

LESSONS ON MISSIONS
FROM 20 YEARS IN SAO PAULO

An Evaluation of the Impact
of the Sao Paulo Mission Team
on the Churches of Christ
in Sao Paulo, Brazil, From
1961 to 1981

By
Teston Gilpatrick

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THE TESTON GILPATRICK FAMILY
Front — Teston Dewayne, Josephine, Melissa Jane
Back — Teston

A BRIEF BIOGRAPHICAL SKETCH

Teston Joe Gilpatrick was born in Livingston, Tennessee, on May 31, 1946, and is the oldest son of Elmo and Dimple Gilpatrick. He was reared in Overton County, where he obeyed the gospel on July 9, 1961. His grandparents, the late Joe and Eliza Gilpatrick, played an influential role in his conversion and later vocation as a minister. At the age of fifteen, he decided that he wanted to preach and on May 27, 1962, he preached his first sermon at the Flat Creek congregation in Overton County.

To prepare himself for the ministry, he entered Freed-Hardeman College in 1964 and graduated with an AA degree in Bible in 1966. Later he enrolled in Oklahoma Christian College to finish his Bachelor's degree and received his M.A. in missions at Abilene Christian University in 1982.

A Brief Biographical Sketch

In 1964, Teston married the former Josephine Willis of Livingston, Tennessee. Their first child, Melissa Jane, was born in 1971 in Edmond, Oklahoma. A son, Teston Dewayne, was born in Sao Paulo on July 27, 1976.

Teston has preached for various churches in the States. While in high school he preached full-time for two different congregations in Overton County, Allons and Shallows Chapel. Then while in college at Freed-Hardeman, he preached for the Stantonville congregation. After graduation he preached for two and one half years for the Faragut church in Concord, Tennessee near Knoxville.

In 1969, the Gilpatricks moved to Oklahoma City, where Teston finished his B. A. in Bible from Oklahoma Christian. While attending O.C.C. he preached for the Ames congregation and the Piedmont church. After graduation he became supervisor of the O.C.C. printing department while endeavoring to secure support for his desired plans to do mission work in Liberia, West Africa.

It was at this time that the College church in Oklahoma City was interested in sending their first full-time missionary to the field. They were interested in the Gilpatricks, but preferred to send their first missionary family to Latin America. The College church expressed an interest in the Gilpatricks as their missionary, if they would be willing to choose the place in conjunction with the church. During May 1971, Teston began working on a part-time basis as well as a trial period to see if they were the desired family to be sent to the field. In the Fall the decision was made, after first deciding to send the Gilpatricks to Buenos Aires, Argentina, but then finally choosing Sao Paulo, Brazil. They arrived in Sao Paulo on November 12, 1972 joining the existing team of that city.

As a member of the Sao Paulo mission team, Teston has served in various roles. In the early years he coordinated the Public Relations aspects of the team, which has included being the Editor of *Inside Brazil* and *Sao Paulo*

A Brief Biographical Sketch

News Samplings. Later he served in the area of Publications, which included the printing of books and leadership course outlines. Since 1977, Teston has been the director of the Sao Paulo Leadership Training School.

He has had a number of articles published in brotherhood papers. A study on the book of James for the Bible school program has been written by him in the Portuguese language as well as a training course on evangelism.



SAO PAULO -- PARTIAL VIEW

ACKNOWLEDGEMENTS

The results of the research in this book could not have been accomplished had it not been for the cooperation of various people. The author is especially indebted to Dr. Dan Coker, Dr. Ed Mathews and Dr. John Willis, professors at Abilene Christian University, for their guidance in how to obtain the necessary information as well as instruction as to how to communicate it to the reader. Gratitude is expressed to those who have assisted in the typing of the manuscript for this book: Francille Eoff, Nancy Forgy, Laurie Norton and my wife Josephine. Appreciation is also expressed to the following people who have taken the time to read this material and offer suggestions for improvement: Bob Carpenter, Jane Norton, Dr. Stafford North, Mike Roach, Glover Shipp, Dr. Phil Slate. Finally, gratitude is expressed to J. C. Choate for his interest in publishing this material so that the experiences of the Sao Paulo mission team can be shared with a wider audience.

FOREWORD

It is a sign of maturity that some churches of Christ in foreign countries now have second-and third-generation Christians who make up their memberships. Not only this, but some of our foreign mission points are old enough that they are receiving as missionaries young men and women who were children when the first missionaries arrived to preach the gospel on those shores.

Our brotherhood, however, has written little, if anything, concerning the missionary approach to these new circumstances on the mission field. Reason told us that the second wave of younger missionaries would have a different relationship with the foreign Christians from the one experienced by the first pioneers. To my knowledge, however, no one in our brotherhood investigated the matter scientifically.

It is precisely here that Teston Gilpatrick makes his unique contribution to the missionary literature of churches of Christ. Convinced that this whole area of second-wave missionary activity needed careful examination, he set out to investigate the matter within the context of the work done by the first and second-wave evangelistic efforts of the Sao Paulo Missionary Team.

Teston Gilpatrick has done careful research under the direction of the Missions Department at Abilene Christian University with Dr. Dan C. Coker, veteran missionary of Central America and presently on the faculty at A. C. U., serving as its major professor.

The author is uniquely qualified for his task both from an academic and a practical viewpoint. He received his initial training at Freed-Hardeman College, graduated with a Bachelor's degree from Oklahoma Christian College, and a Master's degree from Abilene Christian University. Supported by the College church of Christ in Oklahoma City, the Gilpatricks began their work on the Sao Paulo

Foreword

Missionary Team in Sao Paulo, Brazil, in the Fall of 1972 and have continued there to this present time.

When Teston and Josephine Gilpatrick arrived in Sao Paulo in 1972, a very strong contingency of the first-wave missionaries was still present. In the years since then, all but two of the original team members (Glenn Looper and Allen Dutton) have returned to the United States. Sao Paulo mission work has continued mainly through new and younger missionaries and their families. Teston, therefore, has been a part of both waves of missionaries and has experienced in the flesh many of the things which he talks about in the book.

Teston and Jo Gilpatrick, along with their children Missy and Dewayne, are some of our dearest friends. It was our privilege to teach and recruit the Gilpatricks for the Brazil work while they were students at Oklahoma Christian College. It is now a joy to see their continued growth in the Lord's work and recognize them as two of the most capable missionaries on the field today.

We commend this book which carefully records important research concerning a chapter of mission work which, so far as we know, has never been studied before in our brotherhood.

Howard W. Norton
Oklahoma Christian College

PUBLISHER'S STATEMENT

For more than twenty years the church here in America has been made conscious of Sao Paulo, Brazil, and Brazil as a whole, through the efforts of a team of Christians going to firmly plant the cause of Christ there. Because of emphasis on group evangelism, we have been more interested than ever in the ones who went, the kind of work they would do, and the results they would get. With the passing of years, we have been impressed more and more with their over-all success.

Several years ago I had the opportunity to visit the brethren in Sao Paulo. I spent time with them, heard them talk about their work, and saw proof of their labors. Since that time I have continued to keep up with the progress of the Lord's cause in Brazil and I must say that it is one of the most inspiring stories of what Christians have been able to do in modern times. Not only has the church been planted in Sao Paulo, but other groups have gone to Belo Horizonte and a number of major cities throughout the country.

Brother Teston Gilpatrick and family are to be counted among the number who have gone to Sao Paulo to work for the Lord. I first met brother Gilpatrick in Quito, Ecuador at a Pan American Lectureship when he and his family were on their way to Brazil. Since that time they have distinguished themselves as dedicated and fruitful workers in that field.

Having already published books by Brother Glover Shipp and Brother Roger Dickson, based on the work in Brazil, I am especially pleased to be able to print this book by Brother Gilpatrick. The material in this volume tells the story of the first twenty years of work in Sao Paulo. It offers a case history of what has been done, and gives descriptive findings and observations. There are pictures, charts, and illustrations that make all of this come to life.

Publisher's Statement

I believe, therefore, that this book will become a very useful piece of writing to all future missionaries going to Brazil, as well as to congregations desiring to send them. Naturally, all who have been a part of the team, both in going and sending, will surely want to obtain a copy of this work.

We owe a debt of gratitude to Brother Gilpatrick for sharing this information with us. It would be our prayer that it will cause more of our brethren to go to Brazil and to other parts of the world to plant the cause of Christ. There is no greater cause. There is no greater need. And no greater blessings can come to the Christian than spreading the Lord's cause and reaping the blessings that come from those efforts.

J. C. Choate

Winona, MS

December 13, 1982

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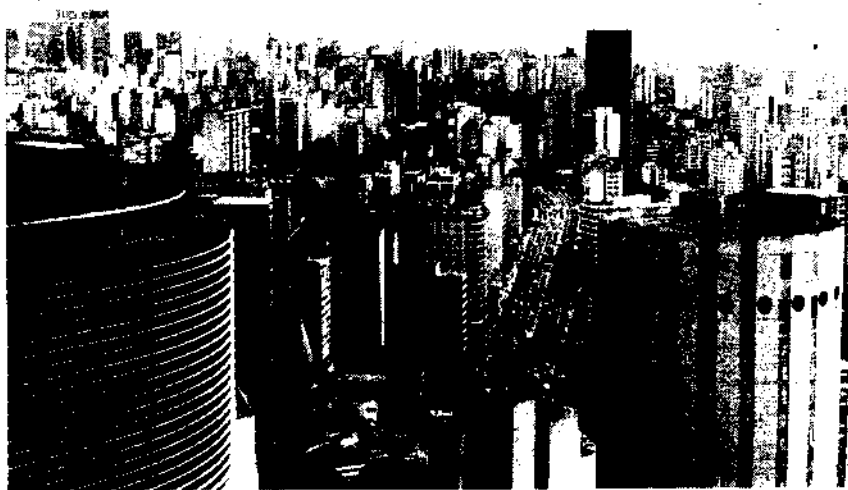
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Sao Paulo is the largest city in South America and the seventh largest metropolitan city in the world. According to the 1980 census, the city has 8.5 million people and greater Sao Paulo has over 12 million. The annual rate of demographic growth during the last 10 years has averaged 3.67%.



INTRODUCTION

Although mission work is almost as old as the church herself it is only in very recent times that research into mission methods and results has been attempted. While the numerous variables involved in a missionary effort make it difficult to isolate exact factors responsible for a particular effort, careful research techniques can be applied with useful results.

SCOPE OF THIS STUDY

This study focuses on the work of missionaries of the church of Christ in Sao Paulo, Brazil, between 1961 and 1981. In 1961, a "first-wave" of thirteen families came to Sao Paulo to work as a team. During the late 1960's and early 1970's a "second-wave" of seventeen missionary families arrived to carry on the team effort begun some ten years earlier. At the beginning of 1981 only one of the "first-wave" remains in Sao Paulo, while there are four of the "second-wave".

The intent of this study is to compare the work of the "first-wave" and "second-wave" in terms of: 1) their philosophy of missions, 2) the effect each has had on churches of Christ in Sao Paulo and 3) the image which Brazilian Christians have of the two groups.

LIMITATIONS AND VALUES OF THIS STUDY

In line with the stated purpose of this book, research will be limited to the mission endeavors of the churches of Christ in Sao Paulo, and more specifically to the work of

the two "waves" of missionaries. The implications and findings of the study, therefore, are applicable to other situations of like circumstances.

Since this research will depend basically on questionnaires and interviews for its information, the conclusions and recommendations may or may not be in accord with existing parallel studies. This within itself will provide a point of interest for data comparison. This study, then, will be confined to a descriptive analysis of the data obtained. At best, this research can only hope to uncover certain trends established by recognizable patterns in past relationships. The discovery of such trends, if any exist, would be of instructive value for future mission endeavors.

The questionnaire used to obtain information was limited to present Brazilian church leaders, so by its very nature is restricted to the literate. Besides this limitation, there is the fact that the respondents must have had a close relationship with a missionary or missionaries in order to knowledgeably respond to the questions.

This study does not pretend to resolve problems that relate to the role of the missionary in a team or in the national church, but rather aims to discover the effects of a team and its philosophy on the congregations established. With churches in Sao Paulo now demonstrating their ability to be independent of American personnel and funds, the role of the American missionary needs to be re-evaluated. A valuable contribution could be rendered by this study in assisting the Sao Paulo missionaries to understand the effects their presence has had on the Brazilian church. The missionaries, in turn, would then be better equipped to orient future teams going to urban centers of Brazil.

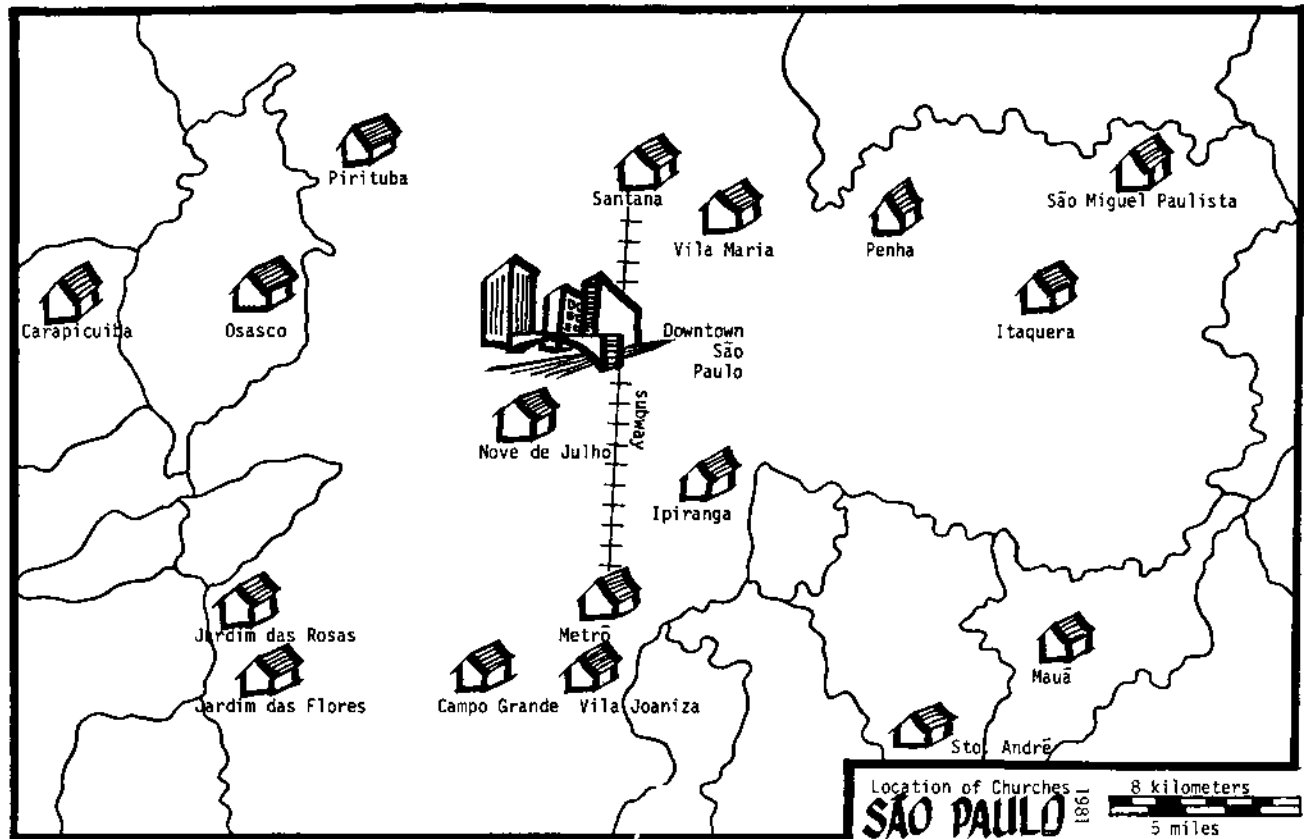
The data in this research may also prove to be of benefit to missionaries laboring in other Brazilian urban centers. Since any urban church has unique problems, an

investigation based on discovering the effect of missionary philosophy on the national church could provide principles that may apply to many Latin American cities.

The results of this research should provide other mission teams and supporting churches with an overview of twenty years of missionary activity of the Sao Paulo mission team. The lessons learned from missions in an urban center should assist other groups to see the difficulties and victories that can come from team evangelism.



BIRD'S EYE VIEW OF DOWNTOWN WITH SAO JOAO AVENUE



DEFINITION OF TERMS

Two terms that will be used extensively in this study are: "group evangelism" and "indigenous." These concepts will now be defined, so that the reader can understand the manner in which the terms will be employed.

GROUP EVANGELISM

In recent years a popular method employed by missionaries to evangelize a city or country has been called group evangelism. The missionaries who went to Sao Paulo in 1961 sought to employ the team approach which they defined as "two or more individuals organized for a sustained effort to spread the gospel."¹ The team approach endeavors to go beyond the capabilities of a single missionary through a concentrated and organized effort of various missionaries.

A team of missionaries is an integrated whole operating as a unit to accomplish a common objective. "Group effort can accomplish a task otherwise hopeless for an individual alone or many individuals functioning in an uncoordinated way."² Goals and objectives of the team are determined by regular business and committee meetings, to allow a combining of talents in order to provide a rich diversity of knowledge and wisdom. In such an approach, "the individual is willing, when necessary, to relinquish his own 'rights' for the good of the whole team and of the work."³ Gary Sorrells summarized "group evangelism" as

¹Don Vinzant, in "The History and Reasons for Brazilian Group Evangelism," in Steps Into The Mission Field, ed. Sao Paulo Mission Team (Austin: Firm Foundation Publishing House, 1978), p. 7.

²Glover Shipp, "Group Evangelism in Missions," in Guidelines for World Evangelism, ed. George Gurganus (Abilene: Biblical Research Press, 1976), p. 170.

³ibid., p. 206.

being a team "composed of three or more evangelists bound together by a common objective, a strong sense of love, a commitment to Jesus, and a deep commitment to the group."⁴

INDIGENOUS

Another crucial term in this study is "indigenous." The modern concept of an "indigenous church" is thought to have originated with Rufus Anderson (1796-1880), a Congregationalist from America and Henry Venn (1796-1873), an Anglican from England.⁵ In an effort to resolve the paternalistic system of missions of their era Venn and Anderson are credited with the coining of the phrase "the three-self formula." They seem to understand this formula to mean "that the chief goal of Western missions must be to build churches which are self-supporting, self-governing and self-propagating."⁶

In recent years, however, the "indigenous church" concept of missions has been popularized by Melvin Hodges, who says:

*Applied to missionary work, the word indigenous means that, as a result of missionary effort, a native church has been produced which shares the life of the country in which it is planted and finds within itself the ability to govern itself, support itself, and reproduce itself.*⁷

⁴Gary J. Sorrells, "The Mission Team: A Model of Flexibility for Leadership Training Among Members of the Churches of Christ in Brazil," a paper presented to Abilene Christian University, Abilene, Texas, 1979, pp. 2-3.

⁵Johannes Verkuyl, Contemporary Missionology trans. and ed. by Dale Cooper (Grand Rapids: William B. Eerdmans Publishing Co., 1978), pp. 64-65; 52-53; 184-188.

⁶Ibid., p. 53.

⁷Melvin L. Hodges, On the Mission Field: The Indigenous Church (Chicago: Moody Press, 1953), p. 7.

In this approach to missions, a foreigner may be present in planting a church, but future congregations in the same area should be started by national Christians. A church, therefore, can be said to be indigenous only when it is "native" to the country where it grows, part-and-parcel of the people among whom it is planted.⁸

Characteristics of an Indigenous Church

There are certain identifying characteristics of an indigenous church, which clarify the underlying principles of indigeneity: self-image, self-functioning, self-propagation, self-determination, and self-sacrifice.⁹ In the discussion to follow, a brief description of each will be considered:

Self-Image

For a church to be indigenous it must have its own identity. With an adequate self-image a church as the "power, readiness, and freedom follow its divine call within its sphere of life."¹⁰ On the other hand, as long as there is a mentality of being receivers, a church is not likely to be indigenous. This type of thinking has been called the "Peter Pan Syndrome." Just as Peter Pan never grew up, so there are churches who never grow up and therefore, remain dependent children.¹¹ The result, therefore, is a congregation that does not have a mental image of herself as being indigenous to the culture.

⁸Edward Fran Mathews, "Planting the Churches in Honduras: The Development of a Culturally Relevant Witness" (M. A. Thesis, Fuller Theological Seminary, Pasadena, California, 1970), p. 5.

⁹Ibid., pp. 6-9.

¹⁰Peter Beyerhaus and Henry Lefever, The Responsible Church and the Foreign Mission (Grand Rapids: William B. Eerdmans Publishing Co., 1964), p. 15.

¹¹David J. Bosch, "Towards True Mutuality," Missionology 6 (July 1978), p. 289.

This syndrome may be the result of the way in which a missionary fills his role. Since a key position of leadership and responsibility is occupied by the missionary, a congregation naturally feels dependent upon him. He may wish the nationals to administer their own program, but still may present an impression of authoritarianism which stifles their initiative.¹²

*What usually happens when the field is organized on the basis of the missionary personnel is that there is formed . . . a missionary "crust" through which a convert finds it almost impossible to emerge!*¹³

The national Christians themselves must feel a sense of responsibility to the Lord. Since they are members of the body of Christ, they must realize their allegiance to Jesus and his Lordship in their lives. With an adequate self-image, a church demonstrates one of the traits of an indigenous group.

Self-functioning

A healthy self-image will naturally cause a congregation to desire to function independently. "The more people who are involved in a ministry of participation, the nearer the society comes to being a Church, at least in this respect."¹⁴

When the nationals, for example, begin to want to lead in conducting worship services, Bible classes and campaigns, they are acting as a self-functioning group. In the New Testament, the churches established were expected to carry their own burden of responsibility from the beginning.

¹²Mathews, "Planting the Church," p. 6.

¹³Melvin L. Hodges, "Administering For Church Growth," Church Growth and Christian Mission, ed. Donald A. McGavran (New York: Harper & Row, Publishers, 1965), p. 219.

¹⁴A. R. Tippett, Verdict Theology in Missionary Theory, Rev. ed. (South Pasadena: William Carey Library, 1973), p. 156.

Self-propagating

Every national convert should treasure his salvation to such an extent that he will naturally want to share the Good News with his friends and relatives. For the church to be true to her mission, she must have a concern for the lost. There must be a finding of the lost and bringing them to Jesus. Mathews is of the opinion that if the Holy Spirit is allowed to operate in the lives of the national Christians, as well as in the church in general, the church will naturally expand.¹⁵

Self-propagation is usually manifested in the outreach that is taking place among the members. When Christians endeavor to use their homes as evangelistic posts, then there is the desire in the congregation to propagate the Gospel to their friends and neighbors.¹⁶ As a result of these preaching points, there may emerge a new congregation. Not only will new churches be formed, but the new converts will be made through the efforts of the national Christians.

Self-determining

To be indigenous a church cannot be dependent upon the missionary. Rather, "it must be a responsible body, making its own decisions, and as far as lies within its powers, supporting its work with its own resources."¹⁷ The congregation must be free to make her own decisions in relation to the life of that body of Christians. Even the decisions about the role of the missionary in the national church, as well as which missionary, if any, labors with that group, should be determined by that particular church. Thus, the church is able to make her own decisions and resolve them in their cultural setting.¹⁸

¹⁵Mathews, "Planting the Church," p. 8.

¹⁶Ebbie C. Smith, A Manual for Church Growth Surveys (South Pasadena: William Carey Library, 1976), pp. 50-51.

¹⁷Beyerhaus and Lefever, The Responsible Church, pp. 10-11.

¹⁸Smith, A Manual for Church Growth Surveys, pp. 48-49.

Self-sacrificing

An indigenous church is one which has a benevolent spirit. The very nature of the church that Jesus established requires a ministry of servanthood. The church on the mission field, therefore, must be active in a program that meets the needs of the people. Within the capacity of that group of believers, the ills of the local community must be met by the church.¹⁹

A church may achieve indigeneity in one area and yet remain deficient in another. These five characteristics, however, should be marks of an indigenous church. According to Tippett, these characteristics should be understood in the following manner:

Now it may be said that these things are marks of the Church anywhere and this is quite true. But they are the marks of an indigenous Church when the young Church undertakes them of its own volition, spontaneously done, by indigenes and within their own pattern of life. When the indigenous people of a community think of the Lord as their own, not a foreign Christ; when they do things as unto the Lord meeting the cultural needs around them, worshipping in patterns they understand; when their congregations function in participation in a body, which is structurally indigenous; then you have an indigenous Church.²⁰

Four Types of Churches

In considering the term "indigenous," in connection with a church on a foreign mission field, it is beneficial to realize that in the opinion of Eugene Nida there are four possible types of churches that can be established.²¹ The

¹⁹Mathews, "Planting the Church," p. 9.

²⁰Tippett, Verdict Theology, p. 158.

²¹Eugene A. Nida, "The Indigenous Churches in Latin America," Practical Anthropology 8 (May-June 1961), pp. 99-105.

first type is the **missionary-directed church**. In this church the missionary is probably the preacher and leader, and therefore makes all the decisions. The national church is totally dependent on the missionary for her life and form. Worship services, as a result, take on an American appearance.

