab context there is no direct confrontation. Personally, I prefer to confront someone when there is a problem.
(39) Brazilians can also be indirect but personally I am more direct in confrontation. Arabs do not want to face a problem and you cannot communicate with them too directly.
(34) There is no direct confrontation with Arabs because they get easily offended.
(9) In Brazil, we can resolve a problem directly with the person. Arabs have to call someone as an intermediary.
(38) In Brazil, the conflict is between you and the person. In the Arab world, a mediator is needed. In a conflict, Arabs must show themselves to be strong and the mediator serves to boost this strength.
(22) Sometimes they make use of a mediator. In the villages where we work they have a meal together. The offended party slaughters a sheep and offers it to the offended party and his family.
(13) The mother is the mediator of disputes in the Arab family and problems are worked out within the family.
(23) Arabs are less transparent in their friendships therefore they do not come into conflict as much.
(2) Conflict resolution has to be according to their [Arab] way of doing things
(8) As a Brazilian and a foreigner, I was automatically the “loser” when it came to conflict. This was true with Arab-Muslims but also with some Arab Christians, too.

3.12 Hospitality

Quite related to the preceding discussions on family and relationships, we now turn our attention to the cultural value of hospitality—the general act of welcoming another into one’s home, to one’s table, and generally into one’s life. A qualification

for church leaders in the Pastoral Epistles,⁶⁷² offering hospitality is also a vital element for transcultural mission work as it creates an environment for relationships, authentic evangelism and discipleship, and Christian fellowship. In this section, we will examine how Arabs and Brazilians regard and practice hospitality. After analyzing the responses of Brazilian missionaries regarding hospitality in the Arab world, the missiological implications will be explored.

3.12.1 Arabs and Hospitality

Hospitality (*diyafa*) is a defining characteristic of Arab culture.⁶⁷³ In fact, the basic Arabic greeting for “hello” (*ahhlan wa sahhlán*) literally means that there is a family and a valley of abundance. That is, with the harvest finished and the family present, it is time to sit down and spend some unhurried time together.⁶⁷⁴ Hence, a sense of welcoming hospitality is embedded in this daily greeting.

While Islam strongly encourages and informs Arab hospitality, this cultural value can also be traced to the Bedouin roots of Arab culture.⁶⁷⁵ Motivated by a desire to increase one’s reputation within the community as well as to strengthen group solidarity, Bedouins were obliged to offer protection and shelter to strangers—even fugitives.⁶⁷⁶ Thus, it is impossible for Arabs, including the poor, to turn away a visitor and deny him hospitality.⁶⁷⁷ Commenting further on the importance of Arab hospitality, one Arab woman helpfully summarized:

For Arabs, hospitality lies at the heart of who we are. How well one treats his guests is a direct measurement of what kind of a person she or he is. Hospitality is among the most highly admired of virtues. Indeed, families judge themselves and each other according to the amount of generosity they bestow upon their guests they entertain. Whether one’s guests are relatives, friends, neighbors, or relative

⁶⁷² See 1 Timothy 3:2 and Titus 1:8; also 1 Peter 4:9.

⁶⁷³ Patai (see Patai, 93) helpfully points out that *diyafa* is the same word for generosity in Sudanese Arabic.

⁶⁷⁴ See Nydell, 56.

⁶⁷⁵ See Musk, *Touching the Soul of Islam*, 89-90; also Barakat, *The Arab World*, 52, 60.

⁶⁷⁶ See Matheny, 17; also Patai, 90-93.

⁶⁷⁷ See Patai, 90; also Nydell, 56.

strangers, they are welcomed into the home and to the dinner table with much the same kindness and generosity.⁶⁷⁸

In most cases, Arabs show hospitality in the context of their home. Matheny notes that even the shortest visit includes a drink and some food.⁶⁷⁹ Often, unexpected visitors are invited to stay for a meal. In Tunisia, such visitors are greeted with the expression *hisanek jiraya* (“your horse makes good time”), meaning that they showed up at just the right moment.

In most Arab contexts, the largest meal of the day is at mid-day or in the early afternoon. As evening meals can be quite late (around ten or eleven o’clock), guests will often arrive a couple of hours before the meal is served to sit, have a drink and snacks, and to talk. When the food does arrive, there is typically much more placed on the table than can possibly be consumed—an opportunity to “feast with the eyes.” Guests are generously served food and are constantly urged to eat more.⁶⁸⁰ In Moroccan Arabic, the common table expression is *kul ma kliti waylo* (“Eat! You haven’t eaten anything!”). As visitors express their intention to depart, the host will protest that it is too early, and the actual leaving process may include another half hour of discussion as the host walks guests to the door.

In the Arab world, there are also occasions which require special and more labor intensive hospitality. These include weddings, circumcisions, funerals, religious feasts, and the month of Ramadan.⁶⁸¹ While the home is the common place for offering hospitality, Arabs will also demonstrate this value in public places by paying for a guest at a café or restaurant.⁶⁸²

⁶⁷⁸ Cited in Nydell, 57.

⁶⁷⁹ See Matheny, 18.

⁶⁸⁰ See Nydell, 59-60.

⁶⁸¹ See Patai, 91.

⁶⁸² See Patai, 93; also Nydell, 55-56.

3.12.2 Brazilians and Hospitality

Brazilians are also quite known for their hospitality. In fact, Azevedo argues that Brazilian hospitality, with its implicit kindness and tolerance, is one of the strongest attributes of the culture as a whole.⁶⁸³ In light of DaMatta's home and street paradigm, Brazilian hospitality is most immediately observed in gatherings of the extended family and friends in the home. The typical Brazilian extended family will gather at least once weekly—often on Sunday—for a traditional meal of *feijoada*.⁶⁸⁴ If a family friend should stop by during meal time, they are expected to stay unless they can offer a compelling reason for why they cannot. In some Brazilian homes, an unexpected visitor is told, “we will put more water in the beans,” meaning that there is always plenty of food to go around. Outside of meals, Brazilians also show hospitality by offering coffee, juice, and cookies.⁶⁸⁵ Also, outside of the home, Brazilians remain hospitable as one friend will pay for his invited guest's coffee, drink, or meal.⁶⁸⁶

In terms of food, Brazilians typically eat a smaller breakfast consisting of bread, fruit, and a cup of coffee. Similar to the Arabs, Brazilians eat their biggest meal of the day at mid-day; thus many businesses close for two hours at lunch time to accommodate this. Finally, Brazilians eat a lighter meal at night between seven and nine o'clock, though this may be even later in the summer. In light of the home being a place of protection and harmony, meal-time discussions are generally light in nature. More serious interactions about business or politics are saved for coffee.⁶⁸⁷

Brazilian hospitality is further observed as guests enter the home. Essentially asking permission to enter, they will say *da licença* (“with your permission”) to which

⁶⁸³ See Azevedo, 121-23; also Tucker, 70.

⁶⁸⁴ See Vincent, 83.

⁶⁸⁵ See Harrison, 87-88.

⁶⁸⁶ See Harrison, 40.

⁶⁸⁷ See Harrison, 84-85; also Vincent, 84-85.

the reply is *fique a vontade* (“be at ease”).⁶⁸⁸ As guests indicate a desire to depart, the host will also protest that it is too early and Brazilians may spend up to thirty minutes at the door saying goodbye.⁶⁸⁹

Though, as noted, Brazilian hospitality is most naturally offered to family and friends, Brazilians certainly have room for new friends—those who go from the street into the home and from being a *colega* to an *amigo/amiga*. Aware of this, a first time visitor to a home will bring a gift while someone invited to a party may send a bouquet of flowers ahead of his arrival.⁶⁹⁰

3.12.3 Brazilian Perspectives on Hospitality in the Arab World

From this brief survey, it seems evident that the cultural value of hospitality is quite similar between Arabs and Brazilians. In fact, this may be the area in which there is the highest degree of cultural proximity between the two affinity blocs. Of the Brazilian transcultural workers surveyed, the vast majority (77.8%) felt that that Arab hospitality was very similar (31.1%) or similar to (46.7%) hospitality in the Brazilian context.

When asked what they liked most about Arab culture, many Brazilians workers indicated that it was the hospitality. One worker noted, “[I like that] they [Arabs] are laid back and it is easy to spend lots of time together. They are very hospitable,” while another added, “I appreciate their hospitality. It is an honorable thing here.”⁶⁹¹ Another related, “[I like that Arab] families are very welcoming—especially the Bedouin peoples in the villages,” while another affirmed, “[I like that] it [my Arab context] is a welcoming and hospitable culture—especially in the poor

⁶⁸⁸ See Finley, 120.

⁶⁸⁹ See Harrison, 88-89.

⁶⁹⁰ See Harrison, 45.

⁶⁹¹ All Brazilian responses on this topic are represented in Table 3.7.

areas.” Finally, another worker shared, “They [Arabs] are very happy to welcome visitors and offer them their best.”

A number of Brazilian missionaries affirmed the similarities between Arab and Brazilian hospitality. One worker said, “[For Brazilians and Arabs] food is a reason to gather” and that “we [Brazilians and Arabs] both love to receive people.” Another worker asserted, “In general we are similar [in showing hospitality], especially in the rural parts of Brazil/the Arab world.”

Workers from the Northeast of Brazil saw a special connection between Arab hospitality and that of their region in Brazil. One worker related, “My parents are from Northeast Brazil and the culture is so similar to Arab culture. Sometimes I feel like I am back home. [I like that] They [Arabs] like to talk and eat a lot. They are hospitable. They are open to relationships.” Another added, “Arabs in the countryside are like Brazilians in Northeast Brazil. We always have an open door for visitors. If you come to the door in Brazil, you just clap your hands to let someone know you are there. Also, there is a similarity because you do not have to go to the trouble of scheduling visits; you just stop in.” Finally, one woman from the Northeast affirmed, “Personally, I grew up in a family where we always had people living with us; so I am used to opening my home.”

While no Brazilian workers felt that Arabs were inhospitable, some felt that Brazilians were more adept in this area. One worker related, “Brazilians seem more open to inviting people to their home.” Citing differences between the hospitality values in their home region in Brazil to a large Arab urban context, another worker shared, “In the Northeast of Brazil, we invite people a lot. More than in the big Arab city that we live in.”

Other Brazilian missionaries felt that, while hospitable, Arabs were more open to welcoming Western visitors. One Brazilian shared, “It seems that Arabs are not as interested in ‘Arab looking’ foreigners,” while another added, “Arabs receive us very well. But they receive white Westerners better.”

Some Brazilians related that sociological reasons made hospitality different in the Arab world. Commenting on the different place of women in Brazilian and Arab society, one worker noted, “One difference is that when you go into the Arab home, the women disappear. In a Brazilian home, men and women sit together more freely.” Another Brazilian missionary added, “Among Arabs though, if you are single or family without kids, you are limited [which is different from Brazil].” That is, from his point of view, Arabs prefer to extend and receive hospitality from the basis of a complete nuclear family unit (parents and kids) or from the extended family.

Finally, according to the Brazilian workers interviewed, the biggest perceived difference was that Arabs were generally more hospitable than Brazilians. “Both cultures [Brazilians and Arabs] are hospitable but Arabs are more hospitable,” shared one Brazilian worker. Another worker added:

Hospitality here [in my Arab context] is extremely important. Here more is given, spent (financially and in terms of time), [and] there are a lot of expressions of one being nice to one another. In fact, many times people spend what they don’t have. It is a social burden and the reason of much debt in the family.

Finally, a Brazilian pastor ministering to Arabs in Southern Brazil, added, “The Arabs are superior to the Brazilians in this area. If they like you, they’ll give you anything. Sometimes, it breaks my heart to think that I was often visited more by Muslims than by Christians in the church [in Southern Brazil] that I pastored!”

Aside from the value of hospitality, many Brazilians shared that they liked Arab food. Certainly, the noted presence and influence of Arab food in Brazil has

contributed to this. One worker shared, “I like the food [in my Arab context]” while another added, “They [Arabs] use lots of butter and oil but I do enjoy the food.”

Finally, another shared, “I am a Brazilian of Lebanese descent [so I like Arab food].”

Some Brazilian missionaries indicated that the general taste of Arab food was similar to that of Brazilian food. One worker shared, “[Arabs have] Similar foods to what I was used to back in Brazil (i.e., rice, meat)” and another affirmed, “They [Arab and Brazilian food] are similar in the senses that we both use a lot of natural ingredients [and we both] eat lots of grains and nuts, cheese, and olive oil.” Similarly, others related, “We have the same basic food: lentils, vegetables, coffee. Also [we have] similar spices,” and “Similar foods (rice, beans, meat, and chicken) are consumed by Brazilians and Arabs.” Finally, one worker saw particular similarities between Northeastern Brazilian food and that of his Arab context: “North African food is quite similar to that of Bahia.”

Other Brazilian workers found the food in their Arab contexts to be quite different. One worker related, “I am from Northeast Brazil. What I like to eat, I do not find here [in my Arab context].” Another shared, “In Brazilian culture, we are a mix of cultures (European, African, Indian). Here [in my Arab context] the food is more limited.” Some Brazilian workers noted that Arab food used different spices. One worker shared, “We [Brazilians] use different spices [than Arabs]” and another added, “Some spices they [Arabs] use are different and also the quantity used differs.” The fact that some Brazilians had different opinions on the taste and quality of Arab food is surely indicative of the diversity of foods within Brazil itself.

A final difference between Arab and Brazilian food is actually in the preparation process. A number of Brazilian women missionaries shared that personal hygiene and how it related to food preparation was a big difference. One woman

shared, “The hardest thing for me [in my Arab context] is that food preparation is not very clean.” Another shared, “We [Brazilians] are cleaner in our food preparation.”

What are the missiological implications for Brazilians serving among Arabs regarding hospitality? Despite some noted areas in which Brazilians need to adapt to the Arab context—different tastes in food and differences in hygiene in food preparation—Brazilian missionaries seem to understand intimately the Arab values of hospitality. Thus, these workers seem naturally equipped to open their homes as well as to receive hospitality from Arabs—a basis for relationships in which authentic evangelism, discipleship, church planting, and Christian fellowship can be pursued. This incarnational value of a hospitality-based ministry was nicely illustrated by a Brazilian pastor ministering to Arabs in Brazil. Realizing that his Arab guests did not care for Brazilian food, he related simply, “Arabs prefer Arab food and we offered them Arab food when they came to our house.”

Table 3.7 Brazilian Perspectives on Arab Hospitality and Food

(8)[I like that] They [Arabs] are laid back and it is easy to spend lots of time together. They are very hospitable.
(22) I appreciate their hospitality. It is an honorable thing here.
(34) I enjoy their hospitality.
(2)[I like] Their hospitability.
(5)[I like] Their hospitality.
(31) [I like] Their joy, hospitality, and generosity.
(25)[I like Arab] Hospitality.
(3) [I like the] importance of hospitality [in my Arab context].
(1) [I like Arab] Hospitality, value of community.
(33) [I like that Arab] Families are very welcoming--especially the Bedouin peoples in the villages.
(26) [I like that] Generally, they [Arabs] are friendly and hospitable.
(40) [I like that] It [my Arab context] is a welcoming and hospitable culture--especially in the poor areas.
(16) They [Arabs] are very happy to welcome visitors and offer them their best.
(14) Muslims are very hospitable and always do their best!
(40) [For Brazilians and Arabs] Food is a reason to gather! We [Brazilians and Arabs] both love to receive people.
(39) In general we are similar [in showing hospitality], especially in the rural parts of

Brazil/the Arab world.
(44) My parents are from Northeast Brazil and the culture is so similar to Arab culture. Sometimes I feel like I am back home. [I like that] They [Arabs] like to talk and eat a lot. They are hospitable. They are open to relationships.
(19) They [Arabs] are hospitable like the Brazilians from the Northeast.
(8) Arabs in the countryside are like Brazilians in Northeast Brazil. We always have an open door for visitors. If you come to the door in Brazil, you just clap your hands to let someone know you are there. Also, there is a similarity because you do not have to go to the trouble of scheduling visits; you just stop in.
(35) Brazilians and Arabs are hospitable but in different ways. Personally, I grew up in a family where we always had people living with us; so I am used to opening my home.
(5) If you compare the Arab culture to the culture of the Northeast of Brazil they are very similar, but compared to the culture of Sao Paulo they are very different.
(18) Remember that the regions of Brazil vary and so, for instance, the people of the Northeast are more hospitable than they more European-influenced Southern Brazilians.
(34) Arabs from the rural areas are more hospitable. In the big city, Arabs are more reserved.
(36) Brazilians seem more open to inviting people to their home.
(37) In the Northeast of Brazil, we invite people a lot. More than in the big Arab city that we live in.
(37) Also, it seems that Arabs are not as interested in “Arab looking” foreigners.
(42) Arabs receive us very well. But they receive white Westerners better.
(33) One difference is that when you go into the Arab home, the women disappear. In a Brazilian home, men and women sit together more freely.
(45) Among Arabs though, if you are single or family without kids, you are limited [which is different from Brazil].
(18) Both cultures [Brazilians and Arabs] are hospitable but Arabs are more hospitable.
(44) It [hospitality] is almost the same. Among Arabs, it is a little stronger though Arabs are more hospitable than Brazilians.
(22) Hospitality here [in my Arab context] is extremely important. Here more is given, spent (financially and in terms of time), [and] there are a lot of expressions of one being nice to one another. In fact, many times people spend what they don't have. It is a social burden and the reason of much debt in the family.
(13) The Arabs are superior to the Brazilians in this area. If they like you, they'll give you anything. Sometimes, it breaks my heart to think that I was often visited more by Muslims than by Christians in the church [in Southern Brazil] that I pastored!
(9) I like the food [in my Arab context]!
(31) [Despite differences] they [Arabs] have delicious food!
(37) They [Arabs] use lots of butter and oil but I do enjoy the food.
(9) I am a Brazilian of Lebanese descent [so I like Arab food].
(8) [Arabs have] Similar foods to what I was used to back in Brazil (i.e. rice, meat).
(19) We [Brazilians and Arabs] eat bread everyday and rice is very much used as well.
(17) They [Arabs] eat a lot of bread and they have to eat together! You can have a cup of coffee at any time! In Brazil, you can go and drink a coffee any time, have a biscuit, etc.

(2) They [Arab and Brazilian food] are similar in the senses that we both use a lot of natural ingredients [and we both] eat lots of grains and nuts, cheese, and olive oil.
(36) We have the same basic food: lentils, vegetables, coffee. Also [we have] similar spices.
(38) Similar foods (rice, beans, meat, and chicken) are consumed by Brazilians and Arabs.
(40) We like similar things (meat, rice, beans, coffee).
(39) Many things [types of foods] are the same.
(23) The Arabs appreciate similar spices as Brazilians [do].
(21) North African food is quite similar to that of Bahia.
(34) I am from Northeast Brazil. What I like to eat, I do not find here [in my Arab context].
(44) In Brazilian culture, we are a mix of cultures (European, African, Indian). Here [in my Arab context] the food is more limited.
(14) Our [Brazilian] brown rice with white rice is missing here [in the Arab world].
(41) We [Brazilians] use different spices [than Arabs].
(22) Some spices they [Arabs] use are different and also the quantity used differs.
(2)The Arab food uses much more spices than our [Brazilian] food.
(5)Some spices are similar, but in general the food is different.
(4)The Brazilian food is not so spicy and takes a lot more salt.
(45) The hardest thing for me is that food preparation [in my Arab context] is not very clean.
(40) We [Brazilians] are cleaner in our food preparation.
(12) Lack of personal hygiene, including in food preparation [is difficult for me].
(32) The hygiene in some public restaurants [is difficult for me].
(13) Arabs prefer Arab food and we offered them Arab food when they came to our house.

3.13 Spiritual Worldview

In this section, we will summarize the general religious worldviews observed among Arab-Muslims, particularly Folk Muslims, and Brazilians. Indeed, in both the Arab and Brazilian contexts, there is an official religion (Islam and Roman Catholicism) to which the majority of people show a nominal adherence. Like most Arab-Muslims, the majority of Brazilians also syncretize the official religion with animistic practices.⁶⁹² By surveying the relevant cultural and missiological literature, we will first describe how the official religion is regarded in both contexts, which will be followed by a discussion of the motivations for and practices of popular religion in Brazil and the Arab world. Building on this background, the missiological

⁶⁹² For a further discussion on syncretism, see Nida, *Customs and Cultures*, 240-41.

implications, incorporating the perspectives of Brazilian transcultural workers serving in Arab contexts, will be explored. My aim is to show that Brazilian missionaries in general have a spiritual worldview that allows for the supernatural and demonic; thus, they are not alarmed by the spiritual realities of Folk Islam. Indeed, some members of the Brazilian missionary force have a personal background in Brazilian Spiritism prior to coming to Christ, while the rest, including Pentecostals and non-Pentecostals alike, have grown up around and are quite accustomed to Brazilian popular religion.

3.13.1 Arabs and Islam

Though birthed in a seventh-century Arabian tribal context, Islam spread rapidly and established itself quickly as the official religion of most Arabs. As the majority religion, Islam has also served as a defining and cohesive element for Arab society in general.

As an official religion, Barakat notes, Islam is characterized by “religious texts, the *shari’a* (Islamic law), absolute monotheism, the literal interpretation of religious teachings, ritualism, the absence of intermediaries between believers and God, and the religious establishment’s close connection with the ruling classes.”⁶⁹³ Based upon sacred books (the Qur’an and Hadiths), the religion is characterized by recognized practices (prayer, fasting, almsgiving, pilgrimage), officially sanctioned sacred places (mosques, pilgrimage sites), and recognized religious leaders (imams, muftis). Islamic orthodoxy has been articulated through the centuries through a significant corpus of writings by Muslim theologians and, as Islam has spread into the world, there have also been theological reform movements such as Wahhabism which have sought to preserve the religion’s purity.⁶⁹⁴

⁶⁹³ See Barakat, *The Arab World*, 118-19.

⁶⁹⁴ See Hourani, 348-49, 397-400.

Islam has, of course, shaped the spiritual worldview of Arabs. This is best observed in how the name of God is invoked in daily situations. In communicating “please,” North Africans will say *b-rabbi* (“by God”), *yaishek* (“God extend your life), and *Allah hamda walidek* (“God bless your parents”). “Thank you” is conveyed with *baraka Allah fik* (“God bless you”), *Allah ybarak fik* (“God bless you”), and again *yaishek* (“God extend your life). “Goodbye” is communicated through *rabbi yawenek* (“God help you”), *Allah yawen* (“God help you”), and *rabbi mak* (“God be with you”). Arabs around the world remember God’s provision and blessings throughout the day by uttering *hamdulillah* (“Praise God”). Finally, fatalism—a prominent aspect of the Muslim worldview—is affirmed daily through the oft repeated phrase *inshallah* (“God willing”).⁶⁹⁵

While Islam has served to define Arab society in general, it has also provided an identity for Arab individuals and families who cannot conceive of being anything but Muslim. Indeed, the religion—sustained by the family and community—does not allow for conversion to another belief system. Hence, for the vast majority of Arabs, to be an Arab is to be a Muslim.⁶⁹⁶

3.13.2 Arabs and Folk Islam

Despite the significant work of Muslim theologians, the presence of world- renowned Islamic theological schools such as Al-Azhar (Cairo) and the *Jammat al-Zeitouna* (Tunis), and the efforts of Muslim reformers such as Abd-al Wahhab, most Arab-Muslims are not strict adherents to the official religion. Rather, they practice is what commonly called popular or Folk Islam—“A broad, catch-all phrase that describes the

⁶⁹⁵ See Nydell, 28.

⁶⁹⁶ See Barakat, *The Arab World*, 120; also Patai, 9-11; and Hiebert, *Cultural Anthropology* (Grand Rapids, MI: Baker, 1976, 1983), 375-76.

mixing of formal or orthodox Islamic practices with primitive animistic practices.”⁶⁹⁷

Animism is, of course, understood as “the belief that all of creation is pervaded or inhabited by spirits or souls, that all of creation is in some sense animate or alive.”⁶⁹⁸

Rick Love asserts that 75% of Muslims worldwide practice Folk Islam, and that number increases to 95% among women.⁶⁹⁹ Though more prevalent in villages, Folk Islam is also commonly practiced in urban centers.⁷⁰⁰

Contrasting Folk Islam to the official religion, Barakat writes:

Popular or folk religion . . . refers to a very different religious orientation. This pattern of religious life personifies sacred forces, emphasizes existential and spiritual inner experiences, seeks intermediaries between believers and God, and interprets texts symbolically.⁷⁰¹

Musk adds that while the official religion emphasizes morals, ethics, institutions, and hierarchy, Folk Islam is less institutional and more pragmatic.⁷⁰² Indeed, official Islam seeks to answer the religious question “what is true?” while Folk Islam is more concerned with getting at “what works?” Swartley describes official Islam as a “shopping mall” with “neatly organized shops,” while folk Islam is “an open market or bazaar, a fluid, free-flowing maze that sprang up without careful pre-planning.”⁷⁰³

Having established that most Arab-Muslims are syncretistic in mixing official Islam with animistic practices, let us now explore the motivations behind such actions. The first motivation seems to be a yearning to connect with the divine. Swartley helpfully writes: “Overall, Muslims are seeking a connection with the spiritual world and with God. In Islamic theology, God is primarily transcendent: He

⁶⁹⁷ See Keith D. Swartley, ed., *Encountering the World of Islam* (Waynesboro, GA: Authentic, 2005), 196.

⁶⁹⁸ See Swartley, 196.

⁶⁹⁹ See Rick Love, “Power Encounter Among Folk Muslims,” in Swartley, 209; also Love, *Muslims, Magic, and the Kingdom of God* (Pasadena, CA: William Carey Library, 2000), 23.

⁷⁰⁰ See Love, *Muslims, Magic*, 4; also Barakat, *The Arab World*, 118.

⁷⁰¹ See Barakat, *The Arab World*, 118.

⁷⁰² See Musk, *The Unseen Face of Islam* (Oxford: Monarch Books, 1989, 2003), 180-84.

⁷⁰³ See Swartley, 196; also Love, *Muslims, Magic*, 21; and Hiebert, “Power Encounter in Folk Islam,” in Woodberry, *Muslims and Christians on the Emmaus Road* (Monrovia, CA: Marc, 1989), 45-46.

is distant and uninvolved in human affairs . . . This heartfelt need for connection with God (immanence) is a driving force in popular Islam.”⁷⁰⁴ Barakat affirms, “The role of shrines and saints is to provide mediation between ordinary believers and God, whom official religion has rendered too remote and abstract.” Thus, such practices are a “highly personalized and concrete alternative for common people.”⁷⁰⁵

Second, Muslims seem driven to animistic practices out of fear. Hiebert asserts that a primary motivation for any religion is the desire for security and comfort, especially during a crisis.⁷⁰⁶ Swartley adds: “Many Muslims are fearful of the pressures affecting their daily lives: sickness, death, jealousy, infidelity, and privation, to name a few. They have mounted an unrelenting search for supernatural forces to counteract these forces.”⁷⁰⁷ Arab-Muslims are particularly afraid of *jinn* (evil spirits or demons), which are generally blamed for many of these difficulties.⁷⁰⁸

Third, in the absence of an immanent deity and with the presence of *jinn*, Folk Muslims are concerned with finding solutions to daily problems. A farmer hopes for rain and an eventual good harvest. Young women long to conceive and give birth to healthy children. A university student hopes to pass his exams and then find a job. A young wife needs assurance that her husband is being faithful and that her jealous neighbor will not put curses on her. Hence, Folk Muslims are concerned with dealing with these heart-felt issues rather than speculating over philosophical or eternal questions.⁷⁰⁹ Again, their religion is more motivated by answering “what works?” instead of “what is true?”

⁷⁰⁴ See Swartley, 194.

⁷⁰⁵ See Barakat, *The Arab World*, 119.

⁷⁰⁶ See Hiebert, *Cultural Anthropology*, 375-76.

⁷⁰⁷ See Swartley, 194.

⁷⁰⁸ *Jinn* are mentioned in the Qur’an in Sura 18:50 and 55:14-15. See also Musk, *The Unseen Face of Islam*, 94-96, 174; and Patai, 154.

⁷⁰⁹ See Swartley, 197; also Musk, *The Unseen Face of Islam*, 71, 122; Barakat, *The Arab World*, 59, 119; Love, *Muslims, Magic*, 22; and Hiebert, “Power Encounter in Folk Islam,” in Woodberry, *Muslims and Christians on the Emmaus Road*, 47-49.

Fourth, in light of the absence of an immanent deity as well as the fact that Islam is strongly fatalistic, Folk Muslims desire to have some power and control over their lives.⁷¹⁰ In fact, Woodberry argues that, “The felt need for power is so great among folk Muslims that their entire worldview is seen through the spectacles of power.”⁷¹¹ In an extended discussion on power, Love asserts that Muslims perceive spiritual power on a number of levels. First, there are powerful spiritual beings—angels and demons—that Muslims desire to appease and manipulate.⁷¹² Second, there are powerful people whose services can be retained in times of need. While they may consult an imam, Folk Muslims are more likely to call upon a shaman (a practitioner of magic).⁷¹³ Musk adds that women also figure among the powerful people in Folk Islam, and they include—midwives (*qabila*), who are not only skilled in delivering babies, but also capable of using herbal potions and working magic; sorceresses (*sahhara*) whose powers are believed to diminish or heighten sexual desire; and matchmakers (*shawwafa*) who are helpful in arranging marriages.⁷¹⁴ Love further asserts that Muslims are interested in objects of power (charms, amulets), places of power (saints’ tombs, Mecca), times of power (Muhammad’s birthday, the period of the hajj), and power rituals (Quranic prayers).⁷¹⁵

With these motivations in mind, let us now explore further some specific Folk Muslim practices. Love helpfully places such practices into four categories of magic—productive magic, protective magic, destructive magic, and divination. Productive magic is observed, for instance, when a university student consults a shaman for blessing (*baraka*) in order to pass his exams. It is further observed as

⁷¹⁰ See Nydell, 29; also Matheny, 25.

⁷¹¹ Cited in Love, *Muslims, Magic*, 1.

⁷¹² See Love, *Muslims, Magic*, 24.

⁷¹³ See Love, *Muslims, Magic*, 29-30.

⁷¹⁴ See Musk, *The Unseen Face of Islam*, 106-111.

⁷¹⁵ See Love, *Muslims, Magic*, 30-35.

Muslims—the sick, infertile, and unemployed—visit the tombs of Muslim saints (*marabout*).⁷¹⁶ Commenting on this regard for Muslim saints, Musk writes:

Alive or dead, saints are believed to possess great power. The kind of miracles (*karama*) attributed to them include raising the dead, walking on water, covering great distances in very short times, healing, having knowledge of the future, guarding people or tribes, and being in two places at one time.⁷¹⁷

During the shrine visit, Muslims honor the saints and make their petitions known through lighting a candle, making a sacrifice, offering a meal, or leaving a piece of a sick person's clothing at the tomb.⁷¹⁸ In Southern Tunisia, where a significant number of shrines are located, some 20,000 Muslims attend an annual festival in which participants make sacrifices, dance, and even fall into trances as they seek *baraka* from the saints.⁷¹⁹

Protective magic can be observed when Muslims visit a shaman for *baraka* to ward off a curse.⁷²⁰ It is also evident when pregnant women visit shrines in hopes that their unborn children will come to full term and will be born healthy. This type of magic is also practiced through the use of certain potions. For instance, in Morocco, a woman will place a drop of her urine in her husband's tea to insure his faithfulness to her. It is said that every man in Morocco, from the king to the poorest peasant, has at some point consumed his wife's urine.⁷²¹

Protective magic is also evident when Muslims attempt to protect themselves from the evil eye—a look of envy that is believed to cause harm.⁷²² Musk writes that “the fundamental concept of the evil eye is that precious persons or things are

⁷¹⁶ On a hike through the mountains of North Africa, the author observed a pregnant woman travel for hours by donkey on a rocky path in order to seek blessing from a famous Muslim saint.

⁷¹⁷ See Musk, *The Unseen Face of Islam*, 47.

⁷¹⁸ See Musk, *The Unseen Face of Islam*, 47-50.

⁷¹⁹ See Love, *Muslims, Magic*, 20.

⁷²⁰ See Love, *Muslims, Magic*, 1; also Musk, *The Unseen Face of Islam*, 23.

⁷²¹ See Love, “Power Encounter Among Folk Muslims,” in Swartley, 209-210.

⁷²² See Sura 113:5 of the Qur'an.

constantly vulnerable to hurt or destruction caused by other people's envy."⁷²³ While those most often accused of giving the evil eye are poorer and less fortunate women, those regarded as victims of it include barren women, unmarried women of a higher social standing, the sick, and animals. The latter are cursed because they are the source of a family's livelihood.⁷²⁴

To protect themselves against the evil eye, Muslims will hold out their hand (making a "stop" gesture) in the direction of the one suspected of giving the evil eye. Because such a gesture is quite offensive under ordinary circumstances, many Muslims choose to wipe their forehead with the back of their hand in a subtle manner, which gives them protection from the evil eye but also saves them any potential embarrassment if they are mistaken. A second mode of protection against the evil eye is simply repeating the phrase *mashallah* ("God willing"). Finally, Muslims find protection by using amulets—an object worn on the body. Often infused with power by a shaman, amulets include the hand of Fatima, the *nazar* (a replica of the evil eye), a pouch with Quranic verses, a miniature Quran, and certain types of jewelry. Also, it is common for families to place an amulet in the home—typically a wall hanging—in order to protect the entire family.⁷²⁵

While many Folk Muslims focus on protecting themselves from *jinn* and human enemies, others engage in destructive magic in order to harm others. Such strategies include giving the evil eye and placing curses on others.⁷²⁶ Love notes that in Yemen, curses are placed on others by stealing some of their hair, while in Tunisia, it happens through taking an enemy's finger nail clippings.⁷²⁷

⁷²³ See Musk, *The Unseen Face of Islam*, 23.

⁷²⁴ See Musk, *The Unseen Face of Islam*, 18, 94.

⁷²⁵ See Love, *Muslims, Magic*, 30-33.

⁷²⁶ See Musk, *The Unseen Face of Islam*, 23.

⁷²⁷ See Love, "Power Encounter Among Folk Muslims," in Swartley, 209.

Divination is the final common form of magic practiced by Folk Muslims. Motivated by a desire to know the sex of an unborn child, to have wisdom for important decisions like marriage, and even to know the cause of a certain sickness, Muslims commonly visit fortune tellers in search of answers about the future. While some fortune tellers use tarot cards, others perform a ritual by letting the Qur'an fall open to a random page and then offer an interpretation of that verse.⁷²⁸

While Arab-Muslims certainly ascribe to the official expression of Islam with its sacred texts, meeting places, and its recognized leaders, the vast majority still resort to animistic practices for their daily survival. Though it seems apparent that the official religion proves inadequate for daily practice, Patai correctly notes that “the believers are unaware of any incompatibility between their belief in Allah the only God, and these numerous super humans who people their world of the unseen.”⁷²⁹

3.13.3 Brazilians and Roman Catholicism

Despite significant evangelical growth in the nineteenth and twentieth centuries, Brazil remains one of the largest Roman Catholic countries in the world. Adherence to the church in Brazil has, of course, been weakened by the influence of liberal-minded leaders such as Pedro II, which has encouraged a general free spirit toward religion in Brazilian society.⁷³⁰ In addition, the shortage of priests—half of whom are foreign born—and the lack of Roman Catholic teaching have resulted in Brazilian Catholicism being largely nominal.⁷³¹ Observing Catholic devotion in Recife, one writer commented that “Sunday mass is not an institution, and many regard an annual confession as sufficient.”⁷³² This nominalism is also apparent through the Brazilian

⁷²⁸ See Musk, *The Unseen Face of Islam*, 61-64.

⁷²⁹ See Patai, 154; also Musk, *The Unseen Face of Islam*, 202-203.

⁷³⁰ See Vincent, 71-72; also Page, 91; and Finley, 104.

⁷³¹ See Vincent, 72; also Wiebe, 96.

⁷³² See Levine and Crocitti, 340.

expression that a man needs to go to church just three times in his life—to get baptized, to get married, and to die.⁷³³

Despite the overall lack of devotion to Roman Catholicism, the Catholic Church remains “the institution that defines public religion in Brazil.”⁷³⁴ Hess argues: “Although lay support is soft . . . the Catholic Church is still the hegemonic religion in Brazilian society. Catholicism was the official religion until the end of the nineteenth century, and its hegemony in the religious arena has continued into this century.”⁷³⁵ Ribeiro adds that “it is so difficult, in truth, to separate the Brazilian from the Catholic: Catholicism was the cement of our unity.”⁷³⁶ Indeed, Catholic influence on the Brazilian spiritual worldview can be observed in how God’s name is used in daily expressions. When saying goodbye to a friend, Brazilians commonly say, *Deus o acompanhe* (“God be with you”) or *fique com Deus* (“stay with God”). In response to a favor or an act of kindness, Brazilians say *Deus te pague* (“God will repay you”). *Graças a Deus* (“thank you God”) is used to express gratitude or contentment, while *meu Deus* (“my God”) communicates surprise, shock, or disbelief. Finally, Brazilians also reveal a fatalistic worldview when adding the qualification *se Deus quiser* (“God willing”). While Arab-Muslims and Brazilians share a similar practice of using the name of God in daily expressions, some of these expressions actually have similar meanings—especially the example of *inshallah* and *se Deus quiser*.

Another similarity between Islam and Brazilian Catholicism is that, historically, it was unthinkable that a Brazilian would convert to another faith.

Writing in the earlier part of the twentieth century, Tucker asserted that “for a native

⁷³³ See Vincent, 73.

⁷³⁴ See Finley, 95.

⁷³⁵ See Hess, “Hierarchy, Heterodoxy, and the Construction of Brazilian Religious Therapies,” in Hess and DaMatta, 200.

⁷³⁶ See Darcy Ribeiro, trans. Gregory Rabassa, *The Brazilian People: The Formation and Meaning of Brazil* (Gainesville, FL: University of Florida Press, 2000), 102-103; also Finley, 82.

Brazilian, who was brought up a Roman Catholic to apostatize and become a Protestant is intolerable.”⁷³⁷ Though evangelicalism has exploded in Brazil and Latin America, this has not been without resistance from the Catholic Church.

3.13.4 Brazilians and Spiritism

Though Roman Catholicism is Brazil’s dominant religion and leaving it is not encouraged, Brazilians certainly mix the official religion with Spiritism.⁷³⁸ In fact, Neuza Itiokia argues that the Roman Catholicism that came to Brazil in the sixteenth century was already quite syncretistic and included the worship of saints and even witchcraft.⁷³⁹ This tendency was furthered by the Portuguese authorities who, in an effort to control the African slaves in the colony, encouraged the practice of African religions alongside Roman Catholicism.⁷⁴⁰ Finally, Jesuit missionaries, aiming to contextualize the Gospel, also accommodated the animistic practices of their target peoples and, as a result, encouraged syncretism.⁷⁴¹ This history has contributed to a prevailing tolerance toward religious syncretism. Illustrating this attitude in reference to the peoples of Bahia, Silverstein writes: “A popular saying describes Bahians as a practical people who go to church in the morning, a Spiritism session in the afternoon . . . and a Candomblé ritual in the evening.”⁷⁴²

Given the syncretistic nature of Brazilians, let us now define Spiritism, explore the underlying motivations for it, and then describe the various strains of Spiritism in the Brazilian landscape, including their prominent practices. Kloppenburg helpfully describes Spiritism as:

⁷³⁷ Cited in Willems, 60.

⁷³⁸ See Prado, “The Brazil Model.”

⁷³⁹ See Neuza Itiokia, “O Desafio Da Umbanda A Comunidade Evangélica O Baixo Espiritismo Brasileiro Implicações Teológicas e Pastorais,” (DMiss diss., Fuller Theological Seminary, 1986), 438-40; also Finley, 79-80.

⁷⁴⁰ See Leni M. Silverstein, “The Celebration of Our Lord of the Good End: Changing State, Church, and Afro-Brazilian Relations in Bahia,” in Hess and DaMatta, 137; also Vincent, 74; and Wiebe, 81.

⁷⁴¹ See Wiebe, 100-103; also Itiokia, “O Desafio Da Umbanda,” 443.

⁷⁴² See Silverstein, “The Celebration of Our Lord of the Good End: Changing State, Church, and Afro-Brazilian Relations in Bahia,” in Hess and DaMatta, 137.

A pretentiously evoked, perceptive communication with spirits from the beyond, whether to receive news from them, to consult them (necromancy), or to place them at the service of men (magic); whether to do good (white magic) or to perform some evil (black magic). To be Spiritist, therefore, it suffices to accept this minimum doctrine: that spirits exist; that these spirits are ardently interested in communicating with us in order to instruct us or help us; that we can evoke perceptible communication with these spirits.⁷⁴³

Highlighting its animistic foundations, Park points out that Spiritism involves “the belief [in] innumerable spiritual beings concerned with human affairs and capable of helping or harming men’s interests.”⁷⁴⁴ While Finley asserts that 30% of Brazilians are involved in some form of Spiritism, Itiokia argues that this number is more like 70% of the population.⁷⁴⁵ Even the more conservative estimates indicate that millions of Brazilians are active participants in Spiritism.

Brazilians seem motivated to practice Spiritism for at least three reasons. First, not unlike the Muslim worldview, the Brazilian Catholic conception of God is distant and uninvolved in daily life. Vincent helpfully writes:

Brazilians are drawn to such religions at least in part because traditional Catholicism seems to offer unsatisfactory answers in a society in flux. With its emphasis on the eternal, on life *after* death, and with a doctrine being advocated by a largely foreign priesthood, Catholicism seems to many Brazilians to offer few answers to more immediate concerns . . . The perceived failure of Catholicism to respond to such mundane problems is also one of the reasons Brazilians are attracted in ever larger numbers to other religious doctrines.⁷⁴⁶

Second, also like Folk Islam, Spiritism, is “primarily concerned with day-to-day matters, not with metaphysical or other worldly concerns.”⁷⁴⁷ Itiokia adds that Umbanda adherents are look for something “more tangible.”⁷⁴⁸ Describing the work

⁷⁴³ Cited in Wiebe, 13; also Finley, 84.

⁷⁴⁴ Cited in Wiebe, 14.

⁷⁴⁵ See Finley, 86; and Itiokia, “O Desafio Da Umbanda,” 432; also Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge: Cambridge University Press, 2004), 70.

⁷⁴⁶ See Vincent, 77.

⁷⁴⁷ See Wiebe, 15.

⁷⁴⁸ See Itiokia, “O Desafio Da Umbanda,” 478-79.

of one practitioner, Hess notes that his specialty was dealing with “lover’s quarrels, impotent husbands, long strings of financial setbacks, and disease—in short, bad luck.”⁷⁴⁹ Because problems beset the rich and poor alike, devotion to Spiritism can be observed in every social class. Page asserts: “People from all social classes belong to Afro-Brazilian cults. Businessmen follow cult rituals before making important deals. The poor find comfort and hope in places of cult worship.”⁷⁵⁰

Finally, because Brazilians are open to creative solutions (*jeito*) to such daily problems, they are willing to consider all of the spiritual possibilities available within Brazil’s diverse cultural landscape.⁷⁵¹ Commenting further on the appeal of Spiritism, Vincent adds, “It is natural to wonder why such an eclectic religion would enjoy such popularity, but Brazilian society is a fluid and eclectic one, and on reflection it may seem a perfectly logical manifestation of the kind of free-wheeling spirit of the culture.”⁷⁵² Describing the animistic spiritual worldview of Bahians, Silverstein shows that their involvement in Spiritism is driven by a “who knows what will work?” mentality. He continues, “In a constantly changing and insecure world—a world in which adroit manipulation of one’s available social network could mean the difference between having and not having a job, food, or medicine for one’s suffering children—all doors must remain open.”⁷⁵³

Given these motivations, let us now describe the major expressions of Brazilian Spiritism. The first is called Candomblé, though it is also known as Macumba in Rio de Janeiro, Xangô in Pernambuco, and Batuque in Pará.⁷⁵⁴ The cult

⁷⁴⁹ See Hess, “Hierarchy, Heterodoxy, and the Construction of Brazilian Religious Therapies,” in Hess and DaMatta, 197; also Wiebe, 56, 108-122, 137-42.

⁷⁵⁰ See Page, 353.

⁷⁵¹ See Finley, 79.

⁷⁵² See Vincent, 77.

⁷⁵³ See Silverstein, “The Celebration of Our Lord of the Good End: Changing State, Church, and Afro-Brazilian Relations in Bahia,” in Hess and DaMatta, 138; also Finley, 107.

⁷⁵⁴ See Finley, 86-87; also Vincent, 75-76.

originates from the Bantu and Yoruba peoples of Southern and Western Africa who came to Brazil as slaves.⁷⁵⁵ Despite these origins, many white Brazilians have also embraced Candomblé through the influence of African servants and mistresses.

Within Candomblé, there is a belief in ancestral spirits called *orixás*, which are associated with the sea, water, thunder, and ancient kings and queens. Though the Yoruba honored a supreme god named Olorum, the *orixás* developed because Olorum was perceived as being too distant.⁷⁵⁶ Candomblé rituals take place at a small shrine within a courtyard (*terreiro*)—a plot of land often donated by a wealthy benefactor. Accompanied by singing in the Yoruba or Bantu languages, animal sacrifices are offered by a *mãe de santo* (“saint’s mother”) or by a *pai de santo* (“male priest”).⁷⁵⁷ Through this, the *exú* (demons) are appeased and leave the shrine and the *orixás* come and take possession of adherents—“sons” and “daughters” of the spirits who attain this status after some months of instruction and practice.⁷⁵⁸ Page adds that, once possessed, adherents will go into a trance and “will shake convulsively, scream, gyrate wildly about the room, and flop to the floor like a rag doll.”⁷⁵⁹

In general, the rituals are complex and follow a set calendar, surely a practice borrowed from the Catholic Church. Also, many of the *orixás* are named after some of the famous Catholic saints. In addition to these syncretistic practices, Candomblé adherents are encouraged by their leaders to remain in the Catholic Church and deliberately benefit from both spiritual contexts.

⁷⁵⁵ See Silverstein, “The Celebration of Our Lord of the Good End: Changing State, Church, and Afro-Brazilian Relations in Bahia,” in Hess and DaMatta, 135.

⁷⁵⁶ See Itiokia, “O Desafio Da Umbanda,” 445.

⁷⁵⁷ See Itiokia, “O Desafio Da Umbanda,” 451-52.

⁷⁵⁸ See Wiebe, 24; also Page, 362-63; Itiokia, “O Desafio Da Umbanda,” 451-52; and Silverstein, “The Celebration of Our Lord of the Good End: Changing State, Church, and Afro-Brazilian Relations in Bahia,” in Hess and DaMatta, 136.

⁷⁵⁹ See Page, 362.

A second form of Brazilian Spiritism is called Kardecismo. Developed in the late nineteenth century by a Frenchman named Allan Kardec (1804-1869), Kardecismo is a combination of philosophy, science, Hinduism, and Catholicism.⁷⁶⁰ Appealing to educated Brazilians already influenced by French philosophy and culture, Kardec emphasized “rationality without dismissing Catholicism.”⁷⁶¹

Affirming a Deistic doctrine of God in which the creator is no longer involved in the affairs of the world, Kardec emphasized the importance of communicating with spirits in outer space and also with the dead. The latter practice was developed to meet the felt needs of those who had lost loved ones. Communication with spirits and the dead was facilitated through séances performed in the home of a trained Kardecist.⁷⁶²

Kardecismo has also been characterized by a strong commitment to morality and charity, which over time has eclipsed communication with the dead in importance. Because of its popularity among the middle class, the educated, and intellectuals—a predominantly white population—the group has encountered less opposition from the Brazilian Catholic Church.⁷⁶³

The final prominent form of Brazilian Spiritism is Umbanda. Having developed in São Paulo and Rio de Janeiro in the mid-twentieth century, it is still regarded as an Afro-Brazilian religion.⁷⁶⁴ “The ultimate evolution of Brazilian Spiritism,” according to Itiokia, Umbanda is the most definitive expression of Brazilian syncretism as it mixes Roman Catholicism with Candomblé, Kardecismo, and Indian Spiritism.⁷⁶⁵ While Umbanda has managed to “whiten” Candomblé and

⁷⁶⁰ Kardec was born Denizard Hyppolyte Leon Rivail. See Itiokia, “O Desafio Da Umbanda,” 456.

⁷⁶¹ See Itiokia, “O Desafio Da Umbanda,” 455-56; also Finley, 85; and Hess, “Hierarchy, Heterodoxy, and the Construction of Brazilian Religious Therapies,” in Hess and DaMatta, 187-88.

⁷⁶² See Wiebe, 26-27; also Itiokia, “O Desafio Da Umbanda,” 457-60.

⁷⁶³ See Itiokia, “O Desafio Da Umbanda,” 456-60; also Hess, “Hierarchy, Heterodoxy, and the Construction of Brazilian Religious Therapies,” in Hess and DaMatta, 201.

⁷⁶⁴ See Vincent, 76-77; also Hess, “Hierarchy, Heterodoxy, and the Construction of Brazilian Religious Therapies,” in Hess and DaMatta, 195; and Itiokia, “O Desafio Da Umbanda,” 462.

⁷⁶⁵ See Itiokia, “O Desafio Da Umbanda,” 464.

bring it more into the mainstream of Brazilian religious practice, the movement still regards itself as Roman Catholic. Through the influence of Kardecismo's rationality, animal sacrifices and trances have been eliminated in Umbanda. Though Umbanda retains the Candomblé rituals of *orixá* possession, the rituals have come to resemble the Roman Catholic sacraments. Indeed, the *orixás* have been venerated as Catholic saints, while Jesus is depicted as the great *orixá* and the *exu* is reinterpreted as the devil. In addition to these rituals, sorcery is prominently practiced in Umbanda, especially as adherents seek to defend themselves against curses and destructive magic.

While highly syncretistic, Umbanda, which literally means "all of us"⁷⁶⁶ or "the limit of limitlessness,"⁷⁶⁷ also prides itself on being extremely tolerant. Umbanda leader Jota Alves de Oliveira asserts that "Umbanda does not support any racial prejudice and intends to unite all races and all different social strata and cultures in Brazilian soil."⁷⁶⁸ Indeed, Umbanda does appeal to the diversity and creative spirit within the cultures of Brazil. Though Umbanda practitioners must always be mindful of the potential of government repression, the 40,000 Umbanda centers in Rio de Janeiro alone are evidence of its widespread popularity.⁷⁶⁹

3.13.5 Brazilian Perspectives on Spiritual Worldview in the Arab World

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. First, between their official religions and accompanying popular practices, both Arabs and Brazilians demonstrate a strongly spiritual worldview. Speaking of

⁷⁶⁶ See Hess, "Hierarchy, Heterodoxy, and the Construction of Brazilian Religious Therapies," in Hess and DaMatta, 198.

⁷⁶⁷ See Itiokia, "O Desafio Da Umbanda," 462.

⁷⁶⁸ Cited in Itiokia, "O Desafio Da Umbanda," 438.

⁷⁶⁹ See Hess, "Hierarchy, Heterodoxy, and the Construction of Brazilian Religious Therapies," in Hess and DaMatta, 198; also Finley, 88.

Brazilians, DaMatta remarks that “we are a people that believes profoundly in another world.”⁷⁷⁰ One Brazilian transcultural worker, observing this similarity between his home culture and his Arab ministry context, wrote: “Brazilian culture is ‘theologically’ oriented [and] Brazilians (Christians and non-Christians) refer to God daily in their speech. The use of expressions such as ‘God willing,’ ‘God bless you,’ ‘God be with you’ are very common. Arabs speak much in the same manner.”⁷⁷¹ Within this general spiritual worldview, Arabs and Brazilians are both strongly fatalistic—a value expressed in the daily expressions *inshallah* and *se Deus quiser* (“God willing”). 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.⁷⁷²

In light of these similar aspects religious worldview, Arabs and Brazilians also share some similar motivations for practicing Folk Islam and Spiritism. First, in Islam and Brazilian Catholicism, God is perceived as distant and uninvolved in the affairs of the world and thus unavailable to help with daily problems. Second and related to the first, adherents to popular practices in both contexts are concerned with felt needs and daily problems rather than eternal, philosophical, or cosmological questions. Finally, though more apparent in the Folk Muslim context, both Arabs and Brazilians engage in animistic practices in order to have some power or control over their lives.⁷⁷³

In light of these observed similarities in the spiritual worldview of Folk Muslims and Brazilian Spiritists, what are the implications for Brazilian evangelical missionaries serving among Arab-Muslims? Having been raised in a context of Catholicism syncretized with Spiritism, Brazilian transcultural workers generally

⁷⁷⁰ Cited in Finley, 77.

⁷⁷¹ See L.C., “Mais Missionários Brasileiros Para O Mundo Muçulmano,” in Bradford, Winter, and Hawthorne, *Perspectivas*, 470.

⁷⁷² See Page, 235.

⁷⁷³ See Wiebe, 58.

possess more of a pre-modern worldview in which they are aware of the supernatural and demonic world. Consequently, they are more sensitive to ministering to the needs of Muslims plagued by the spiritual conflicts brought on by Folk Muslim practices.

Before elaborating further, it should be noted that a key shortcoming of Western missions in the Muslim world has been failing to relate to the spiritual world of Folk Muslims.⁷⁷⁴ Essentially describing Hiebert's "excluded middle" paradigm in the worldview and ministry of Western missionaries, Love helpfully writes:

Since most Western missionaries come from a materialistic-oriented culture which relegates the supernatural to other-worldly concerns, when faced with the realities of the spirit realm, they often either ignore the issues or offer naturalistic solutions to what are perceived by Folk Muslims as supernaturally-caused problems—so opportunities for ministry are lost.⁷⁷⁵

Nevertheless, Hiebert urges that all missionaries serving among Muslims be equipped to minister to the spiritual needs of those practicing Folk Islam: affirming God's presence and care for their daily needs, sharing the availability of God's power for their lives, and encouraging them to call upon the Lord for physical healing and deliverance from evil spirits.⁷⁷⁶

While North American and European workers among Muslims have heeded Hiebert's call and are learning to approach Muslims with a more integrated worldview, it seems that they have much to learn from Christian workers from the Global South in this area. This influence is apparent in the following excerpt from the 1978 Willowbank Consultation:

A number of us, especially those from Asia, Africa, and Latin America, have spoken both of the reality of evil powers and of the

⁷⁷⁴ See Hiebert, "Power Encounter and Folk Islam," in Woodberry, *Muslims and Christians on the Emmaus Road*, 45.

⁷⁷⁵ See Love, *Muslims, Magic*, 6; Itiokia (see "O Desafio Da Umbanda," 482-84) adds that historic Protestant North American missionaries to Brazil in the nineteenth and twentieth centuries also failed to address the spiritual world of Brazilian Spiritists.

⁷⁷⁶ See Hiebert, "Power Encounter and Folk Islam," in Woodberry, *Muslims and Christians on the Emmaus Road*, 54-60.

necessity to demonstrate the supremacy of Jesus over them. For conversion involves a power encounter. People give their allegiance to Christ when they see that his power is superior to magic and voodoo, the curses and blessings of witch doctors, and the malevolence of evil spirits, and that his salvation is a real liberation from the power of evil and death. Of course, some are questioning today whether a belief in spirits is compatible with our modern scientific understanding of the universe. We wish to affirm, therefore, against the mechanistic myth on which the typical Western worldview rests, the reality of demonic intelligences which are concerned by all means, overt and covert, to discredit Jesus Christ and keep people from coming to him. We think it vital in evangelism in all cultures to teach the reality and hostility of demonic powers, and to proclaim that God has exalted Christ as Lord of all and that Christ, who really does possess all power, however we may fail to acknowledge this, can (as we proclaim him) break through any worldview in any mind to make his lordship known and bring about a radical change of heart and outlook.⁷⁷⁷

Brazilian evangelical missionaries certainly number among these Global South peoples and again, their worldview and experiences growing up in a syncretistic Brazilian religious milieu seems to have prepared them to minister in spiritual contexts such of the Folk Muslim world. In his study on pre-field training for Brazilian transcultural workers, Finley offers support by observing that “Brazilians take seriously the subject of spiritual conflict, following the Brazilian tendency to acknowledge the existence of middle-level spiritual beings, but going against the culture in viewing these beings as demonic rather than deities.”⁷⁷⁸ Commenting further on their preparedness to minister in contexts of spiritual battle, Finley writes:

In terms of worldview, these first- and second-generation Christians usually have little hesitancy in continuing to affirm the reality of spiritual beings beyond the physical senses of the world. This would tend to make them somewhat more prepared for some of the spiritual realities that can be anticipated on pioneer fields, where entrenched non-Christian religious systems sometimes exacerbate the potential for spiritual conflict.⁷⁷⁹

⁷⁷⁷ See “The Willowbank Report,” section 7D, <http://www.lausanne.org/all-documents/lop-2.html#1> (accessed September 2, 2009); also Jenkins, *The Next Christendom*, 125, 145-47, 257; Noll, *The New Shape of World Christianity*, 34; and Greg Livingstone, “Laborers from the Global South: Partnering in the Task,” in Woodberry, *From Seed to Fruit*, 54.

⁷⁷⁸ See Finley, 170.

⁷⁷⁹ See Finley, 206; see also Kraft, *Anthropology for Christian Witness*, 53-54, 351.

Silas Tostes, present director of Missão Antioquia, affirmed that growing up in an environment of Spiritism has prepared Brazilians for the Folk Muslim context, especially those who had engaged in Spiritist practices themselves prior to professing faith in Christ and pursuing the missionary call. Tostes illustrated this by referring to one such Brazilian church planter serving in a Folk Muslim context in West Africa. While preparing to baptize two believers, he noticed that the men were beginning to vomit and show signs of spiritual conflict. He rather routinely stopped the baptism and began to pray for the men and take authority over the oppressing evil spirits. After the issue was resolved, the Brazilian missionary went ahead with the baptism.⁷⁸⁰

It also seems that Brazilian workers from Pentecostal backgrounds have a particular sensitivity to the spiritual world of Folk Muslims due to their theology and worldview. While observing some similar sociological patterns in Pentecostalism and Spiritism, Freston concludes that, “Pentecostalism is . . . tuned in to an inspired world.”⁷⁸¹ Commenting further on the Pentecostal worldview and how they have engaged Spiritism in Brazil, Itiokia adds:

It was this group [Pentecostals] which acknowledged the supernatural view of reality including the interaction of angels and demons in the everyday lives of people. With [their] emphasis on the Holy Spirit, Pentecostals involved themselves in “power encounters,” calling Satan by name and expelling demons . . . Their evangelistic approach toward Spiritism was never polemic.⁷⁸²

Though Pentecostals represent less than one-third of the Brazilian evangelical mission force in the Arab world, those that have gone have nevertheless applied a Pentecostal worldview to ministry in Folk Muslim contexts. One worker in the Middle East, who was personally converted in Brazil after his mother was healed from cancer, described his Arab ministry context as spiritually oppressive. He attributed things like his son’s

⁷⁸⁰ Tostes related this in personal conversation with me, July 23, 2009.

⁷⁸¹ See Freston, “Contours of Latin American Pentecostalism,” in Lewis, 255-56; also Finley, 93; Escobar, *The New Global Mission*, 115; and Anderson, *An Introduction to Pentecostalism*, 70.

