

Brazil – The Sleeping Giant

15 Reasons why this giant has not yet taken off in cross cultural missions

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“...eternally lying in a splendid cradle...” – phrase from a National Brazilian hymn.

“He is no fool who gives what he cannot keep to gain that which he cannot lose.” – Jim Elliot.

Introduction

In December of 2004, various leaders from various Latin missionary organizations came together to meet in Costa Rica. The meeting was set up by Wycliffe Bible Translators; a mission agency specialized in Bible translation. I, David Botelho, was able to participate in the *Collaboration Forum to Impact the Scriptures*. While there, I realized the importance of writing a reflection of my experience, written from a Latin perspective, stating reasons why Brazil, with its great missionary potential, has not yet “taken off”. I have come to the conclusion that the potential of Brazil will never be completely reached without the existence of an effective partnership with the Northern Hemispheric church. In order to make this a reality, it will be difficult. We are faced with a great challenge and there are many obstacles to be surpassed.

In the early 1990’s, specialist in missions, Peter Wagner, declared that Brazil, by the year 2010, would be the biggest missionary force in the world, and China in 2025. This has still not become a reality and I sincerely believe that sufficient signs do not yet exist for this prediction to become a reality. The problem, in part, is that enough efficient partnerships do not yet exist between the Northern Hemispheric and Brazilian church. And yet, according to Patrick Johnstone, at this time, the nation that sends the most missionaries to the field is Brazil.¹

In relation to the situation in China, Peter Wagner’s prediction could still happen, because in China, the exact opposite to the Brazilian situation is happening. Just think of the Back to Jerusalem movement, which plans to raise 100,000 Chinese missionaries. The missionaries will leave China following what was known as the “Silk Road”, and today called the “35-45 Window”, until they reach Jerusalem. Many have met over the subject of

Brother Yan, a Chinese pastor that was imprisoned for more than 20 years for preaching the Gospel, tremendously used by God in spreading the vision. This movement is due to Paul Hattaway, a writer who, in journalistic form, displayed evidence of Yan's case in various meetings among partners around the world in order to confront the problem. Such unity among missionaries around the world is vital in the logistical and strategy training of those called to this important and dangerous task.

It seems that there is more interest and generosity within the Northern Hemispheric church in relation to the Chinese church than to other areas of the world. Perhaps this is due to the sufferings that our Chinese brothers have faced due to persecution, which, in fact, has only served to spiritually purify them. And furthermore, the Christian Chinese community spread throughout the world, is rich, and can, should, certainly, will financially invest in such a courageous contingent, still passing through difficult training. Their persecution has made them persistent soldiers for the cause of Christ and, on top of everything, successful in evangelization. Proof of this is the estimated 27 thousand conversions in China each day. It is important to note that even though, according to researcher Patrick Johnstone², the majority of these evangelists are women, and many of them are still adolescents.

For many years, many writers have analyzed the Brazilian church from the Northern Hemispheric perspective. Some have worked in Brazil or are educated national workers with a work ethic typical to the Northern church. I understand the importance of these writings, but I feel that it is necessary to write from a Latino perspective about what is happening.

I believe that my experience after many years of work on the mission field, and also as one in mission mobilization and mission strategy, qualifies me to do an amplified analysis of the question. Horizontes Latin America, the organization with which I work, works inexhaustibly to raise a Latino, force prepared and committed to work with un-reached peoples, the majority of whom are forgotten or neglected by the church.

After working with Horizontes in Latin America, and around the world, this text is the fruit of many years of research, life experiences in facing life obstacles in the area of missionary consciousness, recruiting, training, sending and accompanying Brazilians and Latinos that work in the 10-40 Window and Beyond.

Changes in the World

In recent years, almost from night to day, South America has seen the world historically change in food production, transforming the practically un-explored interior of the continent into a new source of "grain" for the

world. This is not something that was expected or formerly acceptable, because in the past, it was emphasized that the benefit of exportation was of processed material, and not the material in itself.

One of the last locations on the planet where exists available, and arable land, ready to be cultivated, Latin America, and areas throughout Brazil, are witnesses to the true explosion in exportation of agricultural products in the last decade. This growth is due to the combination of pro-market economics and advances in agronomy. Formerly useless tropical earth has been transformed into productive earth, increasing productivity levels to the point of passing the United States and Europe. This has challenged their traditional dominion within the global market of agricultural products.

Much like the prophet Jeremiah³, I cannot keep quiet, when in front of me, I find it possible to see Brazil, the sleeping giant, "take off" in missions.

Missiologists agree that the 21st Century is in the process of moving the "gravity center" of the Christian world, moving from the North and West toward the South and the East. The plain truth is that in 1960, the Northern Hemisphere was home to 75% of the world's church, and the southern, only 25%. In the year 2000, this percentage was already inverting, due to the estimate that 75% of Christians were living in the Southern Hemisphere, and only in 25% in the North⁴. The sending of missionaries has also moved in the last four decades, but not at the same great proportion.