The second type of congregation is the **national-front church**. "It is really mission-directed, but makes use of local persons for figurehead leadership."²² The local evangelist, as well as some of the leaders in the congregation, are trained and appointed by the missionary. Thus the missionary is still making the decisions behind the scenes. In reality, then, this church is not indigenous. It is just a front where the missionary is still in control of the decisions being made.

A third type is the **indigenized church**. This church may start as a missionary-directed church, but then at a later date progress to a national front type of church and finally, to an indigenized church. The national church grows and develops to the point of having capable leaders and of being financially able to sustain her local programs. The missionary leaves, foreign funds are phased out and the church becomes independent of foreign influences. Yet there may remain for a long period indirect "leverage" on policy and programming by the missionary.²³

A final type of church is the **totally indigenous church**. According to the definition stated earlier in this study, "indigenous" means native to the culture. Thus a fully indigenous church would be one which has grown exclusively with local leadership and funds. The indigenous church, then, is not an indigenized church, but one which has been free from direct influence by the missionary. This distinction between an indigenized church and an indigenous church is significant to this study.

²²Mathews, "Planting the Church," p. 195.

²³Nida, "The Indigenous Church in Latin America," p. 99.

SUMMARY

This study will seek to determine how the two "waves" of missionaries of the church of Christ in Sao Paulo, Brazil employed the concepts of "group evangelism" and "indigenous church" in their mission philosophy, and the effects of such a philosophy on their work. It is of significance to this study to know that the "first wave" adopted before arriving in Brazil what they called "indigenous principles"²⁴ for doing mission work. A thesis by Robert Humphries on "A Proposed Plan of Group Mission Work in Sao Paulo, Brazil, Based on Indigenous Principles" was adopted by these men. This is further supported by the following statement by Ted Stewart:

*The "Bible," Melvin Hodges' On the Mission Field: The Indigenous Church, and Robert Humphries' Masters' thesis, . . . exerted the most powerful influences on the group's formation of its mission strategy.*²⁵

Thus the intention of the "first wave," even before arriving in Brazil, was to establish self-governing, self-supporting and self-propagating churches "from the very beginning."²⁶ It must be concluded that their understanding of the indigenous principles was therefore heavily influenced by Hodges' book and the proposed plan described by Humphries in his thesis. The next chapter will discuss how these principles were modified by the team.

²⁴The reader must be reminded that a universal definition of an indigenous church is almost an impossible task. Daniel Hardin in his book, Mission: A Practical Approach, states that "probably no two missionaries would define an indigenous church in exactly the same way." For example, some believe that the "three selves" (self-support, self-government, and self-propagation) of Hodges are an inadequate description. Smalley, is of the opinion that a church can benefit from foreign funds without foregoing its indigenous nature.

²⁵Ted Stewart, "The Mission Strategy of the Sao Paulo Mission Team," in Steps into the Mission Field, ed. Sao Paulo Mission Team (Austin: Firm Foundation Publishing House, 1978), p. 135.

²⁶Ibid., p. 136.

A TEAM WITH A MISSION

An analysis of missionary strategy and results must begin with some historical background. This chapter will, therefore, relate the chronology of the mission effort of the churches of Christ in Sao Paulo, Brazil, with special attention to the philosophy of the "first wave" missionaries. Modifications in their original philosophy will be, also, noted along with the relationship of "second wave" missionaries to the modified philosophy.

THE FIRST MISSIONARY FAMILY

In 1955, Arlie Smith learned that Brazil did not have a single missionary from the churches of Christ.¹ The following year he and his family went to Sao Paulo in order to begin the first efforts of the churches of Christ in that city.² The endeavor by the Smiths in the largest city in Brazil was a lonely, slow and difficult task. There were inadequate supplies and finances available for the pioneer efforts.

Due to family illness and the pressures of the new culture, the Smiths moved to Rio de Janeiro in the summer of 1957. Because of financial problems, they returned to the United States to raise funds for their support but returned to Sao Paulo at the end of 1958.

¹The first efforts by the churches of Christ to preach the gospel in Brazil were made by the Virgil Smith and Orlando S. Boyer families in 1927. For reasons not fully known, these men, however, joined the Pentecostal movement. Also in 1929, the George Johnson family went to the northeast. There are no known churches of Christ that have survived from their efforts.

²J. W. Treat, "Latin America" in The Harvest Field, eds. Howard L. Schug, J. W. Treat and Robert L. Johnston (Athens: The C.E.I. Publishing Co., 1958) p. 107.

This second stay for the Smith family in Sao Paulo was more productive, partially due to the arrival of Ivan Rude in May of 1959. One of the methods used effectively by Smith, Rude and Jose Marcelino dos Santos, the first Brazilian convert, was "park-preaching." As a result of their efforts, the church was established in the district of *Bela Vista* in 1959.³

THE FORMING OF A MISSION TEAM

While Smith was initiating efforts for the churches of Christ in Sao Paulo, a team of missionaries was being formed on the campus of Abilene Christian University. Howard Norton and Don Vinzant⁴ are credited with the forming of fellow-class mates into a group for the purpose of evangelizing some urban center. The country of Brazil and especially Sao Paulo was chosen because there were only two American missionaries and one Brazilian devoting full-time to the church in a country the size of the continental United States. Brazil, moreover, offered freedom of religion and was therefore a receptive nation for the gospel.⁵

The group that came to Sao Paulo was composed of sixteen missionaries: Jerry Campbell, Allen Dutton, Jarrell Edwards, Jack Hill, Lynn Huff, Robert Humphries, Walter Kreidel, Ellis Long, Glenn Looper, David Mickey, Howard Norton, Glenn Owen, John Pennisi, Ted Stewart, Leon Tester and Don Vinzant.

³John Pennisi, "Uma Historia da Restauracao no Brasil," (A history of the restoration in Brazil) a paper presented at the Encounter of the National Christian Workers, Sao Paulo, Brazil, March 1978. (Mimeographed).

⁴Ted Stewart, "The Brazil Work: God's Great Hand With a Small Band," in *The Lord Will Find a Way . . . For Me*, ed. Joe McKissick (Dallas Christian Publishing Co., 1966), p. 74.

⁵Leon Tester, "They Go With the Gospel -- To Brazil in June," *Firm Foundation* 78 (25 April 1961): pp. 264-265.



The "first wave" missionaries that came to Sao Paulo consisted of 16 men. Front row (from left to right): John Pennisi, Walter Kreidel, David Mickey, Lynn Huff, Don Vinzant, Jarrell Edwards, Allen Dutton. Back row (left to right): Glenn Owen, Leon Tester, Glenn Looper, Jerry Campbell, Howard Norton, Robert Humphries, Ted Stewart, Jack Hill, Ellis Long.

These men on the team averaged 28 years of age when they came to Sao Paulo. The majority were Texas-born and educated at Abilene Christian College. Fourteen of the team members had finished undergraduate work and three had masters degrees before going.⁶ All but one were married and ten of the wives held college degrees. Very few of the men had any mission courses or formal training in cultural anthropology. They conferred, however, with specialists on missions and, before they came, conducted yearly meetings in Fort Worth, Texas.⁷

After months of preparation, fund raising and experience with supporting churches, the departure date was set for June 1961. Don H. Morris, President of Abilene Christian, made the following comments about the team and their departure:

Finally, on Thursday afternoon, June 1, 1961, the vanguard of the Brazilian missionary group - 26 young men and women and their 18 children (44 in all) boarded the SS Del Norte in Houston, Texas, and sailed for Santos, Brazil, from where they traveled to their destination: Sao Paulo.⁸

On June 17, 1961 thirteen of the sixteen families arrived in Brazil to begin a concentrated effort to evangelize the Portuguese-speaking world of Latin America.⁹

The Sao Paulo Mission Team was not the first group to form for the purpose of evangelizing a country or city, but seems to be the largest number of missionaries for the churches of Christ to go anywhere together, at least in

⁶Ibid.

⁷Ibid.

⁸Don H. Morris, "The Power of an Idea", 14 Horizons (May-June, 1961) pp. 1 - 4.

⁹Allen Dutton did not arrive in Sao Paulo until January 13, 1962. The Jarrell Edwards and Lynn Huff families arrived by boat on January 8, 1963 to complete the 16 families of the Sao Paulo mission team.

modern times. So significant was the event that the *Christian Chronicle* rated their going the top story for the year 1961.¹⁰

STRATEGY BEFORE DEPARTURE

Before the team left for its work in Sao Paulo, a clear mission philosophy had been developed. At a lecture-ship in Fort Worth during 1960, the team officially adopted not only the indigenous church as a goal, "but also, like Hodges, as a method of work."¹¹ Using the indigenous principles as a method included their refusal to raise funds from the American church for a church building. Howard Norton recalls making this statement to his supporting church: "Brethren, we will never come back to the United States to ask for one penny to help us build a church building in Brazil."¹²

An Indigenous Approach

The team definitely conscious of the danger of being paternalistic with the national church that would be established, especially because of its numbers and resultant impact on contacts. As the mission strategy took form, ten indigenous statements were developed. The seven pertaining to this study are listed below:

- 1) *Regardless of the social and economic standard of the native people they are able to be entirely self-supporting from the beginning.*
- 2) *We should not perform any function that so-called inexperienced converts are already doing spontaneously or*

¹⁰ Lane Cubstead, "Brazil Group's Story Rated Tops for Year 1961," *Christian Chronicle* 19 (26 January 1962): pg. 1.

¹¹ Stewart, "The Mission Strategy", pg. 136.

¹² Howard Norton, "Applying Indigenous Principles in the Brazilian Culture," a lecture presented at Harding Summer Missions Seminar, Searcy, Arkansas, 1965. (Mimeographed).

can be led to do. 3) We will not buy land or pay for construction of church building with American money. 4) We will allow the Brazilian converts to decide where to worship, such as their homes. 5) We will allow Brazilians to make their own decisions with suggestions, advice and guidance from us . . . 9) We missionaries will seek to work ourselves out of a job rather than create a permanent post for ourselves. 10) The chief purpose of the missionary in the national church will be to train the converts to carry on for and by themselves.¹³

One Large Church

The group decided that the best strategy to firmly establish the church in a new country would be to concentrate their efforts in a major urban center.

We sought to duplicate what the apostles did in Jerusalem by remaining in the same city for many years (the apostles remained about 20 years, Acts 8:1-4; 15:2; Galatians 1:18 - 2:2) and by training the converts to carry the gospel to the rest of the world.¹⁴

Their reasoning was that a missionary could spread himself too thin by trying to evangelize all of Brazil, whereas there were millions of lost souls surrounding them in the city of Sao Paulo.

Two Church Concept

As the team developed its philosophy, one of the problems that the members perceived would create difficulty was the presence of the missionaries in the national church. All of the missionaries worshipping in the same congregation with Brazilian converts would conflict with

¹³Stewart, "The Mission Strategy," p. 136.

¹⁴Ibid., p. 137.

their plan of beginning an indigenous church. After considering various alternatives, the group decided to establish two different congregations: English-speaking and Portuguese-speaking.

Their idea was to form an English-speaking church to provide for them an opportunity to worship God and at the same time be a period of edification to them in their native tongue. Also this would allow for the men to pool their working funds and at least a part of their church contributions for programs such as radio preaching, publishing of tracts and books, correspondence courses and training of leaders. The Brazilian church would, in turn, carry on its own program of work, with some of the missionaries who were efficient in the language assisting them.¹⁵

A Store Front Approach

Another aspect of their philosophy was a plan for initiating their evangelistic thrust once they arrived on the field. To have an indigenous beginning, the missionaries felt that it would be best to initiate their efforts in a store front with some other name than the church. Rather than have a rented building displaying the name "church of Christ" they searched for a different identity. They decided, therefore, to develop a "school" image for the public as a beginning for their evangelistic efforts in Sao Paulo.¹⁶

Their plans, in addition, called for the store front to provide a location for the training of national leaders. It was the opinion of the group, however, that the location should not be used as a place of worship for the Brazilian church.¹⁷ Humphries states that the reason for this decision was based on their understanding of the indigenous

¹⁵*ibid.*, p. 138.

¹⁶*ibid.*, p. 139.

¹⁷Humphries, Jr., "A Proposed Plan of Group Mission Work," p. 6.

approach, which is to "stress non-identification with a foreign element and nationalization of the church."¹⁸ His conclusion was that it would not be advantageous for the group to build or rent a centralized building to provide a place of worship for the nationals.

STRATEGY APPLIED AND MODIFIED

Upon arrival in Sao Paulo, the Sao Paulo mission team began to implement their philosophy of missions. One of the first steps was to form in their team organization a special committee called, "Indigenous Principles Committee." The purpose of this committee was to provide a final statement of their indigenous strategy so that a clear understanding could be had by all the missionaries as to their proposed approach. In the business meeting of September 26, 1961, the "first wave" missionaries adopted unanimously a written statement reaffirming their dedication to the indigenous principles.¹⁹



An important aspect of the group has been retreats to determine team strategy. Ellis Long leads the missionaries in a brainstorming discussion on the type of model that the team should adopt to continue an effective outreach in Sao Paulo

¹⁸*Ibid.*

¹⁹Sao Paulo Mission Team, Minutes of Business Meeting of Missionaries, meeting of 26 September, 1961. (Mimeographed).

When the mission team arrived in Sao Paulo, they lived in the same general area of the city. They chose a middle class section to comply with their philosophy of such people as the target of their efforts. In the beginning, all the families were near their work. As more churches began to be established in other sections of town, the missionaries continued to live in the same area, but had to drive further to their work, often a time consuming factor.

The missionaries that arrived in 1961 also found one congregation of the churches of Christ in Sao Paulo. This congregation had been established through the efforts of Arlie Smith in 1959. The *Bela Vista* congregation located near downtown Sao Paulo was composed of about 20 to 30 members. The mission team began their efforts independently from the existing congregation, so as not to interfere with the foundation that had been built by Smith.

An Indigenous Beginning

As the team began to put their strategy into practice by following their proposed plans, a "store front" was rented to provide offices for the missionaries as well as a point of contact for Brazilians. Ted Stewart makes the following observation about the location:

*In September, 1961, a group rented a large residential house with sufficient space for the missionaries' offices, classrooms and an assembly room for worship. These facilities served as the headquarters for group evangelism and as the meeting place of Southwest church of Christ.*²⁰

The store front was called "Escola da Biblia" (School of the Bible).²¹

²⁰ Stewart, "The Mission Strategy," p. 140.

²¹ Sao Paulo Mission Team, Minutes of Business Meeting of Missionaries, meeting of 19 January 1962. (Mimeographed).



The "first wave" rented this house in the suburb of Santo Amaro, in order to penetrate the urban society of Sao Paulo, as well as to provide office space for the missionaries. Through the use of the name "Escola da Biblia" (School of the Bible) the team hoped to make contacts with the receptive middle sector of the city.

With the opening of the School of the Bible, the team launched its efforts. The language barrier limited their outreach, yet it was through their Portuguese classes that they made an early contact. On February 23, 1962, their language teacher, Jorge Mikhin, became the team's first convert and the first location for the church meetings was Jorge's language school, which later became known as the *Brooklin* church of Christ. Stewart expresses the feeling of the group by commenting: "We praised the Lord for our indigenous beginning."²²

First Compromise

As the Brazilian church grew in numbers however, the team faced a conflict regarding their indigenous principles adopted before arriving in Brazil. The newly established congregation was faced with a space problem, because "within six months, Jorge's school was too small."²³ The Brazilian Christians, though small in numbers, had outgrown their meeting place and did not have the financial resources to rent one.

The space problem at the language school brought months of study and meetings to determine the course of action to take. After deliberating on the possibilities, the "first wave" missionaries decided to help the Brazilian church secure an adequate meeting place for the congregation, a compromise of their original indigenous principles. "We found that our hands were tied and this led us then to adapt the indigenous principles to our particular situation."²⁴

In September 1962, a loan was offered to the Brazilian congregation for the three month deposit necessary to

²²Stewart, "The Mission Strategy," p. 141.

²³*Ibid.*, p. 142

²⁴Norton, "Applying Indigenous Principles," p. 15.

rent a building. This assistance was given with the understanding that it would only be temporary, until the church could pay her own way.²⁵

Restudy of Their Philosophy

This deviation from the indigenous approach caused the Sao Paulo team to restudy their philosophy of missions. Although they had helped the church meeting in Jorge's language school to rent a building, the missionaries did not consider this an abandonment of their indigenous principles.²⁶

A special committee report emphasized that the team was not abandoning its original philosophy, but also gave two primary reasons for compromising:

- 1) *To meet the need of new converts to have fellowship and worship with those who taught them. In the limited facilities of Jorge's school, all of the group could not meet with the Brooklin church.*
- 2) *To influence more non-members. In the large facilities of the new building, we can feel freer to invite more visitors.*²⁷

A large portion of 1963 was dedicated to the re-consideration of their philosophy as it had been originally adopted in the States. Even though some team members, at this point, may have been ready to compromise their philosophy, the team as a whole passed a motion on

²⁵ The Brazilian church did repay the loan that was given to them to rent their building, but instead of the missionaries actually receiving the money, it was loaned to a new congregation that was beginning and in need of chairs. With this transaction the missionaries cancelled their debt with the Brooklin congregation.

²⁶ Sao Paulo Mission Team, Committee Report of Temporary Liason Committee, 20 November, 1962. (Mimeographed).

²⁷ Ibid.

April 2, 1963, stating their goal would be to have a "self-supported and self-propagating church in Sao Paulo by June 1963."²⁸ Apparently this meant that while the "first wave" had helped the church meeting in Jorge's school to rent a building, that would be the extent of their help. They believed this assistance would allow the church to grow and develop under her own power and at her own pace.

Evidently however, it became more and more difficult for the missionaries to arrive at a consensus of opinion on their mission philosophy. In an effort to resolve the team's philosophy, weekly retreats and clinics were held during March, April, and September of 1963. Each missionary was assigned a topic related to the problem. He was to research and prepare a printed copy of the results of his study, so that each team member could have a copy before the retreat, where his paper would be read and discussed. At least nine different topics were presented:

- 1) "Missionary Methods and Their Application to Sao Paulo," by Robert Humphries.
- 2) "Application of the Indigenous Principles in the Brazilian Plan," by Walter E. Kreidel.
- 3) "Comments on Retreat of March 18, 1963," by Ted Stewart.
- 4) "A Defense of Indigenous Principles," by Jerry Campbell (March 23, 1963).
- 5) "The Two Congregation Concept," by John Pennisi (March 26, 1963).
- 6) "Evangelization of Brazil," by Glenn Owen.

²⁸ Sao Paulo Mission Team, Minutes of Business Meeting of Missionaries, meeting of 2 April 1963. (Mirneographed).

- 7) "Let's Help Brooklin Get a Building," by Don Vinzant (April 2, 1963).
- 8) "The Middle Class and 'Brazil for Christ'," by Ellis Long (September 10, 1963).
- 9) "Let's Clarify Some Issues," by Leon Tester (September 17, 1963).

A New Missions Philosophy: The Fraternal Method

As a result of this restudy by the "first wave" of their indigenous principles, a new philosophy of missions was adopted.

Our growing experience was proving the fallibility of our humanly devised "indigenous principles." As a goal to work for, the indigenous idea was ideal. As a method to work by, indigenous principles didn't always fit the situation. A new mission principle was being formed. Don Vinzant was the first to coin it "The Fraternal Method."²⁹

It was the belief of the "first wave" that this fraternal approach was a much better approach or at least a solution to their philosophical dilemma. The pure indigenous approach, they concluded, limited the application of brotherly love and fulfilling their responsibility to help their brethren, as indicated by Stewart:

No human rule can limit the love of Christ . . . But the "indigenous goal" should be kept constantly in mind as the "fraternal method" is applied. To help without hurting is love guided by wisdom, and this is the "fraternal method."³⁰

²⁹Stewart, "The Mission Strategy," p. 144.

³⁰Ibid.

For the Sao Paulo mission team the "fraternal method" seemed to offer an escape from the horns of their philosophical dilemma. Norton provides further insight into the team's understanding of their new approach.

Our team was in search of a philosophy which preserved the best of the paternal method (providing financial aid to those in need) and the best of the indigenous method (encouraging people to help themselves rather than become financially dependent). The fraternal method was understood as co-operation and partnership between North American and Brazilian Christians. It was a method of Christian brothers helping Christian brothers do the Lord's work.³¹

An understanding may be gained of the fraternal method by considering Marshall Gunselman's description. Whether it can be determined that the "first wave" would agree totally with Gunselman's understanding may be a question, but his discussion does provide further insight into this approach to missions. Gunselman contends that this approach "primarily is the supplying of all of the religious needs of a group by the group itself through a partnership with an outside group."³² Thus the role of the missionary is one of a partner who consciously works to become unnecessary in the local church. The fraternal method, then, became the philosophy under which the team began to implement its evangelistic efforts in Sao Paulo.

Although the first deviation of the "first wave's" philosophy in missions came in September of 1962, it was not until June of 1964 that the team officially decided to

³¹Interview with Howard Norton, Former member of Sao Paulo Mission Team, Sao Paulo, Brazil, 3 December 1980.

³²Marshall Gunselman, "Approaches to Mission Work Emphasizing a Fraternal Approach," in *Missions for the Seventies*, ed. Wayne Anderson, Jr. (Oklahoma City: Outreach, 1970), p. 209.

modify their indigenous principles. They now faced a new problem to which their philosophy must be applied: the Brazilian church had "completely overflowed its newly rented building."³³ Besides the space problem, inflation was making it difficult for the Brazilians to pay their rent or to rent a larger place. According to Ted Stewart, the *Brooklin* church considered three choices:

- 1) Remain in its "prison" and cripple its capacity for growth.
- 2) Request new help from the English-speaking church to pay higher rent for more space.
- 3) Seek financial assistance for an investment in a permanent building.³⁴

The third alternative was chosen by the Brazilian church because they felt that this would resolve her space problem.

With this decision the group was faced with the dilemma of which philosophy of missions to follow: indigenous or fraternal. Coming to a consensus of opinion among sixteen missionaries was and is no small task. Indecision was destroying the effectiveness and even undermining the activities of the missionaries. Possibly the team came to a consensus by agreeing that the compromise would only be temporary. It was maintained by some that "a temporary and partial compromise is not surrender."³⁵

Indigenous Principles Modified

"First wave" men were of the opinion that there were three advantages in assisting *Brooklin* obtain an

³³ *Ibid.*, p. 146.

³⁴ *Ibid.*

³⁵ Ted Stewart, "Comments on the Retreat of March 18, 1963," paper presented at the retreat of the Sao Paulo Mission Team, Sao Paulo, Brazil, 23 March, 1963. (Mimeographed).

adequate meeting place. First, there would be an economic advantage, because three existing congregations would unite their forces in one location.³⁶ Therefore, there would be more financial power to make an impact on the urban center of Sao Paulo. As they stated it, "Helping to build would be a wise economic investment for the Lord's church."³⁷

It was also thought that there would be an ecclesiastical advantage. A large building in a key location would enable the missionaries to fulfill their stateside plan of establishing a large congregation, patterned after the Jerusalem church.

*The large, dynamic church that could be formed in a well located and visible building would declare to the cathedral-conscious masses of Sao Paulo that the church of our Lord was not another fly-by-night religious sect, but a dynamic church that was growing with the blessings of the Lord.*³⁸

Another advantage in helping the Brazilian church to secure an adequate meeting place was thought to be an evangelistic one. A building in a key location could be an invaluable tool of evangelism to reach out to the people of Sao Paulo. The decision to concentrate on one large congregation was described by Ellis Long as "moving from the house-church concept to the skyscraper concept."³⁹

To achieve the desired goal of a big church, strategically located, required that the funds be secured from churches in the United States. As was noted in the

³⁶The plan was to merge the Bela Vista congregation established by Arlie Smith in 1959, the Brooklin congregation and the Centro congregation which was established by first wave men on March 15, 1963.

³⁷Stewart, "The Mission Strategy," p. 149.

³⁸Ibid.

³⁹Ted Stewart, "Ninth of July Church: A Product of Group Evangelism" Inside Brazil 2 (May 1973), p. 2.

description of the philosophy of missions of the "first wave" before arriving in Sao Paulo, the missionaries had decided that it would be unwise and detrimental to the establishment of indigenous churches to raise funds from stateside churches. With this modification in their mission philosophy, there was now the necessity of informing supporting churches of their change. Particularly this was true in the case of Ted Stewart, who reflects upon the situation by saying:

Before going to Brazil, this writer had promised the Central Church in Amarillo that he would never raise money for church building in Brazil. The elders insisted on investigating our work before allowing a change of mind. Upon seeing the program first-hand, they agreed wholeheartedly with the decision and became the sponsoring church for the project.⁴⁰

In a letter dated June 7, 1964, Stewart wrote his supporting congregation, the Central church, officially communicating the change in philosophy. The letter requested that he be allowed to participate in the group decision, as their philosophy had been modified. Included with the letter was a six page single spaced typewritten article entitled, "Why Help the *Brooklin* Church Construct a Building?"⁴¹ With this request to the Central elders, it appears that the philosophy of the first wave missionaries began to deviate substantially from their original plan. It also appears that a consensus had been finally reached by these men as to their new philosophy.