⁷⁸² See Itiokia, “O Desafio Da Umbanda,” 485; also Anderson, *An Introduction to Pentecostalism*, 201.

constant illnesses and an automobile accident to the spiritual battle around them. Acknowledging that spiritual conflicts are prevalent in both Brazil and the Arab world, he commented that in Brazil the spiritual evils are more outwardly observed while in the Arab context, they go on more in people's hearts. In terms of his ministry strategy, this worker reported that throughout his ministry, he has seen people physically healed after praying for them. While cautioning against sensationalizing these outcomes, he simply emphasized that he has learned to pray with faith and expectation.⁷⁸³

A similar worldview and subsequent willingness to engage in spiritual warfare is apparent in the following account from a female Pentecostal missionary in the Arab world. She shared: "Once I was praying for a family. In the family was a boy who was spiritually oppressed. I told my mom in Brazil about this and she had a vision about the family. She prayed and I prayed for the family and the boy's problems were resolved."⁷⁸⁴ Finally, another Brazilian Pentecostal worker related that Muslim background believers still experience many spiritual conflicts and it was important that missionaries be prepared to minister to them.⁷⁸⁵

Though it seems logical that Brazilian Pentecostals would be eager to engage in spiritual warfare in the Arab-Muslim world, Brazilian pastors and missionaries from the historic churches and denominations have also demonstrated similar spiritual sensitivities.⁷⁸⁶ In 1992, Kraft and Kraft conducted interviews with twelve Brazilian pastors (nearly all were from historic churches) from eight different states around the country. All agreed that spiritual warfare was an important part of church ministry and each pastor reported being personally involved in some form of deliverance ministry.

⁷⁸³ This was related in personal conversation with me, January 6, 2010.

⁷⁸⁴ All Brazilian responses on this topic are represented in Table 3.8.

⁷⁸⁵ This was related in personal conversation with me, January 6, 2010.

⁷⁸⁶ See Greg Livingstone, "Laborers from the Global South: Partnering in the Task," in Woodberry, *From Seed to Fruit*, 54.

Though none had formulated a specific spiritual warfare strategy, these pastors addressed spiritual conflicts somewhat intuitively and on a case-by-case basis. In short, while certainly sensitive to spiritual warfare, they did not give undue attention to this part of their ministries.⁷⁸⁷

Other Brazilian workers from the historic churches serving in the Arab-Muslim world have affirmed similar values. One woman from a Presbyterian background offered some helpful insights as she correlated her experiences with spiritual warfare in Brazil to her current ministry in the Arab world. She related: “There are lots of evil influences in Spiritism rituals in Brazil. Also, my own brother who was not a believer was possessed. I have had some real experiences praying for him and others and seeing them delivered and this has helped to prepare me for spiritual warfare here [in my Arab context].” Also, a Baptist pastor serving among Arabs in Southern Brazil shared the following moving account of spiritual warfare in a Muslim context. He stated:

After eight years, I became deathly ill and felt the spirit of death. I was losing weight everyday and the doctors did not know what to do for me. A group of Christians came and prayed for me. They discerned that a curse had been placed on me by Muslims. They could not stop the work of our church and ministry so they wanted to stop me. The group prayed for me and I was healed and was able to return to ministry.

Hence, from these accounts, it seems that Brazilian workers from Pentecostal churches and the historic churches share a similar perspective on spiritual warfare in the Arab-Muslim context. Indeed, this regard for the spiritual world by non-Pentecostal Brazilians workers affirms a general observation made by Mark Noll about majority world Christianity. He writes: “Westerners who minister in Latin America, China, the Philippines, Africa, or the South Seas consistently report that

⁷⁸⁷ See Kraft and Kraft, “Spiritual Warfare in Brazil,” 56-61.

most Christian experience reflects a much stronger supernatural awareness than is characteristic of even charismatic and Pentecostal circles in the West.”⁷⁸⁸

Additional insights were gained after surveying Brazilian missionaries—from both Pentecostal and historic church backgrounds—regarding their views on spiritual warfare in the Arab context. Of those surveyed, about one-third reported that prayer and spiritual warfare ministry were regular aspects of their ministry. Interestingly, not a single respondent indicated that dealing with spiritual conflicts was a difficult or impossible ministry. Also, none reported a lack of spiritual warfare training in their pre-field preparation.⁷⁸⁹ This is significant because Western missionaries often feel unprepared and inadequate for the spiritual challenges in a Folk Muslim context.

Brazilian workers indicated a strong awareness of the spiritual battle around them. One worker related, “We know that there is a great battle. We have had some periods of great crises because of this,” while another added, “There is a great spiritual battle here. If you have no spiritual life, you will die spiritually.” Similarly, others affirmed, “This [attention to spiritual life] is an area of which we need to always pay much attention to in the Muslim world, because we are constantly in spiritual battle in all levels,” and “It’s fundamental that we are aware of the spiritual battle because we live in it daily. We need to use our spiritual weapons.” One worker from a Baptist background asserted, “I try to have a balanced view of the spiritual. Like C.S. Lewis, not give too much attention to the devil, but not ignoring him either.” Another affirmed, “We certainly pray against the Evil One; but I am not obsessed with every problem being caused by a demon or the devil.”

In addition to the cases already noted, other Brazilian workers attributed health problems to the spiritual battle around them. One missionary shared, “Sometimes I

⁷⁸⁸ See Noll, *The New Shape of World Christianity*, 34.

⁷⁸⁹ See Appendix B, questions 15 and 27 for the complete responses.

have not felt well but I do understand that there is a spiritual context, especially during the month of Ramadan” while another related, “I was once very ill during a ministry outreach and after prayer from colleagues, saw myself quickly recover.”

Building upon this general awareness for the spiritual world, some Brazilian workers asserted that spiritual warfare differed in various contexts. One missionary who had previously served in North Africa before moving to Southern Brazil asserted, “There is a greater spiritual battle among Muslims in Southern Brazil than there was in North Africa. This is especially true among the Shia Muslims.” On the other hand, one worker observed: “It is easier to perceive the evil in Brazil, it is more subtle here [in my Arab context]. The Evil One works in a different way.” Similarly, a Brazilian woman shared, “I feel that the spiritual battle is greater here [in my Arab context] than in Brazil (though in Brazil I have been involved in praying for people oppressed by the devil).”⁷⁹⁰

Some of those interviewed observed that Brazilians are generally more sensitive to spiritual warfare than Western missionaries are. The same woman cited in the last quotation related, “I think I feel a greater sense of prayer than my husband (who is from North America).” Describing his organization’s training strategy for prayer and spiritual warfare, Mordomo, a North American, admitted: “We do emphasize prayer and spiritual warfare training with our Brazilian workers. Any weakness in this training would be because of shortcomings by our North American leadership.” By shortcomings, he was aware that the North American leadership might tend to default to an “excluded middle” paradigm on spiritual warfare issues.

Respondents also offered insights on their strategies and general approaches to spiritual warfare. Most Brazilian workers stated that prayer was their primary

⁷⁹⁰ This is the same woman from a Presbyterian background cited on p. 215.

strategy. One worker indicated that, “[prayer and spiritual warfare] are necessary for work in a Muslim country. There is an oppression that can only be defeated by prayer,” while another added, “Spiritual warfare is very big; so prayer is a necessity.” Reflecting on the importance of personal prayer, one missionary shared, “I learned that in order to survive on the field among the Muslims it is necessary to have a strong prayer life, because it is the key of our victory because of the constant spiritual battles that we go through.” Another added that prayer and meditating on Scripture was also important: “I have my normal, regular prayer and I also claim the promises of God's Word in prayer.” One woman related that intercessory prayer was actually her main ministry in the Arab world: “This is a major part of my ministry; the foundation of all that I am doing here. Prayer is the first thing I do when starting a new project. It is prayer that helps me to love this country and to see change. It is very spiritually oppressive here.” Finally, others shared that praying in groups and developing prayer networks were also important strategies. One worker stated, “Prayer is an important concept and we try to pray as a team and with the church regularly. There are moments where the spiritual battle gets stronger, and in those times we pray and fight in the spiritual battles with much effort.” Another affirmed, “Prayer is the foundation of the mission agency that I am part of, and that has influenced me a lot in my transcultural ministry. I am part of a prayer network in some countries where there are people praying for our work on the field.”

Some Brazilians indicated that fasting with prayer was an important spiritual warfare strategy. The Baptist pastor ministering in Southern Brazil shared, “We had a great dependency on God. Our work was only possible through fasting and prayer. In fact, we prayed and fasted every Friday when the Muslims were at the mosque that there would be a spiritual breakthrough.” A Brazilian woman serving in the Middle

East added, “My husband and I have experienced separating a period of three days, four times a year, for fasting and prayer. We saw results and need to start doing that again.”

Finally, some Brazilian workers reported that deliverance prayer and power encounters were part of their experience with spiritual warfare. For instance, one worker shared, “Arabs have a strong spiritual mindset (demons, spirits, dreams). God works miracles and can speak to Muslims through their dreams and our message speaks to their spiritual mindset.” Another added, “It [spiritual warfare] is important in freeing lives from the hands of the enemy, especially when he manifests himself.”

In summary, these Brazilian voices seem to affirm that Brazilian transcultural workers possess a spiritual worldview that not only makes them sensitive to the spiritual realities in the Arab-Muslim world but also capable of ministering in this context. Having grown up in a context of Catholicism mixed with Spiritism, Brazilian evangelical missionaries, including ex-Spiritists, Pentecostals, and historic Protestants, seem prone to adapt to the spiritual context of Folk Islam. In this sense, they are not only more prepared than their North American and European colleagues, but they also have much to teach them about spiritual warfare ministry. Their emphases on prayer, fasting, and engaging in appropriate power encounters could also serve as relevant models for ministry.

Table 3.8 Brazilian Perspectives on Spiritual Warfare

(39) Once I was praying for a family. In the family was a boy who was spiritually oppressed. I told my mom in Brazil about this and she had a vision about the family. She prayed and I prayed for the family and the boy's problems were resolved
(40) I think I used to be too focused on spiritual warfare issues. There are lots of evil influences in Spiritism rituals in Brazil. Also, my own brother who was not a believer was possessed. I have had some real experiences praying for him and others and seeing them delivered and this has helped to prepare me for spiritual warfare here [in my Arab context].
(13) After eight years, I became deathly ill and felt the spirit of death. I was losing

weight everyday and the doctors did not know what to do for me. A group of Christians came and prayed for me. They discerned that a curse had been placed on me by Muslims. They could not stop the work of our church and ministry so they wanted to stop me. The group prayed for me and I was healed and was able to return to ministry.
(32) We know that there is a great battle. We have had some periods of great crises because of this.
(42) There is a great spiritual battle here. If you have no spiritual life, you will die spiritually.
(43) Every day we pray and sense the spiritual battle.
(5) This [attention to spiritual life] is an area of which we need to always pay much attention to in the Muslim world, because we are constantly in spiritual battle in all levels.
(29) It's fundamental that we are aware of the spiritual battle because we live in it daily. We need to use our spiritual weapons.
(18) I try to have a balanced view of the spiritual. Like C.S. Lewis, not give too much attention to the devil, but not ignoring him either.
(11) We certainly pray against the Evil One; but I am not obsessed with every problem being caused by a demon or the devil.
(ML 10) We had a big emphasis on prayer but not necessarily spiritual warfare prayer probably because we were a bunch of Baptists, Presbyterians, and Mennonites. We believe in prayer but we were careful in not going overboard. Now PMI has more emphasis on spiritual warfare because of the present leader is from a Pentecostal background.
(16) The only thing that affects me a lot [in my spiritual life] is the stress and the spiritual oppression by being on the field.
(17) It so important to be victorious in spiritual warfare! In the Muslim world, the warfare is so hard and if you don't understand it or know how to pray, you can't survive there.
(26) [My spiritual life has been healthy] in spite of encountering a lot of difficulty in this spiritual context.
(24) Sometimes I have not felt well but I do understand that there is a spiritual context, especially during the month of Ramadan.
(18) I was once very ill during a ministry outreach and after prayer from colleagues, saw myself quickly recover.
(13) I recovered from a serious illness after the intercessory prayer of a group of believers.
(45) I was sick but I was prayed for and now I am better.
(12) There is a strong sense of spiritual oppression in working with Muslims in Southern Brazil.
(8) We have no choice but to be involved in this type of prayer. If we stop praying then we stop ministering. I have seen leaders fall into sin and leave the ministry because we are in a spiritual battle. In Southern Brazil, it is a spiritually oppressive atmosphere with Muslims, Buddhists, and Spiritism; so we must pray. We are mobilizing an intercessory prayer network with our churches.
(11) I feel like there is a greater spiritual battle among Muslims in Southern Brazil than there was in North Africa. This is especially true among the Shia Muslims.
(34) While it is easier to perceive the evil in Brazil, it is more subtle here [in my Arab context]. The Evil One works in a different way.

(40) Some days we must pray just to make it. We can feel the oppression and we must pray against spiritual powers. I feel that the spiritual battle is greater here [in my Arab context] than in Brazil (though in Brazil I have been involved in praying for people oppressed by the devil).
(40) I think I feel a greater sense of prayer than my husband (who is from North America).
(ML 5) We have a prayer network among our supporting churches. We do emphasize prayer and spiritual warfare training with our Brazilian workers. Any weakness in this training would be because of shortcomings by our North American leadership.
(30) Both of these [prayer and spiritual warfare] are necessary for work in a Muslim country. There is an oppression that can only be defeated by prayer.
(14) I learned that in order to survive on the field among the Muslims it is necessary to have a strong prayer life, because it is the key of our victory because of the constant spiritual battles that we go through.
(25) Spiritual warfare is very big; so prayer is a necessity.
(12) I have my normal, regular prayer and I also claim the promises of God's Word in prayer.
(34) This is a major part of my ministry; the foundation of all that I am doing here. Prayer is the first thing I do when starting a new project. It is prayer that helps me to love this country and to see change. It is very spiritually oppressive here.
(4) Prayer is an important concept and we try to pray as a team and with the church regularly. There are moments where the spiritual battle gets stronger, and in those times we pray and fight in the spiritual battles with much effort.
(5) Prayer is the foundation of the mission agency that I am part of, and that has influenced me a lot in my transcultural ministry. I am part of a prayer network in some countries where there are people praying for our work on the field.
(13) We had 350 intercessory prayer partners and we felt their prayers indeed.
(27) Prayer is the base of any ministry regardless of what is being done.
(23) Spiritual warfare and prayer are essential parts of the ministry. When I am weakened in my personal prayer life, I quickly feel the difference. But that is when I get back on track with my prayer life.
(6) It [spiritual warfare] is what has made me stand firm and grow in my ministry and faith. All the answers and victories we have from God were through prayer!
(13) Without prayer and fasting our ministry would have been impossible. We had a great dependency on God. Our work was only possible through fasting and prayer. In fact, we prayed and fasted every Friday when the Muslims were at the mosque that there would be a spiritual breakthrough.
(22) My husband and I have experienced separating a period of three days, four times a year, for fasting and prayer. We saw results and need to start doing that again.
(9) Arabs have a strong spiritual mindset (demons, spirits, dreams). God works miracles and can speak to Muslims through their dreams and our message speaks to their spiritual mindset.
(15) It [spiritual warfare] is important in freeing lives from the hands of the enemy, especially when he manifests himself.

3.14 *Jeitinho Brasileiro*: A Case Study in Adaptation

Having explored the cultural and missiological literature regarding these seven specific aspects of culture, and having listened to Brazilian missionaries and mission leaders describe how Brazilians adapt in each area, let us consider how Brazilians seem to adapt to culture and new things in general, and how this affects their cultural adaptation in the Arab world.

A vast majority (84.4%) of missionaries responded that they felt very comfortable (31.1%) or comfortable (53.3%) living cross-culturally in the Arab world. Only 15.6% said that they were uncomfortable, while no one responded that they were very uncomfortable. The survey comments largely affirmed these numbers. One worker shared, “I am a person who adapts easily to new things.” Others related, “I felt no culture shock in Arab culture,” and “I didn’t have any problems in terms of adaptation.”⁷⁹¹ Another shared, “This [my Arab context] has become my second home,” while another affirmed, “The things that upset me here are so small compared to how we feel blessed.”

Other Brazilian missionaries noted that they adapted with time. One worker shared, “I would say that I am entering the phase of being comfortable here after three years. Cultural and language adaptation bring this comfort but it takes time.” Another added, “In my first impression, it was uncomfortable but soon after it became comfortable.”

Finally, the comments of others reflected an ability to adapt even when training is lacking. One worker shared, “I would do my pre-field training again. But you really learn most things on the field.” Another related, “I was the first Brazilian missionary to Arabs in Southern Brazil. No one had gone before so there was no set preparation. I wrote the first manual for training. I went with my ‘face and courage.’”

⁷⁹¹ All Brazilians responses on this topic are represented in Table 3.9.

Page observes that “Brazilians cope amazingly well. In the face of discomforts and hardships that might drive others to protest or even open revolts, they exhibit forbearance and an extraordinary degree of adaptability.”⁷⁹² Though his remarks are directed at Brazilians in general, they are also quite relevant to Brazilian missionaries and their efforts to adapt to and thrive within Arab culture. They also point to an aspect of Brazilian culture called *jeitinho* or *jeito Brasileiro*, which will also be explored as it relates to Brazilian transcultural mission work.

While this cultural value has been evaluated at length by anthropologists,⁷⁹³ let us move toward a definition and consider the underlying motivations for it. While *jeitinho* literally means “a solution,” Barbosa further defines it as:

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 . . . the situation must be unforeseen and adverse to the person’s objectives.⁷⁹⁴

Leonardo Boff adds that Brazilians possess “great creativity . . . to always make a way, [to] find an escape from any problem.”⁷⁹⁵ On one level, *jeitinho* seems to be a way in which Brazilians cope with a fatalistic view of the world.⁷⁹⁶ As noted, Spiritism offers a spiritual *jeito* (“solution”) for Brazilians. On another related level, *jeitinho* provides a way for otherwise powerless Brazilians to navigate and survive within the hierarchical and corrupt systems of administration in government and business. Thus, Hess and DaMatta remark that “the *jeitinho* can be an equalizing and

⁷⁹² See Page, 10.

⁷⁹³ Some of the most helpful work has been done by Livia Barbosa. See Barbosa, *O Jeitinho Brasileiro: A Arte de Ser Mais Igual que os Outros* (Rio de Janeiro, Brazil: Editora Campus, 1992); and Barbosa, “The Brazilian Jeitinho: An Exercise in National Identity,” in Hess and DaMatta, 35-48.

⁷⁹⁴ Cited in Mordomo, “The Brazilian Way,” 17.

⁷⁹⁵ Cited in Mordomo, “The Brazilian Way,” 11; see also Barbosa, “The Brazilian Jeitinho: An Exercise in National Identity,” in Hess and DaMatta, 36.

⁷⁹⁶ See Page, 10.

humanizing institution.”⁷⁹⁷ Ultimately, *jeitinho* signifies that relationships—a foundational element of Brazilian culture—trump rules. Barbosa writes:

It [*jeitinho*] also emphasizes the side of Brazilian society that privileges the human and neutral aspects of social reality over the legal, political, and institutional ones. Thus, the *jeitinho brasileiro* expresses the cordial, conciliatory, happy, warm, and human spirit of a country that is young, tropical, sensual, beautiful, and full of possibilities.⁷⁹⁸

In light of this definition and motivations, should *jeitinho Brasileiro* be regarded as a beneficial quality for Brazilian evangelical missionaries? Magaretha Adinawara, a Brazilian mission leader, argues that there are many moral problems implicit in *jeitinho*, including a lack of respect for authority and rules, selfish individualism, a desire for instant gratification, a superficial spiritual life, and an unhealthy desire to always win. Thus, for Adinawara, *jeitinho* is clearly incompatible with the Christian life and missionary call.⁷⁹⁹ Similarly, Silas Tostes expressed concern that Brazilian missionaries would compromise their integrity by relying on their *jeitinho*.⁸⁰⁰

On the other hand, given that Brazilian transcultural workers are being transformed by a biblical worldview, it seems that one aspect of *jeitinho*—the ability to adapt and survive in difficult circumstances—ought to be retained. One Brazilian worker asserted, “With *jeito*, the Brazilian missionary is able to make do and find a way around problems.”⁸⁰¹ Finley also adds, “The Brazilian missionary, if well-prepared, adapts well because of coming from a culture of improvisation; also, Brazilians are able to adapt to precarious conditions because Brazil is a third world

⁷⁹⁷ See Hess and DaMatta, 23.

⁷⁹⁸ See Barbosa, “The Brazilian Jeitinho: An Exercise in National Identity,” in Hess and DaMatta, 46.

⁷⁹⁹ See Margaretha Adinawara, “Treinar Missionários Para Perseverar: Um Preparo Holístico Para Situações de Adversidade,” *Capacitando* 9 (2001), 7; also Barbosa, “The Brazilian Jeitinho: An Exercise in National Identity,” in Hess and DaMatta, 47; and Mordomo, “The Brazilian Way,” 19.

⁸⁰⁰ Related to me in personal conversation, July 23, 2009.

⁸⁰¹ Cited in Finley, 181.

country.”⁸⁰² Daniel Calze concurs, remarking that “success” in ministry “comes as a result of the [Brazilian’s] natural gifts to adapt himself to a context and particularly to Muslim culture. Because of that, they are able to share the Gospel in an effective and holistic way.”

As Brazilian workers in the Arab world continually face the challenges of limited financial resources, language learning, visa and administration issues, security issues, and (for women) the difficulties of living in a male-dominated culture, this innate ability to adapt is probably a strength. In spite of their difficulties, it is interesting to note that the vast majority of Brazilian workers surveyed plan on spending more than ten years (62.5%) or up to ten more years (28.1%) in ministry in the Arab world.

Table 3.9 Brazilian Perspectives on Cultural Adaptation

(18) I am a person who adapts easily to new things.
(11) I felt no culture shock in Arab culture.
(5) I didn’t have any problems in terms of adaptation.
(43) This has become my second home.
(44) The things that upset me here are so small compared to how we feel blessed.
(26) I would say that I am entering the phase of being comfortable here after three years. Cultural and language adaptation bring this comfort but it takes time.
(21) After eight years, [I] felt very comfortable.
(24) In my first impression, it was uncomfortable but soon after it became comfortable.
(23) With time and getting to know the culture, we feel comfortable.
(42) I would do my pre-field training again. But you really learn most things on the field.
(13) I was the first Brazilian missionary to Arabs in Southern Brazil. No one had gone before so there was no set preparation. I wrote the first manual for training. I went with my “face and courage.”
(ML 6) I believe that this success comes as a result of the Brazilian’s natural gifts to adapt himself to a context and particularly to Muslim culture. Because of that, they are able to share the Gospel in an effective and holistic way.
(39) As Brazilians, we think we know more than we do. We need to be humble and learn from others. We cannot rely on our <i>jeito</i> but need to work hard on learning the language and culture. We have things in common with the Arab culture so it is easier for us to be here, but we need to be persistent to learn.

⁸⁰² See Finley, 181.

3.15 Chapter Summary

In this chapter, the cultural aspects of race, economics, time, communication, family, relationships, hospitality, and spiritual worldview have been discussed in both the Arab and Brazilian contexts. While a study of the relevant literature has been foundational, the theme analysis has been founded the descriptions of Brazilian transcultural workers and mission leaders at work in the Arab-Muslim world. It has become evident that there are some definite differences between the cultures of the Arab world and that of Brazilian missionaries. These have been most notable in the areas of conflict resolution, personal hygiene as it relates to food and hospitality, and the role of women. On the other hand, some aspects of Arab and Brazilian culture are rather similar. The strongest areas seem to be hospitality, relationship building, and a general spiritual worldview that acknowledges the role of demons and spirits. It has also become apparent that transcultural workers from the Northeast of Brazil seem be closest to the Arabs culturally. This was especially evident when considering the cultural aspects of economics, time, family, and relationships. In short, as Brazilians have described their experiences, it seems that there is some favorable continuity between the cultures of Brazilian evangelical workers and the Arab contexts in which they serve. Coupled with the reality that Brazilians seem to adapt well in other cultures, it seems that the contribution of Brazilian transcultural missionaries is important in the Arab world. It also seems that, generally speaking, Brazilians adapt better to ministry in the Arab-Muslim world than their North American and European colleagues.

Marcos Amado agrees that Brazilians have fewer cultural barriers to contend with in the Arab world. However, he reminds Brazilian missionaries that they are still not Arabs and that they must still discipline themselves to learn the language and

culture, and not assume that they can adapt without effort.⁸⁰³ Amado's convictions are further supported in the remarks of a single woman presently serving in the Middle East:

As Brazilians, we think we know more than we do. We need to be humble and learn from others. We cannot rely on our *jeito* but need to work hard on learning the language and culture. We have things in common with the Arab culture so it is easier for us to be here, but we need to be persistent to learn.⁸⁰⁴

⁸⁰³ Over the course of his twenty years of service in the Arab world, Amado developed a Transcultural Training Course, which is summarized in Amado, "A Capacitação Contínua do Obreiro," *Capacitando* 9 (2001), 39-46.

⁸⁰⁴ See Table 3.9.

CHAPTER 4: BRAZILIAN APPROACHES TO MISSION

4.1 Introduction

Building on the historical and intercultural discussions of chapters 2 and 3, let us now pose the question, practically speaking, how are Brazilian evangelicals approaching mission in the Arab-Muslim world? This question will ultimately shed light on how Brazilian evangelicals understand and even define mission. Valuing the collective input of many voices, I have posed this question to individual missionaries and to Brazilian evangelical missions organizations that are working in the Arab world.

Our discussion will be framed by three major questions. First, based on surveys, interviews, and observation, what are the most prominent strategies used by Brazilian missionaries in the Arab world? Second, based largely on missions publications and literature, as well as the data collected from surveys and interviews with mission leaders, what are the philosophies and strategies of six Brazilian missions organizations laboring in the Arab world? Third, after listening to the input of Brazilian missionaries and mission leaders, what are the most apparent strengths and challenges (as described by Brazilians) of Brazilian evangelical efforts in the Arab world? This final question will also capture Brazilian thoughts on moving forward in these areas.

4.2 Ministry Strategies

The results of a survey with forty-five Brazilian missionaries serving in the Arab world showed that their main areas of ministry included evangelism (63.6%), discipleship and teaching (63.6%), humanitarian aid (45.5%), church planting (34.1%), prayer and spiritual warfare ministry (29.5%), and media ministry (2.3%). In addition, some workers added that they were involved in prison ministry, teaching Portuguese, teaching English, distributing the Bible and literature, soccer and sports ministry, children's ministry, orphanage work, Business as Mission, pastoral care,

leadership, administration, and training other Latins in ministry.⁸⁰⁵ In this section, let us explore these prominent forms of ministry, while taking into consideration the perspectives on these areas of service.

We will begin by discussing three areas of ministry—evangelism, discipleship, and church planting—that may be regarded as classic forms of mission work, especially in contexts of political and spiritual openness to the Gospel. After, we will consider how Brazilians are also ministering via humanitarian aid, medical work, business and business as mission, sports ministry, and teaching. On one hand, this second group of ministries has become necessary because most of the Arab-Muslim world is closed to conventional evangelical mission work and so Brazilian workers are required to have a ministry platform in order to access the country. On the other hand, as our upcoming discussion on *missão integral* will show, Brazilians generally regard both categories of ministry (i.e., humanitarian work plus evangelism) as necessarily integrated and of equal value. Hence, in light of this holistic perspective, the following areas of ministry will not be divided into categories such as “front-line” or “hands on” ministry versus “support” or “platform” ministry; rather, it is intentionally integrated.

4.2.1 Evangelism

While most Brazilians surveyed indicated that evangelism was a key part of their ministries, it should be noted that this ministry has occurred largely on a personal or small group level. In part, this is due to the fact that public proclamation is not allowed in most parts of the Arab world. It is also the case because Brazilians seem naturally disposed to personal evangelism because of the relational nature of their culture. After recounting how an Arab friend had come to faith in Christ, one worker shared, “Most of my evangelism has been through building personal relationships.”

⁸⁰⁵ See Appendix B, question 26.

Another added, “I love to build relationships and see people respond to God's love.”⁸⁰⁶

In the context of such friendships, some Brazilian workers reflected a strong conviction for incarnational ministry. For instance, one worker related, “When Arabs seek me, they invite me and open their lives to me, telling me personal things and asking for advice. They say that they feel comfortable with me. In that setting, I can communicate some of Jesus' values through my actions.” A Brazilian woman who had served in North Africa shared: “I learned after leaving North Africa that our housekeeper had believed in Christ. Even though my language ability was limited, she saw something about our faith and was drawn to Christ.” Reflecting on relational ministry, she continued, “I like St. Francis's words, ‘preach the gospel always and use words when necessary.’ Because Muslims are so serious about their religion, I really need to ‘show’ the Gospel. My ministry must be led by serving and humility.” Another worker summarized his journey toward understanding incarnational ministry by relating: “During the past years I’ve come to learn to look at my friends here as people created according to the image of God, people with human value and dignity, and not as ‘contacts’ or people to whom I’m trying to win for a specific faith. To love my friends who are part of the major [Muslim] religion is the basis for sharing the Gospel.”

In light of these values, a number of specific evangelistic strategies can be observed. Though not exhaustive, they certainly offer an idea of how Brazilians are going about proclaiming the Gospel message. First, many Brazilians indicated they often shared their faith in the context of offering hospitality—a strong Arab and Brazilian value. One couple shared that they ministered through “opening the doors of

⁸⁰⁶ All Brazilian responses on this topic are represented in Table 4.1.

our home . . . seeking to always be available to our friends, spending time with them and helping them in what is needed.”

Second, in Southern Brazil, in the course of their ministry, some evangelical pastors regularly visit Muslims in the community. One pastor, who planted a bilingual Arabic-Portuguese fellowship shared, “[I] went about ministry through personal relationships. I was known in the community as a pastor and had much freedom to share the Gospel.” His successor similarly shared, “At the moment I am a local church pastor in Southern Brazil, but at heart, I am a missionary. My position as pastor allows me to be recognized as a religious leader here, even among Muslims. So I have the opportunity to go visit Muslims in their shops and in town and to pray for them and even given them a Bible.”

Third, in partnership with some Christian radio and satellite channels that broadcast in the Arab world, some Brazilians have reported being involved in follow-up ministry. That is, they visit Arabs who are corresponding with these media ministries and who have requested to talk with someone personally about the Christian life.⁸⁰⁷

Fourth, in addition to their verbal witness, some Brazilian workers have been involved in distributing the New Testament and Scriptures to those who have expressed interest in the Gospel. One worker indicated that he was able to proclaim Christ “through witnessing as a way of life in the context of the personal relationships . . . I was also able to offer these close friends a New Testament in Arabic.” Another worker reported inviting friends to her home for an evangelistic Bible study of Luke’s Gospel.⁸⁰⁸

⁸⁰⁷ Related to me in personal correspondence (ministry prayer letter), April 2009.

⁸⁰⁸ Related to me in personal correspondence (ministry prayer letter), April 2009

Finally, in light of the oral culture of many Arab-Muslim peoples, some Brazilians have approached communicating the Gospel and Scriptures in a storying format. One worker shared: “We have been seen people coming to the Lord, others having more interest in the Gospel. We created a series of biblical stories with an evangelistic tone, and they were translated to the local dialect and are now available at a website in the internet. Those stories were chosen in order to address the worldview of the people we serve.” As noted in the previous chapter, many Brazilians naturally relate to Arabs as secondary oral learners.

How have Brazilians been successful in personal evangelism? Some responded to this question by referring to Arabs who have become followers of Christ. One couple ministering in Southern Brazil rejoiced that “one Muslim girl came to faith and was baptized.” While most Brazilians have struggled with the relatively slow response to the Gospel in the Arab-Muslim world, especially when their churches back home have expected more significant results, others have measured their success in simply being faithful to build relationships and share the Gospel. One worker shared: “I can see how strong my relationships with local people have been and I can see the opportunities God has given me. Even though I can't see the fruits now, I am sure someone will reap them in the soon future.” Another worker shared that successful evangelism was “getting to share the Gospel even one time.” Finally, another Brazilian celebrated the process of helping Arab-Muslims understand the Gospel. That is, success in ministry was “[helping] the people to have a better knowledge of the Gospel.”

4.2.2 Discipleship

The Brazilian missionaries surveyed also indicated that discipleship and teaching were key aspects of their ministries. In fact, evangelism and discipleship were tied for

being the most prominent ministries pursued by Brazilians (63.6%). This is probably the case because of the integrative nature of these two ministries in pioneer mission contexts. That is, it would be quite rare for a Brazilian to arrive in an Arab context and find a multitude of believers waiting for discipleship. At the same time, as Brazilian workers are involved in personal evangelism, they certainly would not abandon the relationship once an Arab friend became a follower of Christ; rather, they would begin to focus more on teaching.

Affirming the integrative relationship of evangelism and discipleship, one female Brazilian worker shared, “Well, in a small scale, I can say that in the four years that I’ve been here, I’ve seen the fruit in the lives of two young ladies to whom I’ve invested my life in, as they are walking with the Lord now. . . I have been very much involved in the process of them coming to Christ and in discipling them.”⁸⁰⁹

Another worker in Southern Brazil shared this account of a young man who had come to Christ: “It is a joy to see him growing in Christ and it blesses me when I hear him speak like me and act like me in the faith. Maybe he will be a Paul but I am his Ananias (Acts 9:1-19).”

While discipleship is a key value for most Brazilian workers in the Arab world, the forms of discipleship certainly vary according to context. Though certainly not exhaustive, let us consider a few examples. One couple serving in Southern Brazil meets weekly for a Bible study with two new believers from a Muslim background.⁸¹⁰ Another Brazilian couple working in the Middle East are discipling some Brazilian Christians married to Arab non-Christians. By taking a chronological storying

⁸⁰⁹ All Brazilian responses on this topic are represented in Table 4.1.

⁸¹⁰ This was related to me in a personal visit, July 20, 2009.

approach to the Scriptures, they are evangelizing the non-believers while, at the same time, providing useful teaching for the Christians.⁸¹¹

Though most discipleship appears to happen on a one-on-one or small group level, one Brazilian worker reported putting on an intensive two-month long discipleship school for around five believers. While the focus was on biblical studies, he is planning a second cycle in the future to address issues such as Christian marriage, parenting, and inner healing. Finally, this worker also organized the first weekend retreat for members of a house church that he is leading. While the weekend getaway included some teaching, it provided an environment for believers to have fun and strengthen their fellowship.⁸¹²

As they contemplated the future of their ministries, some Brazilian workers emphasized the importance of on-going discipleship. One worker indicated that he was looking forward “to seeing our friends grow spiritually, learning with them so that the ministry can be better developed for future relationships.” One woman shared her passion and desire to teach children: “[I look forward to] developing my ministry here—discipleship with children. I want to see them discover the love of God. It is neat and interesting to learn that with them.”

4.2.3 Church Planting

Just over a third of the Brazilians surveyed related that they were involved in church planting. For many Brazilians, this ministry is quite integrated with evangelism and discipleship. Not unlike discipleship ministry, Brazilian church planting efforts have looked different depending on the context. Let us consider some representative examples of such efforts.

⁸¹¹ Related to me during a visit, October 9, 2009.

⁸¹² Related to me in correspondence (ministry prayer letter) in April 2009 and January 2010.

As alluded to briefly, a Brazilian Baptist pastor spent thirteen years serving in the Southern Brazil city of Foz do Iguacu, which has the largest concentration of Arabs in Brazil, and planted a small Arabic- and Portuguese-speaking church there. Unlike most other contexts in the Arab world, the church exists openly and the planting pastor and the current pastor have been known in the community as respected religious leaders. From this position in the community, they have evangelized, discipled, and ministered to Arab-Muslims.⁸¹³

On the other hand, due to security and cultural concerns, most Brazilian workers serving in the Arab world have been involved in planting house churches. One Brazilian worker, collaborating with other international workers, reported success in initiating a house church. Comprised entirely of converts from Muslim backgrounds, the group has slowly grown as new believers have been baptized and joined the fellowship. The church has also celebrated the marriage of two of its members. As the family is a cornerstone of Arab culture, strong Christian families could very well serve to invigorate an Arab house church. While this group has grown and has been strengthened through teaching, discipleship, and retreats, the Brazilian worker has continued to invest time in personal evangelism—a ministry that has also become the conviction of church members. Finally, the Brazilian church planter has not been content to think only about ministry in his current context. Instead, he recently he took an exploratory trip to a neighboring country in order to assess the ministry needs there.⁸¹⁴

⁸¹³ I visited Foz do Iguacu July 17-20, 2009 where I interviewed the current pastor who invited me to preach at the Arabic Evangelical Church. On July 21-22, I interviewed the planting pastor in Curitiba where he presently resides and ministers.

⁸¹⁴ Related to me in personal correspondence (ministry prayer letter), April 2008, January and October, 2009.

Another Brazilian family shared that their ministry has contributed to a church planting movement. That is, an initial group was started which has served as a catalyst for spontaneously multiplying groups of believers. The wife related:

My husband, along with other workers, helped to pastor a small group of national believers . . . From this small group has come a crop of dynamic young leaders who have gone on to lead and multiply the church. They have their own vision for reaching their people and are developing a national structure. Through them the church is taking root in this land.

While most Brazilian church plants among Arabs have resulted from some sort of plan, there is at least one development that seems completely spontaneous. The work of a Brazilian Christian businessman took him to a country in the Middle East. Through the course of getting to know his colleagues and clients and by sharing his faith as a way of life, a number of these friends believed in Christ and a group has begun to meet for worship and Bible study. Though the businessman’s schedule makes it difficult to disciple each group member and to prepare adequately for worship meetings (he is praying for someone to come join him in this work), a young church plant still seems to have emerged.⁸¹⁵

Table 4.1 Brazilian Perspectives on Evangelism, Discipleship, and Church Planting

(11) Most of my evangelism has been through building personal relationships.
(36) I love to build relationships and see people respond to God's love.
(25) When Arabs seek me, they invite me and open their lives to me, telling me personal things and asking for advice. They say that they feel comfortable with me. In that setting, I can communicate some of Jesus' values through my actions
(12) I learned after leaving North Africa that our housekeeper had believed in Christ. Even though my language ability was limited, she saw something about our faith and was drawn to Christ.
(12) I like St. Francis's words, “preach the gospel always and use words when necessary.” Because Muslims are so serious about their religion, I really need to ‘show’ the Gospel. My ministry must be led by serving and humility
(3) During the past years I’ve come to learn to look at my friends here as people

⁸¹⁵ This account was related to me in personal conversation by a friend of the businessman—another Brazilian transcultural worker in the Middle East—on October 10, 2009.

<p>created according to the image of God, people with human value and dignity, and not as “contacts” or people to whom I’m trying to win for a specific faith. To love my friends who are part of the major [Muslim] religion is the basis for sharing the Gospel.</p>
<p>(26) Opening the doors of our home. . . Seeking to always be available to our friends, spending time with them and helping them in what is needed</p>
<p>(13) [I] went about ministry through personal relationships. I was known in the community as a pastor and had much freedom to share the Gospel.</p>
<p>(11)At the moment I am a local church pastor in Southern Brazil, but at heart I am a missionary. My position as pastor allows me to be recognized as a religious leader here, even among Muslims. So I have the opportunity to go visit Muslims in their shops and in town and to pray for them and even given them a Bible.</p>
<p>(33) Through witnessing as a way of life in the context of the personal relationships . . . I was also able to offer these close friends a New Testament in Arabic</p>
<p>(22) We have been seen people coming to the Lord, others having more interest in the Gospel. We created a series of biblical stories with an evangelistic tone, and they were translated to the local dialect and are now available at a website in the internet. Those stories were chosen in order to address the worldview of the people we serve.</p>
<p>(9)One Muslim girl came to faith and was baptized.</p>
<p>(6)I can see how strong my relationships with local people have been and I can see the opportunities God has given me. Even though I can't see the fruits now. I am sure someone will reap them in the soon future.</p>
<p>(8)[Successful evangelism is] getting to share the Gospel even one time.</p>
<p>(3)[Successful evangelism is helping] the people to have a better knowledge of the Gospel.</p>
<p>(1) Well, in a small scale, I can say that in the four years that I’ve been here I’ve seen the fruit in the lives of two young ladies to whom I’ve invested my life in, as they are walking with the Lord now. . . I have been very much involved in the process of them coming to Christ and in discipling them.</p>
<p>(11)It is a joy to see him growing in Christ and it blesses me when I hear him speak like me and act like me in the faith. Maybe he will be a Paul but I am his Ananias (Acts 9:1-19)</p>
<p>(26) [We look forward to] seeing our friends grow spiritually, learning with them so that the ministry can be better developed for future relationships.</p>
<p>(23) [I look forward to] developing my ministry here—discipleship with children. I want to see them discover the love of God. It is neat and interesting to learn that with them.</p>
<p>(22) My husband, along with other workers, helped to pastor a small group of national believers . . . From this small group has come a crop of dynamic young leaders who have gone on to lead and multiply the church. They have their own vision for reaching their people and are developing a national structure. Through them the church is taking root in this land.</p>

4.2.4 Humanitarian Work

Nearly half of the Brazilian workers surveyed indicated that they were involved in some form of humanitarian work—a definite strength of Brazilian evangelical

missions. In a number of Arab countries, Brazilians have established or have affiliated with existing Non-Governmental Organizations (NGOs) to care for the needs of the handicapped, women, and refugees.

In one context, a Brazilian worker directs a team of Brazilian, international, and local volunteers at a cultural center for the handicapped that offers classes in language, arts, and crafts while also offering short excursions. The center, which enjoys a positive reputation with the government and community, cares for around fifty regular members who would otherwise be marginalized in a society that does very little for the handicapped. One Brazilian volunteer in the center related that working among the handicapped was a great way to show God's presence, to build genuine friendships, and to respond to the commonly posed question—why are you so different? That is, through tangibly serving and caring for human needs, this volunteer has also been able to communicate verbally her faith in Christ.

The director also added that Brazilian volunteers—especially those who were handicapped themselves—seemed naturally able to relate to Arab members of the center. One reason is that in both Brazil and this particular Arab context, the handicapped are on the fringes of society and receive little help from the government in the way of programs and assistance. Hence, handicapped Brazilian workers can identify with those to whom they are ministering. Second, according to the director, many Brazilian volunteers—handicapped or not—can relate to the center's poorer members who struggle to scrape together enough money to take public transportation to the center for activities. As many Brazilian workers are struggling with financial

challenges, they can certainly identify and empathize with the poor who frequent the center.⁸¹⁶

In another context, a group of Brazilian women, in partnership with other international workers, have started a center for women. After paying a modest annual fee to the center, participants are offered training in languages, computer skills, and arts and crafts. While some develop skills that will help them to find a job or start a small business, others frequent the center to make friends and have their relational needs met. In an otherwise class-based society, it is an interesting phenomenon to see poor and uneducated women attending the same workshops and activities with university-educated professionals. While addressing the social and economic needs of women in their context, the Brazilian workers are also building long-term friendships in which they naturally share the Gospel. The women shared that some of these friends have indeed embraced the Christian faith.⁸¹⁷

Finally, Brazilian missionaries have engaged in humanitarian work by ministering to refugees. One worker, commenting on the general lack of care afforded to displaced peoples in his Arab context, shared, “We are seeing God work more among the minority peoples despite the fact that Arabs can be so racist against them.”⁸¹⁸ Another Brazilian described his service in an existing center for refugees: “We have worked in a humanitarian center for refugees in our country that includes a feeding ministry, teaching crafts, [and] home visits.” He adds that caring for these real needs has led to opportunities for “evangelism and teaching, and training Christian leaders to run the center.” Finally, another Brazilian serving among refugees

⁸¹⁶ These remarks are based on my observations and conversation with the director and staff during a visit to the center on October 12, 2009.

⁸¹⁷ These remarks are based on a follow-up discussion that I had in Brazil with one of the coordinators (also respondent 1 in the workers survey), July 24, 2009.

⁸¹⁸ All Brazilian responses on this topic are represented in Table 4.2.

described the holistic nature of his work: “God has opened doors to work with refugees and we have seen people healed and desiring to follow God.”

4.2.5 Medical Work

Quite related to humanitarian aid, some Brazilian workers are caring for the physical needs of Arab peoples through medical work. In one context, two Brazilian women are working as nurses in a historically Protestant hospital in the Middle East. Despite serving in a country that is 94% Muslim, in the hospital they have a great deal of freedom to communicate the Gospel verbally and to pray for patients as they dispense medicine and care for them. One of the women asserted that serving as a nurse allows her the opportunity to show the Gospel in a tangible way—“to be more than to do.” She added that it is difficult to be expelled from a country for showing God’s love to people. That said, this worker related that even though she is able to communicate her faith quite often, particularly to female patients, she is unsure of the outcomes. The cultural constraints on women make follow-up and ongoing discipleship difficult within her context.⁸¹⁹

Another medical strategy that some Brazilian workers are beginning to pursue is known as Community Health Evangelism (CHE). Defined as “a true best practices model for integrating evangelism and discipleship with community based development,” CHE volunteers seek to “raise awareness of need and opportunity, and facilitate a process by which the community itself identifies solutions and begins to work together in an organized way.” The vision of CHE includes the following outcomes:

Health improves, infant mortality decreases, agriculture becomes more productive, jobs are created, water systems, roads, schools and clinics are built, and churches are established or strengthened. All of this is

⁸¹⁹ These remarks were based on my personal conversations with her during a visit, October 9, 2009.

achieved at the initiative of the people. Peace, justice, compassion, and righteousness are witnessed in the community and God is glorified.⁸²⁰

Though this is a new and developing strategy among Brazilians, one worker shared that her priority in ministry was “Community health evangelism and thus getting involved more with the humanitarian needs of the community.”⁸²¹

4.2.6 Business, Business as Mission, and Business Development

An increasing number of Brazilian transcultural workers are accessing the countries of the Arab world through a business platform and ministering from that basis. As noted, the work of one Brazilian businessman took him to the Arab world. Though not sent through a missions organization or church, this Christian businessman nevertheless has had a fruitful witness that has resulted in a house church being started. His biggest challenge has been having the time to invest in discipleship and teaching with the group.

Similarly, another Brazilian Christian was hired by an international company in the Middle East. Though initially reluctant to speak about his faith, he quickly found that Arabs were very relational and it was easy to share the Gospel and even offer a New Testament to friends. He shared, “There were other Brazilian believers there with me and we began a church fellowship among ourselves. We also reached out and shared the Gospel to those with whom we built relationships.”⁸²² That is, the group of international Christians shared their faith on a personal basis but they also enjoyed a collective witness as they invited Arab friends to their small worship gathering.

Though sent by a church and missions agency, Marcos Amado waited until he reached the field and was able to explore the context before he set up a business

⁸²⁰ See *Global CHE Network* (web site) <http://chenetwork.org/whatische.php> (accessed April 14, 2010).

⁸²¹ All Brazilian responses on this topic are represented in Table 4.2.

⁸²² All Brazilian responses on this topic are represented in Table 4.2.

exporting carpets. Though his livelihood was not completely dependent on the business, he did find that his ability to negotiate for prices in the wholesale market correlated directly to his ability to speak Arabic. As his command of Arabic improved and as he regularly visited a network of clients, he shared that it was quite natural to communicate the Gospel in the context of relationships even during the workday.⁸²³

More recently, some Brazilian workers have adopted a Business as Mission (BAM) approach. According to Rundle and Johnson, BAM is “the utilization of for-profit businesses as instruments for global mission.”⁸²⁴ Holistic in nature, BAM practitioners endeavor to offer a vibrant Gospel witness by running their business according to biblical principles, to create jobs and wealth, and to see communities transformed. One Brazilian worker has successfully started a consulting business in one Arab country and has managed to land some significant clients. He related, “I have had a successful business here. It is a kingdom business.” That said, in his reflections on BAM and Kingdom Business—mission models that are certainly continuing to develop—he places more value on proclamation in mission. He asserts: “I am challenged to pursue mission through business rather than Business as Mission. I want to do more direct evangelism. What's wrong with a hybrid business that includes good godly business and sharing the Gospel?”

Another Brazilian worker has integrated business with mission by opening a small business development school in one Arab context. As the school operates under the auspices of a registered Christian entity, the worker describes the project as “a

⁸²³ Related to me in personal conversation on Skype, August 4, 2009.

⁸²⁴ See Neal Johnson and Steve Rundle, “Distinctives and Challenges of Business as Mission,” in Steffen and Barnett, *Business as Mission*, 25. For more recent discussions on BAM, see Mats Tunehag, Wayne McGee, and Josie Plummer, eds., “Business as Mission” (Lausanne Occasional Paper 59. Lausanne Committee for World Evangelization, 2005) http://www.lausanne.org/documents/2004forum/LOP59_IG30.pdf (accessed April 15, 2010); C. Neal Johnson, *Business as Mission: A Comprehensive Guide to Theory and Practice* (Downers Grove, IL: Intervarsity, 2010); and Steven L. Rundle and Tom Steffen, *Great Commission Companies: The Emerging Role of Business in Missions* (Downers Grove, IL: Intervarsity, 2003).

Bible school and at the same time, a professional training center.”⁸²⁵ Working from the assumption that evangelism and church planting happen through relationships, and that small business owners are strategically placed people in a community, the worker’s goal is to train and set apart business people who will also be able to serve as evangelists and church planters. This worker and his team are especially burdened for the country’s rural areas. Trainees come to the school for three months where they take classes in business and Bible, and also serve in various capacities within the church. After this period of training, students spend another three months traveling to different parts of the country where they study the possibilities for opening a business. After working on this project for four years, the worker reported, “We have already trained fifty people and seven small companies have already been established around [the country].” In terms of the leadership of the school itself, he added, “At the beginning of this year I was able to pass on the leadership to the locals, and today they lead and I help them.”

4.2.7 Sports Ministry

While sport has often been regarded as an international language that breaks down cultural barriers and promotes friendship, Brazilians, with their excellence in basketball, volleyball, the martial arts, and, of course, soccer (*futebol*), speak this language quite well. Arabs also seem to welcome Brazilian transcultural workers—athletic or not—because Ronaldo, Ronaldino, and Roberto Carlos (Brazilian soccer stars) are household names in the Arab world.⁸²⁶ Brazilian workers serving among Arabs are making the most of this strategic connection and have proven to be innovative in using sports in ministry.

⁸²⁵ Related to me in correspondence (ministry prayer letter) April 8, 2010.

⁸²⁶ While traveling with a Brazilian worker in an Arab country, we were stopped at a police checkpoint. Upon seeing my friend’s Brazilian passport, the policeman immediately began to name his favorite Brazilian soccer players. Apparently, this is an almost daily experience for Brazilians living in the Arab world.

At least a couple of Brazilians are employed as physical trainers and also use that as a platform for ministry. One church planter in Southern Brazil recognized this as a viable strategy, and so he returned to the university and earned a degree in Physical Education. At present, he meets clients daily—many of whom are Arab businessmen. The nature of his work provides an interactive context in which to build relationships and communicate the Gospel.⁸²⁷ Similarly, a female Brazilian worker with significant training and experience is beginning to work in one Arab country as a physical trainer. As physical fitness is becoming more important to many Arab women, this worker's strategy also facilitates personal relationships and opportunities to communicate the Gospel.⁸²⁸

At least one Brazilian worker, a former professional soccer player and coach in Brazil, has been hired by a school in the Middle East to teach Physical Education and to coach the school's soccer teams. Though he co-teaches classes with a national teacher while his language abilities develop, this worker still endeavors to communicate in Arabic with students as much as possible. As I visited with him one day at school, I was impressed with a few elements of his work. First, he seemed quite at home and comfortable in the rather chaotic atmosphere of the school. Second, there was an evident mutual affection between him and his students. As a steady stream of children made the effort to greet their teacher (*ustadh*) throughout the day, he greeted them with warmth and affection. Third, he was able to connect quickly with a new afternoon soccer team as the group quickly responded to his instructions on the field. Fourth, he coaches with excellence. In fact, he has a coaching plan laid out for the entire year. Finally, he concluded each class and practice with a moral lesson that emerged from the practice itself. While each lesson is rooted in a biblical teaching or

⁸²⁷ Related to me (respondent 9) in personal conversation July 19, 2009.

⁸²⁸ Related to me in personal conversation (respondent 30), October 9, 2009.

principle, his presentation is less explicit because of the local constraints against open evangelism. Perhaps the greatest affirmation of this Brazilian worker's ministry comes from a local Arab Christian who remarked: "He coaches with passion. Though he has the challenge of learning the language, he is so good with our people."⁸²⁹

A number of other Brazilian workers have also used soccer as a basis for ministry. One worker reported using soccer as a means of building relationships with Arab university students studying in the United States.⁸³⁰ At least a couple of missionaries in Southern Brazil have organized soccer camps as a way of reaching out to Arab children.⁸³¹ Another Brazilian in the Middle East has begun a soccer outreach that integrates teaching on purity.⁸³² One worker serving in North Africa shared, "I . . . started a soccer ministry that one mission organization in the Muslim world has adopted and is using as a strategy."⁸³³ Thus, it is apparent that soccer outreach is such an important strategy that organizations are working to develop reproducible models.⁸³⁴

Finally, in one Arab context, a team of Brazilian workers has put on a series of soccer camps in some very conservative and restricted villages, including those inhabited by refugees. One worker reported that with a soccer ball and a jersey, they have accessed places where doctors and teachers have never been allowed to enter. After receiving permission to work with the children from tribal leaders, the men have worked with the boys, and their wives have coached the girls. As this group also integrates moral teaching from a biblical foundation in their coaching, each practice

⁸²⁹ These observations were made during a visit with this Brazilian worker, October 10, 2009.

⁸³⁰ Related to me in personal conversation with respondent 18, July 29, 2009.

⁸³¹ Related to me in personal conversation with respondents 9 and 13, July 19 and 21, 2009.

⁸³² Related to me during personal conversation, October 9, 2009.

⁸³³ All Brazilian responses on this topic are represented in Table 4.2.

⁸³⁴ A similar effort that has developed in the African context and does not seem connected to the Brazilian strategies is called Ubabalo. See *Ubabolo eAfrica* (web site) <http://www.ubabalo2010.com/> (accessed April 16, 2010).

ends with some group reflection on what was learned during the experience. Apparently, the soccer camps have provided a welcome diversion from the difficulties of daily living for these children and their parents also seem to appreciate the constructive physical activity that their children are receiving. The fact that Arabs like Brazilians and know their soccer players has probably allowed this team of workers access into an otherwise restricted area where Westerners are not welcomed.⁸³⁵

In short, Brazilian missionaries are effectively using sports as a means to overcome barriers of mistrust, to build relationships, and to communicate Christian teaching. One worker concluded, “I think that sports ministry in the Arab world is very important and should continue to be used,” while another added, “I love using sports—something I really enjoy—for ministry.”

4.2.8 Teaching

Some Brazilian missionaries are also getting jobs in Arab contexts as English and Portuguese teachers. Again, while this often provides a platform to access a country not open to Christian missions, teaching also offers an environment in which relationships can be built.

One woman teaches both English and Portuguese to Arab children in Southern Brazil. Regarding her teaching as a tangible way to serve children, she also prays for opportunities to proclaim the Gospel. Hence, she asserts, “I love to minister through my work as a teacher.”⁸³⁶ In another Arab context, one Brazilian worker added, “In my English teaching for teens, I have shared the good news.” Finally, another Brazilian missionary employed as a teacher shared, “I have been used to touch the lives of my students through words of encouragement.”

⁸³⁵ These efforts were related to me during personal conversation, October 9, 2009.

⁸³⁶ All Brazilian responses on this topic are represented in Table 4.2.

4.2.9 Training and Mobilization

Some Brazilian missionaries have dedicated part of their ministries to training and mobilizing other Brazilians and Latin Americans for mission in the Arab world.

Marcos Amado, a former missionary in North Africa and past director of PMI, developed a transcultural training course for Brazilians entering the Arab world.⁸³⁷

After serving for over a decade in Southern Brazil, another Brazilian worker has become the missions pastor of another church in Brazil. He related: “Now I am in a ministry of training others. My desire is to train 150 workers for Arab ministry. Already, we have trained fifty Brazilians who are on the field.”⁸³⁸

While some Brazilians are reaching out to Arabs in Southern Brazil, others are also convinced that this is a good place to train Brazilian workers before they move to an Arab country. One Brazilian affirmed, “I believe Southern Brazil with all of our Muslims is a good training ground to send others to the Arab-Muslim world.” Another added: “I am excited about the potential to minister in Southern Brazil. It is a great place to mobilize and train Brazilians for ministry to Arabs for both here and in Arab countries. I want to teach and train the Brazilian church to have a global focus and to have a heart for Arabs.”

In addition to training other Brazilians for Arab-Muslim ministry, some Brazilian workers are also committed to mobilizing others to join them in the work. One Brazilian serving in the Middle East shared: “[I want] to help mobilize Brazilians from my denomination to be well prepared for work here [in the Arab world]. But I also desire to stay here, too.” In considering future ministry, another worker shared his excitement for “mobilizing other Latins to ministry in the Arab world.”

⁸³⁷ His training strategy is summarized in Amado, “A Capacitação Contínua do Obreiro,” *Capacitando* 9 (2001), 39-46.

⁸³⁸ All Brazilian responses on this topic are represented in Table 4.2.

Table 4.2 Brazilian Perspectives on Other Ministry Forms

(42) We are seeing God work more among the minority peoples despite the fact that Arabs can be so racist against them.
(36) We have worked in a humanitarian center for refugees in our country that includes a feeding ministry, teaching crafts, [and] home visits [which has led to] evangelism and teaching, and training Christian leaders to run the center.
(41) God has opened doors to work with refugees and we have seen people healed and desiring to follow God.
(35) [I am looking for to] community health evangelism and thus getting involved more with the humanitarian needs of the community.
(33) There were other Brazilian believers there with me and we began a church fellowship among ourselves. We also reached out and shared the Gospel to those with whom we built relationships.
(38) I have had a successful business here. It is a kingdom business. I am challenged to pursue Mission through Business rather than Business as Mission. I want to do more direct evangelism. What's wrong with a hybrid business that includes good godly business and sharing the Gospel?
(5) We have already trained fifty people and seven small companies have already been established around [the country]. At the beginning of this year I was able to pass on the leadership to the locals, and today they lead and I help them.
(11) I . . . started a soccer ministry that one mission organization in the Muslim world has adopted and is using as a strategy.
(11) I think that sports ministry in the Arab world is very important and should continue to be used.
(31) I love using sports—something I really enjoy—for ministry.
(10) I love to minister through my work as a teacher.
(6) In my English teaching for teens, I have shared the good news.
(35) I have been used to touch the lives of my students through words of encouragement.
(13) Now I am in a ministry of training others. My desire is to train 150 workers for Arab ministry. Already, we have trained fifty Brazilians who are on the field.
(12) I believe Southern Brazil with all of our Muslims is a good training ground to send others to the Arab-Muslim world.
(8) I am excited about the potential to minister in Southern Brazil. It is a great place to mobilize and train Brazilians for ministry to Arabs for both here and in Arab countries. I want to teach and train the Brazilian church to have a global focus and to have a heart for Arabs.
(39) [I want] to help mobilize Brazilians from my denomination to be well prepared for work here [in the Arab world]. But I also desire to stay here, too.
(43) [I look forward to] mobilizing other Latins to ministry in the Arab world.

4.3 Brazilian Missions Agencies

Having considered the primary approaches to mission by Brazilian transcultural

workers serving among Arabs, let us now survey the work of six exemplary Brazilian

missions organizations involved in ministry in the Arab-Muslim world. While some

of the Brazilian workers highlighted in the preceding discussion are affiliated with these agencies, it is also helpful to consider the vision, values, and priorities of each group on an organizational level. The first two organizations—Missão Antioquia and Missão Kairos—are indigenous to Brazil. A third group, PM International, is a distinctly Latin organization that has included Brazilians since its inception. A fourth agency, the Junta de Missões Mundiais da Convenção Batista Brasileira (Brazilian Baptist Convention missions), is a Brazilian national organization that, of course, has historical ties to the North American Southern Baptist Convention. The final two groups, Interserve and CCI-Brasil, are international organizations that have opened offices in Brazil.⁸³⁹ For each organization, the following questions will be posed: What is the history and vision of the organization? What are the group's core values? What type of pre-field training is provided? Where are the organization's workers serving? What types of ministries are being pursued in the Arab-Muslim world?