In the past, when one spoke of a missionary, the most common assumption was that missionaries were Americans or Europeans, with white skin. Today, this has changed significantly and mission training has improved in the Southern Hemisphere. This is largely due to the investments made within the Northern Hemispheric church, and also, in part, due to the adaptation of training in the Latin context within many schools. One proof of this is that the Radical Project of Horizontes América Latina, that was able to train 96 Latin Americans to work in the 10-40 Window, all of who left Brazil together in September of 2000.

The Radical Project was chosen by Dr. Paul Pierson, of Fuller Theological Seminary, as an international models of training, and presented at the International Conference of Evangelization of the Lausanne Committee, that took place in Pattaya, Thailand in September of 2004.⁵

A good example of such global changes is Sunrise Community Church in California, who evaluated the formal and informal curriculum of the considered "radical" training, where all live according to a common financial fund. This type of lifestyle pushes work as a team. Furthermore,

this preparation focuses on the most un-reached parts of the world at a reduced price. With all of this in mind, Sunrise chose to send three candidates to take part in the project. This is how the trading of what was thought to be an unthinkable switch of roles happened a few years ago: Americans being trained by Latinos.

For the writers and intellectuals of the Northern Hemisphere, this idea seems like something totally new. Even Latinos themselves sometimes have questioned themselves over the viability of this type of partnership, but the church must absorb this type of idea and break paradigms. The truth is that there still exists much to be done, and the world is no longer the same. It is necessary to identify the signs of the times and take lead, without being trapped in human tradition. The way God is moving today is undoubtedly clear. Politically, Brazil is looking to be in the middle of these changes, while planting itself into a position of leadership. Is this a prophetic sign for the Brazilian church?

The Current Reality of Brazil in Cross-cultural Missions

Brazil was once called the “cauldron of nations” due to its many interracial marriages. There is religious liberty and has approximately 3,000 cross-cultural missionaries. It is perceivable, but considering the existence of approximately 35 million Evangelical Christians, spread throughout 180,000 churches, this number is practically irrelevant. It is important to note that less than 300 of these churches have at least one missionary working in the 10-40 Window and Beyond, where 95% of the least reached peoples live in the world.⁶

Each day, there are about 6,500 conversions to Christ in the country, about 2 million per year. And yet, the negligence of the Brazilian church can be seen even within its own population because there are still 103 indigenous tribes without the presence of missionaries.

The Un-explored Potential

With close to 180,000 Brazilian churches, less than 500 maintain missionary work within the peoples of the 10-40 Window.⁷ The logical conclusion is that there continues to be great un-explored potential. There exists very few churches doing much for cross-cultural missions; the majority are doing practically nothing. There are millions of candidates interested in being trained in order to take the Gospel to the un-reached. However, these people can only follow through on their calling once they are informed and challenged. Many candidates are at a university level. Seeing this potential, Horizontes started a distance learning course specialized in cross-cultural missions which, at the moment, has more than 3,000 students. Therefore, we can affirm that typically, after being informed about the needs, Evangelicals almost always show interest for

cross-cultural missions, and yet these interests still need to be translated into concrete actions toward the Kingdom.

The Reasons why Brazil has yet to “take off”:

1 – Individualistic Culture

There is a well-known Brazilian proverb that says, “Each man for himself and God for all.” This popular saying reveals a reality about the country’s situation, showing that each person wants to do their own thing and has great difficulty in working as a team.

This can be the foundation to many problems, because unfortunately there is very little unity within the Brazilian missionary movement, due to its culture being so individualistic. Missionary organizations could unite forces and put into reality their common task. For example, during more than two years, I spoke of doing a common booklet while uniting all the mission agencies of the country. The cost would be less and we would be able to greater express the needs of missionaries. The mission agencies that produce some sort of publication are usually not able to increase the quantity, and with such small quantity, this only increases costs and sometimes, the work is not well done. The result is that the absence of unity creates competition within mission material because missionary organizations and churches do not work together although they have the same objective.

Denominational differences, the way in which we have divided into “Pentecostals” “Reformed” and “Traditional” contribute to the problem. Members of the Pentecostal church generally give little value to the necessities of cross-cultural training and long-term work, such as Bible translation for un-reached peoples. On the other side, those called “Traditional” need to give more importance to questions of prayer and spiritual battle. It would be wonderful if both could unite forces and we could do a work together in order to reach all of the Brazilian tribes as well as regions of the world that still do not have an effective testimony to the Gospel.

2 – Nationalist or Ethnocentric Culture

Several Latino mission agencies pride themselves in being completely “native”. The Brazilian mindset, influenced by North Americans and Europeans, is that this is “Brazil’s hour”. Some go as far as saying that the “hour” of North America and Europe has now passed. This reflects an egotistical and inappropriate attitude of pride. It would be much more beneficial to think that this is the hour of the church as a whole. We must

unite forces of the Northern and Southern Hemispheres in order to finish the task of world evangelization. The commandment to evangelize the nations was not only given to one specific nation or continent, but the entire church, and it should be established throughout the entire world.