Ironically, when the team chose men to be representatives of the group to raise the funds for the "Jerusalem"

⁴⁰Stewart, "The Mission Strategy," p. 150.

⁴¹Ted Stewart to Central Church of Christ, 7 June 1964, Sao Paulo Mission Team files, Sao Paulo, Brazil.

church (the team before coming to Brazil adopted the strategy of one large church modeled after the church established in the city of Jerusalem.) in Sao Paulo, Ted Stewart and Howard Norton were elected. The drastic change in strategy of the team is clearly demonstrated in the fact that Norton and Stewart, who stated that they would not raise money for a church building, were in fact the ones chosen to secure the funds for the construction of the "Jerusalem" church in Sao Paulo.

Two-Church Concept Modified

In an effort to encourage self-governing and self-supporting churches, the "first wave" missionaries put into effect their predeparture plan of two churches. An English-speaking church was established, to satisfy their need for worship in a language they understood and, at the same time, not overwhelming the Brazilian church with their numbers. This English church became known as the Southwest Church of Christ.⁴²

Although the purpose of the English church was to benefit the Brazilians, they did not perceive the two church concept in the same manner as the missionaries. The separate services created an image problem since "some of the Brazilians thought that we weren't there with them because we thought we were too good to associate with them"⁴³

The missionaries decided that the bond of love and fellowship was more important than their indigenous philosophy. Stewart recounts the results:

We were in Christ and we ceased to allow national barriers and indigenous principles to prevent our

⁴²The English-speaking church (Southwest Church of Christ) continued to meet until about 1966, according to Ted Stewart. Even though the Southwest church (Igreja de Cristo Sudoeste) disbanded as a church, the name continued as a legal entity for the missionaries to use when necessary. This legal entity allowed, for example, the purchase of the Nove de Julho property and camp Monte of Olives. Due to the change of Brazilian laws, the Igreja de Cristo Sudoeste is presently composed of 51% Brazilian Christians.

⁴³Norton, "Applying Indigenous Principles," p. 10.

worshipping together. The enthusiasm, love, attendance and conversion rate grew considerably with the presence of the American families. Within one year the Brazilian church was paying its own rent without help from the English-speaking church, and in addition, paid back the loan for the rent deposit. By God's grace, the Brazilian church had progressed beautifully despite our modifications of the "indigenous ideal."⁴⁴

Scholarships for Nationals

Another original decision of the missionaries had been not to assist national workers with funds from the U.S.A. Yet another compromise was made from their indigenous principles, so that leaders could be trained on a full-time basis. Since the early 1960's, the "first-wave" missionaries had been actively involved in leadership training, but only at night. Stewart describes the program:

*The Brazilians studied at their own expense after working hours. Many of them developed into good teachers, soul winners and church leaders. But at the end of seven years only one student had graduated from the four-year program who was capable of preaching.*⁴⁵

So that qualified Brazilian men could be trained in a full-time program for a two year period, the Sao Paulo mission team decided to raise funds for scholarships. The "first wave" felt that preachers needed to be trained in a shorter period so that several men could be trained in two years rather than only one in a seven year period.

⁴⁴Stewart, "The Mission Strategy," p. 143.

⁴⁵*Ibid.*, p. 153.

Reasons for Modification of Indigenous Principles

As shown above, the Sao Paulo mission team made some basic compromises that seem to be diametrically opposed to their original indigenous philosophy. One asks, "Why was the stateside philosophy compromised?" There probably is no simple answer to this question. Based on the writer's research, however, there seems to be at least seven possible explanations for the modifications that took place in the philosophy from the indigenous to the "Fraternal Method."

One factor was the difficulty of getting sixteen different missionaries actually to adopt only one method or philosophy of doing mission work.

We found the more we studied Hodges that his book had been written primarily with a presupposition that there would only be one or two, at least a very few, foreign workers in a given mission area, and here we were with sixteen families, so that would be sixty-seven North Americans in the field.⁴⁶

Howard Norton, one of the men who gave birth to the group idea and a practicing missionary in Sao Paulo for fourteen years, maintains that a compromise in philosophy was necessary "in order to keep the group together."⁴⁷ He also concludes that through the adaptations of their original principles the team was able to reap the benefits of indigenous principles, as well as the group approach to missions.⁴⁸

A second factor that possibly hindered strict adherence to their originally adopted indigenous principles was the urban center in which they were endeavoring to apply their philosophy. Sao Paulo in the early 1960's had about 4 million people. This skyscraper society caused

⁴⁶Norton, "Applying Indigenous Principles," pp. 2-3.

⁴⁷Howard Norton, "Eight Keys to Successful Group Work" in Missions for the Seventies, ed. Wayne Anderson, Jr. (Oklahoma City: Outreach, 1970), p.260.

⁴⁸Norton, "Applying Indigenous Principles," p. 3.

many difficulties for the missionaries who were trying to establish the church in the midst of the millions. Possibly in an effort to make an impact on this urban center of Latin America, the "first wave" felt the necessity of concentrating their efforts in one large church.

However, this complicated the implementation of their indigenous method. With the necessity of procuring a large piece of property on which to construct their "Jerusalem" church, it was thought that the Brazilians would have difficulty obtaining enough money to buy a lot and construct the kind of building necessary. For this reason, the indigenous principles were modified so that money could be raised in the U.S.A. to secure property and erect a meeting place for one big congregation. Thus the team felt compelled "to adapt Hodges' thoughts to a metropolitan situation."⁴⁹

A third factor which necessitated the modification of the group's strategy was the class of people the team was endeavoring to reach.

Even before leaving the States, the Sao Paulo group had generally agreed to concentrate on the middle class in the belief that this class of people could reach both up (to the higher class) and down (to the lower class).⁵⁰

It was maintained by some of the "first wave" that this would be the shortest and most efficient route to a self-propagating, self-governing and self-supporting church.⁵¹

However, to provide an adequate meeting place for a middle class person proved to be very expensive in

⁴⁹ibid., p. 15.

⁵⁰Ellis Long, "Laying the Foundation," in Steps Into the Mission Field, ed. Sao Paulo Mission Team (Austin: Firm Foundation, 1978), p. 251.

⁵¹Ellis Long, "The Middle Class and 'Brazil for Christ,'" paper presented at the retreat of Sao Paulo mission team, Sao Paulo, Brazil, 10 Sept. 1963, p. 1.

that metropolitan region. Also, it was found that the house-church approach did not work effectively among the middle class of Sao Paulo. Therefore, the team was pressured to abandon their indigenous philosophy in order to accommodate the class of people that they were hoping to evangelize.

Time seems to be a fourth factor which caused the mission team to modify their original philosophy. The majority of the "first wave" had only committed themselves to remain together as a team in Sao Paulo for five years.⁵²

The indigenous plan required, it appears, in the minds of the missionaries a slow method that would only produce slow results. Possibly, the American cultural idiosyncrasy influenced the "first wave" missionaries to modify their indigenous approach, which seemed to dictate slow and small results.

Another factor which may have shaped the modification in the Sao Paulo mission team philosophy is the predominance of the Roman Catholic Church in Brazil. The traditional church's powerful presence could have pressured the group into modifying its indigenous principles. The competition these missionaries felt from the omnipresent large Catholic buildings contributed to the notion of developing a large, visible church that could in a small way compete with the Catholic cathedral image in the minds of the masses. One of the advantages that the team felt in the one large church was an ecclesiastical one. Also the writer has heard Brazilian leaders use the argument of the importance of a permanent building in a key location so that the church could become known and visible in the community.

Yet another reason for the team's modification of their original philosophy may be found in a misunderstanding of Hodges' definition of indigenous. It is possible that

⁵²Interview with Ellis Long, Former member of Sao Paulo Mission Team, Sao Paulo, Brazil, August 1980.

the "first wave" missionaries understood his *meaning* of the word, but misunderstood his *application* of the indigenous principles.

Apparently, Hodges allows the missionary to have an active role in the "indigenous church." This seems to be confirmed by his recent book entitled *The Indigenous Church and the Missionary*, in which a basic thesis is the partnership role of the missionary in the national church. Thus Hodges' idea of the "indigenous church" appears to be what Nida calls an "indigenized" church⁵³ (see chapter one of this book).

Possibly a final contributing factor to cause the missionaries to change their philosophy was the visit of Otis Gatewood in 1962. Gatewood stressed concentration and the establishment of one strong church. His opinion was that the team ought to stick together and concentrate in the city of Sao Paulo, so that a strong base could be established. It was his encouragement that the missionaries form one big church, which would necessarily include the construction of a large church building.⁵⁴

The Sao Paulo missionaries received another visit from an influential personality in world missions in the person of Reuel Lemmons. In contrast to Gatewood, Lemmons (December 1962) emphasized spreading out rather than concentrating in one place. Lemmons was of the opinion that the role of the missionaries was to impart the word of God in as many Brazilian cities as possible. His advice, then, was to start brush fires all over Brazil.⁵⁵

The visits of these two men polarized the team around these two different philosophies. The team was

⁵³Hans Kasdorf, "Indigenous Church Principles: A Survey of Origin and Development," in *Readings in Dynamic Indigenity*, eds. Charles H. Kraft and Tom W. Wisley (Pasadena: William Carey Library, 1979), p. 75.

⁵⁴Howard Norton, "The Concept of Concentration," paper presented at the retreat of the Sao Paulo Mission Team, Sao Paulo, Brazil, 9 June 1975. (Mimeographed)

⁵⁵ibid.



The Sao Paulo Mission Team has been privileged to have visits from well-known brotherhood personalities such as Reuel Lemmons, editor of the Firm Foundation. He has made three trips to Sao Paulo to see the progress of the church and encourage the missionaries in their task of evangelizing Brazil.

faced with the dilemma of whether to stay in Sao Paulo or go to other cities. According to Howard Norton, the dilemma was handled by "creative tension."⁵⁶ However, it is evident that the advice that won more acceptance was that of Gatewood.

SECOND WAVE MISSIONARIES

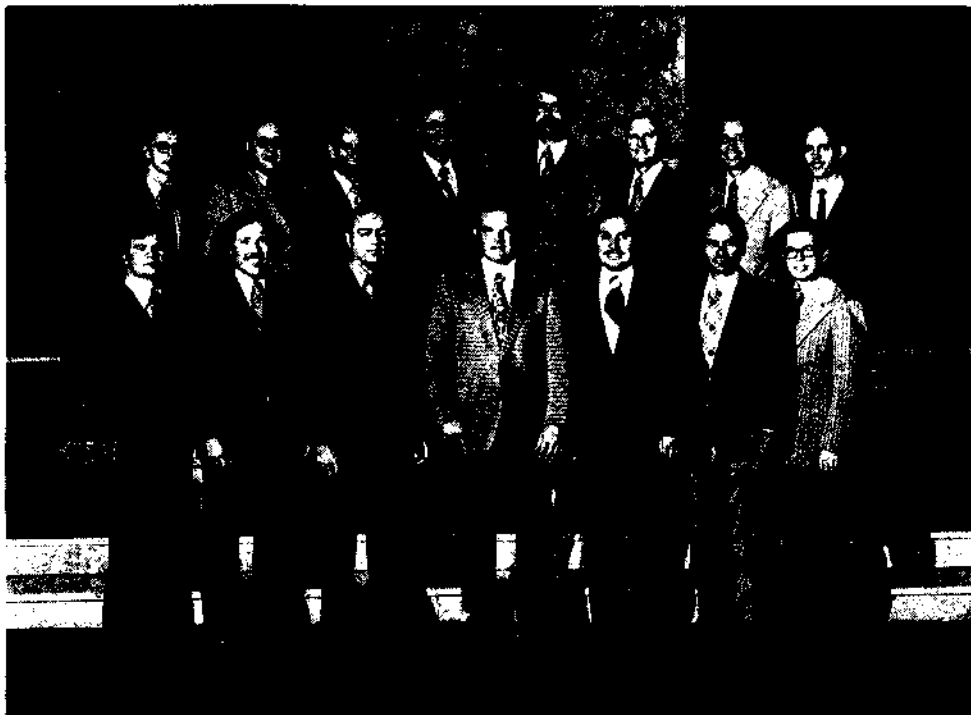
The objective of the previous discussion was to trace the philosophy of the "first wave" missionaries as it was defined before arrival and then, as it was later modified. Yet another factor in the team has been the missionaries who have joined the group since 1970.⁵⁷

This influx of a "second wave" of missionaries came into the team under various circumstances. Some were former two-year workers who decided to return to Sao Paulo as full-time workers. Others had been missionaries in other cities and for various reasons joined the team. Yet another source of personnel was recruits from the States.

It became apparent that the "first wave", as they approached ten years of experience, were beginning to return to the States. Some returned to educate their children in a Christian college, while others were forced to leave because of health problems. Even though new men had joined the team it was felt that a more intensive effort should be made to recruit replacements so that the Sao Paulo mission team could continue if all of the remaining "first wave" men decided to leave. The recruiting program was called "New Men for a Growing Nation." As a result of this effort, five new families were secured to dedicate five years to the work in Sao Paulo. They were the Allen Huff, Ron Prater, Roger Dickson, John Curtis and Bryan Bost families. Thus by the end of 1974 the number of missionaries was sixteen.

⁵⁶ *Ibid.*

⁵⁷ Exceptions to the 1970 date as the entrance of "second wave" men are Perry who came in 1966 and Vandaveer who came in 1967.



By 1974 some of the "first wave" missionaries had returned to the States. However, a "second wave" of missionaries were arriving to continue the team effort. The number of men on the team was 15. Front row (left to right): Gary Sorrells, Ellis Long, Larry Williams, Dave Meadows, Carl Henderson, John Pennisi, Teston Gilpatrick. Back row (left to right): Ken Lewis, John Paul Simon, Glenn Looper, Lynn Huff, Allen Huff, Howard Norton, Ted Stewart, Robert Grissom.

The "second wave" at least in the early years, continued to live in the same basic areas of the city as the "first wave." Then as the "second wave" began to establish new works there was a tendency to move near the congregation where they were working. In contrast to the philosophy of the "first wave" to put their children in American schools, the "second wave" missionaries chose to enroll their children in public or private Brazilian schools.

In general, the "second wave" continued the philosophy of the missions of the "first wave": the leadership training school, Christian camp, radio, publications and Bible correspondence courses. Therefore, it is difficult to determine if the "first" and "second wave" had two different philosophies of missions or basically the same. Possibly one reason for the difficulty is the fact that the "second wave" came into the team one at a time. Even if they had had a different philosophy, it would have been difficult to bring about a change, since the team operated by a "majority rule" parliamentary system.



Various Bible Correspondence Courses are used to orient and make contacts with truth seekers in the city. The course "O Que a Biblia Diz" (What the Bible Says) has been translated into English as well as into the Spanish language. The original text was written by various "first wave" missionaries for the purpose of helping Brazilians to understand what the Bible says.

By 1980 the philosophy of the "second wave" became more visible in the Sao Paulo mission team strategy. One possible explanation is that at the beginning of the year there were five missionaries in the group, four of whom were "second wave" men. It was evident, as the 1980 organization of the Sao Paulo mission team was debated, that the emphasis had become more oriented toward the local church. In the February 26, 1980, business meeting the motion was passed to aim to double the number of members and number of congregations by December 31, 1984. Also, the motion was passed that all existing and future programs of the mission team would "aid in the implementation of the goal to double in five years."⁵⁸

In March of 1980, a church growth workshop was conducted to encourage Sao Paulo church leaders to adopt the goal to double in the next five years. At that meeting the following seven goals were suggested to the 40 leaders representing 10 different Sao Paulo churches:

- 1) Double the number of congregations from 13 to 26.
- 2) Double the number of Christians from 750 to 1,500.
- 3) Mobilize at least 10% of the members for evangelism.
- 4) Train in each congregation two personal workers per year.
- 5) Organize existing congregations with elders and deacons.
- 6) Begin half of the new congregations in new neighborhoods of Sao Paulo.

⁵⁸Sao Paulo Mission Team, minutes of Business Meeting of Missionaries, meeting of 26 February 1980. (Mimeographed).

- 7) Nationalize the congregations that have missionaries so that the local congregation can be independent and so that the missionaries can be free to establish other congregations.⁵⁹

There are two possible reasons why the "second wave" adopted this present philosophy of church growth. One factor may be found in the personality of Wendell Broom, Professor of Missions at Abilene Christian University. In 1976, he came to Sao Paulo and gave a course called "Introduction to Church Growth" to missionaries, among which were several "second wave" men. As a result of the course, and at the suggestion of Broom a six man church growth committee was formed. The committee was composed of three Brazilians and three American missionaries (Howard Norton, Robert Grissom and Teston Gilpatrick). The purpose of the committee was to transmit the church growth principles learned in the course to as many Brazilian leaders and churches as possible. Workshops in Sao Paulo as well as in interior cities have been conducted. With the leaving of Norton and Grissom, the American members of the committee are now only composed of "second wave" missionaries (Bryan Bost, Teston Gilpatrick and Dave Meadows).

Another contributing factor was a visit by the father of the church growth movement, Dr. Donald McGavran. In August, 1979, a church growth workshop was conducted, in the city of *Brasilia*, with missionaries from all over Brazil.

The purpose of the gathering was to discuss how the church could double in size every five years. The five year goals of the "second wave" reflect but do not follow exactly the results of that meeting.

⁵⁹Nancy Forgy, "Sao Paulo, Brazil Churches Adopt Challenging Five-Year Goals," World Radio News 17 (May-June 1980): p. 8.

The philosophy of "second wave" is also perceived in the moving of their center of operations from the *Nove de Julho* church building (the "Jerusalem" meeting place, which had been largely erected with U. S. funds). Since the completion of the *Nove* building in 1968, the Sao Paulo mission team had occupied the third floor, where they had offices, and also used a section of the basement level for a library and classroom of the Sao Paulo Leadership Training School, as well as a print shop. In February 1980, the base of operation was moved from the *Nove* building to a rented office building in the center of downtown Sao Paulo. Thus, the *Nove de Julho* congregation received total use of its building and its space after twelve years of the presence of two waves of missionaries.

SUMMARY

Chapter two has endeavored to trace briefly the initial efforts of churches of Christ in Sao Paulo, Brazil. However, the purpose of this chapter has not been just a history of the church, but more of the evolution of a philosophy of missions which was adopted by a mission team that came in 1961. These "first wave" missionaries came to Sao Paulo with a preconceived plan of strategy. However, their indigenous plan met with certain barriers that caused a restudy of their philosophy. After months of research, retreats and agonizing discussions their philosophy was modified.

With the change their original indigenous principles were modified. This is evident in the fact that they secured funds for the *Nove de Julho* church building, scholarships to train leaders, and salaries for national leaders. Yet, the "first wave" maintained that the team was still following the indigenous approach. It seems as if they believed that these modifications were only a means to an end. In theory there may have been the intention of returning at some time to their indigenous principles. Although this may have been the case, in practice there was no real way to return, a pattern having been set in another direction.

It appears that the "first wave" may have adopted two conflicting ideas to begin their mission efforts. On the one hand was the indigenous plan to establish "native" churches that would possess the ability to grow naturally. Yet there was the desire to build one large church among those of the middle class. Then, as the initial efforts were begun it became evident that these two approaches were not compatible. In a restudy of their philosophy the indigenous plan was replaced with a method that made possible the dream of the one big congregation and a fraternal relationship with Brazilian Christians.

The modification of the team's indigenous principles to the fraternal method resulted in a more involved role of the supporting church than had been previously planned. The funds for buildings, scholarships and evangelists implied involving the churches in the United States that had the financial power to provide the necessary funds. Figure III in the Appendix demonstrates how the team understood the relationship of the supporting church to the missionaries as well as the Brazilian churches. This figure shows the active role the missionary and the stateside church in the establishment and assistance of the development of the Brazilian church.

Although the personnel of the Sao Paulo mission team changed with arrival of the "second wave" it appears that the modified philosophy was continued for a long period of time. When the "second wave" did become the majority of the team members, the direction of the group seemed to slowly take on a different emphasis. Whereas the "first wave" were basically organizational and program oriented, the "second wave" seems to be a looser knit team and to have a greater emphasis on the local church as can be seen from their recently adopted church growth goals. The stress, therefore, has become the development and growth of the local churches, rather than programs.

FROM MISSION CONCEPTS TO ESTABLISHED CHURCHES

Although the preceding chapter has mentioned some of the churches that have been planted by the Sao Paulo Mission Team, now a more thorough description will be given of the existing churches in Sao Paulo. An effort will be made to determine who was instrumental in the establishment of the various congregations. The reader, therefore, will be able to become better acquainted with the who, when, where and why of the churches that have been planted in Sao Paulo. (For a summary of the thirteen churches, number of members and other pertinent information to this study the reader may refer to Table I on the next page.)

TABLE I
SAO PAULO CHURCHES

	Active Membership June 30, 1981	Year Established
<u>MISSIONARY-ORIENTED CHURCHES</u>		
1. Ipiranga	64	1969
*2. Vila Joaniza	15	1976
3. Metro-Sul	68	1973
*4. Pirituba	12	1980
<u>INDIGENIZED CHURCHES</u>		
1. Campo Grande	108	1966
2. Jardim das Flores	35	1963
3. Nove de Julho	200	1968
4. Osasco	45	1974
5. Santana	36	1972
6. Santo Andre	18	1968
7. Vila Maria	42	1968
<u>INDIGENOUS CHURCHES</u>		
*1. Itaquera	28	1978
*2. Jardim das Rosas	14	1980
*3. Sao Miguel	9	1979
*4. Maua	7	1980
*5. Penha	6	1981
*6. Embu Guaca	5	1981

SUMMARY

- 83% own their meeting place
- 82% with Brazilian preaching
- 18% with American preacher
- 23% with American missionary

Total active membership in Sao Paulo churches 712

*Churches established within the last five years.



The Jardim das Flores congregation is the oldest existing church in Sao Paulo. Even though it presently has only about 40 active members, The Brazilians are increasing their auditorium space as well as improving the front of their building.

JARDIM DAS FLORES CONGREGATION

Of the existing congregations *Jardim das Flores* is the oldest, beginning in late 1963. Apparently, first efforts were made by the "first wave" from contacts in this section of the city. Yet it is also evident that "the work began because of a woman's desire for her children to know the Bible."¹ Until April, 1964 the eight members of the congregation met in this woman's home, at which time property was rented for a tent where services were conducted

¹Glenn Looper, "Jardim das Flores Inaugurates New Building," Brazilian Evangelist 10 (September 1966): p. 2.

for some time. On July 3, 1966 a building seating 125 was inaugurated.

Jardim das Flores is located on the southern outer fringe of the city of Sao Paulo. As a general rule the further away from the center of downtown the less developed and usually inhabited by a lower class of people. "*Jardim das Flores* is in one of the poorer and more illiterate sections of the city."² For this reason, literacy classes were used in the early stages of this work to make contacts. Since its establishment Glenn Looper has devoted his efforts to the development of this congregation.

CHURCH GROWTH WORKSHOP AT JARDIM DAS FLORES



The Jardim das Flores Church Growth Workshop opened with Teston Gilpatrick giving a speech on the topic of "Church Growth is Biblical, Possible and Visible"

² Tom Douglas and Ted Stewart, "A Year in Sao Paulo: 1970," Brazilian Evangelist 14 (December 1970): p. 2.



Bryan Bost, then, defined more fully the concept through his lesson on "Church Growth in Quantity, Quality, Geographic and Organic."



Besides the theory and definition, the practical aspect was developed by Modesto Pellegrini on "Concepts and Methods for Church Growth."



Dave Meadows challenged the congregation with the Biblical idea of Organic Growth of the body of Christ and every Christian as a functioning part.



Another emphasis of the workshop was presented by Walter Lapa on "Goals and Objectives for Church Growth."



The workshop was closed out with a sermon by Alvaro Pestana on "The Nature of God."

Since 1976, the above Church Growth team (not pictured is Almor Leite) has conducted over 20 workshops in 5 different states of Brazil.

NOVE DE JULHO CONGREGATION

The *Nove de Julho* church of Christ is not the oldest congregation in Sao Paulo, being the result of a merger of three congregations (see footnote number 36 of Chapter II). Probably this congregation, more than any other, has received attention from the Sao Paulo mission team, especially from the "first wave". Ellis Long believes that "nearly every missionary who has worked in Sao Paulo has made some contribution"³ to the *Nove de Julho* congregation.

The "first wave," as was observed in Chapter Two, had a dream of establishing a strong, large congregation in

³ Ellis Long, "Nove de Julho," Inside Brazil 4 (January 1975): p. 1.

the urban center of Sao Paulo.