4.3.1 Missão Antioquia⁸⁴⁰

In our discussion in chapter two on the history of missions from Brazil, Missão Antioquia, founded in 1975, was highlighted for being the first indigenous Brazilian missions agency. According to the organization's web site, the primary vision continues to be "to proclaim His glory among the nations."⁸⁴¹ After some further reflection in 2006, the group added the following value to its vision statement: "bringing about transformation through the Word and good deeds."⁸⁴² In addition to

⁸³⁹ Though international organizations have established offices in Brazil, in 1995, Limpic noted that 69% of all Brazilian workers were going with Brazilian denominational or non-denominational mission. This continues to be the case for Brazilian workers serving in the Arab-Muslim world. See Limpic, "Brazilian Missionaries: How Long are They Staying?" in Taylor, *Too Valuable to Lose*, 145.

⁸⁴⁰ All information contained in this section that is not otherwise documented is based on Tostes' responses (participant 4) in the mission leaders survey in Appendix D and on my observations and our discussions during my visit with Tostes at the Antioquia headquarters, July 23, 2009.

⁸⁴¹ See *Missão Antioquia* (web site) <http://www.missaoantioquia.com/visao.html> (accessed April 19, 2010). I am grateful to Cristina Boersma who translated sections of the web site.

⁸⁴² See *Missão Antioquia* (web site) <http://www.missaoantioquia.com/visao.html> (accessed April 19, 2010)

these stated values, Missão Antioquia is characterized by a commitment to prayer, especially through an intercessory prayer chapel on the mission's campus that is occupied for most hours of the day.⁸⁴³ Finally, through his speaking and writing, the group's present director, Silas Tostes, demonstrates a passion for mobilizing the Brazilian evangelical church to becoming more involved in global missions.⁸⁴⁴

Missionary candidates accepted by Missão Antioquia initially spend four months at the mission's campus known as the Valley of Blessing. In addition to receiving training in spiritual disciplines such as Bible study, prayer, and fasting, students take academic courses in the history and theology of missions, world religions, cultural anthropology, contextualization, linguistics, and missionary living.⁸⁴⁵ Recently, the mission has added the "Perspectives on the World Christian Movement" course to its curriculum along with specialized training in sports ministry and community development.⁸⁴⁶ As the Valley of Blessing also includes a church, school, orphanage, and day care center, students also have plenty of opportunities for practical ministry involvement. Following the four months of training at the mission headquarters, candidates spend one month in cross-cultural ministry in a neighboring Latin American country after which time they receive an evaluation regarding their suitability for long-term transcultural mission work.

Presently, Missão Antioquia has ninety-two workers serving in nineteen different countries. While only four of its laborers are serving in Arab-Muslim contexts, others are working in Africa and in Asia among non-Arab Muslims. Tostes

⁸⁴³ See Neuza Itiokia, "Third World Missionary Training: Two Brazilian Models," in William D. Taylor, ed., *Internationalizing Missionary Training* (Grand Rapids, MI: Baker, 1991), 116-17.

⁸⁴⁴ Tostes recently published a work called *Brilhe a Sua Luz Num Mundo em Trevas* (Londrina, Brasil: Editora Descoberta, 2008), which is a resource intended to motivate pastors toward engagement in global missions.

⁸⁴⁵ See *Missão Antioquia* (web site) <http://www.missaoantioquia.com/cpm.html> (accessed April 19, 2010); also Itiokia, "Third World Missionary Training," in Taylor, *Internationalizing Missionary Training*, 117.

⁸⁴⁶ In 2009, the Brazilian Portuguese version of the *Perspectives* text (Bradford, Winter, and Hawthorne, eds., *Perspectivas No Movimento Cristao Mundial*) was released.

reports that in its history, the mission has sent around fifteen missionaries to the Arab world. Though Missão Antioquia is not purely focused on the Arab or Muslim world and a majority of its workers are serving elsewhere, the mission does seem to have an increasing Muslim focus. This is certainly due to the fact that Muslim ministry is Tostes's particular burden. After initiating Muslim ministry training at the Valley of Blessing around 1991, Tostes and his wife spent three years (1994-98) ministering to Muslims in the London area. Since returning to Brazil, he has written three books on Islam to equip Brazilians in reaching out to Muslims.⁸⁴⁷ While he has no agenda for directing candidates toward Muslim contexts, Tostes reported that an increasing number are interested in Muslim ministry—including all ten graduates from a recent training group.

In keeping with its vision to see transformation occur through preaching the Word and doing good deeds, Missão Antioquia workers in the Arab world are involved in agricultural development projects and efforts to improve the lives of women. While caring for these physical and temporal needs, they are also involved in personal evangelism, discipleship, and the distribution of Scripture.⁸⁴⁸

4.3.2 Missão Kairos

Missão Kairos was founded in 1988 by a group of Brazilian pastors and missionaries with a vision to take the Gospel to the world's least reached peoples.⁸⁴⁹ Aside from this general vision, the mission strongly values Christian community. While individuals, married couples, and families are held to a high standard of personal integrity and Christian character, members of the mission work together in teams

⁸⁴⁷ See Silas Tostes, *Jihad e o Reino de Deus* (Brasil: Agape Editores, 2002); *O Islamiso e a Cruz de Cristo* (Brasil: ICP Editora, 2001); and *O Islamiso e a Trindade* (Brasil: Agape Editores, 2001).

⁸⁴⁸ See *Missão Antioquia* (web site) <http://www.missaantioquia.com/missionarios.html> (accessed April 19, 2010).

⁸⁴⁹ All of the information in this section comes from *Missão Kairos* (web site) <http://www.missaokairos.com.br/index.php> (accessed April 19, 2010). I am grateful to Barbara Hubbard for translation.

from the outset of their training and, of course, when they reach the field. As missionaries committed to the Lord and to the task, they are also committed to one another and live in a ministry environment characterized by love, patience, care, respect, and encouragement.

Mission candidates with Kairos initially go through nine months of missiological education. The first six months of study are done by correspondence while the final three are completed in an intensive format at the mission's base in São Paulo. Afterward, candidates make a five- year commitment to an intermediate field where they receive practical training and supervision before being released to serve in a long-term context. Those hoping to go to the Muslim world typically serve in Peru or Mexico.

At present, Kairos has sixty-eight workers—including those in the intermediate and long-term stages—serving in eleven countries. While some are working among Muslims, there are currently no workers with Kairos serving in the Arab world. Why then is Kairos listed among Brazilian agencies serving in the Arab world? Because, through the years, Kairos has consistently partnered with Missão Antioquia and PMI in training and also in seconding workers to these agencies for particular fields. Though Kairos has no workers in the Arab-Muslim world at the moment, the organization has influenced the general Brazilian missions sending environment toward unreached peoples and toward the Arab world.

4.3.3 PM International⁸⁵⁰

Mentioned briefly in chapter 2, PM International began in 1984 through the initiative of Pablo Carillo, a Mexican missionary who had previously served with Operation Mobilization in several Arab countries. Carillo's initial vision was to place Latin

⁸⁵⁰ All information in this section that is not otherwise documented is based on the mission leaders responses of Daniel Calze (participant 6) in Appendix D and my observations and our discussions during my visit to the PMI Brazil office in Curitiba, July 21, 2009.

Americans in North Africa and thus “Project Maghreb” was born. Later, as Ibero-Americans were beginning to serve in the Middle East, Central Asia, and the greater Muslim world, the group changed its name to Povos Muçulmanos International (“Muslim peoples international”) in 1991 to reflect this broader focus. While a number of Brazilians had been involved with PMI since its early years, a Brazilian national office was established in 1998. At present, the international headquarters of PMI is located in Spain, while national offices are located in Argentina, the United States, and Brazil.

The vision of PMI Brazil is to “to cooperate with the Brazilian evangelical church by mobilizing and directing human and financial resources in order to establish the church of Jesus Christ among the Muslims.” Daniel Calze, the current director of PMI Brazil adds: “There are approximately 150 thousand evangelical churches of all kinds in Brazil, and some say that there are 25 million evangelicals. As the largest Latin American church, we need to be involved in the biggest missionary challenge of the times—the evangelization of the Muslim world.”⁸⁵¹ PMI is unique in that it is the only Brazilian missions organization solely focused on the Muslim world. As an organization, PMI’s key values include working together in teams, developing strategic platforms in restricted countries, effective cultural immersion, and ongoing pastoral care—both from the organization as well as from the worker’s sending church. Finally, PMI also emphasizes the strategic cultural connection between Brazilians and Muslims, an element discussed in detail in the previous chapter. The Calze: “Why Latin missionaries or Brazilians? Because the work that has been done

⁸⁵¹ See *PMI Brasil: Latinos ao Mundo Muçulmano* (web site) <http://www.pmibrasil.org.br/> (accessed April 6, 2009). English translation by Cristina Boersma.

so far by Brazilian and Latin missionaries has shown that they adapt very easily to Muslim culture and that they share the Gospel very effectively.”⁸⁵²

In terms of missionary selection, Calze states: “We are not looking for ‘perfect’ people, but those who have a true missionary calling and are willing to learn and to suffer difficulties because of their love for Jesus Christ, and also to have perseverance meanwhile. We also understand that the local church is the main organization in charge of sending missionaries to the field.” Regarding pre-field training for PMI workers, he adds: “We are a receiving mission agency. Our missionaries are trained by our partners in Brazil. Those partners are chosen by us according to their training programs and the level of respect that they have.” These partners, which offer theological and missiological training, include Missão Antioquia, Missão Kairos, and Avante⁸⁵³ among others.⁸⁵⁴

Though PMI provides pre-field training to its workers through established partnerships, one of the organization’s greatest strengths is its five-month Transcultural Training Course that happens once the worker is in the host country. Originally developed by Marcos Amado, the course includes training in observing and analyzing a new culture, developing a plan for evangelism in the worker’s specific context, understanding the situation of the national church, as well as understanding the history, geography, economy, and political situation of the worker’s host culture.⁸⁵⁵ In order to bond adequately with the culture, PMI workers will typically live with a national family during this period of training. In addition to this course,

⁸⁵² See *PMI Brasil: Latinos ao Mundo Muçulmano* (web site) <http://www.pmibrasil.org.br/> (accessed April 6, 2009). English translation by Cristina Boersma.

⁸⁵³ See *Avante: Missão Evangélica Transcultural* (web site) <http://www.missaoavante.org.br/index3.asp> (accessed April 21, 2010).

⁸⁵⁴ Related to me in conversation with former PMI director Marcos Amado, August 27, 2009.

⁸⁵⁵ See Amado, “A Capacitação Contínua do Obreiro,” *Capacitando* 9 (2001), 39-46. Another earlier description of PMI’s in-country immersion strategy is available in Pedro Carasco, “Training Latins for the Muslim World,” *International Journal of Frontier Missions* 11.1 (1994), 1-4.

PMI also provides ongoing training for its workers through reading material, retreats, and conferences.

At present, there are approximately 120 workers from fourteen different Latin American countries are serving with PMI in the Muslim world. A majority of those are Brazilian and around sixty Brazilians are serving with PMI in the Arab world. With a great commitment to evangelism, discipleship, and church planting, PMI is also quite holistic in its approach and their workers are involved in sports ministry, medical care, and humanitarian work.⁸⁵⁶

4.3.4 Junta de Missões Mundiais da Convenção Batista Brasileira

As shown in chapter 2, Southern Baptists from North America played a key role in evangelizing Brazil in the nineteenth and twentieth centuries. The founding of the Brazilian Baptist Convention in 1907 was a key step in establishing indigenous leadership of Baptist work in the country. In the same year, the Junta de Missões Mundiais (global missions board) was founded and, as noted, missionaries were immediately sent to Portugal. According to the JMM web site, the organization was founded to facilitate planting Baptist churches outside of Brazil and to strengthen existing Baptist efforts.⁸⁵⁷ JMM's stated vision is "to serve with excellence and take the Gospel to all peoples." With that, its mission is "to serve and to mobilize Brazilian Baptist Churches to make global mission work viable."⁸⁵⁸

Currently, around 600 Brazilians, including long-term and short-term workers, are serving with JMM in fifty-eight countries in the Americas, Africa, Europe, and Asia. The JMM reports that in the last decade, they have made a more concentrated

⁸⁵⁶ See *PMI Brasil: Latinos ao Mundo Muçulmano* (web site) <http://www.pmibrasil.org.br/> (accessed April 6, 2009) and *PMI USA* (web site) <http://www.pmi-usa.org/NEW/english/english.html> (accessed April 6, 2009). Some thoughts are also based on my discussion with Calze on July 21, 2009.

⁸⁵⁷ See *JMM: Missões Mundiais* (web site) <http://www.jmm.org.br/> (accessed April 21, 2010). I am grateful to Barbara Hubbard for her translation.

⁸⁵⁸ See *JMM: Missões Mundiais* (web site) <http://www.jmm.org.br/> (accessed April 21, 2010). Translation by Barbara Hubbard.

effort in the countries of the 10/40 window. In the last four years, a special initiative has been made to open eighteen new fields of ministry and to send 370 new workers in an effort to plant 200 new churches. The JMM further reports that seventy-eight of its missionaries are serving in North Africa, the Middle East, and Asia with some of these serving in eight countries in the Arab world.⁸⁵⁹

While Brazilian Baptists are committed to the ministries of evangelism, discipleship, and church planting, they are also involved in other strategic and holistic ministries. The organization has made a special effort to recruit educational specialists, health professionals (doctors, dentists, and nurses), and humanitarian aid workers—especially those trained to work with women and children. Finally, the JMM has greatly emphasized sports ministry and has developed a soccer school strategy that integrates soccer skills and the Gospel message.⁸⁶⁰

4.3.5 Interserve⁸⁶¹

Interserve began in 1852 at the initiative of a group of British women concerned with the medical, educational, and spiritual needs of women in India.⁸⁶² Presently, workers from around thirty nationalities serve in forty different countries with a particular emphasis on the Arab world and Asia.⁸⁶³ The Brazilian Interserve office opened in 2003 as an extension of Interserve Canada, which nurtured the new ministry in its initial years. At the same time, Interserve Brasil became official partners with the Centro Evangélico de Missões, a mission training school that was founded in 1983. The partnership is strategic in that mission candidates are able to receive quality missiological training through the CEM and then be sent to the field via Interserve.

⁸⁵⁹ See *JMM: Missões Mundiais* (web site) <http://www.jmm.org.br/> (accessed April 21, 2010).

⁸⁶⁰ See *JMM: Missões Mundiais* (web site) <http://www.jmm.org.br/> (accessed April 21, 2010).

⁸⁶¹ All information in this section that is not otherwise documented is based on the responses of the Interserve leadership (participant 8) in Appendix D.

⁸⁶² See *Interserve International* (web site) <http://www.interserve.org> (accessed April 30, 2010).

⁸⁶³ See *Interserve International* (web site) <http://www.interserve.org> (accessed April 30, 2010) and also *Centro Evangélico de Missões* (web site) http://www.cem.org.br/br/interserve_eng.php (accessed April 30, 2010).

Interserve's stated vision is "to proclaim by word and action, that Jesus Christ is the Savior of all humanity." Also, in partnership with local churches, Interserve desires to see transformation take place as the poorest of the poor in the Arab world and Asia encounter Christ. Interserve mobilizes Christians with medical, technical, and community development training to care for real human needs while also proclaiming the Gospel.⁸⁶⁴

Prior to going to the field, Interserve workers have the opportunity to come to the CEM at Minas Gerais for one- to two-year program that includes studies in Bible, theology, missiology, psychology, world religions, and anthropology. The school also emphasizes training in holistic ministry (*missão integral*) and tentmaking.⁸⁶⁵ Once workers are on the field, Interserve has a developing strategy of pastoral care that includes weekly communication, annual visits to workers on the field, and special care for furloughing missionaries, as well as an annual debrief. While this is primarily the work of the home office, Interserve has also set apart a leadership team on the field that oversees pastoral care.

At present Interserve Brasil has seven workers—including married couples and singles—on the field in the Arab world. The Interserve leadership reports that their primary areas of ministry include teaching and discipleship, prayer and spiritual warfare ministry, and developing local leaders. As Interserve workers use their professions to care for real needs, humanitarian work is also central to their efforts in ministry.

⁸⁶⁴ See *Centro Evangélico de Missões* (web site) http://www.cem.org.br/br/interserve_eng.php (accessed April 30, 2010).

⁸⁶⁵ See *Centro Evangélico de Missões* (web site) http://www.cem.org.br/br/interserve_eng.php (accessed April 30, 2010).

4.3.6 CCI-Brasil⁸⁶⁶

In 1987, Crossover Communications International was founded in the United States by Bill Jones and João Mordomo with a vision to “see God glorified among all peoples.”⁸⁶⁷ Initially focusing on short-term missions from North America, CCI began to emphasize sending long-term workers to Eastern Europe and to the former Soviet Union in 1990. In 1995, CCI began work in Moldova and, after a successful decade of church planting efforts, CCI Moldova was established in 2006 in order to send Moldovans in mission. Currently, CCI has offices in the United States, Australia, Moldova, and Brazil.⁸⁶⁸

Recognizing the great missions sending potential of the Brazilian church, CCI-Brasil was founded in 1996 by Mordomo and a Brazilian pastor. In 1999, the group sent its first Brazilian workers to Turkey and, presently, CCI-Brasil’s sole focus is mobilizing Brazilians for ministry in the Muslim world. Driven by the motto “we love God; we love God’s global glory,” CCI-Brasil’s core values include authentic Christian living, biblical authority, and world evangelization. Also, the group emphasizes reaching Muslim people groups, pioneering church planting, and establishing local ministries out of those churches.⁸⁶⁹

What does CCI- Brasil offer in the way of pre-field training? Mordomo shared:

We do not have a formal training program. Rather, we assess where a candidate is and seek to fill the gaps of their training. Given the needs, we can offer training in Bible, spiritual life, and professional business-type training. Some of these needs can be met through partnering organizations closer to the candidate's home city.

⁸⁶⁶ All information in this section that is not otherwise documented is based on the mission leaders responses of João Mordomo (participant 5) in Appendix D and my observations and our discussions during my visit at a CCI ministry training in Foz do Iguaçu and at the CCI headquarters in Curitiba, July 17-21.

⁸⁶⁷ See *CCI Brasil* (web site) <http://www.ccibrasil.org/> (accessed April 21, 2010).

⁸⁶⁸ See *CCI Brasil* (web site) <http://www.ccibrasil.org/> (accessed April 21, 2010).

⁸⁶⁹ See *CCI Brasil* (web site) <http://www.ccibrasil.org/> (accessed April 21, 2010).

He continues, “If needed, we may ask a candidate to come to Curitiba for two years and be a part of a two-year program that includes Biblical training, missiology, church planting experience (inside of Brazil), and business and professional training. We have started a business consultancy to meet this [latter] need.” Also, twice a year, CCI sponsors a Muslim ministry training week in the Southern city of Foz do Iguacu in which participants receive classroom training on Islamic theology and culture as well as practical training in meeting Muslims at the local mosque and in the community.⁸⁷⁰

Presently, CCI-Brasil has sent eight Brazilian workers to serve in five different Arab-Muslim countries. Also, there is a team in Foz do Iguacu that ministers to Arabs locally but also facilitates the Muslim ministry training just mentioned. In terms of ministry strategy, CCI’s priority is on church planting movements among Muslims—a ministry that implies a great emphasis on evangelism and discipleship. They’re also committed to prayer and partnering with other existing mission efforts in a region. Finally, in light of its convictions concerning tentmaking and transformation in mission, CCI-Brasil has been quite innovative in developing Business as Mission strategies.⁸⁷¹

4.3.7 Summary

While some Brazilian workers are being sent directly by their home churches to minister in the Arab world and other Brazilian organizations are also at work in the Arab-Muslim world,⁸⁷² the six organizations surveyed offer a helpful picture of the current status of Brazilian missions sending to this part of the world. In a survey of

⁸⁷⁰ As previously noted, I visited Mordomo in Foz do Iguacu and observed this training firsthand July 17-20.

⁸⁷¹ Mordomo has become a recognized authority on Business as Mission and his published works on the subject include: Mordomo, “Unleashing the Brazilian Missionary Force,” in Steffen and Barnett, *Business as Mission*, 219-39; and “Bossa Nova, the ‘Beautiful Game,’ and Business as Mission,” *Connections* (August 2009), 20-21.

⁸⁷² Some other organizations at work in the Arab-Muslim world on some level include: Jovens Com Uma Missão (Youth With a Mission), <http://www.jocum.org.br/>; Missão Horizontes (World Horizons), <http://www.mhorizontes.org.br/>; and Avante, <http://www.missaovante.org.br/index3.asp>.

ten Brazilian mission leaders, including the five of the six organizations just discussed,⁸⁷³ the most prominent forms of ministry pursued on an organizational level were evangelism (100%), discipleship (87.5%), church planting (75%), humanitarian aid (62.5%), and prayer and spiritual warfare ministry (50%). Other key ministries include sports ministry and Business as Mission. Hence, these groups have been holistic in their approach in continuing to emphasize proclamation in mission while also ministering to human needs.

Each organization also demonstrates a clear commitment to offering its workers a thorough pre-field training experience. While some agencies have developed their own training and others send their personnel to be trained by partner organizations, the value for training is maintained. Most groups require that their workers spend at least one year in pre-field training, while others require even longer. Reflecting on how training has become more important in the overall Brazilian evangelical missions movement, Calze commented:

Before . . . there was a lot of willpower and not so much maturity, [and] the sending of a missionary was disorganized . . . there was no concern with the formation of the missionary [and] there were no missionary schools. Because of that the missionaries used to remain on the field for a very short time, some would return, which created a negative effect in their lives, and for the sending church. Today the missionaries in general are remaining much longer on the field.⁸⁷⁴

The implication, of course, is that increased attention to training has helped Brazilians to remain on the field.

Brazilian missions organizations serving in the Arab world also seem committed to partnership. In a recent article, Bertil Ekström challenged the Brazilian church to pursue partnership in mission. While arguing that partnership leads to a better distribution of resources, guards against duplicating similar efforts, and results

⁸⁷³ I was unable to interview the mission leadership of the JMM.

⁸⁷⁴ See Appendix D, question 25 from respondent 6.

in a more efficient and sustainable work, he asserts that partnership results in unity that ultimately gives more credibility to the Gospel.⁸⁷⁵ He writes, “If those who claim to have been transformed by a personal experience with Christ and indwelt by the same Holy Spirit cannot work together and live peacefully, then what type of image of God are they presenting?”⁸⁷⁶ The noted Brazilian organizations seem to model what Ekström is advocating. CCI-Brasil and PMI have partnered with Antioquia, Kairos, and Avante for pre-field training, while PMI and Antioquia have also collaborated on the field. Though PMI and Antioquia focus their partnerships on other Ibero-American churches and organizations, they still greatly value collaboration in mission.⁸⁷⁷

4.4 Strengths of Brazilian Missions among Arabs

Having discussed the most common approaches to ministry by Brazilian workers as well as philosophies of mission of several Brazilian missions organizations, let us now analyze the apparent strengths of Brazilian evangelical missions among Arab-Muslims. This is largely based on the input of Brazilian missionaries and mission leaders.

First, Brazilians have apparently found success in building meaningful relationships with Arabs. While this shared aspect of Brazilian and Arab culture was laid out in the last chapter, Brazilians seem to have made the most of this cultural similarity in their ministries. Mordomo affirmed that Brazilian workers “take

⁸⁷⁵ See Ekström, “Missões e Cia,” in Bradford, Winter, and Hawthorne, *Perspectivas*, 777-81.

⁸⁷⁶ See Ekström, “Missões e Cia,” in Bradford, Winter, and Hawthorne, *Perspectivas*, 778. English translation by Barbara Hubbard.

⁸⁷⁷ In 1994, Carillo reported that partnerships were not always easily formed between Latin American teams and organizations; thus, this observed characteristic Brazilian missions represents an apparent improvement. See Pablo Carillo, trans., Kelly O’Donnell, “Struggles of Latin Americans in Frontier Missions,” *International Journal of Frontier Missions* 12.4 (1995), 197.

continual initiative in ministry [and] have intentionality . . . our success criteria is less numerical but more based on relationship initiative.”⁸⁷⁸ Similarly, Amado added:

My definition of success [in ministry] is being able to have Muslims trust you for what you are, for your life and faith, and through words and deeds, be able to communicate the love of God. Because of that, you see people coming to the Lord, you are discipling them, and eventually they become part of the local church. In light of this goal, most Brazilians have been very successful at building friendship with Muslims and earning their trust.

When asked about their success in ministry among Arabs, one worker shared, “We believe that our biggest success in ministry is the true love for what we do and for the people,” while another added, “I can look back and see a positive influence in the lives of people; people that I continue to stay in contact with.”⁸⁷⁹

Second, many Brazilian workers seem to have done well at adapting to Arab culture. Facilitated in part by the general cultural proximity that exists between the cultures of Brazil and the Arab world, Brazilian workers have also worked to learn and adapt to the culture. Strategies such as PMI’s Transcultural Training Course have certainly helped Brazilians to be at home in the host culture. Discussing the success of Brazilian missionaries in Arab contexts, Calze asserted: “I believe that this success comes as a result of the [Brazilian’s] natural gifts to adapt himself to a context and particularly to Muslim culture. Because of that, they are able to share the Gospel in an effective and holistic way.” Timothy Halls, a North American who serves to mobilize Brazilians in global mission added: “They have been pioneers in new fields moving out by faith. They have connected to the local culture a bit faster than North Americans.”⁸⁸⁰

⁸⁷⁸ All responses from Brazilian workers and mission leaders on this topic are summarized in Table 4.3.

⁸⁷⁹ This effective relational connection finds further support in Federico Bertuzzi, *Latinos No Mundo Muçulmano* (São Paulo: Sepal, 1993), 11, 20.

⁸⁸⁰ See also Bertuzzi, *Latinos No Mundo Muçulmano*, 10, 14, 22.

Third, Brazilians seem to have also had success in evangelism. While conversion to Christ is often slow in the Arab-Muslim world and the results certainly cannot be compared to that of Brazil or Latin America, Brazilians have nevertheless reported success in seeing Arabs embrace Christ. Amado, who has been involved in Arab-Muslim ministry for three decades, observed: “Most [Brazilians] have been good evangelists. In the first seven to ten years, we did not see many people come to the Lord. Later, however, Brazilians began to see people come to Christ and disciple them.” In a recent article, Ekström and Limpic asserted that evangelism was a general strength of the overall Brazilian evangelical missions movement.⁸⁸¹ It seems that the ability of Brazilians to connect relationally in the Arab context has facilitated evangelistic efforts.

Fourth, Brazilians have found increasing success in planting churches among Arabs. In addition to the reports related earlier in this chapter, Brazilian mission leaders have also affirmed that this is an area of ministry where Brazilians have been successful. Halls related that “[Brazilians] have been pretty good at starting churches,” while Mordomo affirmed that Brazilian ministry efforts have “often had fed into existing church planting movements.”

A final area of strength in Brazilian missions work among Arabs has been excellence in humanitarian work. This is certainly due in part to the general character of Brazilian evangelicalism that has valued integrating Gospel proclamation with caring for human needs. Also, it seems that as many Brazilian workers come to the Arab world with limited financial resources, they can more readily identify with the poor and needy that they are serving. One worker, when asked what he most looked

⁸⁸¹ See Bertil Ekström and Ted Limpic, “Signs of Improvement in the Brazilian Mission Movement,” *Connections* (Summer 2005), 32.

forward to in his ministry, summarized the motivation of many Brazilian workers: “To work in social projects that shows God’s love in practical terms.”

As Brazilian workers and mission leaders have reflected on their success in mission in the Arab world, it is remarkable that they have defined success more in terms of faithfulness, obedience, and perseverance as opposed to the concrete outcomes of ministry (i.e., numbers of converts or churches planted). One worker shared: “I believe that in God’s eyes, the success is more linked to the faithfulness of the worker than to the numerical result of his ministry. When I am faithful and obedient to God’s calling for my life I become successful and obtain success in what I do.” Another worker added, “I am faithful everyday and I am being obedient; I do not want to measure success in numbers,” while another shared, “[I am successful] knowing that I am just a tool since it is God who is at work in all; so I do not have the pressure of producing numbers.” Finally, one Brazilian worker defined success as “when I am obedient and taking steps of faith . . . at these times I feel I have been faithful to my ministry.”

From an organizational perspective, Missão Antioquia has also reflected on its criteria for success. Acknowledging that success in ministry can be due to many factors, the Antioquia leadership affirms that “we do not want to bring about success . . . at any cost.” Careful not to give undue attention to charismatic personalities or human efforts, Antioquia attributes its success to God’s grace and mercy at work in the ministries of a united team. Success in ministry should only result in God being exalted by His people; thus, there is never room for human boasting.⁸⁸²

The success criteria of these Brazilian workers and Missão Antioquia certainly challenge some previously held notions of ministry success. Though some Brazilian

⁸⁸² See *Missão Antioquia* (web site) <http://www.missaoantioquia.com/visao.html> (accessed April 30, 2010). English translation by Cristina Boersma.

churches expect their missionaries in the Arab world to have the same success that they would in Brazil—a context where there is a generally healthy response to the Gospel—workers and mission leaders have resolved that the outcomes of ministry are outside of their control. Hence, their success criteria have become faithfulness, obedience, and perseverance in the task of mission.

Table 4.3 Brazilian Perspectives on Success in Mission

(ML 5) [Brazilians workers] take continual initiative in ministry [and] have intentionality. Our success criteria is less numerical but more based on relationship initiative.
(ML 10) My definition of success [in ministry] is being able to have Muslims trust you for what you are, for your life and faith, and through words and deeds be able to communicate the love of God. Because of that you see people coming to the Lord, you are discipling them, and eventually they become part of the local church. In light of this goal: most Brazilians have been very successful at building friendship with Muslims and earning their trust.
(14) We believe that our biggest success in ministry is the true love for what we do and for the people.
(18) I can look back and see a positive influence in the lives of people; people that I continue to stay in contact with.
(ML 6) I believe that this success comes as a result of the [Brazilian's] natural gifts to adapt himself to a context and particularly to Muslim culture. Because of that, they are able to share the Gospel in an effective and holistic way.
(ML 9) They [Brazilians] have been pioneers in new fields moving out by faith. They have connected to the local culture a bit faster than North Americans.
(ML 10) Most [Brazilians] have been good evangelists. In the first seven to ten years, we did not see many people come to the Lord. Later, however, Brazilians began to see people come to Christ and disciple them.
(ML 9) They [Brazilians] have been pretty good at starting churches.
(ML 5) [Brazilian efforts] often had fed into existing church planting movements.
(3)[I want] to work in social projects that shows God's love in practical terms.
(4) I believe that in God's eyes, the success is more linked to the faithfulness of the worker than to the numerical result of his ministry. When I am faithful and obedient to God's calling for my life I become successful and obtain success in what I do.
(40) I am faithful everyday and I am being obedient; I do not want to measure success in numbers.
(25) [I'm successful] knowing that I am just a tool since it is God who is at work in all; so I do not have the pressure of producing numbers.
(36) [Success is] when I am obedient and taking steps of faith . . . at these times I feel I have been faithful to my ministry.
(28) I believe that my success is perseverance. We know that it is very difficult but God has given us strength to carry on.

(38) I've been persistent. I've learned so much about culture, business, and having a platform.

4.5 Challenges for Brazilian Missions among Arabs

Having developed rapidly since the early 1970s, the Brazilian evangelical missions movement is still relatively young and not without its challenges. In this section, we will address four major issues facing Brazilian missions efforts in the Arab-Muslim world—Brazilian church support, language acquisition, financial support, and women's issues in the Arab world. Following surveys and interviews conducted with fifty-five Brazilian transcultural workers and mission leaders, these issues emerged as the most critical to Brazilian mission work in the Arab world.

These are certainly not the only issues facing Brazilian missions in the Arab world or in the broader global context. Many leaders are also concerned with pre-field training, ongoing training for current missionaries, combating attrition rates, and ministering to workers on the field (pastoral or member care). Because these issues seem to be receiving adequate treatment elsewhere,⁸⁸³ the following discussion will be limited to the four noted areas. In each case, the problem will be defined and explored after which I will propose solutions, based on Brazilian perspectives, toward resolving the issue and moving forward.

⁸⁸³ The issues of pre-field training have been explored in Itiokia, "Third World Missionary Training: Two Brazilian Models," in Taylor, *Internationalizing Missionary Training*, 111-20, in many of the editions of the Brazilian missiological journal *Capacitando*, and in Finley's dissertation, "Contextualized Training for Missionaries: A Brazilian Model." Also, pre-field training, ongoing training, attrition issues, and member care have been discussed in Jonathan Lewis, "Designing the ReMap Project," 77-83; Ted Limpic, "Brazilian Missionaries: How Long Are They Staying," 143-54; Bertil Ekström, "The Selection Process and the Issue of Attrition: Perspective of the New Sending Countries," 183-93; and Margaretha Adiwardana, "Formal and Non-Formal Pre-Field Training: Perspective of the New Sending Countries," 207-215 all in Taylor, *Too Valuable to Lose*. On a practical level, Ted Limpic, after a long career in ministry in Brazil, has relocated to Spain and essentially functions as a member care specialist for Brazilian workers in the region. Finally, a number of Brazilian missions organizations working in the Arab world (Missão Antioquia, PMI, CCI Brasil, and Interserve among others) have developed deliberate member care strategies for their personnel.

4.5.1 Brazilian Church Support

The first major challenge faced by Brazilian workers serving in the Arab world is a general lack of support from their sending churches in Brazil. This can be understood in at least four ways. First, many Brazilian evangelical churches seem to have little vision for global missions. According to one Brazilian missionary from the Pentecostal tradition, the great emphasis on prosperity theology in Brazilian Pentecostal churches has turned church planting into a great competition.⁸⁸⁴ As some Brazilian church leaders are pursuing their own agendas, there is little vision for global efforts, especially in the Arab-Muslim world where the response to the Gospel is certainly much slower than it is in Brazil. Though some Pentecostal churches are taken by a theology that has little room for missions, other churches (both Pentecostal and historic) define missions as evangelism in their local communities or planting new churches in Brazil within their denomination. Finally, others are simply consumed with the great needs facing their communities and have little energy to think about the global mission task.⁸⁸⁵

Second, many of the Brazilian churches that have sent workers to the Arab world have failed to provide pastoral care and encouragement for their missionaries.⁸⁸⁶ Commenting on the general lack of care and support, one worker shared, “Our church gives us very little encouragement and support,” while another frankly related, “Church care—what is that?”⁸⁸⁷ Other workers have desired that their home churches be more connected to their ministries in the Arab world. One Brazilian

⁸⁸⁴ This was related to me in a personal conversation during a visit, January 6-9, 2010.

⁸⁸⁵ These thoughts were related by Daniel Calze in conversation, July 21, 2009. See also, Mordomo, “Unleashing the Brazilian Missionary Force,” in Steffen and Barnett, 227. Also, Carillo (Carillo, “Struggles of Latin Americans in Frontier Missions,” 196) discusses this challenge on a broader Latin American level.

⁸⁸⁶ Maragaretha Adiwardana (Adiwardana, “Formal and Non-Formal Pre-Field Training: Perspective of the New Sending Countries,” in Taylor, *Too Valuable to Lose*, 208) suggests that lack of church support is one of the leading reasons for missionary attrition among Brazilian transcultural workers in general.

⁸⁸⁷ All Brazilian responses on this topic are represented in Table 4.4.

shared, “It would have been nice if my home church was more understanding of my ministry,” and another added, “[I would like] more involvement from my local church—participating and being part of my work.”

Some workers especially long to feel more connected to their home churches as they are serving on the field. One worker related, “In general I should say that the communication could become a lot better . . . with the local church.” Another worker shared, “My church is not so used to communicating with me by email or letters,” but then she added, “When I go back to Brazil I feel their love and encouragement.” Feeling a similar sense of “ought of sight, out of mind,” one missionary stated: “My church has given less care. Once you are gone, you can be forgotten.”

Other workers, convinced that their churches have not forgotten them, have recognized that their churches simply do not understand fully how to be missions-sending churches. One worker shared, “Our church prays for us but they do not understand us or missions in general,” while another related, “They [the church] only send money; they do not understand these other types of support.”

Third, many Brazilian congregations fail to understand the difficulties of ministry in the Arab-Muslim world, including a generally slow response to the Gospel. In reality, many Brazilian workers already struggle with feelings of discouragement because of this lack of fruit. Amado said that the biggest issue facing Brazilian missionaries is “discouragement—overcoming the sense of uselessness and struggling with the lack of fruit (i.e., 1-2 people coming to Christ every few years).” Halls added, “Some [workers] have struggled with the lack of fruitfulness in their ministries and they have moved to other fields perhaps prematurely.” One Brazilian worker reflected honestly, “Sometimes, we feel discouraged and tired because we do

not see immediate results, especially if we compare the results to those of our home country.”

Hence, the failure of Brazilian churches to appreciate these challenges only compounds the sense of discouragement for Brazilian missionaries. Mordomo shared that a great challenge for Brazilian workers was “dealing with the expectations of their sending churches in Brazil who expect the results of Brazil in the Arab-Muslim world.” Silas Tostes added, “The biggest difficulty is the lack of vision by the churches that want to send missionaries only to areas where there is freedom and churches are able to be planted [freely].” One Brazilian worker shared candidly: “It would be great if our church and supporters understood that work in the Arab-Muslim world is different from Brazil. Our church wants to see immediate results. If they understood our context better, that would be an encouragement to us.”

While some Brazilian workers have been discouraged by the lack of understanding from their churches, others have actually felt the pressure to produce results. One missionary shared: “Our sending church was slow to send us out because they want to see quick results. Sometimes the church pressures us to work more aggressively to see results but we cannot do that here.” Another worker admitted, “I worry about sharing a lack of results with the church.” Finally, one couple communicated obvious discouragement: “We cannot fail in our mission because we are afraid that our church will not send any more missionaries to the Arab world.”

Fourth, many Brazilian churches have not regarded encouraging missionaries as their responsibility; rather, they have abdicated this ministry to the partnering missions organization. One Brazilian missionary shared: “My missions organization gave great support and help. My sending church in Brazil did not understand how to be supportive of a missionary on the field.” Another worker shared, “[Pastoral care

was] very adequate from the agency; inadequate from the church,” while another related, “From the agency [pastoral care] is good; but the local church is non-existent.” Though some workers reported that their organizations also failed to provide pastoral care and encouragement, most acknowledged that their missions agencies at least made efforts while their sending churches did very little.⁸⁸⁸

From this survey, it is evident that a great challenge for Brazilian missions in the Arab world is that many Brazilian evangelical churches struggle to have a vision for the Arab-Muslim world, and they often fail to provide pastoral care and encouragement for their missionaries. I would like to suggest three areas for improvement—solutions that are already being pursued in part by Brazilian mission leaders and workers.

First, as many Brazilian evangelical churches (and their pastors) are in need of a greater vision and conviction for engagement in the task of global missions, they must be continually exposed to and educated about the needs of the world. At present, a number of Brazilian mission leaders are hard at work in this task. For instance, Silas Tostes and Edison Queiroz, a missions-minded pastor from São Paulo, regularly speak throughout the country communicating a global vision to churches. Daniel Calze, who refers to Brazilian pastors as an “unreached people group,” regularly meets with pastors and speaks at churches about partnering with PMI in the Muslim world. In addition to directing PMI Brasil, Calze also pastors a small Presbyterian congregation that he is endeavoring to mentor in global mission.⁸⁸⁹ As noted, beginning in 2009, the “Perspectives” course was offered at the headquarters of Missão Antioquia and in a few other cities around Brazil. This church-based strategy

⁸⁸⁸ See Table 4.4 for additional similar responses.

⁸⁸⁹ Related to me in personal conversation with Calze, July 21, 2009.

certainly has the great potential to influence pastors and congregations toward being more missions minded.

While these strategies for educating churches in missions should certainly continue, two further ideas should be considered. First, it seems important to strengthen the missiological offerings at Brazilian theological seminaries where pastors are being trained. Perhaps “Perspectives,” a course rich in theological, historical, cultural, and strategic studies that is also quite reproducible in the local church context, could be offered in the Brazilian seminaries. Second, it would be strategic for Brazilian pastors to visit missionaries sent from their churches on the field in the Arab world.⁸⁹⁰ As the pastor’s global vision is increased, this will surely translate to the congregation. Also, the visit could serve as a means to encourage and offer pastoral care to Brazilian workers.⁸⁹¹

Second, as Brazilian workers often feel disconnected from their sending congregations, some of the burden for establishing this connection lies with the missionaries. Prior to going to the field, are Brazilian workers serving faithfully in their local churches and patiently cultivating a global vision? One Brazilian worker shared, “Our church had no vision for missions . . . [so] I worked [for several years] in the missions ministry of the church.” Indeed, some aspiring missionaries will need to invest a number of years serving in their local congregation and helping that church to develop a global vision. While PMI encourages churches to develop teams to help missionaries with their finances and to facilitate communication with the church, the

⁸⁹⁰ See Carillo, “Struggles of Latin Americans in Frontier Missions,” 196

⁸⁹¹ I observed this strategy modeled well (July 19, 2009) in a small Brazilian congregation in Southern Brazil as the pastor was preparing to visit a missionary couple sent from the church. Prior to the visit, the church organized a fund-raising dinner and collected a generous offering to help the couple in their work. During the Sunday service, their ministry was highlighted and the congregation interceded for them. Church members were also invited to write encouraging notes and send special gifts from home. The pastor, of course, went with the intention of praying for and encouraging the couple.

missionary can certainly work to establish these teams through his/her network of relationships within the church.⁸⁹²

Third, the relationship between the local church and the missions agency needs to be clarified. Recognizing this as a priority for his organization, Mordomo shared:

We need to continue to work on partnerships with Brazilian churches in sending missionaries. Some churches want to control everything that our missionaries do; others simply dump them on us and expect us to do everything. So we want to continue to work on more healthy and strategic partnerships.

Similarly, Robson Ramos, affirmed the need to “establish a comprehensive understanding of the role of the mission agency and the local church in the missionary's life.” While no quick solutions can be proposed, it seems that as mission leaders continue to esteem the local churches and initiate ongoing communication with pastors, then trust and partnership will result.

Table 4.4 Brazilian Perspectives on Church Support

(36) Our church gives us very little encouragement and support.
(9) Church care—what is that?
(18) The Brazilian church was not that helpful [in pastoral support].
(8) It would have been nice if my home church was more understanding of my ministry.
(29) [I would like] more involvement from my local church—participating and being part of my work.
(5) In general I should say that the communication could become a lot better, especially with the local church.
(22) My church is not so used to communicating with me by email or letters. But when I go back to Brazil I feel their love and encouragement.
(40) My church has given less care. Once you are gone, you can be forgotten.
(37) Our church prays for us but they do not understand us or missions in general.
(10) They [the church] only send money. They do not understand these other types of support.
(ML 10) [Brazilian workers struggle with] discouragement—overcoming the sense of uselessness and struggling with the lack of fruit (i.e., 1-2 people coming to Christ every few years).

⁸⁹² See Carillo, “Struggles of Latin Americans in Frontier Missions,” 196; similar thoughts were realted by Calze in conversation, July 21, 2009.

(ML 9) Some [Brazilian workers] have struggled with the lack of fruitfulness in their ministries and they have moved to other fields perhaps prematurely.
(29) Sometimes, we feel discouraged and tired because we do not see immediate results, especially if we compare the results to those of our home country.
(ML 4) [Brazilian workers struggle because] they have less fruit than in other missionary fields.
(ML 10) The discouragement of seeing lack of fruit [is a great challenge to Brazilian workers].
(ML 1) Discouragement over the hardness of the soil is the greatest problem [for Brazilian workers].
(ML 5) [A great challenge for Brazilian workers is] dealing with the expectations of their sending churches in Brazil who expect the results of Brazil in the Arab-Muslim world.
(ML 4) The biggest difficulty is the lack of vision by the churches that want to send missionaries only to areas where there is freedom and churches are able to be planted [freely].
(36) It would be great if our church and supporters understood that work in the Arab-Muslim world is different from Brazil. Our church wants to see immediate results. If they understood our context better that would be an encouragement to us.
(41) Our sending church was slow to send us out because they want to see quick results. Sometimes the church pressures us to work more aggressively to see results but we cannot do that here.
(37) I worry about sharing a lack of results with the church.
(42) We cannot fail in our mission because we are afraid that our church will not send any more missionaries to the Arab world.
(8) My missions organization gave great support and help. My sending church in Brazil did not understand how to be supportive of a missionary on the field.
(38) From my organization, it [pastoral care] has been good. My church gives financial support but little pastoral care.
(15) Very good support from my mission agency, but very bad support from my sending church.
(25) [Pastoral care was] very adequate from the agency; inadequate from the church.
(26) From the agency [pastoral care] is good; but the local church is non-existent.
(4) Sometimes we go through a long period of time without having any type of communication with our church or sending agency. I understand that finances impose a limitation to it, but I believe that there are other communication channels out there that could be used for pastoral care and spiritual and emotional support.
(23) As far as the sending agency, it is not ideal but I understand that they are doing the best that they can. As far as the sending church, there is no care.
(34) I get no encouragement and support from my church. From my organization, it's getting better; they are trying their best.
(39) My church is not really prepared to offer care. The church does not understand why the work is slow here and sometimes it seems that they feel they're wasting their money here. I am part of the first agency from my denomination and they are concerned about losing their identity through missions. They have tried to understand my situation because of security problems we have had.
(4) It would be great to receive a pastoral visit of the leader of our sending agency or of the Pastor of our local church. This is something that has never happened during all the years serving in the Muslim world and it would be very meaningful.

(44) Our church had no vision for missions . . . [so] I worked [for several years] in the missions ministry of the church.
(ML 5) We need to continue to work on partnerships with Brazilian churches in sending missionaries. Some churches want to control everything that our missionaries do; others simply dump them on us and expect us to do everything. So we want to continue to work on more healthy and strategic partnerships.
(ML 7) [We need to] establish a comprehensive understanding of the role of the mission agency and the local church in the missionary's life.

4.5.2 Language Acquisition

A second significant challenge for Brazilians serving in Arab contexts is that many transcultural workers struggle to learn and master the Arabic language. While Arabic is certainly a difficult language for anyone to learn, let us explore the reasons why Brazilians are having difficulty in this area of ministry and, based on the input of Brazilian missionaries and leaders, propose some solutions for moving forward.

In evaluating their own abilities in Arabic, only 7% of those surveyed felt that their proficiency in Arabic was excellent, while another 18.6% indicated that they were doing well. The vast majority (74.5%) reported that their Arabic level was average (46.5%), below average (14%), or poor (14%).

Indeed, some Brazilians have excelled at Arabic, including Amado, who reported that his level of Arabic was “between well and excellent.” He continues: “I wanted to learn classical Arabic but I used colloquial Arabic. I later studied Koranic Arabic in England and then studied Modern Standard Arabic in Brazil.” He adds, “We did not learn French because it was too easy for us.”⁸⁹³ It should be noted that French is the second language of most of the North African countries and many international Christian workers have been tempted to use French in their ministries because it is easier to learn than Arabic. As Portuguese is similar to French, this could be especially enticing to Brazilian workers serving in the region.

⁸⁹³ All Brazilians responses on this topic are represented in Table 4.5.

Other Brazilians reported that they are able to use Arabic to communicate the Gospel and to interact well in their communities. One worker shared, “I would say that [my Arabic] is good enough for communication in general [and] in order [to do] the ministry we are involved in.” Indicating that cultural immersion was a key to his language acquisition, he continued: “There was not a good language school that could teach the Arab dialect in the city I lived in when I first got here (there was no written language), and I moved to the interior right after I got married. I learned by dealing directly with the people.” One worker shared, “I can get around (shop, etc.) and I can share my testimony in Arabic,” while another added, “I feel free to speak to the children I work with [in my ministry].” Finally, one female worker related, “I can communicate in the market and get by,” while another worker jokingly said, “I can even argue with people [in Arabic].”

Some Brazilians related that they had a basic understanding of Arabic but that it was ultimately insufficient for communicating the Gospel. One missionary shared: “I can certainly get around but I cannot go that deep in Arabic (i.e. for evangelism or a Bible study). I spent two years studying Arabic . . . and I have not had any Christian vocabulary in my study.” Another related, “I can begin to express myself and do my job in Arabic [but] it is difficult to share the Gospel in Arabic.” Other Brazilians admitted that their limited language ability has forced them to pass up opportunities to minister to Arab friends. One worker shared, “My language ability has been limited which has made me reticent to reach out to people,” and another confessed: “Sometimes I pass up opportunities to speak more deeply about the Gospel. I want to be better in Arabic.”

When asked about their biggest failure in ministry in the Arab world, many Brazilians shared that it was failing to learn the Arabic language well. One worker

honestly related, “This has been the most difficult area for me; I truly feel frustrated with my proficiency in Arabic,” while another shared, “Learning the language is a huge failure.” Another worker commented that “language has been difficult; especially studying classical Arabic and colloquial Arabic at the same time.” Finally, one mission leader, reflecting on the work of his personnel on the field, indicated that they “could do a better job if they had . . . if they were more apt to learn different languages.”⁸⁹⁴

While many Brazilians have acknowledged their struggles in learning Arabic, let us consider at least six reasons for why this is the case. First, as previously alluded to, some Brazilians have been hindered in their Arabic study due to financial reasons because they have not had the means to pay for Arabic language school tuition or to hire a private tutor. One missionary related: “[I have failed at] language learning due to my low financial support. I can't afford the lessons! What I know now I've learned with my local friends and by myself.” Similarly, another worker added: “I have been studying Arabic for one year. The big challenge is that I have not always had financial support for Arabic.”

Second, some Brazilians have neglected language study because they have been preoccupied with other activities. This is certainly true for Brazilian women as they endeavor to balance language learning with caring for children and taking care of the home. One woman shared, “Language learning is difficult [for] a mom with kids,” while another related, “I have been trying to spend more time in learning the language but my daily activities take too much of my time.” Other Brazilian workers indicated that their involvement in ministry activities and humanitarian work prevented them

⁸⁹⁴ See Table 4.5 for a more exhaustive list of similar responses. Also, both Bertuzzi (Bertuzzi, *Latinos No Mundo Muçulmano*, 20) and Carillo (Carillo, “Struggles of Latin Americans in Frontier Missions,” 195-96) affirmed that language learning is a struggle for Latin American missionaries in general in the Arab-Muslim world.

from investing the necessary time in language study. One worker shared: “I studied the local language for only two years, as I was also involved with the activities with the organization I belong to. During my second period here after two years, I got settled in . . . and got busy with the activities with the organization.” Even Amado, who eventually attained an excellent level in Arabic, shared, “I was too busy and over committed [in ministry] before I reached a good language level.”

Third, some Brazilian workers have admitted that they have simply lacked the focus and dedication to persevere in Arabic studies. One worker attributed his poor level in Arabic to a “lack of dedication in studying the local language,” while another confessed, “I can be undisciplined about language learning.” Finally, another Brazilian admitted that she was simply “comfortable with communicating the language on an average level” and was therefore not motivated to master the language.

Fourth, some Brazilians have not learned Arabic very well because they have been able to function in another language. One tentmaker employed by an international company in the Middle East shared, “I learned only a little Arabic as Portuguese and English were my work languages.” Another Brazilian worker commented: “Unfortunately, this [learning Arabic] is an area where I haven’t grown much. I chose to speak English with the local people and because of that I didn’t learn the local language as I should have.” It became apparent, after surveying several Brazilians working with Arabs in Southern Brazil, that nearly all are using Portuguese as their ministry language. One worker shared, “My ministry in Southern Brazil to Arabs is in Portuguese. I am studying Arabic though.” A pastor who planted a bilingual Portuguese- and Arabic-speaking church related: “I carried out my ministry

mostly in Portuguese. My sermons in the church (in Southern Brazil) were given in Portuguese and translated into Arabic.”

Fourth, many Brazilians have not persevered in mastering Arabic because of a desire for immediate results. This general Brazilian tendency of *immediatismo* has certainly been a hindrance to Brazilians in other areas of ministry and is the reason why some have not continued in ministry in the Arab world. One Brazilian worker offered this critical reflection:

Brazilians come with high expectations and want to see immediate Brazilian results. We need to adjust our expectations. We need to be humble and patient and see how God will use us here. We need to work more with local people. And we need to come and do a better job studying language and culture.

While visiting some Brazilian teams in the Arab world, I interviewed one Brazilian couple that was investing time discipling other Brazilians and Portuguese-speaking Arabs. While on one hand, this seems to be a valuable ministry, on the other, it appears that this couple is taken by a desire for immediate results while their progress in Arabic study is certainly suffering. As previously discussed, this tendency is also stoked by Brazilian churches that expect immediate results from their missionaries in the Arab world. One Brazilian couple shared, “They [our sending church] want us to quickly learn Arabic but they don't offer to support us in language classes.”

A final reason that Brazilians seem to encounter difficulty in Arabic study is that they struggle with homesickness. Commenting on this sense of yearning (*saudade*)—a particularly strong tendency in Brazilian culture—one mission leader commented that Brazilian missionaries tend to “miss their families a lot (Brazilians are usually very close to their families).” Similarly, one worker shared, “I feel the great distance of being away from my family.” As Brazilian workers attempt to cope with missing family and friends, some tend to gravitate toward other Brazilians to

meet these relational needs. As a result, cultural immersion, language acquisition, and ministry relationships are hindered.

Having made the case that many Brazilian workers are struggling to acquire Arabic, let us propose some solutions for improvement. First, some Brazilian mission leaders and workers have suggested that a more deliberate program of linguistics and Arabic study should be a part of the pre-field training for Brazilian missionaries. One worker shared, “I regret not having some Arabic studies prior to leaving Brazil for the first time,” while a member of the Missão Horizontes Radical Project commented that their pre-field training “could also have included some Arabic language training with it.” Mordomo suggested that “pre-field linguistic experience” be added to their organization’s pre-field training. He added, “This may take the form of a version of LAMP (Language Application Made Practical)⁸⁹⁵ here in Brazil; or, we could send Brazilians to the university here in Brazil to study Arabic.”

Second, some Brazilian workers have strongly emphasized that studying Arabic should be the priority of all workers during their initial years in country. While a number of Brazilian organizations take cultural immersion and language study very seriously, one worker still commented that “we need to come and do a better job studying language and culture.” Another worker, apparently sensitive to the distractions and challenges of simply living in an Arab country, firmly stated, “I believe that everyone who comes to the Arab world must [completely] dedicate their time to the study of the language during the first two years.”

Third, as part of their pre-field cultural training, it would be wise for Brazilian mission candidates to reflect on their “Brazilianness” and to be aware of cultural tendencies such as *saudade* and *immediatismo* that could prove to be a barrier in their

⁸⁹⁵ LAMP refers to the course and book by E. Thomas and Elizabeth S. Brewster, *Language Application Made Practical: Field Methods for Language Learners* (Pasadena, CA: Lingua House, 1976).

cultural adaptation and language acquisition in the Arab world. Don Finley’s thesis on contextualized missionary training for Brazilian workers would serve as a great point of reflection in this exercise.

Fourth, Brazilian workers should raise a special budget for language learning for their first two years in country. As they share this need with their sending church and donors, this would also be a great opportunity to educate their senders on the long-term ministry benefits of language learning, which is itself a ministry.

Finally, some international organizations such as World Horizons and Operation Mobilization have sent their Brazilian personnel to Britain in order to learn English—the lingua franca of the mission community in most countries. The problem is that Brazilians are using up precious language learning energy on English before they begin to work on Arabic, which is certainly the more difficult language.⁸⁹⁶ My suggestion is that Brazilian teams in the Arab world abandon this practice and focus their energy first on Arabic. While communication with the international mission community is important, one suggestion is that bi-lingual intermediaries—including Brazilians fluent in other languages—be appointed to facilitate communication.⁸⁹⁷

Table 4.5 Brazilian Perspectives on Learning Arabic

(21) [My Arabic level is] between well and excellent. I wanted to learn classical Arabic but I used colloquial Arabic. I later studied Koranic Arabic in England and then studied Modern Standard Arabic in Brazil. We did not learn French because it was too easy for us.
(22) I would say that is good enough for communication in general [and] in order [to do] the ministry we are involved in. There was not a good language school that could teach the Arab dialect in the city I lived in when I first got here (there was no written language), and I moved to the interior right after I got married. I learned by dealing directly with the people.

⁸⁹⁶ The general difficulty for Latins to learn multiple languages in order to serve on multi-cultural teams has been raised by Bertuzzi. See Bertuzzi, “Internationalization or ‘Anglonization’ of Missions,” *Journal of Frontier Missions* 21:1 (2005), 15

⁸⁹⁷ In one Arab context, a Spanish-speaking North American serves on a team with Latin Americans. Because he is bi-lingual, he is able to facilitate communication between his teammates and the broader mission community. The model of this Spanish-speaking team could also be helpful for Brazilians.

(8)I can get around (shop, etc.) and I can share my testimony in Arabic.
(42) I feel free to speak to the children I work with [in my ministry].
(12) I can communicate in the market and get by.
(35) I can even argue with people [in Arabic].
(45) I can do all of my shopping in Arabic, but it is hard.
(40) I can communicate but I have a long way to go.
(11)I can certainly get around but I cannot go that deep in Arabic (i.e. for evangelism or a Bible study). I spent two years studying Arabic . . . and I have not had any Christian vocabulary in my study.
(39) I could give more effort in language and I could spend more time with nationals to practice.
(44) I can begin to express myself and do my job in Arabic. It is difficult to share the Gospel in Arabic.
(35) My language ability has been limited which has made me reticent to reach out to people.
(36) Sometimes I pass up opportunities to speak more deeply about the Gospel. I want to be better in Arabic.
(28) Relationships have suffered because of the language difficulties.
(ML 10) [Failure has been in] learning the language
(23) This has been the most difficult area for me; I truly feel frustrated with my proficiency in Arabic.
(1) Learning the language is a huge failure.
(34) Language has been difficult; especially studying classical Arabic and colloquial Arabic at the same time. I need to spend more time in language learning.
(37) I am starting over at the first level [of Arabic] this year.
(37) I don't feel like I have been successful in ministry. My language learning has been a failure.
(12) [Failure has been in] language learning. I wish I had more time for it.
(11)I have not learned language as well as I would like.
(10)I have not done that well learning Arabic.
(4)[Failure has been] in learning the language. I should have learned much more than I have.
(27) [Failure has been in] not learning the language as well.
(40) [Failure has been in learning the] Arabic language. I wish I could be fluent right now. I need to take more initiative to learn.
(ML 8) I can say that they could do a better job if they had . . . if they were more apt to learn different languages.
(6)[I have failed at] language learning due to my low financial support. I can't afford the lessons! What I know now I've learned with my local friends and by myself.
(44) I have been studying Arabic for one year. The big challenge is that I have not always had financial support for Arabic.
(43) Language learning is difficult [for] a mom with kids.
(7)I have been trying to spend more time in learning the language but my daily activities take too much of my time.
(1) I studied the local language for only two years, as I was also involved with the activities with the organization I belong to. During my second period here after two years, I got settled in . . . and got busy with the activities with the organization.
(21) I was too busy and over committed [in ministry] before I reached a good

language level.
(19) [I have failed in language learning because of a] lack of dedication in studying the local language.
(39) [I have failed in language learning because] I can be undisciplined about language learning.
(1) [I am] comfortable with communicating the language on an average level.
(33) I learned only a little Arabic as Portuguese and English were my work languages.
(5) Unfortunately, this [learning Arabic] is an area where I haven't grown much. I chose to speak English with the local people and because of that I didn't learn the local language as I should have.
(9) My ministry in Southern Brazil to Arabs is in Portuguese. I am studying Arabic though.
(13) I carried out my ministry mostly in Portuguese. My sermons in the church (in Southern Brazil) were given in Portuguese and translated into Arabic.
(10) I use Portuguese with Arabs here in Southern Brazil.
(34) Brazilians come with high expectations and want to see immediate Brazilian results. We need to adjust our expectations. We need to be humble and patient and see how God will use us here. We need to work more with local people. And we need to come and do a better job studying language and culture.
(41) They [our sending church] want us to quickly learn Arabic but don't offer to support us in language classes.
(15) [A failure has been] hoping for immediate results and that they people will correspond to my expectations as a Brazilian would.
(ML 8) They [Brazilian workers] miss their families a lot (Brazilians are usually very close to their families).
(40) I feel the great distance of being away from my family.
(19) I regret not having some Arabic studies prior to leaving Brazil for the first time.
(38) [Our pre-field training] could also have included some Arabic language training with it.
(ML 5) Pre-field linguistic experience. This may take the form of a version of LAMP (Language Application Made Practical) here in Brazil; or, we could send Brazilians to the university here in Brazil to study Arabic.
(34) We need to come and do a better job studying language and culture.
(1) I believe that everyone who comes to the Arab world must [completely] dedicate their time to the study of the language during the first two years.