The world is only going to believe when we become one. Our Lord Jesus Christ himself spoke these words in one of his very own prayers to the Father.⁸ I believe that this prayer will be answered, and my hope is that it will be answered within our generation. Researcher Daniel Rickett affirms that not one mission or church can survive alone today.⁹ For megamissions, megachurches and the Christian organizations that are still being planted, intercultural partners are turning into a vital necessities for successful ministry, primarily to reach "closed" regions, such as China, India, Northern Africa and the Middle East. More than ever, the missionary force set out to evangelize the world is in the hands of the "third world" church, which includes Africa, Asia and Latin America.¹⁰

3 – Lack of Projects that fit Brazilian Reality

Researcher and Statistics Specialist, George Barna, stated that the world has changed and those that do not change, will only die. I am also reminded of an African proverb that says, "The dogs of yesterday, today do not catch the rabbits." The most important lesson that we learn with these types of declarations is that methods of the past do not serve today. This is true in relation to methods, strategies, formulas and logistics of the Northern Hemispheric church that do not work for the Southern Hemispheric church.

The Bible teaches a similar lesson in relation to the indignation of the young David by the giant Goliath challenging the people of Israel. The Philistine warrior's challenge reached King Saul and the Israelite army. At first, the king tried to provide heavy armor for the young David. This symbolizes paradigms of those who are powerful and their use of pre-established methods. David immediately put on the king's armor, but then realized that it's was too heavy and uncomfortable for him. The young Israelite shepherd was used to fighting and had no problems with self-esteem, and therefore said, "I can't go with this armor because I am not used to fighting in this way." David confronted the giant without the conventional armor of King Saul and was still able to gain the victory that liberated the people of Israel with a great defeat.

The Scriptures also shows David using Goliath's own sword to cut off the giant's head. Later, he used the same sword in a number of battles. The story of what David was able to achieve in war made him one of the biggest specialists in battle in the history of Israel. He later trained one of the best armies that his people ever knew.¹¹

In summary, this Biblical model indicates that when initiating a ministry, one does not need to use a great apparatus, but, over time, increase the demand and the necessity of apparatus as well. Organizations based in the Northern Hemisphere only send their candidates with the amount of which to arrive on the field. Today, Latino missionaries can live well with close to one fifth of the support needed to sustain missionaries being sent from the Northern Hemisphere.

A visible contrast is the option of Horizontes, who receives candidates with only one third or one sixth of the amount needed to send them to the field. Operation Nomad is receiving new candidates with an amount even lower. This can only be possible because Latin structures naturally have a lower cost of living and the philosophy of ministry is based on what is most urgent-- people, and not material things.

4 – The Language Barrier

This is a big disadvantage for the Brazilian church, which is the world's third largest church in the amount of members today. Few national leaders speak fluent enough English to communicate with international leaders. In part, this is one motive that prevents partnership with most productive international leaders. And this is something vital for the cross-cultural mission task of taking the Gospel to un-reached peoples. Due to the lack of adequate preparation or fluency in other languages, the great potential of Brazilian missionaries is not able to develop in order to complete the Great Commission.¹²

Today, there are 3,000 Brazilians working long term as cross-cultural missionaries. On average, there is one missionary for every 90 thousand Evangelicals in Brazil. Meanwhile, the church in India, much smaller than that of Brazil, and that has even less financial resources, has 27,000 cross-cultural missionaries. This is nine times more than Brazil. The challenge of India should be noted. In India, exist many different people groups and languages that live within its borders.

The challenge of India is great. There are more than 600,000 villages and cities, where only 100,000 possess even one Christian worker. One of the advantages of the partnerships done through Indian mission agencies is that due to English colonization, a great majority of the population speaks English. Furthermore, the majority of Indian missionaries that desire to work with un-reached ethnic groups are able to stay in their own nation. However, the language continues to be an undoubted benefit for them. The educational system of Latin America does not contribute toward quality English classes within its schools. Usually, the missionary is not understood when they say they need resources to study English while on the field, which accelerates their learning. The unbalanced idea that a missionary should not consider learning English, as part of their missionary training, must be changed.

5 – Egotistical Culture

Unfortunately, the predominant culture found in Brazilian leadership is egotistical. They are focusing their attention on those who are close and the necessities of their own churches and/or denominations. There cannot be arguments against the facts. Research indicates that only 0.5% of the church's resources in the world is being invested in cross-cultural missions in order to reach the un-reached.¹³

This reality is perpetuated in the Brazilian church. Pentecostal and reformed churches, although known for their evangelistic zeal, are those who least contribute toward reaching people outside of Brazil. The average individual contribution toward cross-cultural missions is only U\$ 1.30 every year. Therefore, each Brazilian evangelical contributes less than 50 American cents.