*Before coming to Brazil, the group developed the "Jerusalem Church Ideal" as part of its missionary strategy: a large church with capable leadership and personnel to execute a dynamic evangelistic program.*⁴

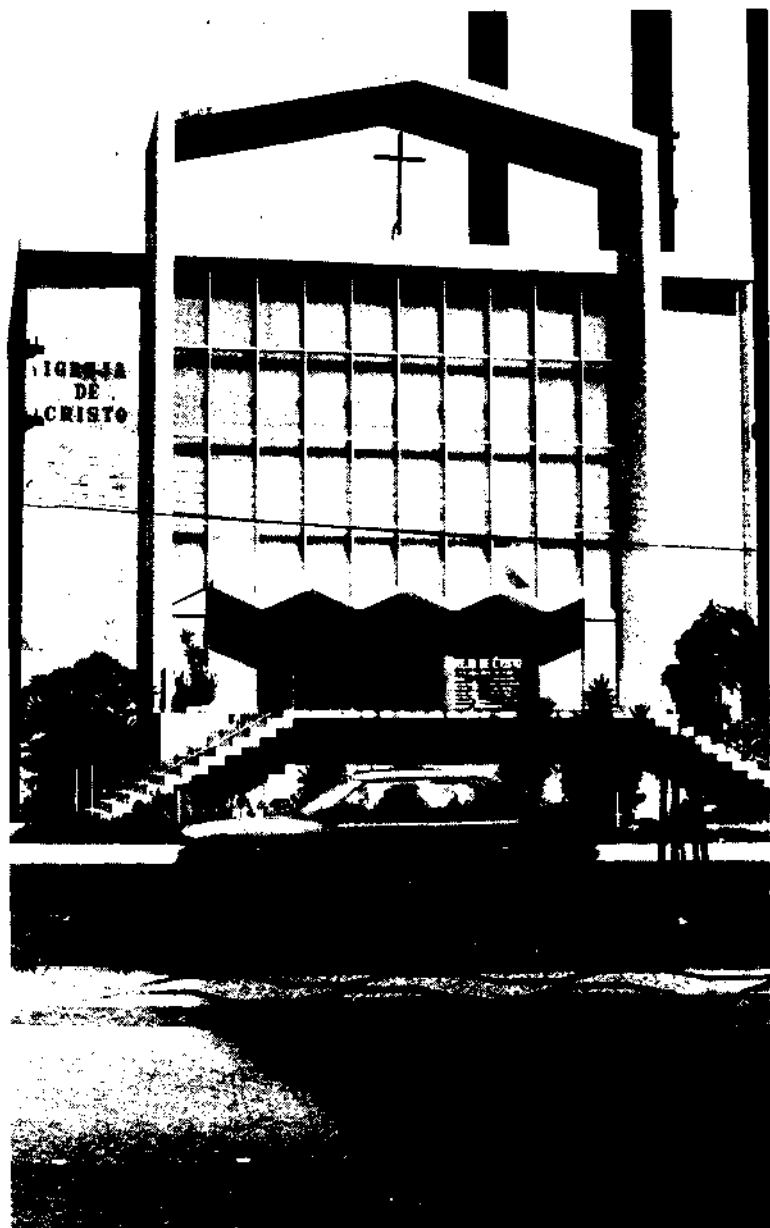
As a result of the merger of the three earlier congregations in 1967, the *Nove* congregation became the largest church of Christ in Sao Paulo. Even though the three Brazilian congregations involved in the decision to merge, it is safe to assume that the missionaries were influential in planting the original idea of a merger. Thus the *Nove* congregation, according to Ellis Long, is a result of the "basic principle selected by the mission team when it began its work in 1961."⁵

To serve as evangelists for the *Nove de Julho* congregation three "first wave" missionaries were chosen: Ellis Long, Howard Norton and Ted Stewart. The building was officially inaugurated on November 9, 1968.

Approximately 1,200 people crowded into and around the new building of the Nove de Julho congregation to participate in the inaugural worship service of the largest church of Christ in Latin America. Rich and poor, cultured and illiterate, black and white, Arab and Jew, Roman Catholic and Protestant — all joined in congratulating the Nove congregation for its successful completion of whay many

⁴ Howard Norton, "Inauguration Indicates Bright Future," Brazilian Evangelist 11 (November 1968): p. 1.

⁵ Ellis Long, "First Fully Organized Brazilian Church," Inside Brazil 2 (May 1973): p. 1.



The Nove de Julho congregation is the largest in Sao Paulo. Its attractive building surrounded by apartments near the downtown area has been a factor in reaching the middle class as well as making known the presence of the church of Christ in the city.

*observers believe to be the most attractive and practical non-Catholic church building in Sao Paulo, the tenth largest city in the world.*⁶

Probably because of the leadership of the "first wave" who served as evangelists, the *Nove* congregation became the first fully organized church of Christ in Brazil. On March 25, 1973, six years after the church had been established, two elders, ten deacons and one evangelist were appointed. Ellis Long feels that for the "first wave" this was perhaps the highest point of more than a decade's work.⁷

Even though the *Nove* congregation became fully organized, American missionaries have continued to labor there in various roles. It appears that the members, as well as the leaders of the congregation, are desirous of having an American missionary working with them. For example, John Pennisi was asked to work with them, after the departure of Ellis Long. Also, in 1979 Ron Prater a "second wave" missionary, was asked to be the pulpit preacher.

VILA MARIA CONGREGATION

One week after the three congregations merged to form *Nove de Julho*, Christians who had been members of the older *Centro* congregation, now merged, decided to establish the church in *Vila Maria*. The apparent reason was the fact that there was a concentration of members in this neighborhood, far from the *Nove* location.

*These people had been traveling nine miles by bus to worship services and they longed to have a congregation nearer home so that they would be better able to invite their neighbors to share in the worship to God.*⁸

⁶Norton, "Inauguration."

⁷Long, "First Fully Organized."

⁸Jerry Campbell, "Happy Birthday, Vila Maria," Brazilian Evangelist 12 (March 1968): p. 1.

On February 12, 1967, eighteen Brazilian Christians and two "first wave" missionaries, Jerry Campbell and Walter Kreidel, officially began this work in the north zone of the city.

For a number of months the church met in a rented building but in February of 1968 the church bought a lot. The funds for the land were secured by means of a letter writing campaign by Jerry Campbell in which stateside churches were asked for donations and loans. It should be noted here that the Brazilian Christians wanted to build their building with their own money and efforts, rather than rely on outside help.

In response to the spirit of sacrifice that stateside brethren demonstrated in helping them buy the property, the men of the Vila Maria congregation decided to do all of the construction work themselves rather than hiring it done. Using their own and borrowed tools, they reused material from some of the houses already on the land and tried to buy only the kind of new materials that can be utilized again in the final construction.⁹

Kreidel moved to Curitiba in 1968, and Campbell returned to the States in 1971, leaving Brazilian evangelist Walter Lapa as the only full-time worker in *Vila Maria*. With the leaving of Jerry Campbell, Lapa received support on a diminishing basis from the Walnut Hill congregation in Dallas. In 1974, Lapa left *Vila Maria*, to become the evangelist for the *Metro* congregation. From 1977 to 1979 Ron Prater was the pulpit preacher. Presently the members themselves are performing this role.

⁹ "Vila Maria has New Facilities," Brazilian Evangelist 12 (July 1968): page 2.

CAMPO GRANDE CONGREGATION

Efforts to begin the church in the neighborhood of *Campo Grande* were apparently initiated by missionaries John Pennisi and Don Vinzant. At least from the "first wave's" point of view, this seems to be the case, as the following statement reveals:

*Don Vinzant has been the leading evangelist at Campo Grande this past year in John Pennisi's absence. Both of these men were instrumental in the beginning of this congregation.*¹⁰

Also it appears that members of the *Brooklin* congregation assisted in the initiation of the early efforts to establish this congregation.

*For a number of years the church met in an upstairs rented location. Because facilities became too small for the classroom needs and growing attendance, the Brazilian Christians decided to buy and remodel a building, which formerly housed a factory.*¹¹

In September, 1967, this factory was bought and in December the inaugural service was conducted. The building has a seating capacity of about 200 people, with six classrooms for the Bible School program.

Since 1976, when John Pennisi became the evangelist for the *Nove de Julho* congregation, *Campo Grande* has been fully indigenized. Brazilian evangelist, Benedito Ribeiro, a former spiritualist is fully supported by the *Campo Grande* congregation. Benedito was trained in

¹⁰Douglas and Stewart, "A Year in Sao Paulo."

¹¹Robert Grissom, "Goal Stimulates Church Growth," Brazilian Evangelist 12 (January 1968): p. 1.

the full-time two year preacher training program of the Sao Paulo mission team. There are also a number of capable Brazilians leading the congregation. One of the characteristics of this church has been its evangelistic emphasis. As a result, many of the friends and neighbors of members have been brought to the Savior.¹²

IPIRANGA CONGREGATION

As a church of Christ, the *Ipiranga* congregation had its beginning on April 27, 1969. But the story goes beyond this:

*Jose Carreiro . . . was working for a Sao Paulo firm. One of his responsibilities was to pick up the mail and distribute it. As he was going through the mail on a certain day in 1964, he discovered a paper advertising the Bible correspondence course.*¹³

He took the course and upon finishing it, contacted the missionaries requesting to be baptized. Senor Jose had been a member, as well as an elder, in a Presbyterian church.

After his conversion he worshipped at *Nove de Julho*, but he always wanted to see the church established in his neighborhood. He began to insist that the "first wave" begin a church of Christ in the *Ipiranga* community. Ted Stewart, suggested that he endeavor to call together a group of people who were interested and then the missionaries would help him to begin the church.¹⁴

Senor Jose, determined to begin the church of Christ in his area, was able to find about thirty people who had been members of the Presbyterian church, but who were

¹²Martha Garrett, "Campo Grande Inaugurates New Building," Brazilian Evangelist 12 (January 1968): p. 1.

¹³"Ipiranga," Inside Brazil 4 (January 1975): p. 2.

¹⁴Joao Pennisi, "Uma Historia da Restauracao no Brasil."

dissatisfied with the unscriptural organization of their church. Along with Senor Jose, "Lynn Huff, with the aid of Jerry Campbell and Brazilian families from the *Nove de Julho* congregation laid the spiritual foundation for this new congregation."¹⁵ Lynn Huff left the congregation to devote full-time to the development of Camp Mount of Olives. "Don Vinzant was chosen by the congregation to take Lynn's place."¹⁶

In 1972 the *Ipiranga* congregation was able to leave her rented building and enter into her own building. Through the efforts of Don Vinzant, funds were secured in the States to purchase a house that would be remodeled to provide the church with a meeting place.¹⁷ Then, in 1978, the building was enlarged to provide a more ample auditorium and adequate classroom space. But only ten percent of the cost of the construction came from outside of Brazil. Later the members themselves, with their own money and donated labor, were able to provide the necessary funds for the enlargement.

Even though the congregation is twelve years old, the majority of the Brazilians are desirous of having an American missionary working with them as pulpit preacher. Since 1977, "second wave" missionary Bryan Bost has been preaching for the congregation. By living in the community of *Ipiranga*, Bost is able to serve beyond his pulpit responsibilities, by visiting members and contacts and by conducting Bible classes. He is also spearheading an effort to begin a new work in the home of a former *Ipiranga* member who lives in *Pirituba*, in the northwest zone of Sao Paulo.

¹⁵Douglas and Stewart, "A Year in Sao Paulo: 1970," p. 1.

¹⁶*Ibid.*

¹⁷Larry Williams, "A Great Day for Ipiranga," *Inside Brazil* 2 (February 1973): p. 2.

SANTO ANDRE CONGREGATION

In the incorporated suburb of Sao Paulo called *Santo Andre*, Robert Grissom is credited with planting the church of Christ. After serving two years in the Faith Corps apprenticeship program, Grissom and his wife, Susan, decided to return to Sao Paulo as permanent missionaries. A receptivity study was conducted in various sections of the city to determine the best location to concentrate their efforts. Based on Grissom's church growth study, the suburb of *Santo Andre* was chosen as his target area.¹⁸

Efforts to begin were indicated in the following manner:

*A three-pronged approach was begun by the church to evangelize their community - enrolling people in the correspondence course, showing the graduates the filmstrip "Eternal Purpose," and when possible, winning whole families.*¹⁹

The new converts began to meet in homes of the members until they reached a point where a home was too small to contain all of the members. Then the church purchased a lot with a small house on it. The house was remodeled to provide a meeting place for worship, as well as one classroom.

When the Grissoms moved to the state of *Mato Grosso* to begin the church, Brazilians provided the leadership needs of this church. At his leaving the congregation had about 40 members. Recently that number has diminished to about 18 active members. The reasons are not

¹⁸"Faith Corps Produces First Permanent Missionaries," Brazilian Evangelist 12 (September 1968): p. 3.

¹⁹Teston Gilpatrick, "Getting to Know You," Inside Brazil 3 (August 1974): p. 3.

fully known, but it is understood that because of internal problems the majority of the leaders have become unfaithful. The *Metro-Sul* congregation has been invited by the *Santo Andre* congregation to provide preaching and encouragement.

SANTANA CONGREGATION

January 22, 1972 marked the beginning of the second congregation in the north zone of Sao Paulo. Previously with just one congregation in the north zone, a large number of Christians had to travel across town to attend one of the other congregations.

A unique feature of this new congregation is that they began meeting in their own facilities right from the start. One of the members, Klaus Siebje, made this possible by selling a portion of his farm to make the down payment on a house to be used for worship.²⁰

From the beginning the members of the newly formed *Santana* congregation were able to make the monthly payments on their meeting place.

"Second wave" missionary, Dave Meadows, who came to Sao Paulo after two years of mission work in *Rio de Janeiro*, helped to plan and establish the congregation. It is Meadow's opinion that the church would not have been established without missionary initiative. Meadows is presently beginning, with the assistance of some *Santana* members, a new congregation in the nearby city of *Guarulhos*.

Alaor Leite, a graduate of the Sao Paulo Leadership Training School, was also instrumental in the initial efforts

²⁰Carl Henderson, "New Congregation Established in Sao Paulo," *Christian Chronicle* 29 (13 March 1972): p. 8.

to plant this congregation. He was supported partially by the church and also received financial help from United States churches. Leite has now left the *Santana* congregation to begin the church in the east district of *Penha*. Presently Paulo Pereira is responsible for the duties that Meadows and Leite once had of preaching, teaching, evangelism and visitation.

METRO-SUL CONGREGATION

Oswaldo Lalli, deacon at the *Nove de Julho* congregation, began the initial efforts in 1972 with worship services conducted in the home of a woman and her two daughters who had been baptized by Lalli. Lalli requested that one of the missionaries join forces with him in an effort to plant the church in the suburb where he lived. Gary Sorrells decided to rent a store front, to provide more adequate facilities for worship and evangelism.

As this congregation began the missionaries became aware of the fact that a new subway system was being constructed in that general area. Through the encouragement of "first wave" missionaries, a team of four "second wave" missionaries were formed to take advantage of the opportunity that this new transportation system would provide.

A new church, located close to one of the underground stations, would have access to about half of greater Sao Paulo's ten-million inhabitants. Such a key location would enable the formation of a super-church that could teach and serve millions that travel the new route.²¹

The "second wave," who formed the team effort to capitalize on the opportunity presented by the new subway

²¹"Jabaquara," Inside Brazil 1 (December 1972): p. 4.

network, were Ken Lewis, Gary Sorrells, Larry Williams and this writer.

Called the *Metro* church, (from the Brazilian name of the subway) the congregation had its first official meeting on June 17, 1973, in a rented facility about two blocks from one of the subway stations. Even though there were four missionaries working with the congregation it was felt by these men that for the *Metro* to grow and develop it also needed a Brazilian evangelist. For this reason Walter Lapa became the local preacher in January of 1974. Shortly thereafter the "second wave" felt that a more permanent facility was needed, because of space considerations as well as the fact that the longer they waited, the more expensive properties around the subway would become. They felt that if the church was going to grow, it needed a location that would allow for future growth. To accomplish their objective it was decided that funds from the United States would have to be sought for the property, but the funds for the construction of the building would be obtained within Brazil.

Property was bought near the final subway station in 1974, but construction did not begin until 1978. On April 22, 1979 the six hundred square meter building was inaugurated, with the presence of about 400 people. The congregation has grown from its original 18 members to about 80 active members, with only one of the "second wave" still present, but acting in the role of a member, rather than an evangelist.



The Metro church is an example of American assistance, but with considerable participation of Brazilian members. In 1980 there were 22 baptisms, mainly as a result of the evangelistic efforts of Brazilian members.

OSASCO CONGREGATION

There seems to be at least three factors that contributed to the establishment of the church of Christ in the city of *Osasco*, which is on the outskirts of Sao Paulo. One of the first factors that called attention to this area was the concentration of members from various congregations living in this district.

*A need for a congregation in this area was seen as a result of several members of the Ninth of July congregation and of the Vila Maria congregations living there or in cities on the other side, who had to go long distances in order to attend. Several members could not attend regularly at the other congregations because of the cost of taking the entire family by bus, and the problems of taking small children on drafty buses.*²²

Besides the concentration of members there was a second factor of a large number of correspondence course graduates as a result of the radio program. Yet another factor was the area of *Osasco* itself. The incorporated city of *Osasco* is a rapidly growing city, and has grown to be the seventh largest city in Brazil.

*Because of such fantastic growth, the city has many problems such as unpaved streets, inadequate water supplies and sewage facilities. Some estimates are that only 10% of the homes have running water. The educational level is low. However, despite all of this, there is a ready acceptance of the gospel.*²³

²²"Osasco," Inside Brazil 4 (January 1975): p. 2.

²³John Paul Simon, "A Growing Church in a Growing City," World Radio News 12 (March-April 1975): p. 8.

For these reasons "first wave" missionaries encouraged "second wave" man John Paul Simon to plant the church there. In February 1974 the congregation had its first meeting in Simon's home with a total of 18 members (15 Brazilians and 3 Americans).²⁴

In 1977 the church bought a building that had been a three story furniture factory.

*The purchase of the building is an expression of the faith of the members of the Osasco church. They have studied and know the need for the building, and are sacrificing in various ways in order to pay for it. However, they have asked John Paul Simon to return to the States to seek the aid of concerned Christian brothers there.*²⁵

"Second wave" missionary John Paul Simon returned to the USA in 1980, leaving the *Osasco* congregation under the leadership of Brazilians.

JARDIM MIRIAM CONGREGATION

Glenn Looper, a "first wave" missionary, began the church in *Jardim Miriam* in 1976, when members of the *Jardim das Flores* congregation moved to that section of the city. One of the Brazilian Christians built a small building in the front of his lot to provide a meeting place for the newly established congregation. The church has now rented a building and Glenn Looper continues to work with them.

INDIGENOUS CONGREGATIONS

The five newest congregations in Sao Paulo have been indigenous efforts by Brazilian Christians. In the district of

²⁴ Ibid.

²⁵ "Moving Up In Osasco," Inside Brazil 6 (March-April 1977): p. 1.

Itaquera, Abramo Lucarelli, one of the elders at the *Nove de Julho* congregation began worship services in his home with contacts and members that lived in the area. This church began its meetings in 1978. Through the efforts of Abramo, a request was made to the Central church of Christ in Amarillo, Texas, for funds to secure a lot. "First wave" missionaries also contributed toward the property. The funds were secured with the understanding that the Brazilians would construct their own building.

The *Sao Miguel* congregation was started by Noberto Pereira, a member at *Vila Maria*. Also, Christians that lived in the northeastern section of town assisted in the establishment of this congregation. At first worship services were conducted in one of the member's home. The member later donated half of his lot to construct a building.

Within the last year three other indigenous congregations have begun in the areas of *Jardim das Rosas*, *Maua*, *Carapicuíba*, and *Penha*.

SUMMARY

The impact of the Sao Paulo mission team is registered in these churches that have been established. Six congregations have resulted directly or indirectly from the efforts of "first wave" missionaries. Apparently none of these can be considered indigenous according to the definition given in Chapter One. Yet there were Brazilians involved in cooperating with the "first wave." Now that essentially all of the first group has returned to the States, the following churches could probably be considered indigenized: *Campo Grande*, *Vila Maria*, *Jardim das Flores* and *Nove de Julho*. "Second wave" men can be credited with the planting of five congregations. Of these five, three can be considered indigenized: *Santo Andre*, *Santana* and *Osasco*.

The next chapter will provide the findings of the questionnaires to "first" and "second wave" missionaries. The purpose will be to determine further the philosophy of the two groups and its results.

CHAPTER FOUR

MISSION METHODS EVALUATED BY TEAM MEMBERS

The preceding chapter has provided a brief overview of the churches that have been planted by missionaries and Brazilian Christians. Since the literary data is limited in regard to the application and effect of the philosophy of missions which has been employed by the Sao Paulo mission team, a questionnaire¹ was sent to twenty-six of the thirty-three team members (see Appendix E).

A questionnaire of one closed-form and six open-ended questions was constructed for the "first wave" team. One more open-ended question was asked to "second wave" men, which requested their opinion about the advisability of joining an existing team. All questionnaires were mailed to respondents and were completed voluntarily and individually by the respondents.

DESCRIPTIVE FINDINGS

The reader is reminded that some of the "first wave" men who responded to the questionnaire left Sao Paulo ten years ago. Yet their reflections as to the strategy of the team are still valid. What might be questioned is the validity of their observations on the present situation, but some of the respondents acknowledged that the time lapse prevented them from answering adequately the questions pertaining to the present situation.

¹The reader is referred to Appendix E for a copy of the questionnaire sent to the missionaries.

THE ROLE OF THE MISSIONARY

To the first question, both waves reveal their preference as to the role of the missionary in Sao Paulo for the next ten to fifteen years (see Table II, page 68). All the "first wave" men cited that the role of the missionary should be the training and developing of national leadership. Half of those who responded gave leadership training as their first priority. Others mentioned that the team should incorporate more Brazilians into administrative roles, especially in the area of leadership training. They also feel that attention should be given to publishing, nationalizing churches and team works, and planting new churches.

The "second wave" men also affirm that the role of the missionary should be that of developing local national leadership (see Table II, page 68). However, their priority is that of planting new congregations. Seventy-five percent list it as their number one preference, while others cited evangelism as their number one choice. Only one "second wave" man listed leadership training as his number one priority for the role of the missionary. One missionary comments:

Missionaries should work actively in starting new churches. The goal should be to double the number of congregations every five years . . . the progression would be 12 in 1980, 24 in 1985, 48 in 1990 and 96 in 1995?

Thus the opinion of the second group as to the priority for the Sao Paulo missionaries is involvement in evangelistic outreach of planting new churches in sections of the city where there are no congregations.

Although the planting of new churches was listed as the priority of the "second wave" men, leadership training

²The questionnaire did not request the respondents to provide his name, therefore no footnotes are possible.

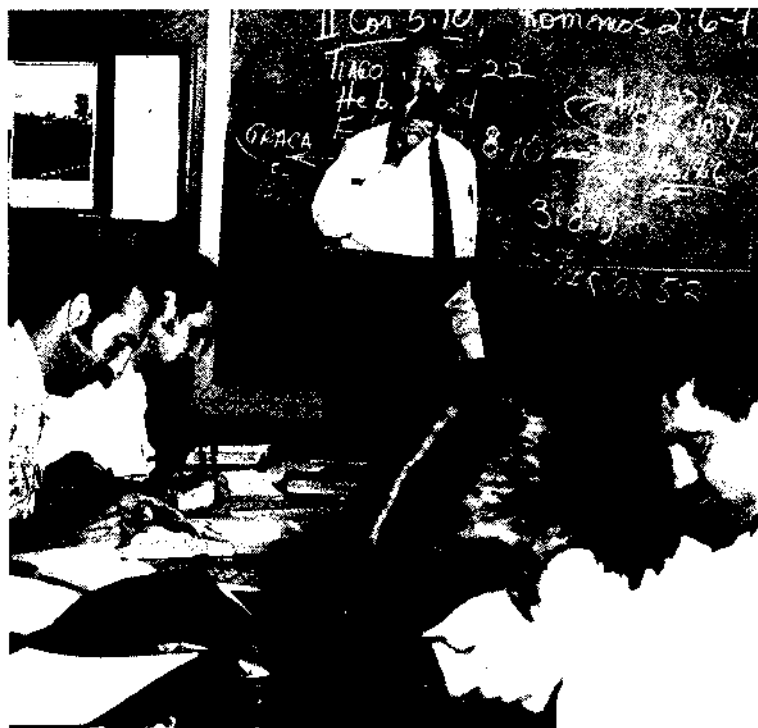
T A B L E II

THE ROLE OF FUTURE MISSIONARIES
ACCORDING TO MISSIONARIES

"First Wave"	"Second Wave"
Leadership Training (8) Evangelism (5) Publications (2) Nationalization of Churches (2) Brazilianize Team (2) Workshops (1) Edification of Local Churches (1) Missionary Research (2)	Leadership Training (8) Plant New Churches (7) Edify Local Churches (3) Publications (3) Evangelism (3)

is felt to be important. One comments that the type of training needed is obedience-oriented as opposed strictly to academic training. The majority felt that leadership training should be practical in nature, so that national leaders would be equipped to serve their Lord with their talents, while at the same time learning to be instrumental in the planting of new churches.

Thus the "second wave" men are of the opinion that the planting of new churches should be the role of the missionary. However, leadership training was also felt to be an important aspect of the missionary's activity in Sao Paulo.



Leadership training has been a major thrust of the Sao Paulo Mission Team. Lynn Huff, pictured here, is teaching the men in the second full-time scholastic program (1973-74) a course on "Hermeneutics."