4.5.3 Financial Support

A third area of struggle for Brazilian missionaries serving in the Arab world continues to be raising adequate financial support. Historically, the Brazilian evangelical church has not seen itself as a financial supporter of missions until relatively recently.

Oswaldo Prado recalled the response of a Brazilian church leader in the 1980s when challenged with the idea of involving his church in supporting Brazilian missionaries:

“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 the financial resources.”⁸⁹⁸ Yet, Timothy Halls reflected some optimism over how the Brazilian church had advanced in this area. He writes: “Compared to the mid-1970s when no Brazilians were raising support, [today] most are able to raise support from churches on some level. They are becoming support raisers and are finding solutions to this challenge.”⁸⁹⁹ Both Bertil Ekström and Ted Limpic point to a much stronger Brazilian economy that has put churches in a financial position to send and support more missionaries.⁹⁰⁰

While there are certainly signs of improvement in the Brazilian church’s ability to support its missionaries, it was established in the last chapter that financial struggles continue to plague Brazilian workers in the Arab world. In a study in 1995, Limpic wrote that “Brazilian agencies cite ‘lack of financial support’ as the great single cause of missionary attrition.”⁹⁰¹ In 2009, Halls still admitted that “some [Brazilian workers] have really struggled with their finances—some have had to return because of this; others could not return because of finances and stayed [on the field].” Amado added that the greatest difficulty facing Brazilian workers in the Arab world was “the long-term problem of financial support and future financial planning.”

Though Brazil’s greatly improved economy is certainly enabling churches to give more generously to missions, most Brazilian workers in the Arab world still struggle financially. Given this reality, what models should the Brazilian missions movement be pursuing for financially supporting its missionaries? Currently, most missions organizations are still employing a Professional Missionary Model (PMM).

⁸⁹⁸ See Prado, “A New Way of Sending Missionaries,” 52.

⁸⁹⁹ All Brazilian responses on this topic are represented in Table 4.6.

⁹⁰⁰ See Ekström, “Brazilian Sending, in Winter and Hawthorne (4th ed.), 371-72; and Limpic, “Brazilian Missionaries: How Long are They Staying?” in Taylor, *Too Valuable to Lose*, 144.

⁹⁰¹ See Limpic, “Brazilian Missionaries: How Long are They Staying?” in Taylor, *Too Valuable to Lose*, 149; see also Steven Downey, “Ibero-Americans Reaching Arab-Muslims,” *Lausanne World Pulse* (web site) <http://www.lausanneworldpulse.com/worldpulse/325> (accessed May 7, 2010).

That is, the missionary, who typically has Bible college or seminary training, raises his or her support from churches and individuals.⁹⁰² The perspectives of mission leaders currently mobilizing Brazilians for work in the Arab world are particularly insightful. Amado, emphasizing a conviction that funds should not be raised from North America, stated: “Each worker raise[s] his/her own support. Brazilians are to raise 100% of their support from Brazil.” Another leader, highlighting the sending church’s role in raising support for the missionary, related, “The local church should be the main supporter of any missionary, with help from other people and organizations.” Calze concurred:

We believe that the local church is the main organization in charge of raising support for the missionary. Their priority and privilege is to send out missionaries to the field, and also to support them materially and spiritually in all they need while serving abroad. As an organization we help the missionary to raise support, but we do not take full responsibility for it.

While it is impressive that mission leaders long for Brazilian churches to be the primary senders and supporters for Brazilian missionaries, there seem to be some problems with the Professional Missionary Model in the Brazilian context. First, Robson Ramos argues that this model is based on a nineteenth- and twentieth-century North American model of missions—a socio-economic reality that Brazil has never experienced.⁹⁰³ Mordomo adds that in the history of Christian missions, the North American paradigm has certainly not been normative.⁹⁰⁴ Second, Mordomo argues that though the Brazilian economy has significantly recovered from its crises of the 1980s and 1990s and has even become a leading exporter of goods, the country is still

⁹⁰² See Mordomo, “Unleashing the Brazilian Missionary Force,” in Steffen and Barnett, 224-25; also Ekström and Limpic, “Signs of Improvement in the Brazilian Mission Movement,” 31-32.

⁹⁰³ See Robson Ramos, “Tentmaking and Missions: Reflections on the Brazilian Case,” *International Journal of Frontier Missions* 15:1 (1998), 49.

⁹⁰⁴ See Mordomo, “Unleashing the Brazilian Missionary Force,” in Steffen and Barnett, 224-25.

greatly affected by poverty, unemployment, and inflation.⁹⁰⁵ Thus, he is skeptical that the Brazilian evangelical church could be the sole source of financial support for missions, especially as the number of Brazilian workers continues to increase. He concludes rather frankly:

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.⁹⁰⁶

Concluding that the PMM is not a viable paradigm for Brazilian workers, Ramos and Mordomo have proposed other models. While not objecting to the church providing some level of support for missionaries, Ramos suggests “a bi-vocational model” in which “only a few should be fully financially supported.” He insists that all mission candidates receive a university degree and develop marketable skills—the basis for a career in Brazil as well as in the countries of the Arab world. Also, he is quite burdened that Brazilian professionals who have already proven themselves in the marketplace in Brazil would go as tentmakers to the Arab world.⁹⁰⁷

Reflecting on the current strategy of his organization (CCI-Brasil), Mordomo relates, “More and more because of the economic situation of Brazil, we are taking more of a Business as Mission approach to help with support.” Though a thorough discussion of this philosophy is beyond the scope of the present work, let us highlight some of Mordomo’s key thoughts on BAM as it relates to Brazilians serving in the Arab world. Emphasizing that BAM is a holistic strategy that integrates work and

⁹⁰⁵ See Mordomo, “Unleashing the Brazilian Missionary Force,” in Steffen and Barnett, 226.

⁹⁰⁶ See Mordomo, “Unleashing the Brazilian Missionary Force,” in Steffen and Barnett, 225. Ramos expresses similar concerns in Ramos, “Tentmaking and Missions: Reflections on the Brazilian Case,” 49. See also Mordomo, “Bossa Nova, the ‘Beautiful Game’ and Business as Mission,” *Connections* (August 2009), 20; and Heikes, “Una Perspectiva Diferente,” 80.

⁹⁰⁷ Related to me in personal conversation, July 29, 2009; see also Ramos, “Tentmaking and Missions: Reflections on the Brazilian Case,” 50-51.

mission, Mordomo supports BAM's philosophy of pursuing profit and sustainability.⁹⁰⁸ The business platform enables the worker to leave Brazil more quickly, to gain access into an otherwise restricted country, to live there with credibility, and ultimately, to use the business platform as a means of transformation.⁹⁰⁹ While international business is undoubtedly a daunting task, even for those with business experience in their own country, Mordomo is confident that with their entrepreneurial spirit (*jeitinho brasileiro*), Brazilian workers will be successful in BAM initiatives.⁹¹⁰

Though tentmaking and Business as Mission strategies are still rather new concepts for the Brazilian missions movement, some workers have reported success. One worker shared “[I enjoy] using my tentmaking job as a place to show God's love and speak about it . . . just letting God work in my life.” One fully self-supported tentmaker in Southern Brazil shared, “I have a good place in the community with my tentmaking job; it is a credible platform.” Finally, reflecting on the value of developing a sustainable platform, one worker related that he looked forward to “building strong platforms to give more [opportunities] for others who will come.”

The majority of Brazilian missionaries in the Arab world continue to pursue the traditional North American model of raising support and, as noted, the majority still struggle financially. While Brazilian churches ought to continue giving financially to support missionaries, alternative strategies such as tentmaking and Business as Mission should also be embraced. In light of this, let us consider six suggestions for moving forward in this area. First, in addition to theological and missiological training, Brazilian missionary candidates ought to receive a university diploma and professional training in order to have marketable skills to work in the

⁹⁰⁸ See Mordomo, “Unleashing the Brazilian Missionary Force,” in Steffen and Barnett, 231-32.

⁹⁰⁹ See Mordomo, “Unleashing the Brazilian Missionary Force,” in Steffen and Barnett, 227-29.

⁹¹⁰ See Mordomo, “Bossa Nova, the ‘Beautiful Game’ and Business as Mission,” 21.

Arab world. Ramos has made a strong case for this in his writing and teaching since the early 1990s.⁹¹¹ Though this paradigm shift does seem to be slow in the making, some organizations like Missão Antioquia are encouraging their personnel to receive more professional skills.

Second, more Brazilian churches and organizations will want to follow the model of Interserve, which seeks to help Brazilian professionals find jobs in the Arab world.⁹¹² Able to support themselves financially, these workers are more naturally integrated into the community and are able to minister in word and deed.

Third, the Business as Mission ideas of CCI-Brasil and others seem to have much promise. Mordomo asserts that Brazilian workers should strategically plan to market Brazilian products such as coffee, soccer, and Brazilian martial arts, and even consider opening Brazilian churrascarias (barbecues) around the Arab and Muslim world.⁹¹³ As CCI-Brasil develops their business consultancy strategy, they might consider networking with Brazilian Christian businessmen, including Arab-Brazilians, who are already doing business in the countries of the Arab world.⁹¹⁴

Fourth, it would be strategic for Brazilian missions organizations and teams to network and partner with Brazilian professionals already contracted to work in the Arab world. Teams could provide fellowship, encouragement, and even training in skills such as evangelism, discipleship, and church planting. On the other hand, established professionals could mentor new teams and organizations on how to work successfully in an Arab country. One Brazilian Christian whose job took him to the

⁹¹¹ See Ramos, "Tentmaking and Missions: Reflections on the Brazilian Case," 48, 51; also Ekström and Limpic, "Signs of Improvement in the Brazilian Mission Movement," 32; and Ekström, "The Selection Process and the Issue of Attrition: Perspective of the New Sending Countries," in Taylor, *Too Valuable to Lose*, 189-90.

⁹¹² See Ramos, "Tentmaking and Missions: Reflections on the Brazilian Case," 50-51.

⁹¹³ See Mordomo, "Bossa Nova, the 'Beautiful Game' and Business as Mission," 21. The idea of opening a Brazilian churrascaria is not at all strange. While visiting one city in the Middle East in 2010, I learned that there were two churrascarias there.

⁹¹⁴ Karam (Karam, 335-36) shows that some Arab-Brazilians have been involved in consulting non-Arab Brazilians in doing business in the Arab world.

Arab world, reflected this need: “I worked in an international company in the Middle East . . . It would be good for Brazilian tentmakers to have more training and preparation to minister in similar contexts to ours.”

Fifth, Business as Mission projects could be pursued through Brazilians partnering with North American and other international Christian workers. Halls shared that the greatest struggle of his teams was being able “to establish a viable, long-term platform.” Though Silas Tostes has argued that Brazilian missionaries should only raise financial support within Brazil, he is in favor of Brazilians accepting jobs and collaborating in businesses with North Americans or other internationals who may have a network of investors to help launch a new business venture.⁹¹⁵ Hence, some BAM and tentmaking projects may serve to facilitate appropriate partnerships between the Northern and Southern countries in global mission.

Finally, while the first five suggestions have related to alternative forms of raising financial support (BAM, tentmaking, etc.), I would like to propose one idea that is actually closer to the traditional model. In light of Timothy Halls’s assertion that “there are probably 1000 Brazilian evangelical churches in the U.S., many of these with missions minded pastors and congregations,” what if North American Brazilian congregations began to support their fellow Brazilians in global mission? These churches are certainly economically stronger and in a much better position to support missionaries than the churches in Brazil. Though money would be coming from Brazilians in North America, it would not be coming from North Americans and thus, dependency from the North would be avoided.

⁹¹⁵ Related to me in conversation, July 23, 2009.

Table 4.6 Brazilian Perspectives on Financial Support

(ML 9) Compared to the mid 1970s when no Brazilians were raising support, most are able to raise support from churches on some level. They are becoming support raisers and are finding solutions to this challenge.
(ML 9) Some [Brazilian workers] have really struggled with their finances—some have had to return because of this; others could not return because of finances and stayed [on the field].
(ML 10) [The greatest problem is] the long-term problem of financial support and future financial planning.
(ML 10) Each worker raise[s] his/her own support. Brazilians are to raise 100% of their support from Brazil.
(ML 2) The local church should be the main supporter of any missionary, with help from other people and organizations.
(ML 6) We believe that the local church is the main organization in charge of raising support for the missionary. Their priority and privilege is to send out missionaries to the field, and also to support them materially and spiritually in all they need while serving abroad. As an organization we help the missionary to raise support, but we do not take full responsibility for it.
(ML 4) The missionaries must have a sending church and a group of supporters. We have a cooperation agreement with the sending church.
(ML 8) The missionary needs to raise his support himself, with our help as possible. But I don't believe that this is the ideal way to go about it. Ideally the local church should be the one responsible for taking the initiative, even if it had to ask for help from other churches/companies/people.
(ML 3) We use the Faith Promise Offering. The missionaries are always our priority. Therefore, if the missionary offering is not enough, we take the money from the general fund to complete the remaining that is lacking.
(ML 7) A bi-vocational model. Only a few should be fully financially supported. The classic support raising model is not sustainable.
(ML 5) More and more because of the economic situation of Brazil, we are taking more of a Business as Mission approach to help with support
(10)Using my tentmaking job as a place to show God's love and speak about it . . . just letting God work in my life.
(9)I have a good place in the community with my tentmaking job; it is a credible platform.
(7)[I look forward to] building strong platforms to give more [opportunities] for others who will come.
(33) I worked in an international company in the Middle East . . . It would be good for Brazilian tentmakers to have more training and preparation to minister in similar contexts to ours.
(ML 9) [Our greatest struggle is] the ability to establish a viable, long-term platform.
(ML 9) There are probably 1000 Brazilian evangelical churches in the US, many of these with missions minded pastors and congregations.

4.5.4 Brazilian Women in the Arab World

A final significant challenge for Brazilian missions in the Arab world relates specifically to the difficulties faced by Brazilian women in Arab contexts. In the previous chapter, it was shown that Brazilian women struggle with how Arab women are treated in male-dominated societies; however, Brazilian women missionaries also face similar obstacles. Mordomo indicated that the greatest challenge faced by CCI Brasil missionaries was “our women missionaries suffering harassment [by men] in Arab contexts.”⁹¹⁶

What are the specific issues faced by Brazilian women? First, they have reported feeling a great sense of disrespect from Arab men. This has most often been communicated through harassing words, gestures, and even inappropriate touching. Though Harrison reports that such behavior is not uncommon in Brazilian culture, Brazilian women missionaries—particularly single women—maintain that this treatment can be quite unbearable at times.⁹¹⁷ One single worker shared, “It was really hard to live in [my Arab context] as a single woman; [there is] no respect from the men,” and another added: “It has not been easy being a single woman working in the Arab culture. We suffer discrimination, lack of respect, etc., that forces us many times to do things that are not allowed for a woman to do so that we can be respected.”

While some of this discrimination is certainly due to a traditional Arab disregard for women in general, it also seems that Brazilian women are portrayed through the media as being morally loose. Van der Meer writes, “Brazilian women are viewed in other countries and cultures as sensual and easy, thanks to Globo (TV) soap operas and Carnival.”⁹¹⁸ Karam adds that Brazilian Arabs inside of Brazil also tend to look down on Brazilian women. In the country’s famous Arab clubs, Brazilian women

⁹¹⁶ All Brazilian responses on this topic are represented in Table 4.7.

⁹¹⁷ See Harrison, 60-61.

⁹¹⁸ See Antônia Leonora Van der Meer, “A Vida dos Missionários que Servem em Situação de Risco,” *Capacitando* 9 (2000), 35. English translation by Barbara Hubbard.

are hired to entertain through traditional Arab dance because the men want to preserve the modesty of Arab women.⁹¹⁹ A Brazilian pastor of Lebanese descent also affirmed this Arab lack of regard for Brazilian women in Southern Brazil.⁹²⁰

For many Brazilian women serving in the Arab world, this lack of respect has led to feelings of insecurity and fear and has rendered some women less effective in their ministries. One worker shared honestly, “Sometimes we feel so insecure and scared and because of that you don't do as much as you can.”

A second area of struggle for Brazilian women is that they feel restricted by the lack of social freedom in the Arab world. Finley writes, “The issue of gender roles and restrictions presents challenges for female missionaries going to serve in Muslim countries, especially among Arabs.”⁹²¹ For example, many Brazilian women find it difficult because they cannot express themselves freely in public or in mixed company. Others encounter difficulty with Arab cultures that frown upon women leaving the house without a male guardian. Finally, some women have felt restricted by having to adopt a more modest dress code in the Arab world, while others have continued dress in a more Brazilian manner, which has resulted in more harassment.⁹²² These issues of social freedom seem especially difficult for single Brazilian women.

In light of these difficulties faced by Brazilian women, which has often resulted in many workers not continuing in their ministries,⁹²³ let us explore at least six suggestions for moving forward—some of which have originated from Brazilian women themselves. First, in terms of perspective, some Brazilian women have

⁹¹⁹ See Karam, 286.

⁹²⁰ Related to me in personal conversation, July 21, 2009.

⁹²¹ See Finley, 162.

⁹²² See Bertuzzi, *Latinos No Mundo Muçulmano*, 17, 50-51.

⁹²³ In 1995, Ted Limpic reported that the attrition rate was particularly high among single women. See Limpic, “Brazilian Missionaries: How Long are They Staying?” in Taylor, *Too Valuable to Lose*, 148.

reported that reflecting on their own difficulties in the Arab world has actually helped them to empathize with the plight of the Arab women whom they desire to reach with the Gospel. While not diminishing their own difficulties, these Brazilian women have allowed their suffering to become a source of compassion. When asked what she most looked forward to in her ministry, one worker replied, “seeing Arab women recovering their self esteem, recovering their happiness, and the feeling that they are important.”

Second, also in terms of perspective, some Brazilian women are regarding this cultural difficulty as an opportunity to persevere by faith. Reflecting on her ministry, one woman shared her hope of:

Overcoming the fear of being here as a single woman especially because of the men [being] able to trust God with the security challenges and to be discerning; knowing that God has me here not just to survive but to live well regardless of the results; and seeing doors open and seeing women respond to Christ.

Third, it seems imperative that Brazilian missions organizations working in the Arab world would include a special track for women’s issues in their pre-field training. Perhaps using Nida’s three culture model as a point of reference,⁹²⁴ Brazilian women mission candidates should first reflect on their Brazilianness and what it means to be a woman in Brazil.⁹²⁵ Second, they would benefit from studying the Arab family and gaining a profound understanding of the roles of women in their host culture. Also, it would be helpful to reflect on how Brazilian women are perceived in the Arab world. Finally, they ought to study the Scriptures for perspectives on the Christian family and what it means to be a Christian woman. As this process

⁹²⁴ Cited in David J. Hesselgrave and Edward Rommen, *Contextualization: Meanings, Methods, and Models* (Pasadena, CA: William Carey Library, 1989, 2000), 200.

⁹²⁵ Finley’s thesis (“Contextualized Training for Missionaries: A Brazilian Model”) would certainly serve as a helpful starting point in this exercise.

continues, Scripture should serve as the basis for evaluating and transforming both Brazilian and Arab culture.

Fourth, Brazilian women missionaries—aware of their own Brazilianness and the roles of women in Arab culture—should enter the host culture with a learner’s posture and a willingness to adapt. While organizations like PMI have been innovative with its in-country Transcultural Training Course, at least one Brazilian woman feels that the women need to be more deliberate in this area. She asserts: “We need to come and do a better job studying language and culture. Most Brazilian women come and hate the Arab culture at first.” Specifically, Brazilian women must be willing to identify with Arab women in their general social freedoms (i.e., not traveling out alone after dark). Also, they should endeavor to dress according to the standards of modesty in the host culture. Though it is not necessary that Brazilian women take the veil or adhere to a strict Muslim dress code, it is imperative that they relinquish the right to dress as they would in Brazil.⁹²⁶ As they reflect on biblical principles of modesty, Brazilian women ought to seek guidance from mature Arab Christian women in the host culture on matters of dress as well as other women’s issues.

Fifth, Brazilian women should plan to overcome the negative and immoral perception of Brazilian women through a winsome moral testimony. One pastor in Southern Brazil remarked that over time, his wife began to be greatly respected by Arab men in the community because of her good testimony as a woman, wife, and mother. Bertuzzi reports that some Latin American single women have been a vibrant

⁹²⁶ Bertuzzi (Bertuzzi, *Latinos No Mundo Muçulmano*, 57) reports that some Latin American women missionaries in the Arab and Muslim world have successfully worked through such challenges by embracing the local culture as much as possible.

witness to single Arab women on account of their evident hope, peace, and joy in Christ as well as their contentment with being single.⁹²⁷

Finally, in light of the high rate of attrition among single Brazilian women missionaries, Brazilian missions organizations, mission teams, and churches should especially consider the needs of single women in their member care strategies. One single worker shared, “It would be good for the Brazilian church to appreciate the role and work of single Brazilian women in the Arab world,” while another added, “We single female workers in the Arab world need more support and help.” As single Brazilian women seem to struggle the most in the Arab world, caring for these needs does not seem unreasonable.

Table 4.7 Brazilian Perspectives on Women Missionaries’ Struggles

(ML 5) [The greatest challenged is] Brazilian women feeling hassled by Arab men.
(ML 5) [The greatest challenge is that] our women missionaries suffering harassment in Arab contexts.
(6) It was really hard to live in [my Arab context] as a single woman; [there is] no respect from the men.
(29) It has not been easy being a single woman working in the Arab culture. We suffer discrimination, lack of respect, etc. that forces us many times to do things that are not allowed for a woman to do so that we can be respected.
(6) Sometimes we feel so insecure and scared and because of that you don't do as much as you can.
(29) [I most look forward to] seeing Arab women recovering their self esteem, recovering their happiness, and the feeling that they are important.
(39) [I look forward to] overcoming the fear of being here as a single woman especially because of the men [being] able to trust God with the security challenges and to be discerning; knowing that God has me here not just to survive but to live well regardless of the results; and seeing doors open and seeing women respond to Christ.
(34) We need to come and do a better job studying language and culture. Most Brazilian women come and hate the Arab culture at first.
(25) It would be good for the Brazilian church to appreciate the role and work of single Brazilian women in the Arab world.
(6) We single female workers in the Arab world need more support and help.

⁹²⁷ See Bertuzzi, *Latinos No Mundo Muçulmano*, 7.

4.6 Chapter Summary

In this chapter, a practical summary of Brazilian evangelical approaches to mission in the Arab-Muslim world has been offered. This included some prominent historic mission strategies employed by Brazilian workers (evangelism, discipleship, and church planting) as well as a summary of integrated support ministries, which include humanitarian work, medical work, sports ministry, and Business as Mission among others. In addition, the work and core values of six Brazilian missions organizations that work in the Arab world were considered. These included two groups that are indigenous to Brazil (Missão Antioquia, Missão Kairos), one that is indigenous to Latin America (PMI), one historic denomination (Junta de Missões Mundiais da Convenção Batista Brasileira), and two international organizations that have opened offices in Brazil (CCI-Brasil, Interserve).

Based on this survey of Brazilian mission strategies in the Arab world, the apparent strengths (as described by Brazilians) were discussed. It was argued that Brazilian missionaries are doing particularly well at building relationships, adapting to culture, communicating the Gospel, planting churches, and offering humanitarian aid. It was further observed that Brazilian workers and missions organizations tend to measure their success in terms of their ability to persevere and to build relationships. Finally, the chapter concluded by exploring the four most apparent challenges facing Brazilian evangelical missionaries in the Arab world—church support, language acquisition, financial support, and women’s issues. In each case, an effort was made to understand and define the problem clearly after which some suggestions—based largely on Brazilian reflections—were offered toward resolving the problem. In short, this chapter has demonstrated that after a few decades, Brazilian evangelical missions efforts the Arab world are focused, innovative, courageous, and still developing.

CHAPTER 5: TOWARD A BRAZILIAN THEOLOGY OF MISSION

5.1 Introduction

Building on the previous chapters, which have considered Brazil's missions sending history, the cultural experiences of Brazilian transcultural workers in Arab contexts, and Brazilian approaches to mission in the Arab world, let us explore how Brazilians are thinking theologically about mission, especially in the Arab world.

For Mordomo, this endeavor will be difficult because he argues that “there is no comprehensive Brazilian theology of mission to be found.”⁹²⁸ While acknowledging the strides made by Latin American theologians and missiologists in the last forty years, Mordomo maintains that a distinctive Brazilian theology of mission has yet to be articulated. On the other hand, Valdir Steuernagel—a Lutheran missiologist who presently serves as minister at large with World Vision and has played an influential role in the Lausanne Movement—is persuaded that Brazilian missiologists continue to “drink from the streams of Padilla and Escobar.”⁹²⁹ That is, they remain indebted to these innovative thinkers within the Latin American Theological Fraternity (FTL).⁹³⁰ Hence, Steuernagel, a leading Brazilian missiologist who has been an active member of the FTL and regards himself as a disciple of Escobar,⁹³¹ sees more continuity between Brazilian and Latin American missiology than Mordomo does. Indeed, it is difficult to read an article by a Brazilian missiologist in which Padilla, Escobar, or Orlando Costas are not cited.

To be sure, Brazilian missiology, not unlike Latin American missiology in general, is continually emerging and is supported by the more well known works of Steuernagel and Ronaldo Lidório as well as through the reflections of missiologists

⁹²⁸ See Mordomo, “Unleashing the Brazilian Missionary Force,” in Steffen and Barnett, 224.

⁹²⁹ Related in conversation with Steuernagel and Mordomo, July 22, 2009.

⁹³⁰ Ironically, Padilla asserted in the 1980s that Latin America was without its own articulated theology. See Padilla, *Mission Between the Times* (Grand Rapids, MI: Eerdmans, 1985), 95-96.

⁹³¹ See Steuernagel, “Learning from Escobar . . . and Beyond,” in Taylor, *Global Missiology*, 123-25.

who contribute to journals such as *Capacitando*. While a Brazilian theology of mission can certainly be appreciated through articulated thought in published articles and books, it can be understood more strategically through the observed practice of Brazilian transcultural workers, which, in the present study, focuses on those serving in the Arab-Muslim world. Indeed, as Timothy Tennent has recently asserted, “missions and missiology each stimulate, support, and lead to the other.”⁹³² Similarly, Costas reflected, “[missiology] is a critical reflection that takes place in the praxis of mission” and that “it emerges out of mission and leads to mission.”⁹³³ Perhaps Steuernagel best summarizes this approach by suggesting that theology of mission develops “at the kitchen table” and in the context of relationships—rather than in libraries.⁹³⁴ In short, our approach to understanding Brazilian missiology, especially in the Arab-Muslim world context, will be informed through published articulated thought as well as through the observed practices of Brazilian evangelical missionaries—including that which has been summarized in the last chapter.

Any discussion of Brazilian missiology must first be understood in light of the general characteristics of Brazilian evangelicalism that were presented in chapter two. They include: a high view of Scripture, a call to genuine conversion, a visible faith, a missionary zeal, the priesthood of the believer, and a free church tendency. As Brazilian evangelical transcultural workers have gone from this matrix to serve in the Arab-Muslim world, four particular aspects of theology of mission have been

⁹³² See Timothy Tennent, *Invitation to World Missions: A Trinitarian Missiology for the Twenty-First Century* (Grand Rapids, MI: Kregel, 2010), 496.

⁹³³ Cited in Anthony Christopher Smith, “The Essentials of Missiology From the Evangelical Perspective of the ‘Fraternidad Teológica Latinoamericana,’” (PhD dissertation, The Southern Baptist Theological Seminary, 1983), 236, 241. Smith helpfully relates that the leading FTL thinkers all theologized from a place of practical ministry. Escobar was a Peruvian missionary to Argentina, Brazil, and Spain, while Padilla and Costas have both been pastors. See Smith, “The Essentials of Missiology,” 304-305, 307-312, 320-35.

⁹³⁴ See Steuernagel, “Learning from Escobar . . . and Beyond,” in Taylor, *Global Missiology*, 124-25.

apparent and will be discussed in this chapter: *missão integral* (the whole Gospel), a church-centered missiology, missions from below, and a spiritually aware missiology.

5.2 *Missão Integral* (The Whole Gospel)

The most prominent aspect of Brazilian theology of mission is *missão integral*, which can best be translated as the “whole Gospel” or “holistic mission.” As this aspect has been central to Latin American missiology in general, let us first recount how *missão integral* has developed historically through the work of the Latin American Theological Fraternity (FTL). Next, a theological overview of *missão integral* will be given based largely on the articulated thought of FTL theologians, including Brazilians and other Latin Americans. Finally, we will explore how *missão integral* is being reflected on and applied by Brazilian missions organizations and missionaries.

5.2.1 Historical Development of *Missão Integral*

For much of the twentieth century, Western evangelicals struggled to reconcile the relationship between kerygmatic proclamation and social action. Historically, evangelicals—including those who went to Latin America in the nineteenth century—were quite concerned with ministering to human needs.⁹³⁵ However, beginning in the late nineteenth century, North American evangelicals in particular became preoccupied with the challenges of liberal theology, science, and modernity.⁹³⁶ In addition, as North American evangelicals were becoming increasingly individualistic culturally and more premillennial theologically, this led to the so-called “great reversal” in which a dichotomy between proclamation and social action emerged, especially after World War I.⁹³⁷ Hence, for many evangelicals, caring for social needs

⁹³⁵ See Steuernagel, “The Theology of Mission in Its Relation to Social Responsibility,” 51.

⁹³⁶ See Steuernagel, “The Theology of Mission in Its Relation to Social Responsibility,” 46.

⁹³⁷ See Steuernagel, “The Theology of Mission in Its Relation to Social Responsibility,” 51-52, 60-65; also Oscar A. Campos, “Premillennial Tensions and Holistic Missiology: Latin American Evangelicalism,” in Craig L. Blomberg and Sung Wook Chung, *A Case for Historic Premillennialism: An Alternative to “Left Behind” Theology* (Grand Rapids, MI: Baker Academic, 2009), 150; Al Tizon,

meant compromising the Gospel and giving in to the aims of liberal theology. As a result, this North American contextual theology, which emphasized evangelism as mission, prevailed at global evangelization congresses in Berlin in 1966 and in Bogota (CLADE I) in 1969.⁹³⁸

Following the Bogota congress, the Latin American Theological Fraternity (FTL) was founded in 1970 and was nurtured by a diverse group of evangelical theologians, including Escobar, Costas, Padilla, Emilio Núñez, Pedro Arana, Peter Savage, Andrew Kirk, and later Steuernagel.⁹³⁹ In reality, the FTL was initiated as a response to what was regarded as two unsatisfactory streams of thought—liberation theology, which developed in the Roman Catholic Latin American context, and evangelical fundamentalism, which, of course, originated in North America. In rejecting the hermeneutics and presuppositions of liberation theology, including an ecumenical theology that regarded Latin America as thoroughly Christian, the FTL thinkers maintained the noted evangelical distinctives of the need for genuine conversion, visible faith, and a high view of Scripture.⁹⁴⁰ Observing the authoritative place of Scripture in the theological method of the FTL leaders, Bonino correctly notes, “Assent to the authority of the Bible could be considered as one of the most general features of the evangelical movement in Latin America.”⁹⁴¹ Summarizing

Transformation After Lausanne: Radical Evangelical Mission in Global-Local Perspective (Eugene, OR: Wipf & Stock, 2008), 23-26; and Padilla, *Mission Between the Times*, 88.

⁹³⁸ See Steuernagel, “The Theology of Mission in Its Relation to Social Responsibility,” 100-101, 104, 110, 126-27, 157, 160.

⁹³⁹ See Escobar, *Changing Tides*, 119-20; and Bonino, 48. With the exception of Kirk—an Anglican missionary who spent many years in Latin America—each key FTL leader has been of Latin origin. Also, Smith’s dissertation, “The Essentials of Missiology From the Evangelical Perspective of the ‘Fraternidad Teológica Latinoamericana’” offers a thorough history of the movement until 1983.

⁹⁴⁰ See Escobar, “Latin American Theology,” in John Corrie, ed., *Dictionary of Mission Theology: Evangelical Foundations* (Downers Grove, IL: Intervarsity Press, 2007), 204; also Bonino, 49. See Tizon, 53-55 for a brief and useful summary of liberation theology.

⁹⁴¹ See Bonino, 49; also Escobar, *Changing Tides*, 114; Smith, “The Essentials of Missiology,” 20-21; and Orlando Costas, *Christ Outside the Gate: Mission Beyond Christendom* (Maryknoll, NY: Orbis, 1982), 33.

Escobar's critique of the ideological basis of liberation theology in light of his
Biblicist convictions, Sharon Heaney writes:

Escobar is forced to ask whether liberation thinkers actually believe the Bible is the revealed and inspired fruit of divine initiative. If they do not believe in the true significance of the Bible and its subsequent authority, then Escobar makes the suggestion that the theology of liberation should concentrate on Marxist texts instead.⁹⁴²

This value is maintained by Steuernagel who, in a recent article, admonishes evangelical missiologists to recapture the primacy of Scripture in their missiological reflection.⁹⁴³

While the FTL rejected liberation theology for promoting ideology over authentic Christian faith, they also faulted North American evangelicals serving in Latin America for failing to develop a missiology that took the Latin American context seriously. Steuernagel wrote that mission could no longer be “an exercise in linear, one-way hermeneutics—from here to there, from the North to the South, from the individual missionary to an individual person, and from a verbal language to a single soul.”⁹⁴⁴ Rather, Padilla affirmed that the “aim [of the FTL] was to offer a new open-ended reading of Scripture with a hermeneutic in which the biblical text and the historical situation become mutually engaged in a dialogue whose purpose is to place the church under the Lordship of Jesus Christ in its particular context.”⁹⁴⁵ Escobar added that what was needed was “a fresh exploration . . . into the depths of the biblical text, with the questions raised by the Latin American context.”⁹⁴⁶ That is, Scripture should be read in light of Latin America's very real social problems,

⁹⁴² See Sharon E. Heaney, *Contextual Theology for Latin America: Liberation Themes in Evangelical Perspective* (Colorado Springs, CO: Paternoster, 2008), 103. For further discussion of the FTL members' regard for Scripture and their hermeneutics, see Heaney, 94-125; Smith, “The Essentials of Missiology,” 95-104; and Padilla, *Mission Between the Times*, 106-107.

⁹⁴³ See Steuernagel, “Learning from Escobar . . . and Beyond,” in Taylor, *Global Missiology*, 130.

⁹⁴⁴ See Steuernagel, “The Theology of Mission in Its Relation to Social Responsibility,” 17.

⁹⁴⁵ Cited in Escobar, “Latin American Theology,” in Corrie, 204-205; see also Smith, “The Essentials of Missiology,” 14-15; and Heaney, 84.

⁹⁴⁶ See Escobar, *Changing Tides*, 114.

including poverty, injustice, and oppression—issues that have been addressed in Scripture and in the earthly ministry of Jesus.⁹⁴⁷ Acknowledging the contextual concerns of liberation theologians—concerns largely ignored by North American evangelicals in the twentieth century—Padilla asserts, “The question for me is not how do I respond to liberation theology . . . but rather, how do I articulate my faith in the same context of poverty, regression, and hopelessness out of which liberation theology has emerged?”⁹⁴⁸ The FTL’s commitment to proclaiming the kerygmatic Gospel and applying the authoritative Scriptures within the concrete Latin American context naturally led to an organic integration of proclamation and social action—a *missão integral*.⁹⁴⁹

As the FTL thinkers forged a holistic theology of mission for Latin America, they also began to influence some global conversations on evangelization—most notably the 1974 Lausanne Congress. As theology of mission—including the relationship between social action and proclamation—was among the planned topics at the meeting, Padilla and Escobar gave papers which raised difficult questions and challenged the delegates’ missiological paradigms.⁹⁵⁰ In his paper, Padilla argued, “Concern for man’s reconciliation with God cannot be separated from concern for social justice . . . I refuse, therefore, to drive a wedge between a primary task, namely the proclamation of the Gospel, and a secondary (at best) or even optional (at worst)

⁹⁴⁷ See Escobar, “Latin American Theology,” in Corrie, 205; and Steuernagel, “The Theology of Mission in Its Relation to Social Responsibility,” 7.

⁹⁴⁸ Cited in Smith, “The Essentials of Missiology,” 117; see also Heaney, 46-47.

⁹⁴⁹ This excerpt from the “Evangelical Declaration of Bogota” of 1969 shows the development of this missiology: “The process of evangelization must occur in concrete human situations . . . The time has come for us evangelicals to take seriously our social responsibility. In order to do this, we must build on a biblical foundation which implies evangelical doctrine and the example of Jesus Christ carried to its logical implications. Christ’s example must become incarnated in the critical Latin American situation of underdevelopment, injustice, hunger, violence, and despair. Men cannot build the Kingdom of God on earth, but evangelical action will contribute toward the creation of a better world as a foreshadowing of that Kingdom who coming we pray for daily.” Cited in Steuernagel, “The Theology of Mission in Its Relation to Social Responsibility,” 129; see also Smith, “The Essentials of Missiology,” 194-202; and Bonino, 50.

⁹⁵⁰ See Steuernagel, “The Theology of Mission in Its Relation to Social Responsibility,” 136, 141.

task of the church.”⁹⁵¹ Warning against creating a false dichotomy between evangelism and social action, Escobar added, “To give only . . . spiritual content to God’s action in man or to give only a social and physical dimension to God’s salvation are both unbiblical heresies.”⁹⁵² Years after the 1974 Lausanne gathering, Steuernagel helpfully summarized the Latin American position by asserting, “Word and deed cannot be separated from each other at the cost of sacrificing the rich wholeness of the Gospel.”⁹⁵³ The missiology presented by Padilla and Escobar encountered strong opposition from other evangelicals at Lausanne who championed the priority of proclamation. However, it seems that without the FTL influence at Lausanne, article five of the Lausanne Covenant (“Christian Social Responsibility”) would not have been drafted:

We affirm that God is both the Creator and the Judge of all people. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men and women from every kind of oppression. Because men and women are made in the image of God, every person, regardless of race, religion, color, culture, class, sex or age, has an intrinsic dignity because of which he or she should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with other people is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbor and our obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The

⁹⁵¹ Cited in Steuernagel, “The Theology of Mission in Its Relation to Social Responsibility,” 144.

⁹⁵² Cited in Smith, “The Essentials of Missiology,” 212. The “Radical Discipleship” group which convened during Lausanne 1974 added this declaration (cited in Padilla, “Holistic Mission,” in Corrie, 157): “There is not a biblical dichotomy between the Word spoken and the Word made flesh in the lives of God’s people. Men will look as they listen and what they see must be at one with what they hear.”

⁹⁵³ See Steuernagel, “The Theology of Mission in Its Relation to Social Responsibility,” 257; see also Escobar, *The New Global Mission*, 149-54.

salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead.⁹⁵⁴

In the aftermath of the 1974 conference, the Lausanne Movement continued to struggle to strike a balance between proclamation and social action. In some cases, such as at the 1989 Lausanne Congress in Manila, social action was virtually ignored.⁹⁵⁵ On the other hand, at the 1982 Grand Rapids gathering—a meeting chaired by John Stott, who had come to appreciate the FTL missiology—the delegates had a healthy discussion regarding the integral relationship between word and deed. At the conference, three possibilities were affirmed: first, social action could be regarded as a consequence of evangelism; second, that it could serve as a bridge to evangelism; third, that social action was an equal partner with evangelism.⁹⁵⁶

Over the last three decades, The FTL thinkers have continually argued for the theological legitimacy of the third possibility leading Padilla to affirm that “social involvement has finally been granted full citizenship in evangelical missiology, mainly under the influence of people from the Two-Thirds World.”⁹⁵⁷ While holistic mission has been debated within the global church, it has been embraced much more by the Latin American and Brazil evangelical church. Steuernagel notes that following Lausanne 1974, Latin American delegates who gathered at Curitiba (Brazil) in 1976 engaged in rigorous and stimulating missiological reflection in light

⁹⁵⁴ See “The Lausanne Covenant,” *The Lausanne Movement* <http://www.lausanne.org/covenant> (accessed June 11, 2010); see also Steuernagel, “The Theology of Mission in Its Relation to Social Responsibility,” 143-44, 151, 169-70; Escobar, *Changing Tides*, 113; and Heaney, 212-14.

⁹⁵⁵ See Steuernagel, “The Theology of Mission in Its Relation to Social Responsibility,” 170-236.

⁹⁵⁶ See John R.W. Stott, ed., “Evangelism and Social Responsibility: An Evangelical Commitment,” (Lausanne Occasional Paper 21. Lausanne Committee for World Evangelization, 1982) *The Lausanne Movement* <http://www.lausanne.org/all-documents/lop-21.html> (accessed June 15, 2010); see also Bosch, *Transforming Mission*, 403-408; Tizon, 43-49.

⁹⁵⁷ Cited in Steuernagel, “The Theology of Mission in Its Relation to Social Responsibility,” 169; see also Steuernagel, “The Theology of Mission in Its Relation to Social Responsibility,” 213; and J. Andrew Kirk, *What is Mission? Theological Explorations* (Minneapolis, MN: Fortress Press, 2000), 62-64.

of their context.⁹⁵⁸ Referring to the declaration adopted at Curitiba, Brazilian missiologist Antônia Van der Meer stated that in mission, “We are called to take the presence of Jesus Christ, proclaiming his redeeming Gospel, serving the world and changing it by his love, patient in the hope of a new creation that he will bring.”⁹⁵⁹ Commenting on the work of the Brazilian Congress on Evangelization that met in Belo Horizonte (Brazil) in 1983, Steuernagel observed that “the commitment of the congress was to identify the needs of the Brazilians and present to them a word of ‘faith and hope through the redemptive cross of Christ.’”⁹⁶⁰ Finally, following the 1992 CLADE III gathering in Quito, Ecuador, a definitive statement of Latin American theology of mission was drafted and given the descriptive title, “The Whole Gospel from Latin America for All Peoples.”⁹⁶¹

5.2.2 *Missão Integral* Defined

Given this historical development in which Brazilians and Latin Americans have labored to forge their own theology of mission, let us now move toward a definition of *missão integral*, which will be presented rather thickly as a tapestry of thought from Brazilian and Latin American thinkers. Padilla defines the whole Gospel as “a real integration of the vertical and horizontal dimensions of mission.”⁹⁶² He adds, “The salvation that the Gospel proclaims is not limited to man’s reconciliation to God. It involves the remaking of man in all the dimensions of his existence. It has to do with the recovery of the whole man according to God’s original purpose for His

⁹⁵⁸ See Steuernagel, “The Theology of Mission in Its Relation to Social Responsibility,” 227.

⁹⁵⁹ See Antônia Leonora Van der Meer, “The Scriptures, the Church, and Humanity, in Taylor, *Global Missiology*, 154.

⁹⁶⁰ See Steuernagel, “The Theology of Mission in Its Relation to Social Responsibility,” 227.

⁹⁶¹ The statement has been published in English in James A. Scherer and Stephen B. Bevans, eds., *New Directions in Mission and Evangelization II: Theological Foundations* (Maryknoll, NY: Orbis, 1994), 191-98.

⁹⁶² See Padilla, “Holistic Mission,” in Corrie, 157.

creation.”⁹⁶³ Commenting with more color on these aspects of the Gospel, Van der Meer adds, “Mission is the fruit of the love of God, who so loved the world that he gave his only Son in order to redeem human beings from their blindness, oppression, captivity, and poverty, so that they can experience a new life of fullness given by his grace.”⁹⁶⁴ Discussing *missão integral* on a more practical level, Steuernagel writes, “What is the whole Gospel? It’s putting ourselves aside and listening to the needs of the people who are crying for help. It’s following Jesus’s example.”⁹⁶⁵ He adds that “mission and *diakonia* are inseparable on both theological and practical levels” and that “the mission of the church is expressed in *diakonia*.”⁹⁶⁶ Illustrating the integral nature of the Gospel, Padilla concludes rather bluntly that “there is no place for statistics on ‘how many souls die without Christ every minute’ if they do not take into account how many of those who die are dying of hunger.”⁹⁶⁷ Finally, asserting that the whole Gospel leads to the spiritual and physical transformation of communities, Steuernagel states, “[I] want to understand the mission of the church as intentional as possible and as broad as possible in order that Christ is recognized and affirmed, for life to be promoted, for community to be developed, and for justice to flow in God’s river as a sign of God’s eternal obsession with *shalom*.”⁹⁶⁸

⁹⁶³ See Padilla, *Mission Between the Times*, 179; see also Padilla, *Mission Between the Times*, 22; Heaney, 225-26; and Costas, *Christ Outside the Gate*, 37-38.

⁹⁶⁴ See Van der Meer, “The Scriptures, the Church, and Humanity, in Taylor, *Global Missiology*, 153.

⁹⁶⁵ See Steuernagel, “O Evangelho Integral” in Bradford, Winter, and Hawthorne, *Perspectivas*, 184. English translation by Barbara Hubbard.

⁹⁶⁶ See Steuernagel, “The Theology of Mission in Its Relation to Social Responsibility,” 35; see also Bevans and Schroeder, 394.

⁹⁶⁷ See Padilla, *Mission Between the Times*, 25; see also Heaney, 225.

⁹⁶⁸ See Steuernagel, “To Seek to Transform Unjust Structures in Society,” in Andrew Walls and Cathy Ross, eds., *Mission in the 21st Century: Exploring the Five Marks of Global Mission* (Maryknoll, NY: Orbis), 64. Commenting further on *shalom* as a motif in mission, Kirk (Kirk, 63) writes, “The root meaning of the original [*shalom*] is ‘completeness,’ in the sense of possessing a fullness of welfare and health (Ps. 38:3; Is. 38:16-17), prosperity for the whole community (Job 15:21; Ps. 72:7; 37:11; 122:6), and security (Job 5:24).”

5.2.3 Theological Foundations of *Missão Integral*

In light of this working definition, what are the theological underpinnings of *missão*

integral? First, the whole Gospel is founded on the integrated nature of the Triune

God. Steuernagel writes, “The Gospel is complete in itself just as God is. God has not finished His work in us and the Gospel continues to call us to being complete.”⁹⁶⁹

Second, Padilla asserts that the Holy Spirit, having brought diverse people together in caring community at Pentecost, continues to work powerfully and in a holistic manner.⁹⁷⁰

Third, arguably the most foundational aspect of *missão integral* is its Christology. That is, the whole Gospel stems from the life, person, and work of the God-Man Jesus Christ.⁹⁷¹ Escobar and other Latin American thinkers have expressed concern that, in failing to reflect on Christ’s concrete acts in history and focusing more on the eternal benefits of Christ’s work, North American evangelical theologians have actually presented a docetic Christ.⁹⁷² Emilio Núñez writes, “We were presented with a divine-human Christ in the theological formula; but in practice, He was far removed from the stage of the world, aloof to our social problems.”⁹⁷³ Yet, as Jesus’s life included feeding, showing compassion, confronting, proclaiming the Kingdom of God, and suffering among other acts, His divinity and humanity come to

⁹⁶⁹ See Steuernagel, “O Evangelho Integral” in Bradford, Winter, and Hawthorne, *Perspectivas*, 184.

⁹⁷⁰ See Padilla, “Holistic Mission,” in Corrie, 160.

⁹⁷¹ For a helpful summary of Latin American Christology, see Heaney, 170-82.

⁹⁷² Docetism is the ancient heresy that denied that Jesus had a physical body but only appeared (*dokeō*) to have.

⁹⁷³ Cited in Heaney, 172; see also Escobar, “Latin American Theology,” in Corrie, 206; Escobar, *Changing Tides*, 118-20; Steuernagel, “The Theology of Mission in Its Relation to Social Responsibility,” 257; Costas, *Christ Outside the Gate*, 5-16; and Leonardo Boff, trans. Robert F. Barr, *New Evangelization: Good News to the Poor* (Maryknoll, NY: Orbis, 1991), 16.

bear in His mission.⁹⁷⁴ Ultimately, the whole Gospel acknowledges that Jesus is Savior and Lord of the universe.⁹⁷⁵

As Christ established the “definition of what it means to love God above all things and to love one’s neighbor as oneself,”⁹⁷⁶ His approach to mission serves as a model for all Christians and for the church. Because of Christ, the church is to proclaim salvation, identify with the poor, confront social injustices, as well as suffer.⁹⁷⁷ Steuernagel summarizes:

The whole gospel is to re-encounter Jesus. The mission of today’s churches lies in the authority and inspiration of the life of Jesus. Jesus sent out the disciples as God sent Him. Jesus went with them and taught them what to do. It is necessary to align our lives and our concept of missions to the strategies within the Gospels. It’s necessary to bring it all to Jesus and ask if our strategies, concepts and practices correspond to God’s methodology; if they correspond to God’s heart and His way of communicating with us and establishing His churches; if they correspond to the incarnational model of Jesus. If not, we are getting away from discipleship.⁹⁷⁸

A fourth theological foundation for *missão integral* is anthropology. That is, the whole Gospel is necessary because human beings have spiritual and physical needs. Padilla writes that holistic mission “takes into account that people are spiritual, social and bodily beings, made to live in relationship with God, with their neighbors, and with God’s creation” and it is concerned with “meeting . . . basic human needs, including the need of God, but also the need of food, love, housing, clothes, physical and mental health, and a sense of human dignity.”⁹⁷⁹

⁹⁷⁴ See Escobar, *The New Global Mission*, 106-111, 143-45; also Escobar, *Changing Tides*, 124; Steuernagel, “To Seek to Transform Unjust Structures in Society,” in Walls and Ross, 67-68; and Boff, *New Evangelization*, 75.

⁹⁷⁵ See Padilla, *Mission Between the Times*, 9-11.

⁹⁷⁶ See Padilla, “Holistic Mission,” in Corrie, 159.

⁹⁷⁷ See Steuernagel, “The Theology of Mission in Its Relation to Social Responsibility,” 130, 161; Padilla, *Mission Between the Times*, 177-78; Padilla, “Holistic Mission,” in Corrie, 159; and Heaney, 223.

⁹⁷⁸ See Steuernagel, “O Evangelho Integral” in Bradford, Winter, and Hawthorne, *Perspectivas*, 184; also Bosch, *Transforming Mission*, 399.

⁹⁷⁹ See Padilla, “Holistic Mission,” in Corrie, 158; also Heaney, 129-30, 239.

Steuernagel and other FTL theologians have particularly reflected on how the Gospel should confront human poverty and social injustice. After describing conditions in Northeast Brazil where World Vision has begun some humanitarian work, Steuernagel wrote, “The challenge of the church, and even of an organization such as World Vision, is that it cannot rob itself of contributing with her drop of hope in the ocean of poverty and human suffering. Moreover, this drop has to have the face of Jesus and a call to meet this same Jesus who calls the poor and sinners to be part of His family.”⁹⁸⁰ Others have affirmed this and argued that the global church must actively confront corrupt economic structures which oppress the poor. At the same time, the church should come alongside the poor to aid them in realizing economic transformation and to find solutions for problems such as clean water, hunger, community health, and sustainable agriculture.⁹⁸¹

Regarding the human need for justice, Steuernagel argues that though evangelicals have historically focused their energies on ministries of compassion, the significant biblical motif of justice requires that the church become more engaged in confronting institutional and social sins.⁹⁸² Defining justice as “liberating the oppressed from the yoke of the oppressors and giving them the promise and the vision of a new land and a new life,”⁹⁸³ Steuernagel asserts that justice is “a fundamental expression of God’s search for transformation.”⁹⁸⁴ Arguing that confronting injustice should receive more emphasis in a holistic evangelical missiology, he concludes: “In

⁹⁸⁰ See Steuernagel, “O Menino Nu Na Rampa do Lixo,” in Bradford, Winter, and Hawthorne, *Perspectivas*, 612.

⁹⁸¹ See Evvy Hay Campbell, ed., “Holistic Mission,” (Lausanne Occasional Paper 33. Lausanne Committee for World Evangelization, 2005), 24-39, *The Lausanne Movement* http://www.lausanne.org/documents/2004forum/LOP33_IG4.pdf (accessed July 16, 2010); see also Heaney, 234-35.

⁹⁸² See Steuernagel, “The Theology of Mission in Its Relation to Social Responsibility,” 242-44; also Steuernagel, “To Seek to Transform Unjust Structures in Society,” in Walls and Ross, 62-76; Steuernagel, “Learning from Escobar . . . and Beyond,” in Taylor, *Global Missiology*, 131; Heaney, 133-35; and Costas, *Christ Outside the Gate*, 21-26.

⁹⁸³ See Steuernagel, “The Theology of Mission in Its Relation to Social Responsibility,” 243-44.

⁹⁸⁴ See Steuernagel, “To Seek to Transform Unjust Structures of Society,” in Walls and Ross, 64

our missionary journey, we need to listen, especially to those who are crying, who are suffering, and who are lonely. We must respond to their cry and go to those places where God is already present—places of the orphan, the widow, and the stranger . . . the abused children, the single mothers, and the refugees.”⁹⁸⁵

A fifth theological foundation for the whole Gospel is the Kingdom of God. This theological motif, which has figured prominently in the work of many theologians, has been especially meaningful to the FTL thinkers and has provided a hermeneutical framework for reading Scripture that has resulted in *missão integral*.⁹⁸⁶ For Padilla, the New Testament emphasis on the Kingdom of God and the mission of Jesus is much more present than it is future, thus the Gospel is:

God’s good news in Jesus Christ; it is good news of the reign he proclaimed and embodies; of God’s mission of love to restore the world to wholeness through the cross of Christ and him alone; of his victory over the demonic powers of destruction and death; of his Lordship over the entire universe; it is good news of a new creation, a new humanity, a new birth through his by his life-giving Spirit.⁹⁸⁷

He adds that, by implication, the Gospel is “good news of liberation, of restoration, of wholeness, and of salvation that is personal, social, global, and cosmic.”⁹⁸⁸ In light of this view of the Kingdom, Padilla makes social action an equal partner with proclamation. He writes, “Good works are not, therefore, a mere addendum to mission, rather they are an integral part of the present manifestation of the Kingdom: they point back to the Kingdom that has already come and forward to the Kingdom that is yet to come.”⁹⁸⁹ Reflecting practically, Padilla concludes: “In actual practice, the question of whether evangelism or social action should come first is irrelevant. In

⁹⁸⁵ See Steuernagel, “To Seek to Transform Unjust Structures of Society,” in Walls and Ross, 71.

⁹⁸⁶ See Steuernagel, “The Theology of Mission in Its Relation to Social Responsibility,” 260; also Kirk, 64-65; Smith, “The Essentials of Missiology,” 31-32, 104-108; and Campos, “Premillennial Tensions and Holistic Missiology,” in Blomberg and Chung, 159-69.

⁹⁸⁷ See Padilla, *The New Face of Evangelicalism: An International Symposium on the Lausanne Covenant* (Downers Grove, IL: Intervarsity Press, 1976), 93; also Heaney, 174.

⁹⁸⁸ See Padilla, *The New Face of Evangelicalism*, 93.

⁹⁸⁹ See Padilla, *Mission Between the Times*, 192-93; also Heaney, 179.

every concrete situation, the needs themselves provide the guidelines for the definition of priorities.”⁹⁹⁰

Finally, the whole Gospel is supported by and proclaimed by a missional church. While Padilla asserts that “the mission of the church . . . can be understood only in light of the Kingdom of God,”⁹⁹¹ Steuernagel goes farther and describes the church as the “display window” of the Kingdom.⁹⁹² Both Padilla and Steuernagel assert that a missional ecclesiology, in contrast to Western individualism that pervades the church, must be characterized by authentic and transformational community. Steuernagel writes, “To speak of the whole Gospel is to speak of the need we have to be corrected by the Gospel and by our interdependence. We need one another as we need to take in the Gospel in totality and integrality.”⁹⁹³ While the local church experiences transformation from within as a true community, it is also an agent of holistic mission in which every member plays a role.⁹⁹⁴ This vision of a missional church at work in Kingdom mission is helpfully summarized by the “Micah Declaration on Integral Mission” which states: “God by his grace has given local churches the task of integral mission [proclaiming and demonstrating the Gospel]. The future of integral mission is in planting and enabling local churches to transform the communities of which they are part. Churches as caring and inclusive communities are at the heart of what it means to be integral mission.”⁹⁹⁵

5.2.4 *Missão Integral Applied*

In light of the historical development and theological foundations of *missão integral* in the Brazilian and Latin American contexts, how has this theology affected the work

⁹⁹⁰ See Padilla, *Mission Between the Times*, 198.

⁹⁹¹ See Padilla, *Mission Between the Times*, 186.

⁹⁹² See Steuernagel, “The Theology of Mission in Its Relation to Social Responsibility,” 263-64.

⁹⁹³ See Steuernagel, “O Evangelho Integral” in Bradford, Winter, and Hawthorne, *Perspectivas*, 184; also Padilla, “Holistic Mission” in Corrie, 161.

⁹⁹⁴ See Steuernagel, “The Theology of Mission in Its Relation to Social Responsibility,” 130-31; also Heaney, 205-207.

⁹⁹⁵ Cited in Padilla, “Holistic Mission,” in Corrie, 160.

of Brazilian missions in the Arab-Muslim world? Let us first examine how some Brazilian missions organizations regard holistic ministry and then consider how Brazilian missionaries are applying this missiology in their contexts.

It seems that *missão integral* is becoming increasingly central to the vision of Missão Antioquia, Brazil's first indigenous mission, which has a growing presence in the Arab-Muslim world. In 2006, after doing some strategic planning and reflecting on its vision and mission, the organization articulated the following:

Our vision then would be to bring about transformation through the Gospel [in unreached areas] with the Word and good deeds. That certainly results in glory to God here and now. In practice, we didn't even consider the possibility of doing only good deeds. For us it is essential that the proclamation of the Gospel and good deeds go together. First and foremost, we believe that Jesus is the only one who can bring about transformation in this world.⁹⁹⁶

Following this statement in the same document, the Antioquia leadership expressed encouragement that more doors were being opened for sports ministry and community development—ministries that would be a partner and support to church planting.⁹⁹⁷ Hence, with a great sense of humility and dependency on the Lord, the organization has communicated a clear strategy of holistic mission.

As Missão Antioquia personnel are increasingly entering fields in the Muslim world that are closed to conventional missions, Antioquia director Silas Tostes is convinced that each missionary should have a professional skill in order to gain employment and residency. On one hand, this approach gives the worker credibility in the eyes of those in the host culture—including neighbors and government officials—and it alleviates the worker's frustration and discouragement when their identity is questioned. On the other hand, such work is also an opportunity to testify to the Gospel through tangible deeds. For this reason, Tostes encourages Antioquia

⁹⁹⁶ See <http://www.missaoantioquia.com/visao.html> (accessed July 18, 2010). English translation by Cristina Boersma.