Brazil is not as poor a country as many think. It has the 15th largest economy in the world. The problem is that there is a large gap between the rich and the poor. Attention is due to the fact that a majority of the churches that approve of the missionary task at hand are small. The discrepancy of financial distribution therefore benefits the larger churches that divide their money very poorly when it comes to missions. Hundreds of large churches do not have budgeted monthly investments toward missionary work, due to their worry over new construction and the comfort of their personal members. In order to help in the evaluation of commitment level, Horizontes proposes scheduled payments in order to mediate church involvement with cross-cultural missions. This schedule is not based on actual values, but on the church giving a good proportion of their investments to cross-cultural missions. With this type of system, it will be easier to analyze how Brazilian churches spend their money. The lowest level is that of the ommissive churches (that give from 0 to 4%), then the passive churches (5 to 9%), the interested (10-19%), up until the category of those churches that can be considered "involved" (20 to 29%). Beginning from there, the church is a "friend" (30 to 39%), those who are passionate (40 to 49%), and those who are committed (with more than 50%).¹⁴ Until now, we have only come across one church that fits within the highest level. For those who criticize the necessity of finances that coming from other countries other than their own, it is good to remember that, according to a study, without such help, the majority of Brazilian churches could not be considered "involved" in missions.

6 – The Unmeasured Fear of Churches in the North

Missionary organizations of the Northern Hemisphere seem to demonstrate an unmeasured fear of associating itself with organizations of the South. This happens due to the lack of knowledge in the Biblical

reality. The argument typically used is that of paternalism. Canadian Oswald Smith realized this, and said, "Nationalism manifests itself in almost all countries and it is keeping missionary work from growing. Its motto is: Africa is for Africans, India for Indians, China for the Chinese."¹⁵ Some missiologists have poorly based themselves in the past on the argument that one needn't send resources to poor nations.

This goes against Biblical teaching. The Apostle Paul, not originally from Antioch, went there after being invited by Barnabas and received part of his support from the Philippians. He mentions this in a special way, stating that the Philippian church was the only church that invested in his ministry after his leaving Macedonia.¹⁶

When I think about this, I see the extraordinary lesson that Muslim leaders are giving us. These leaders send their advanced workers to various countries using financial support given by their richest countries such as Saudi Arabia, Libya, Qatar, the United Arab Emirates, and others.

Imagine an example in contrast to what they are doing. We could put together 4,500 multinational teams including people from the Southern Hemisphere, with workers interested in abundance, and train them to translate the Bible into languages currently lacking translation. These teams would be composed of translators, teachers, evangelists and nurses with financial support mostly coming from rich nations in the North, as well as the South. This work would be done with a partnership where each country would contribute proportionally with one of its own minimum salaries. This would create a revolution that would help finish one of the most difficult tasks that the Christian church has today. If nothing similar is done sometime soon, Vision 2025, to have one Bible translator to each language by the year 2025, will only be a dream.

I believe that the hour has arrived to improve our current methods because the church of the Lord has now spread to many areas of the world.¹⁷ God distributes special gifts for the edification of His body. The nature of the church is that each task should be done in one specific way. However, for an expansion of the church to occur, we need more workers, more prayer, more financial contributions, and more missionary care. Only in this way will our task for the Kingdom be established. A good book that discusses this way of working together is Daniel Rickett's book, entitled, *Building Strategical Relationships – A Practical Guide to Partnering with Non-Westerner Missions*. Unfortunately, the Brazilian church does not have this material in Portuguese and does not have access to its valid contributions, following the perspective of a member of the Northern Hemispheric church.

K.P. Yoyannan, an Indian missions leader that lives in the United States, made some important observations about this question:

North American Christians alone, without much sacrifice, can meet all the needs of the churches in the Third World. Why can't we at least vow to spend a simple tithe of what we use for ourselves in the cause of world evangelism? If churches in the United States alone had made this commitment in 1986, there would have been \$4.8 billion available to Gospel outreach! If the affluence of America impressed me, the affluence of Christians impressed me even more. The United States has about 5,000 Christian book and gift stores, carrying varieties of products beyond my ability to imagine—and many secular stores also carry religion books. All this while more than 4,000 of the world's nearly 6,500 languages are still without a single portion of the Bible published in their own language! 85% of all Bibles printed today are in English. 80% of the world's people have never owned a Bible while Americans have an average of four in every household. ¹⁸

If the Lord's church in the North does not do its part in the process of partnership, it will be omitting the gifts that the Lord has given in order to contribute toward expansion of the Kingdom.

Spencer Johnson, best-selling author of *Who Moved My Cheese?* emphasizes the necessity of changing paradigms in various areas of life. He reinforces the affirmation of researcher George Barna, who categorically affirmed, "He that does not move, dies." We are able to see how the North American church must change its way of thinking in relation to the church in the South, primarily with churches of Brazil and Latin America. The possibility of Brazilians receiving financial aid from countries other than Brazil does not make them dependent on a country, but dependent on the providence of God and His worldwide church.