Former mission team members have played an important role in the training of leaders through special workshops. Jerry Campbell has returned to Sao Paulo twice to conduct workshops at Camp Mount of Olives.



Les Gleaves, educational director at Central church of Christ in Amarillo, Texas gave a workshop to almost 100 people on the "Importance of the Bible School Program in the Local Church."

MISSIOLOGICAL SUGGESTIONS BASED ON EXPERIENCE

Question two sought to gain missiological insights into the philosophy of missions of the two waves of missionaries. The missionaries were asked to reflect on their experience as a Sao Paulo mission team member. The question contained three parts relating to the securing of funds for leadership training, church buildings and national preachers.

Funds for Leadership Training

Among the "first wave" missionaries seventy-five percent said they would raise monies in the United States for this type of leadership program to train Brazilians, while the other twenty-five percent indicate they would not (see Table III on page 72). One missionary in defending the action of the past states:

We trained leaders for eight years without scholarships and graduated one preacher. We went to scholarships and graduated over 30 preachers in five years. Their training was also superior to the non-scholarship program. We would not have the effective Brazilian preachers of today if we had not moved to scholarships . . .

Another "first wave" man comments: "Christians everywhere should be given the opportunity to help monetarily in all good works." In his opinion nothing could have been done differently to produce the needed leadership in local congregations.

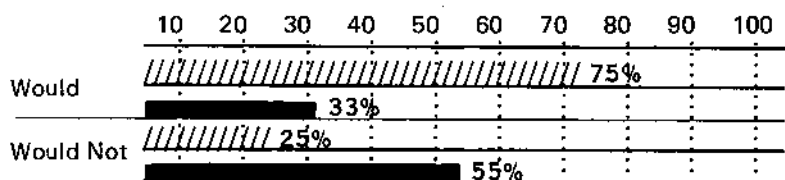
Two missionaries express their opposition to the full-time scholarship system of training leaders. One writes:

Because originally we wanted to work from . . . indigenous principles, I opposed the change. We will

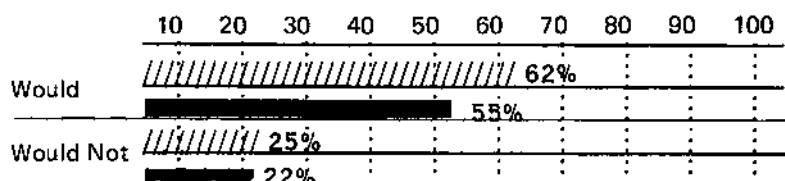
T A B L E III

MISSIONARIES' OPINIONS ON SUBSIDIZING:

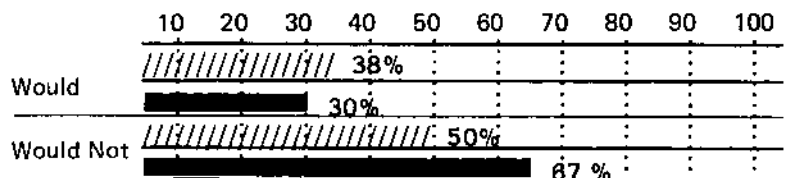
TRAINING SCHOLARSHIPS



CHURCH BUILDINGS



PREACHERS



FIRST WAVE // // // //

SECOND WAVE ■■■■■■

never know now how much could have been done over the long haul had we stayed with it. But I believe it is faster with American help.

The "second wave" men, on the other hand, are more inclined to oppose the raising of funds for training leaders. Fifty-five percent are of the opinion that it is not in the best interest of the national church to train leaders with foreign funds in a full-time program. Although the accomplishments of the full-time training school were appreciated, some feel that:

The training would have been more effective without outside funds. The training would have been more realistic in regard to the possibilities of the Brazilian church.

One missionary says that he would avoid outside funds, while thirty-three percent say they would raise funds for the training of full-time leaders. One respondent observes that leadership training must take place, in one form or another.

Funds for Church Buildings

Sixty-two percent of the "first wave" men say they did and would raise funds for church buildings (see Table III, page 72). One says he would raise funds only if it were on the basis of a loan that would be repaid, while twenty-five percent definitely opposed raising funds for buildings. Reflecting on the past, one missionary states:

The church was behind one hundred years when it arrived in Sao Paulo. To get the proper facilities in an accessible location to do the work that needed to be done without harming the local church, we made the right decision, in my opinion. They gave generously for their part and have continued to

help others to build. This large building (the Nove de Julho church) enabled the formation of a large congregation that has helped sister congregations from all over Brazil. Most of the Sao Paulo congregations came from leadership of this church.

However, some doubt the wisdom of helping the Brazilian church secure their meeting place with funds from churches in the United States. Reservations such as the following are expressed:

We do not know what would have arisen from Brazilian sources had we stayed with the indigenous method. However, I readily grant we are years ahead, perhaps precious years, by going the route we did.

Others who in the past opposed the raising of funds for a church building state that they have now "changed their mind in some circumstances."

The "second wave" missionaries are also generally in favor of assisting the Brazilians to secure a building with foreign funds. Fifty-five percent state their approval. However, there were reservations. One missionary comments:

It is a must to understand Brazilian culture, know your leaders and use a lot of love, prayer and common sense. There must also be significant participation by the Brazilian Christians.

One specifically mentions that he would raise funds for a strategic location for the Brazilians to construct their own building. Some said they would be willing to secure loans from the U. S. in an effort to help the Brazilians secure a meeting place. This would be with the understanding that as the loan was repaid, the funds would go to help another Brazilian congregation.

Funds for National Preachers

Fifty percent of the "first wave" maintain that they would not raise funds for national preachers (see Table III, page 72). One states it would depend on the Brazilian who was to be supported. The majority express caution in raising funds for a national preacher.

It complicates the supervision that he may need. It has often given him better income than his fellow countrymen. I have seen it create many wrong attitudes.

If the Brazilian preacher was experienced, thirty-eight percent of the "first wave" men say they would try to secure funds. According to one missionary, funds from the States enabled trained men to work immediately and to use their talents in the growth and development of the Brazilian church.

Funds for a Brazilian preacher, in the opinion of the "second wave" missionaries, are not in the best interest of the development of the national church. Sixty-seven percent are opposed to the raising of funds for preachers.

It is artificial and creates barriers—money matters almost always cause friction. The missionary becomes a patrao. The national preacher seldom receives the right amount of support—either his family suffers or the other brethren are jealous.

Two state that only under certain circumstances would they consent to secure funds for a Brazilian to preach full-time.

INDIGENOUS PRINCIPLES

Chapter Two gave the historical background of how the "first wave" missionaries adopted indigenous principles,

and after arriving on the field, modified them. Question three has endeavored to perceive if the missionary, reflecting on his experience, felt he employed the indigenous approach in his mission efforts.

The writer found it difficult to categorize the responses to this question. The respondent did not seem to be clear as to their employment of the indigenous principles. Sixty-three percent of the "first wave" team seem to be saying they followed the indigenous approach, but with certain modifications. One responds by asking, "What is indigenous?" Another says yes and no, implying that in certain areas he believes they did, while in others they did not. "The team . . . consciously kept them, especially as goals." The "first wave" respondents, in general, seem to be of the opinion that indigenous principles had been defined too rigidly for the situation.

However, the prevailing opinion is that they had been working toward a goal of Brazilian churches that would one day be independent of American help. One says:

Modifications were made based on need, after a thorough group discussion. Each step along the way was carefully and prayerfully thought through. Brazilians were included from the first on every project and decision.

Another states:

I finally came to see that the indigenous principles are not infallible guides but must be adapted to local needs to allow the missionary to carry on his prime work of saving as many souls as possible and building strong churches.

The "second wave" men seemed to be more confident as to their employment of indigenous principles. Seventy-eight percent are of the opinion that they are endeavoring to follow the indigenous principles in their

mission efforts. The other twenty-two either say "yes and no" or doubted that they are, if indigenous was understood as the "three selfs." One missionary writes:

My goal was always that of establishing churches that would remain . . . At the same time I tried not to be bound by "indigenous principles" in the sense that I would sit around waiting for the national members to come up with the ideas.

To gain further insight into the philosophy of missions, Sao Paulo missionaries were asked how they perceived the indigenous church. Thirty-eight percent of the "first wave" men seem to maintain the same definition as that adopted in the United States before arriving in Brazil, while others varied. This definition was that of a church exemplified by the "three selfs."

One "first wave" man maintains that the presence of a foreign missionary does not necessarily mean that a church is not indigenous.

On the mission field the presence of missionaries or their help or their money does not mean the church is not "indigenous". To me a church should be a working unit that makes its own decisions, works hard to develop its own leaders and generates its own programs and supports those programs.

Another "first wave" respondent maintains that the indigenous church is a *must* in foreign missions. Every effort should have this principle in mind. Also, it should have a priority in the development of the national church. One missionary states:

It is a church of that culture, with leaders of that culture coming out of the church in that culture, supported by the people of that culture and establishing new churches by the hand of the people of

that culture. In other words, Christians of the culture who are self-governing, self-perpetuating under the grace of God and self-supporting by His grace. But this does not keep us from cross-cultural learning, cooperation and development. Both should be enriched by the cross-cultural ties, neither group being diminished by the ties, or hindered in development.

Sixty-eight percent of the "second wave" missionaries indicate that an indigenous church is one that is demonstrating the "three selfs." One respondent comments:

Ideally I see the indigenous church as a body of Christians that may include the missionary in a co-operative active role, as one that is capable of making knowledgeable operative decisions and maintaining itself financially, evangelistically and spiritually without dependence on any one member or family.

Another perceives that an indigenous church is one where the national Christians see their congregation as "belonging" to their own society and not just a "branch" of foreign religion. One also commented, "I see the indigenous church as a church that is *moving in the direction* of self-support and the ability to bring others into the kingdom."

DECISIONS

The missionary who gives of himself in an effort to establish a church in a foreign culture will naturally be instrumental in the conversions of many nationals. Those converted usually feel a respect and loyalty to that individual. As a result, the national may be tempted to allow the missionary to make decisions with which he does not necessarily agree. The purpose of question five was to determine who made the decisions in the Brazilian church, in the mind of the missionary.

According to the "first wave" members, the decisions are made jointly by the American missionary and the Brazilians. An average of sixty-four percent maintain that the decisions in the local congregation are representative of both groups. As can be observed from Table IV on page 80, "first wave" missionaries are of the opinion that Brazilians made more of the decisions than the missionary. In the order of worship and the hour of a crisis twenty-five percent felt that the missionary was a factor in the decisions made.

Thirty-nine percent of the "second wave" men indicate that in the local congregation where they worked the decisions were made jointly. However, they also indicate that the Brazilians made many of their own decisions. Especially was this true in the areas of determining the hour of worship, selecting the preacher and church treasurer, determining the order of worship, type of singing, number of prayers and such matters.

The "second wave" missionaries, in contrast to those of the "first wave", indicate that the missionary was more involved and made more decisions by himself. Particularly was this true in the areas of selecting the meeting place, handling a crisis in the church, and conducting home Bible classes.

Question six and seven, in the opinion of the writer, did not obtain the desired data that would contribute to the purpose of this study. For this reason these two questions will not be discussed.

JOINING AN EXISTING TEAM

One of the purposes of the questionnaire to the two waves of missionaries was to discover to what extent these two groups differed in their philosophy. Question eight was designed to obtain the opinion of the "second wave" men as to their philosophy of team evangelism. (This question was asked only of "second wave" men.)

T A B L E I V

WHO MAKES THE DECISIONS IN SAO PAULO CHURCHES ACCORDING TO 1ST AND 2ND WAVE MISSIONARIES

AREA OF DECISION	Missionary Only		Brazilian Only		Both	
	1st Wave	2nd Wave	1st Wave	2nd Wave	1st Wave	2nd Wave
Selecting the meeting place*	-	45%	38%	22%	62%	22%
Selecting the hour of worship	-	-	38%	67%	62%	33%
Selecting the style of building	12%	11%	38%	22%	50%	67%
Selecting the leaders	-	22%	25%	33%	75%	45%
Selecting the preacher	-	11%	38%	67%	62%	22%
Selecting the church treasurer	-	22%	38%	56%	62%	22%
Selecting of church programs	12%	22%	25%	33%	62%	45%
Selecting order of worship	25%	22%	12%	56%	62%	22%
Selecting type of singing	12%	22%	25%	56%	62%	22%
Selecting number of prayers	12%	22%	25%	56%	62%	22%
Selecting the frequency of church gatherings	-	11%	38%	45%	62%	45%
In time of crisis who is consulted	25%	33%	13%	-	62%	67%
Who conducts the home Bible classes	12%	33%	-	11%	88%	67%

*One Person did not respond to this point

Sixty-seven percent state they would join a team that already existed. One missionary comments that the advantage of an existing team and an inexperienced missionary's joining that team is the moral support the latter receives upon arrival on the field.

However, eleven percent express reservations about joining an existing group. Two state that if they had it to do again, they would not join an existing group, but would form or join a team of their own to go to the mission field. One missionary states:

I suffered and still do suffer from influences and consequences of actions that are beyond my control. Being a member of the Sao Paulo mission team meant that I stood for certain things that in reality I did not agree with. It meant upholding decisions that I thought were harmful. It meant being a part of a structure whose usefulness I questioned.

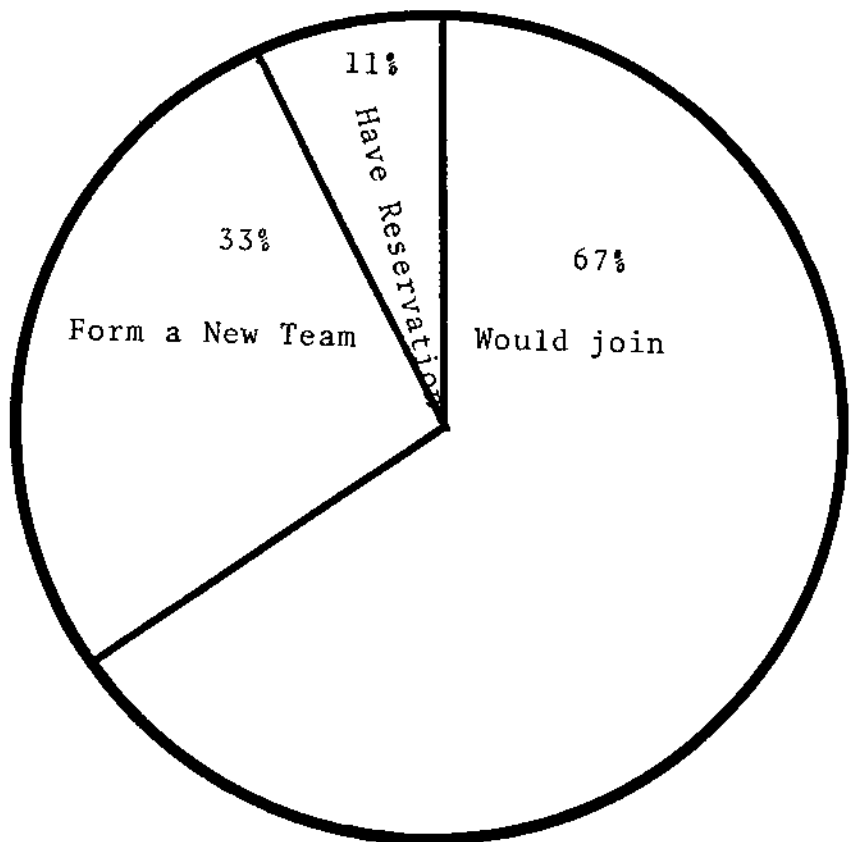
In general it appears that "second wave" men are committed to the group approach of evangelism.

OBSERVATIONS REGARDING THESE RESPONSES

The results of the questionnaire to the "first" and "second wave" missionaries has provided this study with information that will be valuable in determining their effect on the Sao Paulo churches. Seventeen of the twenty-six questionnaires sent out were returned, which is a response of sixty-five percent. Eight were from "first wave" men, and nine from "second wave."

Second, both waves agree that leadership training should be a part of the missionary philosophy of the Sao Paulo mission team for the next ten to fifteen years. Half of the "first wave" men list it as their priority, while only one "second wave" man lists it as his priority. The "second wave" missionaries tend to be more specific in their

T A B L E V
JOINING AN EXISTING TEAM



description of the type of leadership training that should be done. A suggestion was made in favor of a more obedience approach which emphasizes the practical rather than a academic and theoretical education.

The "second wave" men gave as their priority for missionary philosophy for the next ten to fifteen years the planting of new churches. Only one missionary indicates leadership training as a number one priority. Yet both groups of missionaries unanimously mention the need to train leaders.

Third, there are some interesting missiological findings reflected in the philosophy of the two waves. As to the securing of funds for full-time scholarships, there is a considerable difference between the response of "first" and "second wave" men. The "first wave" individuals say they would and did obtain funds while over fifty percent of the "second wave" men say they would not. Both waves are in general agreement on funds for buildings and preachers.

Fourth, both "first" and "second wave" missionaries seem to indicate their allegiance to the indigenous principles. These principles were modified, because the missionaries felt they were too rigidly defined for the situation in which they found themselves. The "second wave" members seem to be more confident that they were employing indigenous principles in the establishing of churches. Also, it appears that both waves perceive indigenous principles as referring to the "three selfs."

Fifth, it is interesting to note the missionary's opinion on the decisions made in the local church. In general the "first wave" thinks the decisions are made jointly, while the "second wave" are inclined to observe that only an average of thirty-nine percent were made jointly. Yet another interesting contrast is that the "second wave" believe only the missionary made some decisions where as the "first wave" indicated the contrary (see Table IV, page 80).

Sixth, most of the "second wave" workers, would join an existing team based on their experience of joining the Sao Paulo mission team. However, they recognize the difficulties of joining an already existing group. Some express their frustration in doing so, because traditions and philosophies already were clearly defined when they joined. Others suggest that instead of joining an existing team it might be in the best interest of one's individuality to form a new team before going to a field.

The questionnaire to missionaries who have served on the Sao Paulo mission team was intended to gain information as to their philosophy of missions as well as their opinion on what has been the impact of their philosophy on the Sao Paulo churches. Chapter Five will now provide the results of the questionnaire to Brazilians in an effort to compare their opinions with that of the American missionaries.



The personnel that presently compose the Sao Paulo mission team are Bryan Bost, Dave Meadows, Glenn Looer (the only remaining "first wave" missionary), Ron Prater and Teston Gilpatrick. Monthly business meetings continue to coordinate the evangelistic thrust of the team in the urban center of Sao Paulo.

BRAZILIANS REFLECT ON MISSION TEAM METHODS

Chapter Four endeavored to further analyze the philosophy of missions of the Sao Paulo mission team as perceived by the missionaries. Missions research, however, must not only evaluate the effectiveness of missionaries by their own observations, but by the national Christians as well. In this chapter the effect of the two waves of missionaries has been measured by individual Brazilian Christians, who were asked to evaluate the impact of the American missionaries on church growth in Sao Paulo.

A questionnaire of seven open-ended and eight closed-form questions was constructed (see Appendix F). Another fifteen items were concerned with demographic matters (sex, age, marital status, education, etc.). A total of one hundred and ten Brazilian Christians were selected. The recipients were chosen on the basis of their intimacy and acquaintance with the missionaries. The choice was made on the assumption that these Brazilians could understand the questions and, therefore, make a reliable response.

All questionnaires were completed voluntarily and individually by the respondents. A total of fifty questionnaires were returned, representing ten different churches of Christ in Sao Paulo. Twenty-three responded with the "first wave" team in view and twenty-one with the "second wave" in mind. Three Brazilians, however, did not distinguish between the two waves of missionaries and three questionnaires were only partially completed. The information in these six questionnaires are not considered in this study.

DESCRIPTIVE FINDINGS

The demographic material (see Table VI, pages 87-88) reveals a profile of the respondents. Seventy-seven percent are male and sixty-eight are married with half ranging in age of 35 to 55 years of age. Twenty-three percent completed high school and thirty-two percent college.

The respondents occupy various roles of leadership in their congregations (see page 87 section labeled "Role in Local Congregation"). Seventy percent of the Brazilians have been members of the church of Christ between six to fifteen years. Their contact with the Sao Paulo missionaries is confirmed in the fact that thirty-eight percent were converted by missionaries and seventy-four percent of those responding indicate that their congregation was established by a missionary.

NEED FOR MORE MISSIONARIES

The comments received in relation to question two were encouraging. Eighty-six percent of the Brazilians who responded were of the opinion that more missionaries are needed to evangelize the urban center of Sao Paulo. Even though they were desirous of having more American missionaries, some of the Brazilians indicate that they recognize the responsibility of the national church in the preaching of the gospel to their own people. However, many commented that the Brazilian church was not capable of evangelizing Sao Paulo at this point in her history.

Only fourteen percent indicate that Sao Paulo did not need any missionaries. The comments made by those who said "No" are of the opinion that there are other Brazilian cities in need of missionaries. One states that he thought sufficient number of Brazilians had been trained to continue the work that needed to be done in Sao Paulo.

T A B L E V I
ANALYSIS OF DEMOGRAPHIC CHARACTERISTICS*

SEX		MARITAL STATUS		AGE	
Male	§§§§§§§§ 77%	Married	§§§§§§§§ 68%	15-24	§§§§ 27%
Female	§§ 23%	Single	§§ 32%	26-35	§ 7%
				36-45	§§§ 29%
				46-55	§§ 22%
				56-65	§§ 12%
				65-up	§ 3%
EDUCATION					
SECULAR			RELIGIOUS		
Elementary	§§§§ 32%	Night School	§§§§§§ 39%		
Junior High	§ 12%	Two Year Program	§§§ 22%		
High School	§§§ 24%	One Year (1978)	§ 11%		
College	§§§§ 32%	Other	§§§ 28%		
ROLE IN LOCAL CONGREGATION					
Teacher		§§§			26%
Leader		§§			14%
Elder		§			5%
Deacon		§			5%
Preacher		§§			12%
Member		§§§§			38%

*EACH FIGURE (§) represents 10%

TABLE VI CONTINUED

SOCIAL STATUS			
OCCUPATION			
Professional (Lawyer, Physician, Dentist, Banker)	\$	10%	
Skilled (Bookkeeper, Teacher, Secretary, Public Relations, Salesman)	\$\$\$	30%	
Unskilled (Bricklayer, Office Boy, Guard, Porter, Truck Driver)	\$\$\$	30%	
Student	\$\$	18%	
Preacher	\$\$	12%	
ASSETS			
Own Car	\$\$\$\$\$\$	57%	
Own House	\$\$\$\$\$\$\$\$	61%	
YEARS MEMBER OF CHURCH			
0 - 5		12%	
6 - 10		35%	
11 - 15		35%	
16 - 20		18%	
CONVERTED BY		CHURCH ESTABLISHED BY	
Missionary	38%	Missionary	74%
Family	24%		
Jesus	2%		
God	2%		
Brazilian	26%	Brazilian	26%
Word of God	2%		
Bible Correspondence Course	5%		

Another is of the opinion that Brazilian churches should give opportunity for the members to do this work and support them with their money.

Question three asked for specific areas of service in which new missionaries could be useful. A variety of responses were received. The majority gave more than one area in which the missionary should be active (see Table VII, page 90). Thus, it appears that Brazilians are generally of the opinion that new missionaries should dedicate their efforts to evangelism and the beginning of new churches, especially in neighborhoods where there are no churches.

ROLE OF THE MISSIONARY IN THE CONGREGATION

Questions four and five were asked in an effort to obtain the opinion of Brazilian Christians as to the role that the missionary has played in their congregation in the past, and the role he should now occupy. An effort will be made to compare the perceived role of the "first" to the "second wave" men.

Question four was asked to determine the role of the missionary in the local congregation where the Brazilian was a member. Also, it was hoped that the responses would indicate whether the missionary was involved in the local church in an active capacity. A distinction was made between the role of a teacher and that of an evangelist, in order to determine if the Brazilians were of the opinion that the missionary was involved in evangelism or in teaching, that is, only transmitting information and Biblical facts.