⁹⁹⁷ See <http://www.missaoantioquia.com/visao.html> (accessed July 18, 2010).

personnel to develop skills and find work that corresponds with their gifts, abilities, and passions so that they can perform their job with joy. Indeed, Tostes's thoughts reveal a theology of work that regards labor as a viable act of worship—a winsome partner and support to kerygmatic proclamation. However, Tostes warns that social ministry alone is inadequate and that it must be deliberately integrated with a verbal witness and a plan for church planting.⁹⁹⁸

Missão integral is also evident in the work of PMI, the first Latin mission to focus on the Muslim world. Daniel Calze, the present director of PMI Brasil, is quick to assert that one's platform or tentmaking job is not merely a "cover" that allows a PMI worker an excuse to preach the Gospel. Rather, he argues that a nurse, for instance, must truly be a nurse and that he or she glorifies God and testifies to the Gospel in part through a job well done. When asked if the whole Gospel was especially strategic in the Arab-Muslim context where resistance to the Gospel is common, Calze admitted that while this approach did promote trust and helped relationships with Muslims, he asserted that they would pursue *missão integral* in any context because this was simply the ministry model of Jesus.⁹⁹⁹ Similar perspectives were captured by Steven Downey in his interview with Marcos Amado, the former director of PMI:

"A good example is a PMI worker, an engineer by trade, who designs water purification systems for needy communities," Amado says. "This puts him in contact with people of various social levels, principally the needy, and gives him a chance to share his faith." PMI recognizes that to do ministry in poorer countries, one must engage in holistic witness. But Amado says, "We are not involved in community development projects only because they give us the opportunity to go into Muslim countries. We are involved in them because we believe that it is part of our mission as Christians. At the same time, we speak about Christ."¹⁰⁰⁰

⁹⁹⁸ Related to me in personal conversation, July 23, 2009.

⁹⁹⁹ Related to me in personal conversation, July 21, 2009.

¹⁰⁰⁰ See Downey, "Ibero-Americans Reaching Arab-Muslims," <http://www.lausanneworldpulse.com/worldpulse/325> (accessed March 23, 2010).

Calze added that while PMI workers certainly needed to be discerning about communicating their faith during the course of a work day, it was not unusual for Muslims to expect to discuss faith issues at work. Hence, a holistic approach in the Arab-Muslim world is important because Muslims tend not to compartmentalize faith from other parts of their lives.

Finally, like Tostes, Calze affirmed that humanitarian work was not the end of holistic mission. The goal of their mission was not to train good soccer players or small business owners who would then die without knowing Christ in a saving way. He added that pursuing *missão integral* meant that they were deliberate about every aspect of ministry—ministering to human needs, evangelism, and church planting.¹⁰⁰¹

In addition to Missão Antioquia and PMI, other Brazilian missions organizations have also demonstrated a conviction for holistic mission. As noted, the Junta de Missões Mundiais (global missions board) of the Brazilian Baptist Convention has developed ministries around the skills of educational specialists, health professionals (doctors, dentists, and nurses), and humanitarian aid workers—especially those trained to work with women and children. It has also developed a soccer school strategy that integrates teaching soccer skills while communicating the Gospel message.¹⁰⁰² In addition, Interserve, with its stated vision “to proclaim by word and action, that Jesus Christ is the Savior of all humanity,” has *missão integral* as a central focus. While offering formal training in holistic ministry through its partner mission school, the Centro Evangélico de Missões, Interserve Brasil has built its mission around Christians with medical, technical, and community development

¹⁰⁰¹ Related to me in personal conversation, July 21, 2009.

¹⁰⁰² See *JMM: Missões Mundiais* (web site) <http://www.jmm.org.br/> (accessed April 21, 2010).

training who are able to care for real human needs and verbally proclaim the Gospel.¹⁰⁰³

How have Brazilian transcultural workers demonstrated a commitment to *missão integral* in their field ministry in the Arab-Muslim world? First, as shown, nearly half of the forty-five Brazilian workers surveyed indicated that they were involved in some form of humanitarian work through existing NGOs or through ones that they have established. This has been a clear strength of the Brazilian missions movement among Arabs. Brazilian missionaries have cared for the physical needs of the handicapped, women, and refugees in a variety of Arab contexts. While these efforts have dignified the poor and marginalized in society and brought measurable improvements to their lives, they have also offered Brazilians the opportunity to share the reason for their service. As one Brazilian worker related, “God has opened doors to work with refugees and we have seen people healed and desiring to follow God.”¹⁰⁰⁴

Second, Brazilians are also proclaiming the whole Gospel through medical work. One nurse recounted the great freedom that she had to pray for patients and communicate the Gospel as she visited patients and dispensed medicine. She shared that her medical work allowed her to be a tangible witness for Christ. Other Brazilians are beginning to adopt the Community Health Evangelism (CHE) strategy in order to integrate more into their community and minister in word and deed.

Third, Brazilian missionaries who have accessed the Arab world through business platforms have also shown a commitment to holistic ministry. As noted, one worker’s carpet export business enabled him to build a rich network of relationships in which it was quite natural to verbalize his faith. Another Brazilian, pursuing a

¹⁰⁰³ See *Centro Evangélico de Missões* (web site) http://www.cem.org.br/br/interserve_eng.php (accessed April 30, 2010).

¹⁰⁰⁴ See Table 4.2.

Business as Mission (BAM) strategy, has endeavored to run his business according to biblical principles, to create jobs, and bring economic and spiritual transformation to his community. While committed to BAM principles, he is also burdened for faithful proclamation—a strategy that includes “good, godly business and sharing the Gospel.”¹⁰⁰⁵ Finally, another worker has opened a small business development center that offers Christian men training in the Scriptures and in running a business with skill and integrity. The strategy operates on the assumption that a business owner is strategically placed within a community where he can have a viable witness in word and deed and can also plant churches.

Fourth, *missão integral* has also been evident in the work of Brazilians who are ministering through sports. This includes those working as physical trainers, who spend meaningful time working with their clients and, within this environment of trust, are able to communicate the Gospel. It is probably most apparent in the ministry of those who coach soccer and organize soccer schools. While soccer is the number one sport in the Arab world and Brazilian players and coaches are quickly welcomed even in otherwise tense areas, the strategy of integrating soccer skills with biblical principles is quite holistic. One coach summarized his enthusiasm for this opportunity by sharing, “I love using sports—something I really enjoy—for ministry.”¹⁰⁰⁶

Fifth, Brazilians have also ministered in a holistic manner through teaching English and Portuguese in Arab contexts. While one worker indicated that she had been able to present Christ during the course of lessons and tutorials, others have seen the work of teaching itself as a ministry. With that, one Brazilian added that an important part of her ministry was simply offering words of encouragement to her students.

¹⁰⁰⁵ See Table 4.2.

¹⁰⁰⁶ See Table 4.2.

Finally, many Brazilians have ministered the whole Gospel through offering hospitality. As argued, hospitality is certainly an important shared cultural value for Brazilians and Arabs which affords Brazilian missionaries a natural opportunity to connect with their host culture. More than that, it is a biblical value in which Christians invite, serve, listen, and ultimately care for their guests. The kerygmatic Gospel is certainly not intrusive in this environment. One Brazilian couple offered this winsome description of the holistic ministry of hospitality: “Opening the doors of our home . . . seeking to always be available to our friends, spending time with them and helping them in what is needed.”¹⁰⁰⁷

5.2.5 The Missiological Significance of *Missão Integral* in the Arab World

Given the theological foundations for the whole Gospel and consider how it is being applied currently, what is the missiological significance of a Brazilian *missão integral* for the Arab-Muslim world? First, it is relevant because the Arab world has many social problems and physical needs. Not unlike Latin America, where *missão integral* was nurtured, the Arab nations face poverty, unemployment, political corruption, abandoned children, violations against women, and educational deficiencies among others. Though Brazilian workers must, of course, maintain a posture of respect toward Arab governments and their infrastructures—including departments established to meet social needs that may not be functioning effectively—there remain many open doors for Brazilians to relieve suffering, show compassion, and facilitate development and transformation. In short, teachers, business people, medical professionals, soccer coaches, and humanitarian specialists are still welcomed in the Arab world to carry on this aspect of the earthly ministry of Jesus.

Second, Brazilian *missão integral* is peaceful and disarming in a region that has been resistant to Christian missions. Much of this resistance has come in response

¹⁰⁰⁷ See Table 4.1.

to an overly polemical style of proclamation through the history of Christian work among Muslims. As a result, the Gospel has come to be regarded by many Arab-Muslims as simply another form of Western propaganda. While Brazilian evangelicals serving in the Arab world are clearly committed to proclaiming the kerygmatic Gospel—a message that will often be met with resistance and even violence—their verbal message receives credibility because of their tangible and useful service.¹⁰⁰⁸ Many Brazilian workers involved in humanitarian work reported that they were often invited by Arab friends to share their motivation for serving, which led to opportunities to communicate their faith.

Third, a Brazilian holistic approach is meaningful in the Arab-Muslim world because it is Brazilian and not North American or European. Though a discussion of “missions from below” is forthcoming, it should simply be noted that the humanitarian efforts of Brazilian workers are received with far less suspicion than that of their Western colleagues, who bring significant historical, political, and cultural “baggage” with them to the field simply because of their nationality. Reflecting on his experience in North Africa, Marcos Amado recalled sadly that “everything that the Americans attempted [in terms of humanitarian projects] was met with suspicion.”¹⁰⁰⁹

Fourth, *missão integral* is important because Arab-Muslims are integrated peoples. That is, Arabs tend to think and talk about subjects like religion and politics even on the job. Therefore, it is not unusual for Brazilians working in the Arab marketplace to communicate spiritual matters during the course of their day. It also makes sense that a Brazilian nurse, while caring for sick patients, would pray for and even offer a spiritual word of encouragement to them. Though Arab-Muslims have

¹⁰⁰⁸ Escobar advocates the effectiveness of service in resistant (i.e., Marxist, Muslim) contexts. See Smith, “The Essentials of Missiology,” 213.

¹⁰⁰⁹ Related to me in conversation, August 4, 2009.

resisted the Gospel historically, they would still expect Brazilians to be Christians (of some sort) who talk about their faith.

In summary, Brazilian *missão integral* is relevant in the Arab-Muslim context because it is an authentic expression of incarnational ministry. In following the model of Jesus's ministry, Brazilian holistic mission involves identifying with Arabs, living among them, loving and serving them, and proclaiming the Gospel message. Such incarnational ministry is perhaps best summarized by a Brazilian worker who shared, "During the past years, I've come to learn to look at my friends here as people created according to the image of God, people with human value and dignity, and not as 'contacts' or people to whom I'm trying to win for a specific faith. To love my friends who are part of the major [Muslim] religion is the basis for sharing the Gospel."¹⁰¹⁰

5.3 A Church-Centered Missiology

Though a lack of local church support and involvement in Brazilian missions was listed as a challenge for Brazilian missions in the Arab world, the Brazilian missions movement remains committed to the local church as the center, source, and a goal of missions. Even Brazilian missionaries that struggled with their sending church's lack of support still expressed admiration for their congregation, regarding it as a concrete expression of God's Kingdom. In order to support this claim, let us explore further this church-centered focus, the role of the local church in missions, and the implications of this missiology for Brazilian work in the Arab world.

As it was argued in the discussion on *missão integral*, the church in Brazil and Latin America, through the influence of the FTL thinkers, has rejected the individualism characterized by North American evangelical missions and has

¹⁰¹⁰ See Table 4.1. Similar thoughts on incarnational ministry are related in Andres Guzmán and Angelica Guzmán, "Nós Como Servos: Os Obreiros Latino-Americanos no Oriente Médio," in Bradford, Winter, and Hawthorne, *Perspectivas*, 738-41.

celebrated the church as a place of community and transformation. Commenting on the relationship of the individual to the community, Escobar writes:

A holistic approach recognizes the need for a personal experience of God's saving grace, but at the same time it recovers the biblical vision of the human being [for whom] transformation takes place primarily in the context of a community that is itself an expression of God's reign and proclamation of the new creations. The church is where the personal and community dimensions of salvation are first experienced.¹⁰¹¹

As it relates to sending missionaries, Ekström adds that this transformational community continues to play a vital role. He writes:

From a Latin American point of view, the local church plays an important role in the selection and sending process. There is very little real participation in missions apart from the local communities. Even the parachurch agencies understand, after a while, that the basis for the support of their mission work is the local church.¹⁰¹²

As a leader of a missions organization, Daniel Calze affirms this reality in stating, "We also understand that the local church is the main organization in charge of sending missionaries to the field."¹⁰¹³ In contrast to the twentieth-century North American missions movement, which experienced a widening gap between mission societies and the local church because of volunteerism and individual initiative, the Brazilian movement has maintained a high regard for the church's role in missions.¹⁰¹⁴ In fact, this church and mission connection can be observed physically as a number of Brazilian missions organizations actually share the same campus with a local church.¹⁰¹⁵ While this arrangement is certainly in part due to the need to reduce

¹⁰¹¹ See Escobar, *Changing Tides*, 43.

¹⁰¹² See Ekström, "The Selection Process and the Issue of Attrition: Perspective of the New Sending Countries," in Taylor, *Too Valuable to Lose*, 185.

¹⁰¹³ See Appendix D, question 9 (participant 6).

¹⁰¹⁴ For more on the North American gap between missions agencies and churches, see Tennent, *Invitation to World Missions*, 438; see also Ekström, "The Selection Process and the Issue of Attrition: Perspective of the New Sending Countries," in Taylor, *Too Valuable to Lose*, 185.

¹⁰¹⁵ For example, the offices of PMI Brasil are located in a Presbyterian Church in Curitiba which shares the same property with a theological seminary. Also, in Curitiba, Steuernagel directs a Lutheran seminary that shares facilities with a publishing house and a missions organization. Missão Antioquia's "valley of blessing" property near São Paulo includes a local church, foster care facility, and mission

the costs for facilities and offices, this physical proximity surely fosters a church-centered mission focus. Also, as noted the leadership of COMIBAM, Missão Antioquia, PMI, CCI-Brasil and others strive to maintain a close relationship with the local churches of their personnel.

In light of this church-centered missiology, what are the specific roles of the Brazilian churches in missions sending? First, Ekström asserts that the local church is the place for spiritual nurture for potential missionary candidates.¹⁰¹⁶ To this point, Steuernagel warns that the Brazilian church must uphold the value of authentic community in order to truly disciple Christians and, of course, prospective missionaries.¹⁰¹⁷

Second, Ekström sees the local church as a strategic place for potential missionaries to apprentice in ministry. He adds that, following a season of faithful apprenticeship, the pastor should be able to make an informed recommendation about the potential missionary's suitability for transcultural ministry.¹⁰¹⁸ Indeed, many of the Brazilians interviewed for this study talked about investing years in their local church before going to their Arab world, while many also continue to serve in their churches while home on furlough. As Brazilian mission candidates have apprenticed in their local churches, they have certainly gained valuable training for ministry in the Arab world; however, at the same time, they have also helped to cultivate a vision for global missions in the hearts of their church leaders and members.

Third, Ekström asserts that the local church, the only biblically warranted missions agency, should not merely recommend candidates but should also oversee

training center. Finally, Interserve shares the same property with its partnering school, the Centro Evangélico de Missões

¹⁰¹⁶ See Ekström, "The Selection Process and the Issue of Attrition: Perspective of the New Sending Countries," in Taylor, *Too Valuable to Lose*, 185-86.

¹⁰¹⁷ See Steuernagel, "Learning from Escobar . . . and Beyond," in Taylor, *Global Missiology*, 130.

¹⁰¹⁸ See Ekström, "The Selection Process and the Issue of Attrition: Perspective of the New Sending Countries," in Taylor, *Too Valuable to Lose*, 185-86.

the selection process.¹⁰¹⁹ Because of its regard for the local church, Missão Antioquia enters into a covenant with the local church of each of its candidates once their training is completed. This statement of mutual commitment is articulated in a three-page document.¹⁰²⁰

Finally, in the minds of many mission leaders, the local church should act as the primary means of financial support for Brazilian missionaries. While the problems with this view were discussed in the previous chapter, this position still points to the prominent role that the sending church plays in the life of the missionary.

What are the implications of this church-centered missiology for Brazilians serving in the Arab world? First, because Brazilians generally have a high regard for the church as an institution, it follows that they will take that conviction with them to the Arab world and be increasingly instrumental in planting churches. Second, because Brazilians and Arabs have similar values regarding relationships, community, and family—qualities that are important in the establishment of churches—Brazilians should pursue church planting in light of these advantages. Because many Arab-Muslims that embrace Christ will continue to be rejected by their own families, it is important that churches that have been planted and nurtured by Brazilians be prepared to meet these real needs for family and community. Indeed, one Brazilian church planter, perhaps recognizing the strategic relationship between the family and the church, asked for prayer that “[we would] be a blessing to the small Arab church in our city [that] we help lead and disciple [and that we would] be an example of a godly family.”¹⁰²¹ Finally, as churches in Brazil, particularly Pentecostals, have integrated peoples from diverse ethnic backgrounds and have successfully overcome racial

¹⁰¹⁹ See Ekström, “The Selection Process and the Issue of Attrition: Perspective of the New Sending Countries,” in Taylor, *Too Valuable to Lose*, 185-86; see also Adiwardana, “Formal and Non-Formal Pre-Field Training: Perspective of the New Sending Countries,” in Taylor, *Too Valuable to Lose*, 209.

¹⁰²⁰ Related to me in personal conversation, July 23, 2009.

¹⁰²¹ Related in personal correspondence (ministry prayer letter), April, 2009.

barriers,¹⁰²² Brazilian church planters should also plant transformational churches in the Arab world that will combat racism and other social sins.

5.4 Missions from Below

A third area of Brazilian missiology that is significant, especially when considering mission in the Arab-Muslim world, is the idea of “missions from below” or missions from a place of vulnerability. While concepts like “missions” and “theology from below” employ the language of liberation theology,¹⁰²³ it is nevertheless valuable to consider the role that Brazilian missionaries play as they minister from a point of economic and political vulnerability.

Escobar boldly declares, “The poor of the world are the greatest missionary force of the present stage in mission history.”¹⁰²⁴ Reflecting on missions in light of the southward shift of global Christianity, he adds, “Missionary initiative expressed in numbers of people volunteering for missionary work seems to be passing from North to South at a time when the South is increasingly poor.”¹⁰²⁵ As noted, Escobar asserts that the majority of twentieth-century Latin American Christian workers actually went to the “mission field” in search of employment. That is, while immigrating abroad and surely struggling to make a living, they also managed to share their faith and even plant churches. Those who were sent out by their churches in an official missionary capacity were forced to live simply because of modest resources.¹⁰²⁶

While Padilla admonishes Western missionaries to pursue simple lifestyles in their contexts of ministry, he also argues that poverty does not excuse a church from being involved in the mission of God.¹⁰²⁷ At least one *favela* (shanty) church near

¹⁰²² See Heaney, 208-209.

¹⁰²³ See Bosch, *Transforming Mission*, 439.

¹⁰²⁴ See Escobar, *New Global Mission*, 66.

¹⁰²⁵ See Escobar, *New Global Mission*, 66; also Escobar, “The Global Scenario,” in Taylor, *Global Missiology*, 42; and Walls, *The Cross-Cultural Process in Christian History*, 81.

¹⁰²⁶ See Escobar, *Changing Tides*, 163.

¹⁰²⁷ See Padilla, *Mission Between the Times*, 136-37.

Porto Alegre, Brazil agrees with Padilla. After sending a sacrificial gift of \$ 300 to Haiti following the January 2010 earthquake, the church leadership stated, “We are working under the belief that no one has so little that he is unable to share. Moreover, we believe that the field is the world and that our aid will open doors for our missionaries on foreign soil.”¹⁰²⁸

How then do Brazilian transcultural workers demonstrate a theology of missions from below and why is this significant in the Arab-Muslim context? As shown in the previous chapter, many Brazilian missionaries are forced to live on modest economic resources and this allows them to identify more effectively with the peoples in their host culture. In some cases, they are indeed the poor reaching the poor. Referring specifically to urban missions, Escobar argues, “The churches of the poor have learned to respond to the urban challenge: they speak the language of the masses.”¹⁰²⁹ As related in chapter 3, Amado testified, “Because of our background of relative poverty and economic crises and inflation, we can identify with [Arab] Muslims,” and that “[Arab] people perceive that and it is possible to bond with Arabs in a deep level of friendship.”¹⁰³⁰ Hence, mutual identification has resulted merely from the reality of the economic position of Brazilian workers—not in their choosing to take a vow of poverty or to live simply. Daniel Calze adds that being able to identify with the poor has also helped Brazilians to be more thoughtful and deliberate in humanitarian efforts, enabling Brazilians to do “excellent work in different areas, such as sports, health, and special needs.”¹⁰³¹ Finally, it is interesting to note that in one Brazilian missions organization, which is more Pentecostal in orientation, that the majority of the personnel come from the Northeast of Brazil—the poorest part of the

¹⁰²⁸ Related in correspondence with Patrick Hubbard of Living Bread Ministries working in Porto Alegre, February 23, 2010.

¹⁰²⁹ See Escobar, *New Global Mission*, 67.

¹⁰³⁰ See Table 3.2.

¹⁰³¹ See Appendix D, question 13 (respondent 6).

country. One worker in the mission marveled at how God was truly raising up Brazil's poor to reach the poor in the Arab world.¹⁰³²

Second, Brazilians exemplify missions from below because, in coming from a non-Western country that lacks "power, progress, and prestige,"¹⁰³³ they minister from a posture of political vulnerability. Padilla lamented that even in the post-colonial period and at the end of the twentieth century that "in many cases, missionary work continues to be done from a position of political and economic power and with the assumption of Western superiority in matters of culture and race."¹⁰³⁴ Discussing the outcomes of "missions from above," Leonardo Boff, a Brazilian Catholic theologian and contributor to liberation thought, helpfully asserts: "The link between Christianity and the ideology and practice of Western domination produces a cloud of ambiguity and complicity, enormously tarnishing the brilliance of the evangelical practice and the utterance of Jesus."¹⁰³⁵ Thus, Padilla has urged Western missionaries, especially those serving in Latin America, to see things from the "underside" and to resist ministering from a posture of power.¹⁰³⁶ Escobar adds that one of the realities of the post-colonial and post-Christendom world is that Western missionaries are beginning to lose protection from their governments and that they will need to learn from majority world missionaries on how to serve from a place of vulnerability.¹⁰³⁷ Bosch concludes with some conviction, "Only if we turn our backs on false power and false security can there be authentic Christian mission."¹⁰³⁸

¹⁰³² Related to me in personal conversation, January 6, 2010.

¹⁰³³ See Escobar, "Missions from the Margins to the Margins: Two Case Studies from Latin America," *Missiology: An International Review* 26.1 (1998), 88.

¹⁰³⁴ See Padilla, *Mission Between the Times*, 134.

¹⁰³⁵ See Boff, *New Evangelization*, 41; see also Bosch, "The Vulnerability of Mission," in Scherer and Bevans, 83-84.

¹⁰³⁶ Cited in Smith, "The Essentials of Missiology," 231.

¹⁰³⁷ See Escobar, "The Global Scenario at the End of the Twentieth Century," in Taylor, *Global Missiology*, 35.

¹⁰³⁸ See Bosch, "The Vulnerability of Mission," in Scherer and Bevans, 85.

One of the advantages that Brazilian workers have in the Arab world is that they do approach their context from a posture of vulnerability. Costas has celebrated this reality and has even proposed a missiological model of “from the peripheries of society to the peripheries,” which is based on Jesus beginning his ministry among Galilean fisherman.¹⁰³⁹ This missiological posture has perhaps been best summarized by Antônia Van der Meer, a Brazilian missiologist who served as a single woman missionary in Southern Africa. She writes:

It is a great privilege to be a missionary who does not come from a country with a powerful economy, whose country does not represent any threat whatsoever, and who cannot be expected to solve all financial problems that arise . . . thus we are freer to serve as partners, as equals, as it was in the beginning when the apostles went out from the least significant countries of the Roman Empire.¹⁰⁴⁰

In summary, the missiological implications for Brazilians approaching the Arab world from a missions from below posture seem quite evident. As noted, Brazilian workers with modest resources can identify with poor Arabs, while poor Arabs readily open their hearts to struggling Brazilians. Also, Brazilians are more likely to be accepted by Arabs on the basis of friendship alone, rather than for the material benefits that they might provide—a challenge that Western missionaries in the Arab world regularly face. Finally, as Brazilians approach mission from a place of political vulnerability, they can also identify with Arabs who are powerless, marginalized, and living in oppressive contexts. Bosch writes that “victim-missionaries,” in identifying with the struggles and vulnerabilities of their host people, are able to “lead people to freedom and community.”¹⁰⁴¹ Also, as Bosch has noted, Brazilians are free to pursue authentic mission apart from the expectation that

¹⁰³⁹ See Costas, *Liberating News* (Grand Rapids, MI: Eerdmans, 1989), 49, 67; also Escobar, “Missions from the Margins to the Margins,” 88.

¹⁰⁴⁰ See Van der Meer, “The Scriptures, the Church, and Humanity, in Taylor, *Global Missiology*, 154.

¹⁰⁴¹ See Bosch, “The Vulnerability of Mission,” in Scherer and Bevans, 81.

political leverage would help their work. In this sense, they serve as a model to Western missionaries striving to minister in a post-Christendom world.

5.5 A Spiritually Aware Missiology

A final notable aspect of Brazilian missiology is its awareness of the spiritual world.

While this was discussed at length in the previous chapter, it should simply be restated that Brazilians and Latin Americans generally have a sensitivity to and an explanation for the spiritual world. This includes the reality of the demonic world within the animistic practices of Brazilian Spiritism and Folk Islam. While declarations on spiritual warfare from the 1978 Willowbank Report were cited in the last chapter, Padilla, a Baptist theologian, also references similar thoughts in the Lausanne Covenant: “We believe that we are engaged in constant spiritual warfare with the principalities and powers of evil, who are seeking to overthrow the church and frustrate its task of world evangelization.”¹⁰⁴²

For many of the FTL theologians, an awareness of the spiritual world is a key element of holistic mission. Warning against an individualistic and rather compartmentalized view of salvation, Padilla argues, “We have lost sight of the demonic nature of the whole spiritual environment that conditions man’s thought and conduct.”¹⁰⁴³ Interpreting the Gospels and Acts in a functional manner in light of the present context, Escobar adds, “Today’s mission in Latin America also confronts the powers of darkness and needs the same empowering that made possible the mission of Jesus.”¹⁰⁴⁴ As shown, Brazilian missionaries have brought their spiritually aware backgrounds with them to the Arab world and have integrated kerygmatic proclamation with power encounters in mission.

¹⁰⁴² Cited in Padilla, *Mission Between the Times*, 45.

¹⁰⁴³ See Padilla, *Mission Between the Times*, 7.

¹⁰⁴⁴ See Escobar, *Changing Tides*, 144.

While Brazilians from the historic, non-Pentecostal churches have shown much sensitivity to the spiritual realities in Folk Muslim contexts, it seems that Brazilian Pentecostals have a special role to play in the Arab-Muslim world on account of their spiritual world view. Citing the general continuity that exists between animistic worldviews—including those that undergird Folk Islam—and a Pentecostal worldview, Miller and Yamamori conclude: “The major difference between Pentecostals and people in animistic cultures is that the former affirm that there is only *one* Spirit, the Holy Spirit.”¹⁰⁴⁵ Brazilian Pentecostals serving among Arabs are not unlike historic Pentecostal missionaries who also preached a whole Gospel. Anderson writes, “Pentecostal missionaries proclaimed a pragmatic Gospel that sought to address practical issues like sickness, poverty, unemployment, loneliness, evil spirits, witchcraft and sorcery” and that “healing, guidance, protection from evil, and success were some of the practical benefits offered.” Hence, while the Gospel is proclaimed verbally, attention is also given to other real needs, including deliverance from spiritual oppression.¹⁰⁴⁶

In summary, the spiritual worldview of Brazilian transcultural workers serving among Arab-Muslims is quite relevant to the context. As the great majority of Arab-Muslims are adherents to Folk Islam, which seems to produce spiritual conflicts, the sensitivity of Brazilian workers toward these spiritual issues is important. While the majority of Brazilian missionaries are currently not from the Pentecostal tradition, it seems that as Brazilian Pentecostal missions involvement develops, that the Pentecostal worldview will also prove helpful in the Arab-Muslim context.

¹⁰⁴⁵ See Donald E. Miller and Tetsunao Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement* (Berkeley, CA: University of California Press, 2007), 25.

¹⁰⁴⁶ See Allan Anderson, *Spreading Fires: The Missionary Nature of Early Pentecostalism* (Maryknoll, NY: Orbis, 2007), 240; see also Anderson, “Towards a Pentecostal Missiology for the Majority World,” *Asian Journal of Pentecostal Studies* 8:1 (2005), 33-35; and Douglas Peterson, *Not By Might, Nor By Power: A Pentecostal Theology of Social Concern in Latin America* (Oxford: Regnum, 1996), 98-102, 225-26.

5.6 Chapter Summary

In this chapter, four aspects of Brazilian theology of mission have been discussed.

Understood in light of the history of Brazilian missions sending, the cultural experiences of Brazilians in the Arab world, as well Brazilian approaches to mission among Arabs, these elements seem to build upon the general characteristics of Brazilian evangelicalism presented in chapter two.

In terms of methodology, I have followed Steuernagel in recognizing that there is still much continuity between Brazilian and Latin American missiology and that the Brazilian church has gleaned much from the Latin American Theological Fraternity, which, of course, has included Brazilian voices from its earliest days. Also, while these four areas of missiology have been supported by works of articulated theology, it has also proven beneficial to observe them directly in the work of Brazilians serving among Arabs. Finally, it should be noted that as the Brazilian missions movement is a young one, its theology of mission is still in development. Yet, as the Brazilian missions movement grows, we expect that the literary output from Brazilian missiologists will only increase in the years to come.

The most prevalent aspect of theology presented in the chapter was *missão integral*—the whole Gospel or holistic mission. Because of its significance, it was important to discuss the historical development of *missão integral*, the key FTL theologians who helped articulate it, the essence of the theology itself, how *missão integral* has been reflected upon and applied in Arab contexts, and its missiological relevance for the Arab-Muslim world. While for the most part, *missão integral* has been discussed in isolation, it could be argued that the church-centered and spiritually aware aspects of Brazilian missiology actually flow from *missão integral*.

Second, it was shown that despite the shortcomings of the Brazilian local churches in global mission, Brazilian transcultural workers continue to be committed

to their churches. In addition, it was shown that the local church was cherished as the focal point for missions sending and that Brazilian evangelicalism has not experienced the gap between the local church and the mission agency that was observed in North America in the nineteenth and twentieth centuries. By implication, it seems that this Brazilian conviction for the local church will result in more transformational churches being planted in the Arab world.

Third, I have argued that “missions from below” is an important theological motif for Brazilians serving among Arabs. Contrary to nineteenth and twentieth centuries Western missions, which originated from wealthy and powerful countries and moved to poorer and weaker ones, Brazilians have gone to the Arab world from a place of vulnerability. For some Brazilians, this means that they have pursued mission with very modest financial resources and have struggled. Yet, for all Brazilians, it means that their passport does not have the currency of a Western one, and that they do not benefit from the political protection enjoyed by many Westerners. In short, it has been argued that ministering from a place of economic and political vulnerability has enabled Brazilians to identify with their host peoples and to pursue authentic ministry.

Finally, I asserted that Brazilian missiology has a strong awareness of the spiritual world. Building largely on arguments made in chapter 4, it has been shown that Brazilian transcultural workers have an explanation for and response to the spiritual issues encountered in the Muslim world. While Brazilians from the Pentecostal tradition seem especially equipped for spiritual warfare ministry, non-Pentecostals are also quite in tune to the spiritual world of Muslims and have also responded appropriately to such needs.

CHAPTER 6: CONCLUSION

In this work, I have endeavored to tell part of the story of the emerging Brazilian evangelical missions movement, specifically focusing on Brazilian work in the countries of the Arab-Muslim world since 1976. This has been accomplished first by recounting how Brazil was evangelized largely by North American missionaries in the nineteenth and twentieth centuries. From this narrative, it has become clear that while the Brazilian evangelical church does share common characteristics with North American and global evangelicalism, it has also begun to forge its own evangelical identity. An important part of this identity is in its concrete participation in global mission efforts. Indeed, Brazil has gone from being a mission field to being a missions sender.

In considering Brazilian mission efforts in the Arab-Muslim world, it has been valuable to reflect upon how Brazilians have adapted culturally by focusing on seven aspects of culture that have clear missiological implications. They include race, economics, time, communication, family, relationships, hospitality, and spiritual worldview have been discussed in both the Arab and Brazilian contexts. While a study of the relevant literature has been foundational, the theme analysis has been founded on the descriptions of Brazilian transcultural workers and mission leaders at work in the Arab-Muslim world. It has become evident that there are some definite differences in Arab and Brazilian culture—most notably in the areas of conflict resolution, personal hygiene as it relates to food and hospitality, and the role of women. On the other hand, some aspects of Arab and Brazilian culture are rather similar. The strongest areas seem to be hospitality, relationship building, and a general spiritual worldview that acknowledges the role of demons and spirits. It has also become apparent that transcultural workers from the Northeast of Brazil seem be

closest to the Arabs culturally. This was especially evident when considering the cultural aspects of economics, time, family, and relationships. In short, as Brazilians have described their experiences, it seems that there is some favorable continuity between the cultures of Brazilian evangelical workers and the Arab contexts in which they serve. Coupled with the reality that Brazilians seem to adapt well in other cultures, it seems that the contribution of Brazilian transcultural missionaries is important in the Arab world. It also appears that Brazilians, generally speaking, adapt better to ministry in the Arab-Muslim world than their North American and European colleagues.

It has also been profitable to offer a practical summary of Brazilian evangelical approaches to mission in the Arab-Muslim world. This included some prominent historic mission strategies (evangelism, discipleship, and church planting) as well as a summary of integrated support ministries, which include humanitarian work, medical work, sports ministry, and Business as Mission among others. In addition, the work and core values of six Brazilian missions organizations that work in the Arab world were considered. These included two groups that are indigenous to Brazil (Missão Antioquia, Missão Kairos), one that is indigenous to Latin America (PMI), one historic denomination (Junta de Missões Mundiais da Convenção Batista Brasileira), and two international organizations that have opened offices in Brazil (CCI-Brasil, Interserve).

Based on this survey of Brazilian mission strategies in the Arab world, the apparent strengths (as described by Brazilians) were discussed. It was argued that Brazilian missionaries seem to be doing well at building relationships, adapting to culture, communicating the Gospel, planting churches, and offering humanitarian aid. It was further observed that Brazilian workers and missions organizations tend to

measure their success in terms of their ability to persevere and to build relationships. Finally, the chapter concluded by exploring the four most apparent challenges facing Brazilian evangelical missionaries in the Arab world—church support, language acquisition, financial support, and women’s issues. In each case, an effort was made to understand and define the problem clearly after which some suggestions—based largely on Brazilian reflections—were offered toward resolving the problem. In short, this chapter has demonstrated that after a few decades, Brazilian evangelical missions efforts the Arab world are focused, innovative, courageous, and still developing.

Finally, building upon the articulated thought of Brazilian and Latin American theologians as well as the observed practice of Brazilian workers in the Arab world, four key elements of Brazilian theology of mission were presented. While the most defining feature of Brazilian missiology is *missão integral* (the whole Gospel or holistic mission), other key areas included: a church-centered missiology, missions from below, and a spiritually aware missiology.

In summary, in this work, I have attempted to tell part of the story of Brazilian evangelical missions—a first generation movement that is still emerging—by focusing on efforts in the Arab world. Yet, amid the tensions and problems in the world, this majority world missions movement seems poised to lead the way in twenty-first century global mission, particularly in the Arab-Muslim world.

In light of this work, what other areas of study should be pursued? First, the issue of member care among Brazilian missionaries needs continual reflection. While a number of Brazilian mission leaders are making this a priority, this remains an important area for study, reflection, and adjustment. Second, it would be valuable to study the global missions efforts of the nearly 1000 Brazilian evangelical congregations in North America. What is their vision and strategy for missions

sending and how should the North American congregations relate to churches and missionaries in Brazil? Third, as the Brazilian Pentecostal churches continue to grow, it will be important to study their global mission efforts, including their theology and approaches to mission. Finally, during the course of this study, I met a Mexican missionary who was facilitating teams of Mexican transcultural workers in the Arab world. It would certainly be interesting to pursue a similar study focusing on Mexican missions in the Arab world.

APPENDIX A: BRAZILIAN TRANSCULTURAL WORKERS SURVEY POOL

Number	Date	Manner Surveyed	Gender/Marital Status	Years Served	Other
1	March 24, 2009	On-line (Portuguese)	Single woman	4 years	
2	March 26, 2009	On-line (English)	Single woman	Less than 1 year	
3	March 27, 2009	On-line (Portuguese)	Married man	More than 20 years	
4	May 4, 2009	On-line (Portuguese)	Married/gender unknown	10-15 years	
5	May 8, 2009	On-line (Portuguese)	Married man	4 years	
6	May 9, 2009	On-line (Portuguese and English)	Single woman	1-2 years	
7	June 1, 2009	On-line (Portuguese and English)	Single/gender unknown	3-5 years	
8	July 19, 2009	Interview in English	Married man	3-5 years	Serving among Arabs in both Middle East and Brazil
9	July 19, 2009	Interview through translation	Married man	5-10 years	Serving among Arabs in Brazil
10	July 19, 2009	Interview in English	Married woman (wife of n. 9)	5-10 years	Serving among Arabs in Brazil
11	July 20, 2009	Interview through translation	Married man	5-10 years	Serving in both North Africa and Brazil
12	July 20, 2009	Interview through translation	Married woman (wife of n. 10)	5-10 years	Serving in both North Africa and Brazil
13	July 21, 2009	Interview through translation	Married man	10-15 years	Serving among Arabs in Brazil
14	July 24, 2009	On-line (Portuguese)	Married (probably woman based on responses)	10-15 years	
15	July 24, 2009	On-line (Portuguese)	Married/gender unknown	3-5 years	
16	July 24, 2009	On-line (Portuguese)	Married/gender unknown	5-10 years	
17	July 27, 2009	On-line (English)	Single woman	8.5 years	
18	July 29, 2009	Interview in English	Single man	5-10 years	Served among Arabs in North

					Africa, USA, Brazil
19	July 31, 2009	On-line (Portuguese)	Single woman	4 months	
20	August 3, 2009	On-line (Portuguese)	Married/gender unknown	unknown	
21	August 4, 2009	Interview in English via Skype	Married man	15-20 years	Presently pastor in Brazil.
22	August 14, 2009	On-line (Portuguese and English)	Married woman	12 years	
23	October 15, 2009	Paper questionnaire filled out in Portuguese, translated to English; focus group discussion	Married woman	3-5 years	
24	October 15, 2009	Paper questionnaire filled out in Portuguese, translated to English; focus group discussion	Single woman	3-5 years	
25	October 15, 2009	Paper questionnaire filled out in Portuguese, translated to English; focus group discussion	Single woman	Less than 1 year	
26	October 15, 2009	Paper questionnaire filled out in Portuguese, translated to English; focus group discussion	Married woman	3-5 years	
27	October 15, 2009	Paper questionnaire filled out in Portuguese, translated to English; focus group discussion	Married woman	1-2 years	
28	October 15, 2009	Paper questionnaire filled out in Portuguese, translated to English; focus group discussion	Married woman	3-5 years	
29	October 15, 2009	Paper questionnaire filled out in Portuguese, translated to English; focus group discussion	Single woman	5-10 years	
30	October 15, 2009	Paper questionnaire filled out in Portuguese, translated to English; focus group discussion	Single woman	Less than 1 year	10 years of prior transcultural experience.

31	October 15, 2009	Paper questionnaire filled out in Portuguese, translated to English; focus group discussion	Married man (husband of n. 28)	3-5 years	
32	October 15, 2009	Paper questionnaire filled out in Portuguese, translated to English; focus group discussion	Married man (husband of n. 27)	1-2 years	
33	October 29, 2009	Interview in English	Single man	2 years	Presently working as a tentmaker/c hurch planter in the USA
34	January 7, 2010	Interview in English	Single woman	5-10 years	
35	January 7, 2010	Interview in English	Married woman	5-10 years	
36	January 7, 2010	Interview in English	Married man	5-10 years	
37	January 7, 2010	Interview in English	Married woman (wife of n. 36)	5-10 years	
38	January 7, 2010	Interview in English	Single man	5-10 years	
39	January 7, 2010	Interview in English	Single woman	4 years	
40	January 7, 2010	Interview in English	Married woman	3-5 years	Spouse is non-Brazilian
41	January 7, 2010	Interview through translation	Married man	3-5 years	
42	January 7, 2010	Interview through translation	Married woman (wife of n. 41)	3-5 years	
43	January 8, 2010	Interview through translation	Married woman	3-5 years	Spouse is non-Brazilian
44	January 10, 2010	Interview in English	Married man	10-15 years	Serving in Brazil and the Middle East
45	January 10, 2010	Interview in English	Married woman (wife of n. 44)	10-15 years	Serving in both Brazil and the Middle East

APPENDIX B: BRAZILIAN TRANSCULTURAL WORKERS SURVEY QUESTIONS/RESPONSES

1. I understand and agree to participate in the survey. 45/45 agreed.

2. In general, how comfortable do you feel in an Arab-Muslim cultural context? Very comfortable? Comfortable? Uncomfortable? Very Uncomfortable? Comments?

(1) Comfortable. I believe that [my Arab country] is very different in comparison to other Arab countries. In spite of that, it is true that I do feel uncomfortable in some situations, such as with the exaggerated pressure for me to marry a local.
(2) Comfortable.
(3) Very Comfortable.
(4) Comfortable.
(5) Comfortable. I didn't have any problems in terms of adaptation.
(6) Uncomfortable. There a lot of restrictions and we observe that religion dominates in all aspects, even in the Christian mentality.
(7) Comfortable.
(8) Very Comfortable. This was especially true after learning Arabic.
(9) Very Comfortable.
(10) Very Comfortable. Brazilians and Arabs have similar cultures.
(11) Very Comfortable. I felt no culture shock in Arab culture.
(12) Very Comfortable.
(13) Very Comforable. I come from an Arab (Lebanese) background. Though I come from a Protestant Christian background, the women wore head coverings in church and Christian women often wore a veil like Muslim women. I was serving in southern Brazil in an open context and I was very open about being a Christian and pastor.
(14) Comfortable. In spite of the differences I feel comfortable because there is a lot of respect in terms of culture and religion.
(15) Uncomfortable.
(16) Comfortable. The Muslims are very easy to build friendships with. If we work in the context of the whole Gospel, we are not in a hurry of making disciples.
(17) Uncomfortable.
(18) Very Comfortable. I am a person who adapts easily to new things.
(19) Uncomfortable. I am single, "independent" and white. In the country where I live at this is very uncommon. They do not understand why a white lady is still single and does everything by herself.
(20) Very Comfortable.
(21) Comfortable. After 8 years, felt very comfortable.
(22) Something that still bothers me a lot is how "macho" the society still is in many aspects, focused on the man.
(23) Comfotable. The exact response is that it would be comfortable and uncomfortable. With time and getting to know the culture, we feel comfortable. But with the cultural and religious differences, we don't feel completely comfortable.
(24) Comfortable. In my first impression, it was uncomfortable but soon after it became comfortable.
(25) Comfortable.
(26) Comfortable. I would say that I am entering the phase of being comfortable here after 3 years. Cultural and language adaptation bring this comfort but it takes time.
(27) Uncomfortable.
(28) Uncomfortable.
(29) Comfortable.
(30) Comfortable.
(31) Comfortable. Our cultures are very similar and this helps in contextualization.
(32) Comfortable. I am still in a period of adapting, learning the language and culture. So there is still some discomfort.
(33) Comfortable. I was quite comfortable with friends made there. Most of my relationships were work relationships. My company put many restrictions on us about sharing the Gospel with Muslims so that was a bit stressful.
(34) Very Comfortable.

(35) Comfortable. The mistreatment of black women is difficult for me.
(36) Very Comfortable.
(37) Uncomfortable. Going out alone is very hard especially because of the men. I am learning to be more independent when my husband is not here.
(38) Comfortable. I love relationships. It's a pleasure to start them with rich businessmen and poor carpenters.
(39) Very comfortable. I am comfortable because I look Arab and my skin helps me a lot. Arabs are caring and loving people. I feel at home here and have adapted in my four years here.
(40) Comfortable. I feel like God made me for this place and my background and growing up in Brazil has prepared me. I would like to be more culturally immersed though.
(41) Comfortable.
(42) Comfortable. In general, I love the Arab world and am fascinated by it. Sometimes the heat has been difficult for me.
(43) Comfortable. This has become my second home.
(44) Very Comfortable. The things that upset me here are so small compared to how we feel blessed.
(45) Very Comfortable. We worked with Arabs for 10 years before we came here.

3. What aspects of Arab-Muslim culture do you really enjoy?

(1) Hospitality, cosmovision of community, good sense of humor, nice.
(2) Their hospitality, family values (the family is very important to them), they are fun people to be around.
(3) How they value the family and the elderly, importance of hospitality, importance of human relationships. They have a more sensitive cosmovision of a person as a human being.
(4) Respect for the elderly. Zeal for their faith and religion. Emphasis in community and family, not in the individual. The importance of the tradition in community, family and person.
(5) Their hospitality.
(6) Their discipline and faithfulness in regards to their faith.
(7) Their culture is relational. I appreciate the fact that they are warm, and almost always open to deeper relationships. Different from cold climate cultures.
(8) They are simple people who have a simple outlook on life. They are laid back and it is easy to sit lots of time together. They are very hospitable.
(9) I respect the devotion to their religion. I like the food!
(10) They have a love for one another, a strong sense of family, and they care for their elderly.
(11) They value relationships.
(12) The family relationships and the respect they have for one another.
(13) They are very loving people, they are transparent and communicate well, they are a family culture, they are very sociable, and they have religious respect for me as a pastor. Muslims would refer to me as "pastor." Also, the food is good!
(14) Faithfulness in what they promise, in other words, they do what they promised.
(15) Their relationship with their family members, very united, they act as a clan.
(16) The fact that they are friendly and companions. They are very integrated in the community they live in: one helps one another. Respect to the elderly. Trust to know God.
(17) The sense of community. Because I feel us very individualists. I appreciate it so much even though it is hard for me, like to share a glass, a food, water bottle, etc..But it's so natural to them and very close to the Bible's time. The food is so nice!! I love the music, the dance, the dresses,..The language, the dance,...
(18) The flexibility and ability to change plans; People oriented mentality; They are people who enjoy celebrating.
(19) The respect for the country; their effort to be obedient to their religious practices; the loyalty of the employee to his employer and their ability to wait with patience.
(20) Their relational attitude.
(21) Very relaxed place. I come from Sao Paulo which is a busy city. So spending 2-3 hours in a cafe was nice but also a bit challenging; Very hospitable; A big emphasis on family life. This is a high value in Brazilian culture so I liked this. This could also be overwhelming.
(22) I appreciate their hospitality. It is a honorable thing here. But sometimes they use that for their advantage, such as in exchange for some type of help, like finding a job or leaving the country.
(23) No Response.
(24) Dance, music, parties, and hospitality.
(25) Hospitality, their dedication to prayer, and their obedience to the rules that they believe come from God
(26) Generally, they are friendly and hospitable.
(27) They have respect for their elders.
(28) Their determination and faithfulness in their religion.
(29) We are well received. There are friendships after you've gained trust.
(30) Hospitality. [Also] Their faith and dedication to what they believe.
(31) Their joy, hospitality, and generosity.
(32) Their way of expressing their feelings and thoughts. Arabs in general are "hot blooded." Many times they act more than they think in their effort to maintain their culture.
(33) The history and customs--much of which reminded me of what I read in the Bible. Families are very welcoming--especially the Bedouin peoples in the villages.
(34) I enjoy the family aspect; that they are open to relationships (even though they want to be with you all of the time). I enjoy their hospitality.
(35) I enjoy that they are people oriented, open to friendship, and always in touch. I like their family values. I like it that everything is related to God--this opens doors to share our faith.
(36) They help one another as a community. They enjoy life and are always smiling and joking even

when life is difficult.
(37) I like the emphasis on family and the time they spend together.
(38) They are friendly. They have respect for their religion. It is good to see a serious father going to work to provide for his family.
(39) There are open doors to relationship and it is easy to make friends and share the Gospel.
(40) It is a welcoming and hospitable culture--especially in the poor areas.
(41) I like the language. Also, I like the friendly aspect--spending time with people.
(42) I like how the women behave and relate to one another. I like the language. I feel like I am living in Bible times.
(43) Arabs are friendly and like to talk. They like Brazilians and we feel welcomed.
(44) They are very friendly. They love Brazilian people. My parents are from Northeast Brazil and the culture is so similar to Arab culture. Sometimes I feel like I am back home. They like to talk and eat a lot. They are hospitable. They are open to relationships.
(45) They are very curious to know everything about your life. In Brazil, we do this, too. They are really friendly.

4. What aspects of Arab-Muslim culture are difficult for you?

(1) The lack of education in some daily situations, such as not respecting lines, as they push everyone around. They also have difficulty in saying no; they say inshallah for everything, what causes discomfort sometimes. Another thing they do that is very hard to cope with is how they give excuses when they don't want to do something, intrinsically associated to the lies they tell. The idea is to always have an excuse, even if they other person knows it is a lie. Crazy! :D
(2) The treatment of women (it seems to me that women are considered of a lower value to the Arab men), "dictatorship style" of leading the family, ethnocentric.
(3) No response.
(4) Religious legalism. Restriction and resentment towards people who have a different opinion than them.
(5) Lack of integrity and respect with one another.
(6) Oppression towards women and lack of liberty.
(7) The impression they pass to me when they talk is that they are being very harsh. Insensitive.
(8) Overall, there was a lack freedom, especially in the area of free speech. There were many spies.
(9) See domestic violence and the extreme dominance of the father in the home.
(10) The husband-wife relationship is very difficult. Also, life is difficult for the girls in the family.
(11) Trusting that North Africans are telling me the truth. The response to everything is "inshallah" (if God wills).
(12) Lack of personal hygiene, including in food preparation.
(13) They are very rigid in their convictions. Humanly speaking, it seems impossible to see a Muslim come to Christ. As their identity is in Islam, even those who are open to Christ were very reluctant to believe in Christ. There is a strong pressure from the group. Also, Muslim evangelists would preach Islam and focus on the weak Arab Christians in southern Brazil.
(14) Prejudice toward women.
(15) The way they give so much emphasis to their sons and the way they handle the truth.
(16) The religious fanaticism. The poligamy. The pride in their religion. Their inflexibility in terms of other religions.
(17) At the same time i appreciate I feel so hard to share glasses, water bottle, etc...the toilet, the Hamam (The public shower)... It's so hard for me.
(18) Nothing overly negative.
(19) Many of them. All of the Arab-Muslim mentality is based on religion. But I believe that the main one is the lack of importance they give to the truth. To lie is something so normal and such a necessity to them as breathing. Even in situations where there is no need to lie they do it anyway.
(20) The exclusivity of one's local religion option to becoming a social ownership.
(21) Difficult to see a slow response to the Gospel. Especially for Brazilians; I am more people oriented than a North American but not as people oriented as North Africans; North Africans are more status ascribed than myself so this was challenging; The concept of privacy. North African's sense of privacy is "more loose" than mine.
(22) The religious aspect. The pressure from the family and the government that our Christian brothers suffer upon becoming Christians.
(23) Only one aspect--racial discrimination.
(24) The women's situation.
(25) Their lack of knowledge about history in general. Their following blindly without reading their own religious books and without questioning anything. Women's life in general.
(26) They have a difficulty in expressing themselves and say what they really think. It is easy to make enemies simply by committing a cultural mistake and not knowing exactly what you've done.
(27) The women's role in the Arab world.
(28) Their clothing; language; the harassment from men.
(29) Lack of privacy.
(30) The woman's role inside of the family and community. Their lack of knowledge about history and religion.
(31) Their indirect communication. We aren't given much of a break in our adaptation. No acceptance [respect] as a Latin or non-English speaker.
(32) Treatment of women.
(32) Seeing justice carried out in a very severe manner. The people's public allegiance to a known dictator. The hygiene in some public restaurants.
(34) It is difficult to be in a male dominated culture, feeling harrassed, and like a piece of meat. What

helps me is that I look Arab but I also dress appropriately but I need to be careful when I go out alone.
(35) The mistreatment and harassment of women is difficult for me--that women are viewed as possessions. Also, I don't like the racial discrimination (I am a black Brazilian woman). The discrimination against Arab Christians is also difficult.
(36) Rudeness--making a small problem even bigger. Inflating prices in the market. Shouting. Bad personal hygiene. Also, it can be difficult because I look very Arab. It is nice to blend in but I can also get treated badly like locals treat one another.
(37) I don't like the way women are treated. I don't care for the shouting and arguing--the explosive nature that can surface very quickly. It's tough that they have trouble admitting a fault.
(38) The security constraints. Rudeness. Smoking.
(39) As a single woman, I have to justify my identity here. They are very nosy and I have to explain everything.
(40) Being taken advantage of. Being distanced by some people relationally.
(41) They may tell lies to please you. I don't like the way women are treated.
(42) The machismo is difficult since I come from a free country.
(43) They are overly curious and ask many personal questions.
(44) They don't have commitment. To have a relationship with them is easy, to work with them is hard. My employees in my company need to be on time, maintain vehicles and they do not have a good work ethic.
(45) I don't like the smoking. In Brazil, we can't smoke in public. Sometimes I feel taken advantage of as a woman. Men are respected more. I have to pray before I go out. Not very good customer service.

For questions 5-13, in your opinion, is your culture similar to or different from Arab culture in the following areas:

5. View of Time? Very similar? Similar? Different? Very Different? Comments?

(1) Similar. Yes, our cultures are very similar in many aspects, such as time, good sense of humor, they joke about everything. On a negative side, in both cultures people try to go around things to get what they want, even if it is illegal.
(2) Similar. There is no such as a thing as to be on time for us Brazilians (we are usually late compared to the American view of time), as it is with the Arab culture; also, when we visit someone's house, we forget about time, as we are relational people and could spend the entire day at someone's house talking, having fellowship; I found the Arab culture to be the same in that aspect.
(3) Similar.
(4) Similar.
(5) Different. Brazilians are late, but not as much as the Arabs.
(6) Different.
(7) Similar.
(8) Very Similar. In my home region of Northeast Brazil, it is okay to be 30 minutes late to an appointment; so I was used to things not starting on time. But, it did take some adjustment to people arriving 2 hours late!
(9) Similar. Brazilians are very flexible about time.
(10) Similar.
(11) Very Different. Maybe this is just a personal thing, but I value people being on time. If I make an appointment at 5pm, I do not like to feel trapped at my house waiting for a friend to come whenever he makes it.
(12) Very Different.
(13) Similar. When Muslims are trying to convert people, they have no regard for time--unless they have a customer show up!
(14) Similar. Unfortunately the Brazilian people is not punctual (is never on time).
(15) Similar.
(16) Similar. As them, we are almost always late, and there this is not seen as a bad thing.
(17) Different. In Brazil you should be late in some cases, not in every situation... If you have a formal appointment you should be on time... There, they are late for every thing!! And the things goes so slowdown.
(18) Very Similar.
(19) Very Different. The role of women in society, the responsibility with the children, etc. The Cosmo-vision in general.
(20) Different.
(21) Similar. Those from the Northern part of Brazil may have less stress here.
(22) Similar. I would say that in the area of punctuality Brazilian culture falls between European and Arabic cultures. Punctuality is not, generally speaking, much observed and it is not considered something of great value, especially outside the work environment.
(23) Similar. Brazilians are a little bit more punctual but we can basically say that we are the same.
(24) Similar.
(25) Similar.
(26) Different.
(27) Similar.
(28) Similar.
(29) Similar. It's very relative. I'm always punctual so for me this would present a difference.
(30) Very Similar.
(31) Similar. There are some significant differences. But we do have some connections such as body language, hospitality, etc.
(32) Similar. In some aspects, I still find things similar to my growing up.
(33) Similar. Both Brazilians and Arabs value events more than the actual clock time.
(34) Similar. Normally we are a half hour late to things, but they arrive later. I have adapted. When I am invited at 8pm, I go at 9pm.
(35) Similar. Brazilians are more time conscious. We are late, but not as late as Arabs. Personally this drives me crazy!

(36) Different. Brazilians are also not always on time.
(37) Very Different. We are not always on time but here nothing is on time. Relationships trump appointments.
(38) Similar. While Brazilians are less punctual than Brits or Americans, Arabs are less punctual than Brazilians. We Brazilians are in the middle between the West and Arab world.
(39) Similar. Arabs can easily be two hours late. It is easier for us to understand than North Americans. It's easy for us to spend three hours sitting with someone.
(40) Different. Personally I like to be on time. Before coming overseas, I worked on a military base and so I am used to being on time for everything. A half hour late is okay for something, but when people come three hours late that is difficult.
(41) Very Similar. We who come from the Northeast of Brazil are very close to Arabs [regarding time].
(42) Similar. In Brazil it's okay to be a half hour late.
(43) Different.
(44) Different. Brazilians are a little bit late, but not like here. We are similar in how we like to spend lots of time together.
(45) Different. Once I was invited to a wedding. We were told to come at 8pm. We arrived at 8pm and they were just preparing. People began to arrive at 10pm.

6. Tastes in Food? Very similar? Similar? Different? Very Different? Comments?

(1) Very Different
(2) Similar. Though the Arab food uses much more spices than our food; they are similar in the senses that we both use a lot of natural ingredients, eat lots of grains and nuts, cheese, and olive oil.
(3) Very Similar.
(4) Different. The Brazilian food is not so spicy and takes a lot more salt.
(5) Different. Some spices are similar, but in general the food is different.
(6) Different.
(7) Different.
(8) Similar. Similar foods to what I was used to back in Brazil (i.e. rice, meat).
(9) Very Similar. I am a Brazilian of Lebanese descent.
(10) Very Different.
(11) Similar.
(12) Similar.
(13) Different. Arabs prefer Arab food and we offered them Arab food when they came to our house.
(14) Very Different. Our brown rice with white rice lacks here!
(15) Different.
(16) Similar. We like strong spices (at least in my culture, from Bahia).
(17) Very Different. Well, Brazil is so big and I know just Southeast and nothing to do!! They eat a lot of bread...And they have to eat together ! Is impossible to have a cup of coffee in any time you want! In Brazil, you can go and drink a coffee any time , to have a biscuit, etc... there just on table and everybody there!!!
(18) Similar.
(19) Different. What is not different is that we eat bread everyday and rice is very much used as well.
(20) Different.
(21) Similar. North African food is quite similar to that of Bahia.
(22) Different. Some of the spices used are different they are also used in different quantities. The palate is different.
(23) Similar. The Arabs appreciate similar spices as Brazilians even though they do not admit it at first.
(24) Similar.
(25) Similar. In the North of Brazil, we use pepper and a mixture of spices.
(26) Similar.
(27) Different.
(28) Similar.
(29) Different.
(30) Similar.
(31) [Citing differences] But they have delicious food!
(32) Similar. They use a lot of spices. A good mix of food.
(33) Similar.
(34) Very Different. I am from Northeast Brazil. What I like to eat, I do not find here.
(35) Very Different.
(36) Very Similar. We have the same basic food: lentils, vegetables, coffee. Also similar spices.
(37) Different. They use lots of butter and oil but I do enjoy the food.
(38) Similar. Similar foods (rice, beans, meat, and chicken) are consumed by Brazilians and Arabs.
(39) Very Similar. Many things are the same.
(40) Similar. Food is a reason to gather! We like similar things (meat, rice, beans, coffee). But we are more clean in our food preparation.
(41) Different. We use different spices.
(42) Different. They use lots of oil in the Arab world.
(43) Different. There are some similarities but they cook differently than I do.
(44) Very Different. In Brazilian culture, we are a mix of cultures (European, African, Indian). Here the food is more limited.
(45) Different. The hardest thing for me is that food preparation is not very clean.