One example is a couple that invested ten years of their lives in preparation to be Bible translators. They were approved by their denominations to be missionaries. Their largest challenge was to raise regular support. Over time, they realized that through doing local ministry, they could easily raise the support that they needed. This resulted in their not leaving for a mission field that continues to be in desperate need of workers simply because strategists do not exist to help missionaries move such thoughts within the local church.

7 – Traditionalism

Traditionalism creates the suggestion that outside conservative leaders should criticize work done the "Latino" way. This creates prejudiced attitudes against the appearance of genuinely Latino projects. If we desire to see Latinos arriving on the field to reach the un-reached at great quantity, we must give them our support and approval. A majority of

training schools in Latin America continue to copy Northern institution curriculums and look for their results through this type of "formula".

Looking at what the Bible, we see David, the son of Jesse, when he was on the battlefield. Everyone saw his courage and desire to confront the uncircumcised Goliath. The first thing that the king did was to offer him heavy armor that only limited his movements. His natural reaction was to reject the armor. When he chose to fight in the way that he was used to, without the armor, the result was a victory for the people of Israel during a crucial moment in history. David was not trapped within tradition and then saved the sword of the dead giant. Later, he used the sword until he was so accustomed to it, that he trained other soldiers with it. David's men became the best army in the history of Israel. We must give liberty to the Latinos that continue to learn through their own mistakes and errors. In the past, foreign missionaries assumed all responsibility on the field and trained very few others in order to delegate responsibilities. The goal today is to stop this type of human tradition that does not involve all the potential of each candidate. The financial question is only one aspect of cooperation. Cooperation is also composed of quality of training and working together.

8 – Cultural Differences

The way that Brazilians act and live is different than that of people from the North. Brazilians are more people-oriented than they are task-oriented. This is already beginning to change in big cities. Still, this characteristic is very important because it is a profile that fits the profile of most un-reached people groups.

I believe that, with good training, we can see mixed teams, composed of Brazilians, Europeans, and North Americans working together in order to expand the Kingdom throughout the earth. Horizontes always uses teamwork in its model of training. The years of working together has changed both the Brazilians and the British participants involved. As a result, other organizations in the Northern Hemisphere have searched for partnership with Horizontes in order to better prepare their workers. I believe that this is the hour for organizations to invest not only in missionaries on the field, but also in the training of those whom will one day serve for the cause of Christ.

9 – A Culture of Infidelity

Unfortunately, within typical Brazilian culture, people do not follow through on commitments. This does not mean that it is impossible to happen. Missionaries that depend on the promises of other believers many times feel frustrated, deceived, and many of them, hurt. This does not change much with commitments made by the church. Many of them

send their candidates with signed commitments of support, and yet the result is sad because many of them do not follow through on their promises.

A change in pastors, construction of a new sanctuary, the work ethic of the church, or a financial crisis can be strong enough arguments to cut the support of the missionary. Therefore, the missionary becomes something seen as dismissible, or sometimes even superfluous. The majority of the time, these changes happen without the time to plan or communicate in advance with the missionary, forcing them to abandon the field.

Our organization has more than 20,000 supporters for the Radical Project. The numbers show that, on average, those who stay faithful to their commitments are only 5%. It is important to remember that these commitments are signed commitments. I spoke about this with a leader of another organization. This organization attempted to work in the area of financial faithfulness, but have seen that the same 5% assume faithfulness in their commitments.

10 – Exaggerated Denominationalism

When one thinks about cross-cultural missions and un-reached peoples it is necessary to put exaggerated denominationalism aside. Missionary work must be done together in many areas.

Missionary work alone could unite the Church because it is one of few questions that usually does not generate theological differences. Jesus alerted us that the world is only going to believe if we are one.¹⁹ Many leaders worry over putting their denominational stamp on everything. However, they are not realizing the ideas this creates in some areas of the world when they do not advertise that they are part of the evangelical church. Not to mention the scandal that happens in some cultures when they see two groups of the same “religion” criticizing one another.

What would our churches be like if all the missionaries that arrived here in Brazil had taught with the same vision? Today we would be mere congregations of the Northern Hemispheric church. There are many churches interested in seeing “extensions” in countries of the Northern Hemisphere, especially within a Brazilian community that live as immigrants in rich countries. Unfortunately, few churches breach themselves of this mindset in order to work together toward an extension of the Kingdom and instead of for a denominational expansion. Because of this, numbers show that less than 0.4% of Brazilian churches have a missionary working with un-reached peoples.²⁰

Looking at the Scriptures, it is not indicated that the apostles were to permanently stay in Jerusalem and govern over the church, for the contrary. Today there exists a confused concept within some groups that the word "apostle" means a primary leader of a group of churches. Paul never maintained dominating control over the churches that he planted.

11 – A Culture of Financial Benefit

Why invest in a translator working on translating the Bible into a language that no one in your congregation can speak? This does not bring financial benefit and means a large investment over a long time period. This is a common idea within the Brazilian context. We fail to remember that João Ferreira de Almeida began translation of the Bible in Portuguese at the age of only 16 and died before ever seeing it finished.