Thirty-six percent of those who responded with the "first wave" in view maintain that the missionary had been involved in the area of evangelization. (See Table VIII, page 91). Another thirty-six percent say that he has been active in the role of a teacher. Nine percent indicate that the missionary had been involved in all of the areas mentioned. Another nine percent indicate the area of hospitality. Five percent mention the area of visits and another

T A B L E V I I

THE ROLE OF FUTURE MISSIONARIES
ACCORDING TO BRAZILIANS

Mentioned Five Times or More:

- Plant New Churches (10)
- Personal Evangelism (8)
- Evangelism in Neighboring
Districts (7)
- Encourage Existing Churches (6)

Mentioned Twice:

- Administration and Organization
- Evangelism in More Inhabited Areas of Sao
Paulo
- Teachers

Mentioned Four Times:

- Teach Brazilians to be Evangelistic
- Train Leaders
- Plant Churches in Interior Cities

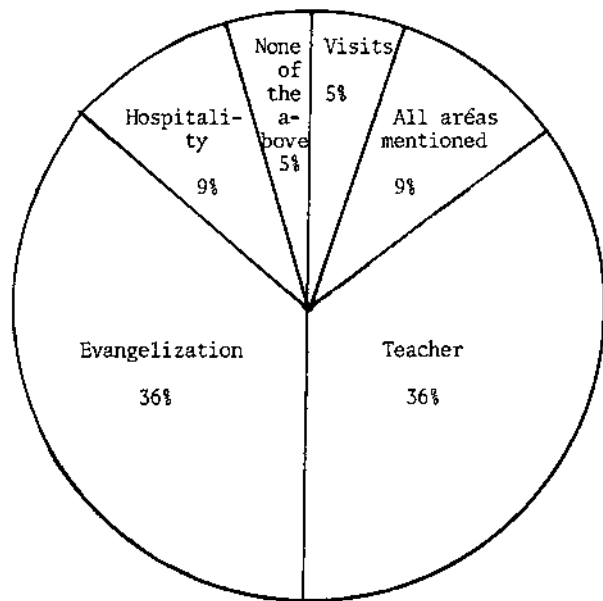
Mentioned Once:

- Evangelism in North and East Zones
- City of Osasco
- Other Brazilian Cities
- Middle Class Neighborhoods

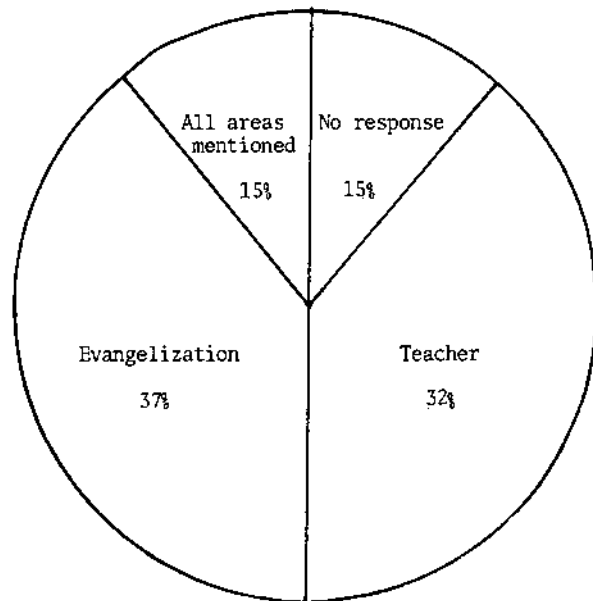
TABLE VIII

ROLE OF THE MISSIONARY IN THE CONGREGATION ACCORDING TO BRAZILIANS

1st Wave



2nd Wave



five percent state that the missionary in their congregation had not been involved in any of the areas listed.

Those who responded with the "second wave" mention evangelization (thirty-seven percent) as the role of the missionary and thirty-two percent indicate a teacher role. Fifteen percent indicate that the missionary had been involved in all areas. Fifteen percent did not respond (see Table VIII, page 91).

The purpose of question five was to determine if the Brazilians agreed with the way in which the missionary was integrated in the life of the local church. Of those who were responding with the "first wave" as their point of reference, twenty-six percent maintain that the missionary should be involved in evangelization. Thirteen percent believe that he should be active in the role of teacher. Seventeen percent think he should be involved in both areas of evangelism and teaching. Three Brazilians indicate that he should be active in all these areas, while another prefers to see the missionary in the role of visitation. One Brazilian states that the missionary should be a spiritual leader and not a chief executive. Others mention the following roles: be a servant and member, be a member at no congregation but work with all, identify more with the Brazilians, make visits, and keep records for the church. One comments that there was not a missionary in his congregation.

Of Brazilians responding with regard to the role of the "second wave" missionaries, fifty-three percent said he should be involved in evangelization and twenty-two percent said he should be a teacher. Sixteen percent say in all areas and one says he should become a Brazilian. Whether that means that he should become more like Brazilians or that he should be a naturalized Brazilian citizen is not clear.

DECISIONS

Brazilians were asked to indicate whether only

Brazilians, only missionaries, or both made the decisions in the choosing of the place of meeting, the hour of worship, style of building, leaders, preacher, treasurer, programs, order of worship, type of songs, number of prayers, and number of weekly meetings. Table IX, page 94 reveals that according to Brazilians an average of sixty-seven percent of "first wave" men made the decisions jointly with Brazilian members.

Questions seven and eight also endeavored to obtain information about the influence of the missionary on the decisions made by the local church. Of the twenty-three Brazilians that responded with the "first wave" missionaries in mind, one states that he went to the man most qualified. Fifty percent state that in a time of crisis, they went to one of the leaders of the congregation. Thirty-two percent went to the American missionary for counsel. Only five percent would go to the Brazilian evangelist, and thirteen percent say they would not go to anyone.

Brazilians who responded, based on their experience with the "second wave" men, are basically of the same opinion as those who had contact with the "first wave" missionaries. Of the twenty-one who responded two did not answer this question, one says both Brazilian and American evangelists were consulted and another says "God" was. Fifty-two percent state they go to the leaders, while twenty-four percent mention specifically going to the "second wave" missionary. Only five percent say they would consult no one. Not one person specifically mentions going to the Brazilian evangelist.

EXTENT OF MISSIONARY INVOLVEMENT

Question eight was designed to obtain an idea of the involvement of the missionary in the local church, as well as to see the level of activity of Brazilians in the teaching of Bible classes. Thirty percent of the Brazilians responding with the "first wave" men in view, state that the missionary taught the classes and thirteen percent say the Brazilian

T A B L E I X

WHO MAKES THE DECISIONS IN SAO PAULO CHURCHES ACCORDING TO BRAZILIANS

AREA OF DECISION	Missionary Only		Brazilian Only		Both	
	1st Wave	2nd Wave	1st Wave	2nd Wave	1st Wave	2nd Wave
Selecting the meeting place	9%	11%	18%	6%	73%	83%
Selecting the hour of worship	9%	11%	23%	6%	68%	89%
Selecting the style of building	23%	6%	13%	11%	64%	78%
Selecting the leaders	14%	11%	18%	6%	68%	83%
Selecting the preacher	18%	11%	18%	6%	64%	83%
Selecting the church treasurer	23%	6%	23%	11%	54%	83%
Selecting the church programs	14%	11%	23%	6%	64%	83%
Selecting order of worship	14%	11%	23%	17%	64%	72%
Selecting type of singing	5%	11%	14%	17%	77%	72%
Selecting number of prayers	18%	11%	14%	22%	73%	72%
Selecting the frequency of church gatherings	14%	22%	14%	6%	73%	72%

evangelist did (see Table X, page 96). Seventeen percent say the members did and four percent that the women did.

Some Brazilians indicate that more than one group is involved in home Bible studies. One indicates it was the members and the Brazilian evangelist. Two say that it was the missionary, the Brazilian evangelist and the members. Four state it was the missionary and the Brazilian evangelist, and one person did not respond to this question.

Brazilians who responded from their experience with the "second wave" members seem to have difficulty in indicating who teaches the classes. One does not know and three say that all those listed teach classes. Fifteen percent, however, say the missionary teaches the home Bible studies and ten percent indicate the Brazilian evangelist does. Another twenty-one percent maintain the members do the teaching.

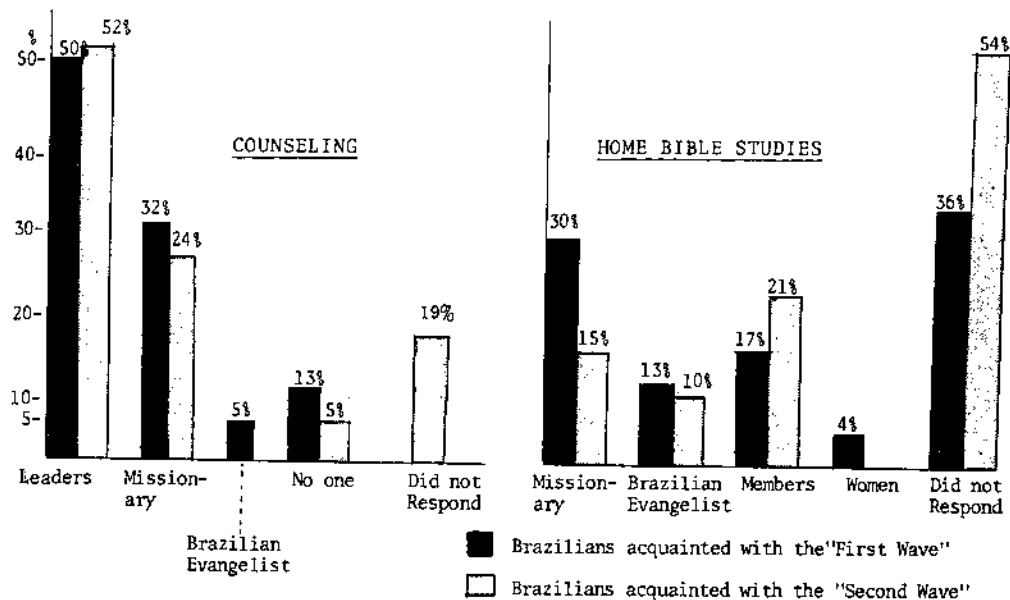
Question nine, ten, and eleven return to the area of the role of the missionary. The desired response was to determine the amount of time dedicated to the local congregation by the missionary. Also the purpose was to learn who decides the role of the missionary.

Question nine was asked to learn the opinion of Brazilians regarding the amount of time the missionary dedicated to the local church or to programs of the Sao Paulo mission team. Of the twenty-three Brazilians who responded based on experience with the "first wave" team, two do not know, one says the missionary should do what he likes and one says the missionary was involved in both the local congregation and in programs. Forty-eight percent believe the missionary dedicated the majority of his time to the local church, while thirty percent say the missionary was involved in team programs.

Twenty-one Brazilians responded with the "second wave" missionaries as their point of reference. Of this group, two did not respond, one says he gave fifty percent of his time to the local church. Another comments that the missionary gave more time to personal business than to the

TABLE X

THE ROLE OF THE "FIRST" AND "SECOND WAVE" MISSIONARIES AS COMPARED WITH
THE ROLE OF THE BRAZILIAN BRETHREN IN THE
LOCAL CONGREGATION



local church. Fifty-three percent feel that the missionary gave his efforts to the local church, while twenty-six percent state that he was involved in programs.

Brazilians, therefore, seem to be of the opinion that both the "first" and "second wave" men in general dedicated their time to the local congregation. Also an almost even percentage say that both waves were involved in programs.

Question ten gave opportunity for Brazilians to indicate how the role of the missionary was determined. Of the twenty-three questionnaires received in relation to the "first wave" team, one does not know and two did not respond to question ten. Thirty percent state that the business meeting of the local congregation decided the missionary's role. Seventeen percent are of the opinion that the missionary himself decides his role. Another seventeen percent feel the church in the United States did the deciding. Nine percent say none of the above-mentioned made the decision, but do not specify who did. Nine percent say the mission team did the choosing.

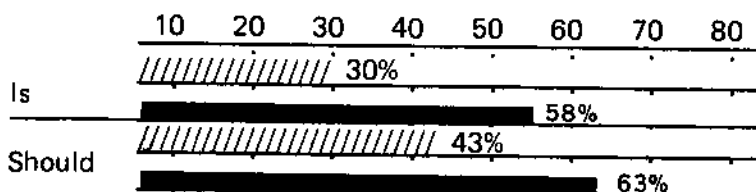
Twenty-one based their response on their experience with the "second wave" men, of which one did not respond and one did not know who makes the choice. Fifty-eight percent state the local business meeting decided the missionary's role. Sixteen percent think that a church in the States makes the decision. Only five percent state it was none of the above-mentioned. The figures on this particular question are inconclusive, but the greater part of the Brazilians indicate that the role of the missionary in the local congregation is decided by the men's business meeting.

Question eleven provided opportunity for the respondents to express how, in their opinion, the missionary's role should be determined. Forty-three percent respond that, based on their experience with the "first wave" men, the decision should be made by the local church. Others mention that this decision should be based on where the

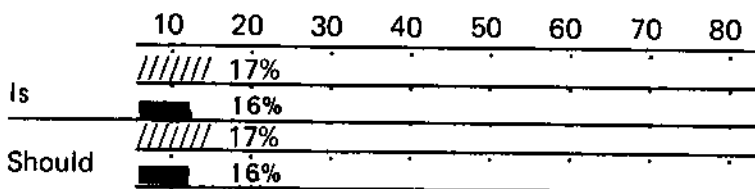
T A B L E X I

WHO DECIDES THE MISSIONARY'S ROLE
IN BRAZILIAN CHURCH

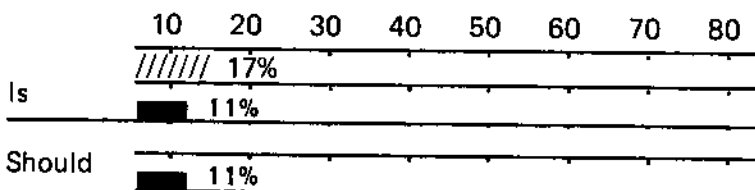
BUSINESS MEETING



AMERICAN MISSIONARY



CHURCH IN THE UNITED STATES



First Wave //////////////

Second Wave ██████████

missionary is best qualified to serve and on what is best for the Brazilian church as well as the church in the United States. Seventeen percent think the missionary himself should decide on his role. Three did not respond and two do not know who decides the missionary's role.

The reaction of Brazilians to the "second wave" men was much the same. Sixty-three percent maintain that the men's business meeting of the local congregation should decide the missionary's role. However, sixteen percent state that the missionary himself should make this decision. Another eleven percent say it should be the church in the United States. One comments that in the first century church this type of role did not exist, therefore the missionary should be one of the evangelists. Another says the role of the missionary should be made by the elders of the Brazilian congregation.

FOREIGN AID

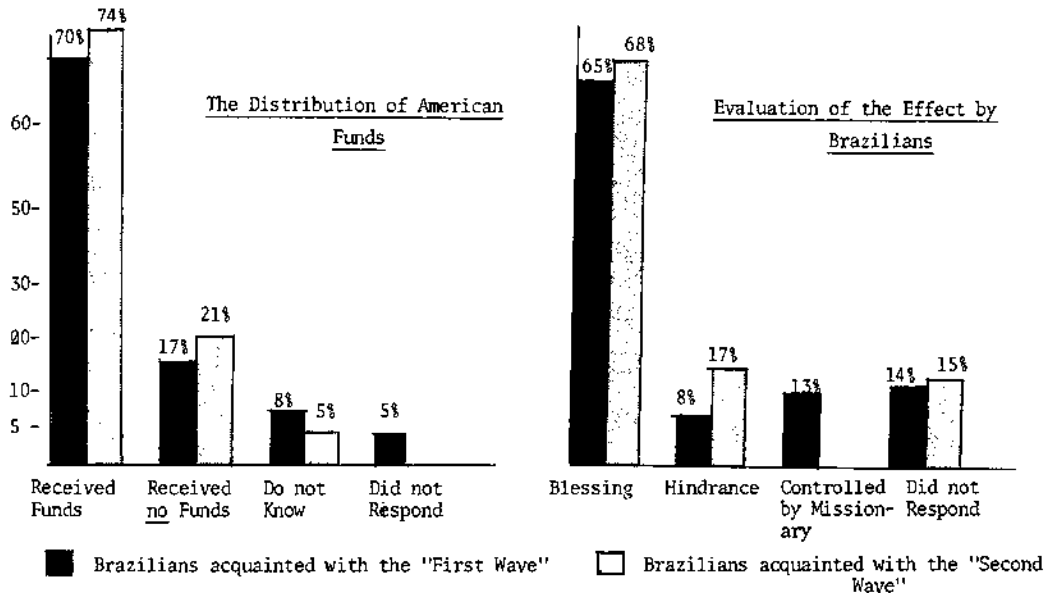
Question twelve and thirteen were designed to obtain information as to the extent of foreign funds that had been employed in the Brazilian churches. Also it was hoped to determine the effect of American money on these congregations.

Two respondents who responded with regard to the "first wave" team do not know if their congregation had received funds from an American church and one did not respond. Seventy percent, however, say they had received funds while seventeen percent say they had not. (See Table XII, page 100).

Of the Brazilians who reflected on their experience with the "second wave" missionaries, one does not know and one did not respond. Seventy-four percent state that they had received funds from the United States, and twenty-one percent say they had not received funds from outside Brazil.

TABLE XII

THE DISTRIBUTION OF AMERICAN FUNDS AND THEIR EFFECT AS EVALUATED BY BRAZILIAN BRETHREN IN CHURCHES WHERE "FIRST" AND "SECOND WAVE" MISSIONARIES HAVE LABORED.



As to the effect of the money, of the Brazilians who were commenting on "first wave" missionaries, sixty-five percent say the funds had been a blessing, while only eight percent are of the opinion that it had been a hindrance to the giving of the members. Thirteen percent believe the funds had a tendency to be controlled by the missionary.

Brazilians who had contact with the "second wave" men are basically of the same opinion. Sixty-eight percent believe this money was a blessing. Seventeen percent believe the funds had hindered the giving of the members.

AMERICAN MISSIONARY - NATIONAL RELATIONS

In question fourteen, Brazilians were provided an opportunity to express their opinion as to the relationship they had had with the American missionary. Fifty-two percent of the Brazilians feel a "brother to brother" relationship with the "first wave" team. An additional nine percent are of the opinion that their relationship was equal. Twenty-two percent indicate their relationship was of a son-father nature. Only nine percent believe that their relationship was that of inferior to superior.

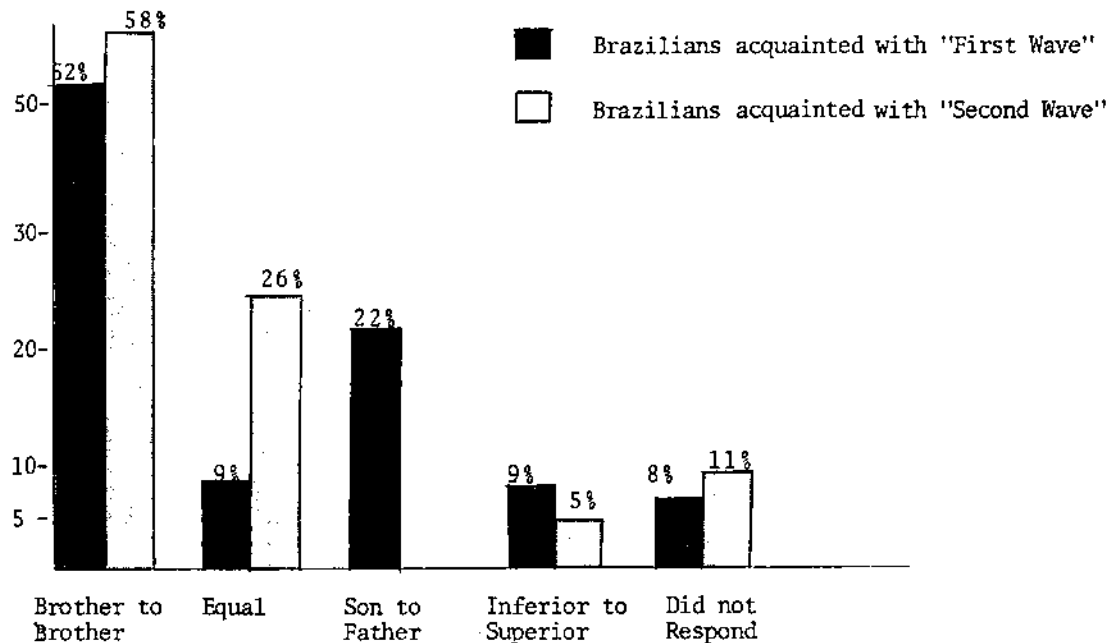
The relationship of Brazilians with the "second wave" team is similar to that of Brazilians with the "first wave." Fifty-eight percent believe it was one of "brother to brother," and twenty-six percent believe it was one of equality. Only five percent think of it as inferior to superior. Two did not respond to this question.

EFFECTIVENESS OF THE MISSIONARIES

An attempt was made in the questionnaire to measure the effectiveness of the two waves of missionaries in the local congregation. Question fifteen sought to measure the effect of the missionary by requesting Brazilians to indicate the contribution of missionary activities.

TABLE XIII

BRAZILIANS EVALUATE THEIR RELATIONSHIP WITH "FIRST" AND "SECOND WAVE" MISSIONARIES



Brazilians who had had contact with the "first wave" missionaries gave various responses, but the two most frequently mentioned were the securing of funds for land to build a church building (six times) and the beginning of their congregation (five times). Mentioned twice are constant work, knowledge of the Scriptures, and the pleasure of learning the Gospel from a servant of God. The following are mentioned once as a contribution of the missionary: a Biblically organized church, Bible studies, enthusiasm for the cause of Christ, transportation to meetings on Sundays, training of leaders, Christian example, and concern for people.

The "second wave" missionaries, in the opinion of Brazilians, made some of the same contributions. Mentioned four times is the contribution of obtaining a building for the church. Mentioned twice are: being a leader of young people and bringing them to Christ, evangelism, beginning of a congregation, and teaching Bible classes. Mentioned once each as a contribution are: campaigns and Bible classes, maintaining order and discipline in the church, constant effort, encouragement to build, and furnishing his home for meetings.

The second part of the question asked for the second most important contribution that the "first wave" missionary had made. The area that received the most mention was work in the *Instituto* (Leadership Training School of the Sao Paulo missionaries). Mentioned once each as second contribution are: example, sharing of preparation and knowledge, faithfulness as a Christian, punctuality and dependability, leaving the work after the church was established, building, funds raised for full-time evangelist, good works, preaching, teaching, and work at the Christian camp.

In relation to the second most important contribution of the "second wave" men, Brazilians mention various activities. Eight did not respond to this question. The radio program is the only area cited twice. Mentioned

once each are: interest in people, a positive attitude, work with the Christian camp, evangelism and instruction, giving our area an opportunity to receive the Gospel, and the purchase of a building.

The last question returns to the previous subject (questions two and three) about the role of future missionaries, but approached from a different point of view. The desire of the writer was not only to obtain opinions about the role of future missionaries, but also to see whether Brazilians would reflect on the missionary work done by two waves of missionaries. An unanticipated finding was the response of Brazilians who had had experience with the "first wave" team. Six of the twenty-three respondents maintain that new missionaries should act in the same way as the first group that came in 1961. Cited four times is a laboring side by side with Brazilians and treating them as equals.

Brazilians who based their responses on the "second wave" missionaries also mention that future missionaries should work in the same manner as the first group (three times). Mentioned once each is that he should be more of a counselor than a teacher, assist interior churches, preach and teach, preach the Gospel, not emphasize material wealth, maintain a brotherly relationship, understand Brazilian context and leave "Americanism" at home, be humble, be sincere, begin churches and train leaders, encourage churches to grow, indentify with the masses, begin new congregations, work in the great harvest, and prepare Brazilians for leadership roles.

OBSERVATIONS REGARDING THESE RESPONSES

The results of the questionnaire among Brazilian Christians provide some findings which help determine the effect of the two waves of missionaries on the Sao Paulo churches. First, an important conclusion can be drawn from the opinion of Brazilians about the need for more

missionaries in Sao Paulo. Most of the respondents seem to think that Sao Paulo is still in need of American missionaries. Brazilians specify that the missionary should devote his time to the planting of new congregations and to personal evangelism.

Second, most Brazilians believe that the major role of the missionary has been in the areas of evangelization and teaching. When given an opportunity to express how they felt he should be involved, the response was basically the same for both waves.

Third, Brazilians think the decisions in the local church have been made jointly. This seems to indicate that neither wave of missionaries has dominated the decision-making process in the national church. This is confirmed by the fact that Brazilians were not of the opinion that missionaries alone had made the majority of the decisions. The effect of the missionary on the church is also seen in the question relating to the one who is sought for advice in a crisis. Brazilians, reflecting on their experience with the "two waves" of missionaries were of the opinion that in more than half of the situations, they consulted leaders in the congregation. The writer assumes that this would be a Brazilian, since the question gave an opportunity for the respondent to indicate the missionary. However, one-fourth of the Brazilians say they consulted the American missionary.

Fourth, the questionnaires reveal that Brazilians believe both waves of missionaries devoted their efforts to the local church. Historically, the Sao Paulo mission team has emphasized programs such as leadership training, publishing books, the Christian camp, radio program, and Bible correspondence courses. But only one-fourth of the Brazilians are of the opinion that both waves had given their time to programs.

Fifth, there are also indications that Brazilians feel they have had a voice in the choice of the missionary that

labors with them in the growth and development of the national church. Brazilians who based their answers on experience with the "first wave" missionaries maintain that the decision was made through the men's business meeting. The same is true with those who had had experience with the "second wave" men. When asked how the missionary role should be decided, the majority say the business meeting of the local Brazilian congregation. However, some Brazilians indicate that the missionary himself should make the choice as to the congregation which he serves.

Sixth, the Brazilians believe the funds received from North American churches have been a blessing to the church. About three-fourths of the respondents state they had received some type of assistance. This seems to indicate that even though there has been a considerable amount of American funds employed in the development of the Brazilian churches, these funds have not hindered the national church from becoming indigenized.