7. Verbal Communication? Very similar? Similar? Different? Very Different? Comments?

(1) Different. In this culture there are some proverbs and popular sayings similar to the ones we have in the Brazilian culture.
(2) Very Similar. Both cultures are very loud, 'aggressive' in a way, and people talk at the same time (e.g it's very common to be in a room full of people and multiple conversations to happen at the same time).
(3) Very Different.
(4) Similar.
(5) Different. The Arabs are much more expressive than Brazilians in terms of their verbal communication.
(6) Very Different.
(7) Different.
(8) Different. It was easy to communicate with Arabs; but sometimes the length of the conversation went much longer than what I was used to in Brazil.
(9) Different.
(10) Different. Women have little to say and little influence. Arabs shout at each other more than Brazilians.
(11) Very Similar.
(12) Different. They have a different way especially in speaking with their children.
(13) Very Similar. It seems though that Arabs are yelling at each other when they are talking though.
(14) Very Different. In the Muslim world the verbal communication is not so good.
(15) Different.
(16) Very Similar. We talk a lot, very loud, and we like to show our emotions in the way we communicate.
(17) Similar. I thought it was different but being back in Brazil after 15 years I find out that Brazilian people are similar. Everybody talks at the same time... and shouting! Some time I feel so uncomfortable here as there! I think I'm having a reverse cultural shock!
(18) Similar. Our Brazilian cordiality ("come to see us") is not always a concrete plan. Same in the Arab world. More is communicated by what is not said.
(19) Very Different. The differences are so many that even some words that we got from the Arabic language are forgotten (such as cotton, tailor, etc).
(20) Similar.
(21) Very Similar. Lots of reading between the lines. Not very straightforward; similar to here in Brazil.
(22) Different. They use the expression "if its is God's will" (Inshala) a lot, but in a stronger sense, meaning, it is hard to know if the person makes an effort to do what they say it didn't work or if they just got lazy, and therefore they would say that it wasn't God's will.
(23) Very Different.
(24) Very Different.
(25) Similar. They speak very loudly and a lot. They get a lot from hearing rather than reading.
(26) Different. They are much less direct in their communication than we are.
(27) Very Different.
(28) Different.
(29) Different.
(30) Similar.
(31) Different. They seem to be fighting when verbally communicating. But Brazilians talk very loudly.
(32) Similar. We have difficulty with 2-3 letters that are not in our language.
(33) Similar. But Arabs are more aggressive than Brazilians with their words.
(34) Similar. We have similar sayings in Portuguese that they have in Arabic.
(35) Different. Brazilians and Arabs can both be indirect; but we are more direct.
(36) Different. We communicate more directly than they do; they are more indirect.
(37) Similar. Brazilians and Arabs both speak indirectly (we use our jeintinho brasileiro). We also both speak loudly.
(38) Similar. Brazilians and Arabs have similar sayings and expressions. I can communicate more easily with Arabs than I can with my colleagues from the UK. One difference is that they are more harsh in their tone and language.
(39) Very Similar.

(40) Similar. Both cultures are indirect in their communication.
(41) Similar.
(42) Similar. Arabs are more emotional than Brazilians in their communication.
(43) Different.
(44) Similar. Brazilians are indirect like Arabs. If Brazilians want you to leave, they say "stay."
(45) Similar. Both use indirect communication

8. Nonverbal Communication? Very similar? Similar? Different? Very Different? Comments?

(1) Very Different
(2) Very Similar. Both cultures use hand movements as they they talk (like Italians as well).
(3) Different.
(4) Different. Body language is very important to Brazilians. I believe we use more body language than the Arabs. Emotion is also a very important value for us.
(5) Different. The Arabs express themselves much more than the Brazilians, when they even seem to be aggressive sometimes.
(6) Very Different.
(7) Very Different.
(8) Similar. Arabs have many gestures as we do in Brazil but the meaning of them was different. It was important to learn their gestures and to communicate.
(9) Similar.
(10) Very Similar.
(11) Very Similar.
(12) Similar.
(13) Similar. It depends on the region of Brazil. People from Rio de Janeiro for example have similar gestures to Arabs in Southern Brazil. But, Brazilians are typically too “diplomatic” for Arabs in a confrontation.
(14) Similar. I believe we are very similar, because they use a lot of gestures when they talk.
(15) Different.
(16) Similar. We are not so impolite like them.
(17) Different.
(18) Very Similar.
(19) Very Different. In the country where I am at only the man is allowed to communicate. The women don’t communicate in public, except in rare occasions.
(20) Similar.
(21) Very Similar.
(22) Similar. They use a lot of gestures, sounds with their mouths, fingers, head movement, eyes, maybe more than Brazilians. The non-verbal communication is very rich, the words by themselves do not communicate enough.
(23) Similar.
(24) Similar.
(25) Similar. They use lots of gestures and facial expressions. They express their feelings through body language.
(26) Similar.
(27) Different.
(28) Similar.
(29) Very Similar.
(30) Very Similar.
(31) Similar. We also use a lot of body language when we talk.
(32) Similar. They express themselves a lot with their actions. Their body language is different than ours.
(33) Similar. Brazilians have many gestures like Arabs do. In fact, because there is an Arab influence in Sao Paulo, we Brazilians have probably picked up on some of this.
(34) Very Similar. We both use lots of body language. We both use gestures though they mean different things.
(35) Similar. Brazilians and Arabs both use lots of body language.
(36) Very Similar. We both use lots of gestures though the meaning of our gestures is different.
(37) Very Similar. We communicate with our hands a lot.
(38) Similar. They use body language that we don’t use. Their manner of public speaking is different, too.
(39) Different. We have more gestures in Brazil.
(40) Very Similar.
(41) Similar. Arabs use gestures more than us.
(42) Similar. Arabs are more expressive than Brazilians.
(43) Very Similar.
(44) Different. Brazilians use the body language more.
(45) Similar. Brazilians cannot speak without their hands.

9. Building relationships? Very similar? Similar? Different? Very Different? Comments?

(1) Similar
(2) Very Similar. Both cultures are very relational.
(3) Similar.
(4) Similar. Friendships tend to last a long time and do not die in spite of the physical distance.
(5) Very Similar. In spite of being a bit exaggerated, the way they make friends here is very similar to Brazilians.
(6) Similar.
(7) Similar.
(8) Very Similar. It is very easy to get to know people. It is not necessary to have an official reason to meet a new person.
(9) Very Similar.
(10) Very Similar.
(11) Very Similar.
(12) Very Similar.
(13) Very Different.
(14) Very Different. They are very much among themselves.
(15) Similar.
(16) Very Similar. It is very easy for us to make friends, start a conversation, etc.
(17) Different. Perhaps because I live in a big city,, but in [my Arab country] they take people home so easily!!! Here We are more afraid of that.. Also they remember you and their friends are yours too and they have to give you attention... I feel that we are more close... I don't know in remote areas in Brazil.
(18) Similar. Both cultures are quite informal in this process.
(19) Very Different. I don't even know what to say because the differences are so many. Here, the way people approach each other in order to start a friendship is very delicate.
(20) Different.
(21) Very Similar.
(22) Similar. A lot of time is spent in building a friendship or a relationship. Simply spending time together without even having much to say has a lot of meaning to both cultures.
(23) No Response.
(24) Similar.
(25) Similar. Except for the separation between men and women, it is very similar.
(26) Different.
(27) Different.
(28) Similar.
(29) Similar.
(30) Very Similar.
(31) Similar. Like us, it takes time to gain their trust.
(32) Different. Arabs are very devoted to the family and family ties. At first, it is not easy to connect with them and create deeper relationships. They appear to be hospitable but it takes time to create trust.
(33) Similar. Among Arabs, once someone is a friend, they are a very close friend.
(34) Similar. It is different in how we begin the relationship. Brazilians open up more quickly. But, over time Arabs open up, though more slowly.
(35) Similar.
(36) Different. Arabs make friends quickly. Sometimes Arabs seek a relationship over what they can gain.
(37) Different. Arabs call each other all the time; Brazilians give each other a little more space and time.
(38) Very Similar. Arabs are more likely to build friendships based on social class than Brazilians are. It's slower to start a relationship with Arabs but it gets stronger over time.
(39) Different. I'm from Minas Gerais. We don't make friends as quickly or easily as they do here in my Arab country.
(40) Similar. Arabs seem to begin friendships based on appearances and status. In Brazil, we become friends with our work and classmates. In Brazil once you become a friend, you are part of the family.
(41) Very Different.
(42) Very Different.
(43) Similar. It is easy to make an immediate relationship with Arabs.
(44) Very Similar. We are from Minas Gerais. We are friendly and we invite people in easily and offer them something.

(45) Very Similar. In Minas Gerais, we enjoy sitting and eating together.

10. Resolving Conflict? Very similar? Similar? Different? Very Different? Comments?

(1) Different
(2) Different. I found the Arab culture to be much more focused on themselves, leaving not so much room for cultural differences and learning with each other (e.g conflict resolution has to be according to their way of doing things - their way of doing things becomes the standard).
(3) No response.
(4) Different.
(5) Similar. As Brazilians the Arabs try to be away from direct conflict.
(6) Different.
(7) Different.
(8) Very Different. As a Brazilian and a foreigner, I was automatically the "loser" when it came to conflict. This was true with Arab Muslims but also with some Arab Christians, too.
(9) Very Different. In Brazil, we can resolve a problem directly with the person. Arabs have to call someone as an intermediary.
(10) Very Different.
(11) Very Different.
(12) Very Different.
(13) Different. The mother is the mediator of disputes in the Arab family and problems are worked out within the family.
(14) Very Different.
(15) Different
(16) Similar. They argue a lot, ask for forgiveness to each other and everything goes back to how it was before.
(17) Different. They have some things very hard, like if you have money and you don't loan it to your friend, it is unforgiving attitude! And they use the expression: He/she eats in my plate! The use to eat from the same plate..It's commitment you to them as a family. Here it is not like this.
(18) Different. Brazilians do not like confrontation, we are generally diplomatic in these things.
(19) Very Different. They talk very loud, scream at each other and get everything resolved in 20 minutes. Only God knows if there was a true repentance, forgiveness and apology.
(20) Different.
(21) Very Similar. I was more similar to N. Africans than other Latinos in resolving conflict in a round about way.
(22) Different. Sometimes they make use of a mediator. In the villages where we work they have a meal together. The offender part slaughters a sheep and offers it to the offended part and his family.
(23) Different. Arabs are less transparent in their friendships therefore they do not come into conflict as much.
(24) Different.
(25) Different. For example, when something is being served and the person does not drink, there is discord and misunderstanding. When they are eating together, there is commitment and partnership.
(26) Different. Generally, conflicts are not resolved, and if resolved, it is not done in the best way.
(27) Different.
(28) Similar.
(29) Different.
(30) Similar.
(31) Different. In some cases, Brazilians also have difficulty resolving conflict.
(32) Similar. We are somewhat similar because of being hot blooded; yet they are different from Brazilians because we do not start off fighting and arguing.
(33) Similar. Arabs are more emotional than Brazilians when there is a conflict; but maybe this freedom of expression leads to better forgiveness
(34) Very Different. There is no direct confrontation with Arabs because they get easily offended.
(35) Different. Brazilians do not like confrontation. But we are more confrontational than Arabs are.
(36) Different. In my Arab context there is no direct confrontation. Personally, I prefer to confront someone when there is a problem.
(37) Different. Brazilians confront each other more than Arabs do. Here there is no verbal confrontation.
(38) Different. In Brazil, the conflict is between you and the person. In the Arab world, a mediator is

needed. In a conflict, Arabs must show themselves to be strong and the mediator serves to boost this strength.
(39) Different. Brazilians can also be indirect but personally I am more direct in confrontation. Arabs do not want to face a problem and you cannot communicate with them too directly.
(40) Similar. Brazilians themselves can be different on resolving conflict.
(41) Different. Arabs will scream a lot and shout but there is lots of talk and no action. Brazilians do not shout like that.
(42) Different.
(43) Different. They yell a lot here. It is hard for me as a woman to be yelled at.
(44) Very Similar. They love "fake wrestling" here [and resolve their conflicts like that].
(45) Very Different. <i>Maleesh</i> ["no worries"] often summarizes things

**11. Family Life and Relationships? Very similar? Similar? Different? Very Different?
Comments?**

(1) Different. It depends on what part of Brazil you are from. Personally, I see things a bit different because I come from a big city like Sao Paulo where we are very independent and individualistic. But for example, in the northeast region of Brazil I see that there are similarities in some aspects.
(2) Very Similar. In both cultures the concept of the immediate family as well as the extended families being very close to each other (emotionally and physically sometimes) is very evident. Also, it's very common in both cultures for family members to work together (share businesses).
(3) Similar.
(4) Similar.
(5) Similar. Life is very similar to the Brazilian way of life, though the Arabs seem to be a bit closer to their relatives.
(6) Very Different.
(7) Different.
(8) Very Different. The Arab family is heavily dominated by the father. He is the one who pressures his children to marry and then to have kids. In Brazil, the father is not the "king" of the family like this.
(9) Similar.
(10) Similar. We both value the sense of community in the family.
(11) Similar.
(12) Similar.
(13) Different. There is a strong machismo among Arabs. The Arabs in Southern Brazil are from Southern Lebanon so they are very tense and there is a great sense of aggressivity within the family. The kids are very aggressive. We noticed that when the boys played soccer they would freely kick the girls but the girls could not retaliate.
(14) Very Different.
(15) Different.
(16) Very Different. The machismo is much stronger there.
(17) There family man is more important! Here not. There friend of a cousin is family. Everyone can correct a child. In Brazil not and never in the parents presence!
(18) Very Similar.
(19) Very Different. The extended family live together, meaning, in-laws with the sons and daughters, uncles, etc.
(20) Different.
(21) Similar. Somewhere between similar and very similar. In the North African big cities, they make a bigger effort to be together as a family than what we do in Sao Paulo.
(22) Very Different. Raising children is very different. The children are left to themselves. Discipline is very weak. The entire family and relatives interfere. The children are not so much punished. There are threats but they are not enforced. The children are viewed as having no sin until they reach puberty. There are less personal belongings, since everything must be shared. There are family responsibilities that are very well defined and cannot be ignored.
(23) Different.
(24) Very Different.
(25) Different. The Arab woman has limitations and a different place in the marriage and society. Their opinion is not valued and their role is different in society. They see women as the personification of sin. Men have extreme freedom and a different role.
(26) Similar. If we compare the Arab family to Brazil, the children are dependent on the parents until marriage. But the marital relationship is different. The relationship is similar to that of master and servant.
(27) Different.
(28) Different.
(29) Different.
(30) Different.
(31) Different. Here, there is a tribal context. In Brazil this is not common.
(32) Different. The family circles have good relationships.
(33) Similar. Brazilians and Arabs both have close families. But the family relationships among Arabs seems much closer.
(34) Similar. We are both family oriented; but Arab families are closer than Brazilian families.

(35) The Arab family plays a bigger role in an individual's life than the Brazilian family does. For instance, Brazilian families do not choose a marriage partner for their children.
(36) Very Similar. I am from Northeast Brazil where our family spends lots of time together and have many meals together.
(37) Different. Arab families are much more involved with each other. The father is more of an authority figure. Men (fathers, uncle) have authority over the women. In the Brazilian family, women are more independent.
(38) Different. The Arab family feels like the Brazilian family twenty-five years ago. Brazilian families seem to be getting more nuclear, while Arabs still focus on the extended family.
(39) Similar.
(40) Similar. We both love to get together, eat, and have fun.
(41) Different.
(42) Different.
(43) Different.
(44) Similar. We are very together and so are Arabs. We are very much in peoples' lives. For us, this is not strange for us.
(45) Different. Family life among Arabs is stronger. I think in Brazil we are losing this.

12. Hospitality? Very similar? Similar? Different? Very Different? Comments?

(1) Very Similar.
(2) Very Similar.
(3) Similar.
(4) Similar.
(5) Similar. If you compare the Arab culture to the culture of the Northeast of Brazil they are very similar, but compared to the culture of Sao Paulo they are very different.
(6) Similar.
(7) Different.
(8) Very Similar. Arabs in the countryside are like Brazilians in Northeast Brazil. We always have an open door for visitors. If you come to the door in Brazil, you just clap your hands to let someone know you are there. Also, there is a similarity because you do not have to go to the trouble of scheduling visits; you just stop in.
(9) Very Similar.
(10) Very Similar.
(11) Very Similar.
(12) Very Similar.
(13) Different. The Arabs are superior to the Brazilians in this area. If they like you, they'll give you anything. Sometimes, it breaks my heart to think that I was often visited more by Muslims than by Christians in the church!
(14) Different. In spite of big differences, Muslims are very hospitable and always do their best!!
(15) Very Similar.
(16) Very Different. Happiness to welcome visitors and offer them their best.
(17) Different.
(18) Similar. Both cultures are hospitable but Arabs are more hospitable. Remember that the regions of Brazil vary and so, for instance, the people of the Northeast are more hospitable than they more European-influenced Southern Brazilians.
(19) Similar. They are hospitable as the Brazilians from the northeast.
(20) Similar.
(21) Similar.
(22) Similar. Hospitality here is extremely important. Here more is given, spent (financially and in terms of time), there are a lot of expressions of one being nice to one another. In fact, many times people spend what they don't have. It is a social burden and the reason of much debt in the family.
(23) Similar.
(24) Different.
(25) Very Similar. They are very open and willing to help.
(26) Similar.
(27) Similar.
(28) Very Similar.
(29) Very Similar.
(30) Very Similar.
(31) Similar.
(32) Similar. They are very hospitable but there is sometimes a restriction on deep relationships.
(33) Similar. One difference is that when you go into the Arab home, the women disappear. In a Brazilian home, men and women sit together more freely.
(34) Very Similar. Arabs from the rural areas are more hospitable. In the big city, Arabs are more reserved.
(35) Similar. Brazilians and Arabs are hospitable but in different ways. Personally, I grew up in a family where we always had people living with us; so I am used to opening my home.
(36) Very Different. Brazilians seems more open to inviting people to their home.
(37) Different. In the Northeast of Brazil, we invite people a lot. More than in the big Arab city that we live in. Also, it seems that Arabs are not as interested in "Arab looking" foreigners.
(38) Different.
(39) Similar. In general we are similar, especially in the rural parts of Brazil/the Arab world.
(40) Similar. We both love to receive people.
(41) Similar. Arabs are more hospitable than Brazilians.
(42) Different. Arabs receive us very well. But they receive white Westerners better.

(43) Similar.
(44) Very Similar. It is almost the same. Among Arabs, it is a little stronger though.
(45) Similar. Among Arabs though, if you are single or family without kids, you are limited [which is different from Brazil].

13. Views about work? Very similar? Similar? Different? Very Different? Comments?

(1) Very Different.
(2) Similar.
(3) Similar.
(4) Similar.
(5) Different. I believe that Brazilians are much more task oriented than the Arabs.
(6) Different.
(7) Different.
(8) Similar. It is a little difficult to compare work because the climate and conditions between Brazil and the Arab world are different. Arabs in my country do seem to be lazy though when it comes to work.
(9) Very Similar.
(10) Very Similar. Many Arab women and Brazilian women do not have jobs outside of the home.
(11) Very Similar. They are focused on today. If they have enough food for today, they are content.
(12) Similar. The Arab women have to work very hard in the home.
(13) Different. They work harder than Brazilians. Brazilians go home at 6pm whether the work is done or not; Arabs will stay in their shops until the work is done. They do lie though in business and claim that "God understands" their need to lie.
(14) Different.
(15) Different.
(16) Different. They are not so strict with work. What they value the most are relationships, moments of shared happiness, in other words, the occasion in itself, not the schedule.
(17) In Rio de Janeiro it is similar but in Sao Paulo or Minas Gerais no.
(18) Similar.
(19) Very Different. They do not put themselves out there to work hard, striving to do their best.
(20) Different.
(21) Similar. Among non-Christian Brazilians and Arabs it is similar; with Christian Brazilians they have a better work ethic.
(22) Different. In general one works because he needs the money. For a single woman, it gives her worth. It is good to have a diploma. To have a diploma gives the person a higher status, and in spite of the work being or not being related to the schooling of the person it is expected that he/she will earn more. For example. We had an experience of a person who had a diploma in literature and was working in the public health system hoping to get paid more than a person who had a diploma in agriculture who was working in his area of expertise. Also, public jobs are preferred here, because it brings job security.
(23) Different.
(24) Very Different.
(25) Very Different. They don't do any type of work. They work when they want and how they want. Quality is not an issue. They start to work late and stop when they want. Work is a family issue.
(26) Different. [For Arabs] your work does not bring you honor; it is preferable not to work.
(27) Different.
(28) Very Different.
(29) Different.
(30) Different.
(31) Different. They are very formal.
(32) Different. Where we are local people do not do manual labor and seem to be lazy.
(33) Different. In my experience of working for an international company in the Middle East, the Arabs were perceived as less hard working than the Brazilians or other internationals.
(34) Very Different. They are always having tea time! It seems like a one hour task for Arabs can take a couple of days. Brazilians seem to be more task oriented. I found it difficult to finish a task working with Arabs.
(35) Very Different. People take work more seriously in Brazil.
(36) Very Different. Arabs generally do not communicate professionally or keep an office straight, etc.
(37) Different. Brazilians seem to have more commitment to their work because we know it's hard to find a job. Brazilians seem to be more respectful to a customer, too.
(38) No response.
(39) Very Different. In Brazil, we are more task oriented. Here, even the attitude at work is <i>maleesh</i> (no

problem).
(40)Different. Arabs do work in their way. Having a boss watching over them helps.
(41)Different. They don't value work as much as we do in Brazil.
(42)Different.
(43)Different. Arabs are not as interested in customer service as Brazilians are.
(44)Very Different. So, so different. It's hard to work with your friends. It's easier to realize you cannot change this part of culture. For 2500 years, Arab people in my context have been under domination. In only the last 50 years have they had independence and do not know how to cope with that. The government is also corrupt.
(45)Very Different. They are not future oriented. If they are poor, they will remain poor. In Brazil, you can change social classes and get rich.

14. How long have you been serving in cross-cultural ministry in the Arab world? More than 20 years? 15-20 years? 10-15 years? 5-10 years? 3-5 years? 1-2 years? Less than 1 year?

(1) 3-5 years.
(2) Less than 1 year.
(3) More than 20 years.
(4) 10-15 years.
(5) 3-5 years.
(6) 1-2 years.
(7) 3-5 years.
(8) 3-5 years.
(9) 5-10 years.
(10) 5-10 years.
(11) 5-10 years.
(12) 5-10 years.
(13) 10-15 years.
(14) 10-15 years.
(15) 3-5 years.
(16) 5-10 years.
(17) 5-10 years.
(18) 5-10 years.
(19) 1-2 years.
(20) No response.
(21) 15-20 years.
(22) 10-15 years.
(23) 3-5 years.
(24) 3-5 years.
(25) Less than 1 year.
(26) 3-5 years.
(27) 1-2 years.
(28) 3-5 years.
(29) 5-10 years.
(30) Less than 1 year.
(31) 3-5 years.
(32) 1-2 years.
(33) 1-2 years.
(34) 5-10 years.
(35) 5-10 years.
(36) 5-10 years.
(37) 5-10 years.
(38) 5-10 years.
(39) 3-5 years.
(40) 3-5 years.
(41) 3-5 years.
(42) 3-5 years.
(43) 3-5 years.
(44) 10-15 years.
(45) 10-15 years.

15. How would you rate your preparation for cross-cultural ministry before coming to the Arab world? Very Adequate? Adequate? Inadequate? Very Inadequate? Comments?

(1) Inadequate. I had a general preparation, not specific for the Arab world. Even though I was very involved with Missions, my involvement with the Arab world came suddenly, after a “touristic” trip when I went to visit some missionary fiends.
(2) It does not apply to me.
(3) Adequate.
(4) Inadequate.
(5) Very adequate. I had been serving cross culturally for the past 12 years. I have already served in other countries.
(6) Adequate.
(7) Very adequate.
(8) Inadequate. My pre-field training needed to be more practical and not just theoretical. There needed to be practical assignments to prepare for life in the Arab world. I am happy that I had a team and I learned much from them on the field that made up for my lack of preparation.
(9) Adequate.
(10) Adequate.
(11) Adequate. Average, really between adequate and inadequate.
(12) Adequate.
(13) Inadequate. I was the first Brazilian missionary to Arabs in Southern Brazil. No one had gone before so there was no set preparation. I wrote the first manual for training. I went with my “face and courage.”
(14) Adequate. In fact I had already studied a lot about the Muslim world, but by being among them, understanding their way of thinking, I realize that the way I had prepared myself wasn’t enough.
(15) Adequate.
(16) Adequate. It would have been good for us to have known the language a bit more (at least French) prior to arriving in the country.
(17) Very Adequate.
(18) Inadequate. As I went to work with Arabs in the late 1970s, this was ground-breaking and so there was no training offered. I relied mostly on my intuition.
(19) Adequate. I regret not having studies some Arabic prior to leaving Brazil for the first time.
(20) Adequate.
(21) Adequate. I spent 3 years on the Doulos ship and visited 30 countries which really helped to prepare me to live in North Africa. But my Biblical and theological preparation was lacking. It was good to have a mature home church who allowed me to take 2 years of theological studies and then later do a Masters degree and still support us financially.
(22) Inadequate. When I went to the field I had taken a basic theology and missiology course, besides my educational background in technical school. However, I believe it would have helped a lot if I already knew one of the languages spoken in the country (such as French) before arriving there. Also, it would have been great to have already taken practical courses (and have some experience) in community development. What has opened many doors in terms of one staying in a Muslim country are partnerships between Christian Non-profit organizations and poor communities, where the organizations support the local Associations in many areas they are lacking. There would be a chance then to bless people in the social and the spiritual areas.
(23) Very Adequate.
(24) Adequate.
(25) Adequate.
(26) Adequate. Classes and experiences in other cultures were very advantageous.
(27) Inadequate.
(28) Inadequate.
(29) Adequate.
(30) Very Adequate. My church and my agency prepared [me] for 10 years before I came.
(31) Adequate. I feel like my preparation could have been better though.
(32) Adequate. I have a degree in theology, ministry experience, I took some missions training from our agency.
(33) Very Inadequate. I did not have any as went to work with a company; not through a missions agency.
(34) Adequate. Our training could have included more contact with local people. We did lots of good reading. I still had lots of cultural shock.

(35) Very Adequate. Good biblical training, cross cultural training, and language learning training.
(36) Adequate. Some preparation was good; some was less relevant.
(37) Inadequate. It was good cross cultural preparation. All that was offered was Bible school. I should have gone to university to be better prepared because people do judge you sometimes based on your credentials.
(38) I went through World Horizons "Radical" training--one of the best trainings in Brazil and Latin America. It really focused on living together in community. But it is five years long. This seems too long and could be reduced to two years. It could also include some Arabic language training with it.
(39) Adequate. I did four years of theological training, one year in cross cultural training, and several smaller seminars.
(40) Adequate.
(41) Adequate. We learned lots of things about culture and team building. But we could have had more specific training on our Arab context and about Islam.
(42) Very Adequate. I would do my pre-field training again. But you really learn most things on the field.
(43) Very Adequate.
(44) We did not have any preparation at all. We had no anesthesia! We spent 10 years among Arabs in Brazil. Our church had no vision for missions. We had to learn about cross cultural ministry the hard way. I had some pastoral training. I worked in the missions ministry of the church. My lack of training made me humble that I did not know everything; so I was open to learn.
(45) Inadequate. No formal training. It would have been good to have some pre-field training.

16. How would you rate your financial support? Adequate? Adequate? Inadequate? Very Inadequate? Comments?

(1) Adequate. I don't struggle to pay everything I need to pay for at the end of the month because I have a faithful church; however, I don't have money for extras and many times to pay for language courses, which is expensive.
(2) It does not apply to me.
(3) Very adequate.
(4) Adequate.
(5) Inadequate. Half of my support comes from my church in Brazil and the remaining comes from other countries.
(6) Inadequate. I have half of what I need. But God has [been] carrying me!
(7) Adequate.
(8) Adequate. It has swayed back and forth. About half of my supporters were churches, half were friends. My church did not understand the idea of partnership. They were proud to have missionaries in the Arab world but sometimes did not follow through on sending support.
(9) Adequate. I am bi-vocational so my wife and I work to support ourselves.
(10) Inadequate.
(11) Adequate. In North Africa it was really good because I was supported by the Baptist mission; back here in Brazil working with Arabs it is adequate.
(12) Adequate.
(13) Adequate. I had everything I needed. The Baptist mission board gave me support and I raised more from churches. I had already been a pastor for 20 years so I knew many people who were happy to support the work. One church in Rio provided 70% of my support.
(14) Adequate.
(15) Inadequate.
(16) Adequate.
(17) Well now it is adequate because I don't need to study like in the beginig... In those times when I had to study Arabic, it wasn't adequate.
(18) Adequate. As a single missionary, it was not as good; but when I got married people took me more seriously and it was easier to raise financial support.
(19) Adequate. My local church has been used by God to support me in everything. Basically I will need to raise funds only to finance the project.
(20) Adequate.
(21) Very Adequate. We were one of the few Brazilians in this situation (full and adequate support).
(22) Adequate. My financial support is good but that is because I am married to a foreign missionary who receives financial help from his supporters. When I left Brazil my support was good, but as the "Real" devalued against the dollar overtime, it became not enough.
(23) Very Adequate.
(24) Inadequate. My support has been insufficient but I have not lacked anything for my needs.
(25) Adequate.
(26) Adequate.
(27) Adequate.
(28) Very Adequate.
(29) Adequate.
(30) Very Adequate.
(31) Very Adequate. My agency helps us a lot. We do not lack anything.
(32) Adequate. We have not lacked anything but there have been some specific needs that we have found much difficulty in fulfilling.
(33) Adequate. I received a salary from my company.
(34) Inadequate. It is inadequate but I can survive.
(35) Adequate. We lack nothing but we do not have much extra. Preparing to pay our health insurance can be a challenge; also, preparing to go to Brazil for a furlough is financially difficult.
(36) Adequate. It does not mean that we don't face financial problems. Sometimes supporters and churches forget to send support and it is stressful to have to contact them about continuing to give.
(37) Adequate. Our support is better now but there are still challenges. We are thankful as many other Brazilians struggle much more than we do. Raising support from Brazil is not easy and it takes regular communication.
(38) Adequate. It's not what a Brit or American lives on but it is enough. My church has been a faithful

<p>supporter and my job subsidizes the rest. 95% of Brazilians have problems raising support through their church.</p>
<p>(39) Adequate.</p>
<p>(40) Adequate. I'm glad for what we have and we have our needs met. We don't have all that we want but we don't need that.</p>
<p>(41) Inadequate. We trust God to pay the rent and to pay for our kid's school. We have less support than the Americans or Europeans.</p>
<p>(42) Adequate. I look to my husband and he finds a way to provide for us.</p>
<p>(43) We do not have health insurance.</p>
<p>(44) Adequate. We have support for basic things. I don't have everything I want, but everything that I need. Studying Arabic depends on a special offering. We receive all of our support through our church.</p>
<p>(45) Adequate. It is basic. If we have a special need, we will contact our church.</p>

For questions 17-20, How would you rate your overall health in:

17. Marriage? Very healthy? Healthy? Unhealthy? Very unhealthy? Comments?

(1) No response.
(1) It does not apply to me.
(2) Healthy.
(3) Healthy.
(4) Very healthy.
(5) No response.
(6) No response.
(7) Very healthy.
(8) Very healthy.
(9) Very healthy.
(10) Very healthy. My wife and I adapted differently to North African culture which caused some stress. I did not have anyone keeping me accountable in my marriage so I had to take of myself in this area.
(11) Very healthy.
(12) Very healthy. I first had a call to reach Arabs but I waited for my wife to get the vision. When we left Southern Brazil years later, she was the one who was sad to be leaving.
(13) Very healthy.
(14) Healthy.
(15) Unhealthy.
(16) No response.
(17) No response.
(18) No response.
(19) Healthy.
(20) Healthy. For 5 years, we were doing well, but I got too involved with different ministries and my wife felt I was not giving enough time to her and the kids. I am thankful to have that pointed out and have time to work on it because of wife's insistence.
(21) Healthy. I got married to a New Zealander when I was already on the field. I feel that we are growing together and that our relationship is maturing. We continue to work with the same regularity.
(22) Healthy.
(23) No response.
(24) No response.
(25) Healthy.
(26) Healthy.
(27) Very healthy.
(28) No response.
(29) No response.
(30) Very healthy. This has been our fortress here.
(31) Very healthy. I've been married for 20 years, have 2 teenage children, and our whole family is involved in ministry.
(32) No response.
(33) No response.
(35) Very healthy. I would marry him again!
(36) Healthy. Ministry stress, missing family, and being without a team has affected us.
(37) Healthy. Earlier in our marriage there was much stress but it is much better now; especially after we spent a year of restoration in Brazil.
(38) No response.
(39) No response.
(40) Healthy.
(41) Healthy. In our previous ministry, it was more difficult because we had a single girl living with us. Now it is better.
(42) Healthy. Being away from our families actually make us closer together as a family here. We have been stronger since we started to pray together.
(43) Very healthy. We are learning.
(44) Healthy.
(45) Healthy.

**18. Family Life (including children)? Very healthy? Healthy? Unhealthy? Very unhealthy?
Comments?**

(1) No response
(2) It does not apply to me.
(3) Healthy.
(4) Healthy.
(5) Very healthy.
(6) No response.
(7) No response.
(8) No response.
(9) Very healthy. My daughter has never known a life different than that of our ministry so she is used to our work with Arabs.
(10) Very healthy.
(11) Very healthy.
(12) Very healthy. Recently, without any prompting from our part, our little daughter announced that God had called her to be a missionary.
(13) Very healthy. As a family we had a great testimony to the Arab families in Southern Brazil. Generally, Arabs have no respect for Brazilian women but they really respected my wife.
(14) Very healthy.
(15) Healthy.
(16) Healthy.
(17) No response.
(18) No response.
(19) No response.
(20) Healthy.
(21) Healthy.
(22) Healthy. We do not have children.
(23) No response.
(24) No response.
(25) No response.
(26) Healthy.
(27) Very healthy.
(28) Very healthy.
(29) No response.
(30) No response.
(31) Very healthy.
(32) Very healthy.
(33) No response.
(34) No response.
(35) Healthy. I love being a mother but I could give more time to my husband.
(36) No response.
(37) No response.
(38) No response.
(39) No response.
(40) Healthy. Sometimes I worry about my children here but I trust God that things will be okay. It's rich to raise a family cross culturally.
(41) Healthy.
(42) Healthy. We are patiently seeking God as a family. Sometimes I would like my husband home more. My son has been very healthy here in our Arab country.
(43) Very healthy.
(44) Very healthy.
(45) Very healthy.

19. Physical Health? Very healthy? Healthy? Unhealthy? Very unhealthy? Comments?

(1) Very healthy
(2) It does not apply to me.
(3) Healthy.
(4) Healthy.
(5) Healthy.
(6) No problems 'till now! Al hamdullilah [praise God]!
(7) Healthy.
(8) Healthy.
(9) Very healthy.
(10) Healthy. I wish I could exercise more. As a tentmaker, I work a long day and I am often tired after work.
(11) Healthy.
(12) Healthy.
(13) Very unhealthy. I have often been unhealthy. But after 8 years, I became deathly ill and felt the spirit of death. I was losing weight everyday and the doctors did not know what to do for me. A group of Christians came and prayed for me. They discerned that a curse had been placed on me by Muslims. They could not stop the work of our church and ministry so they wanted to stop me. The group prayed for me and I was healed and was able to return to ministry. There was a great deal of mental wear and tear on me in my 13 years among Arabs in Southern Brazil.
(14) Very healthy.
(15) Healthy.
(16) Healthy.
(17) Very healthy.
(18) Very healthy.
(19) Healthy. I've already had some health related problems.
(20) Healthy.
(21) Unhealthy. After 5-6 years, I had to go to hospital every 3 months with stomach cramps. I lost 15 kg in 1.5 years. My church asked me to return to Brazil for more tests. What I discovered was that I was close to burnout. The church only allowed me to carry on 2 of the 7 areas of ministry I was involved in.
(22) Healthy. I exercise daily and try to have a healthy diet.
(23) Healthy.
(24) Healthy. Sometimes I have not felt well but I do understand that there is a spiritual context, especially during the month of Ramadan.
(25) Healthy.
(26) Healthy.
(27) Healthy.
(28) Healthy.
(29) Very healthy.
(30) Very healthy.
(31) Healthy.
(32) Very healthy.
(33) Very healthy.
(34) Healthy. I have had trouble with the pollution in my city.
(35) Healthy. In general, I am healthy. But this last year I developed carpal tunnel. Also, stress has affected my physical health.
(36) Healthy.
(37) Healthy. I have had two miscarriages. Local Arab women don't understand why I don't have a baby. The anticipation each month is very difficult. Also, sometimes I am emotionally stressed.
(38) Healthy. I have overlooked exercise but I hope to be doing better.
(39) Very healthy.
(40) Very healthy.
(41) Healthy.
(42) Healthy.
(43) Unhealthy. I need to lose some weight.
(44) No response.
(45) No response.

20. Spiritual Life? Very healthy? Healthy? Unhealthy? Very unhealthy? Comments?

(1) Healthy. During the four years that I've been here I've experienced crisis of depression twice, the second one being more severe where I felt a lot of agony, etc.
(2) It does not apply to me.
(3) Healthy.
(4) Healthy.
(5) Healthy. This is an area of which we need to always pay much attention to in the Muslim world, because we are constantly in spiritual battle in all levels.
(6) Very healthy. So much more intimacy with Him now! Growth in my faith and God's word knowledge.
(7) Healthy.
(8) Unhealthy. Sometimes I struggled in my relationship with God because of stress. My team leaders were expelled and I was also planning for my wedding there in country. I did benefit from prayer and worship celebrations with international Christians.
(9) Very healthy.
(10) Very healthy.
(11) Very healthy.
(12) Healthy.
(13) Very healthy. We had a great dependency on God. Our work was only possible through fasting and prayer. In fact, we prayed and fasted every Friday when the Muslims were at the mosque that there would be a spiritual breakthrough.
(14) Healthy.
(15) Healthy.
(16) Healthy. The only thing that affects me a lot is the stress and the spiritual oppression by being on the field.
(17) Very healthy. I learned to seek God very deep there. Being there I could understand better the God's word. I need to be very close to Him in order to get through the battle.
(18) Healthy. I struggle in my self-discipline so I have often been irregular with quiet times, etc. I also struggle to maintain a healthy separation between my personal spiritual life and ministry. Plus I tend to over commit myself.
(19) Very healthy. There is room for improvement. It can become excellent if I organize myself better to spend more time in prayer.
(20) Healthy.
(21) Unhealthy. Between unhealthy and healthy because of my own expectations. I was frustrated with myself and the Lord. I was very anxious. I could go on for weeks without a proper quiet time. It affected my family and team life.
(22) Healthy. I love the Lord, try to have my devotional time daily, read books that edify me and have fellowship with our brother and sisters.
(23) Healthy.
(24) Very Healthy.
(25) Healthy.
(26) Healthy. In spite of encountering a lot of difficulty in this spiritual context.
(27) Healthy.
(28) Very healthy.
(29) Healthy.
(30) Very healthy.
(31) Healthy.
(32) Healthy. Due to the busy-ness, language study, and my job, I have not done all that I can when it comes to church [expat church]. We attend but are not so involved.
(33) Very healthy.
(34) Healthy. There is always room to grow.
(35) It is a matter of making time. Sometimes (as a wife and mother), it is hard to have the energy to meet with God but I have found the best time of day (morning after son goes to school) to have quiet time.
(36) Healthy. Sometimes strong, sometimes less strong, at times I don't feel love for the local people.
(37) Healthy. It has been a journey but our difficulties have drawn us closer to God.
(38) Unhealthy. I work too much and neglect this and I need to change.

(39) Very healthy.
(40) Healthy.
(41) Healthy. I need to grow more daily. Sometimes I can be so busy that I spent little time with God.
(42) Healthy. Praying as a family has been important.
(43) Healthy. We have a good family devotion schedule and we have devotions also as a couple.
(44) No response.
(45) No response.

21. How would you rate the care (encouragement, pastoral care, prayer support) that you receive from your missions agency or sending church? Very Adequate? Adequate? Inadequate? Very Inadequate? Comments?

(1) Adequate
(2) It does not apply to me.
(3) Adequate.
(4) Inadequate. I believe that a lot more could be done nowadays with the tools we currently have available to us, such as the internet. Sometimes we go through a long period of time without having any type of communication with our church or sending agency. I understand that finances impose a limitation to it, but I believe that there are other communication channels out there that could be used for pastoral care and spiritual and emotional support.
(5) Inadequate. This is an area where most missionary agencies and churches still need to grow in a lot.
(6) Inadequate.
(7) Adequate.
(8) Adequate. My mission organization gave great support and help. My sending church in Brazil did not understand how to be supportive of a missionary on the field.
(9) Inadequate. Church care--what is that?
(10) Inadequate. They only send money. They do not understand these other types of support.
(11) Very adequate. Presently I am sent by a church and work through a missions agency and the support from both is good.
(12) Very adequate.
(13) It could not have been better. The leader of the Baptist mission board had a vision to care for and minister to workers on the field. He was the reason that we were cared for so.
(14) Adequate.
(15) Very Adequate. Very good support from my mission agency, but very bad support from my sending church.
(16) Very Adequate.
(17) Adequate. Being there was fine but I came to Brazil for a sabattical year and I felt very disorientated here in Brazil. I prepared myself to leave [my Arab country] but not to arrive here. Not to respond to some questions from people and I've been so shocked and I haven't had the correct answer to them! I felt like an unemployed, I felt very bad.
(18) Adequate. I had a good team leader on the field which really helped. The Brazilian church was not that helpful. However, maybe I could have communicated my needs to my home church better.
(19) The question is mixing everything. In regards to pastoral care I do not have any. In regards to support from the church I have about 90%, since I was part of the church leadership and have a great relationship with the sheep. I disciplined many of them.
(20) Adequate.
(21) Very Adequate. A good, mature church that supported us well, provided for theological studies. Very adequate care also from the mission agency. We would not have survived 20 years on the field without them. Our missions organization was just starting out so we were a family.
(22) Adequate. My church is not so used to communicating with me by email or letters. But when I go back to Brazil I feel they love and encouragement. They are also faithful in the financial support. My agency provides me with the pastoral care that I need.
(23) Inadequate. As far as the sending agency, it is not ideal but I understand that they are doing the best that they can. As far as the sending church, there is no care. As far as prayer, I do receive good support from the agency and the church.
(24) Very Adequate. The agency and one of the supporting churches have been very helpful, but my church has been absent. The churches that have been supporting financially have been giving encouragement as well.
(25) Very Adequate. Very adequate for the agency; inadequate for the church.
(26) Adequate. From the agency it is good; but the local church is non-existent.
(27) Adequate.
(28) Adequate.
(29) Adequate.
(30) Very Adequate.
(31) Adequate. It could be better, especially having more pastoral care.
(32) Adequate. Due to the distance, this causes difficulties with our coordinator.
(33) In light of my working for a company, there was no formal care from my church. But, I did have

friends and family that kept up with me and encouraged me.
(34) Inadequate. I get no encouragement and support from my church. From my organization, it's getting better; they are trying their best.
(35) Inadequate. We have had a very difficult two years and no one came to visit from our organization. Later, they apologized for neglecting us. I am hopeful because we have some new things in place. Our church has little experience with sending and caring for missionaries.
(36) Inadequate. We have been serving independently for four years but recently we joined an organization. So far it is good and we hope it will continue. Our church gives us very little encouragement and support.
(37) Inadequate. It is good to be back with an organization after being independent. A member care pastor is coming for a visit. Our church prays for us but they do not understand us or missions in general.
(38) Adequate. From my organization, it has been good. My church gives financial support but little pastoral care.
(39) Adequate. I was recently visited by a pastoral care specialist. From my organization I have not received any care. My church is not really prepared to offer care. The church does not understand why the work is slow here and sometimes it seems that they feel they're wasting their money here. I am part of the first agency from my denomination and they are concerned about losing their identity through missions. They have tried to understand my situation because of security problems we have had.
(40) Inadequate. My church has given less care. Once you are gone, you can be forgotten so there are not many calls or visits from Brazil.
(41) Adequate. No one from our church has ever come out. In the past we have had a good team. Now we are independent so sometimes we call our pastor (our initiative) and he does ask how we are doing.
(42) Inadequate. I still feel alone. We need a team.
(43) Adequate. We have accountability with friends.
(44) Adequate. We are connected with our home church all the time. Our children are connected to the children of the church. There is a special meeting to pray for our children in the church. We communicate by skype with the church. We try to show them that there is more to share than numbers.
(45) Adequate. Our church made a video to encourage us. Ladies in our church sent some makeup from home.

22. Are there aspects of support, care, or resources that you need for your ministry that are lacking? If so, what are they?

(1) I believe that there is a lack of people on the field that could care for the needs of pastoral care, which is something hard to do by being far away. In my own team there is a lack of trust in general among everybody.
(2) It does not apply to me.
(3) No.
(4) It would be great to receive a pastoral visit of the leader of our sending agency or of the Pastor of our local church. This is something that has never happened during all the years serving in the Muslim world and it would be very meaningful.
(5) In general I should say that the communication could become a lot better, especially with the local church.
(6) Pastoral care and financial support.
(7) One long term mentorship.
(8) It would have been nice if my home church was more understanding of my ministry. Also, when I returned to Brazil to work with Arabs here, they were not willing to continue supporting my mission work because it was not overseas.
(9) It would be nice to have some financial support from a church as well as health insurance.
(10) It would be nice to have more financial support from a church and to also have health insurance. It would also be nice if our church provided us the means to take a furlough or vacation to have some rest.
(11) Money to funds specific ministry projects that I would like to do.
(12) Financial support to help some of the church outreaches.
(13) No response.
(14) Yes!!! Financial area for projects and care of the missionary kids on the field and also during vacation in Brazil.
(15) The sending church has a vision of being involved with the ministry, with the project the missionary is involved in. The pastoral care from the agency has been very positive and an encouragement.
(16) Yes. A health plan.
(17) Well, my dream is to have a place to be in Brazil when I'm here. I dream to have my own place to leave my things...Here most people think that because you are single they expect you to be with your family..But it's so hard. I want to buy an apartment and have my own place when I'm here.
(18) My marriage failed and ended in divorce. I wish I had had better mentors on the field who would have kept me accountable.
(19) Yes, as I already mentioned above. I will need to raise support for the "QUEBEC" Project. It regards one of the poorest areas of the world. There is no school for the children who are 60 at the moment. In the meantime we are able to teach them by using cardboard paper, since we don't even have a blackboard to use.
(20) No response.
(21) In the beginning, more letters and calls. After first 3 years, we did not need that as much.
(22) We are currently trying to obtain more financial support for the new agricultural project that we started this year. We have been working in this area since 1998. We also need a local team, people involved in social rural development, especially in health and agriculture.
(23) No response.
(24) At the present, no.
(25) I would like to have more materials for the work, especially for working among the [handicapped].
(26) Maybe so. But I understand that there are limitations in resources from our churches and agencies. The deficiencies for us Latins may be in the ability to develop ministry platforms on the field.
(27) No response.
(28) No.
(29) More involvement from my local church—participating and being part of my work.
(30) No response.
(31) Yes, acknowledgment from leadership, support for the work in itself, and pastoral help would be good.
(32) Yes. Sports equipment and vehicle for transportation. We still do not know (understand) the reason why they do not make this available for us.
(33) As someone who was a pure tentmaker working for an international company, it would have been

good to have had some training from a church or mission on how to be a tentmaking evangelist and church planter.
(34) Nothing I can think of.
(35) Pastoral care during difficult times; more time for ministry; I would like to do a degree in teaching if I have the time.
(36) It would be great if our church and supporters understood that work in the Arab-Muslim world is different from Brazil. Our church wants to see immediate results. If they understood our context better that we be an encouragement to us.
(37) It would be good to see the church understand us more. I worry about sharing a lack of results with the church.
(38) Pastoral care in our organization is weak but we are working on it. My pastoral care now comes from friends. Long-term workers need spiritual mentors.
(39) No response.
(40) I feel the great distance of being away from my family.
(41) We would like to develop a social project but we have no budget for it.
(42) We need financial support to start a center for children.
(43) No response.
(44) No response.
(45) No response.

23. How much longer do you hope/intend to stay in the Arab world? Wanting to leave immediately? Less than 1 year? 2-4 years? 5-10 years? More than 10 years? Comments?

(1) More than 10 years
(2) It does not apply to me.
(3) 5-10 years.
(4) We are open to stay here for as long as God guides us and for as long as it takes to finish the career that the Lord gave us.
(5) 5-10 years.
(6) I am about to marry next month and after 7 months in Brazil we will move to [another Muslim country]. [That country] is not an Arabic country but there are many Muslims living there. We have calling for North of Africa!
(7) More than 10 years.
(8) More than 10 years. Long-term. I want to reach Southern Brazil where there is a large concentration of Arabs and Muslims.
(9) More than 10 years. Until the Lord returns!
(10) More than 10 years.
(11) More than 10 years.
(12) More than 10 years. Until God should lead us in a different way.
(13) I am currently serving as a missions pastor and training others for ministry among Arabs.
(14) More than 10 years. Or a lot longer!!
(15) More than 10 years.
(16) 5-10 years.
(17) I've been there 8.5 years and I'm having a sabbatical year and I'm doing a master in missiology. When I finish it I'd like to be back perhaps in [another Arab country]... I'm praying for guidance for the future. Which Arabic country I should go. My [organization] wants me in [another Arab country].
(18) At present, I am working on beginning an international outreach in Southern Brazil that includes outreach to Arabs.
(19) 5-10 years. My desire is to see the children here reading and writing in three languages and knowing the Lord Jesus. This takes time.
(20) 2-4 years.
(21) Pastor now in Sao Paulo and continuing to train others.
(22) More than 10 years. My husband and I are here long term and for as long as the Lord wants.
(23) It's not easy to answer this question exactly but I will stay however long the Lord asks me.
(24) More than 10 years.
(25) More than 10 years.
(26) 5-10 years. Maybe more, depending on how the work goes.
(27) I do not yet have a definite time. We came to spend 3 years here and I do not know if we will stay longer.
(28) 5-10 years.
(29) More than 10 years.
(30) More than 10 years.
(31) 5-10 years. I hope to have time to help others in Brazil or Latin America with my experience.
(32) 2-4 years. This first phase of our ministry is 3-4 years.
(33) I am presently working in the United States and involved in church planting here.
(34) More than 10 years.
(35) More than 10 years. Until I retire.
(36) More than 10 years. I love it here. God would need to speak clearly to me about leaving.
(37) When God moves us. I have not found my niche here yet. I would like to leave many days but I want to be faithful.
(38) 5-10 years. I want to stay long-term but I need to go back and get my university degree.
(39) In my heart I would like to stay long-term, but maybe I'll go back to mobilize others from my church and demonination.
(40) More than 10 years. I want to stay long-term.
(41) More than 10 years. I'd like to be here for twenty more years and then after go back and maybe work with my church in Brazil. But maybe God could call us back tomorrow.
(42) I don't put a time on it. I want to hear God's call.
(43) 5-10 years.

(44)2-4 years. Two-three more years because God may move us on to another place. Our country here is the starting point for the next stage.

(45)More than 10 years. We could stay here forever. I really do miss my family (saudade).

24. Describe your relationship with missionaries from other cultures (i.e. North America, Europe, Asia).

(1) I don't have much relationship with Europeans and Asian missionaries. I have a great relationship with the Americans, as in some cases I even feel more comfortable among them than with other Latin American missionaries from my organization, which is formed by different people from South America. I believe that this is due to the fact that we are strongly influenced by the American culture in Sao Paulo and also because we in Brazil are very isolated from the other Latin American countries, even though we are all Latin.
(2) It does not apply to me.
(3) Normal. My relationship with them is tense sometimes, but I don't think it is because they are from European or North-American cultures.
(4) In general I believe the relationship with other workers is good and healthy. Now, to work directly with Arabs is less stressful.
(5) I don't have problems with other cultures due to the fact that I am the field director for the agency I serve for, and we have a multicultural team. In fact, we work very well together. I believe that it helps that I have lived in the UK for three years and also am familiar with the western cultures.
(6) Very good 'till here! I love being with people from different cultures and I've learnt so much from this.
(7) Better with = 1:UK 2:Brazilians 3-Americans 4-Others.
(8) I had very positive relationships with Americans and other internationals. I was on an international team that included some national believers. This was a healthy challenge to learn to relate to other international believers.
(9) Excellent. We have had lots of contact with Americans and partnered together in ministry.
(10) Excellent.
(11) Good. Overseas, I had some friends from America but my closest friends were other Brazilians.
(12) Good.
(13) No response.
(14) Not excellent. It could be a lot better!
(15) I noticed that it took a bit longer for others to trust us and give us a position of leadership in projects due to the fact that we are Latin, in comparison to Europeans and Americans. This has happened even though we speak English and/or the local language fluently.
(16) No response.
(17) Well, I have a very good relationship with them. I love to speak in English, I love the way they have party! Everybody brings a dish to share... and I love the cakes...
(18) I have had great relationships with Americans. Although, I had conflict with one American colleague because I did not schedule my work day as they did and I was seen as not serious. I have also had conflict and issues of trust with other Latin Americans.
(19) It has been very good so far. In fact, my two best friends now are foreigners. One African American and the other African. Note: there is no other Brazilian here at the moment.
(20) No response.
(21) Challenges with resolving conflict with other Latin Americans. We were perhaps naive to think that our cultures were too similar. We work harder to get to know North Americans and Europeans--good friendships with them. I was originally more critical of North Americans and Europeans. After a while I could sympathize with them more and even mistakes they had made in Latin America.
(22) I don't have work experience on this field with missionaries from Asia, Africa or Latin America. All of the missionaries on my team were from the US and Europe. I would say that in general my relationship with them is good, after having learned how to relate to people during 12 years. Most of the conflicts I had so far were with the Americans because they are assertive and direct.
(23) Being a part of a transcultural team, I can say that I have learned to relate to others.
(24) It has been very good so far.
(25) I have difficulties with North Americans, Europeans, and Anglo-Saxons because they are less open and communicate less. They have the appearance of a past superiority.
(26) Healthy. Studying and living in this culture helps us to understand our differences and to cultivate daily relationships.
(27) No response.
(28) I don't have any such relationships.
(29) I have made good friends from different countries. We have been able to encourage one another

and to be a blessing and support to one another.
(30) I have difficulties with relationships with North Americans, Europeans, and Anglo-Saxons because they are not expressive and accessible. I have better relationships with Latin Europeans, Latin Americans, and Koreans.
(31) Good. I've never had problems with others but Brazilian friends have felt discrimination.
(32) It has been good but I believe that everyone keeps to themselves. I have collaborated in prayer projects with other groups.
(33) Very good relationships especially with other Brazilians and Asians.
(34) I have good friends from different cultures. It's not difficult for me to relate to people from different cultures.
(35) I enjoy workers from other cultures. It is a discipline to appreciate their worldview. Sometimes we clash, but overall this is a rich experience.
(36) It's not that good. It seems that sometimes there is a competition for ministry here in our city. I feel looked down upon by the Western missionaries.
(37) I don't know many Westerners and it seems difficult to get to know them. Most of my friends are other Brazilians.
(38) I enjoy working with other cultures. We solve our differences.
(39) I have not spent a lot of time with foreigners.
(40) Pretty good. We have Asian friends.
(41) Good.
(42) It is easier for me to relate to other Latins because of language. Europeans can also be more direct.
(43) Good relationships with other foreigners.
(44) No response.
(45) No response.

25. How well are you doing in language learning? Excellent? Well? Average? Below Average? Poor? Comments?

(1) Average. I studied the local language only for 2 years, as I was also involved with the activities with the organization I belong to. During my second period here after 2 years, I got settled in an apartment, bought furniture, etc, and got busy with the activities with the organization; also partially is me being comfortable with communicating the language in an average level.
(2) It does not apply to me.
(3) Excellent.
(4) Average.
(5) Below Average. Unfortunately this is an area oh which I haven't grown much. I chose to speak English with the local people and because of that I didn't learn the local language as I should have. But I am working on it.
(6) Average. Due to my really low financial support. I can't afford a school or private lessons. What I know now I've learnt with my local friends and by myself.
(7) Average.
(8) Average. I can get around (shop, etc.) and I can share my testimony in Arabic.
(9) Below average. My ministry in Southern Brazil to Arabs is in Portuguese. I am studying Arabic though.
(10) Poor. I use Portuguese with Arabs here in Southern Brazil.
(11) Average. I can certainly get around but I cannot go that deep in Arabic (i.e. for evangelism or a Bible study). I spent 2 years studying Arabic in North Africa and I have not had any Christian vocabulary in my study.
(12) Average. I can communicate in the market and get by.
(13) Below Average. I carried out my ministry mostly in Portuguese. My sermons in the church (in Southern Brazil) were given in Portuguese and translated into Arabic.
(14) Excellent. French, but not the local dialects.
(15) Average.
(16) Well.
(17) Well.
(18) Poor. My ministry for language was English because I was ministering the USA.
(19) Poor. I've been to this place only for 4 months. And I am not a person who learns languages easily.
(20) Poor.
(21) Well. Between well and excellent. I wanted to learn classical Arabic but I used colloquial Arabic. We did not learn French because it was too easy for us. I later studied Koranic Arabic in England and then studied Modern Standard Arabic in Brazil.
(22) Well. I would say that is good enough for communication in general in order for the ministry we are involved in. There was no a good language school that could teach the Arab dialect in the city I lived in when I first got here (there was no written language), and I moved to the interior right after I got married. I learned by dealing directly with the people.
(23) This has been the most difficult area for me. I truly feel frustrated with my proficiency in Arabic.
(24) I have just begun learning the language.
(25) Well.
(26) Average.
(27) Average.
(28) Below Average.
(29) Average.
(30) Average. For the time that I have been here, it is average.
(31) Well. But it's always a challenge.
(32) Average.
(33) Poor. I learned only a little Arabic as Portuguese and English were my work languages.
(34) Well. I still have a lot to learn in Arabic.
(35) Well. I can even argue with people :) [in Arabic].
(36) Excellent.
(37) Poor. I am starting over at the first level [of Arabic] this year.
(38) Average.
(39) Average. I could give more effort in language and I could spend more time with nationals to practice.

(40) Below Average. I can communicate but I have a long way to go.
(41) Average.
(42) Average. I feel free to speak to the children I work with.
(43) Average. Language learning is difficult as a mom with kids.
(44) Average. I have been studying Arabic for one year. The big challenge is that I have not always had financial support for Arabic. I can begin to express myself and do my job in Arabic. It is difficult to share the Gospel in Arabic.
(45) Average. I can do all of my shopping in Arabic, but it is hard.

26. What are your main areas of ministry? Evangelism? Teaching/Discipleship? Church Planting? Spiritual Warfare? Humanitarian Aid? Translation? Media development? Others?