It is impressive to see how the Bible was translated into the Tibetan language. It took 90 years of hard work and the Moravian missionaries who began the work never saw it finished. It is admirable to see the determination of those who give everything to be pioneers.

Investing in a national worker to plant a church where there already exists many others can be generally easy and quick. A congregation is soon established after pouring resources into the grand opening. To maintain a missionary among un-reached peoples is expensive and a lot of work. We forget those who paid the price to work among us; those who left their families, cultures and churches behind in order that we may have access to the Gospel.

There are missionaries that are being sent to places where the Brazilian community is already strong. Primarily, they are being sent where financial benefit is quick because they are able to find immigrants who have found the best opportunities and financial profit. The question is why there does not exist a proportional investment in order to reach the ends of the earth, primarily those who have never heard even one time the message of the Gospel. Many are confused as to what cross-cultural mission work truly is.

All workers in God's kingdom are Levites, and therefore must see Biblical principles practiced. The Levite tribe received 110% of offerings. The contribution was 10% from each of the 11 tribes, who held back 90%. This was changed and when it was established a tenth of tenths, the Levites kept 99%. Still, they received 10% more than the rest of the tribes.²¹ The question is: Until what point are the Levites of today only the musicians, as many churches preach today?

It is impressive to see that cross-cultural missionary salaries seem to be cut and diminished for whatever reason when the same does not seem to

happen with pastoral salaries. In the mind of the majority of the Brazilian church, the Brazilian missionary is seen as someone of the second category or as an extraterrestrial. This attitude must be changed, but to be changed, it we must eliminate this culture of financial benefit.

It is typical for Brazilian churches to have campaigns in order to help their missionaries. Generally, they are only able to put together articles that are not useful to the missionary, or used items that will most likely not be able to be used by the missionaries. The predominant idea is that missionaries are people who "didn't turn out right" in the church and because of that, they are seen as a species of "beggars". Horizontes strives toward changing this reality of Biblical ignorance, and has therefore put together an elaborate course for leaders called "Visão Global" (Global Vision).

12 – The Financial Barrier

The geographic distance that exists between Brazil and the un-reached peoples in the 10-40 Window and Beyond is great and this affects financial necessities. Let's look at a practical example: the cost of airfare for a Brit to visit an African country, like Niger, is equal to about one minimum salary in England. However, for one Brazilian to fly to Niger the cost is approximately 26 minimum salaries. So, a Brit need only work one month to travel, while a Brazilian missionary would need to dedicate himself for two entire years!

The monthly minimum salary in Brazil is U\$85. About half of the Brazilian population receives less than two minimum salaries each month. The logic and strategy to maintain a missionary in the region of the least reached peoples in the world, the 10-40 Window, is very expensive. The leader of a Brazilian mission was challenged toward work in China, where there are 490 un-reached ethnic groups and close to 500 million people that have never heard the Gospel. He simply said, "We do not have interest in China because it is far away and we do not have the structure to give toward missionary care." I told this to a leader of a China mission and his response was, "Will God continue to be distant from the Chinese because of that?"

Without people like the Apostle Paul, Hudson Taylor, David Livingstone, William Carey, Adoniram Johnson, Daniel Berg, Gunnar Vingren, William Bagby, Ashbel Simonton, and Ronaldo Lidório, what will happen to us and to other peoples? But when I remember the lives of such men and other men of God, we are able to see that money was lacking, but the Lord always raised people to help those without financial supply. Money cannot be something that prevents the continuation of the Lord's work.

13 – Concentration of Power

In Latin America, and primarily in Brazil, the majority of churches follow the model of having a central church with various congregations. This seems to be a result of the Catholic tradition, where one big church controls various small ones. The Evangelical church system prioritizes financial income. This can be proven in places where abundant and quick financial return is the church's concentration in relation to places where the population is poorer.

Movement Brazil 2010 has worked to see this sad reality change. This movement has done a great deal of research about the religious reality of the country. Their objective is to use the findings in order to teach pastors how to equally distribute resources throughout Brazil until the year 2010. The objective is to see a planted church for every 1000 city residents.

One public statistic used by the movement is the example of São Caetano do Sul, in the state of São Paulo. This city competes with Brasilia for first place for capita income for Brazil. There are more than 60 churches within only 15 square kilometers. As a result of this study, one pastor left his city in the interior to move to São Caetano do Sul!

When I look at such a sad reality, I can't help but admire those who go to a country like Turkey, for example, a country with 70 million people and less than 2,000 believers. More than half of the country's states do not have even one worker. What would motivate a believer to go and live in a country where not one believer is already living? The truth is not that people desire to take the Gospel to the regions where there are a few, or maybe even no, believers.