Seventh, Brazilians in relation to both waves of missionaries are of the opinion that their relationship with the "first wave" men had been one of son to father, while not one Brazilian responding out of experience to the "second wave" men mentioned this as their relationship.

Eighth, the effect of the two "waves" of missionaries to Sao Paulo is further seen in what the Brazilians indicate as the most important contribution of the American missionary. The two main areas mentioned are the securing of land or building for the church, and the beginning of the local church. This seems to indicate that the effect of the missionaries has been a positive one on the development of the local church. Also this is confirmed in the last question as to how new missionaries should work. A number of respondents indicate that they should work the same as the first group of missionaries to Sao Paulo. This seems to indicate that the manner in which the missionaries operated with the Brazilians had a favorable response.



Three Brazilians (Alaor Leite, Modesto Pellegrini and Severino de Souza, not pictured) began in 1979 an "Escola da Biblia" in the center of town. Alaor and Modesto first came in contact with the churches of Christ through the School of Bible of the "first wave" missionaries.



Severino de Souza was converted by Arlie Smith in 1957. He was one of the Brazilians to meet the "first wave" missionaries in Santos when they arrived on June 17, 1961. Since that time, he has served in various roles in the Lord's church. In 1968 he was sent by the Nova de Julho church to the city of Curitiba as the first missionary to be sent out by Brazilians. In the early 1970's he returned to Sao Paulo where he became the bookkeeper for the Sao Paulo mission team and served as a deacon at the Nove congregation. He has been instrumental in the establishment of various churches. Presently, he is involved in the evangelistic thrust of the "Escola da Biblia."



Publishing of books, Bible School material, lesson outlines and tracts has been a major thrust of the Sao Paulo missionaries. In recent years, this area has been the work of Brazilian Alair Leite, who has founded an editorship called "Editora Vida Crista."



On Monday nights a graduate class is held with those who have finished the full-time scholarship program. In recent years the subjects have dealt with how to evangelize more effectively the man in the urban center as well as developing local leaders.



Camp Mount of Olives was the dream of missionary Lynn Huff. In 1971, after three years of clearing land and building, the first session began with 6 young people in attendance. Two camping sessions are held each year, during the months of January and July. There is a land area of about 123 acres with about half presently being occupied.



A three-man committee consisting of Brazilian Walter Lapa, missionary Teston Gilpatrick and Brazilian Benedito Ribeiro administer the camp.

LESSONS FOR URBAN MISSIONS

The purpose of this study has been to measure and evaluate the impact of the Sao Paulo mission team from 1961 to 1981. An effort was made to determine the effect that the two waves of missionaries have had on church growth in Sao Paulo, Brazil. Also an endeavor has been made to discover the extent to which Brazilians and American missionaries have perceived the results of these two waves of missionaries. This final chapter will attempt to summarize certain lessons for missions that can be learned from the twenty years of urban evangelism by the Sao Paulo mission team.

IMPLICATIONS OF THIS STUDY

From the data compiled in this research there are various conclusions that can be drawn. However, the conclusion made must be seen in light of the fact that they are based on the experience of a team in one city with only twenty years of experience. Also the information obtained represents the opinion of a limited number of Brazilians.

THE EFFECT OF THE TEAM PHILOSOPHY

The modification of the Sao Paulo mission team philosophy from the indigenous approach to the fraternal method allowed the missionaries to subsidize the Brazilian work with funds from United States churches. This study seems to reveal that the subsidized churches in general have continued to exist and function. In fact this research

finds that Brazilian subsidized churches have been responsible for the establishment of indigenous churches. In the last five years Brazilians have planted six indigenous churches, while missionaries have only established two congregations in the same period.

Neither does it appear that these funds created a paternalistic relationship between the Brazilians and the American missionary. This seems to be confirmed in the Brazilian questionnaire (see Table XIII, page 102). The results reveal that only a small percentage of Brazilians felt a son to a father relationship with the missionary. (This was only felt by Brazilians who have had contact with the "first wave" team.) The majority of the Brazilians, however, maintain that their association has been one of equality.

Also the response of the Brazilians seems to indicate that an unhealthy dependency on the missionary or his funds has not been created. The result has been that a number of Brazilian congregations have been indigenized. The general impact, therefore, of the modified philosophy of the Sao Paulo mission team to assist the young Brazilian church with funds from American churches seems to have produced a favorable result.

The "first wave" team has been continued by a "second wave" of missionaries. Although this second team continued the basic philosophy of the missionaries that came in 1961, this study finds it difficult to measure the total impact of the second group. In 1981, the now basically "second wave" team adopted a church growth philosophy of missions. The effect of this strategy, however, cannot be measured yet because of the limited time since the new plan has been adopted.

The "fraternal approach" of the Sao Paulo mission team has resulted in the planting of seventeen congregations. Seven of these churches can be considered indigenized and six indigenous. Figure II on page 113 summarizes the evolution from the original "indigenous" to the present "church growth" approach.

Evolution of São Paulo Missionary Philosophy

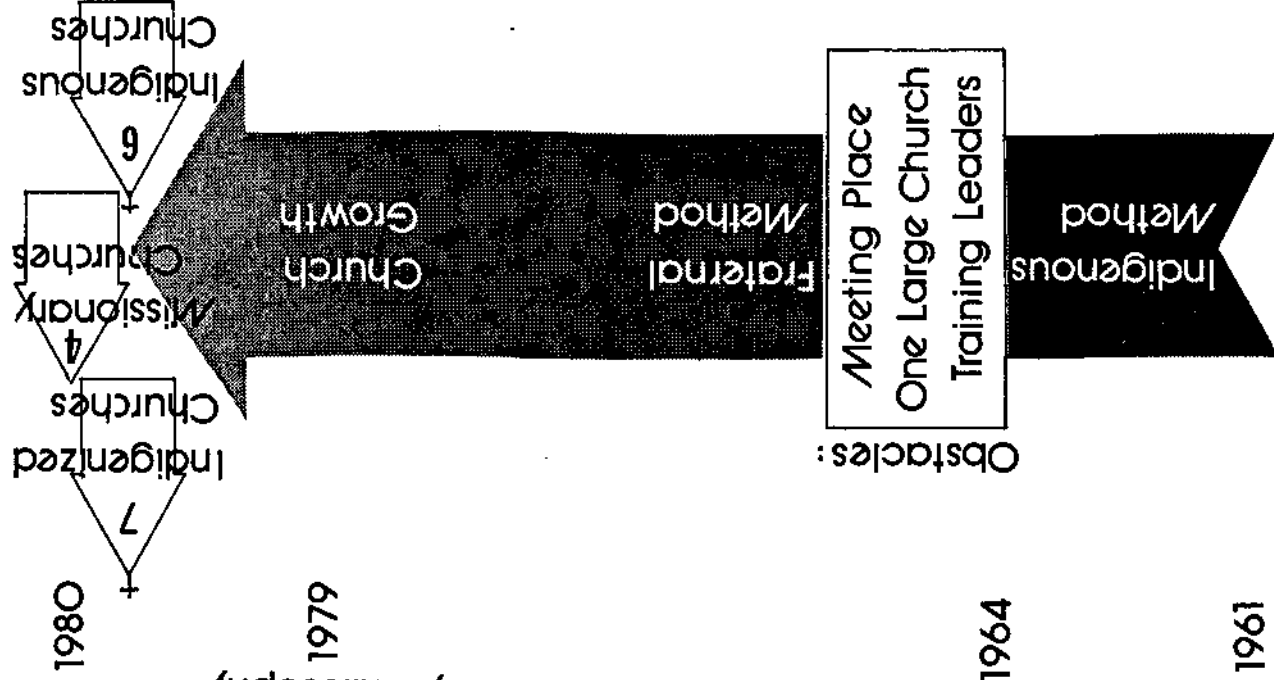


FIGURE 11

Decisions

Another objective of this study has been to measure the effect of the mission team on the Sao Paulo churches. Contrary to the mission philosophy of some, the Sao Paulo missionaries have chosen to be active members in national churches. For example, team members have served in the role of evangelist, Bible school director, teacher, deacon and leader. What has been the impact of this close association on the decisions made in the local congregation? According to the Brazilians, have the missionaries dominated the decision-making process?

The respondents to the Brazilian questionnaire seem to indicate that the decisions have been made jointly. Neither the "first" nor the "second wave" missionaries are perceived as having dominated the freedom of the nationals to make their own decisions. Furthermore, the Brazilians indicate that in their opinion the missionary had not made decisions without first consulting them. (See Table IX on page 94, section labeled "missionary only".)

It is interesting to compare Table IV, page 80 with Table IX, page 94. The first shows the responses of Brazilians and the second the opinion of the missionaries as to who makes the decisions. In general, both Brazilians and missionaries seem to agree and confirm that the decisions have been made mutually.

However, Brazilians and "second wave" missionaries differ in their opinion as to who makes decisions. The Brazilians (see Table IX, page 94, section labeled "Brazilians only" and under "second wave" column) seem to indicate that a small portion of the decisions are made by "Brazilians only." The "second wave" missionaries (see Table IV, page 80, section labeled "Brazilians only" under "second wave" column) maintain a higher percentage for "Brazilians only" making the decisions in the local church.

As long as the missionary is the source of funds and in control of the funds, nationals generally are hindered in

making their own decisions. There usually prevails a fear of offending the *patrao* (boss). The Sao Paulo mission team, however, seems to have been able to avoid this danger. Brazilians are of the opinion that decisions have been made jointly. Even the role of the missionary in the congregation seems to be controlled by the decisions of the business meetings of the Brazilian church.

Missionary-National Relations

An indication of the impact of the team is seen in the relationship maintained by the Brazilian brethren with missionaries. The results of the Brazilian questionnaire indicates that neither the "first" nor "second wave" of men are perceived as having been paternalistic. For example, Brazilians apparently approve of the "fraternal method" that has been employed by the Sao Paulo mission team. In a joint meeting between missionaries and Brazilian leaders in early 1979, the national workers were asked their opinion as to the advisability of bringing more American missionaries to work in the city of Sao Paulo. It was their opinion that they would always be welcome if they would plant churches jointly with the Brazilians.

There are other indications that Brazilians approve of the fraternal approach to missions in Sao Paulo. For example, some Brazilians have expressed a desire to be on the Sao Paulo mission team, which would include being in team business meetings as well as on individual committees. Yet another example is seen in the Camp Mount of Olives committee, which for the past two years has been totally under Brazilian direction. One of the Brazilians resigned after a year, and the remaining two Brazilians felt that a three-man committee was necessary to operate the camp. Their fraternal relationship is manifested in their choice of a "second wave" missionary to replace the Brazilian who had resigned.

A COMPARISON OF THE TWO WAVES

Besides the impact of the two waves on the churches and church leaders, further insights may be drawn by comparing the similarities and differences of the missionaries. The thirty-three men who have composed the Sao Paulo mission team (see Table XIV in Appendix D) in its twenty year history have contributed many interesting items for this study. At least until early 1980, the two waves continued and complemented each other, and gave continuity to the missionary endeavor of the churches of Christ in Sao Paulo.

The two waves of missionaries have had similar backgrounds in some aspects. The majority have attended a Christian college and have been local preachers or have filled similar roles before coming to Brazil. Although the majority of the "first wave" team are graduates of Abilene Christian University, the majority of the "second wave" are graduates of several other Christian schools. The "second wave" missionaries are graduates of Harding University, Oklahoma Christian College, Harding Graduate School, Freed-Hardeman College, Abilene Christian University, Sunset School of Preaching, and Preston Road School of Preaching.

Both groups have emphasized the importance of evangelism and leadership training, as can be seen in comparing the organizational charts of Appendices A, B and C. The "first wave's" outreach program was called "Personal Evangelism," while the "second wave" has preferred to designate their evangelistic efforts "Church Growth."

Although there are several similarities between the two groups, there are also some notable contrasts. Even though the "second wave" men continued the philosophy of the first, a study of the 1981 organizational chart compared with that of 1962 and 1976 (see Appendices A and B), seems to indicate a difference in emphasis. Whereas the

“first wave” missionaries seem to have been more concerned with team projects and organization, the “second wave” members have become more concerned with the local church and its development. This is also evident in the five year goals that the current team adopted in 1980.

Another difference between the newer team and the first group is the proximity of each missionary to the local church with which he was working. The “first wave” men all lived in the same general area of the city of Sao Paulo. There seems to be various reasons for their decisions. One was that the team came with the intention of staying only five years. This “enclave” concept would facilitate their American culture so that when they returned to the States their children would not feel like social outcasts. Another explanation might be the desire to avoid the loneliness that could come from living in a large city. In the early 1960’s telephones in Sao Paulo were almost non-existent. Therefore, to make communication among group members easier they lived in the same area.

The “second wave” missionaries, at least in the beginning, continued to live in the same middle class area. Then in the mid 1970’s they began to move near the area in which they were endeavoring to plant the church. Possibly, the newer missionaries were endeavoring to avoid further criticism and decided to move from the middle class area. This seems to confirm at least one difference in philosophy of the two “waves” of missionaries. As a result of the decision to move near their work, the “second wave” missionaries were then pressured to put their children in a public or private Brazilian school, due to the distance from the American school. Of the three “second wave” families that have school age children, none is attending the American school.

Yet another difference can be observed in the type of leadership training that has been done by the two groups. Both waves of missionaries have trained leaders through night classes as well as a full-time scholarship training school.

However, there are various differences between the two programs.

The scholarship program of the "first wave" group was for two years, while the program of the "second wave" team was for only a year. Also, the funds for the two programs were arranged differently. For the scholarship program the first group raised thousands of dollars to provide the men full-time training. The "second wave" team, however, secured the support of the seven young men from among the Sao Paulo churches. Another difference was the fact that the majority of the first group were married and from cities other than Sao Paulo, necessitating special housing arrangements. The one year program of the "second wave" only had single young men from Sao Paulo who lived at home.

There also seems to be a contrast between the two waves as to their philosophy of church planting. The first group came to establish one large strong Brazilian church that could serve as a model as well as the source for other congregations. The "second wave" team, however, has not followed their strategy, but has endeavored to plant as many congregations as possible. The *Metro-Sul* congregation may be an exception to this emphasis, because four "second wave" missionaries joined forces to establish this congregation.

RECOMMENDATIONS FOR THE FUTURE

The results of this study provide some indications as to future activities by missionaries of the churches of Christ in Sao Paulo. As the mission team completes its twentieth year, the role of the missionary needs to be re-considered so that the most productive strategy can be employed to reap the best results for the Lord's kingdom. An excellent foundation has been laid by both waves of missionaries to Sao Paulo. The "first wave" team has left one large congregation with elders and deacons, while the

“second wave” missionaries are now endeavoring to spread out and establish as many small congregations as possible.

BRAZILIANIZE

Since the Brazilians seem to prefer a “fraternal” approach, the mission team should continue to “Brazilianize” team programs. Thus, such works as the training of leaders would be done jointly and, hopefully, more effectively.¹ This idea is not a new one, because the administration of the Christian camp was Brazilianized two years ago. Other programs, such as the Bible correspondence course, need to have a more active participation of Brazilians.

The decentralization of team administrative responsibilities would free missionaries to plant new churches. At the same time Brazilians could learn how to continue such projects as leadership training, writing and publishing books and tracts, and administrating a Bible correspondence course, if they so desired. For example, the training of leaders would cease to be a work of one of the committees of the Sao Paulo mission team and would become a separate entity composed of American and Brazilian personnel.

LIMIT AMERICAN FUNDS

Besides Brazilianizing team works, the employment of American funds should be limited to the Sao Paulo work, especially in the existing congregations. In the past, tremendous amounts of foreign funds have been used in

¹This is not to say that Brazilians have not participated in past training programs. For example, the training program in 1978 that trained seven young university men was preceded by a meeting with Brazilian leaders to have their ideas as to how to proceed in relation to support, courses, and students. The one year system of bi-semester as well as the name of the program *Supletivo* were ideas from Brazilians. Also nine of the twenty-one teachers were Brazilians.

the construction of buildings and in the training of leaders. It is difficult to determine (probably it is too early in the history of the work to say) what has been the overall effect of these funds. Whether it has been positive or negative, the present writer is of the opinion that the use of American funds should be limited in the future.

Brazilians, it appears, are beginning to see the need of actively participating in the establishment of churches, without the assistance of American or other foreign missionaries. In these new works by Brazilians, the missionary should be cautious in offering foreign funds to assist the work. If these indigenous efforts begin to be subsidized with foreign money, there could be created a dependence on American funds and personnel.

CHURCH PLANTERS

The suggestion of limiting American funds should not be taken as a limiting of the role of the missionary in the city of Sao Paulo. Present and future missionaries should be involved in church planting. New teams need to be recruited for the specific purpose of planting new churches among the millions of unreached people by the gospel in Sao Paulo. This "third wave" of missionaries with no administration programs could concentrate all its efforts on the planting of new congregations.

Also, the missionaries in Sao Paulo might consider establishing one or more new congregations instead of working with only one congregation. Since Brazilians are desirous of continuing the "fraternal method" in church planting, the missionary could possibly begin a new church in conjunction with other Brazilian leaders. However, the American missionary would need to be cautious so as not to dominate or to hinder the development of the church.

CHURCHES AMONG THE LOWER CLASSES

In the new churches to be established, consideration should be given to advancing efforts to plant churches among the millions of lower class people in greater Sao Paulo. This could possibly be accomplished by beginning a church in one of the suburbs where the poor usually reside.

Another possibility would be to endeavor to plant churches in one of the large *favelas* (slums) of the city of Sao Paulo. A relevant message to the poor could be preached so that they would accept Christ as their Savior. Caution, however, should be made in the manner in which the work is begun so as not to cause acceptance for ulterior motives.

RECOMMENDATIONS TO SAO PAULO MISSION TEAM

Any new missionaries as well as present missionaries should be admonished to avoid giving the impression to Brazilians that they have all the answers as to how the church should be formed and the shape that it should take. Also, one should avoid performing roles or ministries that the Brazilians are capable of doing and wanting to do.

Missionaries should be cautioned in their relation to the indigenous churches that have been established. They should encourage and support morally those new works, but care should be taken not to hinder the development and spontaneity of the Brazilians through missionary involvement or use of American funds. These totally Brazilian congregations should be allowed to develop and grow at their own pace and to take on a cultural aspect that has the impression of being Brazilian rather than foreign.

The writer would encourage missionary-oriented churches to become indigenized, which is in agreement with the five year goals of the "second wave" mission team.

The indigenization of a church is no simple matter, neither is there agreement among mission authorities as to how and when it should be done. The missionary faces the dilemma of staying too long or of withdrawing too soon. Since there are presently five congregations that have not been indigenized as yet, the present writer recommends that the missionary not leave too early in the development of the congregation.

A final recommendation is made in regard to future plans of the team. When the team has accomplished their five year goals, a new strategy plan should be considered. One possibility would be for the team to go as a group to a new section of town and begin a completely new approach to church planting. This could possibly be done in conjunction with Brazilian Christians. Another possibility would be for the missionaries that would be on the team at the end of 1984 to go as a group to another city of Brazil for the purpose of evangelizing that city and forming the converts into churches.



Since 1973, Christian college students come to Sao Paulo to conduct campaigns in the local churches. Even with their limited knowledge of the Portuguese language, the campaigners are able to make excellent contacts, encourage the local church and edify the members through their singing.



The Sao Paulo Leadership Training School endeavors to meet the needs of various groups in the Brazilian church. For example, workshops for Christian women are conducted each year. The one pictured above was held in October of 1980 and was one of the most successful. About 110 women from 13 cities, representing 24 different congregations participated in the two day workshop. The theme was "The Daughter of God - How She Grows Spiritually." Fifteen different women spoke on the program and only two were Americans.



Each year the team invites a teacher from Abilene Christian University to give a continuing education course to the missionaries in Brazil. In March of 1981, Dan Coker taught the 30 people in attendance a course on "Latin American Peoples."

CONCLUSION

The intention of this research has been to observe the Sao Paulo mission team's philosophy of missions and its impact on the churches that have been established. The twenty years of experience of the group effort in Sao Paulo has taught us various lessons on missions in an urban center. One lesson is found in the fact that the team has stayed together for such a long period of time. Although there have been differences of opinion, differences of philosophy, differences in age as well as background, the Sao Paulo mission team (composed of thirty-three different men in its twenty year history) has stayed together by the grace of God.

A second lesson learned is that the missionary in the urban center must be flexible in his philosophy of missions.

The "first wave" came to the field with a preconceived plan for evangelizing Sao Paulo, but when their plan met with obstacles they were willing to modify their strategy to meet the needs of the situation. However, it must be observed that this change was not an easy or overnight decision. Only after being on the field for three years, and after lengthy debates, retreats and prayers, was the decision finally made to modify their philosophy. Whether one agrees with their decision is not so important as the fact that they were flexible and willing to make changes that in their opinion were in the best interest of the future development of the church in Sao Paulo.

With the modification in philosophy came the abandoning of a totally indigenous approach. Thus a third lesson for missions is seen in the effective use of foreign funds in an urban center. It appears that this aid has not created a dependent church on the missionary or funds that he could obtain from the United States. On the contrary, these funds, in general have caused the Brazilian church to emerge to maturity or to become an indigenized church. But the Brazilian church has not been crippled or stunted in its growth by these funds. However, foreign aid has helped the church in an urban center to cope with the problem of a meeting place and yet at the same time to be involved in the solution to the problem. As a result Brazilians have taken the initiative to plant indigenous churches.

The experience of the Sao Paulo mission team seems to reveal that at least in a similar situation, like the urban setting of Sao Paulo, that the missionary can have an active role in the local church without creating an unhealthy dependence on him or his funds. The research among the Brazilians seems to indicate that they are satisfied with the role and the relationship they have had with the American missionaries. Whether the fraternal method is preferred by the Brazilians, because it is the only model they have seen cannot be fully determined. However, it is apparent

that they do want a partnership role with the missionary. This is evident in their desire to plant churches jointly. In the past some have even desired to be on the mission team and be directors of the camp. Also, some Brazilians discourage the use of such terms as "we and they" and "missionary and Brazilian."

These lessons from twenty years of missions in the urban center of Sao Paulo should benefit other mission teams so that they may better understand the unique problems they are encountering and will encounter. This does not imply that every situation will be like the experiences of the Sao Paulo team nor will the solutions be identical. By means of this research it is hoped that a better understanding of urban missions has been provided.

APPENDIX

APPENDIX A

SAO PAULO MISSION TEAM ORGANIZATION OCTOBER 1962 - OCTOBER 1963

I. STANDING COMMITTEES

- A. Audio-Visual Committee (1) Chairman: Robert Humphries
(2) Glenn Owen
(3) David Mickey
1. Responsible for producing and/or reproducing audio-visual aids to assist in evangelizing Brazil.
 2. Provides photographic services.
 3. Provides tips for using different classes of visual aids.
 4. Collects and conserves audio-visual materials.
 5. Encourages and coordinates long-range aids series planning by other committees.
- B. Business Administration (1) Chairman: Jerry Campbell
Committee (2) Jack Hill
(3) Glenn Looper
(4) Walter Kreidel
1. Maintenance, repair and alteration of buildings and grounds.
 2. Bookkeeping, disbursing funds, accounting, planning the budget, making purchases.
 3. Submit quarterly financial statements.
 4. Responsible for legal matters, including such things as incorporation, Brasilia property, ham radio, etc.
 5. Storage, cataloguing, maintenance of equipment.
 6. Office procedures, mail, telephone routine, church stationary, clearing house for reception and secretarial work, purchase of office supplies, etc.
 7. Maintain and systematize records and files, including business meeting minutes (recording, filing, distributing) and Committee Reports (same), and the issue and maintenance of a Business Decision Index.

8. Hires, fires, pays, supervises all employees. The executive secretary (or receptionist) is to be used to the fullest extent to make this committee's work function smoothly.
9. Responsibility for work precedence, security and maintenance of printing equipment and supplies in the print shop.
10. Content and display of the public bulletin board.
11. Furnish the secretary for the Business Meeting, whose duties are cited in Robert's Rules of Order, pp. 244-51.

- C. Educational Committee
- | | |
|---------------|------------------|
| (1) Chairman: | Howard Norton |
| (2) | David Mickey |
| (3) | Robert Humphries |

1. Responsible for planning educational program of South-west church.
2. Responsible for planning educational program of all churches in Brazil (to the extent indigenous principles allow).
3. Responsible for the direction of the Leadership Training Program.
4. Responsible for overseeing Escola da Biblia.
5. Responsible for the upkeep of the library: label, account for and preserve books, periodicals, films, etc.

- D. Fellowship and Benevolence Committee
- | | |
|---------------|--------------|
| (1) Chairman: | Allen Dutton |
| (2) | Glenn Looper |
| (3) | Lynn Huff |
| (4) | David Mickey |

1. Responsible for fellowships (such as preachers' meetings, group anniversary, special luncheons, inter - and all-church fellowships, etc.).
2. Responsible for physical arrangements and facilities for visitors and those special events outlined above, as well as those which the Steering Committee may assign.
3. Provision for transportation, as needed, for special events, etc.
4. Announcements relative to special events.