(1) Humanitarian Aid
(2) It does not apply to me.
(3) Church planting; humanitarian aid; holistic ministry
(4) Teaching/discipleship.
(5) Evangelism, teaching/discipleship, church planting, humanitarian aid, community development.
(6) Evangelism, teaching/discipleship, humanitarian aid
(7) Church planting; Business as Mission
(8) Evangelism, teaching/discipleship, church planting, mobilizing the Brazilian churches for Muslim ministry.
(9) Evangelism, teaching/discipleship, intercessory prayer/spiritual warfare
(10) Evangelism, teaching/discipleship
(11) Evangelism, teaching/discipleship, church planting
(12) Evangelism, humanitarian aid
(13) Evangelism, teaching/discipleship, church planting, intercessory prayer/spiritual warfare
(14) Evangelism, teaching/discipleship, church planting, intercessory prayer/spiritual warfare
(15) Evangelism, Teaching/discipleship, church planting, Support in the local church in different ministries.
(16) Evangelism, teaching/discipleship, church planting, intercessory prayer/spiritual warfare, humanitarian aid
(17) Teaching/discipleship, church planting, teaching hand crafts, pioneering in some areas.
(18) Evangelism, teaching/discipleship, church planting
(19) Evangelism, teaching/discipleship, church planting, intercessory prayer/spiritual warfare. Education. I used to teach Portuguese before I became a cross cultural missionary.
(20) Humanitarian aid.
(21) Evangelism, teaching/discipleship, Training new workers from Latin America in contextual ministry.
(22) Evangelism, teaching/discipleship, church planting, humanitarian aid, developing tools for evangelism and discipleship for nationals.
(23) Teaching/discipleship, media development
(24) Evangelism, humanitarian aid, community health
(25) Teaching/discipleship, humanitarian aid
(26) Teaching/discipleship, church planting
(27) Intercessory prayer/spiritual warfare, humanitarian aid
(28) Intercessory prayer/spiritual warfare, humanitarian aid
(29) Evangelism, intercessory prayers/spiritual warfare, humanitarian aid, health and medical
(30) Evangelism, teaching/discipleship, church planting, intercessory prayers/spiritual warfare
(31) Evangelism, humanitarian aid, using sports (soccer) as a tool
(32) Evangelism, teaching/discipleship, PE/Soccer teacher
(33) Evangelism, Bible distribution.
(34) Teaching/discipleship, intercessory prayer/spiritual warfare, humanitarian aid, working in an orphanage.
(35) Teaching/discipleship, intercessory prayer/spiritual warfare, teaching English, pastoral care.
(36) Evangelism, teaching/discipleship, humanitarian aid.
(37) Evangelism, teaching/discipleship, humanitarian aid.
(38) Evangelism, Business as Mission
(39) Evangelism, administration of [financial] support to national workers.
(40) Teaching/discipleship, humanitarian aid
(41) Teaching/discipleship, humanitarian aid, pastoral care, leadership
(42) Evangelism, humanitarian aid, children's ministry
(43) Evangelism, teaching/discipleship, intercessory prayers/spiritual warfare
(44) Evangelism, intercessory prayer/spiritual warfare, cultural learning, coaching soccer
(45) Evangelism, prison ministry, teaching Portuguese, literature ministry

27. How has spiritual warfare prayer and ministry been a part of your ministry?

(1) I count on a prayer network of people praying for me in Brazil. We also have a “timid” participation as a team when we meet on a monthly basis to pray for the contacts. But this is not related to spiritual battles.
(2) It does not apply to me.
(3) Very important.
(4) Prayer is an important concept and we try to pray as a team and with the church regularly. There are moments where the spiritual battle gets stronger, and in those times we pray and fight in the spiritual battles with much effort.
(5) Prayer is the foundation of the mission agency that I am part of, and that has influenced me a lot in my transcultural ministry. I am part of a prayer network in some countries where there are people praying for our work on the field.
(6) Constantly! It is what has made me stand firm and grow in my ministry and faith. All the answers and victories we have from God were through prayer!
(7) From my church in Brazil and other countries. Mostly from Brazil.
(8) We have no choice but to be involved in this type of prayer. If we stop praying then we stop ministering. I have seen leaders fall into sin and leave the ministry because we are in a spiritual battle. In southern Brazil, it is a spiritually oppressive atmosphere with Muslims, Buddhists, and spiritism; so we must pray. We are mobilizing an intercessory prayer network with our churches.
(9) In Southern Brazil it is very important to have prayer support. I am working on raising up an intercessory prayer team from churches--this is more important than financial support. I need to hear the voice of the Lord leading me in my ministry.
(10) Personal prayer is very important.
(11) I feel like there is a greater spiritual battle among Muslims in Southern Brazil than there was in North Africa. This is especially true among the Shia Muslims. We certainly pray against the Evil One; but I am not obsessed with every problem being caused by a demon or the devil.
(12) There is a strong sense of spiritual oppression in working with Muslims in Southern Brazil. I have my normal, regular prayer and I also claim the promises of God's Word in prayer.
(13) Without prayer and fasting our ministry would have been impossible. We had 350 intercessory prayer partners and we felt their prayers indeed. I recovered from a serious illness after the intercessory prayer of a group of believers.
(14) I learned that in order to survive on the field among the Muslims it is necessary to have a strong prayer life, because it is the key of our victory because of the constant spiritual battles that we go through.
(15) It is important in freeing lives from the hands of the enemy, especially when he manifests himself.
(16) No response.
(17) It so important to conquer victories! In [the] Muslim world the warfare is so hard and if you don't understand it or know how to pray you can't survive there... Once, I was ready to send away a woman and praying God gave direction and helped me to clean a fish. It was like she was a fish and some one have to clean. Then, after praying I felt responsible for helping her and now she is a member in the local church. Just seeking God you can do the right things.
(18) I try to have a balanced view of the spiritual. Like C.S. Lewis, not give too much attention to the devil, but not ignoring him either. I was once very ill during a ministry outreach and after prayer from colleagues, saw myself quickly recover.
(19) I had the privilege of taking a course at the Seminary with Dr. Wilbur Pickriling (I'm not sure if that's how you spell his last name). He is an American who ministered among the Indians, and used to be extremely oblivious to spiritual battles. Until one day he lived through an experience that changed his views on that. He became one of the best workers in this area.
(20) No response.
(21) We were always very aware of spiritual warfare. We did not make this our “banner.” We had people praying for us and we prayed, but we did not over-emphasize this. I came from a Pentecostal background and had rejected the abuses done in the name of the Holy Spirit. Also, I sought to understand a biblical understanding of spiritual warfare (contra Kraft and the social sciences approach).
(22) That hasn't been one of the main areas of our ministries, though I would say that prayer and intersection have been a big part of it. My husband and I have experienced separating a period of three days, four times a year, for fasting and prayer. We saw result and need to start doing that again.

(23) Spiritual warfare and prayer are essential parts of the ministry. When I am weakened in my personal prayer life, I quickly feel the difference. But that is when I get back on track with my prayer life.
(24) This beginning of adapting and learning the language has been difficult; but with prayer and intimacy with God and depending on Him, I have seen His hand. So, I have given a lot of time to prayer.
(25) Spiritual warfare is very big; so prayer is a necessity.
(26) I feel that this is an area that must be more developed in our ministry.
(27) Prayer is the base of any ministry regardless of what is being done.
(28) No response.
(29) It's fundamental that we are aware of the spiritual battle because we live in it daily. We need to use our spiritual weapons, sometimes even to take a taxi.
(30) Both of these are necessary for work in a Muslim country. There is an oppression that can only be defeated by prayer.
(31) Extremely important. This is my wife's main ministry.
(32) We know that there is a great battle. We have had some periods of great crises because of this. I have a prayer support group in my country.
(33) No response.
(34) This is a major part of my ministry; the foundation of all that I am doing here. Prayer is the first thing I do when starting a new project. It is prayer that helps me to love this country and to see change. It is very spiritually oppressive here. While it is easier to perceive the evil in Brazil, it is more subtle here. The evil one works in a different way.
(35) A big part of my personal spiritual life. I have been a part of a womens prayer group. This is an area I want to grow in.
(36) I like to pray but I also like to act.
(37) Prayer is the key for ministry. I need to make a greater effort at it.
(38) Very important. At one time, our teams had 20,000 intercessors praying for us.
(39) Once I was praying for a family. In the family was a boy who was spiritually oppressed. I told my mom in Brazil about this and she had a vision about the family. She prayed and I prayed for the family and the boy's problems were resolved.
(40) Some days we must pray just to make it. We can feel the oppression and we must pray against spiritual powers. I feel that the spiritual battle is greater here than in Brazil (though in Brazil I have been involved in praying for people oppressed by the devil). I think I feel a greater sense of prayer than my husband (who is from North America).
(41) Our prayer ministry is good.
(42) There is a great spiritual battle here. If you have no spiritual life, you will die spiritually.
(43) Every day we pray and sense the spiritual battle.
(44) We are supported here by prayer!
(45) I was sick but I was prayed for and now I am better.

28. How have you experienced success in your ministry? Please comment.

(1) Well, in a small scale, I can say that in the four years that I've been here I've seen the fruit in the lives of two young ladies to whom I've invested my life in, as they are waling with the Lord now. I am aware though that this work is not fruit of only my investment, because I know that they had been in contact with other Christians in the past. I have been very much involved in the process of them coming to Christ and in discipling them.
(2) It does not apply to me.
(3) By taking the people to have a better knowledge of the Gospel.
(4) This is a hard question to answer. I believe that by God's eyes, the success is more linked to the faithfulness of the worker than to the numerical result of his ministry. When I am faithful and obedient to God's calling for my life I become successful and obtain success in what I do.
(5) During the four years I've been [in my Arab country] I created a school for the development of small companies. We train locals to open companies in places where there is no church. The final vision is to plant churches. We have already trained 50 people and 7 small companies have already been established around [the country]. At the beginning of this year I was able to pass on the leadership to the locals, and today they lead and I help them.
(6) I can see how strong my relationship with local people has been and I can [see] the opportunities God has given me and even though I can't see the fruits now I am sure someone will reap them in the soon future. Also in my English teaching for teens I have shared the good news and I know the faith comes through hearing the word of God!
(7) Very hard and still looking for more results in the future. Not many visual results currently. Building strong platforms to give more capabilities for others who will come.
(8) Getting to share the Gospel even one time. Getting to offer Bibles to Arabs. Learning the language and adapting to the culture.
(9) Hearing God's voice and walking with Him daily. Overcoming (with God's help) the attacks from other evangelical pastors in southern Brazil and the lack of support from my sending church. One Muslim girl came to faith and was baptized.
(10) Building relationships and sharing the Gospel. Using my tentmaking job as a place to show God's love and speak about it. Also, just letting God work in my life.
(11) Most of my evangelism has been through building personal relationships. I also started a soccer ministry that one mission organization in the Muslim world has adopted and is using as a strategy. I also rejoice in the faith of "Abdel" who came to faith here in Brazil. It is a joy to see him growing in Christ and it blesses me when I hear him speak like me and act like me in the faith. Maybe he will be a Paul but I am his Ananias (Acts 9:1-19).
(12) I have learned that my main ministry is to be an excellent wife and mother. Though it is a high price, every success my husband has in ministry is also my success. Being a supportive wife has allowed me to have a good testimony among Muslim women. I learned after leaving North Africa that our housekeeper had believed in Christ. Even though my language ability was limited, she saw something about our faith and was drawn to Christ.
(13) No response.
(14) We believe that our biggest success in ministry is the true love for what we do and for the people.
(15) A lot of prayer, total submission to God and to the local leadership.
(16) No response.
(17) No response.
(18) I can look back and see a positive influence in the lives of people; people that I continue to stay in contact with. I helped our missions organization to grow and I prepared some valuable training materials for them.
(19) God has been talking to me and I have been obeying and the blessings have been coming. I believe that success in ministry is to listen to God and obey Him.
(20) No response.
(21) Difficult to come up with a criteria for success. The most important thing was being convinced that God had us there. Our main success was training and raising up a group of Latin Americans in North Africa, and creating what would be PMI. We were able to train 30-40 new workers. We also set up the recruiting, training, and pastoral care of PMI.
(22) We have been seen people coming to the Lord, others having more interest in the Gospel. We created a series of biblical stories with an evangelistic tone, and they were translated to the local dialect and are now available at a website in the internet. Those stories were chose in order to address the cosmovision of the people we serve. My husband, along with other workers, helped to

<p>pastor a small group of national believers in 94-96. From this small group has come a crop of dynamic young leaders who have gone on to lead and multiply the church. They have their own vision for reaching their people and are developing a national structure. Through them the church is taking root in this land.</p>
<p>(23) No response.</p>
<p>(24) No response.</p>
<p>(25) When Arabs seek me, they invite me and open their lives to me, telling me personal things and asking for advice. They say that they feel comfortable with me. In that setting, I can communicate some of Jesus' values through my actions.</p>
<p>(26) Opening the doors of our home. Seeking to always be available to our friends, spending time with them and helping them in what is needed.</p>
<p>(27) No response.</p>
<p>(28) I believe that my success is perseverance. We know that it is very difficult but God has given us strength to carry on.</p>
<p>(29) Seeing Arab women recovering their self esteem, recovering their happiness, and the feeling that they are important.</p>
<p>(30) I have been accepted by Arabs rather easily because culturally (including our general appearance) we are similar.</p>
<p>(31) We have done well after much struggle. Today, we have the acknowledgment of local leadership and of the people.</p>
<p>(32) For now, language learning. Being accepted and valued at the school where I teach.</p>
<p>(33) Through witnessing as a way of life in the context of the personal relationships I built. I was also able to offer these close friends a New Testament in Arabic.</p>
<p>(34) I have been seeing many answers to prayer; much has been accomplished because of prayer.</p>
<p>(35) I have been used to touch the lives of my students through words of encouragement. I am blessed as a mother to disciple my son.</p>
<p>(36) When I am obedient and taking steps of faith. I love to build relationships and see people respond to God's love. At these times I feel I have been faithful to my ministry.</p>
<p>(37) I know God is with me and hears my prayers.</p>
<p>(38) I've been persistent. I've learned so much about culture, business, and having a platform.</p>
<p>(39) Overcoming the fear of being here as a single woman especially because of the men. Able to trust God with the security challenges and be discerning. Knowing that God has me here not just to survive but to live well regardless of the results. Seeing doors open and seeing women respond to Christ.</p>
<p>(40) I am faithful everyday and I am being obedient. I do not want to measure success in numbers.</p>
<p>(41) We have seen God answer prayer in our ministry. When we trust in people, they fail us but God is teaching us to depend on him. God has opened doors to work with refugees and we have seen people healed and desiring to follow God.</p>
<p>(42) We are seeing God work more among the minority peoples despite the fact that Arabs can be so racist against them.</p>
<p>(43) We have not lost our vision for being here.</p>
<p>(44) No response.</p>
<p>(45) No response.</p>

29. In what areas have you experienced failure? Please comment.

(1) Learning the language is a HUGE failure, and also because I am so involved in other activities of the social project where I work at, I don't have so much time to do visitations, to be closer to my local friends.
(2) It does not apply to me.
(3) More intense prayer for the ones around me.
(4) In learning the language. I should have learned much more than I have. In spending more time with my Muslim friends in order to build a lasting relationship.
(5) Learning the language.
(6) The language learning due to my low financial support. I can't afford the lessons!
(7) Language. I have been trying to spend more time in learning the language but my daily activities take too much of my time. I intend to make a bigger effort during the coming two weeks. I hope to do better this time.
(8) The biggest discouragement was my team life with national believers. Some of them seemed interested in the ministry so they could earn money; others were looking for a way out of the country.
(9) Failing to have balance in my life. I leave early in the morning (6am) and get home late at night (11pm). Working with Arabs is very taxing and balancing work, family, and ministry is difficult.
(10) I have not done that well learning Arabic. Also, things are very busy with work and family; so time is a challenge.
(11) I have not learned language as well as I would like.
(12) Language learning. I wish I had more time for it.
(13) No response.
(14) Doing too many things at the same time and forgetting small important details such as: to visit someone, "to have a cup of coffee", etc.
(15) To hope for immediate results and that they people will correspond to my expectations as a Brazilian would.
(16) No response.
(17) No response.
(18) My marriage failed in part because I did not realize my limits and over committed myself to things. I did not stop to reflect on things but continually dove into ministry. Also, I have been very idealistic and failed to be compassionate.
(19) Lack of patience. Lack of dedication in studying the local language and lack of discipline with my health.
(20) No response.
(21) My gifting is not evangelism but I wanted to evangelize; so I did not see as many people come to Christ. Maybe today I would be more straightforward in sharing the Gospel. We only saw 3-4 people coming to the Lord. Our main ministry was not evangelism. I would have liked to have left a church. I was too busy and over committed before I reached a good language level.
(22) We haven't been fast enough in detecting and addressing conflict amongst the believers in our local group. Some relationships with the locals who are not believers have been difficult and it has been a challenge to develop them. A young lady who had converted to Christ and been baptized married a Muslim who restrained her freedom to "come and go". During the past 8 years I've visited her trying to encourage her spiritually but I don't believe it has been successful.
(23) No response.
(24) Communication with the team and church. I have difficulty concentrating.
(25) I am lacking in prayer and personal Bible study.
(26) I need to be more organized in prayer and intercession.
(27) Not learning the language as well.
(28) Relationships have suffered because of the language difficulties.
(29) Sometimes, we feel discouraged and tired because we do not see immediate results, especially if we compare the results to those of our home country. Sometimes cultural difficulties stress us out.
(30) I believe that I could better explore the similarities with Arabs to be better immersed.
(31) Lacking prayer. Our busy-ness deprives of prayer time.
(32) No response.
(33) No response.
(34) Language has been difficult; especially studying classical Arabic and colloquial Arabic at the same time. I need to spend more time in language learning.

(35) I could have spent more time reaching out to people because sometimes the time with our platform takes up so much time. My language ability has been limited which has made me reticent to reach out to people.
(36) Relationships actually come easy to me but sometimes I pass up opportunities to speak more deeply about the Gospel. I want to be better in Arabic.
(37) I don't feel like I have been successful in ministry. My language learning has been a failure.
(38) I have not found a long-term niche yet. What I am doing now is not what I want to do.
(39) I can be undisciplined about language learning. Also, I can go periods of time when I do not visit people.
(40) Arabic language. I wish I could be fluent right now. I need to take more initiative to learn.
(41) We could have depended on God more. I am not always transparent with others even when I am struggling.
(42) I could have given more [to] the ministry and worked harder because this is all for God.
(43) No response.
(44) No response.
(45) No response.

30. What are you most excited about in your present and future ministry?

(1) In reality, I've just come to admit that I don't enjoy what I've been doing this whole time (I am computer teacher). So, I am going through a transition period now, since I will be going to Brazil in June for 6 months, and when I come back I'll be leading the project. What brings me joy is to think of the ways we can bring improvements to the community with the project, and also because I will be able to use my gifts and I will have more flexibility to be more directly involved with the ladies and also to study the language.
(2) It does not apply to me.
(3) To work in social projects that shows God's love in practical terms.
(4) The expansion of the Kingdom of God in the entire region and the growth of the brothers in our faith.
(5) Community development.
(6) The solid and true relationships I have with people! It is an efficient channel for our ministry.
(7)The creation of deep spiritual communities.
(8) I am excited about the potential to minister in Southern Brazil. It is a great place to mobilize and train Brazilians for ministry to Arabs for both here and in Arab countries. I want to teach and train the Brazilian church to have a global focus and to have a heart for Arabs. I want to go back to the university and study journalism so I can go back to the Arab world as a tentmaker.
(9) I have a good place in the community with my tentmaking job; it is a credible platform. I feel comfortable and have now adapted to living among Arabs in southern Brazil. I am excited to hear God's voice, to be in His will, and follow His leading.
(10) I love to minister through my work as a teacher in southern Brazil. In the future, I would like to go and serve in a closed Arab country.
(11) At the moment I am a local church pastor in Southern Brazil, but at heart I am a missionary. My position as pastor allows me to be a recognized as a religious leader here, even among Muslims. So I have the opportunity to go visit Muslims in their shops and in town and to pray for them and even given them a Bible. They see this as normal for a religious leader and Muslims here seem to respect me as a religious leader. I would like to go back to the university and study Arabic more to be able to reach Arabs in Brazil more effectively.
(12)I love partnering with like-minded, missions minded people here in Southern Brazil. I have some really close friendships like I have never had before. I believe Southern Brazil with all of our Muslims is a good training ground to send others to the Arab-Muslim world.
(13) Now I am in a ministry of training others. My desire is to train 150 workers for Arab ministry. Already, we have trained 50 Brazilians who are on the field.
(14) To work with new believers and genuine in their faith.
(15) To be able to serve the people for whom we prepared ourselves to for so long and to see the creative ways God reveals Himself to them. It's amazing!
(16)No response.
(17) The languages, the knowledge of cultures, and how to share my faith.
(18)Beginning an international outreach in southern Brazil that includes reaching Arabs. I am studying law and want to pursue such a career in international law to use for God's kingdom.
(19) To work with children and with women who strive to be useful in society. Well, as James says, the future is in God's hands. But I wish to see the school very well organized and being a reference school in the city, for God's glory.
(20)No response.
(21)No response.
(22) Storytelling Ministry. I like to seat with the women while we work on manual projects and tell them biblical stories that help them grow in their understanding of God and also to prepare the way for them to come to know Jesus.
(23)Developing my ministry here--discipleship with children. I want to see them discover the love of God. It is neat and interesting to learn that with them.
(24) Contributing and helping people in a material [way].
(25) To do what I like and see others liking it and seeing that even the small things make a difference. Knowing that I am just a tool since it is God who is at work in all; so I do not have the pressure of producing numbers.
(26) To see our friends grow spiritually, learning with them so that the ministry can be better developed for future relationships.
(27) Currently, I have been working helping at a [handicapped] center. Being with the people and

helping them brings me much happiness.
(28) To grow spiritually and to see my ministry mature.
(29) Seeing that God can use my life to encourage women who suffer, who are oppressed, and are saddened. I want to share with them the love of God.
(30) No response.
(31) Interacting with the people is what I love. Also, I love using sports--something I really enjoy--for ministry.
(32) Teaching and training soccer teams.
(33) No response.
(34) I would love to help more with church planting among Muslim background believers and help support them in any way.
(35) Community health evangelism and thus getting involved more with the humanitarian needs of the community. Developing fluency in the language. Perhaps doing a degree in teaching.
(36) I am transitioning from a ministry working in a humanitarian center. I will be studying Arabic at a university in hopes of building relationships there to share the Gospel. Also, I have gotten involved in a photography club where I can meet people with this interest.
(37) I'm still not sure what my focus in ministry should be. I am renewing my focus on Arabic.
(38) I want to see spiritual communities develop. I want to go to the university and get my degree.
(39) To help mobilize Brazilians from my denomination to be well prepared for work here. But I also desire to stay here, too.
(40) Evangelism.
(41) To walk by faith and not worry. I love what I am doing.
(42) I want to leave a legacy--a work that continues even when I am gone.
(43) Mobilizing other Latins to ministry in the Arab world.
(44) No response.
(45) No response.

31. Please feel free to comment on anything else relevant to your cross-cultural ministry experience in the Arab world.

(1) I believe that everyone who comes to the Arab world must dedicate their time ONLY to the study of the language during the first two years. This is a personal frustration, and I am aware that I cannot go on with this excuse and I am trying to work this out from now on. Life in the Muslim world is very lonely. It is a blessing if you have the support of the Body of Christ on the field and are not isolated. In my opinion it is MANDATORY the person come knowing English, because like that he will be able to participate in a lot of events such as workshops, conferences etc that are put together by different organizations. I noticed that in the Arab world there is no such a thing as individual work, not even only work done by a group. It is necessary that all missionaries have the same goal of seeing people being saved, but it is essential the same spirit of unit, not of competency. What is a battle by itself ... I am available to explain any of my comments. If you are interested, here is my Skype information.
(2) I believe that Brazilians have lots of advantages in serving in the Arab world because of the so many similarities with the Arab culture, which can be a big plus when in terms of adaptability and understanding the local culture; our physical appearance is also a plus, since a lot of Brazilians have Arab/Turkish physical traits.
(3) During the past years I've come to learn to look at my friends here as people created according to the image of God, people with human value and dignity, and not as "contacts" or people to whom I'm trying to win for a specific faith. To love my friends who are part of the major religion is the base to share the Gospel.
(4) No response.
(5) I believe we are in a different moment in terms of missionaries being sent. We need people to prepare, train and inspire the local people in order for them to be able to finish the work. The time when the foreigners would go and do the work and when they left the work would vanish has come to an end. We need ministries that find a way to be maintained in the lives of the locals. I believe we are in the era of partnerships on the field. At least that has been my experience and how I see the future of the work in the Arab world.
(6) It was really hard to live in [my Arab country] as a single woman. No respect from the men. Sometimes we feel so insecure and scared and for that you don't do as much as you can. Here in [my new Arab country] it is easier, but still hard. We single female workers in the Arab World need more support and help.
(7) It is very easy for one to create a protection barrier that protects him but at the same time isolate him from the culture, the people, the learning experiences, and finally from achieving his goal. This happened to me during my first year and a half and I am in process of changing that.
(8) I would like to see Arabs come to Southern Brazil and reach Arabs here. I want the Brazilian church to be a missionary church.
(9) You can read the stories and experiences of other missionaries, but you have to trust God to write your own story. There are no "cookie cutter" types of ministry. You must find your ministry in your context. You must study the Arab culture and use what you learn to actually do ministry with that knowledge. For example, Arabs have a strong spiritual mindset (demons, spirits, dreams). God works miracles and can speak to Muslims through their dreams and our message speaks to their spiritual mindset.
(10) I need to be patient in ministry, love God, and love those I am around.
(11) It seems that many Brazilians are not making it long-term in the Muslim world. Perhaps it is because a lack of a deep spiritual life. Others have health problems. However, those that do make it long-term do seem to have a very fruitful ministry. I think that sports ministry in the Arab world is very important and should continue to be used.
(12) I like St. Francis's words, "preach the gospel always and use words when necessary." Because Muslims are so serious about their religion, I really need to "show" the Gospel. My ministry must be led by serving and humility. I like ministering to Muslims in Brazil. I am reaching them in my language and I make fewer cultural mistakes.
(13) Went about ministry through personal relationships. I was known in the community as a pastor and had much freedom to share the Gospel. I found that it was more difficult to share the Gospel with Sunni Muslims in our area; Shia Muslims on the other hand are more simple people and they were in a sense more easy to reach. We also put on a soccer school for 35 Shia kids.
(14) How religion is able to influence a culture, family relationships and the discrimination and lower value of women.
(15) No response.

(16) No response.
(17) For me is quite hard to get the support from the church in all time you are there because they want more and more information and in the closed countries like [my Arab country] you have to be careful about it. A lot of people cannot understand it. They forget to be careful in communication with you by internet, by letters... From [my Arab country], every letter I sent, no one received it. They open it. When you go out you feel how much you are by pressure and measuring your words to say things to people. Now, I just arrived in Brazil for a sabbatical year and I can't believe myself that I can say missionary, pastor to everyone!! It's amazing! But, I know I enjoy this freedom because I was there... Then I love to be there and when I get out the freedom is so values to me. Also about the clothes... how you have to be careful choosing it!! And, even having a good friend you shouldn't say everything to he/she because of his/hers security. In case they've been interrogated they don't have much information, don't know and he/she don't have to lie or to say the true to the wrong people... It's completely different context from ours. In other hand it is incredible to see how God is opening doors for you among them.. Only in God you can explain you are there! And you can share the message, your experience in Christ... and you see people coming to Him! The God's kingdom is alive!!! we are part in it!
(18) My main ways of outreach was: Soccer ministry; International student outreach in Pittsburgh and Washington, DC; Short-term outreach in Malta and North Africa.
(19) I didn't choose to be here, as my calling was something supernatural. I heard the Lord's voice saying the name of this country. By then I didn't know what he meant with it, because I had never heard that name before. I believe that this supernatural calling reminds me of the Scripture in Psalm 2:8 where the Father says to the Son: "Ask me and I will make the nations your heritage, and the ends of the earth your possession." In a moment in eternity the Lord Jesus asked this nation and the Father wanted me to hear that! May God bless you in your thesis.
(20) No response.
(21) We Brazilians are closer to North African culture than most North Americans but not as close as we would like to think. We need to make Brazilians aware of this and help them to adapt to the culture with discipline and commitment to learning the language.
(22) I have experienced that a lot of patience and perseverance is needed if we want to see any fruit. "To cast our bread on the water in order to find it days later." Taking for example the case of a young single lady, one of our first contacts, who became a Christian and was baptized, and later backed up due to a promised marriage. In reality she never got married because she found out she was going to be the second wife. We saw each other very sporadically during 9 years, until one day we saw each other "by chance" and seat down and talked. It was then that she shared with me that she had desired to come back to the Lord for a long time but that she didn't say anything to me because she thought I would reject her because of what she did. So we are starting to disciple her again. I have been learning to humble myself. The spirit of which I got here was: "I know, they don't know." So I will be the teacher and they will be the students. Today I see with different eyes. I am here to serve them in an equal term, asking for their direction and orientation. I am a guest on this land, and because of that I need to respect them and learn with them.
(23) No response.
(24) It is embarrassing to explain ourselves when people ask suspiciously about why we are in the country.
(25) The Arab-Muslim is normally someone who is seeking to seriously know God but they need to meet him. It would be good for the Brazilian church to appreciate the role and work of single Brazilian women in the Arab world.
(26) No response.
(27) The care that we receive from God is very gratifying. We learn a lot by being inside of a different culture. We think that we are going to teach others, but we learn a lot also.
(28) This has been an experience of cultural immersion.
(29) It has not been easy being a single woman working in the Arab culture. We suffer discrimination, lack of respect, etc. that forces us many times to do things that are not allowed for a woman to do so that we can be respected.
(30) I am a single woman missionary.
(31) Living in a Muslim context (97%) has taught me that we must "be" much more than we must "do" in ministry. This has been and will continue to be a constant challenge.
(32) This first year has been difficult. Cultural stress has been stronger than expected. But I am comforted knowing that I am in the center of God's will.
(33) I worked in an international company in the Middle East. There were other Brazilian believers

there with me and we began a church fellowship among ourselves. We also reached and shared the Gospel to those with whom we built relationships. It would be good for Brazilian tentmakers to have more training and preparation to minister in similar contexts to ours.
(34) Brazilians come with high expectations and want to see immediate Brazilian results. We need to adjust our expectations. We need to be humble and patient and see how God will use us here. We need to work more with local people. and we need to come and do a better job studying language and culture. Most Brazilian women come and hate the Arab culture at first.
(35) We went through a difficult two years without any pastoral care, feeling alone without anyone to talk to. This could be better. I have not wanted to leave for negative reasons but to be faithful.
(36) We have worked in a humanitarian center for refugees in our country that includes a feeding ministry, teaching crafts, home visits which have led to evangelism and teaching, and training Christian leaders to run the center. There have been some challenges in the leadership of the center with other foreign Christians. Also some locals have been concerned about how much we share the Gospel openly.
(37) No response.
(38) I have had a successful business here. It is a kingdom business but I am challenged to pursue Mission through Business rather than Business as Mission. I want to do more direct evangelism. What's wrong with a hybrid business that includes good godly business and sharing the Gospel? I am an ordained Assemblies of God pastor and we have few missionaries in the 10/40 window.
(39) As Brazilians, we think we know more than we do. We need to be humble and learn from others. We cannot rely on our jeito but need to work hard on learning the language and culture. We have things in common with the Arab culture so it is easier for us to be here, but we need to be persistent to learn. We need to do a better job of building ministry platforms. We also need to proclaim the Gospel. We cannot just live a good life and expect God to speak to people in dreams.
(40) Thoughts on spiritual warfare. I think I used to be too focused on spiritual warfare issues. There are lots of evil influences in Spiritism rituals in Brazil. Also, my own brother who was not a believer was possessed. I have had some real experiences praying for him and others and seeing them delivered and this has helped to prepare me for spiritual warfare here [in my Arab context].
(41) Our sending church was slow to send us out because they want to see quick results. Sometimes the church pressures us to work more aggressively to see results but we cannot do that here. They want us to quickly learn Arabic but don't offer to support us in language classes. Our pastor has affirmed us being here. I worked with the church closely for five years before coming to the Arab world and I want to obey the leadership and even go back if they call us back.
(42) We cannot fail in our mission because we are afraid that our church will not send any more missionaries to the Arab world.
(43) No response.
(44) No response.
(45) No response.

APPENDIX C: BRAZILIAN MISSION LEADERS SURVEY POOL

Number	Date	Manner Surveyed	Gender/Marital Status	Role	Other
1	April 27, 2009	On-line (English)	Married man	Theological seminary dean	
2	May 1, 2009	On-line (English)	Single woman	Missions instructor	North American
3	May 2, 2009	On-line (Portuguese)	Man	Pastor, mission leader	
4 (Silas Tostes)	May 5, 2009	On-line (Portuguese)	Married Man	Mission agency leader	I spent a day with the participant, Silas Tostes, at the Missão Antioquia headquarters near São Paulo
5 (João Mordomo)	July 21, 2009	Interview in English	Married Man	Mission agency leader	North American; I spent 3 days with him at the CCI mission headquarters and at a training event
6 (Daniel Calze)	July 21, 2009	On-line (Portuguese)	Married Man	Mission agency leader	I spent part of a day with him at the PMI Brasil headquarters in Curitiba.
7 (Robson Ramos)	July 29, 2009	Interview in English	Single Man	Missiologist, church planter, author	Same as n. 18 in Brazilian workers. I visited his current work in Southern Brazil.
8	August 3, 2009	On-line (Portuguese)	Woman (marital status unknown)	Mission agency leader	
9 (Tim Halls)	August 24, 2009	Telephone interview	Married Man	Mission agency leader	North American who spent many years in Brazil; currently mobilizing Latins in the USA to mission
10 (Marcos Amado)	August 27, 2009	Interview in English via skype	Married Man	Mission agency leader, missions pastor	Same as n. 21 in workers survey

APPENDIX D: MISSION LEADERS SURVEY AND RESPONSES

1. I understand the survey and agree to participate. 10/10 agreed.

2. What is the name of your organization?

(1) Seminario Bíblico Palavra da Vida
(2) Missão JUVEP
(3) Conexao Primeira
(4) Missao Antioquia
(5) CCI-Brasil.
(6) PMI - Povos Muçulmanos Internacional
(7) No response.
(8) Interserve Brasil-CEM
(9) PMI USA
(10) PMI

3. What is your denominational affiliation?

(1) Baptist
(2) Baptist
(3) Baptist
(4) Igreja Presbiteriana do Brasil (Presbyterian Church of Brazil)
(5) Inter-denominational; Baptist in theology.
(6) Igreja Presbiteriana do Brasil (Presbyterian Church of Brazil)
(7) Baptist/interdenominational.
(8) Igreja Presbiteriana do Brasil (Presbyterian Church of Brazil)
(9) No response.
(10) Baptist

4. Give a brief history of your organization.

(1) SBPV was founded to answer the need for Brazilian missionaries working among primitive tribes in Brazil. Later the school expanded its programs so as to also prepare pastors and Christian educators. It has served the Brazilian church for 44 years now.
(2) I currently work with Juvep, a mission situated in the Brazilian Northeast, mainly serving the semi-arid interior. They also have cross-cultural missionaries in East Timor, Cambodia and Peru. I help direct a one-year missionary training school (post-graduate) which has students from all over Brazil who have a variety of mission interests, including the Muslim world. I also help other missionary schools - Kairós, Antioch Mission, Baptists and others.
(3) We are a 60 years old church. We have Missions as a priority. Our foundational Scriptural text is Acts 1.8, therefore we wish to the work of God locally and worldwide.
(4) Please refer to t the tab “history” in MA website www.missaoantioquia.com
(5) See CCI website.
(6) How were we born. A young calling. In 1971 God called a young engineer named Pablo Carrillo to leave his native land (Mexico) and move to Spain and later to the Middle East and Northern Africa. He did move and for three years he served with the Operation Mobilization in Jordan, Syria, Lebanon and Tunisia. Soon he married Jane, with whom he had three children (Natasha, Yusef, e Yamila) and in 1982 they were living as a family in Morocco. They prayed during four years for God to move the Latin Church to send workers to the Islam world. At first they lived in Spain but, after realizing that the country was very close to the gospel and that it was almost impossible to communicate their vision to the people they moved to the south of Spain in 1987. Heinz Suter and his wife Isabela shared the same vision and helped them out with the management of an office. From then on the challenge to Latin America was in place. The Project Magrebe was being birthed. In the years that followed more and more workers started joining them, in a very slow process. It was the result of immeasurable prayers lifted up to the throne of God. Initially the workers were being settled in Northern Africa, in the sub-Saharan region, and a little beyond in Central and South Asia and in the Middle East. Due to its progressive advance the name of the organization was changed to PM International (Povos Muçulmanos) in 1991.
(7) No response.
(8) Interserve Brasil-CEM was launched on August 9 of 2003 in Viçosa, Minas Gerais, Brasil. The works was a result of a parternship with Interserve international, having Interserve Canada as a mentor through the service of its Director Craig Shugart. The CEM (Centro Evangélico de Missões) was the partner institution that took Interserve as a sending agency. Up to then, the CEM functioned mainly as a Missions School, but the possibility of coming to birth a Mission agency was already included in its by-laws. The CEM was created on October 24 th of 1983, by the initiative of Reverend Elben Magalhães Lenz César and others from Igreja Presbiteriana of Viçosa. Due to the shared vision of both organizations to train and send qualified professionals to serve as full-term missionaries among the unreached, the partnership between CEM and Interserve International came about very smooth and productive. Both of them are interdenominational organizations.
(9) See PMI USA website.
(10) See PMI website.

5. What is your specific role in missions preparation and mobilization within your organization?

(1) President of the school. I personally encourage missions on our campus, oversee the invitation and presence of resident missionaries (one-year presence on campus), supervise the theological and biblical content of our Missionary Conferences, and see that our Missions department has a visible presence on our campus.
(2) Missionary training. I am a teacher and one of the directors.
(3) As a Senior Pastor my role is to maintain the vision and encourage the callings
(4) I mobilize, train and send workers
(5) Mobilizing, training, and encouraging Brazilians in ministry to the Muslim world.
(6) One of my roles is to mobilize the Brazilian church, identifying sending churches and candidates to the field. Once the person is identified, we send him to one of our partners for training in Brazil. Before leaving: the future missionary needs to have his theological and missiological education, of which is offered by many organizations in the country. Upon arrival: the workers start the course in Transcultural Orientation (COT), that takes five months to be completed. This course offers a culture immersion, with language training, time spent with Muslim families, etc. of which will provide a valuable tool for an efficient communication of the Gospel. Following up: Afterwards there will be offered more training in terms of courses, reading and retreats, in order to keep the workers informed, experience sharing, work methods, etc.
(7) Training, teaching, writing books and articles
(8) My role is not in training, since the missionaries come to us with some training and /or are encouraged to do so before they apply. But my role does include mobilization, especially among professionals (or tentmakers) in the entire Brazil, those with focus on the Arab world and parts of Asia.
(9) No response
(10) Administration; cross-cultural training; raising money for special projects.

6. How long have you been serving in your present role?

(1) 15 years
(2) As a missions mobilizer and teacher, almost 40 years all told. I am here in the Northeast for 10 years.
(3) 4 years
(4) More than 20 years
(5) 13 years.
(6) 5 years
(7) 15 years.
(8) Six years
(9) No response.
(10) 7 years as the international director of PMI

7. Describe in as much detail as you would like the vision of your organization toward global missions.

(1) We are committed to providing capable individuals who will go to the least reached and unreached people groups of Brazil and beyond, while also preparing pastors with missionary hearts and vision. We insist that all our students have some form of first hand exposure to missionary work (whether urban, rural, cross-cultural, or monocultural).
(2) The JUVEP mission includes world missions in their program, but their emphasis is on the unreached interior of the Northeast, especially the rural areas where less than 0.1% are Christians.
(3) We want to plant churches among the most needed regions, by emphasizing the unreached people groups.
(4) Please go to the icon vision at the website www.missaoantioquia.com
(5) See CCI website.
(6) In regards to world missions, Islamism represents without a doubt, the biggest challenge in terms of mission initiatives, not only due to its extension but also for its complexity. It has been decades since Muslim populations have been establishing themselves in the West, due to immigration and also with the goal of expanding their territory. We see that happening as well in Latin America. And by having a mission exclusively Latin, we have had the goal of establishing the Church of Jesus Christ among the Muslim people, with the cooperation of the evangelical church, through a whole missionary action.
(7) To help Brazilians to get out of the Christian “ghetto” and to bridge the gap to the lost.
(8) “Our vision: lives and communities transformed by the encounter with Jesus Christ.” “Our purpose: to make Jesus Christ known among the poorest people groups of Asia and the Arab world, through a whole ministry, in partnership with the local church.” Therefore, we work with a unique vision and purpose, accepted internationally.
(9) See PMI USA website
(10) See PMI website

8. What is the vision of your organization toward mobilizing Brazilians for mission work in the Arab-Muslim world?

(1) We believe God and history have contributed to make Brazilians accepted in areas of the world where Islam is the ruling worldview. We have worked with different missions and churches and have encouraged our Missions graduates to consider placement in Arab countries.
(2) We do not specialize in any specific group, except for the Northeast unreached.
(3) Please explain the term Arab-Muslim, because we have a strong desire to reach Muslims in general, not only those of Arab origin. Our vision is to recruit, select, train and send them. We know that Brazil is a strong potential to reach out the Muslim world.
(4) We work with many different groups, including this one mentioned in your question. We look for mature people who have an educational background and ministry experience.
(5) See CCI website.
(6) We are not looking for “perfect” people, but those who have a true missionary calling and are willing to learn and to suffer difficulties because of their love for Jesus Christ, and also to have perseverance meanwhile. We also understand that the local church is the main organization in charge of sending missionaries to the field. Their priority and privilege is to send out missionaries to the field, and also to support them material and spiritually in all they need while serving abroad. It is possible that a church does not have the means to send and support a missionary on the field. Therefore, we recommend partnerships with other churches. We use a variety of strategies of mobilization, such as breakfasts with the ones felt called, seminaries, etc.
(7) To plant an international outreach in Southern Brazil that would reach internationals, including Arabs.
(8) There is no specific vision in terms of the Arab-Muslim world. All of our workers, who come from all of the sending countries, are welcome to go serve in the Arab-Muslim world.
(9) See PMI USA website.
(10) See PMI website

9. Approximately, how many Brazilian missionaries have been sent by your organization to minister in the Arab-Muslim world since 1976?

(1) We do not send them - we recommend them. Nine in recent years. I do not have an exact figure available right now.
(2) None in JUVEP, except for the peripheral contact the missionaries in East Timor have.
(3) 8
(4) Around 15 workers
(5) 8 Brazilians serving in 5 Arab countries.
(6) Approximately 60
(7) No response.
(8) 7 Brazilian missionaries (6 married and 1 single)
(9) No response.
(10) From PMI Intl, around 30-40; the total number of Brazilians serving in the Arab world is 50-70

10. What are the major areas of ministry encouraged by your organization in the Arab-Muslim world? Evangelism? Teaching/Discipleship? Church Planting? Spiritual Warfare? Humanitarian Aid? Translation? Media development? Others?

(1) Evangelism, intercessory prayer/spiritual warfare, Business as mission and sports venues (schools, teams, etc.)
(2) No response.
(3) Evangelism, discipleship/teaching, church planting, intercessory prayer/spiritual warfare, humanitarian aid, translation
(4) Evangelism, discipleship/teaching, church planting, humanitarian aid
(5) Evangelism, discipleship/teaching, church planting, intercessory prayer/spiritual warfare, Business as Mission
(6) Evangelism, discipleship/teaching, church planting, humanitarian aid
(7) Evangelism, discipleship/teaching, church planting
(8) Evangelism, discipleship/teaching, church planting, intercessory prayer/spiritual warfare, humanitarian aid, local leadership development
(9) No response.
(10) Evangelism, discipleship/teaching, church planting, humanitarian aid

11. Of the areas listed in the last question, what are the 2-3 priorities of your organization in the Arab-Muslim world?

(1) Sports ministries; Business as mission
(2) No response.
(3) Evangelism, discipleship and church planting
(4) It depends of the gifts of the worker
(5) Church planting movements among Muslim unreached people groups (evangelism and discipleship is implicit in that); Business as Mission; Training and partnering with existing mission efforts; Evangelism; Prayer.
(6) Evangelism, discipleship and church planting
(7) Training in evangelism, church planting; Evangelism outreach via international training center.
(8) Teaching/ discipleship; humanitarian help; prayer/ spiritual warfare.
(9) No response.
(10) We talked a lot about church planting but we actually did more in the area of evangelism and discipleship. All of this was very much mixed with development projects. So there have been seasons of different emphases. The present director of PMI has a real passion for church planting and is focusing and acting more in this area.

12. How much do you emphasize spiritual warfare prayer and ministry in your training?

(1) This is not an overly emphasized area in our school. We encourage prayer bands, afternoons of prayer, and special prayer chapels for missions.
(2) From 10-20%.
(3) Very much
(4) It is part of our philosophy. Please go to the icon "intersection" at www.missaoantioquia.com
(5) We have a prayer network among our supporting churches. We do emphasize prayer and spiritual warfare training with our Brazilian workers. Any weakness in this training would be because of shortcomings by our North American leadership.
(6) Because we view prayer as the first and most important investment, we encourage our candidates to have a prayer life and a sanctified life.
(7) Keeping a balanced perspective. Not giving the enemy too little or too much attention.
(8) No response.
(9) No response.
(10) We had a big emphasis on prayer but not necessarily spiritual warfare prayer probably because we were a bunch of Baptists, Presbyterians, and Mennonites. We believe in prayer but we were careful in not going overboard. Now PMI has more emphasis on spiritual warfare because of the present leader is from a Pentecostal background.

13. In your opinion, how have your missionaries been “successful” (please define this by your own criteria) in ministry in the Arab-Muslim world?

(1) Permanence (stick-to-it-tiveness) is a major criterion. With the exception of a couple who had to leave for family reasons, all those I remembered are still there. Their ability to be welcomed back by their communities is also a good criterion, and they all passed that test as well.
(2) No response.
(3) When they are able to create friendships, have some decision for Christ and make disciples.
(4) When they are able to create friendships, evangelize, make disciples, train nationals ...
(5) When they successfully understand the culture; Attaining language proficiency; That they take continual initiative in ministry; have intentionality. Our success criteria is less numerical but more based on relationship initiative; We often had fed into existing church planting movements.
(6) I believe that the success comes as a result of the natural gifts of the Latin to adapt himself to the place, specially to the Islamic culture and because of that, to share the Gospel in a effective and whole way. Besides that, we count on a history of peace among the Latin people, alongside with a identification of the Muslim people with the Latin people in terms of the difficulties in which we live. We have Brazilian workers in many different sites in North Africa, Sahel and Asia, who are doing an excellent job in different areas, such as sports, health, special needs, etc.
(7) No response.
(8) They are very outgoing and social, as the Arabs; they are in love, enthusiastic; they are people of prayer.
(9) They have been pioneers in new fields moving out by faith. They have connected to the local culture a bit faster than North American counterparts. They have been pretty good at starting churches. Prayer strategies have alerted the Brazilian churches to cultivate a heart for the Muslim world.
(10) My definition of success is being able to have Muslims trust you for what you are, for your life and faith, and through words and deeds be able to communicate the love of God. Because of that you see people coming to the Lord, you are discipling them, and eventually they become part of the local church. In light of this goal: most Brazilians have been very successful at building friendship with Muslims and earning their trust. Most have been good evangelists. In the first 7-10 years, we did not see many people come to the Lord. Later, however, Brazilians began to see people come to Christ and disciple them. Why Brazilians and trust? Brazil as a country still has a positive image in the Muslim world. Because of our background of relative poverty and economic crises and inflation, we can identify with Muslims. People perceive that and it is possible to bond with Arabs in a deep level of friendship. During the first Gulf war, many Americans left North Africa; but Brazilians stayed in the country, things did not change and we were never implicated in these political problems. This puts more responsibility on our shoulders. Those involved in development projects did not bring negative attention on themselves—unlike North Americans. Whatever Americans would do was met with suspicion.

14. In your opinion, how have your missionaries experienced failure in ministry in the Arab-Muslim world?

(1) That evaluation should be asked to the heads of their respective missions. I do not have that information.
(2) No response.
(3) They have failed in communication, discipleship, and church planting.
(4) They have failed, but they have less fruit than in other missionary fields.
(5) Our people have faced more challenges than failures. I.E. Brazilian women feeling hassled by Arab men. We are still a new organization though.
(6) As Latins, we are an oral culture, and many times we identify faults in our communication. Between missionary x and church x, team, etc. Problems in communication result in a lot of wasted time.
(7) No response.
(8) I don't agree with the use of this word (failure). I don't believe they have failed. I can say that they could do a better job if they had more organization, perseverance and if they were more apt to learn different languages.
(9) Some have really struggled with their finances--some have had to return because of this; others could not return because of finances and stayed. Some have struggled with the lack of fruitfulness in their ministries and they have moved to other fields perhaps prematurely.
(10) Discouragement. Overcoming the sense of uselessness and discouragement. Struggling with the lack of fruit (i.e. 1-2 people coming to Christ every few years). Some did not endure as much as they could and did not stay long enough. Failure is giving up—not overcoming the barriers, learning the language. This is mostly due to not being adequately trained. Family challenges—marriage relationships.

15. Within your specific role, what is your strategy for preparing Brazilian missionaries for the Arab-Muslim world (i.e. missiological, theological, church planting training, tentmaking/business training)?

(1) We provide biblical, theological and missiological training. The missions our students choose decide strategy and further preparation.
(2) Our students receive general preparation in missiology, character and spiritual formation and practical areas of church planting. For anyone with a specific calling, such as translation, or going to the Muslim world, we recommend further studies available here in Brazil.
(3) We hold a monthly meeting with the candidates and we lead them to serve in the local church prior to going to the field. They are encouraged to read books and are trained in evangelism and discipleship. Afterwards they are sent to a theological school or to specific training in the area of which they wish to serve.
(4) Transcultural training, after having studied theology, and preferably professionals. They need to learn the language and the culture very well before they start the work.
(5) Training Brazilians in ministry; providing leadership and directing a mission organization of Brazilians working in the Muslim world.
(6) We are a mission that plants churches through a holistic missionary action. Our missionaries glorify the Lord in the Muslim countries through their professions and jobs. Because we work and live in a whole way. That means that what we do, we do it in such a way that those who observe us are able to glorify God.
(7) Helping candidates gain a profession and then find a field where they can put that to good use.
(8) Our agency encourages that all of them have missiological training, with few exceptions. We also offer some specific material in regards to tentmaking.
(9) No response.
(10) We developed our field training—4-5 months in a country in immersion. Our field training was cross cultural adaptation training.

16. In your opinion, what is the overall quality of pre-field training of Brazilian missionaries from your organization? Why?

(1) Within our self-imposed limitations (not becoming a sending agency), I believe we do a fairly good job at preparing them.
(2) I think it is excellent, along with two other schools in Brazil - CEM in Minas Gerais and CIEM in Rio de Janeiro. We try and help the students have tools to evaluate currents in mission strategy and have a solid Biblical foundation for his or her own work wherever they go.
(3) We can certainly improve its quality. I believe that only one encounter per month is not enough and too lengthy in order to keep the inner flame burning and the growth.
(4) Good, with a returning rate almost inexistent
(5) Overall, it seems adequate. We do not have a formal training program. Rather, we assess where a candidate is and seek to fill the gaps of their training. Given the needs we can offer training in bible, spiritual life, and professional business-type training. Some of these needs can be met through partnering organizations closer to the candidate's home city. If needed, we may ask a candidate to come to Curitiba for 2 years and be a part of a 2 year program that includes biblical training, missiology, church planting experience (inside of Brazil), and business/professional training. We have started a business consultancy to meet this need.
(6) We are a receptive mission agency. Our missionaries are trained by our partners in Brazil. Those partners are chosen by us according to their training programs and level of respect they have. In terms of the program of training on the field the COT – Course of Transcultural Orientation has been efficient and important upon arrival of the worker on the field.
(7) No response.
(8) When our missionaries are trained by the CEM (Evangelical Center of Missions), with whom we are partners, they training they get is of high quality. That is because CEM has an excellent program and great teachers. The candidate spends between 1 to 2 years studying missions, depending on the program. If they are not trained by the CEM they end up lacking the necessary training.
(9) It's too early to make such an evaluation.
(10) Today, most workers with PMI are receiving adequate training. The Brazilian church is starting to see the need. The problem is when a denomination or individual church send unequipped workers to the field. The standards were high for candidates (we evaluated family life, evangelism/discipleship skills, ability to adapt). We expected that our candidates would have been through theological, missiological, church planting training. We did consider accepting people without bible college (especially for those focusing on evangelism and discipleship) but who had many years of experience and proven character—their role would be as an evangelist or disciple. We partnered with missions agencies in Brazil to fill in the gaps (Antioch, Avante, Kairos).

17. What do you see as presently lacking in the pre-field training of Brazilian missionaries to the Arab-Muslim world?

(1) We still offer a rose-tinted glasses view of ministry in an Arab culture. We fail to provide them with a real sense of the opposition they will face and the dynamics of an all-out spiritual warfare with the forces of darkness.
(2) For now, any specific training may be lacking, and certainly is divided between the different schools of thought regarding muslim evangelism and discipleship.
(3) There is a lack of specific transcultural training to the place where the missionary is called to. We know that there is a huge variety in the Muslim world. For example. A Muslim in [the Middle East] is very different from a Muslim in [Asia] I believe that the training should be more specific.
(4) Nothing
(5) Pre-field linguistic experience. This may take the form of a version of LAMP (Language Application Made Practical) here in Brazil. Or, we could send Brazilians to the university here in Brazil to study Arabic.
(6) I quote Ronaldo Lidório and make his words mine: “In first place, our candidates to missionary work need to be prepared biblically. They need to study the Word, know it, research it in textual terms and put it in context. To invest in a good biblical preparation is the same as investing directly on the field. Secondly, we need to understand that faithfulness is bigger than ability. The Christian character should be the course given the most emphasis in our courses of mission formation. Because it would be impossible to pretend to have a Christian like character inside the classroom and another one outside of it, we desperately need mentors among our mission teachers who will invest their time in discipleship.”
(7) Establishing a comprehensive understanding of the role of the mission agency and the local church in the missionary's life. Also, more focus on re-entry issues including helping a missionary to have insurance, retirement, and even meaningful ministry or work if they should leave the field.
(8) An internship, or in other words, a time spent on the field, where the candidate is overseen by more experienced missionaries, prior to him making the final decision for that field. There might also be a need of a deeper knowledge in linguistics, in order to help learning a new language.
(9) A purely knowledge based pre-field training model should be avoided.
(10) Sometimes people with theological training have not had biblical training. So a biblical theology is needed. Also, most of the courses on Islam have been taught from a negative perspective. We must teach a love for Muslims, not hatred for Islam that becomes hatred for Muslims.

18. What is the philosophy of your organization for raising financial support for missionaries?

(1) We do not since we do not send them.
(2) The local church should be the main supporter of any missionary, with help from other people and organizations.
(3) We use the Faith Promise Offering. The missionaries are always our priority. Therefore, if the missionary offering is not enough, we take the money from the general fund to complete the remaining that is lacking.
(4) The missionaries must have a sending church and a group of supporters. We have a cooperation agreement with the sending church.
(5) Our missionaries are "self-supported." This could be through our missionaries raising support through their churches. But, more and more because of the economic situation of Brazil, we are taking more of a Business as Mission approach to help with support (also as a strategy for integral ministry inside the country). See article by J. Mordomo in EMS on Business as Mission.
(6) We believe that the local church is the main organization in charge of raising support for the missionary. Their priority and privilege is to send out missionaries to the field, and also to support them material and spiritually in all they need while serving abroad. As an organization we help the missionary to raise support, but we do not take full responsibility for it.
(7) A bi-vocational model. Only a few should be fully financially supported. The classic support raising model is not sustainable.
(8) The missionary needs to raise his support himself, with our help as possible. But I don't believe that this is the ideal way to go about it. Ideally the local church should be the one responsible for taking the initiative, even if it had to ask for help from other churches/companies/people.
(9) Compared to the mid 1970s when no Brazilians were raising support, most are able to raise support from churches on some level. They are becoming support raisers and are finding solutions to this challenge.
(10) Each worker raised his/her own support. Brazilians are to raise 100% of their support from Brazil. We raised support for projects (development, training, pastoral care) and tried to do that in Latin America. We also raised support for projects from Europe and North America--we had agreements with Tear Fund, Partners International, and other groups to fund projects.

19. In your opinion, do missionaries from your organization (and other organizations) have adequate financial resources to stay on the field?

(1) In general, Brazilian missionaries overseas face the syndrome of the financial crisis. Whenever one hits, whether local or global, the first commitment to be jettisoned is the missionary contribution (This I say to our shame). Quite often Brazilian missionaries leave with full support and are reduced to less than half two years after arriving on the field.
(2) For now, they are adequately supported.
(3) No, many missions agencies struggle to maintain adequate support and the Brazilian church does not have a clear vision for its responsibility for supporting missionaries.
(4) This is the most problematic area for us because the life in the Arab world is very expensive.
(5) About 50% do; 50% do not.
(6) I answer for PMI. Yes, our missionaries do have the resources to stay on the field.
(7) Certainly not.
(8) Our missionaries have the adequate financial resources to stay on the field because we only send missionaries who have already raised at least 90% of their support. I cannot say the same stands for other organizations because I don't have enough information about them.
(9) Some do; some don't
(10) Things are much better because the Brazilian economy is much more stable. Our currency has improved against the dollar. Some churches 20 years ago got emotional and made a commitment and then stopped giving after 6 months; so the maturity of churches toward missions since then has helped. In PMI, wanted every missionary to have health insurance, pension, and an emergency fund. But 60-70% of Brazilian pastors do not have these privileges; so it was hard for the church to think of giving these things to missionaries when pastors did not have them. <p>“Adequate” support for Brazilians is enough to get by every month—but far from the ideal (furlough funds, health insurance, pension).</p> <p>We often promote Brazilian missions by saying they can get by with half of what an American can live on. But in the long run, this is problematic for Brazilians who have not planned ahead financially (i.e. for those who experience health problems later on but have no insurance).</p>

20. What are the greatest difficulties and challenges faced by your missionaries serving in the Arab-Muslim world?

(1) From previous conversations with our alumni, it seems that loneliness and discouragement over the hardness of the soil are the greatest problems
(2) No response.
(3) Cultural adaptation and external pressure to plant churches.
(4) Those countries known as high risk countries.
(5) Dealing with the expectations of their sending churches in Brazil who expect the results of Brazil in the Arab-Muslim world; Our women missionaries suffering harassment in an Arab contexts; Establishing pre-field teams and as a result finding appropriate/like-minded teams in the Arab world to second our missionaries to.
(6) Initially the language. However, there is a very strong desire to remain on the field, what makes the Brazilian missionary to carry on by being creative.
(7) Financial challenges.
(8) They miss their families a lot (Brazilians are usually very close to their families); lack of support from the family (it is very rare to find a family member who approves a missionary to leave to the field, which becomes one more burden for the missionary to carry); lack of support and follow up from the sending church (in many cases, but not all); lack of vision by the Brazilian church, to send professionals in missions (tentmakers). The Brazilian church believes that the missionary will have full support if he works in his career, which is not true in 95% of the cases.
(9) The challenge of getting a visa and staying in a country. The ability to establish a viable, long-term platform.
(10) The long-term problem of financial support and future financial planning. Training is not still what is needed—some of the courses are negative about Islam and that influences them before they arrive. The discouragement of seeing lack of fruit.

21. What percentage of missionaries in your organization have left the mission field in the Arab-Muslim world?

(1) Of the nine I mentioned above, two left for family reasons.
(2) No response.
(3) None have left.
(4) Haven't left. Except for one couple that left after 6 years.
(5) Though we are still young, so far none of our 8 workers in the Arab world have come back.
(6) No response.
(7) No response.
(8) Zero (because we are a new mission agency and have few missionaries on the field)
(9) I don't know of any who have left the field.
(10) The majority have stayed on the field. PMI did not accept people for less than 5 years. Most Brazilians continue to think in terms of a lifetime of ministry even when in North America and Europe the term "long-term" is being redefined to as little as 1 year.

22. What are the main reasons for your missionaries not continuing in ministry in the Arab-Muslim world?

(1) Family problems.
(2) No response.
(3) No response.
(4) No response.
(5) No response.
(6) Relationship difficulties among the missionary team.
(7) Emotional stress from cross-cultural living. Lack of finances.
(8) No response.
(9) No response.
(10) Financial strains; Family relationships (marriage problems); stressful team relationships.

23. In what ways does your organization provide pastoral care (member care) for your missionaries in the Arab-Muslim world?