14 – Strong Leadership

The majority of church leadership in Brazil does not participate with others, but rather dominates, following the model of a central church, and its smaller branches. This is also true in all of Latin America, Africa and many Asian countries. Unfortunately, the majority of these leaders do not demonstrate love or compassion for un-reached peoples.

A study was done with Horizontes missionaries in order to find how many were influenced by their pastors to go to serve among un-reached peoples. We arrived at the shocking statistic that 95% of them were not pushed, orientated or challenged by their pastors. In fact, many of these pastors had tried to dissuade them to not accept the challenge of un-reached peoples or those neglected by the church. Because Horizontes only receives candidates with the support and approval of their home church through a letter of recommendation it is possible to imagine that the first battle of each candidate begins with whom they will find to approve of their decision.

The primary leaders of central churches in Brazil do not give any sort of autonomy to their congregations. The most impressive is those congregations that have a missionary candidate many times do not give financial support to them because it would take money from the central church. In reality, the average Brazilian only invests about R\$1.30 per year toward cross-cultural missions. As a Brazilian, I have prayed for President Pastors to receive vision, revelation, dreams, or a word from the Lord in order that they might invest in cross-cultural missions.

I have also prayed and encouraged others to pray for the Lord to call the children of these President Pastors and companies to cross-cultural missions. I know that if they were to go to the un-reached field they would not lack support and they would be able to influence their parents to change their attitudes toward cross-cultural missions. If each one of these churches were to invest just 10% of their income, an extraordinary revolution never before seen in the history of the church would happen.

15 – Spiritual Culture

The disciples lived with their Rabbi for more than three years here on earth. Each day they heard Jesus teaching them the Scriptures, and many times they didn't even understand. Finally, the Lord opened their minds so that they may understand the Scriptures. The objective of His going to the cross was to save the sinners of the world for the glory of God. This task needed to begin with Jerusalem. Many are taught that Jerusalem symbolizes our own cities. It must be remembered that the disciples were not originally from Jerusalem.²² They were from Galilee. The only disciple who was a Jerusalem citizen was Judas, the betrayer.

The teaching of the Lord was that people, when they converted, needed to reach their own people. However, after receiving the preparation of Jesus in relation to the Great Commission, the vision passed to them was that they were to reach all peoples, tongues and nations. The obvious conclusion is that they were to go to Jerusalem because during that time there were people from all the nations represented in the city. This always happened during the time of Pentecost.

Pastors and writers Andrew Murray and Oswald Smith stated in their day that the biggest obstacle for missions was the pastor. This has not changed.

This can be related to missionaries of Horizontes. Missionaries constantly visit churches with the objective of raising resources for travel expenses or monthly support. Many pastors take advantage and take offerings while dramatically telling their congregations of the believer's obligation to give to mission work as the missionary presents. At the close of the service, some pastors do not even look for the missionary, while others

give maybe a tenth of the received offering. It is rare for pastors to demonstrate fidelity when it comes to their offerings. Andrew Murray and Oswald Smith see this as a spiritual issue.

If we want to see a missionary revival in Brazil, we must pray for the Lord to open the understanding of the Brazilian church leadership and that they may see beyond their own region or parish. That they may have the same vision as John Wesley, who said, "My parish is my world."

Conclusion

Many national and foreign leaders have prophesied that Brazil is a "grain" of missions. This is true, yet it treats itself as a full grain. Yet, Brazil will not be useful if it is not used to feed the un-reached with the Gospel. As in a Brazilian hymn that states Brazil as an "eternally lying in a splendid cradle". This can also be applied to Brazil, "giant for its very own nature" when it comes to cross-cultural missions. We must wake up this "giant" from its "splendid cradle" and show that he is "strong and brave".

For this to happen, it will be necessary to use an extraordinary force. This force will have to come from a cord folded into three²³, made by the partnership between the church established in the North, the church of the South, and our Lord Jesus. By working together in a spirit of prayer, we will be able to see the reached missionary potential of Brazil.

Pastor and political leader, Martin Luther King, Jr. affirmed that, "to hope in God to do everything while we do nothing is not faith, it is superstition." This force must be done urgently because it is the time of the harvest, where adolescents and young people are extremely interested in giving their lives for the sharing of the Gospel among the un-reached. These young Brazilians and Latinos that are being recruited trained and sent to un-reached peoples in the 10-40 Window and Beyond can live with a value 20% lower than that of the typical North American missionary. This allows Latino missionaries to be quickly accepted by the local peoples.

I believe that if we do not put great force into recruiting, training and sending our continent soon, the harvest could be lost. This force must be gigantic. Due to the size of Brazil, it is the largest country in Latin America. For the sake of comparison, it is easy to see that Brazil is even bigger than all of Europe and Western Europe together. Therefore investment planning has to be thought of within a continental perspective.

I would like to conclude this article with practical steps for true change within the Brazilian mission reality.