5. Direction of the group's benevolent efforts.
6. Executive administration of aid to worthy person in need.

- E. Personal Work Committee
- | | |
|---------------|-----------------|
| (1) Chairman: | John Pennisi |
| (2) | Jack Hill |
| (3) | Walter Kreidel |
| (4) | Jarrell Edwards |

1. Responsible for coordinating and directing the group's personal work program.
2. Keeps a complete set of files on our personal work.
3. Grades and circulates the correspondence course.
4. Supervises hospital visitation.
5. Responsible for contact from all mass media (radio, TV, open-air evangelism, etc.).
6. Responsible for out-of-town contacts, whether made from mass media or by other means, if this was not an individual contact.
7. Planning personal work aids.

- F. Preaching and Service Committee
- | | |
|---------------|----------------|
| (1) Chairman: | Ellis Long |
| (2) | Jerry Campbell |
| (3) | Glenn Owen |

1. Responsible for planning and executing worship services of Southwest church of Christ, English lectures, recommending sermon topics (English and Portuguese).
2. Initiate and oversee regular services, open-air evangelism, radio, TV, including selection and scheduling of speakers.
3. Portuguese Bible study (Sunday p. m., Rua Conde de Itu).
4. Music (song leading, quartet, etc.).
5. Schedule speakers for special events coordinated by Steering Committees (Gospel Meeting, Tent Meeting, etc.).
6. Publish devotional booklets.

- G. Public Relations Committee
- | | |
|---------------|-------------|
| (1) Chairman: | Don Vinzant |
| (2) | Leon Tester |
| (3) | Ellis Long |

1. Journalism.
2. Lectureships in the States.
3. Relations with other evangelists of the church.
4. Relations with other churches of Christ in Brazil.
5. Planning quick communications contact with our families.
6. Contact with Brazilian evangelists in the States.
7. Publications (including translation, purchase and writing of tracts).
8. Newspaper articles, advertising, church bulletin, Volta a Biblia, etc.
9. Public information of all kinds related to our work.

- H. Steering Committee
- | | |
|---------------|-------------|
| (1) Chairman: | Ted Stewart |
| (2) | Leon Tester |
| (3) | Don Vinzant |

1. Elected to serve one year.
2. Brings a quarterly report, reminding of group's goals.
3. Suggests how to achieve group goals; may suggest new goals.
4. Directs and coordinates inter-committee work.
5. Furnishes chairman of Business Meeting.
6. Responsible for agenda of each business meeting.
7. Deals with liaison problems between this and other churches which affect policy.
8. Coordinates such special group projects as gospel meetings, tent meetings, Lemmon's visit, etc.
9. Refers problems (personal requests for consideration of a given problem, and question of which Committee a project falls under).

II. SPECIAL COMMITTEES:

- A. These committees are not considered standing committees for their responsibilities could end before the current fiscal year does.
- B. Four special committees are recommended:

1. Cottage Slide Committee (1) Chairman: Glenn Owen
(2) Ellis Long
(3) Robert Humphries

This committee will finish the work on the cottage class slides.

2. Language Program Committee (1) Chairman: Glenn Owen
 - a. Suggest improvements in group language program.
 - b. Help those who must initiate a language training program.
 - c. Help those who request a group language arrangement.
3. Mission Text Committee (1) Chairman: Howard Norton
(2) Ted Stewart
(3) Leon Tester
 - a. Plan the Mission Text Book.
 - b. Edit the Mission Text Book.
 - c. Publish the Mission Text Book.
4. Property Development Committee (1) Chairman: Walter Kreidel
(2) John Pennisi
(3) Allen Dutton
 - a. Locate office spaces (building or property for development).
 - b. Submit plans for new buildings.
 - c. Assist the Brooklin congregation in their search for a new location.
 - d. Submit plans and suggestions for financing.
 - e. Oversee construction.
 - f. Rent property.

APPENDIX B

SAO PAULO MISSION TEAM ORGANIZATION 1976

Goal Number One: TO TRAIN CHURCH LEADERS

- I. Preacher and Leadership Training School (Howard Norton, Chairman; Gary Sorrells; John Paul Simon; Roger Dickson; Ron Prater; Bryan Bost). (Elders: Central Church of Christ, Amarillo, Texas, Overseer).
 - A. Night School: plan and coordinate with local congregations for evangelism and edification.
 - B. Intensive weekend training courses.
 - C. Advanced studies for graduates.
 - D. Seek to purchase downtown location.
 - E. Scholarships: oversee possible '77 program, fund raising.
 - F. Youth outreach planning (high school and university).
 - G. Students: counsel and coordinate placement in Christian service.
 - H. Library: purchasing and processing books (Dan Hoard).
 - I. Master Files: catalogue permanently new and old materials.
 - J. Cooperate with publications on publishing materials.

Goal Number Two: TO EVANGELIZE AND EDIFY THROUGH AN EFFECTIVE CAMP

- II. Camp (Gary Sorrells, Chairman; Glenn Looper; John Curtis; Ron Prater; Teston Gilpatrick; Robert Grissom).
 - A. Policies and sessions.
 - B. Expansion of camp facilities and maintenance.
 - C. Expansion of support by Brazilian and American brethren.
 - D. Follow-up evangelism of campers.
 - E. Coordinate with Instituto on Intensive Weekend Training Courses.
 - F. Seek to utilize the camp more effectively for all ages.

Goal Number Three: TO PUBLISH NEEDED MATERIALS

- III. Publications (Teston Gilpatrick, Chairman; David Meadows; John Curtis). (Elders: Central Church of Christ, Amarillo, Texas, Oversee).
- A. Coordinate new publications, being informed by and informing other mission team members of all publications in progress.
 - B. Recommend priorities for use of group publication funds.
 - C. Mission Textbook I in print.
 - D. Mission Textbook II on drawing board.

Goal Number Four: TO REACH OUT THROUGH MASS EVANGELISM

- IV. - A Correspondence Course (David Meadows, Chairman; John Pennisi). (Elders: Broadway Church of Christ, Paducah, Kentucky, Oversee).
- A. Direct, process, improve, distribute, publish, advertise course.
 - B. In-city follow-up: coordinate city-wide work with local churches.
 - C. Fund raising and reports.
 - D. Regular reports to group on enrollees in courses.
 - E. Extension courses.
- IV. - B Harding Campaign (John Pennisi, Chairman; Allen Huff; John Paul Simon; Bryan Bost). (Elders: College Church of Christ, Searcy, Arkansas, Oversee).
- A. Correspondence with campaigners while they are in the States.
 - B. Coordinate campaigners with Belo group and while in Sao Paulo.
 - C. Work with local congregations in lining up campaigns.
- IV. - C Interior Evangelism (Carl Henderson, Chairman; Robert Grissom; Mark Shipp; Dan Hoard; Gary Curro).

- A. Coordinate follow-up on correspondence course and radio contacts.
- B. Fly and service airplane (White's Ferry Road Church of Christ, West Monroe, Louisiana, Overseas).
- C. Work with PLTS and local churches for men to travel to interior.
- D. Recruit and supervise eight two-year American workers for the interior.
- E. Strengthen existing churches in the interior.

IV. - D Radio (John Pennisi, Chairman; Ron Prater; Roger Dickson).

- A. Programming for weekdays and Sundays.
- B. Finances: plan and coordinate fund raising, dispersing, accounting.
- C. Legal matters: Brazilian laws, documents, registration, etc.
- D. Maintenance of studio.
- E. Advertise radio program.

IV. - E Recruiting (Ellis Long, Chairman; Carl Henderson; Gary Sorrells).

- A. Sao Paulo Mission Team needs: full-time missionary workers.
- B. Brazil Breakthrough: work with Sao Paulo and Belo group to get plan operating.
- C. Permanent visas: receive requests, process for full-time workers (for workers both in and out of Sao Paulo).
- D. Cooperate with two-year workers recruiting and visas.
- E. Orientation of new full-time workers: settle, house, language.

Goal Number Five: TO STIMULATE CHURCH GROWTH

V. Church Growth Committee (Robert Grissom, Chairman; John Curtis).

- A. Do a statistical study of church growth in Sao Paulo churches.

- B. Interpret these studies for local leaders and missionaries.
- C. Recommend ways for local churches to grow both in quantity and in quality.

ADMINISTRATIVE COMMITTEES

- VI. Building Committee (Allen Huff, Chairman; John Pennisi; David Meadows; Ron Prater).
 - A. Liaison with Nove de Julho elders on upkeep and improvements of building and grounds.
 - B. Maintenance and repair of building (fire prevention, roofing).
 - C. Funding of maintenance and repair costs.
 - D. Coordinate with Steering to secure *habita-se* and any other documents related to church building.

- VII. Office Management (David Meadows, Chairman; John Curtis; John Pennisi).
 - A. Finances: budget, reports, verify SW, print shop, stamps.
 - B. Personnel: supervision of all employees.
 - C. Print Shop: personnel, storage, mail room mimeograph.
 - D. Liaison with Nove elders on bookkeeping.

- VIII. Public Relations (Allen Huff, Chairman; Roger Dickson; Carl Henderson; Teston Gilpatrick; Mark Shipp; Dan Hoard).
 - A. Fellowship for mission team: devotionals, meals (ladies help).
 - B. Visitors from States (coordinate visit other than specially invited men which come under Steering).
 - C. Photography needs of mission team.
 - D. Brotherhood publications: *World Radio News*, etc. inform former group members, *Sao Paulo News Samplings*.
 - E. *Inside Brazil*.
 - F. All-Brazil Lectureship for Americans in December.

- IX. Steering (Howard Norton, Chairman; Teston Gilpatrick; Allen Huff).

- A. Coordination of group organization and committees.
- B. Goal direction consciousness and group morale.
- C. Business meeting: chair, agenda, secretary, minutes, parliament.
- D. Legal situation of group.
 - 1. Resolve mission team's legal status.
 - 2. Prepare for transfer/use of building/land between Nove and others.
 - 3. Help other churches in SW name transfer to own name when desire.
 - 4. Coordinate work of Brazilian legal assistants who will help.
- E. Specially invited guests from States: coordinate invite/visit.
- F. Coordinate two-year workers: visas, work schedule, orientation.
- G. Study and make recommendations as to how to coordinate group fund raising activities.

(NOTE: Each committee should report to the group its financial position in dollars and *cruzeiros*.)

APPENDIX C

SAO PAULO MISSION TEAM ORGANIZATION 1981

OVERALL GOAL OF MISSION TEAM: CHURCH GROWTH

(Five Year Goals)

1. Double the number of congregations from 13 to 26.
2. Double the number of Christians from 750 to 1500.
3. Mobilize at least 10% of the members for evangelism.
4. Train two personal workers per year.
5. Organize existing congregations with elders and deacons.
6. Begin half the new congregations in new neighborhoods of Sao Paulo.
7. Nationalize existing churches, so that the missionary can begin a new church.

I. CHURCH GROWTH THROUGH THE TRAINING OF LEADERS

- A. Committee members: BB, TG, DM, RP
- B. Overseeing church: Central Church of Christ, Amarillo, Texas
- C. Description of Responsibility of Committee:
 1. Plan classes to be held in downtown location.
 2. Workshops
 - a. At camp
 - b. Downtown
 - c. Local churches
 - d. Church growth (funds)
 3. Advanced studies for graduates.
 4. Publications (Coordinate with Alaor Leite).
 - a. Evangelistic tracts
 - b. Reprint
 - 1) *Biblical Theology* by Ted Stewart
 - 2) *Biblical Orientation* by Howard Norton
 - 3) *Searching and Finding the Lost* by Teston Gilpatrick and Ken Lewis.
 - c. Books
 - 1) Hebrews
 - 2) Instrumental Music
 - 3) A Study on Elders and Deacons.

5. Library: purchasing and processing books.
6. Continuing education for Missionaries.
7. Regular consultation with men in School of the Bible and Church Growth Committee for ideas on how to more effectively train leaders.

II. CHURCH GROWTH THROUGH EFFICIENT TEAM ORGANIZATION

A. Steering (all team members)

1. Chairmen:

- a. February, March and April - Ron (secretary TG).
- b. May, June - Bryan (secretary DM).
- c. August, September and October - Dave (secretary Ron).
- d. November, December - Glenn (secretary Bryan).

2. Responsibilities of Committee:

- a. Goal direction consciousness and group morale.
- b. Chairman of the month responsible for making a business meeting and advising team members of day and time.
- c. Plan SW legal meeting for April 1981.
- d. Coordinate visits of persons or groups.

B. Public Relations (TG)

1. News Releases
2. SP News Samplings (Nancy and Francille)
3. Photography

C. Finances

D. Personnel Supervisor (TG)

1. Two-year workers
2. Brazilian employees

E. International Campaigns in SP: planning and oversight.

APPENDIX D
TABLE XIV
SAO PAULO MISSIONARIES SINCE 1961 [§]

FIRST WAVE	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81
1. Campbell	*	*	*	*	*	*	*	*	*	*											
2. Dutton +		*	*	*	*	*	*	*													
3. Edwards		*	*	*	*																
4. Huff, L.			*	*	*	*	*	*	*	*	*	*	*	*							
5. Hill	*	*	*																		
6. Humphries	*	*	*																		
7. Kreidel +	*	*	*	*	*	*	*	*													
8. Long	*	*	*	*	*	*	*	*				*	*	*	*	*					
9. Loper	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
10. Mickey	*	*	*	*	*	*	*	*	*	*											
11. Norton	*	*	*	*	*	*	*	*	*	*	*				*	*	*				
12. Owen	*	*	*	*	*	*	*	*													
13. Pennisi	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*			
14. Stewart	*	*	*	*	*	*	*	*	*	*	*	*	*	*							
15. Tester	*	*	*	*	*	*	*	*													
16. Vinzant	*	*	*	*	*	*	*	*	*	*	*	*									

[§]This list of missionaries does not include two-year workers or follow-up workers.

SECOND WAVE

	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81
1. Bost																	*	*	*	*	*
2. Brown									*	*	*										
3. Curtis															*	*	*	*			
4. Dickson															*	*	*	*			
5. Gilpatrick												*	*	*	*	*	*	*	*	*	*
6. Grissom +														*	*	*	*				
7. Henderson +									*	*	*	*	*	*	*	*	*				
8. Huff, A.														*	*	*	*				
9. Lewis											*	*	*	*	*	*	*	*	*	*	*
10. Massey										*	*	*	*	*							
11. Meadows												*	*	*	*	*	*	*	*	*	*
12. Perry						*	*	*													
13. Prater															*	*	*	*	*	*	*
14. Sorrells											*	*	*	*	*	*	*	*			
15. Simon												*	*	*	*	*	*	*	*	*	*
16. Vandever							*	*	*	*											
17. Williams												*	*	*	*	*	*	*			

+Missionaries who have been on the Sao Paulo mission team, but who are now serving as missionaries in another city in Brazil.

APPENDIX E

QUESTIONNAIRE TO AMERICAN MISSIONARIES

1. In your opinion what should be the role(s) of the missionaries in Sao Paulo for the next 10 to 15 years?

2. Reflecting on your mission experience in Sao Paulo, if you had the opportunity to start over again, what would you do differently in relation to:

- a. Raising funds for training leaders. Yes/No Why?

- b. Raising funds for church building. Yes/No Why?

- c. Raising funds for national preachers. Yes/No Why?

4. How do you perceive the indigenous church?

5. In the Brazilian church with which you labored or labor, who made/makes the decisions in relation to the following:

	Missionary	Brazilian
a. Selecting the meeting place	_____	_____
b. Selecting the hour of worship	_____	_____
c. Selecting style of building	_____	_____
d. Selecting the leaders	_____	_____
e. Selecting the preacher	_____	_____
f. Selecting the church treasurer	_____	_____
g. Selecting church programs (Bible school, campaigns, etc.)	_____	_____
h. Selecting order of worship	_____	_____
i. Selecting type of singing	_____	_____
j. Selecting number of prayers	_____	_____
k. Selecting frequency of church gatherings (worship, social, etc.)	_____	_____
l. In a time of crisis who is con- sulted	_____	_____
m. Who conducts the home Bible classes	_____	_____

6. What would you recommend new mission teams to Sao Paulo do as regards:

- a. Developing leaders

- b. Establishing new programs

- c. Planting of new churches

- d. Other _____

7. How would you judge the Brazilians abilities to:

a. Begin and sustain a new congregation?

b. Shepherd the existing flocks?

c. Train their own people?

d. Finance their own programs?

e. Labor with existing missionaries?

f. Labor with new missionaries?

8. If you had it to do over again would you join an existing group, such as the Sao Paulo mission team? Yes ____ No ____
Explain the reason for your answer.

QUESTIONNAIRE TO BRAZILIANS

1. Eu vou responder a estas perguntas baseado nos missionários da
 _____ primeira leva (aqueles que vieram em 1961)
 _____ segunda leva (aqueles que tem chegado desde 1970)
2. Você acha que a cidade de São Paulo precisa de mais missionários norte-americanos? _____

3. Se responder "sim", em que áreas eles deveriam atuar, na sua opinião? _____

4. De que maneira o missionário se acha integrado na vida da congregação local? (Escolha apenas uma resposta)
- _____ Visitas
 _____ Professor
 _____ Evangelização
 _____ Hospitalidade
 _____ Nenhuma das mencionadas
 _____ Outra maneira (explique)
5. Como você gostaria de vê-lo integrado na sua congregação?

6. Na sua opinião, quem toma as decisões na sua congregação a respeito da escolha:
- | | | | |
|--|-------------|--------------|-------|
| | SO OS | SO OS | |
| | brasileiros | missionários | ambos |
- a. do lugar para as reuniões _____ _____ _____

	SO OS	SO OS	
	brasileiros	missionarios	ambos

- | | | | | |
|----|--|-------|-------|-------|
| b. | da hora para os cultos | _____ | _____ | _____ |
| c. | do estilo de edificio | _____ | _____ | _____ |
| d. | dos lideres | _____ | _____ | _____ |
| e. | do pregador | _____ | _____ | _____ |
| f. | do tesoureiro da igreja | _____ | _____ | _____ |
| g. | dos programas da igreja | _____ | _____ | _____ |
| h. | da ordem do culto | _____ | _____ | _____ |
| i. | do tipo de canticos | _____ | _____ | _____ |
| j. | do numero de oracoes | _____ | _____ | _____ |
| k. | do numero de cultos ou reunioes por semana | _____ | _____ | _____ |

7. Numa crise, a quem voce pede con selhos: (escolha apenas uma resposta)

- _____ A Ninguem
 _____ Ao evangelista brasileiro
 _____ Ao evangelista americano
 _____ A um dos lideres

8. Quem da as aulas biblicas nas casas?

- _____ Ninguem
 _____ O missionario
 _____ O evangelista brasileiro
 _____ Os membros
 _____ As mulheres
 _____ Os jovens

9. O missionario que trabalha na sua congregacao dedica a maior parte do tempo a igreja local, ou a programas como o Instituto, Acampamento, escrevendo livros, etc. Justifique sua resposta.

10. Quem decide sobre o papel do missionario na sua congregacao? (escolha apenas uma resposta)

- _____ Reuniao dos homens da congregacao

- _____ Pregador ou evangelista brasileiro
- _____ O missionario
- _____ Equipe missionaria de Sao Paulo
- _____ Uma igreja dos EUA
- _____ Nenhum dos mencionados

11. Na sua opiniao, como deveria ser feita esta decisao? _____

12. Sua congregacao tem recebido dinheiro do exterior? _____ Sim
Nao _____

13. Na sua opiniao, o dinheiro vindo das igrejas norte-americanas (escolha apenas uma resposta)

- _____ Foi uma bencao para a congregacao
- _____ Atrapalha a contribuicao dos membros que sempre esperam ajuda de fora.
- _____ Tem a tendencia de ser administrado pelo missionario que o conseguiu.
- _____ Outras

14. Como voce descreveria seu relacionamento com o missionario norte-americano? (escolha apenas uma resposta)

- _____ Filho/Pai
- _____ Inferior/superior
- _____ Empregado/chefe
- _____ Irmao/irmao
- _____ Iguais
- _____ Nenum dos mencionados
- _____ Outro relacionamento (explique)

15. Qual foi a contribuicao mais importante feita pelo missionario na sua congregacao? _____

b. A segunda mais importante?

16. Baseado na sua experiencia com os missionarios no passado, como voce diria que os missionarios que vem no futuro a Sao Paulo deveriam encarar seu papeis?

Dados Pessoais

Profissao _____

Estado Civil _____ Numero de filhos _____

Data de Nascimento _____ Sexo _____

Carro proprio Sim__ Nao __ Casa propria __ Sim __ Nao

Nivel de instrucao secular:

Nivel de educacao teologica:

_____ Primario
_____ Ginasio
_____ Colegio
_____ Superior

_____ Instituto noturno
_____ Instituto (Programa
de dois anos)
_____ Supletivo (1978)
_____ Outro

Membro de que congregacao _____

Membro da igreja de Cristo ha quantos anos? _____

Quem levou voce a Cristo? _____

Seu papel na congregacao:

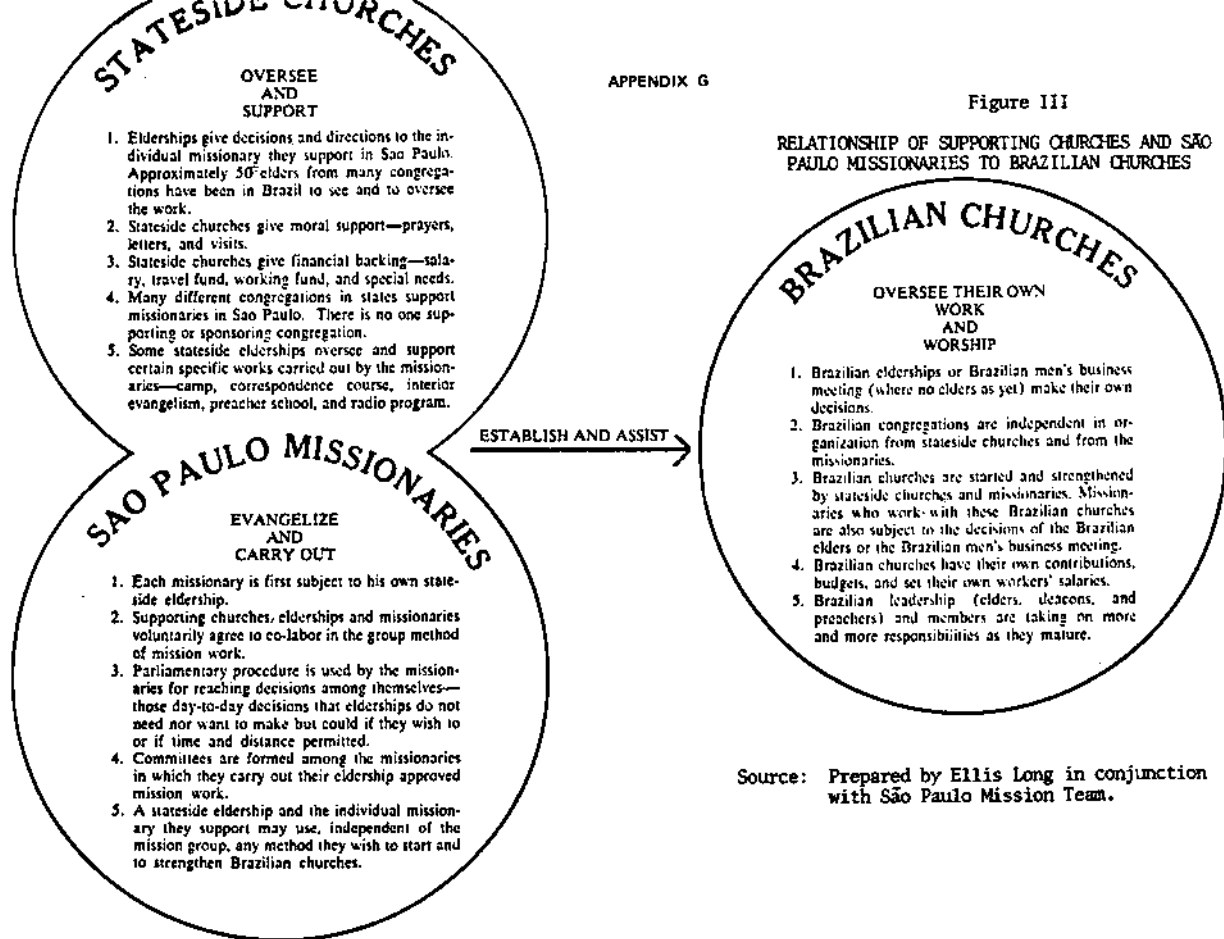
_____ Lider
_____ Presbitero
_____ Diacono
_____ Evangelista
_____ Professor da escola dominical
_____ Membro

Quem iniciou sua congregacao _____

ATENCAO: Nao escreva seu nome. Queremos que voce permaneça incognito.

Figure III

RELATIONSHIP OF SUPPORTING CHURCHES AND SÃO PAULO MISSIONARIES TO BRAZILIAN CHURCHES



Source: Prepared by Ellis Long in conjunction with São Paulo Mission Team.

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