(1) Does not apply to SBPV.
(2) No response.
(3) We keep in touch by email. They also have access to our services through the internet. We rely on the missionary agency to care for the missionary. When possible we do short term mission trips with the members of the local church.
(4) They are not left alone. They are sent to other organizations that are very well structured and come to Brazil to visit every three years.
(5) We now have a member care specialist in our office in Brazil who also has a private practice who coordinates member care. Also, our executive vice president of our mission is a pastor; so our mission base leadership is very pastoral in its nature. Our leadership, Brazilian and international, make regular visits to workers on the field. In 2010, we are also looking to set up a base in Spain that will also provide member care for workers in the region.
(6) Support of the church in terms of care of its missionaries: be a receiving base for the missionaries; be the middleman for the sending of financial resources to the missionaries; to inform the congregation of the work and needs of the missionary on the field; have a constant flow of communication with the church; inform the missionary in terms of a change in currency in order for the support to be adjusted accordingly; Support to the missionary on the field: make them feel welcome when they arrive on the field; help them in terms of transportation and as they move to their new home; help in the education of the missionary kids; provide the needed education during the time they are on the field; be alert to any need of the missionary and his family; help in any work that the missionary develops on the field; do frequent visitation in order to follow up with the missionary; Accountability: provide a mentor or counselor to each missionary; make sure he is doing the work he was sent to do; ask for frequent reports from the missionary.
(7) No response.
(8) 1. Interserve has a leadership team on the field that is responsible for the pastoral care, but there is also a more experience person available for a more specific care. 2. Interserve organizes regional meetings among the missionaries for sharing, prayer, renewal, etc. 3. The Brazilian office maintains a weekly contact with the missionary by the internet, and keep up with all of their daily challenges, through prayers, by listening to them, and by offering counseling, if necessary. 4. Interserve does a annual debriefing with each missionary. 5. Interserve gives special attention to the Home Assignment of each missionary. 6. Interserve tries to visit the missionary on the field at least once.
(9) No response.
(10) Having a member care team that regularly visiting teams on the fields. Also, spiritual retreats in regional areas. Finally, every 5 years we had a conference with all workers in Spain and we brought in veteran missionaries and teachers to work with them during the conference. During these conferences, it was great being together with other PMI folks.

24. Does your organization have a prayer strategy for missionaries in the Arab-Muslim world? If so, please describe it.

(1) No.
(2) No response.
(3) In all of our services we have a moment for intercession for the missionaries and we challenge the members of the church to dedicate the week in prayer for them. Depending on the case we send out short term prayer teams.
(4) Yes, we pray 24 hrs through a prayer chain.
(5) We have prayer campaigns with our CCI partners. We also train our workers to raise up a prayer team.
(6) Yes. We have a prayer calendar called “Connect yourself in Prayer”; this calendar is sent out every month to 6 thousand people in Brazil.
(7) No response.
(8) We have a strategy for all of our missionaries in Asia and in the Arab world. We have a international prayer coordinator who receive and sends out the prayer requests. In Brazil we meet weekly for prayer, where we intercede for each specific prayer request. We also send out the prayer requests monthly so that each prayer worrier can pray at home.
(9) No response.
(10) We sought develop a network in Latin America and Europe to form prayer groups and to send them monthly prayer requests. Each team on the field had specific times of prayer. In Granada, we gathered weekly for prayer. Also, each worker would have their own churches praying for them.

25. Please feel free to comment on anything else that you feel is important about Brazilian missions in the Arab-Muslim world and the preparation, sending, and care of Brazilian missionaries in the Arab Muslim world.

(1) No response.
(2) I know some excellent missionaries to contact.
(3) I recommend the book <i>Too Valuable to Lose</i> edited by COMIBAM.
(4) The biggest difficulty is the lack of vision by the churches that want to send missionaries only to areas where there is freedom and churches are able to be planted legally. Silas Tostes.
(5) We need to continue to work on partnerships with Brazilian churches in sending missionaries. Some churches want to control everything that our missionaries do; others simply “dump” them on us and expect us to do everything. So we want to continue to work on more healthy and strategic partnerships.
(6) Upon reflecting in the Brazilian missionary work one comes to the conclusion that the accomplishments and the successes surpass the wrongdoings, the drawbacks and the failures. Before, it used to be that there was a lot of willpower and not so much maturity, the sending of a missionary was disorganized and full of anxiety, there was no concern with the formation of the missionary, there were no missionary schools, and so forth. Because of that the missionaries used to remain on the field for a very short time, some would return, what created a negative effect in their lives, and for the sending church. Today the missionaries in general are remaining much longer on the field. Soli deo Gloria!
(7) Missions agencies should not become a business--sustained by the support raised by its missionaries; Mission agencies should be more professional (in terms of technology, communications, doing things with excellence, having a multi-disciplinary approach); Most churches do not send their best Christian laborers to the mission field. The perception is that if someone cannot make it as a pastor then they become a missionary.
(8) No response.
(9) There are probably 1000 Brazilian evangelical churches in the US, many of these with missions minded pastors and congregations. Recently, one Brazilian-American couple was sent to a closed country in the Middle East from a North American Brazilian church. There is great potential here.
(10) The Brazilian church. Though the Brazilian church is more mature today regarding missions, we are going through a period of time when some pastors are embarrassed to be called evangelical pastors because of the abuses of televangelists and rich megachurch pastors. Prosperity theology is really hurting us and this is taking away our focus from unreached peoples. We may have fewer missionaries if we do not create more awareness for the task in front of us.

BIBLIOGRAPHY

Abdol Masih, Bashir, "The Incarnational Witness to the Muslim Heart," in McCurry, Don, ed., *The Gospel and Islam: A 1978 Compendium*. Monrovia, CA: MARC, 1979, 85-96.

Adeney, Miriam, *Kingdom Without Borders: The Untold Story of Global Christianity*. Downers Grove, IL: Intervarsity Press, 2009.

Adiwardana, Margaretha, "Formal and Non-Formal Pre-Field Training: Perspective of the New Sending Countries," in Taylor, William D., ed., *Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition*. Pasadena, CA: William Carey Library, 1997, 207-215.

Adiwardana, Margaretha, "Treinar Missionários Para Perseverar: Um Preparo Holístico Para Situações de Adversidade," *Capacitando* 9 (2001), 5-15.

Ahlstrom, Sidney E., *A Religious History of the American People*. New Haven, CT: Yale University Press, 1972, 2004.

Alvarez, Miguel, "The South and the Latin American Paradigm of the Pentecostal Movement," *Asian Journal of Pentecostal Studies* 5.1 (2002).

Amado, Marcos, "A Capacitação Contínua do Obreiro," *Capacitando* 9 (2001), 39-46.

American Presbyterians in Brazil (web site) <http://www.apib.org/>.

Anderson, Allan, *An Introduction to Pentecostalism: Global Charismatic Christianity*. Cambridge: Cambridge University Press, 2004.

Anderson, Allan, *Spreading Fires: The Missionary Nature of Early Pentecostalism*. Maryknoll, NY: Orbis, 2007.

Anderson, Allan, "Towards a Pentecostal Missiology for the Majority World," *Asian Journal of Pentecostal Studies* 8:1 (2005), 29-47.

Anderson, Justice, *An Evangelical Saga: Baptists and their Precursors in Latin America*. Longwood, FL: Xulon, 2005.

Araujo, Alex, "Impressions of III COMIBAM Missionary Congress," *Connections* (April-May 2007), 29-34.

Arnold, Frank L., "A Peek in the Baggage of Brazil's Pioneer Missionaries," *Missiology: An International Review* 34:2 (2006), 125-134.

Associação de Missões Transculturais Brasileiras (web site) <http://www.amtb.org.br/site/>.

Associação de Professores de Missões no Brasil (web site)
<http://www.apmb.org.br/index.html>

Avante: Missão Evangélica Transcultural (web site)
<http://www.missaoavante.org.br/index3.asp>.

Azevedo, Fernando De, trans., Crawford, William Rex, *Brazilian Culture: An Introduction to the Study of Culture in Brazil*. New York: Hafner Publishing, 1971.

Badr, Habib, "American Protestant Missionary Beginnings in Beirut and Istanbul: Policy, Politics, Practice, and Response," in Murre-Van den Berg, Heleen, ed., *New Faith in Ancient Lands: Western Missions in the Nineteenth and Early Twentieth Centuries*. Leiden: Brill, 2006, 211-39.

Barakat, Halim, *The Arab World: Society, Culture, and State*. Berkley, CA: University of California Press, 1993.

Barakat, Robert, "Arabic Gestures," *Journal of Popular Culture* 6 (Spring 1973), 749-93

Barbosa, Livia, *O Jeitinho Brasileiro: A Arte de Ser Mais Igual que os Outros*. Rio de Janeiro, Brazil: Editora Campus, 1992.

Barbosa, Livia, "The Brazilian Jeitinho: An Exercise in National Identity," in Hess, David J. and DaMatta, Roberto A., *The Brazilian Puzzle: Culture on the Borderlands of the Western World*. New York: Columbia University Press, 1995, 35-48.

Barrett, David B., Kurian, George T., and Johnson, Todd M., *World Christian Encyclopedia: An Analysis of Six Thousands Contemporary Religious Movements*. Oxford: Oxford University Press, 2001.

Bastian, Jean-Pierre, "The Metamorphosis of Latin American Protestant Groups: A Sociological Perspective," *Latin American Research Review* 28.2 (1993), 33-61.

Bastian, Jean-Pierre, trans. Cumming, John, "Protestantism in Latin America," in Dussel, Enrique, ed., *The Church in Latin America: 1492-1992*. Maryknoll, NY: Orbis, 1992, 313-50.

Beach, Harlan P. et al., *Protestant Missions in South America*. New York: Student Volunteer for Foreign Missions, 1900.

Bebbington, David, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s*. London: Unwin Hyman, 1989.

Berg, Mike and Pretiz, Paul, "Five Waves of Protestant Evangelization," in Cook, ed., *New Face of the Church in Latin America: Between Tradition and Change*. Maryknoll, NY: Orbis, 1994, 56-67.

Bertuzzi, Federico, "Internationalization or 'Anglonization' of Missions," *Journal of Frontier Missions* 21:1 (2005), 13-16.

- Bertuzzi, Federico, *Latinos No Mundo Muçulmano*. São Paulo: Sepal, 1993.
- Bevans, Stephen B., and Schroeder, Roger P., *Constants in Context: A Theology of Mission for Today*. Maryknoll, NY: Orbis, 2004.
- Boff, Leonardo, trans. Barr, Robert R., *New Evangelization: Good News to the Poor*. Maryknoll, NY: Orbis, 1991.
- Bonino, José Míguez, *Faces of Latin American Protestantism*. Grand Rapids, MI: Eerdmans, 1995
- Bosch, David, "The Vulnerability of Mission," in Scherer, James A. and Bevans, Stephen B., eds., *New Directions in Mission and Evangelization II: Theological Foundations*. Maryknoll, NY: Orbis, 1994, 73-86.
- Bosch, David, *Transforming Mission*, Maryknoll, NY: Orbis, 1991.
- Bothelo, David, "The Principles, Practice and Plan of Horizontes Latin America," *AD 2000* (web site) <http://www.ad2000.org/celebrate/bothelo.htm>
- Bradford, Kevin D., Winter, Ralph D., and Hawthorne, Steven C., eds., *Perspectivas No Movimento Cristao Mundial*. São Paulo: Vida Nova, 2009.
- Braga, Erasmo and Grubb, Kenneth G., *The Republic of Brazil: A Survey of the Religious Situation*. London: World Dominion Press, 1932.
- "Brazil National Strategy Group Report," in J.D. Douglas, *Let the Earth Hear His Voice: International Congress on World Evangelization Lausanne, Switzerland*. Minneapolis, MN: World Wide Publications, 1974, 1344-46.
- Brewster, E. Thomas and Elizabeth S., *Language Application Made Practical: Field Methods for Language Learners*. Pasadena, CA: Lingua House, 1976.
- Brown, Rick, "Communicating God's Message in an Oral Culture: Communicating Effectively to non-Readers," *International Journal of Frontier Missions* 21:3 (Fall 2004), 122-28.
- Brown, Rose, *The Land and People of Brazil*. Philadelphia: J.P. Lippincott, 1972.
- Burns, Barbara, "Brazilian Antioch, Community, Spirituality, and Mission," in Taylor, William D., ed., *Global Missiology for the 21st Century: The Iguassu Dialogue*. Grand Rapids: Baker, 2000, 515-17.
- Bush, Luis, "Brazil a Sleeping Giant Awakens," *Mission Frontiers* (January-February 1994), <http://www.missionfrontiers.org/oldsite/1994/0102/jf9413.htm>.
- CCI-Brasil (web site) <http://www.ccibrasil.org>.

Campbell, Evvy Hay, ed., "Holistic Mission," Lausanne Occasional Paper 33. Lausanne Committee for World Evangelization, 2005, http://www.lausanne.org/documents/2004forum/LOP33_IG4.pdf

Campos, Oscar A., "Premillennial Tensions and Holistic Missiology: Latin American Evangelicalism," in Blomberg, Craig L. and Chung, Sung Wook, eds., *A Case for Historic Premillennialism: An Alternative to "Left Behind" Theology*. Grand Rapids, MI: Baker Academic, 2009, 147-69.

Carrasco, Pedro, "Training Latins for the Muslim World," *International Journal of Frontier Missions* 11.1 (1994), 1-4.

Carillo, Pablo, trans. O'Donnell, Kelly, "Struggles of Latin Americans in Frontier Missions," *International Journal of Frontier Missions* 12.4 (1995), 195-98.

Carmichael, Joel, *The Shaping of the Arabs: A Study in Ethnic Identity*. New York: MacMillan, 1967.

Cascudo, Luís da Câmara, *História dos Nossos Gestos: Uma Peguissa na Mímica do Brasil*. São Paulo, Brazil: Companhia Melhoramentos de São Paulo, 1976.

Central Intelligence Agency World Factbook (web site) <https://www.cia.gov/>

Centro Evangélico de Missões (web site) http://www.cem.org.br/br/interserve_eng.php

Chaney, Charles L., *The Birth of Missions in America*. Pasadena, CA: William Carey Library, 1976.

Chestnut, R. Andrew, *Born Again in Brazil: The Pentecostal Boom and the Pathogens of Poverty*. Rutgers: Rutgers University Press, 1997.

Comblin, José "Brazil: Base Communities in the Northeast," in Cook, ed., *New Face of the Church in Latin America: Between Tradition and Change*. Maryknoll, NY: Orbis, 1994, 202-225.

COMIBAM Internacional Cooperación Misionera Iberoamericana (web site) www.comibam.org

Cook, Guillermo, "Introduction: The Changing Face of the Church in Latin America," in Cook, ed., *New Face of the Church in Latin America: Between Tradition and Change*. Maryknoll, NY: Orbis, 1994, ix-xiv.

Cook, Guillermo, ed., *New Face of the Church in Latin America: Between Tradition and Change*. Maryknoll, NY: Orbis, 1994.

Cook, Guillermo, "Protestant Mission and Evangelization," in Cook, Guillermo, ed., *New Face of the Church in Latin America: Between Tradition and Change*. Maryknoll, NY: Orbis, 1994, 41-55.

Cook, Guillermo, "The Many Faces of the Latin American Church," in Cook, Guillermo, ed., *New Face of the Church in Latin America: Between Tradition and Change*. Maryknoll, NY: Orbis, 1994, 268-76.

Corrie, John, ed., *Dictionary of Mission Theology: Evangelical Foundations*. Downers Grove, IL: Intervarsity Press, 2007.

Costas, Orlando, *Christ Outside the Gate: Mission Beyond Christendom*. Maryknoll, NY: Orbis, 1982.

Costas, Orlando, *Liberating News*. Grand Rapids, MI: Eerdmans, 1989.

Cox, Harvey, *Fire from Heaven*. New York: Addison-Wesley, 1995.

Creswell, John W., *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. Thousand Oaks, CA: SAGE Publications, 2007.

DaMatta, Roberto A., "For an Anthropology of the Brazilian Tradition; or 'A Virtude está no Meio,'" in Hess, David J. and DaMatta, Roberto A., *The Brazilian Puzzle: Culture on the Borderlands of the Western World*. New York: Columbia University Press, 1995, 270-91.

DeCarvalho, Levi, "COMIBAM III: Research Project—Phase I," *Connections* (April-May 2007), 20-24.

Decker, Murray and Keating, Ryan, "The Radical Project: A Revolutionary Latin American Model for Mission Mobilization," accessed at *Hillsides Mission Organization* (web site)

http://www.reachthenations.org/comments.php?id=A4_0_1_0_C

Dias, Zwinglio, "Brazilian Churches in Mission: Editorial," *International Review of Mission* 85:338 (July 1996), 347-353.

Dillman, Don A., Tortora, Robert D., and Bowker, Dennis, "Principles for Constructing Web Surveys," unpublished paper from Dillman's University of Washington web page: <http://survey.sesrc.wsu.edu/dillman/papers/websurveyppr.pdf>

Douglas, J.D., *Let the Earth Hear His Voice: International Congress on World Evangelization Lausanne, Switzerland*. Minneapolis, MN: World Wide Publications, 1974.

Downey, Steven, "Ibero-Americans Reaching Arab-Muslims," *Lausanne World Pulse* (web site) <http://www.lausanneworldpulse.com/worldpulse/325>

Dussel, Enrique, ed., *The Church in Latin America: 1492-1992*. Maryknoll, NY: Orbis, 1992.

"Economy: Brazil" *CIA—The World Factbook* (web site)

<https://www.cia.gov/library/publications/the-world-factbook/geos/br.html>

Ekström, Bertil, "Brazilian Sending," in Winter, Ralph D., and Hawthorne, Stephen C., eds., *Perspectives on the World Christian Movement: A Reader*. 4th ed., Pasadena, CA: William Carey Library, 2009, 371-72.

Ekström, Bertil, *Éspiritu de Comibam*. Brazil: Comibam, 2006.

Ekström, Bertil, "Missões a Partir do Brasil," in Bradford, Kevin D., Winter, Ralph D., and Hawthorne, Steven C., eds., *Perspectivas No Movimento Cristao Mundial*. São Paulo: Vida Nova, 2009, 367-69.

Ekström, Bertil, "Missões e Cia," in Bradford, Kevin D., Winter, Ralph D., and Hawthorne, eds., *Perspectivas No Movimento Cristao Mundial*. São Paulo: Vida Nova, 2009, 778-81.

Ekström, Bertil, *Modelos Missionários Brasileiros Para o XXI*. Brazil: AMTB, 1998.

Ekström, Bertil and Limpic, Ted, "Signs of Improvement in the Brazilian Mission Movement," *Connections* (Summer 2005), 31-32.

Ekström, Bertil, "The Selection Process and the Issue of Attrition: Perspective of the New Sending Countries," in Taylor, William D., ed., *Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition*. Pasadena, CA: William Carey Library, 1997, 183-93.

Ekström, Bertil, "Uma Análise Histórica dos Objetivos da Associação de Missões Transculturais Brasileiras e o seu Cumprimento," MTh thesis, Faculdade Teológica Batista de São Paulo, June 1998.

Elmer, Duane, *Cross-Cultural Conflict: Building Relationships for Effective Ministry*. Downers Grove, IL: Intervarsity Press, 1993.

Elmer, Duane, *Cross-Cultural Connections: Stepping Out and Fitting In Around the World*. Downers Grove, IL: Intervarsity Press, 2002.

Escobar, Samuel, *Changing Tides: Latin America & World Mission Today*. Maryknoll, NY: Orbis, 2002.

Escobar, Samuel, "Latin American Theology," in Corrie, John, ed., *Dictionary of Mission Theology: Evangelical Foundations*. Downers Grove, IL: Intervarsity Press, 2007, 203-207.

Escobar, Samuel, "Missions from the Margins to the Margins: Two Case Studies from Latin America," *Missiology: An International Review* 26.1 (1998), 87-95.

Escobar, Samuel, "Missions New World Order," *Christianity Today*, November 14, 1994, 48-52.

Escobar, Samuel, "The Church in Latin America after Five Hundred Years: An Evangelical Missiological Perspective," in Cook, Guillermo, ed., *New Face of the Church in Latin America: Between Tradition and Change*. Maryknoll, NY: Orbis, 1994, 21-37.

Escobar, Samuel, "The Global Scenario at the Turn of the Century," in Taylor, William D., ed., *Global Missiology for the 21st Century: The Iguassu Dialogue*. Grand Rapids: Baker, 2000, 25-46.

Escobar, Samuel, *The New Global Mission: The Gospel from Everywhere to Everyone*. Downers Grove, IL: Intervarsity Press, 2003.

Faith2Share (web site) <http://www.faith2share.net>

Finley, Donald K., "Contextualized Training for Missionaries: A Brazilian Model," PhD dissertation, Asbury Theological Seminary, 2005.

Fleischmann, Ellen, "Evangelization or Education: American Protestant Missionaries, the American Board, and the Girls and Women of Syria (1830-1910)," in Murre-Van den Berg, Heleen, ed., *New Faith in Ancient Lands: Western Missions in the Nineteenth and Early Twentieth Centuries*. Leiden: Brill, 2006, 263-80.

Fletcher, James C. and Kidder, Daniel P., *Brazil and the Brazilians: Portrayed in Historical and Descriptive Sketches*. Boston, MA: Little, Brown, and Co., 1866.

Freston, Paul, "Brazil: Church Growth, Parachurch Agencies, and Politics," in Cook, Guillermo, ed., *New Face of the Church in Latin America: Between Tradition and Change*. Maryknoll, NY: Orbis, 1994, 226-42.

Freston, Paul, "Contours in Latin American Pentecostalism," in Lewis, Donald M., ed., *Christianity Reborn: the Global Expansion of Evangelicalism in the Twentieth Century*. Grand Rapids, MI: Eerdmans, 2004, 221-70.

Freston, Paul, "The Universal Church of the Kingdom of God: A Brazilian Church Finds Success in Southern Africa," *Journal of Religion in Africa* 35:1 (2005), 33-65.

"General Report of the III Iberoamerican Missions Congress, November 13-17, 2006, Granada Spain" http://www.comibam.org/docs/report_comibamIII_en.pdf

George, Sherron K., "Brazil: An 'Evangelized' Giant Calling for Liberating Evangelism," *International Bulletin of Missionary Research* (July 2002), 104-109.

George, Sherron K., "Presbyterian Seeds Bear Fruit in Brazil as Doors to Partnership Open and Close," *Missiology: An International Review* 34:2 (2006), 135-49.

George, Timothy, "Evangelical Revival and Missionary Awakening," in Klauber, Martin I. and Manetsch, Scott M., *The Great Commission: Evangelicals and the History of World Missions*. Nashville, TN: B & H Academic, 44-63.

Global CHE Network (web site) <http://chenetwork.org/index.php>

Gonzalez, Justo, *Christianity in Latin America: A History*. Cambridge: Cambridge University Press, 2007.

Greenham, Anthony, "Muslim Conversions to Christ: An Investigation of Palestinian Converts Living in the Holy Land," PhD dissertation, Southeastern Baptist Theological Seminary, 2004.

Guarneri, Julio, "COMIBAM: Calling Latin Americans to the Global Challenge," unpublished paper delivered at the Evangelical Missiological Society Annual Meeting, Denver, CO, September 27, 2008.

Guthrie, Stan, *Missions in the Third Millennium: 21 Key Trends for the 21st Century*. Waynesboro, GA: Paternoster, 2000.

Guzmán, Andres and Guzmán, Angelica, "Nós Como Servos: Os Obreiros Latino-Americanos no Oriente Médio," in Bradford, Kevin D., Winter, Ralph D., and Hawthorne, Steven C., eds., *Perspectivas No Movimento Cristao Mundial*. São Paulo: Vida Nova, 2009, 738-41.

Hall, Edward T., *Beyond Culture*. New York: Doubleday, 1976, 1981.

Hall, Edward T., *The Silent Language*. Westport, CT: Greenwood Press, 1959, 1980.

Hall, Timothy D., "The Protestant Atlantic Awakening and the Origins of an Evangelical Missionary Sensibility" unpublished paper delivered at the Conference on Awakenings and Revivals in American History, Liberty University, Lynchburg, VA, April 16, 2009.

Hankins, Barry, *The Second Great Awakening and the Transcendentalists*. Westport, CT: Greenwood Press, 2004.

Harrison, Phyllis A., *Behaving Brazilian: A Comparison of Brazilian and North American Social Behavior*. Cambridge, MA: Newbury House, 1983.

Haykin, Michael and Stewart Kenneth J., eds., *The Advent of Evangelicalism: Exploring Historical Continuities*. Nashville, TN: B & H Academic, 2008.

Heaney, Sharon E., *Contextual Theology for Latin America: Liberation Themes in Evangelical Perspective*. Colorado Springs, CO: Paternoster, 2008.

Heikes, Laura, "Una Perspectiva Diferente: Latin Americans and the Global Missions Movement," *Missiology: An International Review* 31:1 (2003), 69-85.

Hess, David J. and DaMatta, Roberto A., *The Brazilian Puzzle: Culture on the Borderlands of the Western World*. New York: Columbia University Press, 1995.

Hess, David J., "Hierarchy, Heterodoxy, and the Construction of Brazilian Religious Therapies," in Hess, David J. and DaMatta, Roberto A., *The Brazilian Puzzle: Culture on the Borderlands of the Western World*. New York: Columbia University Press, 1995, 180-208.

Hesselgrave, David J., *Communicating Christ Cross-Culturally*. Grand Rapids: Zondervan, 1991.

Hesselgrave, David J. and Rommen, Edward, *Contextualization: Meanings, Methods, and Models*. Pasadena, CA: William Carey Library, 1989, 2000.

Hiebert, Paul, *Cultural Anthropology*. Grand Rapids: Baker, 1976, 1983.

Hiebert, Paul, *Incarnational Ministry: Planting Churches in Band, Tribal, Peasant, and Urban Societies*. Grand Rapids: Baker Academic, 1995.

Hiebert, Paul, "Power Encounter and Folk Islam," in Woodberry, J. Dudley, ed., *Muslims and Christians on the Emmaus Road*. Monrovia, CA: MARC, 1989, 45-61.

Hiebert, Paul, *Transforming Worldviews: An Anthropological Understanding of How People Change*. Grand Rapids: Baker Academic, 2008.

Hornaert, Edouardo, "The Church in Brazil," in Dussel, Enrique, ed., *The Church in Latin America: 1492-1992*. Maryknoll, NY: Orbis, 1992, 185-200.

Hornaert, Edouardo, *The Memory of the Christian People*. Maryknoll, NY: Orbis, 1988.

Horner, Norman, *Cross and Crucifix in Mission*. Nashville, TN: Abingdon Press, 1965.

Hourani, Albert, *A History of the Arab Peoples*. London: Faber & Faber, 1991.

Huneycutt, Yvonne Wood, "New Pioneers Leading the Way in the Final Era," in Winter, Ralph D. and Hawthorne, Stephen C., eds., *Perspectives on the World Christian Movement: A Reader*. 4th ed., Pasadena, CA: William Carey Library, 2009, 377-81.

Idir: Le Site officiel (web site) <http://www.idir-officiel.fr>

Igreja Universal de do Reino de Deus (web site) <http://www.igrejauniversal.org.br/>.

International Orality Network (web site) <http://ion2008.ning.com/>

Interserve International (web site) <http://www.interserve.org>

Itiokia, Neuza, "O Desafio Da Umbanda A Comunidade Evangélica O Baixo Espiritismo Brasileiro Implicações Teológicas e Pastorais," DMiss dissertation, Fuller Theological Seminary, 1986.

Itiokia, Neuza, "Third World Missionary Training: Two Brazilian Models," in Taylor, William D., ed., *Internationalizing Missionary Training*. Grand Rapids, MI: Baker, 1991, 111-20.

Iulianelli, Jorge Atililio Silva, "Brazilian Peoples, Brazilian History: Reading Between the Lines," *International Review of Mission* 85:338 (July 1996), 353-65.

JMM: Missões Mundiais (web site) <http://www.jmm.org.br/>

Jarrad, Jeffrey, "The Brazilianization of Alcoholics Anonymous," in Hess, David J. and DaMatta, Roberto A., *The Brazilian Puzzle: Culture on the Borderlands of the Western World*. New York: Columbia University Press, 1995, 209-36.

Jenkins, Philip, *The New Faces of Christianity: Believing the Bible in the Global South*. Oxford: Oxford University Press, 2006.

Jenkins, Philip, *The Next Christendom: The Coming of Global Christianity*. Oxford: Oxford University Press, 2007.

Johnson, C. Neal, *Business as Mission: A Comprehensive Guide to Theory and Practice*. Downers Grove, IL: Intervarsity Press, 2010.

Johnson, Neal and Rundle, Steve, "Distinctives and Challenges of Business as Mission," in Steffen, Tom and Barnett, eds., *Business as Mission: From Impoverished to Empowered* (Evangelical Missiological Series 14). Pasadena, CA: William Carey Library, 2006, 19-36.

Johnson, Todd and Lee, Sandra S. K., "From Western Christianity to Global Christianity," in Winter, Ralph D. and Hawthorne, Stephen C., eds., *Perspectives on the World Christian Movement: A Reader*. 4th ed., Pasadena, CA: William Carey Library, 2009, 387-92

Johnson, Todd, "World Christian Trends, Update 2007," *Lausanne World Pulse* (website) <http://www.lausanneworldpulse.com/766/08-2007?pg=all>.

Johnstone, Patrick, "Expecting a Harvest," in Winter, Ralph D. and Hawthorne, Stephen C. eds., *Perspectives on the World Christian Movement: A Reader*. 4th ed., Pasadena, CA: William Carey Library, 2009, 382-86.

Johnstone, Patrick, "Look at the Fields: Survey of the Task," in Woodberry, J. Dudley, *From Seed to Fruit: Global Trends, Fruitful Practices, and Emerging Issues Among Muslims*. Pasadena, CA: William Carey Library, 2008, 3-20.

Johnstone, Patrick, and Mandryk, Jason, *Operation World: 21st Century Edition*. Waynesboro, GA: Authentic, 2005.

Joshua Project (web site) <http://www.joshuaproject.net>.

Journal of World Christianity (web site) <http://www.journalofworldchristianity.org>.

Jovens Com Uma Missão (web site), <http://www.jocum.org.br/>

Kane, J. Herbert, *A Concise History of the Christian World Mission: A Panoramic View of Missions from Pentecost to the Present*. Grand Rapids, MI: Baker, 1982.

Karam, John Tofik, "Distinguishing Arabesques: The Politics and Pleasures of Being Arab in NeoLiberal Brazil," PhD dissertation, Syracuse University, 2003.

Keyes, Lawrence E., *The Last Age of Missions: A Study of Third World Missionary Societies*. Pasadena, CA: William Carey Library, 1983.

Keyes, Lawrence E. and Pate, Larry, D., "Two-Thirds World Missions: The Next 100 years," *Missiology: An International Review* 21:2 (April 1993), 188-206.

Kidd, Thomas, *American Christians and Islam: Evangelical Culture and Muslims from the Colonial Period to the Age of Terrorism*. Princeton: Princeton University Press, 2009.

Kidd, Thomas, "Prayer for a Saving Issue," in Haykin, Michael and Stewart, Kenneth J., eds., *The Advent of Evangelicalism: Exploring Historical Continuities*. Nashville, TN: B & H Academic, 2008, 129-45.

Kirk, J. Andrew, *What is Mission? Theological Explorations*. Minneapolis, MN: Fortress Press, 2000.

Kottak, Conrad Phillip, "Swimming in Cross-Cultural Currents," in Hess, David J. and DaMatta, Roberto A., *The Brazilian Puzzle: Culture on the Borderlands of the Western World*. New York: Columbia University Press, 1995, 49-58.

Kraft, Charles, *Anthropology for Christian Witness*. Maryknoll, NY: Orbis, 1996.

Kraft, Charles, *Worldview for Christian Witness*. Pasadena, CA: William Carey Library, 2008.

Kraft, Larry W. and Kraft, Stephanie K., "Evangelical Revival vs. Social Reformation: An Analysis of the Growth of the Evangelical Church in Brazil from 1905 to the Present," unpublished paper, 1995.

Kraft, Larry W. and Kraft, Stephanie K., "Spiritual Warfare in Brazil: A Study Concerning the Interaction Between Culture, the Church, and Evil Supernaturalism in Brazil," unpublished paper, 1993.

Kumar, Beram, "No Longer Emerging," in Winter, Ralph D. and Hawthorne, Stephen C. eds., *Perspectives on the World Christian Movement: A Reader*. 4th ed., Pasadena, CA: William Carey Library, 2009, 369-70.

L.C., "Mais Missionários Brasileiros Para O Mundo Muçulmano," in Bradford, Kevin D., Winter, Ralph D., and Hawthorne, Steven C., eds., *Perspectivas No Movimento Cristao Mundial*. São Paulo: Vida Nova, 2009, 470-71.

Laing, Mark, "The Changing Face of Mission: Implications for the Southern Shift in Christianity," *Missiology: An International Review* 34:2 (2006), 165-77.

Latourette, Kenneth S., *A History of the Expansion of Christianity, Vol. 1-7*. New York: Harper Brothers, 1937-1945.

“Le Printemps de Tous Ses Espoirs,” *Le Site Berbériste* (web site)
<http://www.tamazgha.fr>

León, Mario A. Rodríguez, trans. Burns, Paul “Invasion and Evangelization in the Sixteenth Century,” in Dussel, Enrique, ed., *The Church in Latin America: 1492-1992*. Maryknoll, NY: Orbis, 1992.

Levine, Robert M. and Crocitti, John J., *The Brazil Reader: History, Culture, and Politics*. Durham, NC: Duke University Press, 1999.

Lewis, Bernard, *The Middle East: A Brief History of the Last 2,000 Years*. New York: Touchstone, 1995.

Lewis, Donald M., ed., *Christianity Reborn: the Global Expansion of Evangelicalism in the Twentieth Century*. Grand Rapids, MI: Eerdmans, 2004.

Lewis, Jonathan, “Designing the ReMap Project,” in Taylor, William D., ed., *Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition*. Pasadena, CA: William Carey Library, 1997, 77-83.

Lidório, Ronaldo, *Indígenas do Brasil*. Viçosa, Brazil: Editora Ultimato, 2006.

Limpic, Ted, “As Tribos Indígenas Brasileiras,”
http://www.comibam.org/transpar/_menus/por/08jogo-tr.htm

Limpic, Ted, “Brazilian Missionaries: How Long Are They Staying?” in Taylor, William D., ed., *Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition*. Pasadena, CA: William Carey Library, 1997, 143-54.

Limpic, Ted, ed., COMIBAM, *Catálogo de Organizaciones Misioneras de Iberoamérica*. Guatemala: COMIBAM Internacional, 2002.

Limpic, Ted, “O Movimento Missionário Brasileiro (2005),”
http://www.comibam.org/transpar/_menus/por/09jogo-mb.htm

Limpic, Ted, “The Challenge of Brazil’s Unreached Peoples,” *Global Prayer Digest* (March 2000) <http://www.global-prayer-digest.org/monthdetails/2000/md-March-2000.asp>

Lingenfelter, Sherwood and Mayers, Marvin K., *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships*. Grand Rapids: Baker Academic, 2003.

Liverman, Jeff, “Unplowed Ground: Engaging the Unreached,” in Woodberry, J. Dudley, *From Seed to Fruit: Global Trends, Fruitful Practices, and Emerging Issues Among Muslims*. Pasadena, CA: William Carey Library, 2008, 21-29.

Londoño, Jesus, “General Report of the III Iberoamerican Missions Congress,” *Connections* (April-May 2007), 11-13.

Love, Rick, *Muslims, Magic, and the Kingdom of God*. Pasadena, CA: William Carey Library, 2000.

Love, Rick, "Power Encounter Among Folk Muslims," in Swartley, Keith D., *Encountering the World of Islam*. Waynesboro, GA: Authentic, 2005, 209-215.

Makdisi, Ussama, *Artillery of Heaven: American Missionaries and the Failed Conversion of the Middle East*. Ithaca, NY: Cornell University Press, 2008.

Mansfield, Peter, *The Arabs*. London: Penguin, 1978.

Mariz, Cecília, "Religion and Poverty in Brazil," in Cook, Guillermo, ed., *New Face of the Church in Latin America: Between Tradition and Change*. Maryknoll, NY: Orbis, 1994, 75-81.

Martin, David, *Tongues of Fire: The Explosion of Protestantism in Latin America*. Oxford: Wiley-Blackwell, 1993.

Matheny, Tim, *Reaching the Arabs: A Felt Need Approach*. Pasadena, CA: William Carey Library, 1981.

McCurry, Don, ed., *The Gospel and Islam: A 1978 Compendium*. Monrovia, CA: MARC, 1979

McLeod, Karina, "Transformando Atitudes Raciais e Sociais Através do Preparo Missionário," *Capacitando* 8 (1999), 3-23.

Mendonça, Antonio G., "A History of Christianity in Brazil: An Interpretive Essay," *International Review of Mission* 85:338 (July 1996), 367-87.

Mendonça, Antonio G., and Filho, Procuvo Velasquez, *Introdução ao Protestantismo no Brasil*. São Paulo, Brazil: Edições Loyola, 1990.

Mendonça, Antonio G, *O Celeste Porvir: A Inserção do Protestantismo no Brasil*. São Paulo, Brazil: Edições Paulinas, 1984.

Miller, David L., "Mission-Minded Latinos No Longer Staying Home," *Christianity Today*, December 8, 1997, 70-71.

Miller Donald E. and Yamamori, Tetsunao, *Global Pentecostalism: The New Face of Christian Social Engagement*. Berkeley, CA: University of California Press, 2007.

Missão Antioquia (web site) <http://www.missaoantioquia.com>.

Missão Horizontes (web site) <http://www.mhorizontes.org.br/>

Moll, Rob, "Missions Incredible," *Christianity Today*, March 2006 (web site) <http://www.christianitytoday.com/ct/2006/march/16.28.html>.

- Mordomo, João, “Bossa Nova, the ‘Beautiful Game,’ and Business as Mission,” *Connections* (August 2009), 20-21.
- Mordomo, João, “The 10/40 Window Moves West,” *The Network for Strategic Missions* (web site)
<http://www.strategicnetwork.org/index.php?loc=kb&view=v&id=3428&fby=3c6df0dea370e2e9d9fdeb94b56b8613&>
- Mordomo, João, “The Brazilian Way: A Brief Study of Brazil and Its People,” unpublished paper, 2005.
- Mordomo, João, “Unleashing the Brazilian Missionary Force,” in Steffen, Tom and Barnett, eds., *Business as Mission: From Impoverished to Empowered* (Evangelical Missiological Series 14). Pasadena, CA: William Carey Library, 2006, 219-39.
- Moreau, A. Scott, Corwin, Gary R., and McGee, Gary B., *Introducing World Missions: A Biblical, Historical, and Practical Survey*. Grand Rapids: Baker Academic, 2004.
- Murphy, Isabel, “Etnocentrismo e Racismo no Campo Missionário,” *Capacitando* 8 (1999), 41-50.
- Murre-Van den Berg, Heleen, ed., *New Faith in Ancient Lands: Western Missions in the Nineteenth and Early Twentieth Centuries*. Leiden: Brill, 2006.
- Musk, Bill, *Touching the Soul of Islam*. Crowborough, UK: Monarch Books, 1995.
- Musk, Bill, *The Unseen Face of Islam*. Oxford: Monarch Books, 1989, 2003.
- Naja, Ben, *Releasing Workers of the Eleventh Hour: The Global South and the Remaining Task*. Pasadena, CA: William Carey Library, 2007.
- Neill, Stephen, *A History of Christian Missions*. London: Penguin, 1964, 1990.
- Nida, Eugene, *Customs and Cultures: Anthropology for Christian Missions*. Pasadena, CA: William Carey Library, 1954, 1975.
- Niebuhr, H. Richard, *Christ and Culture*. New York: Harper & Row, 1951.
- Noll, Mark A., *A History of Christianity in the United States and Canada*. Grand Rapids, MI: Eerdmans, 1992.
- Noll, Mark A., “Evangelical Identity, Power, and Culture in the ‘Great’ Nineteenth Century,” in Lewis, Donald M., ed., *Christianity Reborn: the Global Expansion of Evangelicalism in the Twentieth Century*. Grand Rapids, MI: Eerdmans, 2004, 31-51.
- Noll, Mark A., *The New Shape of World Christianity: How American Experience Reflects Global Faith*. Downers Grove, IL: Intervarsity Press, 2009.

Nydell, Margaret K., *Understanding Arabs: A Guide for Modern Times*. Boston: Intercultural Press, 1988, 2006.

OneStory Partnership (web site) <http://www.onestory.org>.

Oxbrow, Mark, "Recovering Mission: Majority World Mission—A Return to Mission for the Majority," *Lausanne World Pulse* (web site) <http://www.lausanneworldpulse.com/themedarticles.php/1071?pg=all>.

Padilla, René, "Holistic Mission," in Corrie, John, ed., *Dictionary of Mission Theology: Evangelical Foundations*. Downers Grove, IL: Intervarsity Press, 2007, 157-62.

Padilla, René, *Mission Between the Times*. Grand Rapids: Eerdmans, 1985.

Padilla, René, "New Actors on the Political Scene," in Cook, Guillermo, ed., *New Face of the Church in Latin America: Between Tradition and Change*. Maryknoll, NY: Orbis, 1994, 82-95.

Padilla, René, *The New Face of Evangelicalism: An International Symposium on the Lausanne Covenant*. Downers Grove, IL: Intervarsity Press, 1976.

Page, Joseph A., *The Brazilians*. Cambridge, MA: Da Capo Press, 1995.

Parker, Michael, *The Kingdom of Character: The Student Volunteer Movement for Foreign Missions (1886-1926)*. Lanham, MD: University Press of America, 1998.

Parshall, Phil and Parshall, Julie, *Lifting the Veil: The World of Muslim Women*. Waynesboro, GA: Gabriel Publishers, 2002.

Patai, Raphael, *The Arab Mind*. New York: Hatherleigh Press, 1976, 2002.

Pate, Larry, *From Every People*. Monrovia, CA: Marc, 1989.

Pate, Larry D. and Keyes, Lawrence, E., "Emerging Missions in a Global Church," *International Bulletin of Missionary Research* 10:4 (October 1986), 156-61.

Penyak, Lee M. and Petry, Walter J., eds., *Religion in Latin America: A Documentary History*. Maryknoll, NY: Orbis, 2006.

Peterson, Douglas, "A Moral Imagination: Pentecostal Theology—and Praxis—of Social Concern in Latin America," unpublished paper, n.d. http://www.agts.edu/faculty/faculty_publications/klaus/dmiss/moral_imagination.pdf

Peterson, Douglas, *Not By Might, Nor By Power: A Pentecostal Theology of Social Concern in Latin America*. Oxford: Regnum, 1996.

PMI Brasil: Latinos ao Mundo Muçulmano (web site) <http://www.pmi-brasil.org.br/>

PMI USA (web site) <http://www.pmi-usa.org>

Prado, Oswaldo, "A New Way of Sending Missionaries: Lessons from Brazil," *Missiology: An International Review* 33:1 (2005), 48-60.

Prado, Oswaldo, "The Brazil Model," *AD 2000* (web site)
<http://www.ad2000.org/gcove95/prado.html>.

Prado, Rosane, "Small Town, Brazil: Heaven and Hell of Personalism," in Hess, David J. and DaMatta, Roberto A., *The Brazilian Puzzle: Culture on the Borderlands of the Western World*. New York: Columbia University Press, 1995, 59-82

Ramos, Ariovaldo, "A Bíblia e as Questões Raciais e Sociais," in Bradford, Kevin D., Winter, Ralph D., and Hawthorne, Steven C., eds., *Perspectivas no movimento cristão mundial*. São Paulo: Vida Nova, 2009, 174-80.

Ramos, Robson, "Tentmaking and Missions: Reflections on the Brazilian Case," *International Journal of Frontier Missions* 15:1 (Jan-Mar 1998), 47-52.

Read, William R. and Ineson, Frank A., *Brazil 1980: The Protestant Handbook*. Monrovia, CA: MARC, 1973.

Rembao, Alberto, "The Presence of Protestantism in Latin America," *International Review of Missions* 21.1 (1948).

Ribeiro, Darcy, trans. Rabassa, Gregory, *The Brazilian People: The Formation and Meaning of Brazil*. Gainesville, FL: University of Florida Press, 2000.

Robert, Dana L., "Shifting Southward: Global Christianity Since 1945," *International Bulletin of Missionary Research* 24:2 (April 2000), 50-58.

Robert, Dana L., "The Origin of the Student Volunteer Watchword: 'The Evangelization of the World in this Generation,'" *International Bulletin of Missionary Research* 10:4 (October 1986), 146-49.

Rodrigues, José Honório, trans. Dimmick, Ralph Edward, *The Brazilians: Their Character and Aspirations*. Austin, TX: University of Texas Press, 1967.

Rundle, Steven L. and Steffen, Tom, *Great Commission Companies: The Emerging Role of Business in Missions*. Downers Grove, IL: Intervarsity Press, 2003.

Ruiz, David, "COMIBAM as a process leading to a Congress," *Connections* (April-May 2007), 8-10.

Ruiz, David, ed., "The Two-Thirds World Church," Lausanne Occasional Paper 44. Lausanne Committee for World Evangelization, 2005,
http://www.lausanne.org/documents/2004forum/LOP44_IG15.pdf

Ryad, Umar, "Muslim Response to Missionary Activities in Egypt: With a Special Reference to the Al-Azhar High Corps of 'Ulama (1925-1935)," in Murre-Van den Berg, Heleen, ed., *New Faith in Ancient Lands: Western Missions in the Nineteenth and Early Twentieth Centuries*. Leiden: Brill, 2006, 287-98.

- Salinas, J. Daniel, "The Great Commission in Latin America," in Klauber, Martin I. and Manetsch, Scott M., *The Great Commission: Evangelicals and the History of World Missions*. Nashville, TN: B & H Academic, 2008, 134-48.
- Sanneh, Lamin, *Disciples of all Nations: Pillars of World Christianity*. Oxford: Oxford University Press, 2007.
- Sanneh, Lamin, *The Changing Face of Christianity: Africa, the West, and the World*. New York: Oxford University Press, 2005.
- Sanneh, Lamin, *Whose Religion is Christianity? The Gospel Beyond the West*. Grand Rapids, MI: Eerdmans, 2003.
- Saracco, Norberto, "Mission and Missiology from Latin America," in Taylor, William D., ed., *Global Missiology for the 21st Century: The Iguassu Dialogue*. Grand Rapids: Baker, 2000, 357-66.
- Sarti, Cynthia A., "Morality and Transgression Among Poor Families," in Hess, David J. and DaMatta, Roberto A., *The Brazilian Puzzle: Culture on the Borderlands of the Western World*. New York: Columbia University Press, 1995, 114-33.
- Scherer, James A. and Bevans, Stephen B., eds., *New Directions in Mission and Evangelization II: Theological Foundations*. Maryknoll, NY: Orbis, 1994.
- Schneider, Ronald M., *Brazil: Culture and Politics in a New Industrial Powerhouse*. Boulder, CO: Westview Press, 1966.
- Scott, Carlos, "Latin American Sending," in Winter, Ralph D., and Hawthorne, Stephen C., eds., *Perspectives on the World Christian Movement: A Reader*. 4th ed., Pasadena, CA: William Carey Library, 2009, 375.
- Scott, Carlos, "Projections and Challenges for the Ibero American Mission Movement," *Connections* (April-May 2007), 17-19.
- Scott, Carlos and Londoño, Jesus, "Where is COMIBAM International Heading? Strategic Focal Points," <http://www.comibam.org/docs/whereiscomibamheading.pdf>
- Sellevag, Linda, "Jésucristo: Señorío, Propósito, Misión: Congreso Misionero, Curitiba 1976," *Certeza* 16.62 (1976).
- SEPAL: Servindo aos Pastores e líderes* (web site) <http://www.lideranca.org/cgi-bin/index.cgi>
- Serving in Mission (SIM): New Initiatives in Mission* (web site) <http://www.sim.org/index.php/category/new-initiatives-in-missions>
- Sepúlveda, Juan, "The Pentecostal Movement in Latin America," in Cook, Guillermo, ed., *New Face of the Church in Latin America: Between Tradition and Change*. Maryknoll, NY: Orbis, 1994, 68-74.

- Sharkey, Heather J., *American Evangelicals in Egypt: Missionary Encounters in an Age of Empire*. Princeton: Princeton University Press, 2009.
- Shaw, Perry W. H., "Westerners and Middle Easterners Serving Together: Potential Sources of Misunderstanding," *Evangelical Missions Quarterly* 46:1 (January 2010), 14-20.
- Shenk, Wilbert R., ed., *North American Foreign Missions 1810-1914: Theology, Theory, and Policy*. Grand Rapids, MI: Eerdmans, 2004.
- Silverstein, Leni M., "The Celebration of Our Lord of the Good End: Changing State, Church, and Afro-Brazilian Relations in Bahia," in Hess, David J. and DaMatta, Roberto A., *The Brazilian Puzzle: Culture on the Borderlands of the Western World*. New York: Columbia University Press, 1995, 134-51.
- Sinclair, John H., "Research on Protestantism in Latin America: A Bibliographic Essay," *International Bulletin of Missionary Research* (July 2002), 110-17.
- Smith, Anthony Christopher, "The Essentials of Missiology From the Evangelical Perspective of the 'Fraternidad Teológica Latinoamericana,'" PhD dissertation, The Southern Baptist Theological Seminary, 1983.
- Smith, W. Douglas, "COMIBAM: Takeoff Toward AD 2007," *International Journal of Frontier Missions* 15:1 (January-March 1998), 53-55.
- Smither, Edward L., "Bridging the 'Excluded Middle': The Relevance of the Spiritual Worldview of Brazilian Missionaries Serving Among Folk Muslims," unpublished paper presented at the Evangelical Missiological Society Southeast Regional Meeting, Greenville, SC, March 19-20, 2010.
- Smither, Edward L., "Missão Integral Applied: Brazilian Models of Holistic Mission in the Arab-Muslim World," unpublished paper presented at the Evangelical Theological Society national meeting, Atlanta, GA, November 17, 2010.
- Smither, Edward L., "North American Revivals and the Beginning of Evangelical Mission in Brazil," Liberty University History Conference, April 16-18, 2009.
- Smither, Edward L., "The Impact of Evangelical Revivals on Global Mission: The Case of North American Evangelicals in Brazil in the Nineteenth and Twentieth Centuries," *Verbum et Ecclesia*
http://www.ve.org.za/index.php/VE/article/view/340/pdf_19
- Souza, Isaac and Lidório, Ronaldo, *A Questão Indígena: Uma Luta Desigual*. Viçosa, Brazil: Editora Ultimato 2008.
- Souza, Isaac, *De Todas as Tribos*. Viçosa, Brazil: Editora Ultimato, 2003.
- Speer, Robert E., Inman, Samuel G., and Sanders, Frank K., eds., *Christian Work in South America: Official Report of the Congress on Christian Work in South America at Montevideo, Uruguay, April 1925 (2 Vols.)*. New York: Revell, 1925.

- Speer, Robert E., *South American Problems*. New York: Student Volunteer Movement for Volunteer Missions, 1912.
- Spickard, Paul R. and Cragg, Kevin M., *A Global History of Christians: How Everyday Believers Experienced their World*. Grand Rapids, MI: Baker Academic, 1994.
- Stark, Rodney, "Efforts to Christianize Europe, 400-2000," *Journal of Contemporary Religion* 16:1 (2001), 105-123.
- Steffen, Tom and Barnett, eds., *Business as Mission: From Impoverished to Empowered* (Evangelical Missiological Series 14). Pasadena, CA: William Carey Library, 2006.
- Steuernagel, Valdir R., "Learning from Escobar . . . and Beyond," in Taylor, William D., ed., *Global Missiology for the 21st Century: The Iguassu Dialogue*. Grand Rapids: Baker, 2000, 123-32.
- Steuernagel, Valdir R., *Missionary Obedience and Historical Practice: In Search for Models*. ABU Editoria, 1993.
- Steuernagel, Valdir R., "O Evangelho Integral" Bradford, Kevin D., Winter, Ralph D., and Hawthorne, Steven C., eds., *Perspectivas No Movimento Cristao Mundial*. São Paulo: Vida Nova, 2009, 184-89.
- Steuernagel, Valdir R., "O Menino Nu Na Rampa do Lixo," Bradford, Kevin D., Winter, Ralph D., and Hawthorne, Steven C., eds., *Perspectivas No Movimento Cristao Mundial*. São Paulo: Vida Nova, 2009, 611-13.
- Steuernagel, Valdir R. "Social Concern and Evangelization: The Journey of the Lausanne Movement," *International Bulletin of Missionary Research* 15:2 (April 1991), 53-56.
- Steuernagel, Valdir R., "The Theology of Mission in Its Relation to Social Responsibility within the Lausanne Movement," ThD dissertation, Chicago Lutheran School of Theology, 1988.
- Steuernagel, Valdir R., "To Seek to Transform Unjust Structures of Society," in Walls, Andrew and Ross, Cathy, eds., *Mission in the 21st Century: Exploring the Five Marks of Global Mission*. Maryknoll, NY: Orbis, 2008, 62-76.
- Stoll, David, *Is Latin America Turning Protestant? The Politics of Evangelical Growth*. Berkley: University of California, 1991.
- Stott, John R.W., "Evangelism and Social Responsibility: An Evangelical Commitment," Lausanne Occasional Paper 21. Lausanne Committee for World Evangelization, 1982 <http://www.lausanne.org/all-documents/lop-21.html>
- "Sudan" *Genocide Studies Program, Yale University* (web site) <http://www.yale.edu/gsp/sudan/index.html>

Suess, Paulo, “*Missio Dei* and the Project of Jesus: The “Poor” and the “Other” as Mediators of the Kingdom of God and Protagonists of the Churches,” *International Review of Mission* 92:367 (2003), 550-59.

SurveyMonkey (web site) <http://www.surveymonkey.com>

Swartley, Keith D., ed., *Encountering the World of Islam*. Waynesboro, GA: Authentic, 2005.

Taylor, William D., ed., *Global Missiology for the 21st Century: The Iguassu Dialogue*. Grand Rapids: Baker, 2000.

Taylor, William D., “Global Partnership: Now is the Time,” in Winter, Ralph D., and Hawthorne, Stephen C., eds., *Perspectives on the World Christian Movement: A Reader*. 4th ed., Pasadena, CA: William Carey Library, 2009, 376.

Taylor, William D., ed., *Internationalizing Missionary Training*. Grand Rapids, MI: Baker, 1991.

Taylor, William D., ed., *Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition*. Pasadena, CA: William Carey Library, 1997.

Tennent, Timothy, *Invitation to World Missions: A Trinitarian Missiology for the Twenty-First Century*. Grand Rapids, MI: Kregel, 2010.

“The Iguassu Affirmation,” in Taylor, William D., ed., *Global Missiology for the 21st Century: The Iguassu Dialogue*. Grand Rapids: Baker, 2000, 15-21.

“The Lausanne Covenant,” *The Lausanne Movement* (web site) <http://www.lausanne.org/covenant>

“The Whole Gospel from Latin America for All Peoples,” in Scherer, James A. and Bevans, Stephen B., eds., *New Directions in Mission and Evangelization II: Theological Foundations*. Maryknoll, NY: Orbis, 1994, 191-98.

“The Willowbank Report: Consultation on Gospel and Culture,” Lausanne Occasional Paper 2. Lausanne Committee for World Evangelization, 1978 <http://www.lausanne.org/all-documents/lop-2.html#1>

“Timeline: Sudan,” *BBC News* (web site) http://news.bbc.co.uk/2/hi/middle_east/country_profiles/827425.stm

Tizon, Al, *Transformation After Lausanne: Radical Evangelical Mission in Global-Local Perspective*. Eugene, OR: Wipf & Stock, 2008.

Tostes, Silas, *Brilhe a Sua Luz Num Mundo em Trevas*. Londrina, Brasil: Editora Descoberta, 2008.

Tostes, Silas, *Jihad et o Reino de Deus*. Brasil: Agape Editores, 2002.

- Tostes, Silas, *O Islamiso e a Cruz de Cristo*. Brasil: ICP Editora, 2001.
- Tostes, Silas, *O Islamiso e a Trindade*. Brasil: Agape Editores, 2001.
- Tucker, Hugh, *The Bible in Brazil: Colporteur Experiences*. New York: Fleming H. Revell, 1902.
- Tucker, Ruth, *From Jerusalem to Irian Jaya: A Biographical History of Christian Missions*. Grand Rapids: Zondervan, 2004.
- Tunehag, Mats, "A Global Overview of the Business as Mission Movement: Needs and Gaps," *Lausanne World Pulse* (web site)
<http://www.lausanneworldpulse.com/perspectives.php/1074?pg=all>
- Tunehag, Mats, "The Mission of Business: CSR+," *Connections* (August, 2009), 9-12.
- Tunehag, Mats, McGee, Wayne, and Plummer, Josie, eds., "Business as Mission" Lausanne Occasional Paper 59. Lausanne Committee for World Evangelization, 2005,
http://www.lausanne.org/documents/2004forum/LOP59_IG30.pdf
- Ubabolo eAfrica* (web site) <http://www.ubabalo2010.com/>
- Van der Meer, Antônia Leonora, "A Vida dos Missionários que Servem em Situação de Risco," *Capacitando* 9 (2001), 27-37.
- Van der Meer, Antônia Leonora, "O Preparo Social do Missionário para a Realidade do Campo: A Influência Destrutiva dos Preconceitos Sociais e Racias," *Capacitando* 8 (1999), 53-67.
- Van der Meer, Antônia Leonora, "The Scriptures, the Church, and Humanity," in Taylor, William D., ed., *Global Missiology for the 21st Century: The Iguassu Dialogue*. Grand Rapids: Baker, 2000, 149-61.
- Van Manen, Max, *Research Lived Experience: Human Science for an Action Sensitive Pedagogy*. Albany, NY: State University of New York Press, 1990.
- Vincent, Jon S., *Culture and Customs of Brazil*. Westport, CT: Greenwood Press, 2003.
- Walls, Andrew F., *Mission in the 21st Century: Exploring the Five Marks of Global Mission*. Maryknoll, NY: Orbis, 2008.
- Walls, Andrew F., *The Cross-Cultural Process in Christian History*, Maryknoll, NY: Orbis, 2002.
- Walls, Andrew F., *The Missionary Movement in Christian History*, Maryknoll, NY: Orbis, 1996.

Wan, Enoch and Pocock, Michael, *Missions from the Majority World: Progress, Challenges, and Case Studies* (Evangelical Missiological Series 17). Pasadena, CA: William Carey Library, 2009.

Wiebe, James P., "Persistence of Spiritism in Brazil," DMiss dissertation, Fuller Theological Seminary, 1979.

Willems, Emilio, *Followers of the New Faith: Culture Change and the Rise of Protestantism in Brazil and Chile*. Nashville, TN: Vanderbilt University Press, 1967.

Willis, Avery et. al., *Making Disciples of Oral Learners*. Bangalore, India: Sudhindra, 2005.

Winfried Every-Clayton, Joyce, "The Legacy of Robert Reid Kalley," *International Bulletin of Missionary Research* 26:3 (July 2002), 123-27.

Winter, Ralph D., "Are We Ready for Tomorrow's Kingdom," in Winter, Ralph D., and Hawthorne, Stephen C., eds., *Perspectives on the World Christian Movement: A Reader*. 4th ed., Pasadena, CA: William Carey Library, 2009, 393-94.

Winter, Ralph D., and Hawthorne, Stephen C., eds., *Perspectives on the World Christian Movement: A Reader*. 3rd ed., Pasadena, CA: William Carey Library, 1999.

Winter, Ralph D., and Hawthorne, Stephen C., eds., *Perspectives on the World Christian Movement: A Reader*. 4th ed., Pasadena, CA: William Carey Library, 2009.

Woodberry, J. Dudley, *From Seed to Fruit: Global Trends, Fruitful Practices, and Emerging Issues Among Muslims*. Pasadena, CA: William Carey Library, 2008.

Woodberry, J. Dudley, ed., *Muslims and Christians on the Emmaus Road*. Monrovia, CA: MARC, 1989.

Yin, R.K., *Case Study Research: Design and Method*, Thousand Oaks, CA: SAGE, 2003.

VI Congresso Brasileiro de Missões (web site)
<http://www.congressobrasileirodemissoes.com/>