1. We must create a national movement of prayer that the Lord may open the eyes and hearts of the Brazilian leadership for un-reached peoples. A good way to do this could be through good videos, CDs and books able to wake people up in relation to cross-cultural missions. They must be cheap and easily accessible, maybe with subsidized costs. In Brazil, some mission books are printed at only 1,000 at a time. We must instead produce several hundred. When printing so few, access to the material is limited and only the rich can afford to buy them. The best option would be to advertise the videos, books and CDs in the same manner as Martin Luther during the Great Reformation. With the experience that we currently have with our editor, it is possible to say without outside support, that many good books about missions have never been published in Portuguese.
2. It is very necessary that Brazilian leaders begin to learn English, and leaders of international organizations learn Portuguese. Furthermore, both must commit to learning the other's culture. This will help in relationships that may multiply the Brazilian and Latino force among the un-reached. Partnership is vital in every relationship.
3. Organizations that have abundant resources can begin to designate a good percentage of those resources in order to support those who desire to be trained and send to the Window. The largest obstacle for Brazilian candidates in cross-cultural missions continues to be a lack of resources for training and later to stay permanently on the field. That can, should, I believe will be done through strong partnerships. For each Brazilian Real or American Dollar raised for a Brazilian candidate, the partnership organization should raise an equal value.

Waldemiro Tymchak, executive director of Junta de Missões Mundiais of the Brazilian Baptist church says that it has more than 300 candidates to be trained and sent. However, JMM does not have sufficient resources to meet the great demand of the candidates. Imagine if a foreign convention was to accept the partnership challenge and raise half of the resources for 50 candidates. Afterwards, the example could be followed by countries like the United States, Canada, Finland, Sweden, or Germany. The result would be 300 new workers, trained and sent for cross-cultural missions.

With this great demand of candidates wanting to be trained to work among un-reached peoples, Horizontes began Operation Nomad. This pioneer project is committed to raising 1,200 new workers to work within un-reached peoples. We will receive candidates with the value that their church is able to send. Each candidate will work with our organization in order to raise his or her complete support

within, but also outside the country. If we are able to reach this goal, we will see the Brazilian force almost triple in the 10-40 Window.

Another project that intends to find new strategies is Revolution Teen. Its goal is to raise and prepare a force of adolescents trained to be future Bible translators. It is impressive and shameful that we live in the 21st century and there still exists 3,000 languages without even one portion of the Bible. There exists many interested adolescents, approved by the organization, and authorized by their parents, but these candidates do not have the minimum support needed for the training.

The training consists of one year of intense training studies in Brazil, studying theology, culture, language, evangelism, missions, leadership and teamwork. The second stage of the training includes finishing the equivalent to high school in a Spanish speaking country, while living at a Horizontes base. The third stage will be spent in an English or French speaking country and the last years spent in the 10-40 Window and Beyond. This project is designed to help toward the proposals of Vision 2025, a project toward Bible translation in all languages by the year 2025.

4. Interdenominational organizations that do not survive administrative taxes that their missionaries require have a great challenge: to raise resources in order to construct cross-cultural training centers. Brazilian churches do not have vision in investing toward interdenominational training centers. This explains why so many organizations are now dedicated to missionary training. Brazilian organizations that already exist must be approved by other organizations of the North who better understand that these types of investments are vital for the extension of God's kingdom.

Horizontes is raising a great force for un-reached peoples, but still do not have training centers in Latin America with the capacity to attend to the needs of the candidates that need to do their first cross cultural experience. Everything that has been done up to this point is fruit of an uncommon force of workers and much creativity of the organization's leadership. This has consumed much mobilization attempts, training of our organization, and has drained much of our workers energy. Dividing our forces, we are unable to dedicate all of our attention to the Brazilian church and we focus much of our attention on logistics, strategy, recruiting, training and missionary care on the field.

If we were to have a good plan, strategy, and investment plan in emblematic areas, we will be able to invert the current statistics. This can only happen through partnerships with our brothers in the Northern Hemisphere. This is the hour for partners. We will only make mission history if we work together.

Remembering the experience of Oswald Smith, who was pastor of Church of the People in Toronto, Canada, who was able to support 800 missionaries. In one of his books, he narrates the following story:

“Give us the Tools”

It' was during the time of the second World War. France was fallen. The United States had not come in. Great Britain was standing alone with her back against the wall expecting almost instant invasion. Sir Winston Churchill, the Prime Minister, decided to speak directly to the American people. I was driving along the highway with my wife. I drew my car to the side and turned off the engine so that I would not miss a word, and then I tuned in London, England.

The Prime Minister only spoke for two or three minutes, but he said something that I have never forgotten from that day to this. Sir Winston Churchill, in speaking to the American people, said this: “Give us the tools and we will finish the job.”²⁴

Paraphrasing the words of Sir Winston Churchill, who affirmed that without partnerships it would be impossible to do cross-cultural missions within the Brazilian church and to take advantage of its potential. Together, with the church of the North, we can awaken this giant and take him from his splendid cradle where he will encounter and finish the task of making disciples of all nations.

Together, for the un-reached and for those neglected by the church,

David Botelho

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